

PROPHET MUHAMMAD
(peace be upon him)
THE FINAL GUIDE TO HUMANITY

*Being a short Biographical Compilation
of the Life, Mission and Teachings of the
Holy Prophet Muhammad (peace be upon him)*

(In Five Volumes)

VOLUME – II

By

Syed Anwer Ali

PROPHET MUHAMMAD
(peace be upon him)
THE FINAL GUIDE TO HUMANITY

*Being a short Biographical Compilation
of the Life, Mission and Teachings of the
Holy Prophet Muhammad (peace be upon him)*

(In Five Volumes)

VOLUME – II

By

Syed Anwer Ali

Contents

Chapter - 3 - His Mission..	..	..	..	(1-332)
Section (1) - Arabia and the world	..	..		(1-78)
Section (2) - Beginning of the Mission..				(78-325)
The First Revelation Grant of Prophethood.				(78)
The Second Revelation Beginning of the Mission				(79)
The Third Revelation: Open Invitation (Third year of Nubuwat)	..	..	..	.. (79)
The Opposition ..	..	..	..	.. (80)
Opposition from the Quraish	..	..	..	(80)
Migration to Abyssinia (5 th year of Nubuwat)	..			(91)
Hazrat Hamzah And Hazrat Umar Accept Islam (6 th year of Nubuwat)	..	..	..	.. (95)
Second Direct Approach	..	..	..	(99)
Social Boycott (7 th year of Nubuwat)	..	..	..	(104)
Social Boycott (8 th year of Nubuwat)	..	..	..	(105)
Aamul Huzn (Year Of Grief) (9 th year of Nubuwat)	..	..	..	(107)
Invitation To Islam In Ta'if (10 th year of Nubuwat)	..	..	..	.. (109)
Beginning Of Success (11 th year of Nubuwat)	..			(115)
Further Success (12 th year of Nubuwat)	..	..	..	(118)
The Me'raaj	..	..	..	.. (120)
The Holy Prophet left for Medinah (Hijrat) (13 th year of Nubuwat)	..	..	..	.. (124)

The evil planning of the Non-belivers	(130)
First Year of Hijrah	(138)
Second Year of Hijrah	(167)
Battle of Badar	(173)
Battle of Uhud (Third year of Hijrah)	(191)
Fourth Year of Hijrah	(202)
Fifth Year of Hijrah	(211)
Battle of the Trench	(212)
Sixth Year of Hijrah	(220)
Treaty of Hudaibiah	(230)
Seventh Year of Hijrah	
Messages of islam to Kings and Rulers	(234)
Battle of Khaiber	(239)
Eighth Year of Hijrah (Battle of Mota)	(251)
Victory over Mecca	(257)
Battle of Hunain	(269)
Ninth Year of Hijrah	(280)
Ghazwah-e-Tabook	(281)
Year of Deputations	(291)
First Hajj in Islam and declaration of Immunity ..	(307)
Tenth Year of Hijrah	(310)
Hajjat-ul-Wada	(312)
Eleventh Year of Hijrah (Last army expedition) ..	(331)
Illness and leaving the world	(332)
Chapter- 4 - His Achievements	(333 -455)

Section (1) - Establishment of Islam	(335)
From Adam to Jesus Christ	(337)
The Last Prophet	(341)
Section (2)- The Formation of the Human Society	(351)
Section (3) - Establishment of the Islamic State ..	(358)
Section (4) - Battles, Agreements and Treaties ..	(364)
Section (5) – Administration	(374)
Administrative Institutions	(379)
Commandants of the Armies	(379)
Governors	(379)
Judges	(380)
Jurists	(380)
Police	(380)
Executors	(381)
Public treasury	(381)
Ehtisaab	(382)
Guest Houses	(382)
Section (6) – Acknowledgements	(383)
The Holy Prophet	(383)
The Holy Quran	(394)
The Islam	(405)
Section (7) - The Ultimate triumph	(428 - 455)
Bibliography	(445 - 449)

SECTION (1)

ARABIA AND THE WORLD

Before proceeding with the Topic “His Mission”, it is necessary to know about the religious, political, and moral conditions that were prevalent in Arabia and the world round about it in the sixth century A.D., when the Holy Prophet (p.b.u.h) was born.

Sixth century A.D. was in fact a dark age as regards the religious and moral conditions of the people. The big countries round about Arabia, at that time, viz., Iran in the north, India and China in the east. Rome, Greece and Egypt in the west, though previousl great centries of Philosophy, Science, Art and Industry, had become the most corrupt as regards religion and morality.

IRAN

In the sixth century A.D., Iran was ruled by Sasanian Emperors. The Sasanian rule was established by Ardashir I, in 226 or 227 A.D. (Iran Ba Ehde Sasaniyaan, p. 112). The last Sasanian Emperor Chosroes II, known as Khusro Parvez (590 – 628 A.D), “rose to greater heights of power than any Persian since Xerxes, and prepared his empire’s fall. When Phocas murdered and replaced Maurice, Parvez declared war on the Usurper (603) as an act of vengeance for his friend ; in effect the ancientcontest was renewed. Byzantium being torn by sedition and faction, the Persian armies took Dara, Amida, Edessa, Hierapolis, Aleppo, Apamea, DamsCUS (605-13). Inflamed with success, Pervez proclaimed a holy war against the Christian ; 26,000 Jews joined his army ; in 614 his combined forces sacked Jerusalem, and massacred 90,000 Christians. Many Christian Churches, including the that of Holy Sepulcher, were burned to the ground ; and the True Cross, the most

cherished of all Christian relice, was carried off to Persia. To Heraclius, the new Emperor, Parvez sent a theological inquiry : "Khosru, greatest of gods and master of the whole earth, to Heraclius, his vile and insensate slave ; You say that you trust in your god. Why, then, has he not delivered Jerusalem out of my hands ?". In 616 a Persian army captured Alexandria ; by 619 all Egypt, as not since Darius II, belonged to King of Kings. Meanwhile another Persian army overran Asia Minor and captured Chalcedon (617) ; for ten years the Persians held that city, separated from Constantinople only by the narrow Bosphorus. During the decade Pervez demolished churches, transported their art and wealth to Persia, and taxed Western Asia into a destitution that left it resourceless against and Arab conquest now only a generation away.

Khusro turned over the conduct of the war to his generals, retired to his luxurious palace at Dastagird (some sixty miles north of Cresiphon), and gave himself to art and love. He assembled architects, sculptors, and painters to make his new capital outshine the old, and to carve likenesses of Shirin, the fairest and most loved of his 3,000 wives. The Persians complained that she was a Christian ; some alleged that she had converted the King ; in any case, amid his holy war, he allowed her to build many churches and monasteries. But Persia, prospering with spoils and a replenished slave supply, could forgive its king, his self-indulgence, his art, even his toleration. It hailed his victories as the final triumph of Persia over Greece and Rome, of Ormuzd over Christ. Alexander at last was answered and Marathon, Salamis, Plateea, and Arbela were avenged.

Nothing remained of the Byzantine Empire except a few Asiatic ports, some fragments of Italy, Africa, and Greece, an unbeaten navy, and a besieged capital frenzied with terror and despair. Heraclius took ten years to build a new army and state out of the ruins ; then, instead of attempting a costly crossing at Chalcedon, he sailed into the Black Sea, crossed Armenia, and attacked Persia in the rear. As Khusro had desecrated Jerusalem,

so now Heraclius destroyed Cloramia, birth place of Zoroaster, and put out its sacred inextinguishable light (624). Khusro sent an army after against him ; they were all defeated ; and as the Greeks advanced Khusro fled to Ctesiphon. His generals, smarting under his insults, joined the nobles in deposing him. He was imprisoned, and fed on bread and water ; eighteen of his sons were slain before his eyes ; finally another son, Sheroye, put him to death (628 A.D) “(The age of Faith, by Will Durant, pp. 147 – 148). For more details regarding Khusro Parvez see History of Persia, by P.M.Sykes, pp. 516-528).

From the above quotation, it is clear that, on account of extensive conquests, Khusro had become so proud that in his letter to Hiraclius he wrote himself to be the “greatest of gods”. That was the reason that when the letter of the Holy Prophet, inviting him to Islam, was handed over to him he tore it off, and as a result, not only suffered the loss of empire, but was also lost his own life at hands of his own son, of which the news was given by the Holy Prophet to the two men of the governor of Yemen who had come to arrest him, on the command of Khusro Parvez.

As regard religion, “earliest glimpse of the Arians shows them to be at the stage of pure nature-worship. The bright heavens, light, fire, the winds and the life-giving rain-storm, were all worshipped as divine beings, whereas darkness and drought were held to be accused as demons. To the heavens in this polytheistis system pre-eminence was granted, and the sun was termed Heaven’s eyes, and lightening Heaven’s son Associated with the Heaven is the luxinous either, personified under he name of Mithra. Together they watch the hearts and deeds of mankind, both being all-knowing. Again fire, in its original form as lightening, plays a prominent part in the eternal war which the gods of Light are waging with the powers of Darkness ; and it is in describing these sublime natural phenomena that the poetical exuberance of the Aryans was specially displayed” (History of Persia, by P.M.Sykes, pp. 104 – 105).

Zoroaster (d. 541 B.C.), known as the Prophet of Iran, preached the Absolute Oneness of God, and, following him the Iranians also gave up the worship of all other gods, including the natural phenomena, and started worshipping One Supreme God, whom Zoroaster called the ARMUZD: or the AHURAMAZDA, the "LORD OF GREAT KNOWLEDGE", the "SUPREME GOD", the "CREATOR OF THE WORLDS (History of Persia, by P.M.Sykes, p.111).

But after the death of Zoroaster ; though the Ahura Mazda still remained the "Supreme" but he was no longer the sole object of worship. By this time the six attributes had become the "Immortal Holy Ones", all were worshipped as such. More than this, practically all the Nature-gods, which the Great Reformer had abolished, were brought back and worshipped side by side with Ahura Mazda and his archangels; the worship of Anahita, modelled on Ishtar, the Semitic goddess of fecundity, was also introduced. Thus the reforms and the monotheism preached by Zoroaster -were gradually forsaken and a return was made to "the old polytheism". (Ibid, pp.111 - 1112)

The Sasanians were already the followers of Zoroasterianism, and as such then Ardashir I established the Sasanian -Rule in Iran in 226 Or 227 A.D., he established the Zoroasterian Religion in Iran.

In fact, the ancestors of Ardashir had played a leading role in the rites of the fire temple at Istakhr, known as Adur-Anahid, the Anahid Fire. With the new dynasty having these priestly antecedents, it seems only natural that there would have been important developments in the Zoroastrian religion during the Sasanian period. In fact, the evolution of Zoroastrianism as an organized religion into something resembling its modern form can be regarded as having begun in this period. Under the Parthians, local Magi had no doubt continued to perform the traditional ceremonies associated with old Iranian deities, the fire cult, the creed preached by Zoroaster with its emphasis on the worship of Ahura Mazda, and even the cults of cosmopolitan deities that were introduced in the Hellenistic period and later.

Under the Sasanians, stress came to be placed on the fire cult and the worship of Ahura Mazda. Strong mutual relationships, furthermore, were developed between religion and the state, and an ecclesiastical organization was set up in which every local district of any importance had its own mobed ("priest", originally magupat, "chief priest"). At their head stood the mobodan mobed ("priest of priests"), who in addition to his purely religious jurisdiction, appears especially in later times, to have had a more or less decisive voice in the choice of a successor to the throne and in other matters of state. There is also some evidence that the mobeds, by virtue of their proficiency in reading and writing in general and in the interpretation of the sacred scriptures in particular, performed the offices of registrars and scribed in semi-religious or non-religious matters, after the fashion of the Christian clergy in medieval Europe. This situation in turn makes it likely that the priestly library buildings not only contained the sacred texts, charters, and other church records but also served as repositories of local archives, title deeds, and other documents of a legal nature. The building known as Ka'be-ye Zardusht and referred to as a Bun-Khanag ("foundation house") may well have served this very purpose.

In the matter of religious practice, the theology of the Sasanians appears to have developed from that previously current in their, home province of Persis (Fars). There, extraneous religious influences were limited. The opposition between the good spirit of light and the demons between Ormizd (Ahura Mazda) and Ahriman (Angra Mainyu) remained the essential dogma. All the other gods and angels were restricted to the role of subordinate servants of Ormized, whose highest manifestation on earth was not so much the sun or the sun god Mihr (Mithra) but rather the holy fire guarded and attended by his priests. At the same time the names of such deities as Wahram (Verethraghna), Mihr, and Anahid (Anahita) were still associated with the names of fire temples or classes of fires. Divine names were also used to designate the 30 days of each month and of the 12 - 30 days months of the year, plus five epact days called Gahanig, to align the lunar with the solar year.

All the prescriptions of purity were scrupulously observed. The elaborate ritual still maintained in modern times by the Parsi for

the purification and custody of the sacred fire was no doubt observed under the Sasanians. The officiating priest was a girl with a sword and carried in his hand the barsman (Barsom), or bundle of sacred grass. Her mouth was covered to prevent the sacred fire from being polluted by her breath. The practice of animal sacrifice, abhorred by the modern followers of Zoroaster, is attested for the Sasanian period at least as late as the reign of Yazdegerd I (399 - 420). On the days of the important festivals, such as Nowruz (Nowruz), the first day of the vernal equinox, and on the day of Mihragan (the 16th day of the seventh month), the sacred fire was displayed to the faithful (Wehden) at nightfall from some vantage point. Under the Sasanians, the injunction not to pollute the earth by contact with corpses but to expose the dead on mountain tops to vultures and dogs was strictly observed. Ahura Mazda preserved his character as a national god, who bestowed victory and world dominion on his worshipper. In rock-relief sculptures he appears on horseback as a god of war.

Theology was further developed, and an attempt was made to modify the old dualistic concept by considering both Ormazd and Ahriman emanations of an original principle of infinite time (Zurvan). This doctrine enjoyed a certain degree of official recognition in early Sasanian times. In the reign of Khosrow I (531 - 579), however, the "sect of the Zurvanites" was declared to be heretical. The chief trends of Sasanian religion, apart from the process of institutionalization, were toward the elaboration of ritual and of the doctrine of purity. A complete and detailed system of casuistry was developed, which dealt with all things allowed and forbidden and with the forms of pollution and the expiation of each one of the consequences of this development was the increasing emphasis placed on orthodoxy and rigorous obedience to priestly injunctions. Nonorthodox and heretical cults and forbidden manners and customs came to be regarded as a pollution of the land and a serious offense to the true God. It was the duty of the believer to combat and destroy the unbelievers and the heretics. In short the tolerance of the Achaemenids and the indifference of the Arsacids were gradually replaced by religious intolerance and persecution.

Despite his priestly family origin, Ardashir himself, seems not to have been the person responsible for initiating these new directions in religious affairs. It was once believed that the institutionalization of the Zoroastrian church and the condensation of its scriptures and beliefs was the work of a high priest named Tansar, a contemporary of Ardashir I, of whose activities an account is preserved in the Letter of Tansar, contained in the history of Tabaristan by the Persian writer Ibn Isfandiyar (12th – 13th centuries). Now inscriptional evidence, however, rather suggests that, if Tansar was, in fact, a historical personage, his role in religious matters was overshadowed by Karter (Karder). The latter, a herbed (teacher priest) and mobed (priest) already prominent Ardashir I, appears during the reigns of Bahram I (273-276) and Bahram II (276 - 293) as the dominant figure in the Zoroastrian church. As stated in the Ka'beye Zardusht inscription of Karter, he claims credit for the suppression of Non-Zoroastrian religious communities in Iran ("and Jews, Buddhists, Brahmins, Nazoreans, Christians were struck upon"), for the impositions of orthodoxy and discipline on the priesthood ("the heretics (Ahlomog)... who in the Magus estate did not attend to the Mazdean religion and the services to the gods with discrimination, I struck them with punishment and I castigated them"), and for the establishment of royal foundations for the maintenance of priests and of Sacred fires. (The New Encyclopaedia Britannica, vol. 9, pp. 848 - 849 (1973 Edition).

As regards morality, Iran was in the lowest depths of immorality. People used to contract marriages with their own sisters and daughters, and this was thought to be of great virtue. Wives were passed on to each other by way of loan. Who redom and moral corruption was common. Wine was openly drunk and supplied in celebrations. In this connection, it is worth noting that in "About 490 Mazdak, a Zoroastrian priest, had proclaimed himself god sent to preach the old creed : that all men are born equal, that no one has any natural right to possess more than another, that property and marriage are human inventions and miserable mistakes, and that all goods and all women should be the common property of all men. His enemies claimed that he condoned theft, adultery, and incest as natural protests

against property and marriage, and as legitimate approximations to utopia. The poor and some other heard him gladly, but Mazdak was probably surprised to receive the approval of a king. His follower began to plunder not only the homes but the harems of the rich, and to carry off for their own uses the most illustrious and costly concubines.

The outraged nobles imprisoned Kavadh, and set his brother Djamasp upon the throne. After three years in the "Coastle of Oblivion" Kavadh escaped, and fled to the Ephthalites. Eager to have a dependent as the ruler of Persia, they provided him with an army, and helped him to take Ctesiphon. Djamasp abdicated, the nobles fled to their estates, and Kavadh was again King of Kings (499)" (The Age of Faith, Ibid, p.144).

in 531 A.D., after Kavadh (Qaiqubad), his son Chostoas I (or Noshirwan, also known as Kisra) came in power. He was seriously against the faith of his father. He came in power after killing his brother and their sons relations and officers. He also put to death Mazdak and about one lac of his followers. It is said, that it was for this reason that he was known as "Nosirwah". He also recovered that, properties and assets from the followers of Mazdak, which they had usurped from the people, and returned the same to their lawful owner. (Al-Kamil Ibid, vol.I, pp. 434 - 436).

As against Zoroasterianism, Noshirwan was inclined towards Christianity, having; the faith in the dogma of Trinity.

After, Noshirwan, his Son Hormazd IV came in power in 579 A.D. At first he promised to rule in the spirit shown by his father, but very soon he developed the characteristics of a tyrant (History of Persia, Ibid, p. 516).

As regard his religious faith, "we find Hormisdas, the successor of the illustrious Noshirwan, pursuing his father's liberal policy towards his Christian subject. It is recounted that, upon being pressed by the Magi to order a persecution on the

ground of Christian disloyalty, he replied “My throne stands on four supports and not on two, on Jews and Christians as well as on Zoroastrians” (History of Persia, Ibid, p. 528).

After Hormisdas, his son Chosroas II (known as Khusro Pervez) came in poster in 590 A.D. Since he had spent some time on the Roman side of the frontier, he was, more favourable to Christians than any of his predecessors. This was partly owing to the constant influence exercised by Shirin, who founded many churches and monasteries, and letters are extant which show how strongly the Great King believed in the prayers of a Christian saint ; indeed, in one of the earliest campaign the aged Patriarch Sabr-Ishu was compelled to accompany the army, to bring its good luck. At the same time Shahr-Baraz was permitted to preach a war of extermination against Christians. Later on, when Heraclius was winning his brilliant victories, Khusru seized the treasures of all the churches in the empire and, as far as it was in his power to do so, compelled the acceptance of the Nestorian heresy”. (History of Persia, Ibid, p.528).

During the Sasanian rule while the people suffered very much on account of heavy taxes ¹ the Emperors passed a very luxurious life.² As regards particularly Khusro Pervez, Tabri, dilating on his riches and magnificence, mentions, the golden throne with its four legs composed of rubies; also his fifty thousand camels, horses, and donkeys; his thousand elephants; his twelve thousand women, his lump of malleable gold which could be used like clay, and his napkin which had only to be thrown into the fire to be cleaned. (History of Persia, Ibid, 527)

1. In this connection, See Iran Ba Ehde Sasaaniyaan, PP. 530-532.

2. Also see Taareekh al-Tabri, Kitab Taareekhul Umam wal Mulook, vol. I, part II, p.158 and Al-Kamil, Ibid, vol. I, p. 492, Zia-un-Nabi, Ibid, Vol. IV, p.73

GREECE

Greece is situated on the northern coast of Mediterranean Sea. It consists of a range of many mountains having valleys in which agriculture is being done. It consisted of many states.

Before the time of Homer, it was governed by monarchs. Later the upper class of people took over the rule, and established the rule of a group of influential persons known as OLIGARCHY.. In 7th century B.C. the lower class of people, consisting of the peasants and the businessmen, stood up against the OLIGARCHY and finished their rule from all states, and again the one-man rule started.

Among the many states, two namely Sparta and Athens were very prominent. In the Sparta the people were divided among (1) citizens (2) slaves and (3) professionals. The citizens were 5 to 10 percent of the total population and were the rulers, and their army consisted of their young ones. The slaves were in majority. They used to work in field or do services. The professionals were free but they had no political rights. Neither they were included among the people of Sparta nor could they marry among them.

The young ones, men as well as women, had necessarily to undergo difficult physical exercises - the men for serving in the army and the women to prepare their children for the war.

In the state of Athens, the women had no political rights. Their main function was to confine themselves within the four corners of the house perform household duties of cooking etc., and bring up the children. Only the men had effective role in the civic life. The slaves had no right to own the properties. They also had no political rights.

As regards the Greek Mythology and the Greek Religion, the position was as under :

Greek Mythology: Greek mythology encompasses large variety of narrative materials. According to one classification, some

narratives are religious myths proper, relating timeless tales of the gods. Others are more properly legends, accounts of quasi-historical events. Common themes from folktales told for popular entertainment are often found as well. Among the Greeks themselves, attitudes toward the stories differed. At all times there must have been those who accepted them, as true accounts. Some thinkers however, rejected either the myths or their implications. In his ideal republic for example, Plato would not allow poets to ascribe immoral adventures to the gods. Others tried to preserve the truth of traditional tales and at the same time reject their literal assertions through allegorical interpretation, a technique employed most consistently by the Stoics.

The Greek myths are known today from remains unearthed by archaeologists and especially from Greek literature. The oldest known literary sources, the Iliad and the Odyssey (9th or 8th century B.C.) focus on events surrounding the Trojan War and the activities of the divine society on Mt. Olympus. Two poems by Homer's near contemporary Hesiod, the Theogony and the Works and Days, contain accounts of the genesis of the cosmos, the succession of divine rulers, the succession of human ages, the origin of human woes, and the origin of sacrificial practices. Myths are also preserved in the Homeric hymns and in fragments of epic poems on the Trojan War (the Homeric Cycle); in lyric poems, especially those composed by Pindar in the works of the tragedians of the 5th century B.C, Aeschylus, Sophocles, and Euripides; in writings of scholars and poets of the Hellenistic Age (323 -30 B.C), such as Callimachus, Euhemerus, and Apollonius of Rhodes; and in writers of the time of the Roman Empire, for example, Plutarch and Pausania. Decorations on pottery and other graphic representations, especially those dating after 750 B.C. supplement the information provided by literary sources. In addition, archaeological investigation into Greek pre-history suggest that a kernel of historical truth may lie beneath some of the Greek legends.

According to Hesiod's Theogony the world was produced by the coming into existence of four divine beings,

Chaos (Space), Gaea (Earth), Tartarus (the Abyss) and Eros (Love), followed later by the separation of Uranus (the Sky) from Gaea when he was mutilated by his son Cronus. Cronus was then violently overthrown by his son Zeus, who was thought to be the current chief of the gods. An alternative account, that of the Orphics, relates that the primal god, Phanes, emerged from a cosmic egg married Night, and begate Heaven and Earth.

Myths of individual gods are numerous, telling of their births, loves, victories, powers, and special relations to cultic centres. In one account the god Dionysus is born from Zeus's thigh, where he was placed when his mother Semele was struck by lightning while pregnant. Another myth related that Aphrodite threw Uranus genitals into the sea. To enjoy the Phoenician princess Europa, Zeus was said to have carried her off after assuming the form of a bull. Zeus appeared as a swan to Leda, wife of a spartan king, and Poseidon assumed the shape of a horse for similar amatory purposes. The Homeric Hymn to Demeter relates Persephone's abduction by Hades and its consequences for agriculture. In the process it establishes the mysteries, observed at Eleusis. The Hymn to Apollo relates the mythical events through which the god became associated with the oracle at Delphi.

A number of myths tell of past men and events. Hesiod's account of the five races provides a comprehensive perspective on the human past. At first men lived a blessed existence in the Golden Age, but life got progressively worse through the Silver, Bronze, and Iron Ages. Only the Age of the Heroes, intervening between the ages of Bronze and Iron, interrupted the gradual degeneration. Another myth, that of the woman Pandora and her jar of woes, explains human suffering as the result of a gift of the gods.

Like individual gods, individual men were singled out for mythic treatment, particularly the heroes. In the Trojan War, a host of heroes assembled and fought on the Coasts of Troy to win back Helen, the wife of Menelaus. The story of the Argonauts tells the

adventures of a group of heroes, led by Jason, who sailed to the Black Sea in search of the Golden Fleece, Heracles and his labours. Theseus and the Minotaur, and Oedipus, who unwittingly killed his father and married his mother, are well-known. Among the heroes Orpheus may also be mentioned, the musician who would have rescued his wife from the underworld, had he observed the condition not to look at her until they both had reached the surface of the Earth. Some human subjects of myth are notable not for their prowess but for their behaviour Baucis and Philemon avoided and fled because they were hospitable to Zeus and Hermes in human guise. Niobe, on the other hand lost all her children when she dared to boast in comparing the number of her offspring to the two children of Leto, Apollo and Artemis.

Greek mythology formed the staple of most Greek poetry and epic, as well as of many dramatic works. It also influenced the thoughts of philosophers and historians to a marked degree. The Romans, identifying their own functionally anthropomorphized Greek counter parts, adopted Greek mythology virtually whole sale into their own literature. Through the medium of Latin and, above all, the works of Ovid, Greek myth was stamped indelibly on the medieval imagination. Through subsequent revivals and reinterpretations, its influence has permeated Western culture to an unparalleled extent, from the themes of art and literature to the vocabulary of science and technology.

Greek Religion : Lasting over a thousand years and extending its influence throughout the Mediterranean World and beyond, the religion of the Greeks was extremely diverse. It numbered in its ranks those who, like Homer's heroes, saw little hope of a blessed existence after death, and those who, like Plato expected a post-mortem judgement to separate the good and the wicked. It embraced the piety of simple peasants and the speculations of sophisticated thinkers and its forms of observance ranged from the orgiastic excesses of the worshippers of Dionysus to the dietary restrictions used by those striving for purification. Many Greeks accepted foreign gods provided the local cults were observed as well.

The origins of Greek religion are lost in pre-history. Greek-speaking peoples moved south into the peninsula now known as Greece during the 2nd millennium B.C. They brought with them the worship of Zeus, a sky-god whose name reveals an Indo-European predecessor shared with the Roman god Jupiter and the Indian god Dyaus. The Greeks assimilated cults of the pre-Greek inhabitants of the peninsula for example, the primitive oracle at Dodona. They encountered the flourishing Minoan civilization on the island of Crete, whose central divinity, a goddess often depicted with wild animals and holding snakes, contributed many characteristics to several later Greek goddesses. In the later half of the 2nd millennium B.C the Greek Mycenaean civilization centred on the mainland replaced with Minoan. Clay tablets written in a script known as Linear B provide records of the offerings gold vessels, sheep, wheat, wine, honey, and so on that these Greeks presented to their deities, some of whom continued to be worshipped in later Greece. A decline began about 1100 B.C., and the so-called. Dark Ages continued until the 8th century B.C. with the increase of cultural activity at the opening of the Archaic period (c.750 –C.500 B.C), Greek religion in the established sense began.

The Greeks worshipped a multitude of gods, all distinguished from men by their immortality. They were thought to control various natural or social forces. Zeus the weather, Poseidon the sea, Demeter the harvest, Hera the marriage, and so on. These and other activities of the major deities were expressed by their epithets. Zeus Maimaktes was stormy; Zeus Xenios protected guests, Zeus Ktesios protected the house. Different deities were worshipped in different localities, but a unified system of thought was created by the bards of the Homeric epics, who portrayed the major gods as living on Mt. Olympus under the suzerainty of Father Zeus. Besides the Olympians, the Greeks worshipped various gods of the countryside, the goat-god Pan, Nymphs, Naeads (who dwelled in springs), Dryads (who dwelled in trees), Nereids (who inhabited the sea), Satyrs, and others. In addition, there were the dark powers of the underworld, such as

the Furies, said to pursue those guilty of crimes against blood – relatives. Finally, the Greeks established cults for, deceased figures of the past, the heroes. Among the most important were Heracles., Asclepius (the healer), and the Dioscuri (the heavenly winds).

The most important act of Greek worship was the Sacrifice. Victims varied according to the gods addressed: e.g. cows for Hera, bulls for Zeus, and pigs for Demeter. The procedure of the sacrifice also varied. An offering addressed to an Olympian was made at an altar dawn. Certain portions were reserved for the god; the rest was shared in a common meal. Sacrifices offered to the Ethonian (underworld) deities, however, were performed in the evening. Victims were characteristically black, and, instead of being eaten by the community, they were placed in a pit and burned completely. Cultic activities also included prayers, washing, libations and other offerings, procession, races and other contests, divination, particularly through oracles and birds, and incubation in which the worshipper spent the night in a temple, waiting to be visited by the divinity in a dream.

Religious observances could be private, limited to particular groups, or celebrated by the entire city-state. Among the last were numbered the great festivals, such as the Panathenaea, in which the Athenians offered a new robe (peplos) to Athena Polias, and the City Dionysia at Athens, in the course of which actors performed the now-famous tragedies. Every four years the Greeks observed a festival to Zeus in the western Peloponnese that, beginning in 776 B.C. included the Olympic games, one of four sets of pan-Hellenic athletic contests. Festivals and other acts of worship often centred on temples. In Mycenaean times, oily special parts of the palaces were set aside for the gods, but by the end of the Dark Ages they had temples (Naoi) of their own. These were originally of simple design and wooden construction, but by 600 B.C. the massive, colonnaded edifices of marble and other durable materials had

fully evolved. The images of the gods underwent a similar development. Prototypes crudely hewn of rough wood were succeeded in some cases by mammoth statues of gold and ivory, fashioned by the greatest sculptors of the Greek world.

Not all Greeks adhered to their religion with equal fervour. Already in the 6th century B.C. philosophers in Ionia were developing a nationalistic critique of traditional beliefs and practices. The criticism was continued by the Sophists and the dramatists Euripides and Aristophanes. Following the conquest of the Greek city-states and the Persian empire by Alexander the Great of Macedon, foreign cults entered the Greek world with much vigour. Although local cults still persisted, the Hellenistic period saw the flourishing of mystery religions, such as the Egyptian cults of Isis and Osiris, and astrology. With the death of the Roman emperor Julian in AD 363, the old religion lost its last great proponent. A triumphant Christianity held the field, but elements of Greek religion survived in the cults of the Christian saints and in local traditions. (The New Encyclopaedia Britannica, vol. 5, pp. 460-462, Fifteenth Edition, 1973).

As regards morality, first it may be noted that Greece gave birth to many of the most renowned philosophers and intellectuals of the world, so much so, that, even today in the modern ultramodern world, the views of Socrates, Plato and Aristotle are thought to be the symbols of intellectualism, and their views are taken to be authority. But it is strange that even Plato was of the view that free mixing men and women will be of great calibre, and their children will also be superior to other people (Kitabul Jama' Buin Raayal Hakimain, by Abu Nasr Faaraabi, pp. 17-18; Zia-un-Nabi, *ibid*, vol. I, p.111).

Plato further said, "if the number of children increase, they should be killed. Similarly, the child who is physically disabled or is of immoral character, the man who is weak and no benefit is expected from him, the sick who is not expected to recover, should be killed (Kitabul Jama, *ibid*, p.18; Zia-un-Nabi, *ibid*, 112).

Hire own pupil, another world renowned philosopher, Aristotle, rejected the view of free mixing of men and women and said that this will destroy all sentiments of respect of honour, because the child belonging to all actually belongs to none (Kitabul Jama, *ibid*, p. 38; Zia-un-Nabi, *ibid*, p.113).

But according to Aristotle, the Greeks are superior to all other people. They are free and all others are slaves to Greek can make a brother Greek his slave (*Ibid*).

According to Aristotle, law is not the same for all people of the country. It applies equally only to those who are equal by generation and intelligence. Law is not made for the rulers; they are themselves the law. It is mockery to force them to abide by the Constitution (Al-Siyasat, by Aristotle, p. 217; Zia-un-Nabi, *ibid*, p.114).

According to him, therefore, it is against equity that a ruler should be killed for a common man, or he may be exiled, or he may be forced to come to the level of the common people (Al-Siyasat, *ibid*, p. 234; Zia-un-Nabi, *ibid*, p.115).

ROME

Eastern Rome Empire, known as the Byzantine Empire was the second biggest, Empire of the sixth century A.D. During the period 610-641 A.D. Hiraclius I was the ruler of this empire, to whom they Holy Prophet had sent a letter of invitation to Islam.

Early Rome : Legend has it that Rome was founded around 750 BC by Romulus, conoileror of the Sabines. The Etruscans soon came to rule Rome, dominating the area during most of the 6th century. At this time Rome was also home to the Latins and many Greeks, who made significant contributions to Roman Culture. Durin the Etruscan monarchy, Rome adopted various coins, units of measure, and fine arts from the Greeks. The Greek alphabet, too was introducea to, and readily accepted by, the Romans, who were later to change and refine it until it, reached the form in which it served as the building block for the writing; of many Western languages. Rome's state religion, which had direct equivalentents to the Greek deities, was also institutionalized under the monarchy, and a military code was set up. However, Roman political thought developed along lines different from those set up by the Etruscans. Roman government took much of its impulse from the needs and desires of the people. Indeed, the word republic, from the Latin "res publica", means "thing of the people". The concept of monarchy was Anathema. The Etruscans were overthrown, and the republic was founded in 509 B.C., (when King Tarquin The Proud was dethroned and exited by the Roman people).

Republican Rome ; Concurrent with the kings loss of power came the rising influence of the Senate, a council of older statesment who were members for life. The Senate recognized the political power belonged to the people, but for purposes of efficiency that power was granted to elected official called magistrates, who represented the people in all matters.

It should be noted that the term people refers only to the aristocrats or patricians at this point in the Evolution of the republic. Only Members of the upper, classes sat in the Senate, and it was their interests that the senators advanced. But the Romans were politically astute, and they recognized the valuable military resource that they had in the lower classes, particularly the farmers. To keep the lower classes, or plebeians, in check, the upper classes permitted them to have their own representatives, called tribunes, who however, eventually gained veto power over the decisions of the magistrates. In 450 B.C a further extension of this principle was set down in the 12 bronze tablets of Roman law (see Twelve Tables). These laws not only protected the proletariat but also laid the groundwork for a plebeian holding office. The liberalization of political rights figured prominently in the development of Rome's strength. However, in the early days of the republic, tradition proved to be strong, and the aristocratic Senate maintained control of the state by general consensus.

As the functions and responsibilities of the Roman government grew more complex, a bureaucracy developed. Quaestors oversaw the financial aspects of government aided by censors, who kept lists of citizens and of the taxes owed by these citizens. Two praetors were the judges. Because bureaucracy is by nature clumsy and rather inefficient, however, provision was made for quick action in emergencies. One ruler, a dictator would take over for a prescribed time in circumstances requiring rapid decision making.

A stable and strong government at home gave Rome the security and power to enable its armies to invade and conquer foreign lands. The Latin League, an interdependent cluster of neighbouring cities, provided Rome with the necessary defense to back up its conquests. In keeping with Roman tradition, a certain number of captured people were sent back to Rome as slaves, while many others remaining in the provinces were given the privileges of Roman citizenship-not so many that the subject peoples could form power blocks, but enough to keep them loyal

and willing to fight for their Roman masters. Soon, Rome's success led it, into conflict with Carthage, an established commercial power in North Africa, for control of the Mediterranean. The ensuing battles, known as the Punic Wars, spanned the year 264-146 B.C. Two great military geniuses were among the leaders in these wars. Hannibal led the Carthaginian forces from about 220 – 200 B.C when he was defeated by Scipio Africanus Major. The Romans occupied Carthage and eventually destroyed it completely in 146 B.C.

The defeat of this powerful rival sustained the Roman's acquisitive momentum and they set their sights on the entire Mediterranean area. To the east, which was in its final days as part of the decaying Alexandrian empire, the Romans defeated Syria, Macedonia, Greece, and Egypt. They also destroyed the Achaean League and burned Corinth (146 B.C). Won through massive effort and with inevitable losses, the newly acquired lands and diverse peoples populating them proved a challenge to govern effectively. The Romans organized the conquered peoples into provinces small units that were arms of the central government - and stationed troops in each, ready to exercise appropriate force if necessary.

Imperial Rome : In Rome-proper, the majority of citizens suffered the consequences of living in a nation that had its eyes invariably trained on the far horizon. Roman farmers were unable to raise crops to compete economically with produce from the Provinces and many migrated to the city. For a time plebeians were placated with bread and circuses, as the authorities attempted to divert their attention from the gap between their standard of living and that of the aristocracy, slavery fueled the Roman economy, and its rewards for the wealthy turned out to be disaster for the working classes. Tensions grew, and civil wars erupted. The ensuing period of unrest and revolution marked the transition of Rome from a republic to an empire.

Notable leaders of the revolution included Marius, a Proletarian who was elected consul, and Sulla, an army officer. Later stages of the revolution encompassed the celebrated careers of Pompey, the orator Cicero, and Julius Caesar, who eventually took over Rome as its dictator. After his assassination in 44 B.C, the triumvirate of Mark Antony, Lepidus, and Octavian, Caesar's nephew, ruled. It was not long before Octavian went to war against Antony in North Africa, and after his victory at Actium (31 B.C) he was crowned Rome's first emperor, Augustus. His reign, from 27 B.C to 14 B.C, was distinguished by stability and peace.

Augustus set up a form of government known as a principate, which combined some elements from the republic with the traditional powers of monarchy. The Senate still functioned, though Augustus, as principal, or first citizen, remained in control of the government. Under Augustus, Rome began to prosper once again, and the emperor came to be looked upon as a god. Thereafter, all good emperors were worshipped as gods after death. Among, the beloved rulers of Rome were Trajan (reigned 98 - 117), Hadrian (117 - 138), Antoninus Pius (138 - 161), and Marcus Aurelius (161 - 180). Decadent, cruel men also rose Nero (54 - 68) were so loathed that their reigns were strack from the official Roman records.

It was during the rule,of Tiberius (14 - 37) that Jesus Christ was crucified. Thereafter, Christians were tolerated at best - but often tortured or illed - until the reign of Constantine (312 - 337). From 313 Christianity was an arm of the state, and pagan practices were officially forbidden. But the empire was dying. The last of Constantine's line. Theodosius 1 (379 - 395), was the last emperor to rule over a unified Roman Empire. The Western Empire, suffering from repeated invasions and the flight of the peasants into the cities, had grown weak in comparison with the East, where spices and other exports were virtual guarantees of wealth and stability.

When Theodosius died, in 395. Rome split into. Eastern and Western empires.

The West finally fell in 410, when the city of Rome was sacked by the Visigoths, a wandering tribe of barbarians. The destruction was made complete in 476, when the Huns took over control of the Italian peninsula. The East always richer and stronger, continued as the Byzantine empire through the Middle Ages.

The legacy of Rome :

Empire was distinguished not only for its outstanding army - the foundation upon which the whole empire rested - but also for its accomplishments in scholarly endeavours. Roman law as a considered and complex body of precedents and comments, which were all finally codified in the 6th century (see Justinian, Code of (The New Encyclopaedia Britannica, vol.10, pp.152-154; Fifteenth Edition, 1973).

As regards Religion, the position was as follows. Early Roman religion. By the earliest known period of their history (7th century B.C) the Romans had developed a few "high gods". Chief among them was Jupiter, whose name is etymologically equivalent to the Greek Zeus and the Sanskrit Dyaus. Like Zeus and Dyaus, Jupiter was a sky - and weather-god, obviously important to farmers. With him were early associated two other gods. Mars and Quirinus. At least one goddess Juno, was important in earliest known times. She seems to have had no original connection, - with Jupiter, or with any other god. Her chief function was to supervise the life of women.

The most characteristic deities of this period, however, were vague figures of limited and sharply defined functions. Like the greater gods, they were regarded as possessing super human power. This they could be induced to employ for the benefit of their worshipper if rightly approached. Beyond this Roman curiosity did not go the gods have no myths, do not form married pairs and have no off-spring. To name them correctly

and to worship them with the proper words and gestures were supremely important. Hence there developed elaborate list of liturgical formulas. These contain a host of names of lesser gods presiding over the most minute details of human life.

The cults of these and numerous other divinities were regulated in historical times by an elaborate priesthood, which was doubtless much simpler in earlier days. At its head stood a college of three pontiffs. In addition, there were 15 priests of individual gods, including the three chief deities. Lastly came the six Vestal Virgins, who tended the state hearth in the forum. There was no priestly caste, and most of the priesthoods could be held along with a secular magistracy.

Religion in the Etruscan Period :

The Etruscan dynasty of the Tarquins (Later half of the 6th century B.C) brought numerous innovations in the era of Roman religion. Cult stations were introduced, the worship having been conducted previously without images. Temples of Etruscan type began to appear (e.g., on the Capitol). Elaborate funeral rites appear also to be of Etruscan origin. The Etruscans made known to the Romans the complicated method of divination from the entrails of sacrificial animals, as well as a system of divination from lightning. The primitive Roman religious calendar of 10 months (lunar) was replaced by the Etruscan calendar of 12 months (solar). During this period importation of deities from other than purely Etruscan sources took place. The Capitoline cult gave Jupiter as partners Juno and Minerva. The grouping is the result of Greek influence coming through Etruria, for the two goddesses were identified with Hera and Athena, the wife and daughter of Zeus. Venus, Fortuna, and Diana emerged during this period from native Italian sources. Even among the earliest known deities are some whose names yield no discoverable Latin etymology, and certain of them are probably Etruscan. Examples are *Volcanus*, god of fire. *Saturnus*, deity of very obscure original functions; and *Voltumnus*, apparently a river god, probably of the Tiber.

Religion in the Republic :

As Rome expanded, its relations with the Greek communities of southern Italy and later with Greece itself and with the empires of Alexander's successors became closer. As a result, Greek cults made their appearance, being sometimes new importations, sometimes modifications of existing cults brought about by the identification of Greek with Roman deities. A new importation was the cult of Apollo (late 5th century B.C), he had no generally accepted Roman equivalent. Asclepius (Aesculapius) was introduced to Rome in 293 BC in order to fight a plague. The first oriental religion recognized in Rome was the cult of the Great Mother (Cybele) accepted in 204 BC at a critical moment in the Second Punic War (although Roman citizens were not permitted to participate in her orgiastic rites). Eighteen years later (186 B.C) the equally orgiastic worship of Dionysus (Bacchus) had become so popular that the Roman Senate, suspecting subversion, intervened to suppress it. A landmark in the Hellenization of Roman religion was the Lectisternium, a banquet at which the gods were invited as guests, held in 217 B.C. Such a banquet in itself was nothing new, but the old manner was to have the gods invisibly present. On this occasion, however, moved by their early failures against Hannibal, the Romans resorted to a number of measures designed to secure divine favour. At the Lectisternium of 217 the gods were represented by their statues and paired in a manner wholly Greek, (i.e. Jupiter with Juno, Mars with Venus, etc). Together with the figures at the Lectisternium made up the typical and popular Greek group of 12 gods. As a result, the Roman gods assumed features that Greek beliefs and mythology had ascribed to Greek gods.

Religion in the Empire :

The age of Augustus saw a revival of traditional Roman cults along with the rebuilding of old temples. However, during the later years of the republic, and still more under the empire, a strong demand had been growing for a more personal religion, a

demand that neither the traditional religions of Greece, or Roman was able to satisfy. This demand was met by various oriental cults that promised their adherents the personal favour of the deity, or even immortality, if certain conditions were fulfilled. These usually included some form of secret initiation into mysterious rites. First came the cult of Isis, which although of Egyptian origin, had been considerably Hellenized in passing to the west. Then there was the cult of Attis, the cult of Mithra, of Persian origin, and in some ways the most important of all. The worship was for men only, and was popular especially in the army. Astrology and magic gained popularity from the time of Augustus onward. Solar worship was very characteristic of the later imperial period. Certain, Syrian cults (either originally solar or later held to be so) were promoted by various emperors, and under Aurelian (died A.D 275) Sol Invictus (the unconquerable sun) was hailed as the supreme deity of Rome. Such was the religious world within which Christianity grew up, culminating in the conversion of the emperor Constantine (c.312) and the religious legislation of the emperor Theodosius prohibiting paganism in a decree of 391. (The New Encyclopaedia Britannica, vol.10, p.152, Fifteen Edition, 1973).

Trinity :

The Christian doctrine that asserts that God is one in substance but three in "person", Father, Son, and Holy Spirit.

Neither the word Trinity nor the explicit doctrine appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testaments "Hear, O Israel: The Lord our God is one Lord" (Deut, 6:4). The earliest Christians however, had to cope with the implications of the coming of Jesus Christ and of the presumed presence and power of God among them i.e. the Holy Spirit, whose Coming was connected with the celebration of the Pentecost. The Father, son, and Holy Spirit were associated in such New Testament passages as the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the

Son and of the Holy Spirit (Matt. 28:19) and in the apostolic benediction. "The grace of the Lord Jesus and the love of God and the fellowship of the Holy Spirit be with you all (II Cor. 13 : 14). Thus, the New Testament established the basis for the doctrine of the Trinity.

The doctrine developed gradually over several centuries and through many controversies. Initially, both the requirements of monotheism inherited from the Old Testament and the implications of the need to interpret the Biblical teaching to Greco-Roman religions seemed to demand that the divine in Christ as the Word, or Logos, be interpreted, as subordinate to the Supreme Being. An alternative solution was to interpret Father, Son, and Holy Spirit as three modes of the self-disclosure of the one God but not as distinct within the being of distinctness among the three, but at the cost of their equality and hence of their unity (subordinationism): the second came to terms with their unity, but the cost of their distinctness as "persons" (modalism). It was not until the 4th century that the distinctness of the three and their unity were brought together in a single orthodox doctrine of one essence and three persons.

The Council of Nicaca in 325 stated the crucial formula for that doctrine in its confession that the Son is "of the same substance (homoousies) as the Father," even though it said very little about the Holy Spirit. Over the next half century, Athanasius defended and refined the Nicene formula, and, by the end of the 4th century, under the leadership of Basil of Caesarea, Gregory of Nyasa, and Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since". (Ibid, p. 928).

As regards morality :

"Morals, sexual and commercial, were not appreciably different from those of other cultures at a like stage of economic development. Chrysostom condemned dancing as exciting passion, but Constantinople danced. The Church continued to

refuse baptism to actors, but the Byzantine stage continued to display its suggestice pantomimes; people must be consoled for monogamy and prose, Procopius Secret History, never trustworthy, reports that "practically all women were corrupt" in his time. Contraceptives were a subject of assiduous study and research; Cribasius, the outstanding physician of the fourth century, gave them a chapter in his compendium of medicine; another medical writer, Aetius, in the sixth century, recommended the use of vinegar or brine, or the practive of continence at the beginning and end of the menstrual period. Justinian and Theodora sought to diminish prostitution by banishing procuresses and brothel keepers from Constantinople, with transient results". (The age of Faith, ibid. p.120).

EGYPT

In the primitive Egypt, the King was thought to be the "Illaaha" (god), and was worshipped. The King used to represent the people before the Bigger gods and offer sacrifices to it. Like the Iranians, the people of Egypt also thought the king to be of the divine family, and was revered accordingly. The king was not bound by the advice of any body. On the contrary, the Prime Minister was thought to be a human being bound by the orders of the king. The Officers of the King used to watch the activities of the Prime Minister and The Finance Minister. There was also a Chief Justice for doing Justice to the people.

Egyptian Law :

The law that originated with the unification of Upper and Lower Egypt under King Menes (c.3100 B.C) and grew and developed until the Rome occupation of Egypt (30 B.C) The history of Egyptian law is larger than that of any other civilization. Even after the Roman occupation, elements of Egyptian law were retained outside the major urban areas.

No formal Egyptian code of law has been preserved, although several pharaohs, such as Bocchoris (8th centry B.C),

where known as lawgivers. After the 7th century BC, however, when the demotic-language (the popular form of the written language) came into use, many legal transactions required written deeds or contracts instead of the traditional oral agreement: and these extant documents have been studied for what they reveal of the law of ancient Egypt.

The ultimate authority in the settlement of disputes was the pharaoh, whose decrees were supreme. Because of the complex nature of legal administration, the pharaoh delegated power to provincial governors and other officials. Next to the pharaoh, the most powerful individual was the vizier, who directed all administrative branches of the government. He sat in judgment on court cases and appointed magistrates as part of his legal duties.

In a legal proceeding the plaintiff was required to bring suit. The tribunal then ordered the defendant to appear in court if a point of law seemed to be involved in the dispute. Scribes employed in the legal system supplied, procedural information; the parties were not represented by legal advocates. Both parties spoke for themselves and presented any pertinent documentary evidence. Witnesses some-times were called, but usually the judge ruled on the grounds of documents and the testimony of each party. The Judgement included recommendations for preserving the written record of the trial possibly the main reason why many of these documents are extant.

Although masculine primogeniture dominated in some periods of Egyptian history, there are records of property being divided equally among the children, male and females. Even with masculine primogeniture, the other children and the surviving spouse usually received a share of the estate. The usual law of succession could be circumvented by a special energistered document; aparent, for example, could favour a daughter by guaranteeing her rights over the family property. Legal judgements pertaining to the family and rights of suceession clearly demonstrate that women as well as men were

granted full rights under the laws of ancient Egypt. Women owned and bequeathed property, filed lawsuits, and bore witness in court proceedings without the authority of their father or husband. The working class also had some legal rights even slaves were allowed to own property under certain circumstances.

Property transfers and contractual agreements were conducted as if they were the same type of legal transaction. Rental of slaves, for example, was regarded as a sales agreement. Work was often bartered for various commodities. The individual parties were allowed to determine restrictions and guarantees in their transaction concerning possible defects in the property of service as well as defects in the law.

Criminal justice necessitated a hierarchy in the judicial system, depending on the severity of the charge. The most heinous criminals could be judged only by the pharaoh, often with the vizier conducting the investigation and turning to the pharaoh for final judgement. In some cases, the pharaoh appointed pass judgement. Punishment of serious crimes included penal servitude and execution, mutilation and flogging were often used to punish lesser offenders.

Although punishment of criminal offenders could be served and, in the modern viewpoint, barbaric - Egyptian law nevertheless was admirable in its support of basic human rights. The pharaoh Bocchoris, for example, promoted individual rights, suppressed imprisonment for debt, and reformed laws relating to the transferral of property. His legal innovations are one example of the far-reaching implications of Egyptian law: the Greek lawgiver Solon (6th century B.C) visited Egypt and adapted aspects of the legal system to his own ideas for Athens. Egyptian law continued to influence Greek law during the Hellenistic period, and its effects on Roman imperial law may still be felt today". (The New Encyclopaedia Britannica, vol. IV, p. 392; Fifteen Edition, 1973).

As regards religion :

Religion of ancient Egypt from the Late Neolithic period to the first centuries AD, including both folk traditions and the court religion.

A brief treatment of Egyptian religion follows. For full treatment, see MACROPAEDIA: Middle Eastern Religions, Ancient.

Egyptian religion is characterized by numerous deities having both animal and human forms. This diversity reflects the vast number, number of local cult centres that sprang up all along of the Nile Valley prior to political unification (c 3000 B.C). Once a central government arose, national deities and cults came into existence as well as the cult of the living king. The king came to be represented by the falcon deity hours as the son of the gods and as the god-king ruling the universe.

With the advent of national cults a number of theological concepts developed to define the world for the Egyptians. Foremost of these was the concept of ma'at. Ma'at signified the correct world order given to man by the gods. This concept included the ideas of truth, justice and correct social behaviour. The king was the administrator of ma'at and is frequently shown presenting ma'at to the gods, showing that he has properly maintained Egypt on their behalf.

The Egyptians developed a concept of syncretism to reconcile the divergent and contradictory features of the various local cults. For example, Ptah was the creator god in the Memphite cosmogony, while Atum created the world in the Heliopolitan cosmogony. The Egyptians reconciled these views by associating one deity with another, such that Deities with common features were combined to form composite deities. The sun god Re was frequently associated with many deities because of his universal nature. The Egyptian did not feel that the various features or power of their gods contradicted each other, but felt

that there were simply different aspects of that deity. This resulted in male (or female) deities acquiring characteristics of the opposite sex whereby the deity became Self-creating and self-sustaining.

The Egyptians developed a belief in the continuity of life. Life upon Earth was only one aspect of a person's existence. Death did not destroy the individual, it merely transformed him into a further facet of the universe. The dead were active agents in the world of the living and preparations for death were actual preparations for a new life in association with the gods. In the old Kingdom only the king could be initiated into the spiritual world. A time went on, private individuals, by meant of ritual, could achieve the same-mystical aspects as the king.

The Egyptians felt that time was cyclical. When the king died, he became Osiris, the dead king and ruler of the nether world and his son became the new hours, administrator of ma'at. After a living king had ruled for 30 year, he underwent a series of rituals whereby he ritually, died, became the dead, Osiris, and was mystically rejuvenated. This was a symbolic rejuvenation for the entire land and perhaps was associated with the yearly inundation of the land by the Nile.

The temple at all periods remained the focus of Egyptian community worship. With time the temples acquired major economicaly and political roles. By the end of the New Kingdom the temple of Amon-Re at karna was the chief political power in all of Upper Egypt. At different periods local temples came to national prominence, such as the temple of Re at Heliopolis during the old Kingdom and the temple of Neiyh at Sais during the 26th dynasty. While the king in theory acted as high priest-for all gods inpractice he appointed others to carry on his daily ritual functions.

In the sanctuary of each temple the image of the local deity resided. Only the ritually pure attended to the daily needs of the god. During festivals the god emerged from the temple carried on a sacred bark and could be viewed by the general populace. Private individuals could worship the deities at shrines or chapels in their homes. Most temples had areas at their rear walls where the general public could worship.

On a miniature scale, temples represented the Egyptian cosmos. The sanctuary was normally higher than any other portion of the temple and represented the primordial mount where the universe was created. The ceiling was decorated with the stars and the pillars were in the forms of lotus and papyrus plants, also symbolic of the primordial marsh at creation. The rituals in the temple re-created this creation and aided in the rejuvenation of the land.

The majority of archaeological evidence from Egypt comes from the funerary monuments. Beginning with small pits in the predynastic era, they developed into a variety of structures from the small, excavated cave tomb to the massive pyramids at Giza. Each served as the eternal resting place of the soul. In the Old Kingdom the major tombs were congregated near that of the king. Individuals believed that they could achieve safe passage to the nether-world by association with the king. Later, individuals obtained entrance by their own means, usually by elaborate rituals and magic. The Coffin Texts and the Book of the Dead (derived from the royal Pyramid Texts) provided a series of spells to purify the deceased, protect him from evil creatures, and give him the requisite passwords and magical spells to enter the netherworld.

With the advent of periods of political instability, pessimistic trends crept into the Egyptian view of the world and greater emphasis was placed on the importance of the individual cult. Along with the rise of the personal cults, greater evidence of the use of magic is found. The Egyptians began to believe that they could control a portion of their mystical environment.

Scarab, waljet eyes, and other potent symbols became common by the New Kingdom as means of protection from, and identification with the gods.

The most significant aspect of all of Egyptian religion was its ability to remain a unifying force for the Egyptian culture, despite the fact that there was often a lack of any systematic grouping of the deities" (Ibid, pp. 392 -393).

As regard's moralit :

In the primitive Egypt, the king used to marry with his sister, and some time also with his own daughter. This they thought was to keep the royal blood pure mixed with the common men's blood. Following the king, the common people also used to do the same thing. In the society the women were generally having the upper hand as against the men. (Zia-un-Nabi, ibid, vol. I, p.161).

INDIA

Politically, upto the advent of Islam, India may be divided into (1) pre-Vedic and Vedic period (2000 to 1400 B.C) (2) period of wars (1400 to 1000 B.C.) ; (3) period of intellectuals (1000 to 250 B.C); (4) Budhist period (250 B.C. to 5th century A.D.), (5) Puranic period (5th century A.D. to the coming of the Muslims in India) (Seerat-un-Nabi, Ibid, vol. IV, pp. 226 - 227).

Before ecoming of the Aryans, the Daravards were the inhabitants of India. They used to live in small villages and generally they were ariculturits.

The Aryans were mostly hunters and hardsmen. When they came to India, their different tribes settled in different parts of India, and each of them formed its own independent State under its Chief who was known as the "Raja". There used to be a Council of Elders to give necessary advice to the Raja, but was

not bound to accept it. The Raja used to collect revenues from, the public but he was not bound to give account of the same to the public. Some times the State also used to fight with each other.

When the Budhists came in power, Asoka formed a united kingdom of all the small states. The Gupta rulers Chandragupta and his successors also kept the state united in one kingdom, but after them India again divided in many states.

In fact the cast system, multiplicity of languages, difference in the social life, worship of different gods by different people etc., were the main factors in the-disunity of the country (Zia-un-Nabi, *ibid* vol. I, pp.221 - 222)

As regard Religious :

The oldest of all Indian religions is animism, which is still practiced by the more remote tribes, such as the Santals, Bils, and Gonds.

Hinduism is, however, above all the traditional religion of India, some date its origin back to the Vedas of the Aryans, between 2000-1500 BC. There is evidence, however, that Hinduism, as it later emerged, is not the religion preached in the Aryan Vedas but contains Dravidian elements going back to a pre-Aryan age, thus representing a fusion of two cultures. About 83 percent of the population of India is Hindu.

While Hinduism has been a great unifying force, its association with the cast system has also made for division and a sense of separateness. Whatever its origin- whether induced by race, colour, occupation or the mere fact of conquest - caste has constituted a major divisive force throughout Indian history and has even permeated non-Hindu groups.

Jainism and Buddhism were the first off shoots of Hinduism, coming into being in the 6th and 5th centuries B.C.,

respectively. Jainism survives today largely in Gujarat and Rajasthan, where it has about 2,000,000 followers. Its principle: of nonviolence and asceticism have left their imprint on Hindu thought; Mahatma Gandhi (q.v.) was deeply influenced by these two principles.

Buddhism, a younger rival of Jainism, spread over India largely as a result of the example of Asoka, the great Mauryan emperor of India who embraced this religion. After his death, the influence of Buddhism steadily declined, being superseded by a resurgent Hinduism. Buddhism, however, spread to Tibet, China, Japan, Korea, Mongolia, and other Land thus becoming a world religion; Jainism remains confined to India.

Before coming of the Aryans, to India, the Darwadis were the inhabitants of India. They were idol-worshippers, and their deities were females. Similarly, the Aryans were also idol-worshippers, and their deities were males. According to the Rig Veda, some of their prominent deities were BARUNA, god of heaven, known as OURANOS among the primitive Greeks; DYAOS, the father of many gods, known as Zeus in the Greek and Jupiter in the Roman language; MITRA, the son-god, known as MITRAAS in Greece and Iran, also worshipped in the Middle-East and near about the Mediterranean Sea; SOMA, the god of plants, from which high power wine was extracted, and after drinking it the priests used to worship the idols; it was known as HAOMA in Iran; AGHI, known as IGNIS in the Latin, the god of fire, which used to take up the sacrifices and offerings (History of Religion, East and West, pp 330-333; Zia-un-Nabi, Vol. I, pp. 201 - 202).

Buddhism came forward as a revolt against Orthodox Hinduism, and spread all over India, but after Asoka its influence declined, and it was superseded by resurgent Hinduism. The followers of Buddha divided into about eighteen groups, of which the HINAYANA and the MAHAYANA were prominent. The latter not only started worship of Buddha but also other many personalities, thinking them to be the "GURUS" of Buddha. Thus it was virtually merged in Hinduism (Encyclopaedia Britannica, vol. 12, p.183; Zia-un-Nabi, ibid, vol. I, pp.216-217).

At the time of the advent of Islam, Hinduism was dominating throughout India, and innumerable gods and goddesses were being worshipped by the people.

As regard morality :

The period starting from 500 A.D. was the darkest period of India. The reasons are as follows:-

- (1) Idolatory was common, so much so that the number of 33 gods of the Veda increased to 33 crores (Hintustan 3-Qadeem, by R.C. Dutt, Vol. III, P. 276)
- (2) In the Vedic period idol-worship was not extant, but now it was established in all the temples (Ibid, p. 281);
- (3) The maintainers of the temples used to exploit the ignorant people in the name of religion (Ibid, p. 283);
- (4) In the Vedic period the Hindus were united as one nation, but now they were divided in different sects, (which destroyed the social life (Ibid. p. 287);
- (5) Women were subordinates and slaves (Ibid, P.331);
- (6) Laws were different for different people, e.g.
 - (a) Brahamans could not be sentenced to death, for any offence;
 - (b) Adultery by a man of higher sect with a woman of lower sect was not an offence;
 - (c) Punishment by fine was enough for adultery even with a Buddhist woman (Raahibah);
 - (d) Touching of a man of high rank by a man of the lowest rank. punishable with death ;
 - (e) If a man of lower rank beat a man of higher rank, his limbs were to be cut off ; If the former abused the later, his tongue was to be cut off ; and if he claimed to teach him, hot oil was to be poured in his mouth. (Ibid, pp.342 - 343)

- (7) Wine was extensively drunk in the palaces of the Rajaz, and in the state of intoxication the wives of the Raja were subjected to adultery (Ibid, p. 469);
- (8) The roads and streets were filled with vagabonds (Ibid);
- (9) Searching for God was in the jungles and mountains, and for it severe hardships were undertaken, which was thought to be "Ibadat";
- (10) Superstitions were common. Every thing from heaven to earth was taken as god and worshipped.
- (11) There were concubines in the temples which were used for sexual satisfaction by the priest ;
- (12) Women were won or lost in gambling;
- (13) The male organs of Mahadew was worshipped by men and women;
- (14) In adultery even relationship was not taken into consideration:
- (15) After divorce of widowhood, a woman was not permitted to contract a second marriage."It was praiseworthy for a woman to burn herself along with the dead body of her husband, even if she was young, or a Minor, and even though marriage was solemnised immediately before her husband's death, otherwise she had to pass her life in misery. She had to keep her head shaved off, and deprive herself of good dress as well as ornaments;
- (16) Common men could have four wives at a time but there was no limit for the Raja who could have as many wives as he liked. Woman could also have more husbands than one at a time;
- (17) Due to fear of defeat in the war, the men used to kill their women;
- (18) In some sects naked men and women were being worshiped;
- (19) The women were also sold;

NOTE : For more reference see, Seerat-un-Nabi, Ibid, vol. IV, pp. 227 - 229; Safarname Abu Zaid Serafi, pp. 115-116; Aasarul Balaad, by Qazweni, p. 81; Zia-un-Nabi, Ibid, vol. I, pp. 225-26, and p. 189; Encyclopaedia of Living Faiths p.242.

CHINA

China, the thickly populated country of the world, was also very prominent in its scientific discoveries and invention from the primitive ages. It, was China which for the first time started using coal for the fuel. In 28 B.C the Chinese astrologers pointed out the spots in the sun. In 132 A.D. they invented the instrument to know about the centre and strength of earthquakes. They also discovered the gun powder. In the second century A.D. they prepared paper from skin of the trees, fibre of sun and old cloth. In the 4th century A.D. they acquired mastery in melting the iron. In 7th century A.D. they started printing through blocks which gave rise to the printing industry. (World civilization, by E.M Burnz and P.L. Rolf, p. 114, Zia-un-Nabi, *ibid*, vol. I, pp.232).

As regards the Chinese Philosophy and religion, "the keynote in Chinese philosophy is humanism; man and his society have occupied, if not monopolized, the attention of Chinese philosophers throhout the ages. Ethical and political discussions have overshadowed any metaphysical speculation. It must quickly be added, however, that this humanism does not imply any indifference to a supreme power or to nature. Instead the general conclusion represented in Chinese philosophy is that of the unity of man and Heaven, This spirit of synthesis has characterized the entire history of Chinese philosophy.

Roots of Chinese humanism. During the transition from the Shang dynasty (18th - 12th century B.C) China was changing from tribal to feudal society and from the Bronze Age to the Iron Age. A new economy and a new-society required new tools and new talents.. The Shang people had prayed to their ancestors for the solution of their problems by the Chou people turned to man, though they honoured their ancestors no less than the shang people did. Prayers for rain, for example, gadually gave place to irrigation. Man was in the ascendancy. The Shang people had believed in Ti, the tribal "Lord", who was the greatest ancestor and the supreme deity who protected then in battles, sanctioned

their undertakings, and sent them rewards and punishments. During the Chou, however, Ti was gradually supplanted by Heaven (Tien) as the supreme spiritual reality. Its anthropomorphic (man-patterned) character decreased and its wishes were now expressed not in unpredictable whims but in the Mandate of Heaven (Tien Ming). This mandate was absolute and constant, beyond man's control. In time, however, as man grew in importance, it was felt that rewards and punishments depended on man's virtue, for "Heaven is always kind to the virtuous". Thus, man's virtue became the determining factor; man could now control his own destiny (Ming). Religious sacrifices continued to play a great role in the lives of the people; the meaning of sacrifice, however, was changing from a magical to an ethical one; that is, from ways to placate spiritual beings to pure expressions of reverence. It was in this atmosphere that the so-called Hundred schools of thought emerged (6th - 3rd century BC).

All of the Hundred Schools arose in response to practical conditions. Their philosophers were either government officials or scholars, travelling from one feudal state to another and offering ideas for social reform. Expressing their ideas in conversation, official documents, or short treatises, they set the pattern for later philosophers.

The existential character of Chinese philosophy has created the erroneous impression, however, that it is purely ethical and social and devoid of metaphysics. Though seemingly random and unsystematic, the philosophy of every school was the result of years of serious thinking and formed a coherent and geological whole. It was in each instance built of definite concepts about man and Heaven, whether the latter was interpreted as the supreme Being or simply as Nature.

Periods of development of Chinese philosophy. Historically, Chinese philosophy has gone through four periods: viz.,

(1) the classical, (2) the Neo-Taoist and Buddhist, (3) the Neo-Confucian, and (4) the modern.

In the classical period (6th - 3rd century BC), the chief concepts were Tao ("the Way"), te ("virtue") Jen ("humanity," "love"), i ("righteousness") t'ten ("heaven"), and yin-yang (cosmic elements of tranquility and activity, or weakness and strength, respectively). Every school had its own way, but the way of Confucius (551 - 479 B.C) and that of another traditional sage, Lao-tzu (6th century B.C) were the most prominent. To Confucius, Tao is the Way of man, the way of ancient sage-kings, and the Way of virtue. To Lao-tzu, however, Tao is the way of nature. His concept was so unique that his school later came to be called the Taoist school. For all schools, Tao possesses the two aspects of Ying and Yang; the Tao endowed in man is his virtue; and the greatest virtues, especially for the Confucianists, are Jen and i, clearly some concepts are ethical and others metaphysical.

In the Neo-Taoist and Buddhist period (3rd-9th century AD), there was a radical turn to strictly metaphysical concepts. Going beyond Lao-tzu's characterization of Tao as non-being, the Neo Taoists concentrated on the question of whether Ultimate Reality is Being or Nonbeing and whether the principle (li) underlying a thing was universal or particular. Under their influence, early Chinese Buddhist philosophers directed their attention chiefly to Being and Nonbeing. Subsequently, Buddhist schools introduced from India were divided into corresponding categories, viz., schools of Being and schools of Nonbeing. The question of universality and particularity, or of one and many, led to the development of truly Chinese Buddhist schools, whose concern was the relationship between principle, which combined all things as one, and facts, which differentiate things into the many" (The New Encyclopaedia-Britannica, vol. III, 236, 15th Edition, 1973).

ARABIA

The word "Arabia" is from "A'rab" or "E'raab", which means eloquency. Since the Arabs were most eloquent and had great mastery over their language, their country was known as "Arabia". Another view is that it was actually, "Arabah", which means desert or a barren place. Since Arabia was mostly a desert therefore it was known as such. (Seerat-un-Nabi, ibid, vol. II, p.104 ; Dictionary of Islam, ibid, p.17).

Arabia is a peninsula which is situated in the extreme south west and Asia. It is surrounded by, on the west by the Red Sea, on the East by Persian gulf, on the South by the Arabian Sea, and on the North by Syria, etc.

Total Area of Arabia is about ten lac sq. miles, with its longest border on the side of Red Sea, which is about 1400 miles, and its widest part is from Yemen to Oman which is about 1250 miles.

Major part of Arabia is a desert, also consisting of mountains of which the long line is known as "Jabal-us-Sirat", extending from Yemen in the south to Syria in the North. (Seerat-un-Nabi, Ibid, vol. 1, p. 105) Some coastal parts of Arabia, e.g. West Yemen previously known as "Al-Ardul Khizra", Razramaut in the south, "Al-Ehsaa" on the cost of the Red Sea, the middle valleys of Najd, were fertilized areas (Taareekh-ul-Islam, by Hasan Ibrahim, Vol. I, pp. 6-7 ; Zia-un-Nabi, ibid, (vol. I, pp. 248-249).

The parts which are non-cultivable are (1) Al-Hira, which on account of volcanos became barren; (2) Al-Dahna, which on account of send sand became un-cultivable; these from Mufud in the north upto Hazamout, and Mohra in the south, and upto Yemen in the west, and Oman in the east; (3) Al Tafud, the desert of white and red sand extending in length from Teema upto 450 Kilometer in the east and in width 250 kilometers upto chimr. It was previously known as "Dahna" and "Ramlah Aalij" (Zia-un-Nabi, ibid, pp. 249-251).

Arabia also consisted of many mines of gold and silver. The merchandise of the Arab caravans mostly consisted of silver (Seerat-un-Nabi, Ibid).

Arabia was divided in five parts, viz., (1) Al-Tihamah, (2) Al-Hijjaz, (3) Al-Najd, (4) Al-Aruz, and (5) Al-Yemen.

Al-Tihamah is on the coastal area from Yamboo to Najran on the Red Sea. It is extremely hot. It is also known as al-Faur". Al-Hijjaz is on the north of Yemen and east of Tihamah. It also consists of many valleys, and line of "Jabal-us-Sirat". In it are the famous cities of Mecca and Medina. Al-Najd is in the south of Yemen and north of the desert of Samawah. Al-Yemen is on the south of Indian ocean and west of the Red Sea and is connected in the east with Hazramout, Shimir and Oman. In it was the famous Dam of Ma'arib. Al-Aruz consists of Yamamah, Oman and Bahrain (Taareekh-ul-Islam, *ibid*, vol. I, pp.5 - 6; Zia-un-Nabi, *ibid*, vol. I. pp. 247-248).

The Old Arab Tribes Historians have divided the Arabs in two major groups, viz., Al-Arab-ul-Basidah and Al-Arab-ul-Baidah and Al-Arab-ul-Baqiah. The latter is further sub-divided into Al-Arab-ul-Aaribah and Al-Arabul Mustaribah or Al-Arab-ul-Muta'riban. Thus there were three main sections of the Arab Tribes, viz., Al-Arab-ul-Ba'idah, Al-Arab-ul-Aaribah, and Al-Arab-ul-Musta'riban. In the Dictionary of Islam, these sections are briefly described as follows:

"I. Al-Arabul-Ba'idah, are the old "lost Arabs", of whom tradition has preserved the names of several tribes, as well as some memorable particulars regarding their extinction. This may well be called the fabulous period of Arabian history; but, as it has the sanction of the Qur'an, it would be sacrilege by a Muslim to doubt its authenticity. According to this account the most famous of the extinct tribes were those of 'Ad, Samud, Jadis, and Taam, all descended in the third or fourth generation

from Shem. Ad, the father of his tribe, settled according to tradition, in the Great Desert of Al-Ahqaf soon after the confusion of tongues, Shaddad his son succeeded him in the government, and greatly extended his dominions. He performed many fabulous cities in the desert of 'Adan, which had begun by his father, and adorned it with a sumptuous palace and delightful gardens in imitation of the celestial paradise, in order to inspire his subjects with a superstitious veneration for him as a god. This superb structure was built with bricks of gold and silver alternately disposed. The roof was of gold inlaid with precious stones and pearls. The trees and shrubs were of the same precious materials. The fruits and flowers were rubies, and on the branches were perched birds of similar metals, the hollow parts of which were loaded with every species of the richest perfumes, so that every breeze that blew came charged with fragrance from the bills of these golden images. To this paradise he gave the name of Iram (see Qur'an, Surah, 6). On the completion of all this grandeur, Shaddad set out with a splendid retinue to admire its beauties. But heaven would not suffer his pride and impiety to go unpunished ; for, when within a day's journey of the place, they were all destroyed by a terrible noise from the clouds. As a monument of Divine justice, the city, we are assured, still stands in the desert, though invisible. Southey, in his *Thalaba*, has viewed this and many of the other fables and superstitions of the Arabs with the eye of a poet, philosopher and an antiquary. According to at-Tabari, this legendary palace was discovered in the time of Mu'awiyah, the first Khalifah of Damascus, by a person in search of a stray camel. A fanciful tradition adds, that the Angel of death, on being asked whether, in the discharge of his duties, an instance had ever occurred in which he had felt some compassion towards his wretched victims, admitted that only twice had his sympathies been awakened – once towards a shipwrecked infant, which had been exposed on a solitary plank to struggle for existence with the winds and waves, and which he spared ; and the second time in cutting off the unhappy Shaddad at the moment when almost within view of the glorious fabric which he had erected at so much expense. No sooner had the angel spoken, than a voice

from heaven was heard to declare that the helpless innocent on the plank was no other than Shaddad himself; and that his punishment was a just retribution for his ingratitude to a marcfiful and kind providence, which had not only saved his life, but raised him to unrivalled wealth and spleundour. The whole fable seems to be a confused tradition of Belus and-the ancient Baby-lone; or, rather, as the name would import, Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, who, we are told, was worshipped by his subjects.

Of the Adites and their succeeding princes, nothing certain is known, except that they were dispersed or destroyed in the course of a few centuries by the sovereigns of al-Yaman.

The tribe of Samuel first settled in Arabia Felix, and on their expulsion they repaired to al-Hijr, on the confines of Syria. Like the 'Adites; they are reported to have been of a most gigantic stature, the tallest being a hundred cubits high and the least sixty; and such was their muscular power, that, with a stamp of the foot in the driest soil, they could plant themselves knee-deep in the earth. They dwelt, the Qur'an informs us, "in the caves of the rocks and cut the mountains into houses, which remain to this day". In this tribe it is easy to discover the Thamudeni of Diodorus, Pliny, and Ptolemy.

The tribes of Tasm and Jadis settled between Makkah and al-Madinah, and occupied the whole level country of Al-Yemen living promiscuously under the same government. Their history is buried in darkness; and when the Arabs wish to denote thing of dubious authority, they call it a fable of Tasm.

The extinction of these tribes Qur'an, was maraculous, and a single example of Divine vengeeme. They posterity of 'Ad and Samud had abandoned the worship of the true God, and lapsed into incorrigible Idolatry. They had been characterised with a three years drought, but their hearts remained hardened. To the former was sent the Prophet Hud, to reclaim them and preach the unity of the Godhead. "O my people:" exclaimed the

prophet,. "ask pardon of your Lord; then turn unto Him with penitence, (and) He will send down the heavens upon you with copious rains and with strength in addition to your strength will He increase you." Few believed, and the overthrow of the idolaters was effected by a hot and suffocating wind, that blew seven nights and eight days without intermission, accompanied with a terrible earthquake, by which their idols were broken to pieces, and their houses thrown to the ground. (See Qur'an Surah vii, 08, xi, 58). Luqman, who, according to some was a famous king of the Adites, and who lived to the age of seven eages, escaped, with about sixty others, the common calamity. These few survivors gave rise to a tribe called the latter 'Ad ; but on account of their crimes they were transformed, as the Qur'an states, into asses or monkeys. Hud returned to Hazramaut, and was buried in the neighbourhood, where a small town, Qabr Hud; still bears his name. Among the Arias, 'Ad expresses the name remote age the Saturn or Ogyges did among the Greeks; anything of extreme antiquity is said to be as old as king 'Ad.

The Idolatrons tribe of Samud had the prophet Salih sent to them, whom D'Herbelotniakes the son of Arphaxad, while Bochart and Sale suppose him to be Peleg, the brother of Joktan. His preaching had little effect, The fate of the 'Adites, instead of being a warning only set them to dig caverns in the rocks, where they hoped to escape the vengeance of winds and, tempesta. Others demanded a sign from the prophet in token of this mission. As a condition of their belief, they challenged him to a trial of power, similar to what took place between Elijah and the priests of Baal, and promised to follow the deity that should gain the triumph from a certain rock a camel big with young was to come forth in their presence. The idolaters were foiled: for on Salih's pointing to the spot, a she-camel was produced, with a young one ready weaned. This miracle wrought conviction in a few; but the rest, far from believing phanistrung the mother killed her miraculous progeny, and divided the flesh among them. This act of impiety sealed their doom. "And a violent tempest overtook the wicked and they were found prostrate on their breasts in their abodes". (Qur'an, Surah, vii 71, xi. 64).

The tribes of Jadia and Tam owe their extinction to a different cause. A certain despot, a Tasmite but sovereign of both tribes, had rendered himself detested by a voluptuous law claiming for himself a priority of right over all the tribes of the Jadisitos. This insult was not to be tolerated. A conspiracy, was formed. The king and his chief were invited to an entertainment. The avengers had privately hidden their swords in the sand and in the moment of mirth and festivity they fell upon the tyrant and his retinue, and finally extirpated the greater part of his subjects.¹

II. The pure Arabs are those who claim to be descended from Joktan or Qabtin,² whom the present Arabs regard as their principal founder. The members of this genuine stock are styled al-Arabu-ul-'Aribah, the genuine Arabs. According to their genealogy of this Patriarch, his descendants formed two distinct

1. Some are of the view that the Al-Arab-ul-Ba'idah were not completely finished. Their generation continued and were known as "Imaliqah", whose two big branches were "Iraqi Imaliqah" and "Misi Imaliqah". The former were settled in Seena and round about it and were also rulers there. They passed tribal life and used to attack and rob the Caravans. They were known as the "Shaasu", and the Egyptian and Greek historians called them the "Hyksos". The latter established a big kingdom in Iraq. A Cadian priest Perossus speaks of the Arab rule over Iraq after the Cadians, which remained in power for 245 years. It was ruled by 9 kings of whom was Hamurabi who also gave a written constitution (Al-Arab Qabl-il-Islam. p.54 - 55; Zia-un-Nabi, ibid, vol. I. pp. 251 - 252).

The Arab historians, however, deny that the Imaliqah were from the generation of Al-Arab-ul-Ba'idah. According to them the Al-Arab-ul-Ba'idah were from the generation of Iram bin Saam and for that reason they were called as Aaramiyan while the Imaliqah were from the generation of Laa'uz bin saam, the brother of Iram. There are the views that Arab-ul-Ba'idah finished completely (Ibid, 53-54: Ibid, p. 252).

2. Qahtan was a grandson of Saam bin Noah. The Banu Qahtan were settled in Yemen.

branches. Ya'rub,¹ one of his sons, founded the kingdom of al-Yaman, and Jurhum that of al-Hijaz. These, two are the only sons spoken of by the Arabs. Their names do not occur in scripture; but it has been conjectured that they were the Jerah and Hadorawn mentioned by Moses as among the thirteen planters of Arabia (Gen. x, 26).

In the division of their nation into tribes the Arabs resemble the Jews. From an early era they have retained the distinction of separate and independant families. This partition was adverse to the consolidation of power or guide into the dark abyss of their antiquities. The posterity of Ya'rub spread and multiplied into innumerable clans. Now accessions rendered new auddivisthar necessary. In the genealogical tables of Sale, Gagnier, and Saiyid Ahmad Khan, are enumerated nearly three-score tribes of genuine Arabs, many of whom became celebrated long before the-time of Muhammad, (p.b.u.h) and some of them retain the their names even at the present day.

1. In the generation of Ya'rub wore Kehlaan and Humair from whom descendants many tribes and families. The well known centre of Humair was Qaza'ah of whom the tribes of Balaa, Juhainah, Kalb, Behrah, Banu Nehad, and Jarm were famous. Similarly, from Kehlaan were the tribes of Azd. (the ancest of Aus and Khazraj and Jafnah; were called the Ghassaan who ruled the Syria); Tai - Muzjah, and Hamadaan.

In the Yemen many kingdoms were established of whom Mu'een, Saba, and Humair were very prominent. (For details regarding those kingdoms, see Zia-un-Nabi, *ibid*, vol. I, pp. 260-282). The Saba were also famous for their Dam of Ma'arib after the destruction of which in the 2nd Century A.D. the entire region was destroyed and various tribes migrated to different places. Thus Sa'labah bin 'Amr migrated to Hijaz and settled in Medinah and gained supremacy over the Jews who were already settled there, the Harisab bin 'Amr, known as the Khaza'ah migrated to Mecca and ousted from there the Jurhan who were already settled there and occupied Mecca, the tribe of Imran bin 'Amr migrated to. Oman, and the tribe of Jafnah bin 'Ammigrated to Syria and settled near a fountain known as Ghassani, and accordingly they were also called the Gassani and the tribe of Lakhm bin Adi migrated to Heerah, from their descendants was Nasr bin Rabee'ah the father of the Manazirah kings, the tribe of Tai migrated and settled in the Valley of Mountains which was very productive, and the tribe of Kalb bin Wabrah, a branch of the Bani Qaza'ah migrated to the desert of Samadah (Zia-un-Nabi, *ibid*, vol. I, pp. 253)

III- The 'Arabul Mustaribah, the mixed Arabs, claim to be descended from Ishmael and the daughter of al-Muziz King of the al-Hijaz, who he took to wife, and was of the ninth generation from Jurhum, ¹ the founder of that kingdom. Of the Jurhumotes, till the time of Ishmael, little is recorded, except the names of their princes or chiefs, and that they had possession of the territory of al-Hijaz. But as Muhammad (p.b.u.h) traces his descent to this alliance, the Arabs have been more than usually careful to preserve and adorn his genealogy. The want of a pure ancestry is, in their estimation, more than compensated by the dignity of so sacred a connexion; for they boast us much as the Jews of being reckoned the children of Abraham. This circumstance will account for the preference with which they uniformly regard this branch of their pedigree, and for the many romantic legends they have grafted upon it. It is not improbable that the old gaints and idolaters suffered an imaginary extinction to make way for a more favoured race, and that Divine chastisements always overtook those who dared to invade their consecrated territories.

The Scripture account of the expulsion and destiny of this venerated progenitor of the Arabs is brief, but simple and affecting. Ishmael was the son of Abraham by Hagar, an Egyptian slave. When fourteen years of age, he was supplanted in the hopes and affections of his father by the birth of, Ishmael through whom the promises were to descend. This event made it necessary to remove the unhappy female and her child, who were accordingly sent forth to seek their fortune in some of the surrounding unoccupied districts. A small supply of provisions, and a bottle of water on her shoulder, was all she carried from tent of her master. Directing her stops towards her native country, she wandered with the lad in the wilderness of Beer-shaba, which was destitute of springs. Here her stock failed, and

1. The Jurham tribe had come to and settled in Mecca after Hager and her son Ishmael were left there by Prophet Abraham, and the Well of Zam Zam had appeared. They belonged to the Bani Qehtaan of Yemen. Since the language of Ishmael was Hebrew, he also learnt the Arabic from the Jurhams who were the original Arabs and their language was Arabic. For this reason, the descendants of Ishmael are known as the Al-Arab-ul-Musta'ribah (Taareekh-ul-Islam, by Hasan Ibrahim, vol. I, pp. 8-11) ; Zia-un-Nabi, Ibid, vol. I, pp. 254).

it seemed impossible to avoid perishing by hunger or thirst. She resigned herself to her melancholy prospects, but the feelings of the mother were more acute than the agonies of want and despair. Unable to witness her son's death, she laid him under one of the shrubs, took an affecting leave of him, and retired to a distance, "And she went, and sat her down over against him, a good way off, as it were a howshot; for she said, Let me not see the death of the Child. And she sat over against him, and lifted up her voice and wept," (Gen, xxi, 16). At this moment an angel directed her to a well of water close at hand,- a discovery to which they owed the preservation of their lives. A promise, formerly given was renewed, that Ishmael was to become a great nation that he was to be a wild man - his hand against every man, and every man's hand against him. The travellers continued their journey to the wilderness of Paran, and there took up their residence. In due time the lad grew to manhood, and greatly distinguished himself as an archer, and his mother took him a wife out of her own land. They assert that al-Hijaz was the district where, he settled, and that Maccah, then an arid wilderness, was the identical spot where his life was providentially saved, and where Hager died and was buried. The well pointed out by the angel, they believe to be the famous Zam Zam, of which all pious Muslims drink to this day. They make no allusion to his alliance with the Egyptian woman, by whom he had twelve sons (Gen. xxv. 12-18), the chiefs of as many nations and the possessors of separate towns ; but as polygamy was common in his age and country, it is not improbable he may have had more wives than one.

It was, say they, to commemorate the miraculous preservation of Ishmael that God commanded Abraham to build the Ka'bah, and his son to furnish the necessary materials.

Muhammadan writers give the following account of Ishmael and his descendants:-

"Ishmael was constituted the prince and first high priest of Mecca, and during half a century he preached to the incredulous Arabs. At his death, which happened forty-eight years after that of Abraham, and in the 187th of his age, he was buried in the tomb of his mother Hagar. Between the erection of the Ka'bah and the birth of their Prophet, the Arabs reckon about 2,740 years. Ishmael was succeeded in the regal and sacerdotal office by his eldest son Nebat, although the pedigree of Muhammad (p.b.u.h) is traced from Kadar, a younger brother. But family did not long enjoy this double authority for in progress of time, the Jurhumites seized the government and the guardianship of the temple. These last, again, having corrupted the true worship, were assailed, as a punishment of their crimes, first by the scimitars of the Ishmaelites, who drove them from Mecca and then by divers maladies, by which the whole race finally perished. Before quitting Mecca, however, they committed every kind of sacrilege and indignity. They filled up the Zam zam well, after having thrown into it the treasures and sacred utensils of the temple, the black stone, the swords and cuirasses of Qala'ah, the two golden gazelles, presented by one of the kings of Arabia, the scared image of the ram substituted for Isaac, and all the precious movables, forming at once the object and the workmanship of a superstitious devotion. For several centuries the posterity of Ishmael kept possession of the supreme dignity.

The following -: is the list of chiefs who are said to have ruled the Hijaz, and to have been the lineal ancestors of Muhammad, as far as 'Adnan :-

A.D.	538	'Abdu'llah, the father of Muhammad (p.b.u.h).
	505	'Abdul Muttalib.
	472	Hashim.
	489	Abd Manaf.
	406	Qusaiy
	378	Kilab.
	340	Murrah.
	807	Ka'ab,

Continue on next page ...

A.D.	274	Luwaiy.
	241	Ghalib.
	208	Fihr or Quraish.
	175	Malik.
	142	an--Nazr.
	109	Kinanah.
	76	Khuzaimah.
	48	Mudrikah.
	10	al-Ya's
B.C.	28	Muzar.
	56	Nizar.
	89	Ma'add.
	122	'Adnan.

The period between Ishmael and 'Adnan is variously estimated, some reckoning forty, other only seven, generations. The authority of Abul Fida, who makes it ten, is that generally followed by the Arabs, being founded on a tradition of one of Muhammad's (p.b.u.h) wives. Making every allowance, however, for patriarchal longevity, even forty generations are insufficient to extend over a space of nearly 2,500 years. From adnan to Muhammad (p.b.u.h) the genealogy is considered certain, comprehending twenty-one generations, and nearly be relatives descended from the common father. (Hamilton's Hidayah, vol. iv, pp.449-452 ; Baillies Law of Sale, pp.214.) (Dictionary of Islam by T.P.Hughes. pp. 17 to 20)

THE KA'BAH AND THE QURAISH PROPHET ABRAHAM

After the destruction of Samud, the people of Prophet Swaleh, there came on the scene one of the most famous monarchs of the human history, namely Nimrud, a descendant of Prophet Noah through his son Saam. He conquered Syria, Turkey and Iraq, and established a big kingdom with its capital at Babylonia. He was very proud and declared himself to be the god of the people. In his days people used to worship the heavenly bodies, as well as the idols.

In these circumstances Prophet Abraham. (2160-1985 B.C) was born. His pedigree was, "Abraham son of Taarekh, son of Naahoor, son of Saaroogh, son of Arghuwa, son of Noah" (Taareekhe-Tabri, vol.I, p. 119; Zia-un-Nabi, ibid, vol. I, p. 375).

Abraham was a Prophet of Allah ; like all other Prophets his Mission was to invite people to the Faith in the Absolute Unity of Allah and total submission of His Commands. He was born in the atmosphere of infidelity and polytheism in which heavenly bodies and idols were worshipped.

It is said that one day, while he was still a child, Ibrahim/Abraham asked his mother : O, mother who is your Lord ? She said: Your father Tarikh. And who is the Lord of Tarikh ? asked Abraham. She said: The stars. But then who is the Lord of the stars? Abraham enquired further, and the mother was without reply. (Qasasul Ambia).

Qur'an says," and when Ibrahim saw the star, he said "this is my Lord" ? But when it set, he said, "I love not the setting ones". Then he saw the moon and said "this is my Lord"? But when it set, he said "If my Lord had not guided me, I should certainly be of the erring people". Then he saw the sun, and said, "this is my Lord? this is the greatest". But when it set, he said, "O my people, I am clear of what you set up with Allah. Surely I have) turned myself, being upright wholly to Him who originated the heavens and the earth, and I am not of the polytheists : (An'aam, 6: 77- 80).

Qur'an says, "Ibrahim said to his father Azar: do you take the idols for gods? Surely I see you and your people in manifest error (6 ; 75). O my father why do you worship that which hears not, nor sees, nor can it avail thee aught ? To me has come the knowledge which has not come to you, so follow me, I will guide you on the Right Path. Serve not the devil. Surely the devil is disobedient to the Beneficent; surely I fear lest a punishment from the Beneficent should afflict you, so that you become friend of the devil (Maryam 19: 42 - 45).

Azar said: do you dislike my gods, O Ibrahim? if you will not desist, I will certainly drive you away. And leave me for a time (Maryam, 19 : 46).

Ibrahim said: peace be to thee, I shall pray my Lord to forgive thee. Surely He is ever kind to me (Maryam, 19-47). And I withdraw from you and that which you call on beside, Allah, and I call upon my Lord. May be I shall not remain unblessed in calling my Lord (Maryam, 19 : 48).

Ibrahim said to his father and his people: What are these images to whose worship you cleave? They said: We found our fathers worshipping them. He said: Certainly you have been you and your fathers in manifest error. They said: have you brought us the truth , or are you of the jesters? He said: Nay, your Lord is the Lord of the Heaven and the earth, Who created them, and I am of those who bear witness to this. And, by Allah: I will certainly plan against your idols after you go away, turning your bodies (Ambia, 21: 52 - 57). When they all went away, Ibrahim turned to their gods and said: Do you not eat? What is the matter with you that you speak not? He then turned upon them, smitting with the-right hand (Saaffaata, 90-93). Thus Ibrahim broke the idols into pieces except the chief of them, that haply they might turn to it (Ambia, 21 : 58). When they came back, they said: Who has done this to our gods? Surely he is one of the unjust. They said: We heard a youth who is called Ibrahim speaking of them. They said: then bring him before the people's eyes, perhaps they may bear witness. They said : have you done this to our gods, O Ibrahim ?He said : Surely (some one) had don it. The chief of them is this, so ask them, if they can speak. Then the turned to themselves and said : Surely you yourselves are wrong doers. Then they were made to hang down their heads : You know indeed that they speak not (said they). Ibrahim said : Serve you then besides Allah what does you not good nor, harms you ? Fie on you and on what you serve besides Allah : Have you no sense ? (Ambia 21:59-67)

Ibrahim was then brought before the king Nimrod. Qur'an records the talk between Ibrahim and Nimrod in the following words : Ibrahim said : My Lord is He Who gives life and causes death. Nimrod said : (I too) give life and cause death. Ibrahim then said : Surely Allah causes the sun to rise from east, can you make it rise from west ? Thus he (i.e. Nimrod) who disbelieved, was confounded (Baqarah, 2:258)

Nimrod, however, arrested Ibrahim and put into the jail where he remained for about ten days (according to Talmud). Thereafter the Royal Council of the state decided to burn Ibrahim alive. Qur'an says : They (i.e. the disbelievers) said : Burn him, and help your gods, if you are going to do (anything) (Ambia, 21:68). Ibrahim was then physically hurled into blazing fire, but Allah says : We said : O fire, be cool and peace for Ibrahim (Ambia, 21:69). Thus Ibrahim was saved and thereafter he migrated to Syria. Qur'an says : And We delivered him (i.e. Ibrahim) and Loot (or Lot) and directed them to the land which We had blessed for the nations (Ambia, 21:71). And We made them all good, And We made them leaders who guided (the people) by Command, and We revealed to them the doing of good and the keeping up of prayers and the giving of alms and Us (alone) the served (Ambia, 21:72-73).

Ibrahim then went to and settled in Palestine where the descendants of Sam the son of Nooh were already settled. There he constructed the Baitul Muqaddas facing which the people used to offer their prayers. This later became the First Qiblah of the Muslims also. Under the Command of Allah, Ibrahim once again went to Babylonia and asked Nimrod to accept the faith in Allah and his Prophet, Ibrahim, but Nimrod refused to do so till he actually died. After the death of Nimrod, Ibrahim again came to Baitul Maqaddas.

Then there came the Command from Allah to settle his wife Hajra and son Ismail (the then only a suckling child) near the House of Lord situated in an unproductive and uninhabited valley in Arabia, which later on came to be known as Mecca.

According to Qur'an Ibrahim brought Ismail and Hajra (or Hagar) to Arabia and settled them there. According to a tradition reported by Bukhari (Mumtahanah, 60 : 9) when Ibrahim was going back after leaving both of them in this wilderness Hajra asked him: Is it on Allah's Command that you are doing this? Ibrahim's reply was : Yes. Then, said Hajra: Allah .will not leave us to perish. It is further stated that when no water was left with her, Hajra ran to and fro between the Hills of Safa and Marwah), to find out if there was any caravan going that way. It was on this occasion that she saw an angel who pointed to her a place where she could find water. This was the place known as Zam zam. It was due to this sweet water spring that people settled there.

Qur'an says that when Ibrahim settled Ismail and Hajra, he prayed: "Our Lord : I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer, so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful. Our Lord, surely Thou Knowest what we hide and what we proclaim. And nothing is hidden from Allah, either in the earth, or in the heaven. Praise be to Allah, Who has given me in old age, Ismail and Ishaq (Isaac): Surely my Lord is the Hearer of prayer. My Lord, make me keep up prayer, and from my offspring (too), our Lord, and accept my prayer, our Lord, grant me protection and my parents and the believers on the Day when the reckoning comes to pass" (Ibrahim, 14, 37-41).

Thus Ismail and his mother were the first to be settled at Mecca, then the Jurham tribe also came there and settled.

When Ismail became of age, Ibrahim said to him: "O my son, I have seen in a dream that I should sacrifice you; so consider what you see". He said: "O my father, do as you are commanded; if Allah pleases, you will find me patient" (Saaffaat, 37 : 102). So when they both submitted and Ibrahim threw Ismail down upon his forehead. Allah says: "We called out to him saying : O Ibrahim, you have indeed fulfilled the vision.

Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice. And We granted him salutation among the latter generations. Peace be to Ibrahim" (Saaffaat, 37: 103, 109).

THE KA'BAH :

Then came the Command to Ibrahim for rebuilding the Ka'bah. Allah says: "We enjoined Ibrahim and Ismail saying: purify My House for those, who abide in it for devotion, and those who bow down, and those who prostrate themselves" (Baqarah, 2: 125).

When Ibrahim and Ismail raised foundations of the-Ka'bah, they prayed: "Our Lord, accept from us; surely Thou art the Hearing, the Knowing. Our Lord, and make us both submissive to Thee, and show us our ways of devotion and turn to us (Mercifully): surely Thou art Oft-returning (to Mercy), the Merciful, Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy Messages, and teach them the Book and the Wisdom, and purify them. Surely Thou art the Mighty, the Wise" (Baciarah 2: 127 - 129).

Allah says: "when We pointed to Ibrahim the place of the House (i.e. Ka'bah), saying: associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves. And proclaim to men the pilgrimage: they will come to thee on foot and on every lean camel, coming from every remote path. That they may witness benefits (provided) for them, and mention the Name of Allah on appointed days over what He has given them of the cattle, quadruped; then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of, cleansing, and let them fulfil their vows and go round the Ancient House (i.e. Ka bah)" (Haj, 22: 26 - 29).

The Qureish :

Ismail son of Abraham had married in the Jurham tribe, but he divorced his wife as commanded by his father. Then he again married in the same tribe with a woman known as Al-Sayedah, binte Madaad bin 'Amr Al-Jurhami. From her, Ismail had twelve sons,¹ namely, Saabit, Qeedar or Qaidar, Obail, Meesha, Masma', Tema, Maas, Udud, Watur, Nafees, Tama and Qaidmaan. He also had a daughter who was married to Isu son of Prophet Ishaq.

Ismail was, commissioned as a Prophet to the 'Amaaleeq and the tribes of Yemen. He died at the age of 130 years and was buried by the side of his mother Hajira in the Ha jar (Taareekh-e-Tabri, vol. I, pp. 161- 162 ; Zia-un-Nabi, ibid, vol. I, p. 394).

The descendants of Qaidar had permanently settled in Hijaz (Arabia), and among them there arose a very well known personality of Arabia, i.e. Adnan, and itw was in the 22nd generation of Adnan that the Holy Prophet Muhammad (peace be upon him) was born. The pedigree is as follows: the Holy Prophet son of Abdullah, son of Abdul Muttalib, son of Hashim son of Abd-e-Munaaf, son of Qussi, son of Kulab, son of Murrah, son of Ka'ab, son of Lui, son of Ghalib, son of Fehre son of Ilyas, son of Muzar, son of Nazaar, son of Ma'ad, son of Adnan.²

1. The twelve sons of Prophet Ismail are also mentioned in Torat vide Genesis, 17-20.

2. Adnaan was the son of Ood or Ud. Ibne Jareer says that he was an undisputed Chief of Arabs. When Abuchenezar attacked the Arabs, Adnan was the Commander of the Arab Army. (Taareekh-e-Tabri, vol. I, p. 292; Zia-un-Nabi, ibid, vol. I, p. 399.)

Ibne Khuldun writes that when the people of Huzoor or Huzura, a vicinity near the city of Zubaid in Yemen, Allah the Almighty ordered Prophets Yarmiah and Barkhia to ask Nebuchednazar to attack the Arabs, and after their defeat, bring Ma'ad, the son of Adnan, with him and bring him up and educate him in a good manner. In the fight at Huzur the Arabs were defeated, and Ma'ad was accordingly taken away by Nebuchednazar. He wanted to kill Ma'ad but the Prophets asked him not to kill him, because Allah will bring forth from his generation the Holy Prophet (p.b.u.h). After the death of Nebuchednazar, the Prophets brought Ma'ad back to Mecca (Taareekh Ibne Khuldun, vol.II, pp. 618 - 620).

According to some writers, Nazr bin Kananah was known as "Quraish", while according to the others, the title of "Quraish" was first given to Fehre, and his descendents are accordingly known as Quraish. After Nazr, Fahr, and after Fahr, Qussi bin Kulab, became popular among the Quraish.

Qussi had six sons, namely Abdud Daar, Abd-e-Munaaf, Uzza, Abd bin Qussi, Tuhmar and Barra. After his death Quasi was succeeded by Abdud Daar as being the eldest, but since he was not fit for looking after the affairs of the community, Abd-e-Munaaf got the upper hand. Abd-e-Munaaf also left six sons including Hashim.

After Abd-e-Munaaf, Hashim became incharge of the affairs of the Quraish, and after him his son Abdul Muttalib (grand father of the Holy Prophet) became prominent among the Quraish.

Adnan was the first man who covered the, Ka'bah with a covering. The word "Adnan" means "to remain". Since Allah, had appointed angels to safeguard Adnan, therefore he was known by this name Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhallan, vol. I, p.26).

NOTE: For the details regarding Ma'ad, Nazar, Muzar, Ilyas Madrasah, Khuzaimah, Kinanah, Maalik Fehr, Ghalib, Luwi, Ka'hb and Kulab, See Zia-un-Nabi, Ibid, vol, I, pp. 401 - 420.

Custodianship of Ka'bah and Administration of Mecca:

To quote M.A. Salahi, "The custody of the Ka'bah belonged at first to Ishmael and his offspring. It continued in their hands until it was later taken over by the Jurhum tribe. The takeover was completed without violence, since the Jurhum were considered the maternal uncles of the Ishmaelites, because Ishmael was married to a Jurhum woman. The Jurhum continued

to be custodians of the Ka'bah for a long while. As time passed, how-evert they allowed changes to creep into the rituals pilgrimage and their rule became tyrannical. Always; in the history of Macca, whenever the custodians of the Consecrated Mosque, that is the Ka'bah, allowed, corruption to spread, Allah would cause them to lose the honour of the custody of the Ka'bah to some other tribe. Thus the Jurhum code to the Khuza'ah¹ the supreme honour of holding the custody of the Ka'bah. The Jurhum, however, did not surrender willingly then they realized that they were unable to defend their position, they collected all the treasres which were dedicated to the Ka'bah and buried them in the well of Zamzam, the spring which had gushed forth between Ishmael's feet when he was a very young boy. The revelled the well and removed all traces of its position. When they had made sure that no one would be able to discover the position of the well, they left Macca for some other place.

For a long time the Khuza'ah continued to be the custodians of the Ka'bah. They were the rulers in Mecca until the Quraish took over. The Quraish enjoyed the noblest lineage in Arabia because they were the direct descendants of Ishmael and Abraham (peace be :on them both). The man who gained that honour for the Quraish was Qussai ibn Kilab, the fifth grandfather of the Holy Prophet Muhammad ibn Abdullah.

Qusi² : The story of Qussai's ascendancy is worth telling. His father died when he was, very young. His mother-married a man

1. Another tribe which had migrated from Yemen, after the destruction-of the Malarib Dam in the 2nd century A.D, and settled in Mecca. It was a man of this tribe, who, after getting custodianship of Ka'bah, namely, Amr bin Lukay, who fixed idols in the Ka'bah and started idol worship throughout Arabia.

2. His name was Zaid and Abu Mughirah was his "Kunnihah". Since he passed his childhood in a distant place along with his widowed mother who had married another man, he was known as Qussai which means "the far flunged". He was born in about 400 A.D. He was a great "Aalim" (learned man). In spite of polytheism spreading all round, he remained on the Ibrahmic Faithp and in his lectures always asked the Quraish to remain on the Straight Path. He also told them that soon the Messenger of Allah will appear among them and whenever he comes, they should accept the faith in him without least hasitation. He used to give lecture an Friday which was known as "Youm-ul-Arubah", and try to keep away his people from idol-worship (Bulughul Arab, Ibid, vol. II. P. 285; Zia-un-Nabi, Ibid, vol.I, p.421).

from the tribe of Qudha'ah, called Rabee'ah ibn Haraam. Rabeetah took his wife and her young son to live with his tribe in the north of Arabia, close to the border with Palestine. Qussai lived there thinking that he was Rabee'ah's own child. When he was a young man he learned that he belonged to the Quraish and that his brother Zuhrah was the chief of the Quraish. He therefore travelled to Makkah, where he joined his brother.

It was not long before the whole of Makkah recognized that Qussai was a young man of great promise. He combined a serious character with great sagacity and a noble heart. He made many friends. When he wanted to marry, his choice was none other than Hubba, daughter of Hulail ibn Hubshiyah, chief of the Khuza'ah and Master of Makkah who held the position of the custodian of the Ka'abah. Hulail recognized the qualities of leadership in Qussai and was very fond of him. He treated him like his-own son. On his deathbed, Hulail made it known that Qussai was his choice to succeed him as custodian of the Ka'abah and ruler of Makkah. The transfer, however, was not completed without resistance, from the Khuza'ah. Qussai sought help from his brother in the tribe of Qudha'ah and they came over with speed and a large army to support him. He soon subdued the Khuza'ah and was Master of Makkah.

Fighting broke out between the two sides, leading to much bloodshed. Arbitration was then agreed and the arbiter, Ya'amur ibn Auf, ruled in Qussai's favour. When Qussai became the undisputed leader of Makkah,¹ he called in all the clans of the Quraish, which were scattered all over the place to some and resettle there. He assigned to each clan their district so that they were in complete control of the whole city. All the Quraish were extremely happy with Qussai's leadership. They called him the Assembler because he had caused the Quraish to re-group. They felt that he was a man of good omen. They honoured him to the extent that no man or woman from the Quraish would be married, no consultation in any public matter and no declaration of war could be made unless it was done in his home. His request

1. In 440 A.D (Rehmatul Lil 'Aalameen, Ibid, vol. I. p. 29 : Tabqat Ibne Sa'd, vol. I, p.68: Zia-un-Nabi, Ibid, p.423).

was an order any his word was a religion to them. He built a big hall close to the mosque to serve as a meeting place for Quraish and called it 'Dar An-Nadwah. They assembled there for any occasion of joy or distress, held their consultation and arranged their parties and social events. Dar An Nadwah was associated with Qussai and continued to serve its purpose after his death.

One of Qussai's noble acts was the initiation of a practice which came to be known as Rifadah. He noted that pilgrims were always coming to Makkah from distant places. By the time they arrived they were weary, their camels or horses in a state of utter exhaustion. They were ill-fed and ill clothed, especially those who were of limited means.

He recognized that Makkah must be much more hospitable to them. He therefore called in the Quraish notable and said to them :

People of Quraish, you are Allah's neighbours and the custodians of His House who live in the consecrated city. Allah has chosen you for this honour. In the pilgrimage season you welcome those pilgrims who have come to visit Allah's House, revering its sanctity and performing, its rituals. They are Allah's guests in His House. The guests most worthy of hospitality are Allah's guests. You must be hospitable to them. Let us, then, provide them with food and drink in the days of pilgrimage until they have left over city to return to their homes and families.

The Quraish responded well to Qussai's appeal and approved his suggestion. Every family subscribed a specific quantity of food and drink according to their means. They put it all at Qussai's disposal and he supervised the arrangements by which all pilgrims were given enough to eat and drink. Qussai himself took part in the work and offered the pilgrims whatever the Quraish prepared for them - bread, meat and various dishes. This increased the Quraish's prestige and enhanced Qussai's honour. He in effect combined all the symbols of honour and leadership. No one could enter the Ka'abah unless Qussai himself opened the door for him. During the pilgrimage season

no one ate or drank anything except what Qussai provided. His honour was the Quraish's honour, they loved and revered their leader. (Muhammad-Man and Prophet, by M.A. Salahi, pp. 6 - 10).

'Abd-e-Manaaf :

After Qussai, his second son 'Abd-e-Manaaf succeeded as the Custodian of the Ka' bah and the Chief of the Quraish. His real name was Mighirah. He was very beautiful and was known as the "Moon of Batha. Hazrat Zubair says that he found a stone on which was written, "I am Mughirah bin Qussai I advise the Quraish that they should fear Allah and do good to their next of kin". He hated the idols. On his forehead the "Noor"(Light) of the Holy Prophet, (p.b.u.h) shined (Bulughul Arab, vol. II, p. 284 ; Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhallan, vol. I, p.271 Zia-un-Nabi, vol. I, p. 434).

It may be noted that "Munaaf" means "superior", and since he, on account of his character was superior to others, therefore he was known as "Abd-e-Manaaf" (Subulul Huda Wal Rishaad, Ibid, vol. I, p. 320).

HASHIM :

Hashim succeeded 'Abd-e-Manaaf as Chief of the Quraish, His real name was 'Amr or Umar.(Zia-un-Nabi, Ibid, vol. I, p.437). On account 'of his generosity he was also known as the "Abel Batha" and "Sayyedul Batha", and the poets wrote poems in his praise (Ibid, p. 440).

"Hashim was very wealthy and his hospitality was commensurate with his wealth. He told the Quraish that he would not have asked them to contribute any thing to the feeding of pilgrims had his own resources, been sufficient for the purpose. That was great encouragement for his people to make generous contributions. Hashim got his wealth through trade.

When he was the chief of Makkah, he was eager that all the Quraish should benefit from his commercial expertise. He started the biannual commercial trips which soon became a well-established tradition in the life of the Makkans. In the summer a large commercial caravan went from Makkah to Syria, and a similar one went to Yemen in Winter. Each caravan was a joint enterprise in which all Makkan people shared. It brought profit to the people and prosperity to the city". (Muhammad - Man and Prophet, Ibid, p. 10)

Besides making good arrangements for the pilgrims, Hashim also entered into peace treaties with the neighbouring tribes so that the business caravans of either side could pass through without any hinderance from anybody. Once Hashim went on a business tour to Syria. On his way he stayed for sometime at Medinah, and there married a woman named Salma. After marriage, Hashim went to Syria and died at Ghazah. After his death Salma gave birth to a son who was named as Shaiba. When Shaiba was of the age of eight years, Muttalib, a brother of Hashim, came to Medinah and brought him to Mecca, and re-named him as Abdul Muttalib.

ABDUL, MUTTALIB :

Hashim was succeeded by his brothers before his son Abdul Muttalib took over Abdul Muttalib was the grandfather of the Holy Prophet, (p.b.u.h) (p.b,u.h). He continued the traditions of the Makkan chiefs and proved himself a man of great integrity and an exceptional leader. His popularity in Makkah and in the whole of Arabia was unequalled by, and of his predecessors" (Ibid).

Abdul Muttalib became very prominent among the Quraish. Three incidents of his life are very important; one, the restoration of the fountain of "Zam Zam"; second, the dialogue with Abraha (the Christian Viceroy in Yemen of the King of Abyssinia) who had come with an army to demolish the Ka bah in 570 A.D, and was destoryed by pebbles dropped by flocks of birds; and then, the bringing up of his orphan grandson of Mohammad, the Last Prophet of Allah (p.b.u.h).

As regards the restoration of the fountain of "Zam Zam", to quote M.A. Falahi, "Abdul Muttalib continued the institution of Rifadah, which meant supplying pilgrims with food during their stay in Makkah and their fulfilment of the rites of pilgrimage. Providing them with water to drink, however, was exceptionally difficult. There were only a few scattered wells in Makkah which hardly sufficed for the needs of its won population. Fetching the water from those wells and carrying, it in leather sacks and containers was a hard task. Abdul Muttalib thought carefully about a solution to the problem. He would have given anything for any method which would guarantee the provision of enough water for the pilgrims.

One night, as Abdul Muttalib was concentrating his thought on this problem, he was overtaken by sleep. In his dream, he heard some one saying to him: Abdul Muttalib, dig the good one. He asked: What is the good one? but received no answer. The following night he hoard the same voice telling him: Abdul Muttalib dig the blessed one.

He asked: What is the blessed one? Again he received no answer. The third night the same voice told him to the treasure one. Again he received no answer to his question about what he was supposed to dig. All day long he thought about those cryptic messages. He felt very uneasy about the whole thing, which was becoming an enigma to him. He was reluctant to go to sleep the next night lest he should hear another of these mysterious words. He prayed that the whole question should be resolved one way or other.

In his sleep that night, Abdul Muttalib heard the same voice telling him Dig Zam zam. He shouted angrily: 'What is Zam zam ? This time he received the answer he was seeking. The voice told him that it was the water spring which would be sufficient for the needs of pilgrims, and gave him enough signs to determine its exact position. Abdul Muttalib woke up very happy. He was full of hope" (Muhammad - Lan and Prophet, Ibid, pp. 10-11).

Then Abdul Muttalib along with his son Haris, inspite of opposition from the Quraish, dug up the well of Zam Zam. During the digging, he found two gold deers and a quantity of shields, swords and weapons. He recognised that these were the stuff burried in Zam Zam by the Jurham when they left Makkah. The discovery of the Zam Zam, the Quraish claimed share in every thing found in it, but Abdul Muttalib told them that the gold and the weapons did not belong to anyone. These were offered as gifts to the Ka'bah and they would remain so one was to have anything. The water was, however, his and nobody else had any share in it. The Quraish first disputed it, but later agreed to his right over the Zam Zam. Accordingly, Abdul Muttalib and his descendants continued to have control over the Zam Zam and supply water from it to the pilgrims.

As regards the dialogue with Abraha, again to quote M.A. Falahi, "after the Abyssinians had expelled the Persians from Yemen and established their own-rule there, they Abyssinian governor of Yemen, Abrahah, built a superbly luxurious church in this area, giving it the name of the Abyssinian emperor at the time. He did this after he had witnessed the love and enthusiasm of Yemeni Arabs - the same as those felt all over the Arab land - for the Ka' bah, the sacred mosque at Makkah. His aim in building it was to make the Arabs forsake their attachment to the mosque of Makkah and turn instead to this new luxurious church. But the Arabs did not turn away from their scared House, the Ka'abah. They believed themselves to be the descendants of Abraham and Ishmael who built the House. For them, this fact was a source of Pride in line with their tradition of taking pride in their forefathers. The whole idea of directing their affection and respect towards this new church built by an ordinary army commander who followed a religion which they considered inferior to theirs was totally absurd. Abrahah's whole enterprise was a subject of ridicule among; them. One of them went so far as to use the most splendid spot in that church for doing his toilet, to emphasize the contempt with which the Arabs viewed Abrahah's idea.

When Abrahah was informed of this, he decided to pull down the Ka'bah in order to achieve his objective of turning the Arabs away from it. He therefore marched at the head of a great army, equipped with elephants. At the front was a very big elephant which enjoyed special fame among Abrahah's men. The news of Abrahah's march and his objective spread throughout the Arab land and among the Arabs very strong feelings arose against the destruction of their sacred House. A nobleman of the royal family of Yemen, Thu Nafar, tried to stop the Abyssinian governor, calling on his people and other Arabs to fight Abrahah and defend the Ka'abah. Some Arab tribes joined him in a battle against Abrahah which Thu Nafar lost, and he was then taken prisoner. Later, as Abrahah travelled on, he was attacked by Nufail ibn Habeeb Al-Khath'ami, who had mobilized two Arab tribes as well as troops from other supporting tribes, but Abrahah won the battle again and capture Nufail. Nufail then agreed to act as guide to show Abrahah his way in the Arab land. When the Abyssinian governor approached Taif, a number of its leaders went to him to say that the House he wanted to pull down was in Makkah, not at Taif. They ; did this so that; he would not destroy the house they had built for their idol, Al-Lat. They also provided him with a guide to show him the way to the Ka'bah.

On arrival at Al Mughammas, (a valley midway between Taif and Makkah), Abrahah dispatched one of his commanders to Makkah where he looted some possessions from the Quraish and other Arabs, including 200 camels which belonged to Abdul Muttalib. The Quraish, Kinanah, Huthail and neighbouring Arab tribes gathered to fight Abrahah, but realized that they stood no chance of winning, so they did not proceed. Then Abrahah sent a messenger to Makkah to meet its chief and convey to him that the governor of Yemen had come not to fight the Makkans but simply to pull down the House; if they left him to accomplish his purpose, he would be pleased not to cause any bloodshed. Abrahah also ordered his messenger to bring with him the Makkan chief if the latter did not propose to fight. When the messenger communicated his master's message to Abdul Muttalib, the latter said : By Allah, we do not want to fight him,

and we have no power to resist him. This is Allah's sacred House, built by His chosen friend, Abraham. If He protects it against him, it is because the House is His, and if, He leaves it to him to destroy, we cannot defend it. Abdul Muttalib then went with the messenger to Abrahah.

Despite his very advanced age, Abdul Muttalib was a most handsome, charming and attractive person. When Abrahah saw him he felt much respect for him. He felt that Abdul Muttalib was too noble to sit beneath his royal couch, but at the same time Abrahah did not wish to be seen by the Abyssinians sitting with him on his couch, so he came down and sat with Abdul Muttalib on the carpet. Then Abrahah ordered his interpreter to ask his guest what he wanted. Abdul Muttalib said he wanted to request the king to give him back his two hundred camels which had been looted by his commander. Abrahah ordered his interpreter to tell Abdul Muttalib on his behalf : I admired you when I first saw you, but when I spoke to you I was disappointed. Do you come to talk to me about two hundred looted camels and forget about the House which is the embodiment of the religion in which you believe, as did your forefathers, and which I have come to destroy ? You did not even say a word to persuade me to spare it. Abdul Muttalib replied : I am only the master of my camels, but the House has its own Lord who is sure to protect it. Abrahah snapped: it cannot be defended against me. The Makkan chief said: 'You take your chance !' Abrahah returned his camels.

One report suggests that a number of 'Arab chiefs went with Abdul Muttalib to meet Abrahah. They offered to give the Abyssinian commander one third of all the revenue of their land if he would go back without destroying the Ka'abah. He refused their proposal. Abdul Muttalib went back to the Quraish and told them of his encounter with Abrahah. He ordered them to leave Makkah and seek shelter in the surrounding mountains. Then he went with a few important members of the Quraish to the Ka'abah where they all prayed hard to Allah for His help and protection for the House. Abdul Muttalib is reported to have held the door ring in his hand in a gesture of a most earnest plea. He is said to have recited the following lines of poetry in his prayers:

Our Lord, a creature protects his property, so protect yours, Let not their cross and their might ever overcome Your might. If You are leaving them to destroy our House of worship, Then- You surely have something in mind.

In the morning, Abrahah gave orders to his army to prepare to march with the elephants to complete their mission. While they were making their preparations, Nufail went to the elephants and whispered in his ear : 'Sit down, elephant, or go back where you came from. This is Allah's sacred city'. The big elephant sat down when the army was just outside Makkah, and refused to go any further. The soldiers exerted every effort to persuade the elephant to enter the city, but their efforts were in vain. This particular incident is a fact acknowledged by the Prophet. When his she-camel, Al-Qaswa', sat down some distance away from Makkah, on the day when the Al-Hudaibiyah peace agreement was concluded, the Prophet said to those of his companions who claimed that she had become mulish, that she had not, and that mulishness was not part of her nature. 'But, the Prophet added, she had been prevented by the same will which debarred the elephant from entering Makkah: (Related by Al-Bukhari)

Then Allah's will to destroy the Abyssinian army and its commander was fulfilled. He sent flocks of birds to bombard the attackers with stones of sand and clay, leaving them like dry and torn leaves, as the Qur'an tells. The majority - but not all - of the soldiers were hit by these stones. Whoever was hit was sure to die quickly. Abrahah suffered physical injuries. Those of his soldiers who were spared carried him back to Yemen, but his limbs began to separate from the rest of his body, and he started to lose one finger after another, until he arrived at Sana'a. According to various reports, Abrahah died after his chest was broken apart. (Muhammad- Man and Prophet, Ibid, p.13-20)

The third important even of the life. of Abdul Muttalib was the upbringing of the Holy Prophet, (p.b.u.h). Muhammad (peace be upon him) of which the details have been given in Section (1) "From Birth to Death", of Chapter (2) "His Life", in Part-I of this Book.

Administrative units of Mecca :

To quote Dr. S.Moin-ul-Haq, "Politically Makkah could be compared to a city state. The administrative organization had been set up by Qussai, great-grand-father of the Prophet's grandfather Abdul Muttalib, and a contemporary of Al-Mundhir.(c 418-62. A.C). He assembled the scattered Quraish families under his banner and seized control of the city of Makkah ; he has rightly been regarded as their national hero. He had created an administrative machinery comprised of a number of departments which were placed in charge of the representative of ten families.

According to some authorities, at the time of the rise of Islam the administrative machinery of the "city State of Makkah" had fourteen departments.

	Department	Family in charge	Representative
1	Siqayah (supply of provision to pilgrims)	B. Hashim	'Abbas b. abd al Muttalib
2	'Amarah (charge of Ka'bah)	B. Hashim	'Abbas b. abd al Muttalib
3	Riffadah (financial help for pilgrims)	B. Nawfal	Harith b. 'Amir
4	Sidanah (also Hijabah (keeper of the Keys of the Ka'bah	B. 'Abd al-Dar	Uthman b. Talhah

Continue on next page...

	Department	Family in charge	Representative
5	Aysar (Istakharah)	B. Jumah	Safwan b.Umayyah
6	Amwal Muhajjarah (offering and properties dedicate to idols)	B. Sahm	Harith b. Qays
7	Nadwah (decisions of cases and consultation)	B. 'Abd al Dar	Uthman b. Talhah
8	Mashwarah (consultations)	B. Asad	Yazid b. Zam'ah
9	Ashnaq (diyat i.e. fine and compensations)	B. Tamim	Abu Bakr al-Siddiq
	Hukumat	B. Sahm	Harith b. Qays
	Uqab (also Liwa' national flag)	B. Umayyah	Abu Sufyan
	Qubbah (camping etc)	B. Makhzum	Khalid b. Walid
	A'innah (administration of cavalry)	B. Makhzum	Khalid b. Walid
	Sifarat (embassies)	B. 'Adi	'Umar b. al-Khattab

It is not easy to determine the constitutional status of the Makkan state which Lammens, for lack of a better term called an merchant republic. All the heads of the various departments were independent of each other and as al-Fasi, pertinently observes,...."no one exercised authority unless delegated, or freely permitted to do so by them". The Dar al-Nadwah is sometimes referred to as the Senate or Grand Council; "it met only in extraordinary circumstances. Usually, however, we find that it is in the Majlis family groups or clubs, the nadi kawm

opening on the square of the Ka'bah the forum and bourse of the town that affairs of general interest were dealt with". (Muhammad Life and Times, pp. 57.58)

Trade and merchandise :

"The Arabs, it may be noted, were the main carriers of trade between the east and the west from ancient times and their ships piled up to the Chinese coastal region, touching on their way the ports on the coast of the southern of the sub-continent. Within Arabia itself there were two main caravan routes connecting Syria with the Indian Ocean. One of these started from Hadaramawt, touched Gerra on the Persian Gulf and then went to Palestine via Palmyra (Tadmur). The other which has rightly been referred to as the main highway also started from the south and took a northerly course parallel to the Red Sea avoiding on one hand the parched desert area of the centre, and the impassable cliffs near the coast on the other. Makkah and Madinah both lay on this route and had thus become emporia of trade. The former though situated in a rocky valley, "unfit for cultivation" (al-Qur'an, 14. 37) was comparatively in a prosperous state. The tribe of the Quraish whose origin has been traced to Nadr B. Kinanah dominated over the life of the city and controlled the international trade which passed through it. They were in contact with some other countries and had entered into trade agreements with Egypt and Abyssinia in west, Syria in the north, 'Umman (Oman) and Yemen in the south and Iran and Sind in the east. These are referred to as "guarantees of Caesar and Chosroes". With the Greeks and Persians commercial negotiations were carried at ports on the frontiers or in towns specially designated for the purpose. In Palestine these transactions were carried through at the ports of Aila and Ghazza and perhaps also Jerusalem. In Syria, Busra was their principal outlet, their great market.

Besides trading on the international markets the Quraish also carried on a brisk trade on the caravan route connecting Yemen in the south with Syria in the north. Their trade on an extensive scale had not only rendered them prosperous but also enable them to embellish their lives with commodities brought from different places. The Qur'an refers to the perennial movement of their caravans on the peninsular highway as "journeys by winter and summer". Every year their caravans left Makkah for Yemen in winter and for Syria in summer. The entire city of Makkah, thus became commercially minded and the Quraish were naturally considered to be more progressive than other neighbourin tribes"(Ibid, pp. 55 -56).

Worship of false deities:

Till the Jurhams had the custody of Ka'bah the people were on the religion of Prophets Abraham and Ismail and worshipped Allah the Almighty alone. But when the Khuzaah ousted the Jurham from Mecca, and took over the custodianship of Ka'bah and the administration of Mecca a man of their tribe, namely, 'Amr bin Luheyya went to Syria and found the people worshipping the idols there. This he liked and brought from there some idols and fixed them in the Ka'bah, and asked the people to worship them.

Thus 'Amr bin Luheya was the first man who started idol worship in the Ka'bah and chanced the religion of Prophets Abraham and Ishmail. It was for whom the Holy Prophet, (p.b.u.h) and said that he had seen him travelling his intestines that he was prominent among the Arabs because during the Hajj he used to feed the people and provide them clothes (Seeratul Halabiah, Ibid.). He lived upto 340 A.D. (Ibid, p. 11).

Qussai defeated the Khuza'ah in 440 A.D., ousted them from Mecca, and became the custodian of the Ka'bah and administrator of Mecca, but the idol-worship continued, and by the passage of time, different tribes fixed their idols for worship.

The Quraish and many idols, the chief being the "Hubul". It was fixed by Khuzaimah bin Madrasah. It was fixed inside the Ka'bah . Among the other famous idols were the "Manaat" fixed at Qadeed on the coast of the Sea between Mecca and Medinah. The Azd & Aus and Khazraj of Medinah used to worship it. The "Laat" was at Ta'f and was worshipped by the Banu Saqeef. The "Uzza" was in the valley of Nekhla. The Arabs going to Iraq used to worship it. The "Suwa" was in Yambu and Banu Lehyaan worshipped it. The "Wud" was the idol of Bani Kalb fixed at Dumatul Jundal. The "Yaghus" was the idol of Mazhaj and people of Jarsh. The "Ya'ooq" was the idol of the people of Khewan. The Nasr was the idol of Humair, also worshipped by the people of Prophet Noah (Bulughul Arab, vol. II, pp. 201 to 203).

"Asaaf" and "Naa'ilah" were also the two famous idols of the people of Mecca. It is said that Asaaf bin Yela was a man and Naa'ilah binte Zaid was a woman, both belonging to the Jurham tribe of Yemen. They came for Hajj and, finding none in the Ka'bah they committed adultery, and by way of punishment Allah the Almighty made them stones. They were thrown out, but after some time people started worshipping them (Zia-un-Nabi, Ibid, vol. I, pp. 318 - 319).

On the victory over Mecca, the Holy Prophet, (p.b.u.h) (p.b.u.h) not only, destroyed all the idols, 360 in number, that were in the Ka'bah, but also got destroyed all the idols throughout Arabia.

Besides the worship of idols, there was also the worship of the sun, the moon, the angels, the fire and the stars. There were also infidels who did not believe in Allah at all. For them Qur'an said,

"And they say: there is naught but our life of the world; we die and we live and nothing destroys us but time, and they had no knowledge of that; they only conjectured" (Jaasiyah, 45 : 24).

There were "Saa'ibah" towards who prophet Abraham was commissioned. They were settled in Hiran a city between Tigris and Euphrates. Among them were monotheists as well as polytheists. The latter worshipped the seven planets and twelve constilations. Among them were also those who did not stick to one religion, but followed different practices, of different religions as they liked. They were known as the "Saabi". (Bulughul Arab, vol. II, pp. 225-226).

There were also the "Zanadiqah", who had taken their ideology from Hiraj (Kitab-ul-Ma'arif, by Qutaibah, p.226 ; Zia-un-Nabi, Ibid, vol. I, p. 331.

Side by Side, "Christianity and Judaism also had their followers among the various tribes Banu Raai'ah, the Ghassanids and some families in Banu Quda'ah believed in Christianity, which seems to have had some influence in Makkah. Waraqah bin Nawfal, cousin of the Prophet's (S.A.S) first wife, Khadijah, was a Christian and could read the Bible in Hebrew. The Himyarites Banu Kinanah, Banu Harith bin Ka'b and Banu Kindah were Jews. They also had considerable influence in Madinah where they had set up regular schools for the teaching of the Torah. Besides these ahl-Kitab (lit. believers in revealed scriptures) there were a few persons who still followed the faith of Abraham and belived in the doctrine of Tawhid; they were known as Hanifs (lit. firm on the true path). They had retained their faith because their conscience revolted against worshipping stones. An incident has been narrated by Ibn Ishaq that four persons from among the leading Qurayshites Waraqah b.Nawfal, 'Ubayd-ullah bin Jahash, Uthman bin Al-Huwayrith and Zayd-bin Amr bin Nufayl - met in a festival of the Quraish where they had assembled to worship an offer sacrifices before an idol. They talked among themselves about the actions of their Kinsmen who had, they said, apostatized from the original faith of their ancestor, Abraham (A.S.), and taken to worshipping pieces of stone which could neither harm nor benefit them. "Find for

yourselves a region", they said to one another for by Allah you have none. Accordingly they went to their places and began to search the hanifiyah i.e. the Faith of Abraham. Waraqah became more firm in his faith in Christianity and studied and mastered its scriptures. According to some authorities he subsequently embraced Islam and has been included by them among the Companions. 'Ubaid-ullah remained in the state until the advent of Islam, and he embraced it. However, he migrated with other Muslims to Abyssinia where he again accepted Christianity and died a Christian and a drunkard. His wife, Umme Habibah who had accompanied her husband remained firm in her faith in Islam and rose to the Honour of becoming the wife of the Prophet (S.A.S) (Muhammad -Life and Times, Ibid, pp. 60- 61).

It may be noted that while there was worship of different false deities through Arabia, by the Grace of Allah, there were also some who remained firm on the Ibrahmic Faith and worshipped Allah the Almighty alone. These fortunate were Qus bin Saa'idah Iliyyadi, Zaid bin Amr bin Nufail, Umayyah bin Abi Salt, As'ad Abu Karb Al-Hameeri, Saif bin Zee Uzah, Waraqah bin Naufal al-Qarshi, Khalid bin Sinaan bin Ghais al-'Abasi (For details, see Zia-un-Nabi, Ibid, vol. I, pp. 334 - 344).

When the Holy Prophet, (p.b.u.h) was born :

To sum up, when the Holy Prophet, (p.b.u.h) was born, "a great part of Arabia was under a foreign yoke; all the northern portion of Arabia, Petra as well as Syria. Palestine and Egypt was under the sway of the Emperor of Constantinople. The shores of the Persian Gulf, the countries, watered by Tigris and the Euphrates, and the southern provinces of the Peninsula, acknowledged the supremacy of Chosroes (Khisro) of Persia. A portion of the coast of the Red Sea to the south of Mecca was subject to the Christian Kings of Abyssinia. Only some inaccessible countries of the interior has preserved their independence. The political state of the country necessarily

determined, to great extent, the religious beliefs of the inhabitants. Thus, where the Greek and the Abyssinian authority prevailed, Christianity had the ascendancy. The doctrine of the Magi and that of the Manicheans, both of which recognized two antagonistic principles, were predominant in the Persian provinces, while everywhere else idolatory held unbounded sway. In the first ages the Arabs had adored One Supreme God, Creator of the heaven and the earth, but subsequently they had abandoned that worship and raised temple for the adoration of demons, sons of god, who residing in the planets and fixed stars, governed the earth. These gods were universally adored throughout the country; each tribe, each family, had its particular divinities, in honour of which even human victims were immolated. The Arabs neither believed in a future state nor in the creation of the world, but attributed the formation of the universe to nature, and its future destruction, to time.

Debauchery and robbery prevailed every where. Since death was regard as the end of human existence, the idea of recompense for virtue and punishment for vice was non-existent.

Similarly moral and religious corruptions were to be found among the Christians and the Jews, who, for ages, had established themselves in the Arabian Peninsula, and had formed powerful parties there. The Jews had come to seek, in that land of liberty, an asylum from the persecution of the Romans; the Christians had also, fled-there, in order to escape the massacres, occasioned by the Nestorians, Eutychianian and Arian discussions. The condition of Christianity was extremely deplorable at that time. The scattered branches of the Christian Church in Asia and Africa were at variance with each other and had adopted the wildest heresies and superstitions. They were engaged in perpetual controversies and torn to pieces by the disputes of the Arians, Sabettians, Nestorians, Eutychians, whilst the simony, the incontinence, the general barbarism and ignorance were to be found among the clergy caused great

scandal to the Christian religion and introduced universal profligacy of manners among the people. In Arabia the deserts swarmed with ignorant and infatuated Cenobites, wasting their lives in vain speculation, and preaching their fanatacies in the churches. The grossest idolatry and usurped the place of the simple worship instituted by Jesus. Besides, there were Christian sects impious enough to invest the wife of Joseph with honour and attributes of a goddess. Relics and the painted images were the objects of the most fervid worship on the part of those whom the word of Christians commanded to address their prayers to the living God alone. Such were the scenes which the Church of Christ presented in Alexandria, Alepo and Damascus. At the time of Prophet of Islam's advent, all had abandoned the principles of their religion to indulge in never ending wranglings upon dogmas of a secondary importance, and the Arabian people could not but see that they had lost sight of the most essential point of every religious doctrine that of the pure and the true worship, of God and that as regard the gross superstition they were upon a par with their pagan contemporaries" (Dictionary of Islam, by T.P.Hughes. p.370).

As regards the Arabs, their character was totally spoiled. There was much gambling, drunkenness, and promiscuity among them. They believed in and worshiped the idols and deities. Some of the deities, particularly the ones housed in the Ka'bah, were held to be all-powerful and were worshipped by all alike. In addition there were innumerable tribal and household gods and goddesses.

Women were articles of trade among the Arabs, and could be bought, sold or bartered away at will. A man could marry and keep as many women as he could afford, and a woman was hardly content with one man. Lewdness was not a vice nor promiscuity a sin. When a man died, his son also inherited his wives together with his other goods and chattels. Step-mother could be made legal wives. Daughters were thought to be a source of shame and disgrace, so they were sometime strangled or buried alive at birth.

The rich among the Arabs possessed many slaves, and held unlimited power over them. There was no government or sense of nationhood. The affairs of every tribe were governed by its own chiefs.

There were murderous rivalries among the Arabs. On the slightest pretext swords were drawn, and people fought for generations after generations.

The Arabs generally did not know reading or writing. They were, however, very proud of their poetry, language, and eloquence, and thought the non-Arabs as "Ajami" i.e. the dumb or speechless. They were also very superstitious, and believed in omens, drawing of lots, sorcery, and oracles.

The sign of nobility among the Arabs was the large number of camels, goats, orchards, women, slaves, and wealth rather than goodness, piety or virtue. The Arabs always boasted for their high lineage.

Side by side the Arabs, had also the qualities of heroism, love for liberty, hospitality, fidelity, self-respect, eloquence and self-confidence.

This in short was the period of "Jahelia," or the age of Paganism, in the Arab History.

SECTION (2)

BEGINNING OF HIS MISSION

The First Revelation Grant of Prophethood :

The First Revelation was :

"Read in the Name of the Lord, Who created - created man from a clot (of blood). Read, full of Magnificence is the Lord,- Who taught by the Pen, Taught man what he knew not" ('Alaq, 96:1-5).

The Second Revelation Beginning of the Mission :

Then, after sometime, came the Second Revelation:

"O thou wrapped up in thy mantle, Arise and Warn, and thy Lord do magnify, and thy garments do purify, and uncleanness, do shun, and do no favour seeking gain, and for the sake of thy Lord be patient" (Muddassir, 74: 1-7).

The Holy Prophpt, accordingly, started his work secretly. He first extended the invitation to his wife Khadijah, and she without least hasitation, accepted his, invitation, and became the first Muslim. Then followed his cousin Ali, His freed slave Zaid bin Harisah, and his close friend Abu Bakr. The work continued in secret for about three years, and those who accepted Islam during this period are known as the "Saabiqun-al-Awwaloon"¹

The Public Decleration

The Third Revelation: Open Invitation (Third year of Nubuwat) :

After about three years came the Command; "Warn thy nearest of kin (Shu'ara, 26 : 214) Following this Command, the Holy Prophet, (p.b.u.h) (p.b.u.h) climbed the Hill of Safa, and called out to the people of Mecca, saying :

1. We have already given their details in the topic " The First Ones to accept Islam".

Yaa Sabahaah, ¹ Hearing this all the quraish gathered: and if any body could not come, he sent his representative. The Holy Prophet, (p.b.u.h) then addressed them, saying, O Beni Fehr, O Rani "Adi, would you believe, if I say that an army is coming from the back side of the Hill to attack you". They all said: yes, because we have always found you truthful and trustworthy. "If you believe in my truthfulness", he said, "then surely I am a warner to you on the eve of a severe punishment". ²

THE OPPOSITION

Opposition from Quraish :

The Quraish listened to him with growing anger. His own uncle Abu Lahab was particularly very harsh in his words. He shouted, "mayst thou perish: Was it for this that thou didst summon us ? (Bukhari, 65: CXI).

The Holy Prophet, (p.b.u.h) kept silence, but Allah the Almighty forthwith answered, "Abu Lahab's hands will perish. His wealth and that which he earns will not avail him. He will burn in fire giving rise to flames" (Lahab, 111: 1- 3) ³

It is said that his wife Umme-e-Jamil was also very much forward in opposition of the Holy Prophet, (p.b.u.h). It was for her that the following further two versus of Surat-ul-Lahab were revealed i.e. "and his wife the bearer of slander upon her neck a halter of twisted rope" (Lahab 111: 4 - 5)

1. This slogan was very well known among the Arabs. It was raised when there was any danger near at hand (Nabi-e-Rahmat, by Syed Abul Hasan Ali Nadvi, p.152).

2. Bukhari and Muslim (vide Mishkat, Kitab-ul-Fitan, Baab-ul Mab'ase Wa Bad-il-Wahi, Hadees No.5595/9)

3. Zia-un-Nabi, by Peer Karam Shah Azhari, vol. II, p. 272; Seerat Rasul-e-Arabi, by Noor Bukhsh Tawakkali, p. 42

Sometime thereafter the Holy Prophet, (p.b.u.h) assembled his near relation and spoke to them about the Message, and asked them to help him in his work. While all of them rejected the call, Ali, the son of Abu Talib, stood up and said : I am the youngest of all present here, my eyes trouble me, because they are sore, and my legs are thin and weak, but shall join you my cousin, and help you in whatever way I can. ¹

The Holy Prophet, (p.b.u.h) continued with his mission, and side by side the opposition of the Quraish also increased. Among those who took the lead in the opposition were the most influential chief of the Quraish namely Abu Sufyan, Abu Laheb, Abu Jehl Walaid bin Mugheerah, Aas bin Wa'il Sehmi, and Utbah bin Rabi.

Once Abu Jehl saw the Holy Prophet, (p.b.u.h) offering his prayers in the Ka'bah according to his own method, which was foreign to the non-believers and he threatened him that if he offers next time the prayers in this manner, he would break his neck. He also said that he will summon a number of youngsters for his support. The Holy Prophet, (p.b.u.h), however, next time also started praying in the same manner. Abu Jehl came forward and wanted to put his foot on his neck, but before he could do so he himself got frightened and ran away. When people questioned Abu Jehl on this, he said: I saw a terrible fire and a dreadful bird between the Holy Prophet, (p.b.u.h) and myself and this frightened me very much. ²

Qur'an referred to Abu, Jehl's wickedness in the following words:

1. Zia-un-Nabi, by Peer Karam Shah Azhari, vol. II, p. 272; Al-Seerat-e- Rasul-e-Arabi, by Noor Bukhsh Tawaklali, p. 42.

2. Al-Seerat-un-Nabawiah by Ibne Kaseer, Vol. I, p. 466; Zia-un-Nabi, Ibid, Vol. II, pp. 309-310,

"Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays ? Seest thou if he denied and turns away ? Knows he not that Allah sees ? Nay, if he desist not, We will seize him by the forelock - a lying, sinful forelock ! Then let him summon his council, We will summon the braves of the army. Nay : Obey him not, but prostrate thyself, drawing [to Allah] (Alaq, 96 : 6-19)

Abdullah bin Mas'ud reported : while the Messenger of Allah was praying at the Ka'bah and the party of the Quraish were to the places where they sift, someone¹ said, "which of you will go to the slaughtered camel of the family of so and so, and take its dung, its blood and skin over the foetus, then wait and put it on his shoulders when he prostrates himself ?" The most wretched one among them then went off, and when the Holy Prophet, (p.b.u.h) prostrated himself, (the wretched) put it on his shoulder and as the Holy Prophet, (p.b.u.h) remained in prostration they laughed to much an extent that they rolled against one another. Someone went to tell Fatimah who came running, and the Holy Prophet, (p.b.u.h) remained in prostrate till she threw it off him, faced them and reviled them. Then when the Messenger of Allah finished the prayer he said three time, "O Allah deal with Quraish (its being his practice when he made supplication to make it three times and when he made a request to make it three times); O Allah deal with Amr bin Hisham, Utbah bin Rabi'ah Shaiyah bin Rabi'ah, Waleed bin Utbah, Umayyah bin Khalaf, Uqbah bin Abu Mu'ait, and Umara bin Waleed". Abdullah said: I swear by Allah that I have seen them prostrate at the battle of Badr, after which they were dragged to the well, the well of Badr and the Messenger of Allah said, "those thrown into the well have been followed with a curse" (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, Baab-ul-Mab'ase wa Bad'il Wahi, Hadees No.5596/10)

1. This was either Abu Jehl, or 'Uqba bin Abu Mu'ait, but Nawawi said it was latter (Mirqatul Mafateeh, by Ali Qari, Vol.V, p. 409.

Regarding another enemy of the Holy Prophet, (p.b.u.h) namely Waleed bin Mugheerah, who was very rich and had many sons and was accordingly very proud of himself, Quran said :

"And Obey not any mean swearer, defamer, going about with slander, hinderer of good, out stepping the limits, sinful ignoble, besides all that notoriously mischievous. Because he possesses wealth and sons. When Our Messages are recited to him, he says: stories of yore : We shall brand him on the snout" (Qalam,68 :10-16).

It is said that when Waleed bin Mugheerah came to know of these verses, particularly the one declaring him ignoble he went with a sword drawn to his mother to confirm whether it was correct, and she confirmed it. ¹ As regards the branding, of his nose, the prophecy was fulfilled when in the battle of Badr he received a wound on his horse, the mark of which remained till his death. The opponents of the "Holy Prophet, (p.b.u.h) called him mad. Quran said:

"By the Grace of thy Lord thou are not mad. And surely thine is a reward never to be cut off. And surely thou hast sablime morals. So thou will see and they (too) will see which of you is mad" (Qalam, 63 : 2 - 6).

They also said that he was a poet, Quran said:

"We have not taught him poetry, nor it is meet for him. This is naught but a Reminder and a plain Quran" (Yasin, 36 : 69).

1. Khaza'inul 'Irfan, by Na'imuddin Muradabahi Commentary on the Urdu translation of the Holy Qur'an by Maulana Ahmed Raza Khan.

Once on account of indisposition, the Holy Prophet, (p.b.u.h) could not offer his "Tahajjud" Prayers, and the "Wahi" was also, stopped, for three, four days, and therefore he felt a bit gloomy. Seeing him in this state, Umme Jamil (wife of Abu Jehal) started saying, "your satan has left you" (God-forbid). Accordingly his other opponents also rumoured that "Mohammad's God has abandoned him". Allah the Almighty, however, said:

"By the brightness of day, and the night when it is still, thy Lord has not forsaken thee nor is He displeased. And surely the latter state is better for thee than the former. And soon will thy Lord give thee so that thou wilt be well pleased. Did He not find thee an orphan, and give thee shelter? And find thee groping, so He showed the way: And find thee in want, so He enriched thee. Therefore, the orphan, oppress not; and him who asks, chide not. And the favour of thy Lord, proclaim" (Doha,-93 : 1 - 11).

When Abdullah, the second son of the Holy Prophet, (p.b.u.h) also died in infancy, his opponents, at the instance of Abi Laheb and Aas bin Wail went on saying, "tonight the generation of Mohammad has been cut off". On this Allah the Almighty said:

"Surely We have given thee abundance of Good. So pray to thy Lord and sacrifice. Surely thy enemy is cut off (from Good)" (Kausar, 108: 1-3).

The opponents wanted the Holy Prophet, (p.b.u.h) a bit pliant or flexible in his mission, Quran says:

"Surely thy Lord knows best who is erring from His way, and He knows best those who go aright. So obey not the rejectors. They wish that thou shouldst be pliant so they (too) would be pliant (Qalam, 68 : 7 - 9).

Once the non-believers held a meeting in the Dar-ul-Nadwa, of Mecca in order to ponder on what epithet to give to the Holy Prophet, (p.b.u.h) after knowing it persons coming from outside Mecca may become averse to him. Many suggestions were made including Kahin i.e. soothsayer, Sahir i.e. magician, Majnoon i.e. mad, and so on. When the Holy Prophet, (p.b.u.h) heard of it he felt a bit aggrieved and laid down covered in a blanket.

Allah the Almighty revealed the following verses saying:

"O thou covering, thyself up : rise to pray by night except a little, half of it, or lessen it a little, or add to it, and recite the Quran in a leisurely manner. Surely we shall charge thee with a Weighty Word. The rising by night it surely the firmest way to tread and most effective in speech. Truly thou hast by day prolonged occupation. And remember the name of thy Lord and devote thyself to Him with (complete) devotion. The Lord of the East and the West -there is no god but He so take Him for Protector. And bear patiently what they say, and forsake them with a becoming withdrawl. And leave Lie and the deniers, possessors of plenty, and respite them a little. Surely with Us are heavy fetters and a flaming Fire, and food that chokes and a painful chastisement. On the Day when the earth and the mountains quake and the mountains become (as) heaps of sand let loose". (Muzzamil, 73 : 1 - 14).

One day Waleed bin Mugheerah heard some verses of the Holy Quran from Hazrat Abu Bakr, and said to his friends: I have just heard the Qur'an. By God it is neither poetry nor magic but it appears purely to be the Word of God. Coming to know of it Abu Jehal went to Mugheerah and told him that people are collecting funds for him. "I need no money", Mugheerah said. Abu Jehl said, that, "your meeting with Abu Bakr has created

doubt among the people and they think that you want money from him". Mugheerah said that he had heard Qur'an from Abu Bakr, and praised it, and that was all. Abu Jehl, however, asked him to say something regarding the Quran which may remove the doubts from the hearts of the people. On this Mugheerah said that the Holy Prophet, (p.b.u.h) was a Sahir i.e. enchanter, because he said, it is the enchanter who separates the father from the son, the brother from the brother, and the husband from the wife. On this Allah the Almighty said:

"Leave Me along with him whom I created, and gave him vast riches, and sons dwelling in his presence, and made matters easy for him, and yet he desires that I should give more. By no means surely he is inimical to Our Messages. I will make a distressing punishment overtake him. Surely he reflected and determined, but may he be destroyed how he determined : Again, may he be destroyed how he determined. Then he looked, then frowned and scowled, then turned back and was big with pride, then said: this is naught but magic from of old: This is naught but the word of a mortal: I will cast him into the Hell. And what will make thee realise what hell is ? It leaves naught, and spares naught. It scorches the mortal over it are nineteen (angels) (Muddasir, 74: 11- 29).

Reasons for Opposition :

The Quraish chief, particularly those belonging to the Banu Umayyah, were very proud of themselves. They were having the upper hand among the Quraish; and they could not bear that anybody from among the Banu Hashim should have supremacy over them. It is particular to note that in all the battles, that were fought against the believers, excepting the Battle of Badr Abu Sufyan (as Umayyad) was the leader. Once Akhnas bin Shareeq questioned Abu Jehl regarding the Holy Prophet, (p.b.u.h). Abu Jehal said, "we and Banu Abd-e-Munaf (i.e. Banu Hashim) had Always been the rivals of each other. If they showed hospitality, we also did so: if they paid the ransom,

we also paid: if they showed generosity, we also showed it: so when we equalled them in all respects, they have no claimed prophethood. By God we will never accept faith in this Prophet¹ The chief of the Quraish were also of the view that if prophethood was to be given, it should have been given to some influential man of Mecca or Taif. Quran says, "they say why was not this Quran revealed to a man of importance in the two towns (i.e. Mecca and Taif)" (Zukhruf, 43: 31). The Quraish were also equally proud of their chiefs particularly Waleed bin Mugheera, Ummayah bin Khalaf, Aas bin Wile Sehmi, and Abu Masood Saqafi, and against them they were not ready to accept the supremacy of the Holy Prophet, (p.b.u.h) who neither had wealth nor sons nor any other sign of worldly pomp and power. The Quraish, therefore, used to mock at his saying : "Is this he whom Allah has raised to be a Messenger" (Furqan, 25 : 41); and as regard his poor companions, as Quran says, they used to taunt them and say: "are these they upon whom Allah has conferred benefit from among us" (An'am, 6:53) Yet another and more important reason for the Apposition was that the Holy Prophet openly discarded the idol worship and condemned the false gods of the Quraish. Since Quraish were used to idol-worship for centuries together and they thought that the idols could relieve them from distress, and help them in the time of need, they could not think of giving up their divinities once for all. All, these factors together with their extremely bad character brought the Quraish to all out opposition to the Holy Prophet, (p.b.u.h) and his followers.²

The Opponents attack on the Holy Prophet, (p.b.u.h) :

Inspite of alround opposition, however, the number of the followers of Islam increased. One day the Holy Prophet, (p.b.u.h) came in the Ka'bah, and proclaimed the Unity of God. This offended the non-believers very much and they all of a sudden attacked him. Haris bin Abi Hala, on hearing this, came

1. Ibne Hishaam, p. 108 (Egypt Edition) Seerat-un-Nabi. Ibid Vol. II, p. 217)

2. For mor details, see Seerat-un-Nabi, Ibid, vol.II, pp. 212-219

from his houses and intervened to save the Holy Prophet, (p.b.u.h), but the people attacked him also with swords and he was killed. This was the first "Shahadat" i.e. death in the cause of Islam. ¹ Thereafter, whenever the Quraish got a chance they annoyed the Holy Prophet, (p.b.u.h). On one occasion when he was offering prayers in the Ka'bah Uqbah bin Abi 12 Mo'eed (an Ummayyad) threw an offal of the camel on his shoulders. ² On another occasion when he was in prayers, the same Uqbah bin Abi Mo'eed threw a sheet round his neck ³ and twisted it so hard that he was nearly strangled to death. ⁴ Abu Bakr, who happened to pass thereby rescued him with great difficulty saying: what is the crime of this good man, that you should like to kill him. His only crime is that he enjoins you to worship One God and to give up false gods. The crowd, however, fell upon Abu Bakr and belaboured him so hard that he lost his consciousness. ⁵

Abu Lahab and Abu Jehal used to go and tell the crowds: this poor nephew of ours has gone off his head. Therefore, don't listen to his fantasies. There were others also who used to tell the people: this man who goes about calling himself the Prophet of God must be a mad man because his own uncle says so. ⁶

FIRST DIRECT APPROACH

The Opponents approached Abu Talib :

In spite of all this oppositions, abuses and insults, there was an increase in the number of the followers of the Holy Prophet, (p.b.u.h). Finding themselves unable to persuade his followers to give up their faith in the Holy Prophet, (p.b.u.h), some of the chiefs of the Quraish, particularly Utbah bin Rabi, Shaibah Abu Sufyan, Aas bin Hishaam, Abu Jehal, Waleed bin Mugheerah and Aas bin Wait went to Abu Talib and appealed to him to restrain his nephew, i.e. the Holy Prophet, (p.b.u.h) from

1. Seerat-un-Nabi, Ibid, Vol. II, p. 211 2. Ibid, p. 217 3. Ibid, p. 222

4. The Benefactor, by Fakir Syed Waheed-ud-Din, p.14

5. Ibid 6. Ibid, p.13

pleading the faith. He said to him that, "your nephew rejects our gods and opposes the religion of our fore-fathers and thinks us to be astray. Therefore, either you refrain from helping him or you also come in conflict with us". Thinking that the Quraish were now at the verge of fighting and he all alone was not in position to face them, Abu Talib sent for the Holy Prophet, (p.b.u.h) and told him what he had heard from the Quraish; The Holy Prophet, (p.b.u.h), however, gave no reply but continued his work. The chiefs of Mecca, therefore, again met Abu Talib and point blank told him that they were not to bear it any longer and, therefore, either he should restrain him or they were resolved that his side or their side should perish. Abu talib was really worried. He knew that once the Quraish resolved on something, they were not going to hold back. So he again called the Holy Prophet, (p.b.u.h) and said to him. "O my beloved do not put upon me a burden which I am not able to bear". The Holy Prophet, (p.b.u.h) understood it at once and realised that his uncle was unable to help and protect him any longer and, therefore, gently but firmly he answered, "O my uncle, if these people bring me the Sun and place it on my right hand, and bring me the Moon and place it in my left, it would not stop me from my Mission until God fulfils it for me or destroys me in the process". As he said, this, his eyes were filled with tears and he got up to go. But Abu Talib called him back and said, "do not be grieved my nephew. Do as you think best and I shall not forsake you".¹

The Opponents offer to Abu Talib :

Being disappointed from Abu Talib, the Qaraish chose Ammara son of Mugheerah one of the best looking and the most accomplishing youth of Mecca, and put him to Abu Talib and said: we present you with this goodly youth and take for him your nephew Mohammad, Abu. Talib said: I give you my nephew and you kill him and you bring me your relative and I should rear him and bring him up: What sort of a bargain is this: O, Quraish ?² They had no answer.

1. Seerat-un-Nabi, Ibid, vol. II, pp. 220-221, Ibne Hisham, Vol. I, pp. 276-278: Seerat-un-Nabawiah by Ibne Kaseer, vol. I, p.473-474 : Zia-un-Nabi, Ibid, vol. II, pp. 273-276.

2. Seert Rasul-e-Arabi, Ibid, p. 43 ; Zia-un-Nabi, Ibid, Vol. II, p. 276. The Benefactor, Ibid, p.17

Opponents' maltreatment to the following of Islam ¹

Failing in all these attempts the Quraish again took up to torturing, the Holy Prophet, (p.b.u.h). They would throw dirt on him when he passed through any lane, strew thorns in his path under his naked feet, or baspatter him with offal and excrement.

The Quraish also did not spare those who had accepted the faith in him. Hazrat Khabbaul bin-ul-Irt was laid down on burning embers and a heavy weight was placed on his chest so that he could not move. Hazrat Bilal was repeatedly beaten by Umayyah bin Khalaf. Exactly at the noon he was made to lay down on the burning sand and heavy stones were, place on him but he did not say anything except "Ahadun" (i.e. Allah is One). Hazrat Ammar bin Yassir was often beaten to the extent that he used to become unconscious. Similar treatment was also meted out to his father Yassir, and mother Samiyya. She was hit by Abu Jehal with a spear and as a result thereof she died. Hazrat Sohaib was also dealt:, with fists and blows by the Quraish, and when he wanted to migrate he was forced to leave all his assets and belongings in Mecca and he did no accordingly. Safwan bin Umayyah (a non-believer) used to get Hazrat Abu Fakeeh tied down by ropes and dragged into the streets. Once when Safwan asked him, pointing out to somebody, whether he was his God, he said: my and your God, is One i.e. Allah the Almighty, On this Safwan throttled him to the extent that people thoughts he was dead. At another occasion such a heavy stone was placed on his chest that his tongue came out of his mouth. Labeena (a slave girl) was mercilessly beaten by Hazrat Umar (when he had not yet accepted Islam), and when he got tired, he would say: I am not leaving; you on account of mercy, but that I am tired of beating. On account of mal-treatment by Abu Jehal Zanayyara (another slave girl had lost both of her eyes. Similar treatment was also meted out to Nehdiah and Umme Unais, the other two slave girls who had also accepted Islam.

1. Also see the topic "The First Once to suffer for Islam.

It was at the instance of Hazrat Abu Bakr that Bilal, Aamir-bin Fehira, Labeena, Nehdiah and Umme Unais got rid of the tyranny of Quraish. Abu Bakr purchased them all and freed them for ever.

The Quraish did not even spare Hazrat Usman although he was an elderly man and a man of respect among the Quraish. He was scolded by his own uncle. Similarly when Hazrat Abu Zar Ghifari (the seventh to accept Islam) declared his faith, the Quraish gave him severe beating. Hazrat Zufair bin-ul-Awam (the fifth to accept Islam) was rolled into a mat and put into the smoke. When Hazrat Saeed bin Zaid (Hazrat Umar's cousin) accepted the faith, Hazrat Umar tied him down with the ropes.¹ All these mal-treatments were meted out to them merely on account of accepting the faith in the Holy Prophet, (p.b.u.h).

FIFTH YEAR OF NUBAWAT

Migration to Abyssinia ² :

On account of the increasing cruelties of the Quraish, the Holy Prophet, (p.b.u.h) asked his followers to migrate to Abyssinia, and with his permission in the fifth year of 'Nabuwat', first a caravan of twelve men and four women left for Abyssinia in secret. They were Usman bin Affan, Abu Huzaifah bin Utbah Zubair binul Awam, Mas'ab bin Umar, Abdur Rahman bin Auf, Abu Salamah bin Abdul Asad Makhzoomi, Usman bin Mazoom Jehmy,

Aamir bin Rabi, Abu Sirat bin Abi Ruhum or Hatib bin Amr, Suhail bin Baiza, Abdullah bin Masood, Hazrat Rukayya [daughter of the Holy Prophet, (p.b.u.h)] and wife of Usman bin

1. Seerat-un-Nabi, Ibid, vol.I, pp. 239-232

2. Also see the topic "The First Migrants for Islam

Affan), Sehla binte Suhail (wife of Abu. Huzaifa bin Utbah), Umme Salamah binte Abi Omayyah (wife of Abu Salamah bin Abdul Asad Mukhzoomi), and Laila binte Abi Chashma (wife of Aamir bin Rabi) ¹ ; Then followed another eighty three persons including Hazrat Jaffar-e-Tayyaar son of Abu Talib In this batch there were also eighteen women ² .

The Quraish went-in persuit but the Muslims could not be overtaken, and this infuriated them very much. They, therefore, collected sore gifts for Najashi, the King of Abyssinia, and went to him in the form of a deputation in order to request him to hand over the new-commers to them. When the King called them and the New-commers, the Quraish addressed the King saying:

"O King, the misled and the mischievous from our people have set their faces against the religion of their ancestors and have come to your kingdom for refuge. If they had accepted your religion, we would have no objection. But they have not done so. They have invented a new religion which neither you nor we accept. The chiefs and elders of Mecca have sent us to you with the request that they may be handed over to us".

The King questioned the Muslims regarding this deputation Jaffar-e-Tayyar, the son of Abu Talib, and the brother of Ali, stood up and said:

"O King, we belong to a people steeped in ignorance. Our fathers and grand fathers worshipped idols. They are carrion and other things unclean. They gambled and fornicated and indulged in other sins. They knew no piety, nor compassion or human sympathy. They oppressed and persecuted the weak and the helpless.

1. Zia-un-Nabi, Ibid. vol II pp.243-344: Seerat-un-Nabi, Ibid, vol.I, p.236

2. Zia-un-Nabi, Ibid, Vol. II, p. 358 ; Al-Seerat-un-Nabawiah by Ibne Kaseer, vol. II, p.6

They robbed and killed without compunction. For centuries our people lived thus, and then God in His Mercy sent us the Light. From amongst these cruel and head-strong people, He deputed a man to be His Prophet and Messenger. This man was already known to his people as "Al-Ameen" i.e. "Trusted One"), and every one bore testimony to the purity of his conduct, the goodness of his ways and the nobility of his birth. This man spoke to us of One God and appealed to us to worship no one but Him. We listened to his appeal, and accepted it. We vowed that we would renounce all tales deities and idols and worship the one True God. He taught us to be honest, kind, compassionate and just, and we followed him. He said :

"kill no one without cause, rob no one of his belongings, hurt no one nor humiliate him", and we acted accordingly. He said, "falsehood, cheating, deceitfulness and double dealings are sins, and we abstained from these sins." "Do not slander innocent women", he asked us, and we sealed our lips. "Do not steal", he said, "deprive not the orphans of their property", and we renounced these ill-gotten gains. He also told us to be righteous, to fear God and to obey His Commands. So we bowed our heads in obedience"

Ja'ffer paused for a few minutes, and then said :

"O King, we affirmed our loyalty to this Prophet, we believed in him, and carried out his commands. Our lives were completely and miraculously changed. We repented for the past and began a life of piety and righteousness. This angered our countrymen and they persecuted and tortured us, and made our lives difficult. They demanded that we should renounce our new faith and once again revert to idolatry. They insisted that we should forsake our new found goodness, purity, truthfulness and honesty and once again resume our old

sinful ways. We refused, to do so and, therefore, they refused to give up their persecution. When their brutalities exceeded all limits, we bade farewell to our land and decided to migrate. We looked around for a hospitable land that would accept us as refugees and for a humane and just King who would give us shelter, and we chose you, and have come to your kingdom for refuge. We are certain that you will extend to us, the mercy for which you are known, save us from unmerited oppression and give us justice. ¹

It is said that Najashi also asked Ja'far to recite some of the verses which were revealed to the Holy Prophet, (p.b.u.h), and ja'far recited a portion of the "Suratul Maryam". After hearing it, Najashi said: By God, this and Gospel are the light of but one candle. Thereafter Najashi returned the gifts brought by the leaders of Mecca and said to them; I did not bribe God to obtain this kingdom, and I will take no bribe to do injustice to His creature. I will not hand over to you these innocent men and women who have come to me for refuge.

The other day 'Amr bin-ul-Aas again went to Najashi and asked him whether he knew what the Muslims, the newcomers to his land, thought of Jesus Christ. Najashi again called the Muslims and asked the same question from them. The Muslims thought for a while that if, they disclose their true belief about Isa Ibn-e-Maryam, perhaps Najashi would be angry. Ja'far however, said: whatever may be the result we should speak the truth, and he, accordingly, said : our Prophet has told us that Isa was a servant of Allah, a Prophet and a Word of Allah. Najashi said: whatever you have said, Isa is neither more nor less than it. ²

Thus the mission failed, and the Quraish returned totally disappointed.

1. The speeches have been taken from the "The Benefactor by Fakir Syed Waheed-ud-Din, p.18-21 (1964 Edition).

2. Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, pp. 20-28 ; Subulul Huda Wal Rishaatd, vol. II, p. 518; Ibne Hishaam, vol.1, pp.356-362 ; Zia-un-Nabi, Ibid, vol. II, pp. 358-368 ; Seerat-un-Nabi, Ibid, vol.X, pp.237-240; Muhammad - Life and Times, by S.Moin-ul-Hag, pp.170-173.

When the Muslims heard of it, they were pleased and the next year (i.e. in the 6th year of Nabuwat) more of them migrated and settled in Abyssinia. Hazrat Abu Bakr also decided to migrate, and with this aim he also left Mecca, but in the way he met with Ibn-ud-Daghna who was the head of Qaara tribe. Ibn-ud-Dghna promised to give shelter to Abu Bakr against the Quraish and, therefore, Abu Bakr returned to Mecca.¹

SIXTH YEAR OF NUBUWAT

HAZRAT HAMZAH AND HAZRAT UMAR ACCEPT ISLAM

Hazrat Hamzah :

One day when the Holy Prophet, (p.b.u.h) was on the Hill of Sea, Abu Jehal came there, and not only used abusive language against him, but also struck him with a stick with the result that his body started bleeding. The Holy Prophet, (p.b.u.h) however, did not say a single word against him. Abu Jehal then came to the "Haram" and sat among his tribesmen. Thereafter the Holy Prophet, (p.b.u.h) also returned to his house. The slave-girl of Abdullah ben Jad'aan had seen all this, and when Hazrat Hamzah passed by her, she told him all that which Abu Jehal had done to the Holy Prophet, (p.b.u.h).

Hazrat Hamzah went straight away to the "Haram" in search of Abu Jehal, and finding him, struck him with his bow so severely that his head started bleeding. His tribesman wanted to fight with Hazrat Hamzah but Abu Jehal stopped them saying that ho had done wrong to the Holy Prophet, (p.b.u.h). There and them Hazrat Hamzah also declared his accepting Islam,² and challenged Abu Jehal to check him if he could.

1. Also see the Topic "The First Ones to Migrate for Islam".

2. Subulul Huda Wal Rishaad, vol. II, p. 444, Zia-un-Nabi, Ibi d vol. II, pp. 251-254: Nabi-e-Rahmat, by Syed Abul Hasan Nadvi, pp.164-165: Muhammad - Life and Times, Ibi d, pp. 139-140.

Hazrat Hamzah, however, got worried about all of a sudden leaving his ancestral religion, and accepting Islam without thought. Next morning he went to the Holy Prophet, (p.b.u.h) and told him about his worry. The Holy Prophet, (p.b.u.h) told him about Islam in such an impressive way that Hazrat Hamzah could not but confirm the truth of the Holy Prophet, (p.b.u.h).

Qazi Muhammad Suleiman Mansurpuri has written that, after taking revenge from Abu Jehal, Hazrat Hamzah immediately went to the Holy Prophet, (p.b.u.h) and told him about the revenge. The Holy Prophet, (p.b.u.h) said : O Uncle, I do not feel happy on revenge. But if you accept Islam, I will certainly feel happy, On this Hazrat Hamzah accepted Islam forthwith.¹

The generally accepted view is that Hazrat Hamzah accepted Islam in the sixth year of Nabuwat,² but the finding of Ibne Hajar, Ibne Kaseer,³ and, Ahmad bin Zain Dhallan⁴ is that he accepted Islam in 2nd year of Nubuwat, Ibne Abdul Bar (in the Iste'aab), and Qastalani (in the Muwahib) have also accepted the view of ibn Hajar.⁵

Hazrat Hamzah was slain in the battle of Uhud, in the 3rd Hijri, and was buried near the Uhad.

Three four days after the acceptance of Islam by Hazrat Hamzah, Hazrat Umar also accepted Islam, and acceptance of Islam by both these heroes of Mecca gave great strength to the Muslims.

1. Rahmat-ul-Lil Aalameen by Qazi Muhammad Sulaiman Sulman, vol, I. p.63, Zia-un-Nabi, Ibid.

2. Seerat-un-Nabi, Ibid, vol. I, p.223 ; Seerat Rasul-e-Arabi, by Noor Bukhsh Tawakkali, pp. 10-43; The Benefactor., Ibid, p. 21; Dictionary of Islam, by T.P. Hughes, p. 374; Rahmatul-Lil 'Aalameen, Ibid, p. 63.

3. Asadul Ghabab, vol. II, p. 46

4. Al-Seerat-un-Nabawiah, by Ahmed bin Zaini Dhallan, vol. I p. 213

5. Zia-un-Nabi, Ibid, vol. II, p. 257

Hazrat Umar bin Khattaab :

Hazrat Umar bin Khattaab was a very strong young man, of 26 years, of the Quraish. He was of the view that due to the propagation of Islam by the: Holy Prophet, (p.b.u.h) the Quraish were involved in great trouble. He therefore one day decided to cut off the neck of the Holy Prophet, (p.b.u.h), so that there may be end once for all of the new faith, With this intention he took his sword and went in search of the Holy Prophet, (p.b.u.h). While he was on his way, he met Na'aim bin Abdullah, who had accepted Islam but had not disclosed it, and on his enquiring about his intention, told him that he, was going to behead the Holy Prophet, (p.b.u.h).

Nu'aim told him that first he should take care of his sister Fatimah and brother-in-law Sa'eed who had already accepted Islam. Hazrat Umar, then first went to the house of her sister. The doors were closed but he could hear somebody reading something inside.

He knocked the door, and on enquiry from inside told that he was Umar the son of Khattaab. The inmates got frightened, and rolled back the papers they were reading and then his sister opened the door. Hazrat Umar started beating his sister so much so that her head started bleeding. Then he started beating his brother-in-law and he was also wounded. On this his sister said that, "even if you cut me into pieces, I will not give up Islam".

Hazrat Umar, then asked his sister to show him the papers which they were reading. His sister said: you are a polytheist and therefore impure. Unless you take the bath I cannot show those papers. He accordingly took bath, and his sister gave him the papers on which were written the verses of Surah Taa Haa. He read, his heart moved, and tears flowed from his eyes. He then asked where the Holy Prophet, (p.b.u.h) was so that he could go to him.

Here it may be noted that the Holy Prophet, (p.b.u.h) had already made a prayer to Allah the Almighty to, "give strength to Islam by one of the two Umars, namely, Umar bin Khattaab and Umar bin Hishaam (Abu Jehal), whoever of them was dear to Him". According to Abdullah bin Mas'ud, the prayer was, "O Allah, make Umar accept Islam and help Islam through him".

The Holy Prophet, (p.b.u.h) was in Daar-e-Arqam at that time. Hazrat Umar went there. He knocked the door. The persons inside got frightened. Hazrat Hamzah said, "let him come in. If he behaves well, it will be alright, otherwise we will behead him with his own sword. The Holy Prophet, (p.b.u.h) said, "open the door, if Allah will, He will aguide him to the right. The door was opened. Hazrat Umar came in. The Holy Prophet, (p.b.u.h) a asked him to accept Islam, and prayed for him. He forthwith declared, " I witness that there is no god, but Allah, and you (O Prophet) are the Messenger of Allah". The Holy Prophet, (p.b.u.h) and his Companions said in a loud voice "Allah-o-Akbar" (Allah is the Greatest).¹

Then Hazrat Umar requested the Holy Prophet (p.b.u.h) to come out openly, and accordingly all of them out in two rows, Hazrat Umar leading with his sword. They came to the "Haram", and the Holy Prophet (p.b.u.h) performed the "Tawaaf" under security provided by Hazrat Umar.²

As recorded by Ibne Hajar, in "Fathul Baari" Hazrat Umar said that, "I was the fortieth person to accept Islam".³ Hazrat Ibne Abbas also said that by acceptance of Islam by Hazrat Umar, the number of Muslims became forty.⁴

Hazrat Umar succeeded Hazrat Abu Bakr in 13 A.H as second Caliph of the Islamic State and remained in office till 23 A.H when he was brutally assaulted by a Persian slave Feroze as a result of which he died and was buried by the side of the Holy Prophet (p.b.u.h).

1. Zia-un-Nabi, Ibid, vol. II, p. 265: Nabi-e-Rahmat, Ibid, pp.174-179 : Muhammad – his life based on earlier sources, by Martin Lings, pp. 85-87.

2. Zia un Nabi, Ibid, Vol. II,p. 257

3. Ibid

4. Ibid

During his reign, Umar contributed very much to the spread of Islam and expansion of the Islamic State. The great generals under him Abu Ubaidah, Khalid bin Waleed and Yazid conquered Syria and Phoenicia, and Sa'ad Ibn-e-Waqas and Nauman conquered Iraq and Persia, subdued Libya and Egypt. In his days Jerusalem was also conquered.

The greatness of Umar also lies in his Justice and equity as a ruler, his skill as a statesman and political leader, and his selflessness and rectitude as a citizen.

He is also known with the title of "Farooque" i.e. the one who is strict in drawing the distinction between 'Islam' and 'Kufr' i.e. belief and unbelief, or right and wrong.

SECOND DIRECT APPROACH

The Opponents approached the Holy Prophet (p.b.u.h) himself :

The Quraish having failed in all their attempts to seek redress from Abu Talib and other quarters, decided to make a direct effort of their own. The prominent chiefs among them

Then Hazrat Umar requested the Holy Prophet (p.b.u.h) to come out openly gathered together and sent, 'Utbah bin Rabiah Abu Waleed to the Holy Prophet, (p.b.u.h). He said to him:

"O Mohammad, we want to talk to you, listen what we have to say, for, by all the gods, we know of no other Arab who has brought so much affliction of his people. You have shown dissensions among us, disrupted our unity and brought sorrow to us all. If you have created this unheaval because you want wealth and riches, say and we shall make you the, richest man in the land. If you want power, tell us and we shall make you our ruler. If there is a beautiful woman who has touched your heart, name her and she shall be yours. And if the angel or messenger

that you say comes to you is a jin, or a spirit, let us know and we shall collect the best sorcerers and medicine men from the length and breadth of Arabia to cure you and to rid you of this evil".¹

Thus they offered him the best of everything in their land, but the Holy Prophet, (p.b.u.h) calmly replied:

"I want no wealth nor riches. I have no desire to be crowned as a King, and no woman has touched my heart. I am not sick nor possessed by an evil spirit; all these things you talked off, concern me not.

Then he recited from the Holy Qur'an;
In the name of Allah, the Beneficent, the Merciful.

1. Beneficent God;
2. A revelation from the Beneficent, the Merciful;
3. A Book of which the verses are made plain, an Arabic Qur'an for a people who know;
4. Good news and a warning. But most of them turn away, so they hear not;
5. And they say: Our hearts are under covering from that to which thou callest us, and there is a deafness in our ears, and there is a veil between us and thee so act we too are acting;
6. Say: I am only a mortal like you. It is revealed to me that your God is one god, so keep in the straight path to Him, and ask His protection. And woe to the polytheists;
7. Who give not the poor-rate, and who are disbelievers in the Hereafter;
8. Those who believe and do good, for them is surely a reward and never to be cut off;
9. Say: Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds;

1. The Benefactor, Ibid, pp. 21-22 ; Zia-un-Nabi, Ibid, vol. II, pp. 280-281; Seerat Rasul-e-Arabi, Ibid. p. 45; Nabi-e-Rehmat, Ibid, pp. 165-166; Muhammad his life based on earliest source, by Matin Lings, pp. 60-63.

10. And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days; alike for (all) seekers;
11. Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly;
12. So He ordained them seven heavens in two days, and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing;
13. But if they turn away, then say: warn you of scourge like the scourge of Ad and Thamud.
14. When messengers came to them from before them and behind them saying, Serve nothing but Allah, they said: If our Lord had pleased, He would have sent down angels. So we are disbelievers in that with which you are sent;
15. Then as to Ad, they were unjustly proud in the land, and said: Who is mightier than we in power? See they not that Allah Who created them is mightier than they in power? And they denied our messages;
16. So we sent on them a furious wind in un-lucky days that We might make them taste the chastisement of abasement in this world's life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped;
17. And as for Thamud, We showed them the right way, but they preferred blindness to guidance, so the scourge of an abasing chastisement overtook them for what they had earned;
18. And We delivered those who believed and kept their duty;
19. And the day when the enemies of Allah are gathered to the Fire, they will be formed into groups;
20. Until, when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did;

21. And they will say to their skins, Why bear ye witness against us? They will say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you are returned;
22. And you did not cover yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah knew not much of what you did;
23. And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones;
24. Then if they are patient, the Fire is their abode. And if they ask for goodwill, they are not of those who are granted goodwill;
25. And We have appointed for them comrades, so they make fair-seeming to them what is before them and what is behind them, and the word proved true against them among the nations of jinn and men that have passed away before them; they are surely losers;
26. And those who disbelieve say: Listen not to this Quran but make noise therein, perhaps you may over-come;
27. So We shall certainly make those who disbelieve taste a serve chastisement, and We shall certainly requite them for the worst of what they did;
28. That is the reward of Allah's enemies the Fire. For them therein is the home to abide. A requital for their denying our messages;
29. And those who disbelieve will say: Our Lord, show us those who led us astray from among the jinn and the men that we may trample them under our feet, so that they may be of the lowest;
30. Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not be grieved, and receive good news of the Garden which you were promised;

31. We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you asked for;
32. A welcome gift from the Forgiving, the Merciful;
33. And who is better in speech than one who calls to Allah and does good, and says: I am surely of those who submit ?
34. And not alike are the good and the evil Repel (evil) with what is best, when lo: he between whom and thee is enmity would be as if he were a warm friend;
35. And none is granted it but those who are patient, and none is granted it but the owner of a mighty good fortune;
36. And if a false imputation from the devil afflict thee, seek refuge of Allah. Surely He is the Hearing, the knowing;
37. And of His signs are the night and the day and the sun and the moon. Adore not the sun nor the moon, but adore Allah Who created them, if He it is that you serve;
38. But if they are proud, yet those with thy Lord glorify Him night and day, and they tire not. (Haa Meem Sajdah, 41:1-38). He then prostrated and said, "O Abul Waleed you have heard what you should have heard; now do whatever you like; ¹

When Utbah returned, his fellows found him changed, He sat among them and said, "Whatever I have heard today I never heard like it before, By Allah, O Quraish it is neither poetry, nor sorcery, nor soothsaying. In my opinion, you should leave him. If he becomes successful, it will add to your own respect; otherwise the Arabs will finish him up" ² .

1. Zia-un-Nabi, Ibid, vol.II, pp. 280-282; Nabi-e-Rahmat, Ibid, pp. 165-167; Seerat Rasul-e-Arabi, Ibid, pp.44-45.

2. Zia-un-Nabi, Ibid, p.282, Nabi-e-Rahmat, Ibid p.167; Seerat, Rasul-e-Arabi, Ibid, p.46

The Quraish, however, did not agree to it, and said to Utbah "O Abul Waleed, his magic has affected you". He said, I have given my opinion; now do whatever you like ¹.

SEVENTH YEAR OF NABUWAT

Social Bycott

In the 7th year of Nabwat, the Quraish thought of another scheme to torture the Holy Prophet, (p.b.u.h) and his followers. All the tribes of Quraish drew up a joint Proclamation reading, "it has been agreed that henceforth no one in Mecca shall have any dealing or transact any business with the Banu Hashim until and unless they hand Mohammad to us". They also agreed that "nobody will meet them or give them anything to eat or drink". This Proclamation was put into writing by Mansoor bin Ikramah and it was hung upon the walls of the Ka'bah. Abu Talib took all the Banu Hashim to "Sha'ab-e-Abu Talib" in order to take refuge therein. This was in fact a social bycott of the Banu Hashim by the entire Quraish, and it was so rigid that for days the Holy Prophet, (p.b.u.h) and his followers went without food and water. The infants and children used to cry on account of hunger and thirst. This continued for complete three years.

One day the Holy Prophet, (p.b.u.h) informed Abu Talib that the joint proclamation of the Quraish has been eaten up by the ants, except the portions on which the Name Allah has been written. ² Abu Talib informed the Quraish. Thereafter, some of the Quraish chiefs relented and persuaded others to let the Muslims go. A close relative of Banu Hashim namely Hisham Aamri went to Zaheer (a son of Abdul Muttalib's daughter) and

1. Subulul Huda Wal Rishaad, Ibid, vol. II, p. 449: Zia-un-Nabi, Ibid, vol. II, p. 282: Seerat Rasul-e-Arabi, Ibid, p.46: Nabi-e-Rehmat, Ibid, p.167: Ibne Hishaam, vol. I, pp. 293-294.

2. Seerat Rasul-e-Nabi, Ibid, p. 51: Zia-un-Nabi, Ibid, vol. II, pp. 389-390: Rahmatul-Lil 'Aalameen, Ibid, vol. I, p.65: Subulul Huda Wal Rashaad, vol. II, p. 505.

asked him to persuade others to finish up the boycott. Then Zaheer and Hiuham went to Mat'am bin Adi and all of them agreed to get the boycott finished. The othr day they went to 'Haram' and addressed the Quraish saying, "this is no justice that we should live comfortably and Banu Hashim should be deprived of even food and water", Abu Jehal opposed, but ultimately Mat'am tore off the Proclamation. Then Mat'am bin Adis Adi bin Qais Zam'aa bin Aswad, Abul Khabtari, and Zaheer all went to Sha'abe Abu Talib and brought back Banu Hisham. It was in the 10th Year of Nabuwat ¹

EIGHT YEAR OF NABUWAT

Social Bycott

Shaqq-ul-Qamar (Moon was rent asunder) :

One night when there was full moon, the noh-believer asked for a "Mo'jiza" (i.e. prophetic miracle) from the Holy Prophet, (p.b.u.h). At that time he was at Mina. All of a sudden the moon was rent asunder and one half of it went towards the East and other towards the West. In between the two halves there there was the hill of Hira. The Holy Prophet, (p.b.u.h) asked his Companion and the non-believers to witness it Abdullah Ibn Masud, Abdullah bin Umar Zubair bin Mut'am, Ibne Abbas, and Anas bin Maalik were also present, and they all saw it. The non-believers, however, pleaded that it was nothing but magic, However, people coming from outside Mecca also confirmed that they saw the moon in two pieces. ²

Qur'an Says:

1. Seerat-un-Nabi, Ibid, vol. I, pp. 245-247 ; Nabi-e-Rehmat, Ibid, pp. 180-181; Seerat-e-Rasul-e-Arabi, pp. 50-51 ; Zia-un-Nabi Ibid, vol. II, pp. 381-398, Subulul Huda wal Rishaad, vol. II, pp. 505: 545-546 ; Rehmet-ul-Lil 'Aalameen, Ibid, vol. I, pp. 64-65; Benefactor, Ibid, p. 23 ; Ibne Hishaam vol. 1, pp. 350-351 ; Muhammad Life and Times, by S. Moin-ul-Haq, pp. 185-187.

2. For detailed discussions, including objections and replies relating to this "Mo'jezah", see Seerat-un-Nabi, Ibid, vol. III, pp. 581-588 ; Seerat Rasul-e-Arabi, Ibid, pp. 335-337; Rahmat-ul-Lil 'Aalameen, Ibid, vol. III, pp. 158-162; Zia-un-Nabi, vol. II, pp.472-475, Also see the Topic "His Mo'jizaat".

"The hour drew night and the moon was rent asunder. And if they (i.e.the non-believers) see a sign, turn away, and say : strong enchantment" (Qamar,54: 1-2)

Tufail bin 'Amr al-Dausi :

In the same year Tufail bin Amr al-Dausi, the chief of the Daus Tribe accepted Islam. He related that when he came to Mecca, the Chief of Mecca, tried to keep him away from the Holy Prophet, (p.b.u.h), but one day he saw the Holy Prophet, (p.b.u.h) offering prayer in the "Haram", and, when the Holy Prophet, (p.b.u.h) was returning home, he, also followed him, and at his home asked: him to tell him about His Message. The Holy Prophet, (p.b.u.h) told him amount Islam and also read to him the Qur'an. He then forthwith accepted Islam, and on return also gave the invitation to his family members and they also accepted Islam. ¹ Then he also extended the invitation to his tribe. At the time of the Khaybar expedition he came to the Holy Prophet, (p.b.u.h) alongwith a caravan of the new converts to Islam of the Daus Tribe and the Holy Prophet, (p.b.u.h) also gave them shares from the "Fai" property.

Tufail took part in the expedition against Musailmah Kizzaab during the Caliphate of Hazrat Abu Bakr and was slain in it. His son was also wounded in this battle but then recovered. He took part in the Yarmuk expedition during the Caliphate of Hazrat Umar was slain in it. ²

Deputation of the Christians :

A deputation of the Christians consisting of twenty persons came to the Holy Prophet, (p.b.u.h) in Mecca, put questions to him, regarding his Message and their doubts regarding it. The Holy Prophet, (p.b.u.h) gave satisfactory replies to their questions, and, when he recited the Holy Qur'an, tears started flowing from their eyes. Qur'an refers to this in verse 83 of Chapter 5 (Ma'idah), saying,

1. Ibne Hishaam, vol. I, pp. 382-384 ; Nabi-e-Rehmat, Ibid, pp. 182-183.

2. Al-Seerat-ul-Halabiah, by Muhammad Abu Zohrah vol. I, p.348 ; Zia-un-Nabi, Ibid, vol. II, pp. 401-406.

"And when they hear that which has been revealed to the Messenger, you see their eyes overflow with tears because of the Truth they recognize. They say: Our Lord, we believe, so write us down with the witnesses".

They then accepted Islam; and, when they were returning, the non-believing Quraish tried to deviate them from Islam, but they refused to accept their advice.

Allama Halabi has written that this deputation was of the Christians of Najran, (Yemen),¹ but according to Ibne Hishaam it was of Abyssinia.²

AAMUL HUZN (YEAR OF GRIEF)

(9TH YEAR OF NABUWAT)

Death of Abu Talib Third direct approach:

In the same year Abu Talib, the uncle benefactor of the Holy Prophet, (p.b.u.h) died. When he was on his death bed, the Quraish made another attempt. Their chiefs 'Utbah bin Rabi'ah, Sha'ibah bin Rabi'ah, Abu Jehl bin Hishaam, Umayyah bin Khalaf, Abu Sufyan bin Hourab and other came to Abu Talib and said, "we have brought you one final request. Please, while you are still alive, persuade your nephew to give us but one pledge that he will not meddle with our faith. In turn we pledge that we shall not meddle with his". Abu Talib sent for his nephew the Holy Prophet, (p.b.u.h) and put the proposal before him. He said, "I shall agree to anything they say provided they accept but one condition". He had not finished speaking that Abu Jehal intervened and said, "yes, yes we shall accept not one but ten of your conditions provided you agree to what we say". The Holy Prophet, (p.b.u.h) said, "my condition is simply this that

1. Al-Seerat-ul-Halabiah, by Muhammad Abu Zohrah vol. p.329

2. Ibn Hishaam, (New Edition) vol, I. pp. 418-419: Zia-un-Nabi, vol. II, pp. 411-413.

you give up the worship of your deities and your idols, and you sincerely accept that there is no god but Allah. If you do this, you will be the masters of the Arabian lands and the foreigners will bow down before you in humility". The Quraish rejected this and walked away in anger. A few days thereafter Abu Talib died.¹

Death of Hazrat Khudijah :

In the same year, a few weeks after the death of Abu Talib, the faithful wife of the Holy Prophet, (p.b.u.h). Hazrat Khadijah also passed away.²

Thus the Holy Prophet, (p.b.u.h) lost two of his best beloved and nearest ones within a span of few days, and, therefore, he declared this year as "Aamul Huzn" i.e. the year of sorrow.

After the death of Abu Talib and Khadijah the Quraish became more tough in their opposition and started annoying and torturing the Holy Prophet, (p.b.u.h) more violently. Once when he was going, somebody threw dust on his face. He came to his house and his daughter Hazrat Fatimah washed his face and wept. He said, "do not weep my daughter, Allah will save your father".³

1. The Benefactor, Ibid, pp. 24-25; Zia-un-Nabi, Ibid, vol. II, pp. 418 - 419.

2. The Benefactor, Ibid, p. 25; Zia-un-Nabi, Ibid, vol. II, p.427; Seerat-un-Nabi, Ibid, p-Ansaabul Ashraff, vol. I, Page. 405

3. Seerat Rasul-e-Arabi Ibid, p.51; Rahmatul-Lil 'Aalameen, Ibid, vol. I. p.65; Zia-un-Nabi, Ibid, Vol. II, pp. 431-432;

INVITATION TO ISLAM IN TA'IF (10th year of Nubuwat)

One day the Holy Prophet, (p.b.u.h) went to Ta'if, ¹ a well-known town, 60 miles from Mecca. His freed slave Zaid bin Harisah was also with him. In Ta'if there were many rich and influential personalities particularly the descendants of Umair who were very famous of these there were three prominent brothers. Abde Yalail, Masood, and Habib. The Holy Prophet, (p.b.u.h) invited them to accept the faith. One of them said, "if God has sent you as a Prophet, he has torned off the curtain of the Ka'bah". The other said, was there no body else for prophethood except yourself". The third said, be against your status; and if you are not truthful, then you are not fit for talking". ²

Thus they not only insulted the Holy Prophet, (p.b.u.h) but also set their bullies and, street urchins after him, who abused and mocked at him and pelted him with stones He was wounded and hurt. His nose filled with the blood dripping from his clothes. He ultimately took shelter in an orchard, ³ and, while sitting under the shade of a grape-vine, prayed to God saying, "O Allah, I bring to You my plaint because of my frailty, my helplessness, and lack of strength, against the persecution of men

1. Taif was next to Mecca in importance Qur'an, also refers it along with Mecca inverse of Chapter-43 (Zukruf) saying, and they (i.e the non-believer) say: why was not this Qur'an revealed to a man of importance in the two towns, (i.e. Mecca and Tatif). It was a hilly town having gardens of grapes, apples and other fruits spreading on large areas. Its people were rich and wealthy. It was a cool healthy place: and the rich ones of Mecca used to go and stay there during the hot season. The people of this town belonged to the Bani Saqeef with whom the Meccans had also relationships in this city was the famous "Laat" idol of the polytheists and they used to visit it. Many expert physicians and astrologers including Haris Bin Kaldah the well-known physicians and Amr bin Umayyah the famous astrologer also belonged to this city. This city was also having a wall surrounding it on account of which it was known as Ta'if. (Nabi-e-Rehmat, Ibid, pp. 185-186: Zia-un-Nabi, Ibid, vol. II, pp. 439-440).

2. Al-Seerat-un-Nabawaih, by Ibne Kaseer, vol. II, p. 149: Zia-un-Nabi, Zia-un-Nabi, vol. II, pp.441-442

3. Subulul Huda Wal Rishaad, vol. II, p. 577: Zia-un-Nabi, Ibid, vol. II, p. 443: Nabi-e-Rehmat, Ibid, pp.186-187: Seerat-un-Nabi, Ibid, vol. I, p. 251.

more powerful than me. O Merciful Allah, You are the only Protector of the weak and the helpless. I have no other resort, no other helper but You. Will You hand me over to those who are cruel and unmerciful to me ? If I find favour with You, these men and their cruelties will not trouble me. Your bounteousness is vast, In the name of the light with which You dispel the darkness of this earth I implore You to bestow upon me Your Mercy and to spare me from Your wrath because without Your aid all my efforts will be in vain. ¹

It is said that the orchard, where he had taken the refuge, belonged to one Utbah bin Rabi who, though a non-believer, was kind-hearted man, and he presented through his slave 'Ariyas a bunch of grapes to the Holy Prophet, (p.b.u.h).

Hazrat Aa'isha reported that she asked the Messenger of Allah whether he had experienced a day more severe than that of Uhud, said, "I have experienced severe things from your people but the most severe thing I experienced from them was on the day of the Aqabah ² when I offered myself of Ibne Abd Yaleel bin Kulal and he did not agree to what I wanted. ³ then went off full of care not noticing where I was going, and did not come to my senses till I was at Qarn Sa'aalib. ⁴ Raising my head I saw a cloud which overshadowed me, and when I looked I saw Gabriel in it, He called to me told me Allah had heard the words of my people and their rejection of me, and said He sent me the angle of the mountains for me to order him to do to them what I wanted. The angel of the mountains then called to me, saying after giving me a salutation, 'Allah has heard the words of your

1. The Benefactor Ibid, pp. 25-25: For the Arabic Text, see Nabi-e-Rehmat Ibid, vol. 187-188, Zia-un-Nabi Ibid, vol. II pp.444.

2. A place between the two hills at Minah.

3. Ibne Abde Yaleel belonged to Ta'if. His father was one of the leading men, but he was Abd bin Umair (see p. 410); Subulul Huda wal Rishaad vol. II, p. 579; Zia-un-Nabi, Ibid, vol. II, p. 446; Seerat Rasul-e-Arabi, Ibid, p. 52.

4. It is a day and night's journey from Mecca when one comes from Najd. (Mu'ajjamul Buldan; by Yaqut Rumi, vol. IV. p.72)

people, Muhammad, and I am the angle of the mountains whom your Lord has sent to you to order me if you wish to cover them, with Akhshaban. ¹ The Messenger of Allah replied, "No, I hope Allah may bring forth from their loins people who will worship Allah alone, associating nothing with Him." ² (Mishkat, Kitab-ul-Fitan, Baab-ul-Ba'se Wa Bad'il Wahi, Hadees No.5597/11)

This was the climax of the sufferings at the hands of the opponents of Islam. From here onwards is the period of success.

Acceptance of Islam by Jinns :

On his way back to Mecca from Ta'if, the Holy Prophet, (p.b.u.h) stayed at Nakhle. ³ The next morning, while the Holy Prophet, (p.b.u.h) was reciting Qur'an a group of the Jinns of Nasibain, ⁴ who were passing by that place stopped and listened to the Qur'an, Allah says:

"And when We turned towards thee a party of the Jinn who listened to the Qur'an; so when they were in its presence, they said: be silent. Then when it was finished, they turned back to their people warning, (them). They said: O our people, we have heard a Book revealed after Moses, verifying that which is before, it, guiding to the Truth and to a Right Path. O our people, accept the Inviter to Allah and believe in Him. He will forgive you some of your sins and protect you from a painful punishment. And whoever accepts not the Inviter to Allah, he cannot escape in the earth, nor has he protectors besides Him. These are in manifest error" (Maa'idah, 5 : 29-32). ⁵

1. Two hills near Mecca (Ibid, vol. I, p.163)

2. Zaad-ul-Ma'aad, vol. I, p. 302 ; Al-Seerat-un-Nabiwiah by Ibne Kaseer, vol. II, pp.152-153; Subulul Huda Wal Rishaad, Vol. II, p, 579 ; Nabi-e-Rehmat, Ibid, p.188 ; Zia-un-Nabi, Ibid.

3. A place at a distance of one night journey from Mecca (Seerat Rasul-e-Arabi, Ibid, p. 52)

4. A place at a distance of six days journey from Musal on the road to Syria (Seerat Rasulee-e-Arabi, Ibid, p.52.)

5. Zia-un-Nabi, Ibid, vol. II, p. 449, Seerat Rasul-e-Arabi, Ibid, p. 52.

Return to Mecca :

After staying for some days at Nakhlah, the Holy Prophet (p.b.u.h) came to Hira and sent a message to Mat'am bin 'Adi asking him to take him in his refuge. Mat'am accepted this request and asked his sons to go armed to the 'Haram: and then the Holy Prophet, (p.b.u.h) came to Mecca. Mat'am was also on his camel. In the 'Haram' Mat'am announced, "I have given refuge to Mohammad". Then the Holy Prophet, (p.b.u.h) came to 'Haram' offered his prayers and went home. Mat'am and his sons were with him. It may be noted that Mat'am died unbeliever before the battle of Badr and Hazrat Hasaan bin Sabit, who is known as poet of the Holy Prophet, (p.b.u.h), wrote a poem in his praise.¹

INVITATION TO THE TRIBES**The Ukkaz Fairs² and invitation to different tribes :**

The Holy Prophet, (p.b.u.h) continued with his Mission at Mecca and started visiting the tribes. During Hajj when the Arab tribes used to come to Mecca, he used to contact each of them and invite them to Islam. He also used to attend the well-known fairs of Ukkaz in which there was gathering on the national level, and there was much buying and selling as well as display of sports. In these fairs the well known tribes namely Bani Aamir, Maharib, Fujjarah, Ghassan, Murrah Hanifa, Saleem, Abas, Banu Nazr, Kundah, Kalab, Haris bin Ka'ab,

1. Seerat-un-Nabi, Ibid, vol. II, pp. 250-252, Nabi-e-Rahmat, Ibid, pp. 184-189; Seerat Rasul-e-Arabi, Ibid, pp. 51-52; Al-Seerat-un-Nabawaih, by Ibne Kaseer, vol. II pp. 149-150; Subulul Huda wal Rishaad, vol. II ; pp. 577-578; Zia-un-Nabi, vol. II, p. 454.

2. During the Hajj season there used to be the fairs of Ukkaz, Majnah, and Zul Majaz. The biggest of these was Ukkaz at a distance of ten miles from Ta'if. It was observed from 1st to 20th of Zi-Qa'ad. The Majnah was near Mecca. It was observed upto the end of Zi-Qa'ad. The Zul Majaz was near the Arafat. It was observed from 1st to 8th of zil Hajj, Thereafter the people used to go for Hajj (Seerat Rasul-e-Arabi, Ibid, p.53) Mu'jjamul Baladan vol. IV, p.142; Zia-un-Nabi, Ibid, vol.II, pp.467-468.

Azrah, and Hazarma used to participate. The Holy Prophet, (p.b.u.h) used to go to each of these tribes and invite them to accept the Faith. Side by side, Abu Lahab also used to go and tell the people, "He has left the "Deen", and tells lies".¹

Ibne Ishaq writes, on the authority of Tab'ah bin 'Ibaad, that (after return from Ta'if) during the Hajj season, the Holy Prophet, (p.b.u.h) went to differen tribes and invited them to Islam. The Holy Prophet, (p.b.u.h) went to Bani Kandah. Their chief Maleeh was also present. The Holy Prophet, (p.b.u.h) invited them to Islam, but they refused. Then he went to Bani Abdullah a branch of Bani Kalb, and invited them to Islam, also saying to them; "O Bani Abdullah, Allah has given you a very beautiful name", but they also refused. Then he went to Bani Hanifa, a tribe of Yemen, and they claimed prophethood, was also from this tribe.

When the Holy Prophet, (p.b.u.h) went to the tribe of Banu Zuhl bin Shaiban, Abu Bakr was also with him. Abu Bakr introduced the Holy Prophet, (p.b.u.h) to Mafrooq bin Amr, the Chief of that tribe. Mafrooq asked the Holy Prophet, (p.b.u.h) as to what he was preaching. The Holy Prophet, (p.b.u.h) said "Allah is one and I am his Prophet" and then recited the following from the Holy Qur'an:

"Say: come I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for poverty. We provide for you and for them. And draw not night to indecencies, open or secret, and kill not to soul which Allah has made sacred except in the course of Justice. Thus He enjoined upon you that you may understand" (An'aam, 6:152-153)
The Holy Prophet, (p.b.u.h) also recited:

"Surely Allah enjoins you justice and the doing of good (to others), and the giving to the kindred, and He forbide indecency and evil and rebellion. He adminishes you that you may be mindful" (Nahl, 16: 90).

1. Seerat-un-Nabi, Ibid, vol. I, pp.252- 253.

Along with Mafrooq the other chiefs of the tribe, namely Musanna bin Harisah, Hani bin Qabisah and No'man bin Shareek, also listened to it and praised it, but said that it would not be better to leave the age old religion all of a sudden. Besides this they said, they were under Kisra with whom they had an agreement that they would not accept the supremacy of anyone else. The Holy Prophet, (p.b.u.h) praised them for their truthfulness and said, "Allah will Himself help his religion".

When the Holy Prophet, (p.b.u.h) went to the tribe of Banu 'Aamir and addressed them, One Buhaira bin Faraas said, "If I can get this man [i.e. the Holy Prophet, (p.b.u.h)], I can conquer the entire Arab". Then he asked the Holy Prophet, (p.b.u.h) whether they would succeed him as the rulers in case they help him and he gets victory over his enemies. He said, "it is all in the hand of Allah". Buhaira said, we accept the challenge of the Arab, and the rule should go to somebody else, this is not acceptable to us".(Tabri, Vol. III, p.1205).¹

When the Holy Prophet, (p.b.u.h) went to Bani 'Abas, and invited them to Islam, they also refused, but one Maisarah bin Masrooq 'Abasi said: by Allah, if we accept his invitation and take him to our place, it will be a matter of great wisdom. I swear by Allah that his religion will prevail and reach to all corners of the world. But his tribesmen did not agree with him. On their way back they went to Fidak and asked the Jews about the Holy Prophet, (p.b.u.h). Their learned ones referred their Holy Book and told them that from Arabia a distinguished Prophet will be raised who will be Ummi (i.e. unlettered). He will be neither tall nor short of stature; his hair will be neither curly nor straight; in his eyes will be red veins; and his face will be shining. If these signs are in the man who has invited you to his religion, accept his invitation and join his religion, Maisarah again asked his tribeman to accept the call of the Holy Prophet, (p.b.u.h), but they did not agree, and put the matter off till the next Hajj.

1. Zia-un-Nabi, Ibid, vol. II, pp. 454-461; Al-Seerat-un-Nabawaih, by Ibne Kaseer, vol. II pp. 155-158 ; Rahmat-ul-Lil Aalameen, Vol. I, p. 68.

It is said that Maisarah came to Mecca during the Hajjat-ul-wada', met the Holy Prophet, (p.b.u.h), and accepted Islam. ¹

Seeing that none of the so many tribes gave a favourable response to the Holy Prophet, (p.b.u.h). Abu Jehl, Abu Lahab, Aswad bin Abde Yagus, Waleed bin Mugheerah, Umayyah bin Khalaf, Nazr bin Haris, Ibne Hajaj, Uqbah bin Abi Moieet. Hakim bin Abil Aas became more tough in their wickedness. They used to strew thorns in the way of the Holy Prophet laugh at him when he used to offer his prayers, place the offal of camel on his back while he was in prostration, tie down cloth sheet round his neck, and so on. They used to call him a sorcerer or a made man ask the boy to follow him when he passed through the streets, and make noise while he recited the Holy Qur'an. Once when he was offering his prayers, Abu Jehl said, "I wish somebody could bring an offal of the camel and place it on the back of the Holy Prophet, (p.b.u.h) while in prostration, and Uqbah did it forthwith, and the non-believers felt very much amused. Somebody informed his daughters Fatimah who was only five or six years of age. She came running and removed the offal. ²

BEGINNING OF SUCCESS

(11th years of Nabuwat)

Madinah (Yasrab) :

Madinah which was originally known as Yasrab was an old city of Arabia at a distance of about 400 miles from Mecca. For centuries together, the Jews were settled there. They had small fortresses wherein they used to live. The early converts to Islam from Yasrab belonged to Qahtan family which originally belonged to Yemen. When Yemen had been destroyed in a flood, two real brothers from this family known as Aus and Khazraj migrated and settled at Yasrab. All the followers of the Holy Prophet, (p.b.u.h) from, Yasrab belonged to the decedents of these two brothers. After settling at Yasrab they found that the

1. Al-Seerat-un-Nabawaih, by Ibne Kaseer, vol. II p. 171 ; Zia-un-Nabi, Vol. II, pp. 462-464.

2. Seerat-un-Nabi, Ibid, vol. I, pp. 254-255

Jews were very rich and wealthy and had influence over all the city and suburb areas. There were about twenty one tribes of the Jews settled in distant places. After the number of their families increased, the Aus and Khazraj became adversaries to the Jews and ultimately they gained a prominent position in Yasrab.

Aus and Khazraj remained united for a long time, but then differences arose between them also and they started fighting with each other. The last of their war is known as "Bu'aas" in which there was extensive massacre on both sides which made them extremely weak.¹

Aus and Khazraj were idol-worshippers, but they were also acquainted with the Prophets and Books of Allah on account of their close contacts with the Jews, and they had also learnt from the Jews that a Prophet was soon due to come.² Once one Swaid bin Saamit, a poet and a warrior, came from Yasrab to Mecca. He had a book "Amsaal-e-Luqman" with him, When the Holy Prophet, (p.b.u.h) came to know of him, he himself went to him. He read to the Prophet from the "Amsaal-e-Luqman". The Holy Prophet, (p.b.u.h) said that he had something better than it, and read to him some verses of the Holy Qur'an. He praised it, returned to Yasrab and was slain in the battle of "Bu'aas".³

In the battles between Aus and Khazraj, when Aus got the defeat their noble ones came to the Quraish at Mecca for making an alliance with them. When the Holy Prophet, (p.b.u.h) came to know about them, he went to them and recited to them some verses of the Holy Qur'an. One of them, namely Ayaas, said to them: by Allah, this work is better than for what you have come here. Abul Haisar, their chief, however, picked up the dust and threw it at his face and said: we have not come here for this purpose. It is said that Ayaas died before migration of the Holy Prophet, (p.b.u.h) to Medinah, and when he died the people heard him reciting the "Tasbeeh" and "Takbeer".⁴

1. Seerat-un-Nabi, Ibid, vol. pp. 260. The evil motives and intrigues of the Jews were the main cause behind this war (Zia-un-Nabi, Ibid, vol. II, p.581).

2. Nabi-e-Rahmat, Ibid, p.196.

3. Al-Hidyyah Wal Nahayah, by Ibne Kaseer, p.140; Seerat-un-Nabi, Ibid, vol. I, p.261.

4. Subulul Huda wal Rishaad. vol. III. p. 263; Zia-un-Nabi, Ibid, vol. II, p. 555; Seerat-un-Nabi, Ibid, vol, II. p. 261.

Raafe' says that he along with his cousin Mu'aaz bin 'Afraah came to Mecca, and seeing a man sitting under a tree went near him, offered salutation according to their own custom, and he returned it according to the Islamic tradition. Then he asked him about the man who had claimed prophethood in Mecca. He said that he was the same man, and then presented his religion to them. Raafe' however, went to the "Haram" for "Tawaaf" and Mu'aaz remained with the Holy Prophet, (p.b.u.h). In the "Haram" Raafe' took out seven arrows by way of lottery, saying that if the Holy Prophet, (p.b.u.h) was true, then all arrows should come out in his name. By the Grace of Allah all arrows came out in the name of the Holy Prophet, and he forthwith accepted the faith in him.¹

During the Hajj in the eleventh Hijri, as usual, the Holy Prophet, (p.b.u.h) went to different tribes and extended the invitation to Islam. When he came near 'Uqbah,² he met a group of the Khazraj. He asked them as to who they were. When they told him that they belonged to Khazraj and had come from Yasrab, the Holy Prophet, (p.b.u.h) invited them to Islam, and recited some verses of the Holy Qur'an to them. They had already learnt from the Jews that a Prophet was soon due to come. They said to each other: he seems to be the same Prophet for whom the Jews were waiting; we should make haste in accepting the faith in him; the Jews may not precede us in this matter. They thus accepted the faith in the Holy Prophet, (p.b.u.h). They were six in number. Their names were: (1) Abu Umamah As'ad bin Zirarah. He was first among them to accept Islam. He belonged to Bani Najjaar (2) Raafe' bin Maalik bin 'Ajlaan. He belonged to Bani Zareeq (3) Qutban bin 'Aamir bin Hadeedah. He belonged to the Bani Salamah; (4) Uqbah bin 'Aamir. He belonged to the Bani Harrau; (5) Auf bin Haris. His

1. Zia-un-Nabi, Ibid, vol. II, pp. 555-557, noted from Haakim and Dale'il-un-Nubuawah, on the authority of Mu'aaz bin Rifa'ah bin Raafe' 'Ann Abeeha 'Ann Jiddah

2. 'Uqbah means "Hilly Slope". It was a mountain of Mina facing Mecca. Now there is a mosque constructed on it. Near it is the Jumrat-ul-Uqbah (Nabi-e-Rehmat, Ibid, p.196: Seerat-un-Nabi, Ibid, vol. II, p. 262).

mother was 'Afra; and (6) Jabir bin Abdullah. ¹ They said to the Holy Prophet (p.b.u.h) that there was much turmoil and fighting among their people. They will go and tell them about Islam and invite them to it. May be that through you Allah may unite them. Then there will be no one more honourable than you. Then they returned and propagated Islam among their people, and in every house there was talking about Islam. ²

It was for them that Qur'an said, "And those (i.e. the Ansaar) and those who before them (i.e., the migrants) who has made their adobe in the city (i.e. Madinah) and had adopted the faith love those who have migrated to them and find in there hearts no need of what they are given, and prefer them (i.e. the migrants) over themselves" (Hashr,59:9).

As against them were the Jews of Yasrab, who, though were waiting for, and giving the news of the Holy Prophet, (p.b.u.h), proved to be so unfortunate that, instead of accepting the faith in the Holy Prophet, (p.b.u.h), not only opposed him but tried to cause harm to him and the Muslims. Regarding them, Qur'an said;

"And when there came to them (i.e. the 'Jews) a Book (i.e. Qur'an) from Allah verifying that which they have, and aforetime they used to pray for victory against "those who disbelieved but when there came to them that which they recognized, they disbelieved in it ; so the Curse of Allah is on the disbelievers" (Baqarah, 2 : 89).

FURTHER SUCCESS

(12th Year of Nubuwat)

The next year twelve persons from Yasrab came on pilgrimage to Mecca, met the Holy Prophet, (p.b.u.h), accepted the faith, and agreed to abstain from idol-wroship, cruelty, falsehood, deceit, promise quity, ane lewdness, and to lead a righteous life, and believe in Allah.

1. Seerat-un-Nabi,Ibid, vol. II, pp. 262-263; Zia-un-Nabi, Ibid, vol. II, pp. 582-583; Nabi-e-Rehmat, Ibid, p.196.

2. Ibne Hishaam, vol. I, pp. 428-429 ; Nabi-e-Rehmat, Ibid, p. 196 ; Zia-un-Nabi, ibid, vol. II, p. 583.

This group of twelve persons consisted of ten person from the Khazraj (including the five of the previous six ones) and two from the Aus. They were as follows:

1. Abu 'Umamah As'ad bin Zirarah (he was in the six previous ones also)
2. 'Auf bin Haris (he was also in the previous six one)
3. Mu'aaz bin Haris (he was brother of 'Auf)
4. Raafe' bin Malik.
5. Zakwaan bin 'Abd-e-Qais
6. 'Ibadah bin Saamit
7. Yazid bin Sa'labah
8. 'Abbas bin 'Ibadah
9. Uqbah bin 'Aamir (he was also in the previous six ones)
10. Qutbah bin 'Aamir (he was also in the previous six ones)
11. 'Awaim bin Sa'adah
12. Abul Heesham bin Al-Tehaan

This "Bai'at" is known as the "Bai'at-e-'Uqbah Aulaa"¹

This time the Holy Prophet also deputed with them his Companion Hazrat Mas'ab bin "Umair bin Hashim bin 'Abd-e-Manaaf bin 'Abd-ud-Daar bin Qusi, a very prominent personality of the Banu Hashim, to teach the Qur'an to the new converts to Islam, and instruct them about Islam.²

Hazrat Mas'ab bin 'Umair was of the "Al-Saabiqoon-al-Awwaloon". He also subsequently had the honour of being the bearer of the Islamic Banner in the Battle of Badr.³

1. Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, pp. 178-179; Zia-un-Nabi, Ibid, vol. II, p.584.

2. Ibid, p.180: Ibid, p. 586

3. Seerat-un-Nabi, Ibid, vol. I, p. 264

In Yasrab (Medinah) he stayed with As'ad bin Zirarah. His daily routine was to go teach and every house of the Medinites, invite them to accept Islam, and recite to them the Qur'an, and each day two three persons accepted Islam. Thus by and by Islam prevailed from Medinah to Quba. On account of teaching Qur'an and Islam, Hazrat Mas'ab was known as the "Huqri"(i.e. the teacher). Hazrat Mas'ab was also the "Imam" of the Muslims in prayers. Both the tribes, viz. Khazraj and Aus had accepted him as their "Imam".¹

Once Mas'ab bin Umair and As'ad bin Zirarah were sitting together in the garden of Bani Zafar. Sa'd bin Mu'aaz, the Chief of the Aus came to them and objected to their coming to his place for "misguiding" his people, Mas'ab asked him to sit down and listen, saying; if you like my talk, accept it, otherwise, we will withdraw from what you dislike. On this he sat down. Then Mas'ab told him about Islam and also read to him verses of the Holy Qur'an. He was so moved that he forthwith accepted Islam, and on return to his tribe Bani Ash-hal asked them also to accept Islam, and they all accepted Islam.²

THE ME'RAAJ

We have already given detailed description of the "Me'raaj", i.e. Night Journey of the Holy Prophet (p.b.u.h) to the heavens in two previous articles, viz. "From birth to death" and "His Me'raaj in his own words". Here we are concerned with the Mission of the Holy Prophet, (p.b.u.h), and, therefore, in this article, we will deal only with the aspect of this journey which relates to his Mission.

This unique, extraordinary and singular journey of the human history was important from spiritual as well as material point of view. From spiritual point of view, it was of the greatest

1. Ibne Hisham, vol. I, p.434; Nabi-e-Rehmat, Ibid, p.197; Zia-un-Nabi, Ibid, p. 587.

2. Zia-un-Nabi, Ibid, pp.588-591 ; Seerat-un-Nabi, Ibid, p.264.

and extraordinary rewards which Allah the Almighty bestowed upon the Holy Prophet, (p.b.u.h) on account of his extraordinary patience in sufferings at the hands of the non-believers, particularly the people of Ta'if, for the cause of Allah.

After twelve years continuous and unbearable sufferings, Allah the Almighty took the Holy Prophet, (p.b.u.h) for his journey, which, besides being a journey of blessings, rewards and pleasure, was also for personal observations as well as directions for the future.

All previous Prophets gave news of the Unseen, and told their people about Paradise and Hell. So also did the Holy Prophet, (p.b.u.h), but, in addition to that, Allah the Almighty also made him to personally observe the Unseen, see the Paradise and its blessing and the Hell and its sufferings, and also see the seven heavens and meet the previous Prophets there. He was also granted the privilege to go even beyond that. To quote from the Holy Qur'an :

"And he was in the highest part of the horizon, Then he drew near, drew nearer yet. So he was, the measure of two bows or closer still" and further ; "And certainly he saw him in another descent, at the Farthest Lote Tree. Near it is the Garden of Adobe, when that covers covered the Lote Tree. The eye turned not aside nor did it exceed the limit" (Najm, 53;7)

Here it may be noted that personal observation does not conflict with Faith. To quote from the Holy Quran again;

"And when Abraham said: my Lord, show me how Thou givest life to the dead. He said: do you not believe? He 'said: Yet, but that my heart may be, at peace". (Baqarah, 2 : 260)

This shows that personal observation gives peace of the heart, and that was the reason for Prophet Abraham to make such

a request. Here in the case of the Holy Prophet, (p.b.u.h), there was no such request from the Holy Prophet, (p.b.u.h) but it was all a Favour from Allah the Almighty Himself. He was the Last of the Prophets, and this aspect of his Prophetic Knowledge was also necessary so that a natural question as to whether you have also seen what you are pleading and the Prophet before you have pleaded may not remain unanswered.

Dr. Ishtiaq Hussain Qureshi has rightly said that thus, "the Prophet had to be given a direct experience of the Reality. The space and time being: too vast, this could be done only if the 'limitations' of time and space were annihilated during the experience. And this is what actually Allah did during the Me'raaj. The space and its limitations were annihilated so that the Prophet was able to go out of it into the Reality. Time being another dimension of the physical, world ceased to exist for him in this experience. That is the meaning of the Tradition that the chain of his door was still shaking when he returned to the physical world. Only the annihilation of space could enable the Prophet to undertake the Great Journey and only the annihilation of the time could bring him back so soon".¹

As regards direction for the future, Qur'an says:

"And He (i.e. Allah) revealed to His Servant (i.e. the Holy Prophet, (p.b.u.h)) what He revealed" (Najam, 53: 10)

In the "Me'raaj", five times daily prayers were made obligatory.

From material point of view, the purpose of this journey is very clearly indicated in chapter 17 (Bani Israel) of the Holy Qur'an.

This Chapter starts with a reference, in verse 1, to the Holy Prophet's, (p.b.u.h) journey to the Heavens and then, without mentioning any details therefore, begins an address to

1. From *Miraj to domes*, by Dr. Ishtiaq Hussain Qureshi, pp. 3-4.

the Bani Israel which continues upto the end of the Chapter. In reference to the Me'raaj (i.e. Ascension) or Journey of the Holy Prophet, (p.b.u.h) from the Sacred Mosque at Mecca to the Farthest Mosque at Jerusalem, and from there to the Heavens, there is a pointer to the transfer of the spiritual leadership from the Bani Israel to the believers in Islam, in due course, through the Holy Prophet, (p.b.u.h), who accordingly, to the authentic Tradition, led all Prophets in a congregational prayer in the 'Baitul Maqdis'. It indicates that not only the centre at, Mecca, but also the centre of Jerusalem, both being established by Prophet Abraham, were now going to be under the spiritual (as well as political leadership) of the Holy Prophet, (p.b.u.h). The address to the Bani Israil consists of details relating to their flourishing under the leadership of Prophet Moses and other successor Prophets in the Israelite lineage and also to their destruction on account of their misdeeds at the hands of Nebuchadnezzar and the Romans, and they are now told very clearly that now in the Message of the Holy Prophet, (p.b.u.h) there is one more and final chance for them to regain their status by following the Commands of Allah revealed through the Holy Prophet, (p.b.u.h). There is also a warning that if still they stick to their wickedness, they will be once for all removed from the scene as a nation.

It is also worth noting, that this Chapter was revealed at Mecca, before Migration of the Holy Prophet, (p.b.u.h) to Madinah and the addressees of this Chapter were the Jews although they were not present at Mecca at all. This clearly indicated the ensuing Migration of the Holy Prophet, (p.b.u.h) in the near future and his confrontation with the Jews who prided on calling themselves the bearers of the earlier Scriptures.

This Chapter also indicated that every shortly Islam was going to gain the supremacy over all the contending forces namely the Jews, the Christians, and the non-believing Meccans, in the whole Arabian Peninsula. And actually we have seen that after his Migration to Medina within a very short time, the Holy

Prophet, (p.b.u.h) was able to establish himself as the unquestioned leader of Islamic republic (spiritually as well as politically), and faced successfully his opponents even in the battle-fields and established the rule of Allah in the land.

Not only this, but this singular and unprecedented journey of the Holy Prophet, (p.b.u.h) from the earth (Mecca) to the most exalted level i.e. the very Presence before Allah the Almighty, when literally the whole universe lay under him, indicates that after, a long and unending suffering at the hands of the nonbelievers for the last over twelve years, the Holy Prophet, (p.b.u.h) was now point to gain the supremacy over the land and establish the Word of Allah, i.e. the Holy Qur'an, as a Universal Message and System of life for the entire mankind and for all times to come.

THE HOLY PROPHET LEFT TO MEDINAH (HIJRAT) (13TH Year of Nabuwat)

Due to the efforts of Hazrat Mus'ab bin Umair, Islam was introduced throughout Medinah and its suburbs and several persons including Hazrat Sa' ad bin Mu'aaz the chief of the Aus Tribe embraced Islam. Out of the new converts seventy three¹ came for Hajj from Yasrab in the thirteenth year. of 'Nabuwat'. They learnt from Abbas, an uncle of the Holy Prophet, (p.b.u.h) who had not yet accepted Islam, that the Holy Prophet, (p.b.u.h) was intending to leave Mecca. Then immediately went to the Holy Prophet, (p.b.u.h) and said: "O Messenger of Allah we are here to listen to whatever you pronounce and to obey whatever you command. We shall give you any pledge you desire to stand by you for ever".

1. Ibne Ishaq and Ibne Kaseer has given the names of all these seventy three persons. In this group there were eleven persons from the Aus and the rest from the Khazraj. Besides the men, there were also two women, namely Umme 'Ammarah Nssibah binte Ka'b belonging to the Bani Maazan bin Najjaar, and Asma Binte Amr bin Adi belonging to the Bani Salamah (al-Seerat-un-Nabiwiah, by Ibne Kaseer, vol, II, pp. 209-212 ; Zia-un Nabi, Ibid, vol. II, pp. 597-598.

On this, the Holy Prophet, (p.b.u.h) recited to them some verses from the Holy Qur'an, and said, "will you give me a pledge that you will stand by me as you would stand by your own children"? The leader of the Yasrab then grasped his hand and said, "we pledge that we shall stand by you as we would stand by our own children". Then the Holy Prophet (p.b.u.h) said, "and I pledge that I shall make war on whoever is at war with you, and peace with whoever you make peace with. Your burden shall be my burden and your honour shall be my honour. I pledge that I shall stand by you in life and in death. This Bai'at is known as the "Bai'at-e-Uqbah Saaniah".¹

This time the Holy Prophet, (p.b.u.h) also appointed twelve of them as the Naqeeb" (spokesman). They were as follows :

1. Abu Umamah As'ad bin Zirarah. He was "Naqab" of Bani Najjar.
2. Raafe' bin Maalik. He was "Naqab" of Bani Zuraiq. He was slain in the battle of Uhud.
3. Sa'bin Rabees. He was "Naqeeb" of Bani Haris bin Khazaraj. He was slain in the battle of Uhud.
4. 'Abdullah bin Rawaha. He was a famous poet. He was slain in the battle of Motah.
5. Sa'd bin 'Ibadah. He was "Naqeeb" of Bani Sa'idah.
6. Al-Mnzi bin 'Amr. He was slain in the Beer Mo'oonah.
7. Al-Bara bin Ma'moor. He was the one who spoke on behalf of the Yasrabites in the Bai'at-e-Uqbah-Aulaa.
8. Abdullah bin Amr. He was slain in the battle of Uhud.
9. Ibadah bin Saamit. He reported many Ahadees of the Holy Prophet, (p.b.u.h).

1. Ibne Hishaam, vol. I, pp. 436-438 ; Seerat Rasul-e-Arabi, Ibid, pp. 55-56 ; Nabi-e-Rehmat Ibid, pp. 205-206; Seerat-e-Nabi, Ibid, vol. I, pp. 264-265, Zia-un-Nabi, Ibid, vol. II, pp. 593-598 ; Subulul Huda Wal Rishaad, vol. III, p.281

NOTE: All these nine were from the Khazraj

10. Usaid bin Huzair, He was "Naqeeb" of Bani Abdul Ash-hal. In the battle of Ba'aas his father was Commander of ten persons.
11. Rifah bin Abdul Munzir He was "Naqeeb" of Bani 'Amr bin Auf.
12. Sa'd bin Khaisamah. He was Naqeeb" of Bani 'Amr bin 'Auf. He was Slain in the battle of Badr. ¹

It is said that, after the "Bai'at", Hazrat Abbas bin 'Tbadah Ansaari requested for permission to attack the non-believers with their swords, but the Holy Prophet, (p.b.u.h) said that so far there was no permission for and asked them to return to their camps. The non-believers came to know of it and met some of the non-believers who had come from Yasrab for the Hajj and enquired about this matter, and on their assurance that there was no such plan, they return. Thereafter they came to know some of the Ansaars have run away from Mina. They sent persons to chase them, and found two of them, viz. Sa'd bin 'Tbadah and Munzir bin 'Amr. Both of them were the "Naqeeb" appointed by the Holy Prophet, (p.b.u.h). Munzir escaped but 'Tbadah was caught and brought under the chains to Mecca. His Friends in Mecca, namely, Jubai bin Mat'am and Haris bin Harab bin Umayyah got him released. ²

HIJRAT (MIGRATION)

13th Year of Nubuwat

Companions started migration to Medinah :

When the Holy Prophet, (p.b.u.h) found that in Medinah people were accepting Islam, and that it was the safest place for

1. Subulul Huda Wal Rishaad, vol. II, p.281; Zia-un-Nabi, Ibid, vol. II, p.601: Seerat-un-Nabi, Ibid, vol. pp. 265-266.

2. Al-Seerat-un-Nabawiah, by Ibne Kisser vol. II, pp. 205-206 ; Zia-un-Nabi, Ibid, pp. 605-607; Rahmat-u1-Lil 'Aalameen Ibid, vol. I, p. 81.

the Muslims to settle, ¹ he permitted his Companions to migrate from Mecca to Medinah. When the Quraish came to know of it, they started stopping the Muslims from migration to Medinah. When Hazrat Suhaib Rumi intended to migrate, the non-believers asked him to leave all his assets in Mecca. He agreed and migrated to Medinah penniless. When the Holy Prophet, (p.b.u.h) came to know of it, he said, "Suhaib did a bargain of Profit". ²

When Abu Salamah, along with his wife Umme Salamah and infant son Salamah, intended to migrate, the Bani Mughirah stopped him and said, "you can go, but you cannot be allowed, to take away our girl, i.e. Umme Salamah" Banu Abdul Asad also came and said, "you can go, but you cannot take the child who is a child of our tribe". Thus the former took away by force Umme Salamah, and the latter took away Salamah, and Abu Salamah had to migrate all alone. Umme Salamah used to come daily to Abtah, the place where she was separated from her husband and the son, pass the whole day there weeping. This continued for complete one year. Then one of her cousins from the Banu Mughirah felt pity on her, and he asked Banu Mughirah to let her go, and they agreed. Her son was also returned to her, and she, along with her infant child, all alone left for Medinah. On her way, near Tan'eem, Usman bin Talha met her, and on coming to know that she was going to Medinah to her husband, he accompanied her till Qubah where her husband was staying. ³

1. Ibne Ishaq says that only one side of Medinah was open and other three were closed by Populations and gardens of palm-trees and none could enter Medinah from those sides. On its western side was Harrahtul Wairah (Harah means black burnt uneven stony place, on its eastern side was Harrahtul Waaqis, and on its southern side were dense gardens of palm-trees. Thus all these tree sides were safe from the enemy. Only the northern side was open place on which during the battle of Trench. The Holy Prophet (p.b.u.h) and his Companions dug the trench for the enemy. In tradition, the Holy Prophet (p.b.u.h) also said, "I have been shown your place migration. It is of gardens of palm trees in between the Laabatain (i.e. black burnt uneven stony place). Bukhari, Baab Hijrat-un-Nabi), (Nabi-e-Rehmat, Ibid, pp. 202-203 ; Zia-un-Nabi, Ibid, vol. II, pp. 558-559).

2. Ibne Hishaam, vol.II, p. 223; Rahmat-ul Lil 'Aalameen, Ibid, p. 82

3. Nabi-e-Rehmat, Ibid, pp. 207 - 209; Rahmat-ul-Lil 'Aalameen, Ibid, vol. I, p.82; Zia-un-Nabi, Ibid,vol. III, pp. 27 - 29.

When 'Ayaash bin Abi Rabee'ah and Hishaam bin Auf intended to migrate along with Hazrat Umar, the non-believers arrested Hishaam and did not allow him to migrate. 'Ayaash, though succeeded in reaching Medinah, but the non-believers went to Medinah, and fraudulently brought him back and put him in custody along with Hishaam. The Holy Prophet, (p.b.u.h) prayed for their release, and, at his wish, Waleed bin Waleed, after the battle of Badr, secretly came to Mecca and during a night took both of them away from the prison house, and brought them to Medinah.¹

Here it may be noted that the first one to migrate to Medinah was Abu Salamah. He migrated one year before the "Bai'at-e-Uqbah". He had first migrated to Abyssinia. When he return from Abyssinia, the Quraish did not stop torturing him, and therefore he migrated to Medinah.²

Then 'Aamir bin Rabi'ah along with his wife Laila binte Abi Haisamah migrated and stayed with 'Adi bin Ka'b. Then Abdullah bin Jehsh migrated along with his entire family, leaving all his moveable and immovable properties. Ibne Kaseer has noted the names of twenty men and eight women of his caravan.³

Then Hazrat Umar along with 'Ayash migrated. Hazrat Ali has reported that when Hazrat Umar intended for migration, he took his sword, bow and arrows, came to the "Hiram", performed the "Tawaaf" round the Ka' bah, offered the prayer of "Tawaaf" at the "Muqam-e-Ibrahim", challenged the non-believers, saying "anybody who wants that his mother should weep for him, he may stop me from migration", and then left for, Medinah. At Quba he stayed with Bani 'Amr bin 'Auf.⁴ Then his

1. Rahmat-ul-Lil 'Aalameen, Ibid, p.83 ; Seerat-e-Halabiah, vol. I, p. 316; Ibne Hishaam vol. II, p. 87-88; Zia-un-Nabi, Ibid, p. 33-36.

2. Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, p.215; Ibne Hishaam; vol. II, p.77; Zia-un-Nabi, Ibid, vol. III, p.27.

3. Seerat-un-Nabiwiah, Ibid, p.218; Zia-un-Nabi, Ibid, p.30

4. Zia-un-Nabi, Ibid, pp. 31-32.

brother Zaid, Amr and Abdullah sons of Suraqah bin Mu'ammarr, son-in-law Khunais bin Hizafah Sehmi, brother-in-law Saeed bin Zaid, and his "Haleef" Waqid bin Abdullah Taimi, and Khauli Ibne Khauli and Maalik bin Abi Khauli also came to him. ¹

Then Hamzah, Zaid bin Harisah, Abu Marsad and his son Marsad came to Quba and stayed with Kulsum bin Hadam - the brother of 'Amr bin 'Auf. Suhaib Rumi, and Talha stayed with Khubaib bin Usaff, in a new locality near Medinah. Zubair bin 'Awaam along with his companions stayed with Munzir bin Muhammad bin Uqbah at Quba. Hazrat Usman bin 'Affaan stayed with Aus bin Saabit the brother of Hassaan bin Saabit. All those migrants who were all alone, stayed with Sa'd bin Khaisamah. Who was himself all alone. ²

Thus, by and by, all Companions of the Holy Prophet, (p.b.u.h), except Hazrat Abu Bakr and Hazrat Ali, migrated to Medinah. There however, also remained some, who, on account of poverty, were not in a position to migrate. Qur'an refers to them, saying.

"The weak men, women, and children say: O Allah, take us out of this city, whose people are tyrant" (Nisa, 4: 10)

The Holy Prophet, (p.b.u.h) Commanded to migrate to Medinah :

Some of the Muslim Chiefs in the suburbs of Mecca, offered refuge to the Holy Prophet, (p.b.u.h). In this connection, Tufail bin 'Amr, the Chief of his tribe, offered his fortress, but he did not accept it. ³ Similarly Bail Hamdan also made such an offer but that was also not accepted. In fact the Holy Prophet, (p.b.u.h) was waiting for the Command of Allah. One night the

1. Ibne Hishaam, vol. II, p. 88; Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, p.222; Zia-un-Nabi, Ibid, p.36

2. Ibne Hishaam, Ibid, pp. 90-92 ; Zia-un-Nabi, Ibid, pp. 37-39.

3. Saheeh Muslim, vol.I, p.58, Seerat-un-Nabi, Ibid, vol.I p. 258.

Holy Prophet, (p.b.u.h) saw in the dream a place known as Darul Hijrah which was very pleasant, and though, perhaps, it was Yamamah or Hijr, but ultimately it turned out to be Medina.¹ After receipt of the Command from Allah the Almighty the Holy Prophet, (p.b.u.h) also ultimately decided to migrate to Medinah²

THE EVIL PLANNING OF THE NON-BELIVERS .

The Quraish in their Bar-un-Nadwa ; which was also known as their Dar-ush-Shura, held a meeting of the Chief of all the tribes, particularly :

1. Shaibah and Uqbah from the Banu Abde Shams.
- 2 Abu Sufyan bin Harab.
3. Ta'eemah bin 'Adi, Jubair bin Mut'am and Haris bin 'Aamir from the Banu Naufal.
4. Noor hin Haris'bin Kaldah from Banu Abdud Daar,
5. Abul Bakhtari bin Hishaam, Zam'ah bin Aswad and Hakee bin Hizaam from Banu Asad bin Abdul Uzza.
6. Abu Jahl bin Hishaam from Banu Makhzoom.
7. Umayyah and Mambah sons of Hajjaj from Banu Sehm, and
8. Umayyah bin Khalaf from Banu Juma'³

To decided the next step to be taken against the Holy Prophet (p.b.u.h) :

One of them said that he should be tied down with a chain, and locked up in a room. Another said that he should be exiled from Mecca. Abu Jehl said that from each tribe one person should be selected and all the selected ones should attack

1. Bukhari, Baab-ul-Hijrat-un-Nabi ; Seerat-un-Nabi, Ibid.

2. Seerat-un-Nabi, Ibid, p.269

3. Rahmatul-Lil-'Aalameen, Ibid, vol. 1, p. 84: Seerat Rasul-e-Arabi, Ibid, p.57: Zia-un-Nabi, Ibid, vol. III, p. 46: Ibne Hisham, vol. II, p. 93: Seerat-un-Nabawiah, by, Ibne Kaseer vol. II, p.227

him with swords and kill him so that the Bani Hashim may not be in position to take revenge from any body. This plan was approved.¹

Making reference to this plan, Qur'an said,

"And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away - and they devised plans and Allah, too, had arranged a plan; and Allah is best of planners"(Anfaal, 8: 30)

The angel Gabriel came to the Holy Prophet, (p.b.u.h) and informed of the plan of the non-believers, and advised him not to sleep on his bed tonight. At that time only Hazrat Ali was with him. The Holy Prophet, (p.b.u.h) went to Hazrat Abu Bakr at noon time and told him of migration tonight, and at his request, agreed to take him. Hazrat Abu Bakr had prepared two she camel for migration. He offered one of them to the Holy Prophet, (p.b.u.h) which he accepted on payment of its price. Then both the she camels were handed over to a trustworthy non-believer, Abdullah bin Uraiqit, who was engaged as a guide to Medinah, and asked him: to bring them after three days at the Cave of Saur. Hazrat Asma and Hazrat Aa'isha made necessary preparations for the journey. Hazrat Asma tied down the food carrier and the water cane by pieces of her belt for which reason she is known as the "Zaat-ul-Naqatain".² After all these arrangements the Holy Prophet, (p.b.u.h) came to his house.

The Holy Prophet, (p.b.u.h) left for Medinah :

The Holy Prophet, (p.b.u.h) had many articles in trust with him which should have been returned to their owners. He, therefore, told Hazrat Ali that he had to Migrate as commanded

1. Rahmat-ul-Lil 'Aalameen, Ibid vol. I, pp. 84-85; Seerat-un-Nabi, Ibid, vol.I, p.269; Nabi-e-Rehmat, Ibid, p. 211; Seerat Rasul-e-Arabi, Ibid, vol. III, p. 50 ; Ibne Hishaam, vol, II, pp. 94-95; Zia-un-Nabi, Ibid, vol, III, pp. 46-49.

2. Seerat Rasul-e-Arabi, Ibid, p.57; Seerat-un-Nabi Ibid, vol. I, pp. 270 - 271.

by Allah the Almighty, and that he should sleep in his bed, covered by his sheet, and come to Medinah after returning the trust articles. Hazrat Ali, knowing it fully well as to what could happen to him that night, slept on the bed of the Holy Prophet, (p.b.u.h) as command.¹

Therefore the Holy Prophet, (p.b.u.h) took a handful of dust, and reciting Sura-ul-Yaseen Chapter 36 of the Holy Qur'an upto verse 9, viz., "And We have set a barrier before them and a barrier behind them, thus We have covered them, so they see not", came out of his house, threw one crust on "selected ones" of the Quraish who were waiting for him, and safely passed by them. They could not see him because their eye sight was finished and sleep had overtaken them;² Thus aid Allah defeated their evil plan. Infact, as Qur'an says, "

"They desire to put out the light of Allah with their mouths, but Allah will perfect His Light, although the disbeliever may be averse"(Saff,61:8).

Then the Holy Prophet, (p.b.u.h) came to Hazrat Abu Bakr, who was already waiting for him, and then both of them left for Medina.

While leaving his house, Hazrat Abu Bakr also took away the entire cash money for expenses of the journey, leaving not a single Dirham for his family.³ When they came out of Mecca, the Holy Prophet, (p.b.u.h) climbing upon a small hill, looked at Mecca, and said :

1. Seerat-un-Nabi, Ibid, 270; Nabi-e-Rehmat Ibid, 211; Seerat Rasul-e-Arabi, Ibid, p.59; Zia-un-Nabi, Ibid, vol. III, p.50

2. Nabi-e-Rehmat, Ibid, p. 211; Rehmat-ul-Lil 'Aalameen, Ibid, p.35; Seerat Rasul-e-Arabi, Ibid, p. 59; Zia-un-Nabi, Ibid, vol. III, p.57-58; It may be noted that it was Thursday, the 27th night of the month of Safar, in the 13th year of Nubuawah (12th September 621 AD) (Rehmatul-Lil 'Aalameen, Ibid). The "selected ones" of the Quraish were al-Hikam binul 'Aas, Nazr bin Haris, Zam'ah bin Aswad ; Abu Jehl, Uqbah bin Abi Mu'eet, Umayyaha bin Khalaf and Abul Haisham (Al-Seerat-un-Nabawiah, by Ahmad Zaini Dahlaan, vol. I, p. 304; Zia-un-Nabi, Ibid, vol.III, p.57)

3. Amsal-ul-Ashraaf, by Blezori,vol. I, p. 211; Ibne-e-Hishaam, vol. II, 102, Zia-un-Nabi, Ibid, vol. III, p.80

"By Allah, O the Land of Mecca, you are dearer to me more than other lands of Allah, and you are also dearer to Allah more than all other lands. Had your inhabitants not ousted me from here, I would not have left you".¹

Then they came to the Cave of Saur, It was on the way to Yemen, and was of three miles from Mecca. The way to Saur was at some places very rough, stoney and uneven, and, therefore, on such places Hazrat Abu Bakr used to lift up the Holy Prophet, (p.b.u.h) on his shoulders. First Hazrat Abu Bakr entered the Cave, cleared it off from all dust, and closed the holes of it with pieces of cloths and then asked the Holy Prophet, (p.b.u.h) to come in.² After the Holy Prophet, (p.b.u.h) safely left his house, somebody told those sitting outside his house is wait for him, that he had already left for his destination. They, however, looked inside the house and found somebody sleeping covered with a sheet and felt satisfied that he was the Holy Prophet, (p.b.u.h) himself and kept silence. In the morning when they saw Hazrat Ali rising from the bed, they felt ashamed and said that they were rightly told by somebody that the Holy Prophet, (p.b.u.h) had already left.³

Next Morning :

The next morning, when the Quraish saw that Hazrat Ali was sleeping, one the bed of the Holy Prophet, (p.b.u.h), and that he had already left, they caught hold of Hazrat Ali, brough him to the Haram and after sometime let him go. Then they went in search of the Holy Prophet, (p.b.u.h).⁴

1. Seerat-un-Nabi, Ibid, vol. I, p. 10-271; Nabi-e-Rehmat Ibid, p.214, Seerat Rasul-e-Arabi, Ibid, p.59: Zia-un-Nabi, Ibid, vol. III, p.61. Tirmizi, on the authority of Ibne Abbas, Baab Fazl-e-Mecca.

2. Seerat-un-Nabi Ibid, vol. I, p.271; Nabi-e-Rehmat, Ibid, p.214; Seerat Rasul-e-Arabi, Ibid, p.59: Zia-un-Nabi, Ibid vol. III, p. 61. Tirmizi on the authority of Ibne Abbas, Baab Fazl-e-Mecca.

3. Rehmat-ul-Lil 'Aalameen, Ibid, p.85 ; Dala'il-un-Nubuawah, by Baihaqi, vol. I, p.231.

4. Ibne Hishaam, vol. I, p. 480-484; Nabi-e-Rehmat, Ibid, p.212: Seerat-un-Nabi, Ibid, vol. I, p.272: Rehmat-ul-Lil 'Aalameen, Ibid, vol. III, p.86.

In the cave of Saur :

The Holy Prophet, (p.b.u.h) and Hazrat Abu Baler remained in the cave of Saur for three days and nights. This cave is at a distance of three miles from Mecca, and it is at a height of about one mile Abdullah young son of Hazrat Abu Bakr used to come and tell about the activities of the Quraish, his daughter Hazrat Asma used to bring, food secretly, and his slave of Aamir bin Faheerah used to bring his goats during the night, and offer the milk to the Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr. ¹ Here it may also be noted that while Hazrat Abu Bakr had closed all holes of the Cave by pieces of cloth, one hole of it remained open, and, when the Holy Prophet, (p.b.u.h) came in and lied down rest his head on his skirts, Hazrat Abu Bakr placed his foot at the open hole. A snake bit him and tears flowed from his eyes. The Holy Prophet, (p.b.u.h) applied his saliva on the effected part and got immediate relief from the snake-bite. ²

The Quraish, in search of the Holy Prophet, (p.b.u.h) came so close to the cave that the Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr could see them from inside. Seeing this Hazrat Abu Bakr got worried and the Holy Prophet, (p.b.u.h) consoled him, saying, "what do you think of the two with whom the third one is Allah" ³ Qur'an refers to this in verse 40 of Surat-ut-Taubah, Chapter 9) saying,

"Allah certainly helped, him when those who disbelieve expelled him he being the second of the two; when they were both in the cave, when he said to his Companion; grieve not, surely Allah is with us. So Allah sent down his tranquility on him and strengthened him Faith hosts which you saw not, and made lowest the word of those who disbelieved. And the Word of Allah, that is the uppermost And Allah is Mighty, Wise".

1. Zia-un-Nabi, Ibid vol. III, p. 59; Ibne Hishaam, vol. III, p. 98 ; Seerat-un-Nabi, Ibid, vol, I, p. 271.

2. Zia-un-Nabi, Ibid, vol. III, p.64; Mishkat Baab Manaiqib Abu Bakr.

3. Bukhari, Kitab-ul-Tafseer; Nabi-e-Rehmat, Ibid, p. 217, Zia-un-Nabi, Ibid, vol. III, p.69

When the Quraish in pursuit of the Holy Prophet, (p.b.u.h) and his Companion, arrived at the entrance of the cave, they saw there a pigeon's nest crossed by a spider's web and a thorny dense tree Ummi Ghilaan and thought that the cave was empty, and went in a different direction. ¹

From the Cave of Saur to Medinah :

On the 4th day, the Holy Prophet, (p.b.u.h) and his Companion came out of the Cave of Saur and under the guidance of Abdullah bin Uraiqit left for Medinah. Though a non-believer, Abduliah bin Uraiqit was a trustworthy guide through the desert area, 'Aamir bin Fahirah the freed slave of Hazrat Abu Bakr also accompanied. ² It was Monday, the 1st of Rabi-ul-Awwal, 13th year of Nubawat, (16th of September, 622 A.D.) ³

After one day's and one night's continues journey on the next day, at noon time, Hazrat Abu Bakr saw a shady place under a rock, cleared it off from the dust, etc., spread his sheet over it, and requested the Holy Prophet, (p.b.u.h), to take rest there, and himself remained standing as a guard. This place was know as Qudaid. Then he saw a herdsman bringing his Goats towards the same place, perhaps in search of shade. When he came near, he asked him to wash his hands and the udder of a goat, and milk it. The, making the milk cool with water, presented it to the Holy Prophet, (p.b.u.h) to drink. ⁴

1. Al-Seerat-un-Nabiwiah, by Ibne Kaseer, vol. II, p.239; Khaatam-un-Nabiyeen, by Muhammad Abu Zohrahi, vol. I. p. 518; Zia-un-Nabi, Ibid, vol. III, pp.65-66; Nabi-e-Rehmat, Ibid, p.216. It is said that the pigeons of the "Haram" at Mecca are from the generations of those pigeons which had made their nest at the Cave of Saur (Muwahib-ul-Ladunyah, by Zarqani; Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, p. 239; Zia-un-Nabi, Ibid, vol. III, p.66)

2. Ibne Hishaam vol. II, p.100; Zia-un-Nabi, Ibid, vol. III p. 87, Nabi-e-Rehmat Ibid. p.219.

3. Rehmat-ul-Lil 'Aalameen, Ibid, p. 87.

4. Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, p.257; Zia-un-Nabi, Ibid, vol. III, pp. 86-87, Seerat-un-Nabi, Ibid, vol. 1. p. 273.

Pursuity by the Non-Believers :

The Quraish proclaimed a prize of one hundred she-camels for the capture of the Holy Prophet, (p.b.u.h) alive or dead. For an Arab the prize one hundred camels was something very great. The fastest rider of them, Suraqah bin Malik bin Jo'sham belonging to the Banu Mudlaj tribe, after hearing of the prize, left in search of the Holy Prophet, (p.b.u.h). He had hardly crossed the suburbs of Mecca when, his horse floundered and fell. He, however, sped towards Medinah and at last reach the spot where the Holy Prophe was staying for a while. But before Suraqah could attack him, his own speeding horse was suddenly sucked down into a patch of sand. Suraqah, therefore, became dejected and requested for mercy to the Holy Prophet, (p.b.u.h) which was granted, and he returned to Mecca unsuccessful in his mission.¹

While Suraqah was given the writing of peace, the Holy Prophet, (p.b.u.h) also made a forecast, saying, "Suraqah, what will be your condition when you will wear the bangles of Kisra in your hands". This forecast proved to be true and when during the Calipahte of Hazrat Umar, Iran was conquered, and the bangles, belt and crown of Kisra were brought before Hazrat Umar, he gave the bangles to Suraqah to wear.²

Suraqah offered some assets from the journey but the Holy Prophet, (p.b.u.h) did not accept, and only asked him not to tell anything about him to anybody.

Umme Ma'bad:

Then the Holy Prophet, (p.b.u.h) proceeded further on his journey, and on his way passed by a tent, and found a woman sitting outside. Her name was 'Aatiqah binte Khalaf bin Ma'bad bin Rabi'ah, generally known as Umme Ma'bad, She belonged to the Banu Khaza'ah tribe. She used to offer water to the passers by. Hazrat Abu Bakr asked her whether she had any meat and

1. Ibne Hishaam vol. I, p. 489 Zia-un-Nabi Ibid, vol. III, pp. 92-94, Seerat-un-Nabi, Ibid, vol. I, pp.273-274.

2. Nabi-e-Rehmat, Ibid, pp.219-220; Zia-un-Nabi, Ibid, vol. III, p. 94 and 97 - 98;

dates for sale. She said she had nothing. The Holy Prophet, (p.b.u.h) saw a weak goat standing there and asked Umme Ma'bad about it. She said on account of lack of food it had become weak and could not go for pasturing. Then, after her permission, the Holy Prophet, (p.b.u.h) prayed to Allah and started milking it with the result that, a pot was filled. He first gave the milk to Umme Ma' bad to drink, then to his companions of the journey, and lastly her himself drunk the same. Then again the Holy Prophet, (p.b.u.h) milked it and again the pot was filled. He gave it to her and proceeded further on his journey.

When her husband came saw the milk, he asked about the matter, and she told him that a Blessed One passed by here, and narrate all that had happened. He said: by Allah, he appears to be same for whom the Qaraish are in pursuit. Late, the both came to Medinah and accepted Islam ¹.

Hazrat Zubair and Hazrat Talha:

While the Holy Prophet, (p.b.u.h) was on his way to Medinah, a merchandise caravan of the Muslims, under the leadership of Hazrat Zubair binul Awaam, was returning from Syria, to Mecca. Hazrat Zubair presented a while pair of clothes to the Holy Prophet, (p.b.u.h) which he accepted and wore. Then another merchandise caravan of the Muslims, returning to Mecca, under the leadership of Talha bin Ubaidullah met Hazrat Talha presented two pairs clothes one for the Holy Prophet, (p.b.u.h) and the other for Hazrat Abu Bakr, which also the Holy Prophet, (p.b.u.h) accepted ².

Hazrat Buraidah bin Husaib al-Aslami :

Like Suraqah, Buraidah, along with seventy horsemen of his tribe was also in pursuit of the Holy Prophet, (p.b.u.h). The

1. Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, p. 261: Zaadul Ma'aad, vol. II, p. 309: Zia-un-Nabi, Ibid, vol. III, pp. 87-90.

2. Subulul Huda Wal Rishaad, vol.I, p.356 Zia-un-Nabi, Ibid, vol.II, pp.99-100

Holy Prophet, (p.b.u.h) asked him, "who are you"? He said I am Buraidah. The Holy Prophet, (p.b.u.h) said to Abu Bakr, "the heat of our expedition has been towered down, and affair set a right". Then the Holy Prophet, (p.b.u.h), asked him, "to which tribe you belong"? He said: Aslam. The Holy Prophet, (p.b.u.h) said to Abu Bakr, "there is peace for us". Then the Holy Prophet, (p.b.u.h) asked him, "to which branch of Aslam you belong"? He said Bani Sahm. The Holy Prophet, said, "you got your share from Islam". Then Buraidah asked the Holy Prophet, (p.b.u.h), "who are you"? The Holy Prophet, (p.b.u.h) said, "I am, Muhammad bin Abdullah, the Messenger of Allah hearing this, Buraidah forthwith accepted Islam, and, along with him, his seventy horsemen also became Muslims. Then Buraidah took his own turbon and tied it down with the top end of his spear and walked in front of the caravan of the Holy Prophet, (p.b.u.h), leading them to Medinah.¹

FIRST YEAR OF HIJRAH

Arrival at Quba :

Ultimately on Monday, the 8th of Rabi-ul-Awwal, 13th year of Nubuwat, (23rd September, 622 A.D). The Holy Prophet, (p.b.u.h) arrived at Quba, a village at a distance of three miles, on the South of Medinah. From here started the Hijri Calender.

The news of the migration of the Holy Prophet, (p.b.u.h) from Mecca had already reached Medinah, and people were eagerly waiting for his arrival. Each day the people used to come out of the city and wait till afternoon and then return. Only day when people had returned, a Jew saw from his fortress a small caravan coming towards Medinah, and raised the cry,

"O people of Arabia, the one for whom you were waiting has come"

1. Seerat Rasul-e-Arabi, Ibid, pp. 63-64; Rehmat-ul-Lil 'Aalameen, Ibid, vol. I, p. 90; Muhammad Rasulullah, Ibid, vol.II, p. 547; Zia-un-Nabi, Ibid, vol. III, pp. 100-102; Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II. p. 265.

Hearing this, the Ansaar raised the slogan of "Allah-0-Akbar" (Allah is the Greatest), and rushed out of their houses, with their arms, to welcome the Holy Prophet, (p.b.u.h).

At Quba, the Holy Prophet, (p.b.u.h) stayed with Hazrat Kulsum bin Hadam, one of the chiefs of the tribe of 'Amr bin 'Auf, a prominent tribe of Quba. The people used to come to the house of Hazrat Kulsum and meet the Holy Prophet, (p.b.u.h). Many of previous Muslim migrants from Mecca also came and stayed with Hazrat Kulsum.

Hazrat Abu Bakr stayed with Hazrat Khubaib bin Usaaf, who belonged to Banu Haris bin Khazraj, in a locality near Quba.

After the Holy Prophet, (p.b.u.h) left Mecca, Hazrat Ali stayed there for three days, returned the trust properties to their owners, and then left for Medinah on foot. With swelling and bleeding feet, Hazrat Ali also ultimately arrived at Quba and stayed with the Holy Prophet, (p.b.u.h) in the house of Hazrat Kulsum.

The Holy Prophet, (p.b.u.h) stayed at Quba for fourteen days, built a mosque there, which is known as the "Quba Mosque" and which is the first mosque of the Islamic World. This mosque was built on a piece of land which was owned by Hazrat Kulsum and he had offered it to the Holy Prophet, (p.b.u.h) for building the mosque on it. In the construction of the mosque the Holy Prophet, (p.b.u.h) himself took part, and worked as a labourer. Regarding this very mosque Qur'an says,

"Certainly a mosque founded on observance of duty from the first day is more deserving that should stand in it. In it are men who love to purify themselves and Allah loves those who purify themselves" (Taubah, 9: 108).

After fourteen days stay at Quba, the Holy Prophet, (p.b.u.h) left for Medinah.¹

1. Seerat-un-Nabi, Ibid, vol. I, pp.274-277; Rehmat-ul-Lil 'Aalameen, Ibid, p.91, Seerat Rasul-e-Arabi, Ibid, pp. 64-65 Madarij-un-Nubuawah, by Shaikh Abdul Haq Muhaddis of p. 63; Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, p. 270 ; Ibne Khuldun, vol. II, p. 739 ; Subulul Huda Wal Rishaad, vol. III, p. 379-380, Zia-un-Nabi, Ibid, vol. III, pp.102-111.

Here it may be noted that the route which the Holy Prophet, (p.b.u.h) adopted for Medinah was different from the routes which the Caravans used generally to adopt for the journey between Mecca and Medinah. The route which the Holy Prophet, (p.b.u.h) adopted was from Mecca to :

Asfaan at a distance of two "Manzil" from Mecca, and between Mecca and Jahfah;

Amaj - a valley,

Qudaid - a place between Mecca and Medinah, having a fountain of water.

Al-Farraar - it is near Jahfah in the Hijaz, and a valley of Medinah.

Saniyat-ul-Mara-

Laqfa Ibne Ishaq calls it "Laqfa" and Ibne Hishaam calls it "Latfa". It is a turning, between Mecca and Medinah.

Madlijah Majaaj - a village

Zee Kasr - a village

Jadajid - here were many old wells

Ajrad - a mountain between Medinha and Syria. Here Banu Juhainah tribe was settled.

Te'hin - A mountain between Mecca and Medinah, at a distance of three miles from Al-Suqyah

Al-'Ababeeb - also called Al-Ababeeb

Al-Qaaha-also called al-Faajah - it is three "Manzil" away from Medinah on the side of Al-Suqyah. Some say that it is a mountain having two wells of sweet water.

Al-'Arj - it is a valley between Mecca and Medinah and is on the Hajj route

Saniyat-ul-'Aa'ir - a hill

Rakubah - a mountainous valley near Al-'Arj

Ri'am - a village at a distance of four "Manzil" from Medinah

Quba-near Medinah where the Holy Prophet, (p.b.u.h) stayed for fourteen days and built a mosque. ¹

Note: The recently constructed, road from Mecca to Medinah, by the present Saudi Government, is also on the same route, which the Holy Prophet, (p.b.u.h) had adopted as mentioned above, and which is known as "Tareeq-il-Hijrat"

MEDINAH

Medinah is built on the elevated plain of Arabia, not far from the eastern base of the ridge of mountains which divide the table-land from the lower country between it and the red sea. The town stands on the lowest part, on the plain where the water-courses unite, which produce in the rainy season numerous pools of stagnant water, and render the climate unhealthy. Gardens and date plantation, interspersed with fields, enclose the town on three sides; on the side towards Mecca the rocky nature of the soil renders cultivation impossible. ¹

Before the migration of the Holy Prophet, (p.b.u.h), this city was known as Yasrab, which signifies violence and wickedness. Its climate was unhealthy resulting in fever and other diseases, and its water was not of good taste. The Holy Prophet (p.b.u.h) prohibited the use of "Yasrab" as the name of this city, and said that it "Taibah". He also used the name "Taibah", meaning "purified", for it (Subulul Huda "Wal Rishaad, Ibid, vol. III, p.427). The learned scholars have recorded ninety-five names of this city, including "Taibah", "Tayyabah", and "Medinah" (Ibid, pp.428- 429). Later, it was known as "al-Medinah" (the city), and "Medinat-ur-Rasul" (the city of the Prophet) (Dictionary of Islam, Ibid, p.303).

1. Zia-un-Nabi, Ibid, the authority of Ibne Hishaam, and Ibne Ishaq ; Also see Seerat-un-Nabi, Ibid, vol. I, p. 274 on the authority of Ibne Sa'd

2. Dictionary of Islam Ibid, p.303.

The Holy Prophet (p.b.u.h) prayed, "O Allah, make this city beloved for us like Mecca, rather more than it, make it healthy, and give blessings in its weight and measures, and remove its evils to Muta'fah (Subulul Huda Wal Rishaad, Ibid and, according to a dream of the Holy Prophet, (p.b.u.h), its evils were removed to "Muta'fah" (Bukhari and Muslim).

The Holy Prophet, (p.b.u.h) also prayed, "O Allah, give blessings in our fruits, in our Medinah, in our Saot and Mud O Allah, Your Servant Abraham had prayed for Mecca, and I pray Medinah, Like the pray of Abraham, and more with it"(Tirmizi Muslim, Tabrani).

The Holy Prophet, (p.b.u.h) said, "Abraham (and declared Mecca as "Haram", and I declare Medinah as "Haram", and pray for blessings in its weight and measures, just as Abraham had prayed for Mecca" (Bukhari and Muslim).

The Holy Prophet, (p.b.u.h) also said, "there are angels guarding the roads to Medinah on account of which neither plague nor "Dajjal" (Anti-Christ) can enter and that, "verily it puts away evil from man like as the forget purifies iron"(Bukhari and Dictionary of Islam, Ibid p.439).

The Holy Prophet, (p.b.u.h) has also said, "for whomsoever it is possible not to die-at any place other than Medinah, he should do so, because whosoever will die in Medinah, he will be granted salvation, and his faith will be testified" (Subulul Huda Wal Rishaad Ibid, p.439).¹

Mecca and Medinah :

Mecca at that time, had a central position, both as regards religion as well as business in the entire Arabia, and it was totally under the control of the Quraish, large majority of whom were idol-worshippers. The other tribes had no say in the affairs of the city. Round about it there, were deserts and barren lands.

1. Zia-un-Nabi. Ibid, vol. III ,pp.134-143

Medinah, on the contrary, as also previously stated, was occupied by people of different religions, Here there were the Jews and Christians who claimed to follow the Torah and the Gospel, and the Aus and Khazraj who were idol worshippers.

The Jews :

The Jews were more influential. They were divided in three major tribes viz., the Banu Nazeer, the Banu Qanaïqa and the Banu Quraizah. Each of these three had their own separate habitations and fortresses. They were businessmen, used to deal in usury, and were well off. The Christians were few in number.

One view, is that some of the Jews tribes came to and settled in Medinah (previously known as Yasrab) after the destruction of Baitul Muqdas and Palastine at the hands of Nabuchedrazar in 70 A.D. They actually came to Arabia on account of the forecast by Prophet Moses regarding coming of the Holy Prophet, (p.b.u.h) (vide-Deuteronomy, 18 : 17 to 19), which we have already noted). Similarly, the Christians had also come here because of the forecast by Prophet Jesus Christ. regarding the coming of the Holy Prophet, (p.b.u.h) (vide John, 16:7-8, 13, which also we have, previously noted).

Another view, however, is that the Jews of Medinah were not Israelites. They were Arabs. Mas'udi says that they belonged to the Juzaam tribe, and being annoyed by the Emaliqah and their idol-worship, they had accepted the faith in Prophet Moses, left Syria, and settled in Arabia (Kitab-ul-Ashraaf Wal Tambeeh, by Mas'udi, European Edition, p. 240). Yaqubi also says, that the Banu Nazeer were a family of the Juzaam tribe and had become the Jews, and so also the Banu Quraizah (Yaqubi, vol. II, p. 49). Even the names Nazeer, Qanaïqa, Marhab, Haris, etc., were Arabic, and not Israele. Further, as against the Israelites, they were very brave and warriors (Seerat-un-Nabi, Ibid, vol. I, pp. 294 - 295).

As regards the Jews, it may also be noted that their three tribes settled in Medinah were never on good terms with each other. They were always at war among themselves. The Bani Qunaiqa were on enmical terms with the other two because in the battle of Ba'aas the Banu Qunaiqa were on the side of Bani Khazraj, and Banu Nazeer and Banu Quraizah had killed many of the people of Banu Qunaiqa. That was also the reason that when the Ansaar fought against Banu Qunaiqa, the other Jew tribes of the Jews did not help them. (Al-Yahood Fil, Bilaad-il-Arab, p,129).

Qur'an also speaks of their enmity, saying,

"And when We made a covenant with you (that) you will not shed your blood, nor turn your people out of your cities; then you promised and you bear witness. Yet you it is who would slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits. And if they should come to you as captives you should ransom them. Whereas their turning out itself was unlawful for you" (Baqarah, 2 : 84 -85).

On account of enmity among themselves, the Banu Qunaiqa lived in their centre of the city, the Banu Nazeer in the valley of Bathan at a distance of two to three miles from Medinah, and the Banu Quraizah in Mehroze at a distance of some miles on the south of Medinah (Banu Israel Fil Qur'an Wal Sunnah, by Dr. Muhammad Syed al-Tantawi, p.77). They had their own strong buildings and fortresses, and, lived under treaties with the Tribal Chiefs (Taareekh-ul-Arab Before Islam, vol.VII, p.23, by Dr. Jawwaad Ali).

As regards religion, the Jews used to follow the Torah and the laws of Shair'ah which had been formulated by their religious scholars. They had their own Institutions in which they used to teach the Torah and their Shari'ah to their children (Banu Israel Al-Qur'an and Sunnah, Ibid, pp. 80 - 81).

As regards morality, they used to practise magic and sorcery, and preferred it on bravery and fighting in the battle fields. (Muhammad and the Rise of Islam, by Margoliouth, p. 189). It were the Jews who mixed poison in the food of the Holy Prophet, (p.b.u.h) and his Companions, at Khaibar (Bukhari). Qur'an also speaks of their interest in magic, saying,

"And they follow what the Satans fabricated in the reign of Solomon" (Baqarah, 2: 102).

They used to twist the words so as to change their meaning from good to bad. Qur'an also refers to it, saying,

O you. who, believe! say not 'Raa'ina', and say 'Unzurna' and listen. And for the disbelievers there is a painful punishment" (Baqarah, 2: 104).

As reported by Hazrat Ibne Abbas, the Jews used the word "Raa'ina" while addressing the Holy Prophet, (p.b.u.h), and this word was actually an abuse. Therefore Allah commanded the believers not to use this word (Roohul Ma'ani, by Allama Aalusi, vol. I, pp. 348 - 349).

They used to make changes in the Messages of Allah for the sake of worldly gains, mix up truth with falsehood, and knowingly hide the truth (Baqarah, 2: 4.1 - 42). When it was said to them dwell in this town, and eat from it whence you wish, and say "Hittatun" But those among them who were, unjust changed it for a word other than that which they were told (Aaraaf, 7: 161-162).

The Jews also used to salute the Holy Prophet, (p.b.u.h) by the words "As-Saam-o-Alaika", which means death (Bukhari, Kitabul-D'aawaat).

As regards business, they used to deal in usury, and give loans to the cultivators on usury (Banu Israel Fil Qur'an Wal Sannah, Ibid, pp. 80-81). Mortgage of women and children was

also common among them (Bukhari, Kitabul Maghazi. Black marketing and hoarding was also their usual practice (Bani Israel Fil Qur'an and Sunnah, Ibid, p.79).

As already stated the Jews and Christians were waiting for the coming of the Holy Prophet, (p.b.u.h). Not only this, but "they used to pray for victory (by the blessings of the coming Prophet) against those who disbelieve" (Baqarah, 2:89), and when the Holy Prophet, (p.b.u.h) migrated to Medinah, they were expressing great happiness, but when they Holy Prophet, (p.b.u.h) came, and declared the Truth about Prophet Jesus Christ, confirmed his teachings, and made it obligatory to have faith in him, the Jews became enemy to him. Similarly, when the Christians saw that the Holy Prophet, (p.b.u.h) pleaded that Prophet Jesus Christ was a Servant and Prophet of Allah, they thought they would have to give up their self-made ideologies of Trinity, Salvation, and Christ Crucifixion, they also started opposing him.¹

The Aus and Khazraj :

As also previously stated the Aus and Khazraj were the other two prominent tribes of Medinah. They were idolators. They were actually of Yemen, and had come to and settled in Medinah (Yasrab) in about 3000 A.D. They belong to the Azd tribe of Yemen. They left Yemen on account of disturbed political conditions of Yemen and destruction, of the famous Ma'arib Dam. The Aus settled in the 'Awaali which is in the south-east part of Medinah, and the Khazraj settled in the central and northern place of Medinah (Mecca Wal Madinah Fil Jaahiliah Wa 'Edhe Rasul, by Ahmad Ibrahim al Sharif, p. 203).

The Khazraj consisted of four sub-tribes, namely 'Adi, Maazan, and Deenaar. They all belongs to the Banu Najjaar. They were in the central part of Medinah where now is situated the Masjid-un-Nabawi. Their neighbours were the Banu Qunaiqa of the Jews.

1. Zia-un-Nabi, Ibid, vol. III, pp.166-168: Nabi-e-Rehmat, Ibid, pp. 221-233: Rehmatul-Lil'Aalameen Ibid, vol. I, pp. 96-98

The Aus consisted of Banu Abdul-Ash-hal Benu Zafar Banu Harisah, and Banu Mu'awiyah. They were in the fertilised area of cultivation and gardens, and were the neighbours of the other two tribes of the Jews.

Both these tribes also remained at war with each other. Their first famous war "Sumair and the last was "Bu'aas", which was fought five years before migration of the Holy Prophet, (p.b.u.h). Behind these wars there were the intrigues and conspiracies of the Jews (Ibne Hishaam, vol.1, pp. 555 - 556).

By nature the Aus and Khazraj were polite, good, and well-behaved. That was the reason that the Quraish, inspite of thinking themselves to be the superior-most, had relationships with them. Hashim bin Abde Munaaf had married Salma binte 'Amr bin Zaid who belonged to the Bani 'Adi branch of the Banu Najjar.¹

We have already noted that, although the Jews were waiting for the coming of the Holy Prophet, (p.b.u.h), and intending to accept faith in him, and gain supremacy over all other people through him but the luck was in favour of the Khazraj, who took the lead in accepting the faith in the Holy Prophet (p.b.u.h), and became the first Muslim among the Medinites, and propagated Islam in Medinah.

First Juma'ah Prayer

After fourteen days, on Friday, the Holy Prophet, (p.b.u.h) left Quba for Medinah. On his way, in the quarters, of Bani Saalim, the Holy Prophet, (p.b.u.h) offered his first "Jumu'ah" prayer in which he addressed the people. This was the first Jumu'ah which was offered and the first Jumu'ah address² which was delivered by the Holy Prophet, (p.b.u.h) and since

1. Nabi-e-Rehmat, Ibid, pp. 234 – 242.

2. For the first "address", known as "Khutbah", of the Jumu'ah, delivered by the Holy Prophet, (p.b.u.h), see Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, pp. 299- 301; Zia-un-Nabi, Ibid, vol. III, pp. 116-120 ; Rehmat-ul-Lil Aalameen, Ibid, vol. I, pp. 92-94.

then the prayers and address are being continued throughout the Muslim world till today. ¹

Arrival in Medinah ^{2a}

When news of his arrival reached in Medinah, the Banu Najjaar led the lining, crowds in full armour having their weapons shining in the Sun. The whole of the Medinites line the roads in orderly rows. The Chief of each tribe of the believers, known as Ansaars, offered the Holy Prophet, (p.b.u.h) their houses, to stay therein. The women came out on the roofs of their houses and started singing, "The moon has come out of the valleys of mountain of Wida. We must thank God till people pray". The young girls played on their tambourines and sang the song of welcome saying, "We are the girls of Bani Najjaar. What an excellent guest Muhammad (peace be upon him) is." ^{2b} The Holy Prophet, (p.b.u.h) asked the girls, "do you love me?" They said: Yes. He said, "I also love you". ³

The Holy Prophet, (p.b.u.h), entered Medinah with Abu Bakr shielding him against the sun with his cloak. The Chief of every household in Medinah came forward to meet him, being anxious for the honour of offering him hospitality. The Holy Prophet, (p.b.u.h) said, "loosen your hold on the reins of my camel and wherever she stops, there will I stay". The camel wandered into the quarters of the Bani Maalik bin Najjar and sat

1. Ibid; Seerat-un-Nabi, Ibid, vol. I, p. 277; Nabi-e-Rehmat, Ibid, p.255; Ibne Hishaam, vol. II, p. 494; Seerat-Rasul-e-Arabi, Ibid, Muhammad Life and Times, by S. Moinul Haq, p. 23.

2a. According to the Old Testament, in his forecasts regarding; the Holy Prophet's, (p.b.u.h) arrival in Medinah, Prophet Isiah said, "let the inharitants of the "rock sing" (Isiah, 42:11) in the Urdu version of the Old Testament, (Published by the Bible Society, Anarkali, Lahore), instead of the word "rock" the word "Sala" has been given, which in fact was the name of Medinah in the Books of the previous Prophet.

2b. Tabri says that during the Battle of the Trench, the Holy Prophet, (p.b.u.h) and his Companion had dug the "Trench" near a rocky hill which was called "Sala" (Rehmatul Lil 'Aalameen, Ibid, p. 95, Foot Note No.1).

3. Seerat-un-Nabi, Subulul Huda, vol. III, p. 390, Zia-un-Nabi, Ibid, vol. III, pp.124-125

in an empty plot of land ¹ where now the 'Masjid-un-Nabawi' stands. The plot belonged to two orphan boys. ² The Holy Prophet, (p.b.u.h) paid the price of it and built on it the mosque with two rooms for his household. ³

Stay with Abu Ayub Ansari :

When the she -camel of the Holy Prophet, (p.b.u.h) sat down, Hazrat Ayub Ansari, ⁴ whose house was the nearest, came forward, unloaded. the she-camel, and took the luggage of the Holy Prophet(p.b.u.h) to his house.

The house of Hazrat Abu Ayub Ansari was double storey. He offered the storey, but the Holy. Prophet preferred the ground floor, and stayed, there for about seven months. During this period the Masjid-un-Nabawi and the rooms for the household of the Holy Prophet, (p.b.u.h) were completed. Then he shifted to the newly built rooms. ⁵

1. Ibne Hishaam, vol.II, pp. 112-113, "Zia-un-Nabi, Ibid, p.124-125.

2. They were Sehla and Suhail son of 'Amr, and belonged to the maternal relations of the Holy Prophet, (p.b.u.h) (Zia-un-Nabi, Ibid, vol. III, p.124; Nabi-e-Rehmt, Ibid, p.256). It may be noted that the mother of Abdul Muttalib, namely, Salma binte Amr belonged to Bani 'Adi Bini Najjar (Zia-un-Nabi, Ibid, p. 123).

3. Sehla and Suhail, the two orphans were under the guardianship of Hazrat As'ad bin Zirarah, who belonged to Bani Najjar bin Khazraj. He used to spread the dates on this plot for making them dry. He also reserved a place in it for offering the prayer. There were also graves of polytheists on a part of this plot. When the Holy Prophet, (p.b.u.h) decided to build a mosque on it, he cUled for the orphans, and offered to paid by it for the mosque. The orphans offered it free of cost, but the Holy Prophet did not agree, and took it on payment of the price,viz ten Deenars which were paid by Hazrat Abu Bakr and then started building the mosque on it. The graves of the polytheists were dug out, and their bones were removed and buried in some other place. (Seerat Rasul-e-Arabi, Ibid, p. 68 ; Seerat-un-Nabi, Ibid, vol. I, p. 280-281, Nabi-e-Rehmat ; Ibid, pp. 257-258, Subulul Huda Wal Rishaad, vol. III, p.501, Al-Seerat-un-Nabawiah, Ibid, vol. III, p.149).

4. His name was Khalid, He belonged to the Banu Najjaar the maternal uncle of Abdul Muttalib (Seerat-un-Nabi, Ibid, vol. I, p.229, (Foot Note).

5. Zia-un-Nabi, Ibid, vol. III, p.125 ; and 129-130 ; Seerat-un-Nabi, Ibid, vol. I, p.279 ; Nabi-e-Rehmat, Ibid, pp. 257-258.

The Holy Prophet, (p.b.u.h) then deputed Hazrat Zaid and Abu Raafe with two camels and 500 Dirhams so that they could bring the daughter of the Holy Prophet, (p.b.u.h) from Mecca. Hazrat Abu Bakr also wrote to his son Abdullah that he should also bring his mother and sisters to Medinah. Out of the three daughters of the Holy Prophet (p.b.u.h), Hazrat Ruqayya was in Abyssinia with her husband Hazrat Usman, and Hazrat Zainab was not allowed to migrate by her husband. Therefore, Hazrat Zaid brought Hazrat Fatimah and Hazrat Umme-e-Qulsum, and also Hazrat Saudah the wife of the Holy Prophet, (p.b.u.h). Hazrat Aa'isha came with her brother Abdullah.¹

The Masjid-un-Nabawi :

While the Masjid-un-Nabawi and the rooms were under construction, the Holy Prophet, (p.b.u.h) himself worked along with his Companions as a labourer, and prayed: "O Allah, success is only that of the Hereafter, O Allah grant Your forgiveness to the 'Mohajereen' and 'Ansaars'. The mosque was built with Kacha bricks. Its roof was of the palm leaves and its Qiblah was towards "Bait-ul-Maqdas". Subsequently when the 'Qiblah' was changed from "Bait-ul-Maqdas" to "Bait-ul-Lah", the Qiblah of Masjid-un-Nabawi was also changed.

Suffah and Ashaab-e-Suffah:

At one end there was a Canopy, with a stone platform beneath, which served as a shelter for those of the Companions of the Holy Prophet, (p.b.u.h) who were homeless. It was known as 'Suffah' and thus those for whom it served as an abode were known as 'Ehl-e-Suffah'.

They were, in fact, the wandering missionaries of the new faith. They used to sit at the feet of the Holy Prophet, (p.b.u.h), listen to his words, and then carry them to different places. In the expedition of Ma'oonah seventy of them were sent to teach Islam to the people.

1. Seerat-un-Nabi, Ibid, vol. I, p. 280 ; Seerat-ul-Halabiah, vol. I, p.469 ; Zia-un-Nabi, Ibid, vol. III, pp.161-162.

All the Companions of the Holy Prophet, (p.b.u.h) led a very simple and auster life but, the “Ehl-e-Suffah” excelled them all in asceticism and austerity. Some of them used to collect the wood from the jungle, and sell it, and thus arrange for food for themselves and their other fellows. If any food of “Sadaqah” was ever sent by anybody to the Holy Prophet, (p.b.u.h), he used to send it to them. The rich Companions also used to supply them foods sometimes, on account of hunger, they would fall down during the prayer. None of them had two pieces of cloth to wear. They generally used to tie down the ends of one sheet of cloth round their neck to cover their bodies upto the kness. During the day they remained busy in hearing the Ahadees from the Holy Prophet, (p.b.u.h) and during the night stand up in prayer on their platform. Some times their number increased upto four hundred. Any body from among them contracting marriage used to leave the Suffah and shift to his family. (Tirmizi, Baab Ma’ishat-e-Sahabah: Zarqani vol. I, p. 447 ; Misnad-e-Ahmad, vol. III, p.137; Seerat-un-Nabi, Ibid, vol. I, pp. 292-294.)

Residential Apartments :

When the mosque was completed, room for the wives of the Holy Prophet, (p.b.u.h) were also Built one for Hazrat Saudah and the other for Hazrat Aa’isha. The number of rooms were increased when the Holy Prophet, (p.b.u.h) married other wives. Five of the apartments were made of branche of palm trees, having plaster of mud, and four were of Kache bricks having roofs of leaves of the palm tree. The size of the apartments was 10x7 feet, and the height was touchable by the hands. Woolen curtains were hung on the doors. The apartments were surrounding the Masjid-un-Nabawi, except on the western side. The apartments of Umme Salmah, Umme Habibah, Zainab)), Jaweriah, Maimunah and Zainab binte Jahash were on the Syrian side, and those of Aa’isha, Safiyah and Saudah, on the opposite side. They were so close to the Masjid-e-Nabawi that during the E’tikaaf the Holy Prophet, (p.b.u.h) used to stretch out his head from the Mosque and his wives used to wash his hair

from their apartments. The apartment of Hazrat Fatimah was on the eastern side near that of Hazrat Aa'isha. When the Holy Prophet, (p.b.u.h) used to return from journey, he first used to go to the Mosque after two Rak'ats of prayer, then go to the apartment of Hazrat Fatimah, and then to those of his wives (Tabqaat Ibne sa'd ; Wafa-ul-Wafa ; Bukhari).

In the neighbourhood :

In the neighbourhood of the Holy Prophet, (p.b.u.h) Hazrat Sa'ad bin 'Ibadah Hazrat Sa'ad bin Mu'aaz, Hazrat 'Ammarah bin Hazam and Hazrat Abu Ayub were residing. They were all rich among their tribe, and they used to send milk and food to the Holy Prophet, (p.b.u.h). The mother of Hazrat Anas offered her property to the Holy Prophet, (p.b.u.h) which was accepted and given to Hazrat Umme-e-Aimen, the nurse of the Holy Prophet (p.b.u.h).¹

Azaan (Call for Prayers):

In order to call the believers to the mosque for offering their prayers in company, the system of calling 'Azaan' was introduced, as suggested by Hazrat Umar.

In the beginning the Muslims used to come to the mosque for prayer at each of the five times, of their own, but when their number increased, the Holy Prophet, (p.b.u.h) counselled with his Companions for the method call the Muslims for the prayer. Suggestion was made for raising a flag but it was not approved, for blowing the trumpet but it was rejected, being the method of the Jews for ringing the bell, but that was also rejected being the method of the Christian for burning the fire, but it was also rejected being the method of the Magains. Then

1. Seerat-un-Nabi, Ibid, vol. I, pp. 280-282 ; Abu Dawud Baab Bina-ul-Masjid ; Bukhari, Baab Maqdam Nabi wa Ashabehi Ilal Ma'dinah; Al-Seerat-un-Nabiwah, by Ibne Kaseer, vol.II, p. 251; Nabi-e-Rehmat, Ibid, p. 257; Seerat Rasul-e-Arabi, Ibid, pp. 68-69; Zia-un-Nabi, Ibid, vol. III, pp. 148-169; Wafa-ul-Wafa, vol. I, pp. 324-328.

Hazrat Umar suggested that a man should announce for the prayer at a loud voice. This was approved and the Holy Prophet, (p.b.u.h) ordered Hazrat Bilal to make such announcement. During, the night, while he was sleeping, Hazrat Abdullah bin Zaid was taught by somebody the way in which to call for the prayer with, exactly the same words which are extant. In the morning he went to the Holy Prophet, (p.b.u.h) and told him about his dream. The Holy Prophet, (p.b.u.h) approved it and ordered Hazrat Bilal to make announcement for the prayer each time accordingly. Same morning Hazrat Umar also narrated exactly the same dream to the Holy Prophet, (p.b.u.h).¹

Four Rak'ats instead of Two :

Same year, in the Zohar, 'Asr and 'Isha prayers, four Rak'ats were ordered to be offered instead of two Rak'ats (Seerat-un-Nabi, Ibid, vol.I, p. 298).

Settlement of the Muhajireen creation of brotherhood :

After building the mosque and settling his family, the next step was to find shelter and livelihood for the migrants from Mecca. As a preliminary step, the Holy Prophet, (p.b.u.h) enjoined the Muslims of Medinah now known as 'Ansaars' to adopt as brothers the migrants from Mecca, now known as Muhajirs, to share with them like their own kith and kin in whatever they possessed in prosperity and in want. The Ansaars most willingly submitted to it, and made the 'Muhajirs' owners of one half of their assets. The spirit of brotherhood went to the extent that Abdur Rahman bin 'Auf was offered by Sa'ad bin Rabi one of his two wives which however, he did not accept. The Ansaars also offered half share in their Oasis to the 'Muhajirs'. The Muhajirs, however, were mostly business-men. They, therefore, did not accept it, and started earning their livelihood through business when any Ansaar died, his assets were also

1. Zia-un-Nabi, Ibid, vol. III, pp. 162-164; Subulul Huda Wal Rishaad, Ibid, vol. III, pp. 510-512; Seerat Rasul-e-Arabi, Ibid, pp.73-74; Seerat-un-Nabi, Ibid, vol. I, pp.283-284; Bukhari does not speak of the dream of Hazrat Abdullah bin Zaid.

received in inheritance by the Muhajir as a real brother.¹ Regarding this brotherhood, the Holy Qur'an says:

"Surely those who believed and fled (their homes) and struggled hard in Allah's way with their wealth and their lives, and those who gave shelter and helped, these are friends of one another (Anfaal,8:72).

When after the battle of Badr, the Muhajirs no more remained in the need of help, the Holy Qur'an said:

"And those who believed afterward and fled and struggled hard along with you, they are of you. And the relatives are nearer one to another in the Ordinance of Allah. Surely He is the Knower of all things (Anfaal, 8 : 75).

When in the 4th Hijri the Banu Nazeer were exiled and their Oasis were taken over, the Holy Prophet, (p.b.u.h) called the Ansaars and told them that, "the Muhajirs are poor and, therefore if you agree, the new acquisitions may be given to them; and you may take back your Oasis". The Ansaars said, "our Oasis should remain with our brothers and the new acquisitions may also be given to them" (Fatuhul Baldan, European Edition, p. 20).² It was on the occasion that the following verse was revealed,

"And those who made their abodes in the city before them love those who have migrated to them, and find in their no need of what they are given, and prefer (them), over themselves, though poverty may afflict them"(Nashr, 59.: 99).

After the victory over Khaiber in 7th Hijri however, all the oases were returned by the Muhajireens to the Ansaars (Muslim Babul Jihad).³

1. Seerat-un-Nabi, Ibid, vol. I, pp. 284-285; (Ibne Hishaam Bukhari) Zia-un-Nabi, Ibid, vol. III, pp. 180-182; Khaatam-an-Nabiyeen, Ibid, Vol. II, pp. 559.

2. Seerat-un-Nabi, Ibid, vol. I, p.286; Zia-un-Nabi, Ibid, vol. III, pp. 182 -183; Seerat Rasul-e-Arabi, Ibid, pp.72-73

3. Seerat-un-Nabi, Ibid, vol. I, p.287; Seerat- Rasul-e-Arabi, Ibid, p.72.

As regards the abodes, all those unsettled lands which were lying open were given to the Muhajireen on which, they constructed their own abodes. In this respect Hazrat Harisah bin No'man was the first to offer his land near, Masjid-un-Nabawi. Hazrat Abdur Rehman bin 'Auf, Hazrat Zubair bin 'Awam, Hazrat 'Osman, Hazrat Miqdad and Hazrat Obaid got the open lands from the Ansaars for construction of their abodes.¹

While, on one hand, there were such extraordinary and unprecedented, acts of benevolence by the Ansaar in favour of the Muhajireen on the other hand, many of the Muhajireen, with due thanks to the Ansaar, preferred to earn their livelihood out of their own labour. Thus while Hazrat Sa'd bin Rabee went to the extent of offering one of his two wives to Hazrat Abdur Rehman bin 'Auf, in addition to half share in his assets, the latter thanked him, and asked him only to show him the way to the market. The former then took him to the market of Banu Qunaiqa' where he started selling butter and cheese, and within a short time earned so much that he married a woman. By and by his business flourished to a very large scale, so much so that his Caravan of merchandise consisted of upto seven hundred camels (Asadul Ghabah, vol. II, pp. 314-315). Once his merchandise caravan of five hundred camels came to Medinah, and he gave the whole of it by way of charity in the Way of Allah. He also got a plot of land from the Lands left by the Banu Quraizqh, he sold it for fourty thousand Dinar, and divided it entirely among the wives of the Holy Prophet, (p.b.u.h) (Tabqaat Ibne Sa'd, vol. III, p.132).

Hazrat Usman started the business of dates in the market of Qunaiqa (Misnad Ahmad, vol. I, p.62). Hazrat Abu Bakr established his business of cloth in Sukh, a locality near Medinah (Tabqaat Ibne Sa'd, vol.III, p. 130). Hazrat Umar also earned his livelihood from Business (Misnad Ahmad, vol. I, p. 400), and his business link extended upto Iran (Misnad Ahmad, vol. III, p. 347). Similarly other Muhajireen also started earning their livelihood through business.¹

1. Seerat-un-Nabi, Ibid, p.288 (Mu'ajjimul Baladan)

2. Seerat-un-Nabi, Ibid, vol. I, pp. 286 - 287; Zia-un-Nabi Ibid, vol. III, pp. 183 -184.

Ansaar and Muhajireen made brothers to each other ¹ :

On account of the brotherhood created by the Holy Prophet, (p.b.u.h) between the Ansaar and the Muhajireen, the following were made as brothers to each other.

	The Muhajireen	The Ansaar
1.	Ja'far bin Abi Talib	Mu'aaz Bin Jabal
2.	Abu Bakar Siddique	Kharijah bin Ziad
3.	Umar bin Khattab	'Utba bin Maalik
4.	Abu 'Ubaidah bin Abdullah Bin Jarrah	Sa'd bin Mu'aaz
5.	Abdur Rehman bin 'Auf	Sa'd bin Rabee'
6.	Zubair binul 'Awaam	Salamah bin Salamah
7.	Usman bin, 'Affaan	Aus bin Saabit Binul Mu
8.	Talha bin 'Ubaidullah	Ka'b bin Maalik
9.	Sa'eed bin Zaid bin Amr bin Nafeel	Abi bin Ka'ab
10.	Mas'ab bin 'Umair	Ayub bin Khalid bin Zai
11.	Abu Huzaifah bin Utbah bin Rabee'	'Abbaad bin Bishr b Waqas
12.	Amaar bin Yaasir	Huzaifah bin Yamman
13.	Abu Zar Ghiffari	Al Munzir bin 'Amr a Mo'niq
14.	Hatib bin Abi Balta'ah	Uwaim bin Saa'idah
15.	Salman al-Farsi	Abu Darda
16.	Bilal	Abu Ruwaiha Abdulla bin Abdur Rehman Khasma'ee
17.	Sa'd bin Abi Waqas	Muhammad bin Muslima
18.	Abdullah bin Mas'ud	Sehl bin Haneef
19.	Abdullah bin Jahash	'Asim bin Saabit
20.	'Ubaidah bin Haris bin Muttalib	'Umair bin Humaam
21.	Tufail bin Haris	Sufyan bin Nasr
22.	Husain bin Haris	Abdullah bin Jubair

23	'Usman bin Maz'oon	Abbas bin 'Ibadah b. Nazlah
24	Utbah bin Gazwaan	Mu'aaz bin Ma'is
25	Safwaan bin Wahb	Raafe' bin Mu'alla
26	Miqdad bin 'Amr	Abdullah bin Rawaha
27	Zil Shumalain	Yazid bin Haris
28	Abu Salamah bin Abdul Asad	Sa'd bin 'Adi
29	'Aamir bin Abi Waqas	Kubai'b bin 'Adi
30	Abdullah bin Maz'oon	Qutbah
31	Shamaas bin Usman	Hanzalah bin Abi 'Amir
32	Arqam bin Abil Arqam	Talha bin Zaid al-Ansaar
33	Zaid binul Khattaab	Ma'an bin 'Adi
34	'Amr bin Suraqah	Sa'd bin Zaid al-Ash-hal
35	'Aaqil bin Bukair	Mubashshar bin Abd Munzir
36	Abdullah bin Makhramah	Farwah bin 'Amr a Bayazi
37	Khunais Ibne Khuzafah	Munzir Ibne Muhammad
38	Abi Sibrah bin Abi Rohm	'Ibadah bin Khashkhaas
39	Mastah bin Usasah	Zaid binul Muzayyan
40	Abi Marsad al-Ghanwi	'Ibadah bin Saamit
41	Ukaash-Shah bin Meshan	Al-majzir bin Ziyad
42	'Aamir bin Faheerah	Haris bin Simattah
43	Mehja'	Surqah bin Amr b. Atiyah

Here it may also be noted that :

1. While creating brotherhood between the Ansaar and the Muhajireen, the Holy Prophet, (p.b.u.h) declared Hazrat 'Ali as his brother. This was on account on of the close relationship which Hazrat Ali had with the Holy Prophet, (p.b.u.h) from his childhood¹ and in Mecca also such a declaration was made by the Holy Prophet, (p.b.u.h) while relating brotherhood between the Muslims.

1. Subulul Huda wal Rishaad, Ibid, vol. III, p. 534; Zia-un-Nabi, vol. III, pp.177-178.

2. Hazrat Humzah and Hazrat Zaid bin Harisah were joined as brothers although both were Muhajir. They were also joined as brothers even in Mecca before migration.¹
3. All brotherhood were not made at and the same time. Those who were present immediately after migration were joined forthwith, and those who were came to Medina later as for instance, Hazrat Ja'far (who came at the time of the Khayber expedition), and Hazrat Salman Farsi (who accepted Islam after the Uhud expedition), and Abu Zar Ghifari (who came after the Uhud expedition), were joined as brothers with the Ansaar at a latter stage.

Brotherhood between the Muslims was also made by the Holy Prophet, (p.b.u.h) in Mecca, before migration, so that those who accepted Islam, and were cut off from their families and societies, could not feel loneliness and that the age-old rivalries and enmities between them could be finished¹.

Those who were joined as brothers in Mecca were :

1. Hamzah bin Abdul Muttalib	Zaib bin Harish
2. Usman bin Affaan	Abdur Rehman bin Auf
3. Zubair binul 'Awaam	Abdullah bin Mas'ud
4. Ubaidah binul Haris	Bilal
5. Mas'ab bin 'Umair	Sa'd bin Abi Waqas
6. Abu Ubaidah binul Jarrah	Saalim Maula Abi Huzaifah
7. Sa'eed bin Abi Zaid	Talha bin Ubaidullah
8. Abu Bakr Siddique	Umar

In Mecca also the Holy Prophet, (p.b.u.h) declared 'Ali as his brother.

1. Subulul Huda Wal Rishaad, Ibid, vol. III, p. 527; Zia-un-Nabi, Ibid, vol. III, pp. 170-172.

Agreement with the Jews of Medinah :

The next step was to enter into an agreement with the Jews of Medinah. As already stated there were three prominent tribes of the Jews i.e. Banu Qaniqah, Banu Nazeer and Banu Quresa. They were all settled in the suburbs of Medinah and had their own strong fortresses. They were actually the adversaries of the two prominent tribes of the Ansaars i.e. Aus and Khazraj. There was also danger of Attack from the Quraish of Mecca.

In these circumstances the Holy Prophet, (p.b.u.h) thought of making an agreement between the Jews and the Muslims to ensure peace and security inside the city, as well as safety from the outside forces.

The agreement thus drawn between the Muslims and the Jews¹ of Medinah consisted of forty seven clauses as fellows:

With the Name of God, the Most Merciful, the All Merciful.

1. This is the prescript (kitab) of Muhammad (S.A.S), the Prophet (the Messenger of God) to operate among the Faithful (Believers Mu'minin) and the Submissive to God (Muslimin) from among the Quraysh and (the People of) Yathrib and those who may be under them (taba'hum) and join them, and take part in wars in their company.
2. Verily they constitute a political unit(Ummah) as distinct from all the people (of the world).
3. The Emigrants from among the Quraysh shall be (responsible) for their ward (rab'ah); and shall pay their blood-money in mutual collaboration and shall secure the release of their prisoners by paying their ransoms themselves, so that the mutual dealings between the Believers be in accordance with the principles of recognized Goodness (Ma'ruf) and justice.
4. And the Banu 'Awf shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as hereto-fore; and every group shall secure the release

of its own prisoners by paying their ransoms themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and justice.

5. And the Banu- al-Harith shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as hereto-fore; and every group shall secure the release of its own prisoners by paying their ransoms, themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and justice.
6. And the Banu Sa'idah shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransoms themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and justice.
7. And the Banu-Jusham shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as heretofore, and every group shall secure the release of its own prisoners by paying their ransoms themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and Justice.
8. And the Banu al-Najjar shall be responsible for their ward and shall pay their blood-money in mutual collaboration as heretofore; and every group shall be secure the release of its own prisoners by paying their ransoms themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and justice.
9. And the Banu 'Amr Ibn Awf shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransoms themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.

10. And the Banu al-N'abit shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransoms themselves, so that the dealings between the Believers be in accordance with the principles of recognised goodness and justice.
11. "And the Banu al-Aws shall be responsible for their ward, and shall pay their blood-money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransoms themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and justice.
12. (a) And verily the Believers shall not leave anyone hard pressed with debts, without helping him in recognized goodness with regard to ransom of blood-money.
- 12 (b) And no Believers shall oppose the client of another Believee against him (i.e. this latter).
13. And verily the hands of pious Believers shall be raised against (every) such person as rises in rebellion or attempts to acquire anything by force, or is guilty of any violation of pledge or excess or attempts to spread mischief among the Believers; and verily their hands shall rise all together against such a person, even if he be son of anyone of them.
14. And no Believer kills (yaqtulu) another Believer is retaliation for an unbeliever (kafir), nor helps (yansuru) an unbeliever against a Believer.
15. And verily the protection (dhimmah) of God is one; the humblest (adna) of them (i.e. of the Believers) can, by extending his protection to anyone, put the obligation on all of them and verily the Believers are brethren to one another (mawali) as against all the people (of the world)
16. And verily those who will obey us from among the Jews will have hell and equality, neither shall they be oppressed nor shall any help be given against them.

17. And verily the peace of the Believers shall be one (and if there be any war in the path of God, no Believers shall make any peace (with the enemy) apart from other Believers unless it (i.e. this peace) be the same and equally binding on all.
18. And verily every detachment that will fight on our side will be relieved by turns.
19. And verily the Believers as a body shall take vengeance for each other of the bloodshed in the path of God.
- 20 (a) And undoubtedly the pious Believers are at the best and the straightest guidance.
- 20 (b) And no Polytheist (Mushrik Arab subject) gives any protection to property and to life of any Quraishit, nor he comes in the way of any Believer in this matter.
21. And verily if anyone internationally murders a Believer and it is proved, he shall be killed in retaliation, unless the heirs of the murdered person agree (to blood money), and verily all the Believers shall actually stand for this, and nothing else shall be lawful for them to do.
22. And verily it shall not be lawful for any Believer, who has accepted the contents of this document (sahifah) and has faith in God and in the Last Day to give help or protection to any murderer (muhdith), and verily whoever gives help or protection to such a person, God's curses and wrath shall be on him on the Day of Resurrection and no expense or compensation will be accepted from him i.e. from the protector of the murderer to exonerate him).
23. And whenever ye differ about anything, its reference shall be to God and to Muhammad.
24. And verily the Jews bear (their) expenditure along with the Believers so long as they fight in conjunction.
25. And verily the Jews of the Banu 'Awf shall be considered as a community (Umah) along with the Believers, for the Jews being their religion and for the Muslims their religion, be one client or original member of the tribe; but whosoever shall be guilty of oppression or violation (of treats), shall put to trouble none but his own person and the members of his house (ahl-e-bayt).

26. And verily the Jews of the Banu al-Najjaar shall have the same right as the Jews of the Banu 'Awf.
27. And verily the Jews of the Banu al-Harith shall have the same rights as the Jews of the Banu 'Auf.
28. And verily the Jews of the Banu Saldah shall have the same rights as the Jews of the Banu 'Auf,
29. And verily the Jews of the Banu Jusham shall have the same rights as the Jews of the Banu 'Auf.
30. And verily the Jews of the Banu al-Awe shall have the same rights as the Jews of the Banu 'Auf.
31. And verily the Jews of the Banu Tha'labah shall have the same rights as, the Jews of the Banu 'Auf, but whosoever is guilty of oppression and violation of treaty puts to trouble none but his own person and the members of his house.
32. And verily the Jafnah is a branch of the (tribe of) the Tha'labah, even like them.
33. And verily the Banu al-Shutaybah shall have the same rights as the Jews of the Bann 'Awf and verily here shall be fulfilment and not violation.
34. And verily the client of the Tha'labah shall have the same rights as the original members.
35. And verily the sub-branches (bitanah) of the Jews shall have the same rights as the principal members
36. (a) And verily non of them goes out (on a military) expedition) except with the permission of Muhammad(S.A.S)
36. (b) And verily no obstruction shall be placed in the way of (any-one's) retaliation of a wound and whosoever sheds blood shall be personally responsible for it together with the members of his home, or else (i.e. to do otherwise) it will be injustice and verily God is alone with those who observe this most, scrupulously.
37. (a) And verily the Jews shall bear their expenses (of war) and the Muslims shall bear, their expenses and verily there shall be aid between them as against those who fight the parties (ahl) to this document (sahifah), and there shall be sincere counsel and well-wishing between them and there shall be fulfilment (of pledge) and not violation.

37. (b) And verily no one violates the pledge of his ally (halif); and verily hell shall be given in favour of the oppressed.
38. And, verily the Jews bear (their) expenditure along with the Believers so long as they fight in conjunction
39. And verily the valley (Jawf) of Yasrib shall constitute an inviolable territory for the parties to this document (sahifah).
40. And verily the protected person (jar) shall be considered just like the original member (i.e. who has given protection); neither shall he (the protected person) be harmed, nor shall he himself violate the pledge.
41. And verily no refuge will be given (i.e. by the protected person to others) without the permission of the original people of the place.
42. And verily if any murder (hadath) or quarrel takes place between the parties to this document (sahifah), from which any trouble may be feared, it shall be referred to God and to Muhammad, Messenger of God (S.A.S.) may God incline to him and protect, and verily God is the Guarantor of the most faithful scrupulous observance of the contents of this document.
43. And verily the Quraish shall be given no protection nor those who help them.
44. And verily there shall be aid between them (i.e. the Muslims and the Jews) against those who invade Yasrab.
45. (a) And if they (i.e. the Jews) are invited to a peace to participate in and to adhere to it, they participate in and adhere to it; and verily if they invite likewise, the same shall be incumbent upon the Believers in their favour, excepting, one who fights for the cause of religion.
45. (b) On every group shall rest the responsibility for the part (of the city) which faces them.
46. And the Jews of al-Awf, clients as well as original members, shall have the same rights as the parties to this document (sahifah), with the purest fulfilment with regard to the parties to this document; and no violation, no evil doer earns anything except against his own self

and verily God is the Guarantor of the most truthful and most scrupulous observance of the contents of this document.

47. And verily this prescript (kitab) shall not protect an oppressor or violator of pledge; and verily who-ever goes out (on a military expedition) shall have security, and whoever stays in Medinah shall have security, except one who commits oppression and violation of the pledge, and verily God is the Protector of those who fulfil and observe the pledge scrupulously, even as Muhammad Messenger of God may God incline to and protect him is (i.e. the Protector).¹

This agreement virtually gave the administration of the State of Medinah in the hands of the Holy Prophet, (p.b.u.h). Further, along with this Agreement has generally been referred to as "an agreement", yet, in fact, it was a "written Constitution" of the newly created Medinite State, which the Holy Prophet, (p.b.u.h) promulgated, with the concurrence of the Jews as well as the Muslims of Medinah, and enforced in the State, which, was binding on all tribes of Medinah as round about Medinah. Even Dr.Hamidullah has given to it the title "The First Written Constitution of the World", and declared it as "Constitution of the Medinite State" rather than a mere "agreement". In fact, the very first clause of this document viz., "Haaza Kitabun Min Muhammad Nabi (Rasullah)" makes it clear that it was from the Holy Prophet, (p.b.u.h). Further, all its clauses also prove that it was a constitution imposed in the state according to which all subsequent political matters of the state were to be governed.²

This constitution on, for the first time gave the idea of Nationality by which the affairs of the people were to be governed, and their, disputes decided, on national level, instead

1. Taken from "Muhammad – Life and Times, by Dr S, Moinul Haq, pp. 256-262. Regarding the English Translation he says, "We reproduce English version of the document by Dr. Hamidullah, with slight changes in translation. The English translation is based on Ibn Ishaq's version with a comparison with the text given by Abu 'Ubayd is Kitab al Ammal, Ibid, p. 256.

2. Zia-un-Nabi, Ibid, vol. III, pp.196-197.

of personal or tribal basis which was so far extant among the Arabs.

A European writer Hell says, "Hither to the individual Arab had no other protection than that of his family or that of his patron. Muhammad rid himself, at one, stroke, of the old Arab conception which had kept the Mekkans themselves back from adopting polity of suppression and repression against him. And with it he dissolved the old ties, broke down old barriers; and placed every Muslim under the protection of the entire community of the faithful" (Zia-un-Nabi, Ibid, vol. III, p.199) Dr. Hamidullah says that by this Constitution, "a small locality of twenty Muhallahs was united in the form of a City State, and its small population consisting of different tribes was united on basis of a workable, but flexible Constitution, on a centre, and with their cooperation, such a political system was created in Madinah on account of which later on became the Capital of a large State spreading over Asia, Europe and Africa" ('Ehd-e-Nabawi Main Hukumrani, pp. 99).

Another writer Well Hansen says, "The first Arabic Community with sovereign power was established by Muhammad in the city of Medinah, not on the basis of blood which naturally tends to diversity, but upon that of religion binding on all" (The Historians History of the World, vol.VIII, p. 291).

Nicholson says, "Ostensibly a cautious and tactful reform, it was in reality a revolution, Muhammad did not only strike openly on the independence of the tribes, but he destroyed it, in effect, by shifting the centre of power from the tribe to the community, and although the community included Jews, pagans as well as Muslims, he fully recognized, what his opponents failed to foresee, that the Muslims were active, and must soon be the pre-dominant partners in the newly founded State" (p.173).

This this Constitution gave the Holy Prophet, (p.b.u.h) final authority in all matters of the State of Medinah. In fact such an authority was also implied in the "Bai'at" which the Holy Prophet, (p.b.u.h) had taken from the people of Medinah at the

time of "Uqbah-e-Saaniah", at Mecca. Dr. Hamidullah has noted it, with reference to Ibne Qudamah, that the Holy Prophet, (p.b.u.h) had taken a pledge from them that they would obey him in all affairs and help him against the enemy (Al-Wasa'iq-us-Siyasiyyato Lil 'Ehd-un-Nabawi, p.48).¹

SECOND YEAR OF HIJRAH

In the second year of Hijrah there occurred two important developments one was the change of 'Qiblah' and the other one was the Battle of Badr.

Chance of Qiblah :

As regards the change of Qiblah the Holy Prophet, (p.b.u.h) was from the very beginning thinking of making the Ka'bah as Qiblah for the Muslims, but till then there was no Command from Allah the Almighty to this effect. In the 'Masjid-ul-Haram' at Mecca also prayer was being offered on 'Muqaame-Ibrahim' which was facing the 'Bait-ul-Muqaddas' and, therefore, from the very beginning the Muslims also faced the Bait-ul-Muqaddas as Qiblah in their prayers. After all the Command came for change of Qiblah from "Bait-ul-Muqaddas" to "Baitullah". The Holy Qur'an says:

"Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the 'Qiblah' which you like; turn then thy face towards the Sacred Mosque. And wherever you are, turn your face towards it. And those who have been given the Book certainly know that it is true from their Lord" (Baqarah 2: 144).

This verse was revealed when the Holy Prophet, (p.b.u.h) and his Companions were busy in the Zohar prayer in the "Misjid-ul-Qiblatain, Masjid Banu Salamah and in the very prayer the Holy Prophet, (p.b.u.h) and his Companions turned their face from "Bait-ul-Muqaddas" to "Baitullah", and, accordingly, that Masjid is known as "Masjid-ul-Qiblatain".

1. Ibid, pp.199-202.

On the change of Qiblah, the Jews became very angry. Referring to it, the Holy Qur'an said.

"The fools among the people will say ; What has turned them from their Qiblah which they had? Say: The East and West belong only to Allah. He guides to whom He pleases to the Right Path" (Baqarah 2: 142) ; and that "It is not righteousness that you turn your faces towards the East and the West; but righteous is the one who believes in Allah, and the Last Day, and the angels and the Books, and the Prophets, and gives away wealth out of the love for Him, to the near of kin and the orphans and the needy and the wayfarer and to those who ask and set free the slaves, and keeps up prayer, and pays the poor-rate, and the performers of their promise when they make a promise" (Baqarah, 2-177).

It may be also be noted that for about one year and four months the Qiblah for the Muslims also was the Bait-ul-Muqaddas, and although they also preferred the Baitullah to be their Qiblah, but they in obedience to Allah and the Holy Prophet (p.b.u.h) faced the Bait-ul-Muqaddas in their prayer. By way of justification for making the Muslims to face the Bait-ul-Muqaddas, Quran Says:

"And thus We made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a witness to you. And We did not make that which thou would have to be the Qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels and in deed it (i.e. facing the Bait-ul-Muqaddas) was a hard text except for those whom Allah has guided" ¹ (Baqarah, 2: 143)

1. Seerat-un-Nabi, Ibid, vol. I, pp. 299-303 ; Nabi-e-Rehmat, Ibid, 270-272 ; Seerat Rasul-e-Arabi, Ibid, pp.74-74

Beginning of Expeditions ¹ :

After the Holy Prophet, (p.b.u.h) and his Companions safely left for Medinah, the Quraish for some time, felt themselves satisfied, but as soon as they heard that the Muslims had settled in Medinah and their faith was spreading day by day, and the Holy Prophet, (p.b.u.h) had in fact been accepted to be an undisputed ruler of Medinah even by the Jews through an agreement the desire for vengeance flared up once again in their hearts. They knew a crafty and ambitious man of Medinah, namely, Abdullah son of Ubayy. They, therefore, contacted him in order to gain his support and through him, the support of other non-Muslim population of Medinah.

Abdullah bin Ubayy was a very influential man of Medinah and, before the migration of the Holy Prophet, (p.b.u.h) he was designated to be the King of Medinah. But by the migration of the Holy Prophet, (p.b.u.h), and spread of his faith, this dream of Abdullah bin Ubayy, could not be materialised, and that was the reason that he was also feeling ill against the Holy Prophet, (p.b.u.h) and his followers.

The Quraish, therefore, wrote to him a letter saying that, "you have given refuge to our enemy. We swear by Allah that either you kill him or oust him from Medinah otherwise we and our allies will destroy your town, kill your men and make slaves of your women and children". Abdullah called a counsel of his well-wishers and said to them, "let us get rid of these new comers to save our lives and our honour". The conspiracy, however, was soon brought to the notice of the Holy Prophet, (p.b.u.h), and he straight away went to Abdullah bin Ubayy, and reasoned with him saying: "will you fight with your own sons and brothers who have already become Muslims". Abdullah bin Ubayy, however, pleaded ignorance and denied all evil intentions and swore loyalty to the Holy Prophet, (p.b.u.h).

Due to the propaganda of Quraish the Hypocrites and Jews of Medinah had gone against the Holy Prophet, (p.b.u.h) and his Companions.

1. *Seerat-un-Nabi*, Ibid, vol. I, pp.304-314 ; *Zia-un-Nabi* vol. III, pp. 259-266.

When Hazrat Sa'ad bin Muaaz, a chief of Aus tribe, came on pilgrimage to Mecca, Abu Jehl met him and said to him; how dare you come to Mecca, you who are aiding and arming our bitterest enemy". Hazrat Sa'ad bin Muaaz said, "we have so far given portection to your caravans passing through Medinah, We have never battled their path nor interfered with their trade, but if you incite us to hostility, their safety would be no longer assured".

The Quraish also used their influence on the tribes living in between Mecca and Medinah and created in them hatred against the Holy Prophet, (p.b.u.h) and his followers. Similarly, their business carvans travelling between Mecca and Syria also propagated against the New Faith. Thus nearly the whole of Arabia was infected with the poison of hatred and violence against the Holy Prophet, (p.b.u.h) and his Companions. On the other hand, the Holy Prophet, (p.b.u.h) was trying to foster friendship and amity among the people of Medinah. On account of the expected attack from the Quraish, the Holy Prophet, (p.b.u.h) passed several nights without sleep. He, however, took two important steps in this respect; first to stop the trade of Quraish from Syria which was the only source of their financial stability, so that they may be forced to come to terms, and give up the idea of attacking Medinah, and second to enter ino agreements of peace with the tribes in the suburbs of Medinah. For this purpose he sent his Companions as well as he himself personally went and contacted the different tribes.

As regards the expeditions sent under the leadership of his Companions, these are known as the "Suryah". The first "Suryah" was sent in the month of Ramazan, after about seven months of Hijrat (Migration) under the leadership of Hazrat Hamzah, consisting of thirty Muhajirs. This was to stop the merchandise caravan of the Quraish going under the leadership of Abu Jehal, guarded by three hundred armed persons, Both came face to face near the sea, and were ready to fight, but on intervention of Majid bin 'Amr al-Jehni, the chief of the Juhainah

tribe, avoided the battle and returned to their homes. Another *Suryah* was sent in the month of *Shawwal*, the same year, under the leadership of *Hazrat Ubaidah bin Haris*, consisting of sixty *Muhajirs*, to stop the caravan of *Abu Sufyan* who was encamped with two hundred persons at "*Akhya*", a fountain in the valley of *Rabigh* at a distance of ten miles from *Jahfah*. Both came face to face and shot arrows on each other, but did not fight hand to hand, and returned to their homes. In this *Hazrat Sa'd bin Abi Waqas* was the first to shoot arrows at the enemy. Yet another *Suryah* was sent in the month of *Zel Qa'dah*, the same year, under the leadership of *Hazrat Sa'd bin Abi Waqas*, consisting of twenty *Muhajirs*, to stop another merchandise caravan of the *Quraish*. They went upto *al-Kharaar*, near *Jahfah*, as directed by the Holy Prophet, (p.b.u.h), but the caravan had gone away before they reached *al-Kharaar*, and they returned.¹

The Ghazwahs :

The expeditions in which the Holy Prophet, (p.b.u.h) himself took part are known as the "*Ghazwahs*". The first expedition of the Holy Prophet, (p.b.u.h) was upto *Buwaah* and its purpose was also to stop a merchandise caravan of the *Quraish*, but before the Holy Prophet, (p.b.u.h) and his *Companions* reach *Buwaat* the caravans had already left. During this expedition, however, an agreement was made with the *Juharah* tribe which was settled at a distance of three *Manzil* (Travel Posts) from *Medinah*. By this agreement the *Juhainah* tribe agreed to remain neutral between *Quraish* and the Holy Prophet, (p.b.u.h)².

In the month of *Safar*, 2 A.H he went with his *Companions* to *Abwa* (where her mother had died), to stop a merchandise caravan of the *Quraish*, but it escaped, and there he entered into agreement of peace with *Banu Zumrah*.³

1. All these are respectively known as the "*Suryah Hazrat Hamzah*", "*Suryah Hazrat Ubaidah bin Haris*", and "*Suryah Hazrat Sa'd bin Abi Waqas*" (*Zia-un-Nabi*, *Ibid*, vol. III, pp.266; Also see *Muhammad - Life and Time-* by *S.M.Moinul Haq*, p.298.

2. This is known as "*Ghazwah-e-Buwaat*". It was, according to *Ibne Sa'd*, in the month of *Rabi-ul-Awwal*; while according to *Ibne Hishaam*, in the month of *Rabi-us-Saani*. (*Zia-un-Nabi*, *Ibid*, vol.III, pp.270-271).

3. This is known as "*Ghazwah-e-Abwa*" as well as "*Ghazwah-e-Waddaan*" (*Zia-un-Nabi*, *Ibid*, p.269; *Seerat-un-Nabi*, *Ibid*, vol.I, p.311).

About a month thereafter Kurz bin Jahir Fehri a chieftain of Mecca, attacked the pastures of the Holy Prophet, (p.b.u.h) and took away the canals. He was chased by the Holy Prophet, (p.b.u.h) and his Companions upto Safwan a valley near Badr, and he escaped.¹

After about three months of this incident in the month of Jamad-ul-Aakhir, the Holy Prophet, (p.b.u.h) went to Zul Ushiraj with 200 Companions to check a big and important merchandise caravan of Abu Sufyyan, which was escorted by a well armed band of the Quraish, but it also escaped and thus the Holy Prophet (p.b.u.h) entered into an agreement with Banu Madalj² on the same terms and conditions as those with Banu Zumrah.

In the month of Rajab, 2 Hijrah the Holy Prophet, (p.b.u.h) deputed Hazrat Abdullah Ibn-e-Jahash with twelve persons to "Batn-e-Nakhla" which is in between Mecca and Taif, and gave him a letter with the direction to open it after reaching the destination. When he opened the letter, it was written that, "you should enquire about Quraish and inform me" per chance some of the Quraish were coming from Syria with merchandise. Hazrat Abdullah attacked them and killed one of them namely Amr bin Hazrami, and arrested two of them, and returned with them and the booty. But when he came to Medinah, the Holy Prophet, (p.b.u.h) took him to task because he was not permitted to do this, and also refused to accept the booty.³ The person who was killed and those who were arrested belonged to influential families of the Quraish and this enraged the Quraish very much.

This incident was also taken to be objectional because it occurred during the sacred months in which fighting was disallowed. Allah the Almighty revealed :

1. This is known as "Ghazawah-e-Safwaan" as well as "Ghazwah-e-Badr-e-Aula" (Zia-un-Nabi, Ibid, p. 271-272; Seerat-un-Nabi, Ibid, p.312)

2. This is known as "Ghazwah-e-Zil'Ushairah" (Seerat Halabiah, vol. I, p.513; Zia-un-Nabi, Ibid, p. 272; Seerat-un-Nabi, Ibid, p.312; Muhammad - Lif and Times, by S.Moinul Haq, p.299.

3. This is known as "Suryah Abdullah bin Jehash (Seerat-Rasul-e-Arabi, Ibid, p.77; Zia-un-Nabi, Ibid, vol. III, p.274)

"They ask you about fighting in the sacred month. Say : fighting in it is grave. But hindering (Men) from Allah's way and enjoying Him and sacred Mosque and turning its people out of it, are still graver with Allah, and persection is graver than slaughter" (Baqarah, 2: 217).¹

Another reason was that Abu Sufyan, a rich and influential leader of the Quraish, was returning from Syria with a big merchandise. He wrote to the Quraish that he was returning with rich merchandise and did not want to take the risk of interference from the Muslims on his way. He therefore, asked the Quraish to send an armed expedition to escort him home safely. The danger from the Muslims was of course imaginary because the Muslims had no such plan and, in fact, Abu Sufyan had safely passed by Medinah. The Quraish, however, eagerly took up this fictitious challenge and despatched an army to join Abu Sufyan in Syria. When the challenge did not prove to be true Abu Sufyan asked them to return but they refused to do so as Abu Jehl and others insisted for advancing towards Medinah.²

It may be noted that in the month of Safar, 2 A.H. Allah the Almighty had already given the Command for fighting against the non-believers. The first verse that was revealed in this respect was :

"Fight in the Way of Allah, with those who fight with you" . (Baqarah 2:190)

BATTLE OF BADR

When the Holy Prophet, (p.b.u.h) that the Quraish were advancing towards Medinah with an intention to attack, he immediately called an assembly of the Muhajirs and Ansaars to take the necessary steps. The Muhajirs and Ansaars got together to defend themselves against the attack of the Quraish.

1. Zia-un-Nabi, Ibid, p. 277 ; Muhamad - life and Times Ibid, p.300.

2. The Benefactor, Ibid, pp.37-38; Zia-un-Nabi, pp. 303-304

They were 313 men in all with only two horses and a few camels.¹ They had no good arms although they were stout in heart and devoted to their cause. The Quraish came and stopped at Badr which, is a village at a distance of about 80 miles from Medinah. They had come with all paraphernalia and had huge quantity of food supply with them. since they had arrived at Badr first, they occupied all important points according to their understanding. They were about 1000 having all the best of their warriors and arms, and a large number of horses and camels.

Sir William Muir; describes the Badr and the Battle of Badr as follows:

"The valley of Badr consists of a plain, with steep hills to the north and east; on the south is a low rocky range; and on the west rise a succession of dandy hillocks. A rivulet, rising in the inland mountains, runs through the valley, producing along its course numerous springs, which here and there were dug into cisterns for the accommodation of travellers. At the nearest of these springs, the army of Mahomet halted. Habla, a citizen of Medinah, advised him to proceed onwards. Let us go he said, to the farthest spring on the side of the enemy. I know a neverfailing fountain of sweet water there; let us make that our reservoir, and destroy the other wells. The advise was good. It was at once adopted, and the command of the water thus secured.

1. They included 60 from the Muhajir and the rest from the Ansaar, their names and descriptions have been fully noted by Ibn-e-Ishaq. They had two horses and seventy camels on each of which two three sided at a time in turn, with no distinction of position or rank, whatsoever (Nabi-e-Rehmat, Ibid, p. 283; Seerat-Rasul-e-Arabi, Ibid, p.79).

The Holy Prophet, (p.b.u.h) and his Comapanions left Madinah on Saturday the 12th of Ramazan 2nd Hijrah (Seerat Rasul-e-Arabi, Ibid, p.78). His first camp was Bohrabi Imbah, where he received his army and returned the minors Ibne Umar, Bara bin Aazib, Anas bin Maalik, Jabir, Zaid bin Saabit and Raafi, however, on account of his enthusiastic sentiment he permit Umair bin Ali Waqas (16 Years of age) to go with him. He was slain in the battle (Subulul Huda Wal Rishaad, vol. IV, p. 38) (Ibid: Zia-un-Nabi, Ibid, vol. III, pp. 306-307) Nabi-e-Rehmat, Ibid, pp.282-283.

The night was drawing on, so they hastily constructed near the well a hut of plan branches, in which Mohammad and Abu Bakr slept. Sa'd Ibn Muaaz (Said-in-Muaz) kept watch by the entrance with his drawn sword. It rained during the night,¹ but more heavily towards the camp of the Coreish. The Muslim army, wearied with its long march, enjoyed sound and refreshing sleep.² The dreams of Mohammad turned upon his enemies, and they were pictured to his imagination as a weak and contemptible force.³

In the morning he drew up his little army, and pointing with an arrow which he held in his hand, arranged the ranks. The previous day he had placed the chief banner, that of the Refugees, in the hands of Musal who nobly proved his right to the distinction. The Khararajite ensign was committed to Hobab, that of the Bani Aus, to Sa'd Ibn Mu'aaz.⁴

Meanwhile, dissension again broke out in the camp of the Coreish, on the policy of fighting against their kinsmen. Shaiba and Otha (Utbah) two chiefs of rank, influenced, it is said, by their slave. Addas (the same who comforted the Prophet on his flight from Tayif) strongly urged that the attack should be abandoned. Just then, Omeir, a diviner by arrows, having ridden hastily round the valley, returned to report the result of his reconnaissance. 'Ye coreish', he said, after telling them his estimate of the enemy's number calamities approach you, fraught with destruction. Inevitable death rideth upon the camels of Yathreb (Yasrib). It is a people that hath neither defence nor refuge bu in their swords. They are dumb as the grave; their tongues they put forth with the serpent's deadly aim not a man of them shall we kill, but in his stead one of ourselves also, will be slain; and when there shall have been slaughtered amongst us, a

1. Qur'an, Anfaal, 8: 11

2. Ibid.

3. Ibid, 8:43

4. The Holy Prophet, (p.b.u.h) then addressed his companions, saying,

"You shall not be the first to attack. You shall not permit personal hate or vengeance way your hearts while fighting. You shall not raise your arms against of any one who is not a party to the fight. You will spare the old and the infirm. You shall protect women and children against injury".

Number equal unto them, of what avail will life be to us after that ?” These words began to produce a pacific effect, when Abu Jehl, as before, loudly opposed the proposals for peace. Turning to Amir the Hadhranite, he bade him call to mind the blood of his brother slain at Nakhla. The flame was rekindled Amir threw off his clothes, cast dust upon his body, and began frantically to cry aloud his brother’s name. Thy deceased had been a confederate of the family of Shaiba and Otha. Their bride and honour were affected. They saw that thought of peace must now be scattered to the winds; and they resolve signally to vindicate themselves from the imputation of cowardice cast on them by Abu Jehl. The army was drawn up in line. The three standard from the centre and wings were borne, according to ancient privilege by members of the house off Abdal Dar. They moved forward but slowly over the intervening sand-hills, which the rein had made heavy and fatiguing. The same cause, acting with less intensity, had rendered the ground in front of Mohammed lighter and more firm to walk upon. The Coreish laboured under another disadvantage they had the rising sun before them, while the army of Medinah faced the West.

Mohammad had barely arrayed his line of battle when the advanced column of the enemy was discerned over the rising sands in front. Their greatly superior numbers were concealed by the fall of the ground behind and this imparted confidence to the Muslims. But Muhammad was fully alive to the critical position. The fate of Islam hung upon the issue of the approaching battle. Followed by Abu Bakr, he hastened for a moment into the little but, and raising his hands, poured forth these earnest petitions

“O Lord ! I, beseech. Thee, forget not Thy promise of assistance and of victory. ¹ O Lord ! if this little band vanquished, idolatry will prevail, and the pure worship of Thee cease off from the earth: The Lord, said Abu Bakr, comforting him, will surely come to thine aid, and will lighten thy countenance with the joy of victory.

1. Quran Anfaal, 8:7-10.

The time for action had arrived. ¹ Mohammad again came forth. The enemy was already close; but the army of Medinah remained still Muhammad had no cavalry to cover an advance, and before superior numbers he must keep close his ranks. Accordingly the Prophet strictly forbidden his followers to stir till he should give the order for advance; only they were to check any flank movement of the Qureish by the discharge of arrows. The cistern was guarded as their palladium. Certain desperate warriors of the Qureshi swore that they would drink water from it, destroy it, or perish in the attempt. Scarcely one returned from the rash enterprise. With signal gallantry, Aswad ² advanced close to the brink when a blow from Hamza's sword fell upon his leg and nearly severed it from his body. Still defending himself, he crawled inwards and made good his vow; for he drank off the water, and with his remaining leg demolished part of the cistern before the sword of Hamza put an end to his life.

Already, after the fashion of Arabian warfare, single combats had, been fought at various points, when the two brothers Shaiba and Otba, and Walid, the son of Otba, still smarting from swords of Abu Jehl, advanced into the space between the armies, and defied three champions from the army of Mohammad to meet them singly. Three citizens of Medinah stepped forward but Muhammad, upon the challenge of the opponent called them back; and turning to his kingsmen said: ye sons of Hashim ! arise and fight, according to your right. Then Obeida (Ubaidah) Hamza and Ali, the uncle and cousins of the Prophet went forth. Hamza wore an ostrich feather in his breast, and a white plume distinguished the helmet of Ali. But their features were hid by their armour. Otba, therefore, not knowing

1. Regarding the facing of these two ill-matched armies, Qur'an says;

"Indeed there was a sign for you when the two hosts (which) got together in encounter-one party fighting in the Way of Allah, and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye. And Allah strengthens His aid to whom He pleases. There is a lesson in this for those who have eyes" (Imran, 3:12).

2. Aswad bin Abdul Asad al Makhzumi.

who is opponent might be, cried aloud, 'Speak that he may recognize you If ye be equal, we shall fight with your Hamza answered, "I am the son of Abdul Muttalib - Hamza, the Lion of God, and the Lion of His Prophet. 'A worthy foe', exclaimed, Otba; but who are these others with thee? 'Hamza repeated to their names. Otba replied, "Meet foe, every one.

Then Otba called to his son Walid. 'Arise and fight'. So Walid stepped forth and Ali came out against him. They were the youngest of the six. The combat was short; Walid fell mortally wounded by the sword of Ali. Eager to avenge his son's death, Otba has tuned. Forward and Hamza advanced to meet him, The swords gleamed quick and again the Qureishite warrior was slain by the Muslim lion. Shaiba alone remained of the three champions of Mecca; and Obeida, the veteran of the Muslims, now drew near to fight with him. Both being well advanced in years, the conflict war less decisive than before. At last Shaiba dealt a sword-cut on the leg of Obeida with such force as to sever the tendon, and bring him to the ground, Seeing this, Hamza and Ali both rushed on Shaiba and despatched him. Obedia survived but for a few days, and was buried on the march back at Safra.

The fate of their champions was ominous for the Qureish, and their spirits sank. The ranks began to close with the battle-cry on the Muslim side of, 'Ye: conquerors strike: 'and the fighting became general. But there were still many of those scenes of individual bravery which characterise the irregular warfare of Asiatic armies, and often impart to them a Aomeric interest. Prodigies of valour were exhibited on both sides: but the army of the Faithful was gone forward by an enthusiasms which the half-hearted Qureish were unable to withstand.

What part Muhammad himself took in the battle is not clear. Some traditions represent him moving; along the ranks with a drawn sword. It is more likely (according to others) that he contented himself with inciting his followers by the promise divine assistance, and by holding out the prospect of Paradise to

those who fell. The spirit of Omeir, lad of but sixteen years, was kindled within him as he listened to the Prophet's words. Tradition delights to tell of the ardour with which the stripling threw away a handful of dates which he was eating.. Is it these, he exclaimed, 'that hold me back from Paradise? Verily I will taste no more of them until I meet my Lord;' With such words, he drew his sword, and casting himself upon the enemy, soon obtained the fate he coveted.

It was stormy wintry day. A piercing blast swept across the valley. 'That; said Muhammad, is Gabriel with a thousand angels flying as a whirlwind at our foe', Another, and yet another blast; it was Michael, and after him, Seraphil, each with a like angelic troop. The battle raged. The Prophet stooped, and lifting a handful of grave: cast it towards the Qureish, and cried, 'Confusion seize their faces'. The action was well time. The line of the Qureish began to waver. Their movements were impeded by the heavy sands on which they stood; and, when the ranks gave way, their numbers added but confusion. The Muslims followed eagerly on their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominious flight. ¹ The Qureish, in their haste to escape, cast away their armour and abandoned their beasts of burden with the camp and to equipage. Forty-nine ² were killed, and about the same number taken prisoners Muhammad lost only fourteen ³ of whom eight were citizen of Medinah and six refugee.

1. Quran Qamar, 54 : 45.

2. Actually 70 were killed.

3. They were:

1. Ubaidah binul Haris - son of Haris the uncle of the. Holy Prophet, (p.b.u.h).
2. Umair bin Abi Waqas - he wae brother of Sa'd the conqueror of Iran. He was only 16 years of age.
3. Umair bin Humaam
4. Sa'd bin Khaisamah
5. Zul Shamalain bin 'Abd bin 'Amr bin Nazlah Khaza'ee
6. 'Aaqil bin Bukair al-Laisi

continue on next page

Many of the principal men of the Qureish and some of Muhammad's bitterest opponents, were slain. Chief amongst these, was Abu Jehal, Mu'az brought him to the ground by a blow which cut his leg in two. Mu'aaz in his turn, was attacked by Ikrima (Ikrimah) the son of Abu. Jehl, and his arm nearly severed from his shoulder. As the mutilated limb hanging by the skin impeded his action, Mu'aaz put his foot upon it, pulled it off, and went on his way fighting. Such were the heroes of Badr. Abu Jehl was yet breathing when Abdullah, Muhammad's servant ran upon, and cutting off his head, carried it to his master. The head of the enemy of God exclaimed Muhammad, 'God ' There is non other God but He there is no other, responded Abdullah, as he cast the bloody head of the Prophet's foe. 'It is more acceptable to me, cried Muhammad, than the choicest camel in all Arabia'.

But there were others whose death caused no gratification to Muhammad. Abdul Bokhtari had shown him special kindness at the time when he was shut upon in the quarter of Abu Talib; Muhammad mindful of his favour, had commanded that he should not be harmed. Abdul Bokhtari had a companion seated on his camel behind him. A warrior, riding up, told him of the quarter given by Muhammad; but added, 'I cannot spare the man behind thee'. The women of Mecca, Abdul Bokhtari exclaimed, 'shall never say that I abandoned my comrade through love of life. Do thy work upon us'. So they were killed, both he and his companion.

Continue from page No. 179

7. Mahja' - the freed slave of Hazrat Umar
8. Safwan bin Baizaa al-Fehri
9. Yazid bin Haris Khazraji
10. Mubashshar bin Abdul Munzir
11. Raafe' bin Mu'aala
12. Haris bin Suraqah
13. Auf bin Afra
14. Mu'aaz bin Afra (Zia-un-Nabi, Ibid, vol. III, pp. 397-398)

After the battle was over Omeya ibn Khalf and his son were unable to escape with with the fugitive Qureish; and, seeing Abdul Rehman pass, implored that he would make them his prisoners. Abdul Rehman, mindful of an ancient friendship, cast away the plunder he was carrying and making both his prisoners, was proceeding with them to the Muslim camp. As the party passed, Bilal espied his old enemy – for Omeya has used the Holy Prophet (p.b.u.h) persecute him and he screamed aloud, “slay him”, this man is the head of the unbelievers. I am lost I am lost, if he lives. From all sides, the infuriated soldiers, hearing Bilal’s appeal, poured in upon the wretched captives and Abdul Rehman finding resistance impossible bade them save their lives as best they could. Defence was vain and the two prisoners were immediately cut in pieces.

When the enemy has disappeared, the army of Medinah was for some time engaged in gathering the spoil. Every man was allowed to retain the plunder of anyone whom he himself had slain. The rest was thrown into a common stock. The booty consisted for one hundred and fifteen camels, fourteen horses, carpets and other articles of fine leather, vestments, and much equipage and armour. A diversity of opinion arose about the distribution. Those who had hotly pursued the enemy and exposed their lives in securing the spoil, claimed the whole, or at the least a superior portion while such as had remained behind upon the field of battle for the safety of the Prophet and of the camp, urged that they had equally with the others fulfilled the part assigned to them, and that, having been restrained by duty from the pursuit, they were entitled to a full share of the prey. The contention was so sharp, that Muhammad interposed with a message from heaven, and assumed possession of the whole booty. It was God who had given the victory, and to God spell belonged. They ask thee concerning the prey. Say, the prey is God's and his Prophet's. Therefore fear God, and dispose of the matter rightly among yourselves; and be obedient unto God and His Prophet, if ye be true Believers,¹ and, shortly afterwards, the following ordinance which the Muslims recognises to the present

1. Quran Anfaal, 8:1.

day, was given forth; "And know that whatsoever thing ye plunder, verily one fifth thereof is for God and for the Prophet, and for him that is of kin, and for the orphans, and the poor, and the wayfarer if ye be they that believe in God, and in that which we sent down to our servant on the Day of Discrimination, the day on which the two armies met; and God is over all things powerful.¹

In accordance with the divine command, the booty was gathered together on the field, and placed under a special officer, a citizen of Medinah. The next day it was divided, near Safra, in equal allotments, among the whole army, after the Prophet's fifth had been set part. All shared alike, excepting that of horsemen received each two extra portions for their horses. To the lot of every man fell a camel, with its gear; or two camels unaccounted or a leathern couch, or some such equivalent Muhammad obtained the famous camel of Abu Jehl, and a sword known the name of Daul-Ficar. The sword was selected by him beyond his share, according to a custom which allowed him in virtue of the Prophetic dignity, to choose from the booty, before division whatever thing might please him most.

The sun was now declining, so they hastily dug a pit on the battle-field and cast the enemy's dead into it. Muhammad looked on, as the bodies were brought up and cast in. Abu Bakr, too, stood, by, and examining their features, called aloud their names. 'Otba, Shaiba, Obeyya, Abu Jehl exclaimed Muhammad, as one by one the corpses were, without ceremony thrown into the common grave. 'Have ye now found that which your Lord promised you true? What my Lord promised me, that verily have I found to be true. Woe unto this people: Ye have rejected me, your Prophet. Yet cast me forth, and others, gave me refuge; yet fought against me, and other came to my help: "O Prophet' said the bystanders, 'does thou speak unto the dead?' 'Yea, verily' replied Muhammad, 'for they well know that the promise of their Lord, unto them hath fully come to pass.

1. Ibid, '8 : 41.

At the moment when the corpse of Otba was tossed into a pit, a look of distress over-cast the countenance of his son Huzaifa. Muhammad turned kindly to him, and said, 'Perhaps thou art distressed for the father's fate? Not so, O Prophet of the Lord: I do not doubt the justice of my father's fate; but I knew well his wise and generous heart, and I had trusted that the Lord would have led him to the faith. But now that I see him slain, and my hope destroyed, it is for that I grieve. So the Prophet comforted Abu Huzaifa, and blessed him, and said, 'It is well'.

"The army of Medinah, carrying their wounded soldiers, retired in the evening to the valley of Otheil several miles from Badr, there Muhammad passed the night. On tomorrow, the prisoners were brought up before him. As he scrutinised each, his eye-fall fiercely on Nadhr, son of Harish. 'There was death in that glance, whispered Nadhr, trembling to a bystander. Not so, replied the other, it is but thine own imagination'. The unfortunate prisoner though otherwise and besought Musab to intercede for him. Musab reminded him that he had denied the faith and persecuted Believers. Ah, said Nadhr, had the Qureish he made the prisoners, they would never have met the death. Even were it so Muhammad scornfully replied ' I am not as thou and Islam hath rent all bounds assunder. Misdad the captor, fearing lest the prisoner, and with him the change of rich ransom, was to slip from his hands, cried out, the prisoner is mine. But at this moment the command to strike off his head, was interposed by Muhammad. Who has been watching what passed. "And, O Lord ! he added, do thou of thy bounty grant unto Misdad a better prey than this Nadhr was forthwith beheaded by Ali.

Two days afterwards, about half way to Medinah, Ocba another prisoner was ordered out for execution. He ventured to expostulate and demand why he should be treated more rigorously than the other captives. 'Because of thy enmity to God and to His Prophet', replied Muhammad. 'And my little girl' cried Ocba in the bitterness of his soul, "who will take care of her ?" "Hell-fire :' exclaimed the heartless conqueror, and on the instance his victim was hewn to the ground, 'Wretch that thou was: 'continued Muhammad, and persecutor', unbelievers in God in Prophet and in his Book.

Such was the battle of Badr, Insignificant in numbers, but most memorable in the annals of Islam on account of its important results".¹

News of defeat reached Mecca :

When news of the defeat of Badr reached Mecca, the whole town was struck with grief. Side by side, there was much anger and pledge to take revenge. Notable men and seasoned warriors took oaths before their deties that they would not rest until the defeat of Badr and the blood of their kinsmen had been fully avenged from the Muslims. For this purpose, they started preparations on extensive level. The traders among them set aside a portion of their profits for expenses of the war, while others contributed whole-heartedly and the preparations went on for about a year.

Captives of the War :

In Medinah the captives were dealt with very mercifully They were given proper food and kept in comfort. The Muslims use to live on dates but offered the food to the prisoners entrusted to them by the Holy Prophet, (p.b.u.h). The Holy Prophet, (p.b.u.h) counsulted as to what treatment could be given to the prisoners. Hazrat Abu Bakr opined that the prisoners should be released against 'Fidyah' (ransom), while Hazrat Umar opined that they should be killed. The Holy Prophet, (p.b.u.h) accepted the opinion of Hazrat Abu Bakr. All those captives who were able to pay ransom were promptly freed, and the destitutes and the old were freed without ransom. How-ever, those who could teach, were charged with the duty of teaching the illiterates of the Muslims and to get freedom in return after a fixed period of teaching. No prisoner, however, was forced to change his faith or become a Muslim by force. The amount of ransom was fixed at 4,000 Dirhams. Among the prisoners there was 'Abul Aas

1. Life of Muhammad by Sir William Muir (New Edition), p.23 (Dictionary of Islam, by T.P.Hughes, pp, 375 - 381).

husband of Hazrat Zainab, daughter of the Holy Prophet, (p.b.u.h). He wrote to his wife for ransom. She did not have anything except a necklace which was given to her by her mother Hazrat Khadijah when she was married. She sent that necklace to the Holy Prophet, (p.b.u.h). When he saw it, tears flowed from his eyes, and he said to his Companions that it was the necklace of Hazrat Khadijah and, therefore, if all agree, it may be returned. All agreed to this and 'Abul Aas was released. He returned to Mecca and thereafter went to Syria with merchandise. When he was returning, the Muslims caught hold of him, but he escaped and went to Hazrat Zainab who gave him refuge. The Holy Prophet, (p.b.u.h) asked the Muslim to return the merchandise to 'Abul Aas which was accordingly done. He returned to Mecca and entrusted all trust to his fellow citizens and declared his faith in the Holy Prophet, (p.b.u.h).

It is said that on acceptance of the ransom the following verse was revealed saying :

"Were it not for an Ordinance from Allah that had gone before, surely there would have be fallen you a grave chastisement for what you were going to do (Anfaal, 8 : 68).

Then there came the Command from Allah regarding the booty of war saying :

"Then eat of the lawful and good (things) which you have acquired in war" (Anfaal,8:69).

And, accordingly, the booty was distributed among the Muslims.

The incident of Badr proved to be very important from the point of view of the defeat of the enemies of Islam i.e. Quraish and also for the establishment of Islam on firm footings. Though insignificant as regards the number of the personalities

who took part in the battle, yet it proved to be the most momentous in the annals of Islam on account of its far-reaching result. The Holy Qur'an itself has mentioned the incident of Badr in detail in the Surat-ul-Anfaal (Chapter 8), and has also referred to it in verse 22 of Surat Aal-e-Imran (Chapter 3).¹

The Jews and the Hypocrites :

After the success of the Holy Prophet, (p.b.u.h) and his Companions in the battle field of Badr, the Jews and Hypocrites of Medinah became more active against the Muslims.

As regards the Jews, Qur'an said,

They are not all alike. Of the people of the Book there is an upright party who recite the Messages of Allah in the night time, and they glorify (Him) (Aal-e-Imran, 3: 113).

However, the majority of them were enmical towards the Holy Prophet, (p.b.u.h) and the Muslims, and left no chance to cause harm to them, and therefore Qur'an asked the Muslims,

"Take not for intimate friends others than your own people; they (i.e. the Jews) spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still" (Aal-e-Imran, 3 : 118),

1. Seerat-un-Nabi, Ibid, vol. I, p. 315-365; Zia-un-Nabi, Ibid, vol. III, pp. 293-402 ; Al--Seerat-un-Nabawiah, by Ibne Kaseer, vol. II, pp. 382-474; Ibne Hishaam, vol. II, p. 302; Rehmatul Lil 'Aalamen, vol. I, Ibid pp. 105-106 ; Nabi-e-Rehmat, Ibid, pp. 279-296; Seerat Rasul-e-Arabi, Ibid, pp.78-101; Muhammad- Life and Times by S. Moinul Haq, pp. 307-328; Muhammad - his Life based on the earliest sources, by Martin Lings, pp. 13-139; The life of Muhammad, by Muhammad Husain Haykal, pp. 216-241; Muhammad - Man and Prophet, by M. A. Salahi, pp. 234-252; The Life of Muhammad Guillaume, pp. 289-340; The Glory of Muhammad, by Main Abid Ahmad, pp.537-571.

As regards the Hypocrites, their chief Abdullah bin Ubayy tried his best to incite the Banu Nazeer against the Muslims, and asked them not to leave their palaces and buildings, and promised them that if they would be exiled from Medinah, he and his Companions will also go out with them. Referring to this, the Holy Qur'an said,

Have you not seen the hypocrites? They say to their brethren who disbelieve from among the People of the Book: if you are expelled, we certainly will go forth with you, and we will never obey any one concerning you; and if you are fought against, surely are liars. If they (i.e. the Jews) are expelled, they will not go forth with them; and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs; then, they shall not be helped". (Hashr, 59 : 11-12).

Ghazwah-e-Bani Sulaim (2nd Hijrah) :

On return from the battle of Badr, the Holy Prophet, (p.b.u.h) came to know that the tribes of Banu Sulaim and Chitfaan have gathered an army and they are intending to attack the Muslims. The Holy Prophet, (p.b.u.h) with 200 Companions went out to meet them, and when he reached upto their fountains, they ran away. There were only some shepherds, including one whose name was Yasaar, pasturing their camels. The Holy Prophet, (p.b.u.h) enquired from Yasaar about his people, but he pleaded ignorance. The Holy Prophet, (p.b.u.h) stayed there for three nights, and returned with five hundred camels as booty, as well as the shepherd Yasaar. He stayed at the well of Saraar, and distributed the booty among his Companions. Yasaar fell in the share of the Holy Prophet, (p.b.u.h), and he declared him free.¹

1. Zia-un-Nabi, Ibid, vol. III, pp. 429-430: Subulul Huda Wal Rishaad, Ibid, vol. I, pp.255: Ibne Hishaam, Vol.II, p.421.

Ghazwah-Saweeq (2nd Hijrah)

The Quraish were preparing; for the revenge of Badr. Abu Sufyan had taken oath that unless the defeat of Badr was avenged, he would neither take bath nor use Oil. He took 200 persons and advanced towards Medinah. He first went to Hai Ibne-e-Akhtab for support but was refused. Then he went to Sallam bin Mashkam who was a chief of Banu Nazeer, the Jews. He welcomed Abu Sufyan and agreed to help him. In the morning Abu Sufyan attacked at Oraiz about three miles from Medinah and killed one Ansari Sa'ad bin Amr and burnt some houses and grass.

One coming to know, 'the Holy Prophet, (p.b.u.h) advanced with his Companions. Abu Sufyan, however, could not face and ran away with his men leaving many bags of 'Sattu' (patched barley) which the Muslims got. This battle is, therefore, known as Battle of 'Saweeq' because in Arabic 'Sattu' is known as 'Saweeq'.¹

Ghazwah-e-Zee Amar or Ghitfaan (2nd Hijrah):

The Holy Prophet, (p.b.u.h) came to know that Banu Sa'labah bin Sa'eed bin Zubyaan, a branch of Banu Ghitfaan, and some people of Banu Muharib bin Khasfqh, were gathering to Zee Amar so that they could attack the Muslim territory. Their leader was Do'soor bin Haris bin Muharib. The Holy Prophet, (p.b.u.h), therefore, with his four hundred Companions proceed to meet them, At Zul Qussah, he met Jabber bin Sa'labah, a man from the enemy, who told all about his people and their preparations, accepted Islam, and lead the Holy Prophet, (p.b.u.h) to the place of his people. When they heard about the coming of the Muslim army, they ran away and hid themselves in the mountains. But when the Holy Prophet (p.b.u.h) was taking rest under a tree all alone, Do'soor came with a drawn sword, and asked the Holy Prophet, (p.b.u.h) as to who could

1. Seerat-un-Nabi, Ibid, vol. I, pp. 365-366: Zia-un-Nabi, Ibid, vol. III, pp. 430-433: Nazrat-e-Jadeedah fee Seerat-e-Rasul, vol. I, pp. 242-243

save him from him? The Holy Prophet said: Allah will save me. Do'soor got frightened and shivered, and the sword fell down from his hand the Holy Prophet, (p.b.u.h) took hold of the sword and asked him as to a who could save him from him? He said: there is none to save me, and forthwith accepted Islam, and promised not to attack with his army. The Holy Prophet, (p.b.u.h) returned his sword to him. ¹

Ghazwa-e-Fura (2nd Hijrah) :

The Holy Prophet, (p.b.u.h) received the news that Banu Sulaim bin Mansur has gathered an army to attack the Muslims. The Holy Prophet, (p.b.u.h) proceeded with three hundred Companions to face them, but they ran way, and the Holy Prophet, (p.b.u.h) returned without any fight. ²

Ghazwah-e-Banu Qunaiqa (2nd Hijrah)

After the battle of Badr, the Banu Qunaiqa' (Jews) openly declared that they had finished the agreement with the Holy Prophet, (p.b.u.h), and started causing torture to the Holy Prophet, (p.b.u.h) and his Companions. One day the Holy Prophet, (p.b.u.h) went to their market and asked them to fear Allah, else He may not impose upon, them the punishment as was imposed upon the Quraish of Mecca on the day of Badr. He also invited them to accept Islam, reminding them that they fully knew that he was the Prophet of Allah, and he was also mentioned in the Torah which they used to read.

The Banu Qunaiqa (Jews) however, refused to accept his word, and threatened of dire consequences in case there was any war between him and them.

The Holy Prophet, (p.b.u.h) did not give any reply to this, but Allah the Almighty, revealed,

1. Zia-un-Nabi, Ibid, vol. III, pp. 433-434; Subulul Huda Wal Rishaad, Ibid, vol. IV, p. 261. According to some, this expedition occurred in the 3rd year of Hijrah (Khatam-un-Nabiyeen, by Muhammad Abu Zohrah, vol. II, p. 679.).

2. Zia-un-Nabi, Ibid, vol. III, p. 436

“Say to those who disbelieve; You shall be vanquished, and driven to the Hell; and evil is the meeting place. Indeed there was a Sign for you in the two hosts (which) met together in encounter - one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the weight of the eye. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes” (Aal-e-Imran, 3 : 12).

Meanwhile, those Jews also unstripped a Muslim Woman, and laughed, with the result that a Muslim passing by killed the Jew who had done this. The Jews then attacked and killed the Muslim. This left no alternative with the Holy Prophet, (p.b.u.h) except to take action against the Banu Qunaiqa', seven Hundred of whom were having iron-coats, and large number of arms. The Holy Prophet, (p.b.u.h) ophet with his Companions seiged the Banu Qunaiqa' from all round. The seige continued for fifteen days but the Jews could not come forward to fight, and ultimately agreed to abide by the decision of the Holy Prophet, (p.b.u.h). They also offered to leave Medinah, once for all. The Holy Prophet, (p.b.u.h) gave them three days to leave Medinah and take away with them their wived and children as well as assets and belongings. The accordingly left for Syria. ¹

Other development of 2nd Hijrah.

In the same year i.e. 2nd Hijri, fasting during the month of Ramaza was made compulsory; order for 'Sadqat-ul-Fitr, was given. The Holy Prophet: gave an address on the importance of “Sadqat-ul-Fitr” and offered the prayer of “Eid-ul-Fitr” in company in the “Eidgah” this was the first prayer of Eid; payment of Zakaat (poor-rate) was made compulsory for the rich ones; Laws relating to Qisaas (Retaliation) and Diyat (blood-wit) were laid down: and Qasr Prayer dring the journey was provided. ²

1. Za-un-Nabi, ibid, vol.III, pp. Subulul Huda Wal Rishaad, ibid, vol.IV, p.265: ibne Hishaam, vol.II, pp.47-49: Nabi-e-Rehmat, ibid, pp.297-298: Muhammad his life based on the earliest sources, by Martin Lings, pp.160-162.

2. Zia-un-Nabi, vol.III, p.412; Seerat-un-Nabi, ibid, vol.I, pp.367-368.

Third Year of Hijrah

Battle of Uhad

In the third year of Hijrah the Quraish again advanced with 3000 warriors, armed to the teeth, for attack on Medinah.' Their women, particularly Hinda (the daughter of Utbah and mother of Amir Mu'awiyah), Umme Hakeem (grand daughter of Abu Jehl), Fatima bint-e-Waleed (the sister of Khalid bin Waleed), Barzah (the daughter of Masood Saqafi, a rich man of Taif), Rita (the wife of 'Arta bin-al-Aas), and Khannas (the mother of Mas'ab bin Umair were also with them to applaud the brave and to chide the weak-hearted.

Hazrat Hamza had killed Utbah, the father of Hinda, at Badr and the uncle of Jabeer bin 'Mut'am was also killed at Badr by him. Therefore, Hinda had prepared Wehshi, the slave of Jabeer to kill Hazrat Hamza and as a reward he was promised to be freed. Hazrat Abbas sent a report of the preparations made by the Quraish to the Holy Prophet (p.b.u.h).

Coming to know of all this, on 5th Shawwal of the 3rd Hijrah, the Holy Prophet (p.b.u.h) deputed Anas and Munis. to know about the movements of Quraish who reported that the Quraish have come near Medinah. Three miles to the north of Medinah the Quraish encamped at the foot of a Hill known as 'Uhud'. They overran the meadows around Medinah and destroyed the fields and pastures. The Holy Prophet (p.b.u.h) immediately put guards on all the out-posts of Medinah so that the enemy might not enter Medinah. Hazrat Sa'd bin 'Ibadah and Hazrat Sa'd bin Mu'aaz were also appointed as armed-guards on the Masjid-un-Nabawi.

A day later the Holy Prophet (p.b.u.h) counbilled with his Companions and the consensus of opinion was that they should go out of Medinah to meet the enemy. Although the Holy Prophet (p.b.u.h) had a different opinion, yet when the majority insisted for meeting ' the enemy outside Medinah he went in and came out after wearing the coat of mail. The elders among the

Companions thought that they were wrong to differ with the Holy Prophet (p.b.u.h) so they made a request to withdraw their pinion. The Holy Prophet (p.b.u.h) however, said that it is not fit for a Prophet to take off the arms after wring them.

The Quraish had arrived on Wednesday. Two days later i.e. on Friday, after the Jum'ah prayers, the Holy Prophet (p.b.u.h) advanced towards 'Uhud' with 1000 Companions. In the way Abdullah bin Ubayy, the chief of the hypocrites deserted with 300 of his party men. Referring to it, Qur'an said,

"Allah will not leave the believers in the condition in which you are until He separates the Evil from the Good" (Aal-e-Imran,3: 179)

For a moment the Bani Salamah and the Bani Salamah also thought of leaving the battle field, but Allah' the Almighty strengthened their hearts and they gave up the idea of leaving the Holy Prophet (p.b.u.h), and decided to fight along with him in the "Way of Allah. Referring to this, Qur'an said,

"When two parties from among you thought of showing cowardice, and Allah was the Guardian of them both (so He strengthened their hearts) ; and in Allah should be believers trust"(Aal-e-Imran, 3: 122).

After going away of Abdullah bin Ubayy and his companions. There only remained 700 Companions with the Holy Prophet (p.b.u.h), as against the army of 3000 warriors of the enemy. Looking to this situation, some of the Ansaar said to the Holy Prophet (p.b.u.h) that there are some Jew tribes who are our allies; if you permit, we make call them for help. The Holy Prophet (p.b.u.h), however did not agree to this, and said, "we have no need of them". The Holy Qur'an had already said regarding the Jews,

"O you who believe, take not for intimate friends others than your own people; they spare no pains to cause you

loss. They love that which distress you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. We have indeed made the Messages clear to you, if you understand” (Aal-e-Imran,3;118).

Among the Muslims only a few were having armour of coats of mail and a very few were mounted. They were less in number and short in equipment, but their morale was extremely high and their confidence in Allah was strong.

The Holy Prophet (p.b.u.h) personally went forth to command his small army and personally deployed them on the ground. To protect his rear ; against a surprise attack from a Pass in the Uhud Hill, he fixed fifty archers on a nearly hillock known as Eineen, to cover this Pass under the command of Abdullah bin Jabeer and ordered them to stick to their posts irrespective of what happens in the battlefield. He then addressed his Companions saying that they were fighting for neither land or wealth nor bloodshed but merely to defend the Word of Allah and to keep high the banner of Truth. ¹ The Holy Prophet (p.b.u.h) appointed Hazrat Mas'ab bin Umair as bearer of the banner. Hazrat Zubair bin-ul-Awam was given the command of the 'Risala' and Hazrat Hamza was appointed as the head of the armoured division.

1. For Arabic Text of the Holy Prophet's (p.b.u.h) address, See Zia-un-Nabi, Ibid, vol. III, pp. 474-477; Subulul Huda Wal Rishaad, Ibid, vol. IV, p.382 ; Al-Imtaa', vol. II, p.114.

Al-Waqidi, has recorded a sermon of the Holy Prophet (p.b.u.h) which, he says, was delivered by him before the battle. A referenee may be made to some of the main points mentioned by him. Mus'ab bin 'Umayr standing before him with the flag in his hands, the Prophet (p.u.b.h) began by saying that he would convey to them the directions which Allah had communicated to him through the Book (al - Qur'an) and these relate to complete obedience to Him and avoid what He has declared to be unlawful. There was good reward for those who would realize their responsibilities, and remain firm and happy in their convictions. Facing the enemy was no doubt a difficult task and only those would remain firm in it for whom Allah had destined the right path. Those who would obey Allah would be helped by Him; and those who would follow Satan would have him (Satan) as their helper. The
Continue on next page

On the other hand the Quraish fixed Khalid bin Waleed on the 'Maimanah' and Ikramah on the "Maisarah". The mounted were under the command of Safwan bin Ummayyah, and the archers were under the command of Abdullah bin Abi Rabi'ah, and Talha was the holder of the banner.

First the Quraish women led by Hinda came forward singing on their tambouring : "we are the daughters of the stars of heaven, and we are those who walk on carpets. If you will fight wholeheartedly, we will embrace you, and if you will run away from the field, we will leave you".

Thereafter the Quraish attacked first and once again the unprecedented courage. or the Muslim threw them into disorder. The banner holder of Quraish (i.e. Talha) came forward shouting; "is there anybody among you, O Muslims, who can send me to Hell soon or who may himself to Paradise through my hands, Hazrat Ali came out and said. "I am here", and by the very first stroke of his sword All sent Talba to Hell.

After Talha, his brother Eman came forward with some women singing:"it is a must for the beaeer of the banner to dip the spear into blood` unless it is broken". Hazrat Hamza came out from the side of the Muslims and with one stroke of sword cut him down from shoulder to the waist and said: I am the son of "Saqi-ul-Hujjaj".

Continue from page No. 193

Muslims were then asked to be ready for Jihad and ask from Allah what He had promised them give. The best way for that was to carry out the order of his Prophet (p.u.b.h) who was very onxious to see them on the Path of righteousness. They were warned against creating disunity which results in weakness and is not liked by Allah. Whoever would indulge in unlawful things would be separated from the Prophet (p.u.b.h) and whoever would pray for blessings (durud) on him once would receive the blessing of the angels ten times. Who-ever performs a virtuous deed, whether a believer or an unbeliever, would be rewarded for it in this or the next world. He advised them to be particular about offering congregational prayers on Fridays and laid emphasis on unity among the Muslims and making distinction between lawful and unlawful thing. (Muhammad-Life and Times by S. Moinul Haq, p. 352).

Now the battle was at its peak. Hazrat Hamza, Hazrat Ali Abu Dajana fought very courageously. The Holy Prophet (p.b.u.h) gave a sword to Abu Dajana saying, "who is there who can prove himself befitting for it". Various persons came forward to get it, but it was given to Abu Dajana. He tied a red kurchief on his head and came out in the field axultingly. The Holy Prophet (p.b.u.h) said: "although this type of action is not liked by Allah, but on such occasions it is liked very much".

Abu Dajana advanced, killing many of, the Quraish, and wanted to struck Hinda with his sword but the Holy Prophet (p.b.u.h) said, the sword is not to be used' on a woman". Side by side Hazrat Hamza was also Advancing towards the middle of Quraish after killing a number of them. Wehshi who was deputed by Hinda, struck Hamza with a spear and Hazrat Hamza fell down.

The invaders fought with equal courage but once again a good number of them fell on the ground and many of them left the field and fled away with the Muslims in hot pursuit against them.

Meanwhile forty of the archers fixed on hillock near the Pass, thinking that the battle was over, left their post and joined in collecting the booty. Their leader Hazrat Abdullah bin Jabeer insisted for not leaving the Pass but they did not listen. Khalid bin Waleed, a notable warrior from the side of Quraish, finding the Pass undefended forthwith, attacked with 200 men and fell upon the Muslims from the rear.

The Muslims who were already in disorderly pursuit of the enemy were now thrown into further disorder, and the complexion of the battle changed. Hazrat Abdullah bin Jabeer was on the hillock near the pass and tried to stop the Quraish but he and his remaining companion were all killed. Hazrat Mas'ab bin Umair who, in face, was similar to the Holy Prophet (p.b.u.h) was also killed, and accordingly, a rumour prevailed that the Holy Prophet (p.b.u.h) himself was killed in the battle.

The Muslims lost heart and some of them started fighting among themselves. Thus the father of Hazrat Husaifah was killed by the Muslims themselves and although Hazrat Husaifa tried to save him but nobody could listen. When the Holy Prophet (p.b.u.h) looked at the field, only eleven companions were with him including Hazrat Ali, Hazrat Abu Bakr Hazrat Sa'ad bin Abi Waqqas, Hazrat Zubair bin-ul-Awam, Hazrat Abu Dajana, and Hazrat Talha. Hazrat Umar threw away his sword saying that, "when the Holy Prophet (p.b.u.h) has himself been slain, for what should we fight". When Hazrat Ibn-e-Nazar heard of it, he said, "life will be of no use after the Holy Prophet (p.b.u.h), and he forcefully attacked the Quraish and was himself slain. Reference to this unfortunate state of affairs, Qur'an said,

"And Allah certainly made good his promise to you when you slew them by His permission, until you. Became weak-hearted and disputed about the affair and disobeyed after. He had shown you that which you loved. Or you were some who desired this world, and of you were who desired the Hereafter. The He turned you away from them so that He might try you ; and He has indeed pardoned you; and Allah is gracious to the believers "(Aal-a-Imran 3 : 152).

Referring; to those who remained firm with the Holy Prophet (p.b.u.h) and fought unto the last, Qur'an said,

"Of the believers are men true the covenant they made with Allah"(Ahzaab, 33 : 23).

After the battle was over people saw that he had received 80 injuries on his body. Meanwhile Hazrat Ka'ab saw the Holy Prophet (p.b.u.h) and called out to the Muslims that the Holy Prophet (p.b.u.h) was alive, and asked them to fight. The Holy Prophet (p.b.u.h) said, "is there anybody who gives his life for me", and there came forward five Ansaars with Hazrat Zaid bin Sakan and all of them fought with the Quraish and lost their lives.

Abdullah bin Qamiyah, a Quraish, came forward and struck a blow of sword on the forehead of the Holy Prophet (p.b.u.h) and he was wounded. Two nails of the helmet which he was wearing entered into his fore-head. In another blow he lost two of his teeth. In defending him Hazrat Abu Dajana and Hazrat Abu Talha fought very courageously and forced the enemy to retreat.

The Holy Prophet (p.b.u.h) said, "how can that nation prosper which causes wound to its own Prophet", and there was revealed the verse "Lasia laka minal Amr-e-Shaun" i.e. In this matter you have no concern (Imran 3: 127).

The Holy Prophet (p.b.u.h) climbed on a safe side of the Hill where the enemy could not come and, as Qur'an say, "Then after grief He sent down security on you, slumber overcoming you" (Aal-e-Imran, 3: 154).

Meanwhile, the news of his alleged death in the battlefield reached Medinah and his daughter Hazrat Fatima forthwith came, found him out, and washed the blood coming out of his wound.

The women of Quraish came, and, in order to take revenge of the defeat of Badr, started cutting noses and ears of the martyrs. Hinda cut a slice from Hamza's liver and chewed it. Abu Sufyan (Her husband) stuck his spear into Hamza's body, and cried with a loud voice: "the fortune of wars are uncertain, the day of Uhad for the day of Badr let the idol of Hahl be exalted".

Then the Holy Prophet (p.b.u.h) searched body of his uncle and he found it out lying on the ground with the belly ripped open and the ear and nose cut off. The Holy Prophet (p.b.u.h) said "Allah. has revealed to him concerning the Quraish; verily retaliation shall be made on thirty of them for the death of Hamza, and verily he is now in the 7th heaven. Then he prayed for Hamza and went on each of the body of the slain and prayed for them. Some of the Muslims wanted to carry their dead to Medinah but the Holy Prophet (p.b.u.h) said, "bury them where they fell.

In this battle the Muslim women also took their part. The Holy Prophet (p.b.u.h)'s wife Hazrat Aa'isha herself, with other women did the Job of nursing the wounded and fetching water for their men in the battle field. From amongst Ansaars a lady whose father, brother and husband, were slain in the battle came to the battle-field and when she came to know that the Holy Prophet (p.b.u.h) was alive, she said, "if he is alive, then I do not care of those who are slain". Qur'an also mentions the incident of Uhad in detail in Surat Aal-e-Imran (Chapter No.3). In this battle seventy of the Muslims were slain, and twenty two of the non-believers were killed (Dictionary of Islam, Ibid, p. 381).

Those who turned away.

Regarding those who turned away from battle field Qur'an said :

"while (there was) another party whom their souls had rendered anxious they entertained about Allah thoughts of ignorance quite unjustly. They said: Have we any hand in the affair ? Say : The affair is wholly (in the Hands) of Allah. They hide within their souls that which they would reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they, would be slain. And (this happened) that Allah might test what was in your breasts, and Allah is Knower of what is in the breasts. Those of you who turned back on the day when the two armies met, only the Satan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them. Surely Allah is Forgiving, Merciful"(Aal-e-Imran, 3: 154 - 155).

Those who were slain.

Regarding those Muslims who were slain in the battlefield in the Way of Allah, Qura'n said,

“And think not of those who are killed in the Way of Allah as dead. Nay, they are alive, being provided sustenance from their Lord. Rejoicing in what Allah has given them out of His Grace; and they rejoice for the sake of those who, (being left) behind, have not yet joined them, that they have no fear, nor shall they grieve. They rejoice for the Favour of Allah and (His) Grace, and that Allah wastes not the Reward” (Aal-e-Imran, 3: 169 - 171).

Was it a defeat ?

The writers on "Uhud" are generally of the view that the result of the battle of Uhud was a defeat of the Muslims, but the question is: was it really a defeat? Was the Holy Prophet (p.b.u.h) killed, or was he arrested, or did he run away from the battlefield? The answer is : No, then how could be a defeat?

Facts show that it was only a case of serious set back and a great loss of lives, but not at all that of de and this happened merely because the majority of the archers fixed by the Holy Prophet (p.b.u.h) on the nearby hillock, seeing th enemy had been routed and was running away, left the pass through which the enemy again attacked and changed the whole scene. Thus it was on account of disobedience to the command of the Holy Prophet (p.b.u.h) to the archers not to leave their post whatever may be result of the war. All this happened to a teach a lesson to the Ummah that to disobey the command of the Holy Prophet (p.b.u.h) is to displease Allah Almighty, and to displease Allah the Almighty is to destroy ones own life, here as well as Hereafter.

The Muslims no doubt received a very serious set back and also lost a large number of their men, but since Allah the Almighty was at the help of the Holy Prophet (p.b.u.h), and his Companions who remained till the last with him, the Holy Prophet (p.b.u.h) and his Companions remained in the battlefield

with extraordinary courage and bravery, and resisted the enemy till the enemy retreated from the field. After a general massacre in the field, the enemies proceeded towards the Holy Prophet (p.b.u.h) and his remaining Companions, fifteen in number only (8 Muhajir and 7 Ansaar), and one of them, namely, Utbah bin Abi Waqqas hit the Holy Prophet (p.b.u.h) with stones, as a result of which the Holy Prophet (p.b.u.h) lost two of his lower teeth. In answer of it, Haatib bin Balta'ah chased Utbah, caught him, and beheaded him with his sword. Then Abdullah bin Qamnah (or Qamiyah), a brave one of the Quraish, came forward, struck the Holy Prophet (p.b.u.h) with his sword, as a result of which two nails of the helmet which he was wearing entered into his head. The remaining Companions, particularly Abu Dujanah, Talha, and Sa'ad bin Abi Waqqas, stood up in front of the Holy Prophet (p.b.u.h) to defend him from the attacks of the non-believers, and in this attempt all of them were seriously wounded but, on account of furious shooting of arrows by Talha and Sa'ad, the enemy could not, come near the Holy Prophet (p.b.u.h), and ultimately returned retreated from the battlefield.

Abu Sufyan, while retreating from Uhud, gave the challenge to come to fight again next year at Badr-us-Sughra a village near Yamba', and the Holy Prophet (p.b.u.h) accepted the challenge. Then when Abu Sufyan reached Rauha, he thought that his expedition remained incomplete, and thought to re-attack Madinah, but the Holy Prophet (p.b.u.h) had already sent a band of his Companions under the leadership of Hazrat Ali to chase them. Hazrat Ali and his band went upto Asadul Hamra but, finding that the enemy was on his way to Mecca, they safely returned back to Medinah.

All these facts clearly show that whatever happened at Uhud was not a defeat of the Holy Prophet (p.b.u.h) and his Companions who resisted the enemy till they retreated without killing the Holy Prophet (p.b.u.h) and his remaining Companions, or arresting them, or even, entering Medinah and giving victory over it. On the other hand, it clearly proves extreme coverdness of the so called brave ones of the enemy,

who preferred to retreat from the field inspite of reaching the point of total victory. They were in fact at heart frightened of the extraordinary courage, bravery and power of resistance, and re-attack, of the Holy Prophet (p.b.u.h) and his Companions.

Ghazwah-e-Hamra al-Asad.

The Quraish, now on their way to home suddenly thought that they had taken no prisoners as a proof of victory which was necessary to restore the moral of their people. They, therefore, stopped and thought of making another attack, being also sure that the Muslims had already received serious set back, and would not be able to face them. Some Muslim warriors had followed their movements and they immediately informed the Holy Prophet (p.b.u.h), and he forthwith proceeded with his Companion in their pursuit. Coming to know that the Muslims were following, the Quraish abandoned their plan and hastened away with the remainder of their men. This is known as the Ghazwah-e-Hamra-al-Asad.

The Battle of Uhud was indecisive but the Quraish had at least their first partial success. Thinking; that it was the beginning of the end of the Holy Prophet (p.b.u.h) and his Mission, the Quraish now tried to obtain the support of other Arabian tribes particularly in the suburbs of Madinah for a more effective hostility against the Muslims. Inside Madinah also the Jewish tribes, who were not happy with the first agreement which they had made, violated it and joined hands with the enemies of Islam. Thus the Muslims were once again facing the danger from outside as well as from within. Knowing this the Muslim became cautious and kept themselves on guard without rest of respite.¹

1. Zia-un-Nabi, Ibid, vol. III, pp. 457 – 535 ; Al-Seerat-un Nabawiah, by Ibne Kaseer, vol. III, pp.20 - 76; Ibne Hishaam, vol. III, pp. 9 ; 39; Subulul Huda Wal Rishaad Ibid, vol. II, pp. 272-330; Al-Seerat-un-Nabawiah, by Ahmad Zainy Dhalaan, vol. II, pp.44 - 59; Seerat-un-Nabi ibid, vol. I, pp. 369 - 387; Muhammad - Life and Times Ibid, pp. 347 – 360 ; Muhammad - his Life based on the earliest sources, Ibid, pp, 177 - 194; The Life of Mohammad, Ibid, pp. 253 – 270 ; Muhammad - Man and Prophet Ibid, pp. 299 - 329; The Life of Muhammad, Ibid, pp. 370-404 ; The Glory of Muhammad, ibid, pp. 574 - 595.

Other development of 3rd Hijrah :

Principles relating to inheritance were laid down marriage with the polytheists were prohibited (Seerat-un-Nabi, *ibid.*, vol. III, p.387).

Famine in Mecca :

Shortly after the battle of Uhud a famine broke out in Mecca and its suburbs. The Holy Prophet (p.b.u.h) made an appeal to the Muhajirs and Ansaars of Madinah for donation and when a sizeable amount was collected, it was sent to Mecca. This made little impression on the enemies and they accepted the help although they refused to soften their hearts or to relent in opposition (The Benefactor, *ibid.* p. 45)

FOURTH YEAR OF HIJRAH**Surya Abi Salamah :**

In the month of Muharram, 4th Hijrah, Talha and Khwaild incited their tribe. Banu Asad, of the mountainous region Qatn, to attack Madinah. The Holy Prophet (p.b.u.h) deputed Hazrat Abu Salamah with 150 Ansaars and Muhajirs. When the enemies heard of it, then dispersed leaving large number camels and goats, which Abu Salamah brought to the Holy Prophet (p.b.u.h) as booty. The Holy Prophet (p.b.u.h) distributed the booty among Abu Salamah and his companions (Zia-un-Nabi, *Ibid*, vol.III, pp.579 - 580; Also see Seerat-un-Nabi, *ibid*, vol. I, p.389).

In the same month, Sufyan bin Khalid belonging to the Kayaan tribe, and chief of the mountainous region Ghaznah, intended to attack Madinah. To meet him, Hazrat Abdullah Ibn-e-Anas was deputed who killed Sufyan. (Seerat-un-Nabi, *ibid*:z, vol. I, p.389).

Incident of Beer Ma'unah:

In the month of Safar, 4th Hijrah Abu Bara Kulaabi, a chief of the Kulab tribe came to Medinah and made a request that a group of preachers be deputed to teach Qur'an to his tribe. He also undertook the responsibility of the security. Seventy pious and learned men mostly of the "Ashaab -e-Suffah", were accordingly deputed with him. The request was however a fraud.

They encamped at Beer Ma'unah, and sent Haraam, with the letter of the Holy Prophet (p.b.u.h), to 'Aamir bin Tufail bin Maalik bin Ja'far Kulabi chief of the tribe. "Aamir slew Haram, and called Umayyah, Righl, and Zakwaan, the branches of Banu Sulaim tribe, who came forth fully armed, and proceeded under the leadership of 'Aamir. When the Muslim saw them coming towards them with arms, they also took out their swords and fought, but, being very few in number, and not fully armed, all were slain, except Hazrat Ka'b bin Zaid al-Najjari, who escaped come to Medinah, and related the woeful story to the Holy Prophet (p.b.u.h)s who was deeply grieved (Seerat-un-Nabi, Ibid, vol. I, pp. 389-390; Zia-un-Nabit. Ibid, vol. III, pp.592-959 Rehmatul Lil 'Aalameen, ibid, p.112 ; Nabi-e-Rehmat, ibid, p. 318)

Incident of Rajee' :

Some men of the 'Adl and Qaarah tribes came to the Holy Prophet (p.b.u.h) and requested to send men to teach Islam to their people, as, according to them, their tribe and accepted Islam.

The Holy Prophet (p.b.u.h) deputed six Muslim, with them. When they reached Rajee', a mountain, between Usfaan and Mecca the men of the 'Adl and Qaarah, who had taken them, negotiated with the Bani Lehyaan tribe, which was settled there, that if they could help them, they take the Muslims to Mecca and sell them' there, and whatever would be the gain it would be divided equally between them. The Bani Leyhaan agreed to it, and while the Muslims were sitting in their tents two hundred armed persons proceeded to attack them looking to this, the Muslims also drawn their swords and stood up to fight with them.

Facing this situation, the armed ones said to the Muslims that they did not want to kill them, but only, intended to sell them to the people of Mecca, and gave them guarantee that they would not kill them. Hazrat Marsad, Hazrat Khalid and Hazrat 'Aasim did not accept their offer, fought with them, and were slain. The remaining three persons Hazrat Khubaib bin 'Adl, Hazrat Zaid bin Al-Dasniah and Hazrat Abdullah bin Tariq were arrested by the enemy and were taken to Mecca.

In the way Hazrat Abdullah bin Tariq got himself freed and fought with the enemy and was also slain. The remaining two i.e. Hazrat Khubaib and Hazrat Zaid were brought to Mecca. The former was sold to Uqbah the son of Haris bin 'Aamir, and the, latter to Safwan bin Umayyah, for slaying them to avenge the slaughter of their respective fathers in the battle of Badr.

When Hazrat Zaid was being killed, Abu Sufyan asked him if he would like that in his stead the Holy Prophet (p.b.u.h) was slain and he would live with comfort with his family. Hazrat Zaid answered that he would not like that even a thorn should prick into the food of the Holy Prophet (p.b.u.h) and he live with comfort in his house.

When Hazrat Khubaib was being killed, he asked permission to offer two Rak'ats of prayer, which was granted. He, however, shortened his prayer saying that some body might say that he lengthened his prayer for prolonging his life. (Zia-un-Nabi, *ibid*, vol. III, pp. 580–590 ; Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, p. 131; Nabi-e-Rehmat, *ibid*, pp.316-317; Also see Seerat-un-Nabi, *Ibid*, vol. I, pp. 391 - 392, according to which ten Muslims were sent for teaching Islam, and the attack was done by the Lehyaan tribe).

Ghazwah-e-Banu Nazeer : ¹

Although the Jews had entered into agreement with the Holy Prophet (p.b.u.h) for living in peace with the Muslims in Medinah yet in fact their attitude towards the Muslims was not cordial and they cared the least for the agreement. In fact their character was not good. Qur'an said that:

"They (i.e. the Jews) alter the words after they are put in their (proper) places" (Maa'idah 5:41);

and that :

"They are listeners for the sake of a lie, devourers of forbidden things"(Maa'idah, 5 : 42)

Qur'an also said that:

"And you see many of them (i.e. Jews) lying one with another in sin and transgression, and their devouring illegal gain" (Maa' idah, 5: 62).

In another verse, It was said:

"And for their taking usury - though indeed they were forbidden for it - and their deavouring the property of people fasely. And We have prepared for the disbelievers from among them a painful chastisement" (Nisa, 4 : 161).

Qur'an had always been polite - to the Jews and appealed to them for acceptance of the faith. Qur'an said,

"O children of Israel, call to mind my Favour which I bestowed on you and that I made you excel the nations" (Baqarah, 2 : 122).

Seerat-un-Nabi, Ibid, vol. I, pp. 395-412 ; Zia-un-Nabi, Ibid, vol. III, pp. 596-612 ; Subulul Huda Wal Rishaad, Ibid, vol. IV, pp. 451-457. This Ghzwah took place in the month of Rabi-ul-Awwal, 4th Hijrah ; Nabi-e-Rehmat, Ibid, pp. 319-320, Ibne Hishaam, vol. II, pp. 190-191 ; Muhammad – his Life based on the earliest sources, by Martin Lings, pp. 201-205 ; The Life of Muhammad by A. Guillaume, pp. 437-339).

In another verse Qur'an said :

"Say: O people of the Book, come to an equitable word between us and you, that we shall, serve none but Allah, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: bear witness, we are Muslim" (Aal-e- Imran, 3.: 63).

Qur'an asked. the Holy Prophet (p.b.u.h) to be patient, saying:

"And you will certainly hear from those who have been given the Book before you, and from the idolaters much abuse. And if you are patient, and keep your duty, surely this is an affair of great resolution" (Aal-e-Imran, 3: 185).

The Jews used to torture the Holy Prophet (p.b.u.h) by their words as well as actions. When they used to salute him, they used to say 'Assaam-O-Alaik' meaning "may you die" instead of Assalam-O-Alaik' . Once Hazrat Aa'isha heard of it and became angry. The Holy Prophet (p.b.u.h) however, told her to keep patience. When they used to meet the disbelievers, the Jews used to say to them, as Qur'an says;

"Has you not seen those to whom a portion of the Book was given? They believe in sorcery, and diviners and say to those who disbelieve; these are better guided in the path than those who believe"(Nisa, 4 : 51).

This main endeavour was that the Muslims should give up their faith Qur'an said;

"And a party of the people of the Book say: avow belief in that which has been revealed to those who believe, in the first part of the day and disbelieve in the latter part of it, perhaps they may turn back" (Aal-e-Imran, 3: 71).

The Jews also tried to create hatred between the two important tribes of the Ansaars i.e. Aus and Khazraj so much so that they actually drew swords on each other. By chance the Holy Prophet (p.b.u.h) arrived and asked them not to fight and live in peace with each other. On this an verse was revealed saying;

“O you who believe, if you obey a part from among those who have been given the Book, they will turn you back disbelievers after your belief” (Aal-e-Imran, 3 : 99).

Side by side, the hypocrites, under the leadership of Abdullah bin Obayy, were also working against the Muslims, In fact, they had joined hands with the Jews in order to uproot Islam from Medinah. Abdullah bin Obayy was already in agreement with Banu Nazeer, a tribe of the Jews. He had also been asked by the Quraish of Mecca to oust the Holy Prophet (p.b.u.h) and his followers from Medinah.

With this background, the Jews also became active against Islam. First in the 2nd Hijrah a tribe of the Jews namely Qunaiqa' broke the agreement with the Holy Prophet (p.b.u.h). After the battle of Badr the Holy Prophet (p.b.u.h) took action against Bani Qunaiqa' who remained inside their fortress. The seige lasted for about 15 days. Ultimately they agreed to abide by the decision of the Holy Prophet (p.b.u.h) and on their own request they were exiled from Medinah.

In the 3rd Hijrah a Jew poet Ka'ab bin Ashraf, after the battle of Badr, went to Mecca with forty persons. He met Abu Sufyan and encouraged the Quraish to take revenge of Badr, and also, entered into an agreement with them to provide support. He also, planned to kill the Holy Prophet (p.b.u.h). With this aim he invited the Holy Prophet (p.b.u.h) to a feast and appointed some persons to kill him when he came. When the Holy Prophet (p.b.u.h) came to know of this plan, he spoke to his Companions, and one of his Companions Mohammad bin Muslimah killed Ashraf and thus his plan ended.

In the 4th Hijrah the Holy Prophet (p.b.u.h) went to Banu Nazeer in connection with the ransom for the murder of two persons of Banu Aamir. They agreed to pay it, but also planned that when the Holy Prophet (p.b.u.h) comes, one of them should throw a heavy stone from the roof so that he may die. As soon as the Holy Prophet (p.b.u.h) came to know of it, he returned to Medinah and was thus saved from the plan of the Jews. The Banu Nazeer sent a message to the Holy Prophet (p.b.u.h) that he should come with thirty persons and they will also call a similar number from their tribe for discussion, and agreed to accept Islam if their people were satisfied. The "Holy Prophet (p.b.u.h), however, asked them to enter into an agreement which they did not. Then they sent another message that the Holy Prophet (p.b.u.h)-should come with three persons only and they would also bring only three of their scholars to discuss so that if they were satisfied, they would accept Islam. The Holy Prophet (p.b.u.h) accepted this, but he thereafter came to know that the Jews were ready with their arms so that if he would have gone there, they would have killed him. Banu Nazeer were having very strong fortresses and they were also having the support of Abdullah bin Obayy who was from among the hypocrites. He had told them that Banu Quraizah were at their back, and that he would also provide help of two thousand warriors. Regarding them the Holy Qur'an said :

"Have you not seen the Hypocrites ? They say to their brethren who disbelieve from among the people of the Book: If you are expelled, we certainly will go forth with you, and we will never obey any one concerning you; and if you are fought against, we will certainly help you. And Allah bears witness that they surely are liars" (Hashr, 59 : 11).

The Holy Prophet (p.b.u.h), therefore, advanced against the Banu Nazeer and seiged their fortress and they remained seiged for complete fifteen days. The Banu Quraizah did not come to help them at all. The Holy Prophet (p.b.u.h) also ordered the cutting down of some trees of their oasis. Regarding this Qur'an said;

"Whatever palm-tree you cut down or leave it standing upon its roots, it is, by Allah's permission, and that He may abase the transgressors" (Hashr, 59 : 5).

In fact, the trees which were cut down could be used by Banu Nazeer for the purpose of their defence. The Banu Nazeer ultimately agreed to leave. Medinah once for all with all their belonging which, they could take away on the camels. They all went to Khayber. The Ansaars wanted to stop some of their relatives who had previously adopted the Jewish religion, but Qur'an disallowed them saying :

"There is no compulsion in religion" (Baqarah 2: 256).

Reference to the punishment of the Banu Nazeer, Qur'an said,

"He it is Who caused those who disbelieved of the people of the Book to go forth from their homes at the first banishment. You deemed not that they would go forth while they thought that their fortresses would defend them against Allah. But Allah came to them from a place they expected not and cast terror in their hearts they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes" (Hashr, 59 : 2).

Ghazawah-e-Zaat-ur-Riqaa' :

The Holy Prophet (p.b.u.h) came to know that Banu Muharib and Banu Sallabah of Najd had prepared a big army to attack Medinah, and, therefore, he proceeded with four hundred Companions against them, and encamped at Nakhil a place in the territory of Ghitfaan. Both the armies remained face to face against each other, but inspite of being in large numbers, the enemy could not come forward to attack. The Holy Prophet (p.b.u.h), therefore, returned safely alongwith his Companions.

This Ghazwah took place in the month of Jamadi-us-Saani in the 4th year of Hijrah, and is known as Riqaa', because, on account of walking on foot on sharp story places, the feet of the Companions were wounded and they tied them down by pieces of rugs; and in Arabic "rug" means "Rigaa". During this Ghazwah, the Holy Prophet (p.b.u.h) also offered the "Salaat-il-Khauf" (prayer in danger). (Nabi-e-Rehmat, *ibid*, p.321; Bukhari; Ibne Hishaam, vol.II, p. 204; Zia-un-Nabi, *ibid*, vol. III, pp. 613 - 614; Al-Iktifa, vol. II, pp.152 – 153 ; Also see Seerat-un-Nabi,*ibid*, vol. I, p.413, according to which this Ghazwah took place on 10th Muharram, in the 5th Hijrah).

Ghazawah-e-Badr-us-Sughra:

While returning from Uhud, Abu Sufyan had given the challenge to fight again after a year, which was accepted by the Holy Prophet (p.b.u.h). Accordingly, in the month of Sha'baan, in the 4th year of Hijrah, he proceeded to Badr along with his fifteen hundred Companions.

Abu Sufyan had also prepared a big army, and he also proceeded to Badr, along with two thousand warriors, but, on reaching Majnah, near Zohran, he told his army that it was an year of famine, and neither grass nor water, was available for the animals, and, therefore, he made them agree to fight after the famine, and returned to Mecca.

The Holy Prophet (p.b.u.h) waited for Sufyan and his army for eight days, but they did not come to fight. The Holy Prophet (p.b.u.h), therefore, returned safely along with his Companions. But during stay at Badr, his Companions also took benefit of merchandise in the Badr Fair which was being held in those days.

This Ghazwah is also known as "Badr-ul-Mu'id" and "Badr-ul-Salasa" (Zia-un-Nabi, *ibid*, vol.III, pp.621; Subulul Buda, *ibid*, Vol. IV, pp. 478 - 481).

Other development of 4th Hijri :

Salat-ul-Khauf (Prayer in danger) was offered during Ghazwah-e-Zaat-ur-Riqaa' (Qur'an Baqarah 2: 239; Nisa,4 : 101-102); Wine was banned (Qur'an, Baqarah, 2: 219; Nisa, 4: 43; Maa'idah, 5: 90 - 91). In a case of adultery, the Holy Prophet (p.b.u.h) punished a Jews by "Rijam" (stoning to death) according to the Torah (Seerat-un-Nabi, ibid, vol. I, p. 394).

FIFTH YEAR OF HIJRAH

Ghazwah-e-Dumatul Jandal :

Dumatul Jandal was an important city of Shaam, a province of the Roman Empire. It had become a centre of thieves and decoits who used to rob the caravans. The Holy Prophet (p.b.u.h) came to know that there the people were gathering an army to attack Medinah. The Holy Prophet (p.b.u.h) therefore, in the month of Rabi' ul Awal, 5th Hijrah proceeded along with one thousand Companions towards them. But on coming to know about the Muslim army, they ran away from that place. In this expedition the Muslim army got many camels and goats as booty.

Dumtul Jandal was at a distance of fifteen nights journey from Medinah. In this journey one Mazkoo, belonging to the Banu Azrah tribe, was taken as a guide. The Holy Prophet (p.b.u.h) stayed at that place for some days, and, returned to Medinah in the month. of Rabi'us-Saani. (Zia-un-Nabi, ibid, vol.III, pp. 633-634)

Battle of Murisia : ¹

There was a tribe known. as Khaza'ah who had an agreement with the Quraish. One of their branches was known as Banu Mustalaq. Their chief Haris bin Abi Zihar collected an army at Murisia, which was at a distance of nine Manzils from

1. Seerat-un-Nabi, Ibid, vol. I, pp. 413-418; Zia-un-Nabi, Ibid, vol. III, pp. 634-637; Zaadul Ma'aad vol. III, p. 257).

Medinah to attack Medinah. The Holy Prophet (p.b.u.h) sent Hazrat Zaid bin Khusaib who confirmed the situation. The Holy Prophet (p.b.u.h) proceeded with an army to and encamped at Murisia but the army collected by Haris dispersed. The People of Murisia, however, came out fighting. In the battle ten of them were killed, and about six hundred of them arrested. In the booty the Muslims got two thousand camels and five thousand goats. This is also known as "Ghazwah-e-Mustalaq" and it took place in the month of Sha'baan, 5th Hijrah.

Among the prisoners there was also Hazrat Javeriah who was the daughter of Haris bin Abi Zirar. Along with others she was also distributed as a slave girl. She came in the share of Hazrat Saabit bin (Qais She asked him to agree for "Mukaatebat", i.e. "freedom against some payment" which Hazrat Saabit accepted. But she had no money. She, therefore, came to the Holy Prophet (p.b.u.h) and requested him for payment of the money to Hazrat Saabit, which he paid and declared her free. Thereafter she came in the "Nikah" of the Holy Prophet (p.b.u.h).

After the marriage of Hazrat Javeriah with the Holy Prophet (p.b.u.h) his Companions also of their own freed all the prisoner say that after having a close relation with the Holy Prophet (p.b.u.h) none of that family could be made a slave.

BATTLE OF THE TRENCH ¹

Ghazwah-e-Khandaq :

After leaving Medinah the Banu Nazeer settled at Khayber but they had their plans against the Muslims. Their chiefs, particularly Salam bin Abil Haqeeq, Haya bin Akhtab,

1. Seerat-un-Nabi, Ibid, vol. I, pp.419-413; Nabi-e-Rehmat, Ibid, pp. 323-336; Zia-un-Nabi, Ibid vol. I, pp. 25-60 ; Subulul Huda wal Rishaad, ibid, vol. IV, 535; AL-Seerat--un-Nabawiah, by Ibne Kaseer, ibid, vol. III, pp. 192; Ibne Hishaam, Vol. II, pp. 212-224 ; Rehmatul Lil Aalameen, ibid, vol. I, pp.131-133. Muhammad Life and Times, ibid, pp. 389-402 ; Muhammad-his life based on the earliest sources, Ibid, pp. 213-219 ; The Life of Muhammad, by Guillaume, pp. 456-460 ; The Life of Muhammad, by Muhammad Husein Haykal, pp. 299-316 ; The Glory of Muhammad Ibid, pp. 607-617.

and Kanana bin-ur-Rabi, went to Mecca and requested for help against the Muslims, which the Quraish agreed to give. Then they went to Ghatfaan tribe and obtained their support also. Banu Asad, Banu-Sulaim and Banu Sa'ad also agreed to give full support against the Muslims. All these tribes marched over Medinah with an army of ten thousand. They were divided in three Units. The Ghafaan were under Oyainiah bin Hasan Fazari, Banu Asad were under Taliha, and Abu Sufyan was the chief commander.

When the news came to the Holy Prophet (p.b.u.h) he counselled with his Companions. Hazrat Salman Farsi advised to prepare a Trench. Medinah was safe on three sides on account of population and oasis. The fourth side, that was on the Syrian route, was unsafe. The Holy Prophet (p.b.u.h) therefore, ordered for digging the trench on the Syrian border. Three thousand Companions worked along with the Holy Prophet (p.b.u.h) himself. This was in the month of 'Ziqa'ad' 5th Hijrah. The trench was dug five yards deep and it was completed within twenty days. The Holy Prophet (p.b.u.h) and his Companions worked in spite of having no food for complete three days. During the digging there came a rock which was very strong. The Holy Prophet (p.b.u.h), however, struck it saying 'Allah-o-Akbar' i.e. Allah is the Greatest, and it was broken. The ladies were sent into fortresses. Since there was danger of attack from Banu Quraizah (another tribe of Jews), the Holy Prophet (p.b.u.h) appointed Hazrat Salamah bin Aslam with three hundred persons to defend any expected attack from them.

The Banu Quraizah had firstly refused to support the non-believers and the Jews but afterwards they also came out against the Muslims and broke their treaty with the Holy Prophet (p.b.u.h). Thus there was the severiest and the mightiest attack on the Muslims from all round. Qur'an says:

"When they came, upon you from above you and from below you, and when the eyes turned dull and the hearts rose up to the throats, and you began to think diverse thoughts about Allah. There were the believers tried and they were shakken with a severs shaking" (Ahzab, 3:10-11)

The hypocrites among the Muslim Army, finding the situation dangerous asked permission from the Holy Prophet (p.b.u.h) to return to their homes on the pretext that their homes were not safe. Qur'an says:

"And when a party of them said: O people of Yasrab, you cannot make a stand, so go back. And a party of them asked permission of the Holy Prophet (p.b.u.h) saying our houses are exposed. And they were not exposed. They only desired to run away" (Ahzab, 33: 13).

The true Muslims, however, were firm in their faith. Regarding them the Qur'an says :

And when the believers saw the allies, they said: this is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only added to their faith and submission. Of the believers are men who are true to the covenant they made with Allah; so of them is he who has accomplished his vow, and of them is he who yet wait, and they have not changed in the least" (Ahzab, 33:22-23)

The Holy Prophet (p.b.u.h) and his Companions remained in siege for about one month and they had also to face the pangs of hunger and thirst for some days. It is said that once a Companion showed his stomach to the Holy Prophet (p.b.u.h) tied down with one stone. In reply the Holy Prophet (p.b.u.h) showed his own stomach which was tied down with two stones.

The enemies, on account of the trench, could not come direct combat with the Muslims. They, however, used to throw stones across the trench. The non-believers could not succeed in crossing the trench although they tried for this to their best. The trench, however, was a bit narrow at one spot. The enemy sent Zirar, Jabeer, Nofal and Amr bin Abdwud. They succeeded in corssing the trench. Among them Amr was the strongest. He came forward and asked the Muslims to send anybody to fight

with him. Hazrat Ali came forward and offered himself. The Holy Prophet (p.b.u.h) permitted Ali to fight and himself gave him a sword and tied down an 'Amama on his head. Amr said: if any body requests for three things, I accept one. Hazrat Ali said: I request you to accept Islam", "That cannot be", Said Amr. Hazrat Ali said, "return without fighting". "I do not want to be humiliated by the Quraish women", and Amr. Lastly Hazrat Ali said, "be prepared to fight with me". Amr laughed and said: "I could never imagine that under the heaven anybody could make such a request to me". Hazrat Ali was on foot, Amr also left the Horse and asked Ali, "Who are you" Ali told about himself. Amr said, "I do not want to fight with you". Ali said: "but I want to fight with you". Amr became furious, took out his sword and came forward. Ali stopped him but received a wound on the forehead. All forthwith struck him with his sword and his shoulder was cut down and he fell down. Then Zirar and Jabeer attacked Ali but Ali counter attacked them and they both retreated. Meanwhile Hazrat Umar attacked Zirar but he ran away. Nofal, while running away, fell down in the trench. The Companions started shooting arrows at him but he said: I want a respectful death. Hazrat Ali came forward and killed him with his sword.

This day was the busiest day in the Battle of Trench because the whole day there was shooting of arrows and stoning from both sides, and the Muslims could not offer their four times' prayers in time.

On the other hand, the Jews of Banu Quraizah attacked the fortress in which the Muslim women were confined. One Jew came on the main gate of the fortress and seeing him Hazrat Safiah (the paternal, aunt of the Holy Prophet (p.b.u.h)) struck him with a pole of the tent. She then asked Hassaan to cut down his head but then she herself did it. The Jews were frightened and they did not attack further.

With the passage of time the enemy became disheartened. Additionally, on account of extreme cold and terrible wind their tents were up-rooted. Regarding this the Holy Qur'an says :

"O you who believe, call to mind the Favour of Allah to you when there came against you hosts, so We sent against them a strong wind and hosts that you saw not. And Allah is Ever-Seer of what you do" (Ahzab, 33: 9).

Ultimately, the enemy retreated and ran away from the battle-field Qur'an says,

"And Allah turned back the dis-believers in their rage they gained no advantage. And Allah sufficed the believers in fighting" (Ahzab, 33:25).

This was the last invasion which Medinah ever faced. After it the strength of the enemies was broken for ever.

Special, Features of the Battle of Trench :

1. In this battle all anti Islamic forces joined together and came forward to attack Medinah;
2. In this battle the Holy Prophet (p.b.u.h) and his Companions adopted a new and novel method of defence by digging a trench which could not be crossed by the enemy, and after having the seige of Medinah for about one month they returned from the battle field totally disappointed;
3. This was the last attempt of the enemies of Islam to attack Medinah; after it they could never date make any such attemp (Zia-un-Nabi, ibid, vol. IV. p. 25).
4. In this expedition some very important Prophetic Miracles were also seen by the Companions, for which see the topic "His Prophetic Miracles".

The Muslims who were slain:

1. Hazrat Sa'd bin Mu'aaz, who was injured and later died,

2. Hazrat Anas bin Aus,
3. Hazrat Abdullah bin Sehl,
4. Hazrat Tufain bin No'man,
5. Hazrat Sa'labah bin 'Anbah,
6. Hazrat Ka'b bin Zaid an-Najjari.

Hafiz al-Damyaati has mentioned three more persons in "Al-Ansaab", viz.,

7. Hazrat-Qais bin Zaid bin 'Aamir,
8. Hazrat Abdullah bin Abi Khalid, and,
9. Hazrat Abu S'naan bin Saifi (Zia.-un-Nabi, ibid, 55-56).

The non-believers who were killed :

1. 'Amr bin Abdwud who was killed by Hazrat Ali,
2. Naufal. bin Abdullah bin Mughirah, who was killed by Hazrat Zubair binul 'Awaam, and,
3. Usman bin Mambah (Zia-un-Nabi, Ibid, p.56).

Ghazwah-e-Bune-Quraizah :

After return from, Ahzab, the Holy Prophet (p.b.u.h) proceeded to deal with Banu Quraizah, a Jew tribe of Madinah, who, in violation of the agreement, had helped the enemies of Islam in the battle of Ahzab, and while the Holy Prophet (p.b.u.h) and his Companions were in the battle field, they had attacked the fort in which they Muslim women were lodged for the purpose of safety.

The Holy Prophet (p.b.u.h) surrounded their fortress. The seige continued for a about a month and ultimately the Banu Quraizah agreed to abide by the decision of Hazrat Sa' ad bin Ma'az who, according to the Torat (Deuteronomy, 20: 10-14), gave the decision that their men should be killed, their women and children should be arrested and their belongings should be

taken as booty. This as the Holy Prophet (p.b.u.h) himself declared, was a heavenly decision, because it was actually according to the Torah, in which Allah the Almighty had commanded Prophet Moses,

when thou comes tonight unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people, that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but make war against them, then thou shalt besiege it and when the Lord thy God hath delivered it into thine hands, thou shalt smote every male thereof with the edge of thy sword; But the women, and the little ones and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee" (Deuteronomy, 20: 10-14).

The Torah also says:

"And they warred against the Midianites, as the Lord Commanded Moses', and they slew all the males. And they slew the kings of Midian, besides the rest of them that were slain, namely, Evi, and Rekem, and Zur, and Hur and Riba, five kings of Midian: Balaam also the son of Beer they slew with, the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods; and they burnt all their cities wherein they dwelt, and all their goodly castles, with fire". (Numbers, 31: 7-10)

Even the Jews took this decision to be according to the Commands of Allah. When Hayee bin Akhtab, who was responsible for all this trouble, was brought for being slain, he said to the Holy Prophet (p.b.u.h),

"By Allah, I feel no sorry why I oppose you; but the fact is that whoever leaves Allah, Allah also leaves him".

He then also looked towards the people and said,

"O people, there is no say in obedience to the Command of Allah. this was a Command of Allah; it was already written; it was a punishment prescribed for the Bani Israel"

According to this decision, four to six hundred of their men were illed, including one woman who was actually killed by way of punishment for killing a Muslim Hazrat Khallaad bin Swaid al Khazraji by throwing a grinding stone from the roof. ¹

Other incident of 5th Hijrah :

In the 5th Hijrah many commands relating to the women were given including the command for observing 'Purdah' (Nur, 24 ; 30 - 31 and Ahzab, 33:59), use of ornaments in the manner which may not excite other, and talking to other persons. from behind the curtain (Ahzab, 33 : 53). The wives of the Holy Prophet (p.b.u.h) were asked not to come in the public at all (Ahzab, 33:33) punishment for rape was fixed as one hundred lashes (Nur, 24:2). False charge of adultery against pious ladies, was also made punishable by eighty lashes Nur, 24 : 4). Procedure for taking oaths and counter-oaths" from the husband and wife in case of charge of adultery in the absence of any withnees was also laid down (Nur, 24 : 69). Among the Arabs there was a kind of divorce known as 'Zihar'. This was also declared to be unlawful. Marriage with divorces or widows of adopted sons was made lawful (Ahzab, 33 :.37) Permission for 'Tayamum' in case of non-availability of what for ablution was ' also given (Nisa, 4 : 43) ²

1. Seerat-un-Nabi, Ibid, vol. I, pp. 433-437; Zia-un-Nabi, vol. I, pp. 60 -75; Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, p. 241-243 ; Rehmatul Lil ' Aalameen, Ibid, vol.1, pp, 133-134; Nabi-e-Rehmat, Ibid, pp. 337 347; Ibne Hishaam, vol.1, pp. 231-234 and 503-504; Muhammad - his life based on the earliest sources, by Martin Ling. pp. 229-233; The Life of Muhammad by Muhammad Husein Haykal, pp. 299-316; The life of Muhammad by A.Guillaum pp. 461 - 470.

2. Seerat--un-Nabi, Ibid , Vol.1, pp. 445-446.

SIXTH YEAR OF HIJRAH

Ghazwah-e-Bani Lehyaan :

We have already noted under the topic. "Incidents of Raj'ee", that some persons of 'Adl and Qarrah had fraudulently taken away six Muslims to teach Islam to their people, and had then with the help of Bani Lohyaan, slew four of them in the fight and sold two of them to the non-believers of Mecca. The Holy Prophet (p.b.u.h), however on account of his other engagements, had not time to punish them forthwith. After six months of the Ghazwah-e-Bann Quraizah, therefore, in the month of Jamadi-ul-Awwal, the Holy Prophet (p.b.u.h) along with two hundred Companions proceeded towards the Bani Leyaan, who some how come to know of it, and run away from their habitations and hid themselves in the mountains and the caves. The Holy Prophet (p.b.u.h) stayed there for fourteen days, and deputed small bands of the Muslims to search for them, but they could not be traced out. During his stay there, however, the Holy Prophet (p.b.u.h) propagated Islam among the tribes that were settled there (Zia-un-Nabl, Ibid, vol. IV, pp.101-103).

Ghazwah-e-Zeeqard or Ghazwat-ul-Ghaabah :

After disappointment in the battle in the Trench, Uyainiah bin Hussain became more enmical towards the Muslims. He started plundering the travelers. One day he attacked with his horsemen the "Ghaabah", a place near Medinah where the she-camels of the Holy Prophet (p.b.u.h) used to pasture under the care and custody of a man of the Bani Ghifaar, and his wife. He killed that man, and took away his wife as well as the she-camels. When Salamah, bin 'Amr bin Al-Aku' heard of it he raised the slogan "Waa Sabahaa", and ran after the enemy on his horse. When the Holy Prophet (p.b.u.h) heard of the slogan of Hazrat Salamah, he made an announcement of "Al-Faza", meaning there is danger, come for help, and within no time the Companions gathered. The Holy Prophet (p.b.u.h) forthwith despatched a band under the leadership of Hazrat, Sa'd

bin Zaid, and then himself followed with other. Companions. Meanwhile Hazrat Salamah went on shooting arrows on the enemies and getting released from them the she-camels. When another band of eight Muslims including Hazrat Abu Qatadah reached the spot, Hazrat Abu Qatadah killed Habib the son of Uyainiah. Thereafter Hazrat 'Akasha bin Mohsin killed Obaar and his son 'Amr, and got released some she-camels from the. In this expedition, one Companion, namely, Hazrat Mahraz bin Nazrah Asadi, also known as Akhram, was slain by Abdur Rehman son of Uyainiah. Meanwhile Hazrat Abu Qatadah reached there and killed Abdur Rahman by his spear.

Ultimately, all the she-camels were got back from the enemy. As regards the wife of the man of Abi Ghifaar, who was taken away by the enemy after killing her husband, she, some how escaped from the place where she was confined by them, rode on a she-camel, and safely arrived at to Medinah (Zia-un-Nabi, Ibid, vol. IV, p. 103 - 109).

Suryah Muhammad bin Muslimah Al-Ash-Hali :

On tenth Muharram, 6th Hijrah, the Holy Prophet (p.b.u.h) deputed thirty horsemen under the leadership of Hazrat Muhammad bin Muslimah al-Ash-hali to punish the people of Bani Birk who were settled in a village known as Zaryah, ordering them to launch a sudden attack. Accordingly they used to travel during the night and take rest during the day. They launched a sudden attack, killed many ,of their persons, and the rest ran away. In this expedition the Muslims got one hundred and fifty camels and three thousand goats, which were distributed by the Holy Prophet (p.b.u.h) as booty.

In this expedition, the Muslims also unknowingly arrested Samamah bin Asaal Hanafi, a chief of the Banu Hanifah of Yamamah, and brought him to the Holy Prophet (p.b.u.h), who introduced him to his Companions, and asked them to treat him well. One day the Holy, Prophet asked Samamah, "what is with you" ? He said, "I have Good with. me; if you will kill me,

I, am worthy of it; but if you forgive me, you will forgive one who will be grateful throughout his life". The Holy Prophet (p.b.u.h) again asked him the same question the second, and the third day, and each time he gave the same reply. Then the Holy Prophet (p.b.u.h) made him free. He went to an oasis, took bath, came back and accepted Islam. Thereafter, with permission of the Holy Prophet (p.b.u.h), he went to Mecca for Umrah. The non-believers taunted him for giving up his previously religion, and he., by way of resentment, stopped supply of wheat, to them from Yamamah. The non:-believers approached the Holy Prophet (p.b.u.h), and on his command Samamah started supply of wheat to them .(Zia-un-Nabi, Ibid, vol. IV, pp. 110 -- 112).

Suryah Akasha bin Mohsin Al-Asadi :

In Rabi-ul-'Awwal, 6th Hijrah, the Holy Prophet (p.b.u.h) deputed forty Companions under the leadership of Hazrat 'Akashah bin Mohsin al-Asadi, to check the mischiefs of the people settled near the fountain Ghamr Marzooq, of the Bani Asad. But before they reached the place, the people ran way from there. Only one man was caught who pointed out their camels, which the Muslims brought to Medinah (Zia-un-Nabi, Ibid, ' pp.112-113).

Suryah Muhammad bin Muslimah:

In the same month the Holy Prophet (p.b.u.h) deputed a band of ten Companions under the leadership of Hazrat Muhammad bin Muslimah to the people of Zil Qussah, at a distance of 24 miles from Medinah. the people there killed all the Muslims ezeept Hazrat Muhammad bin Muslimah, who though seriously wounded, yet escaped, and returned to Medinah (Zia-un-Nabi, Ibid, p.113).

Suryah Abi Ubaidah binul Jarrah :

In the same month, the Holy Prophet (p.b.u.h) deputed forty Companions under the leadership of Hazrat Abi Ubaidah

binul Jarrah to Zil Qussah, at a distance of 36 miles from Medina where three enemical tribes, namely, Banu Muharib, Banu Sa'abah and Anmaar, had gathered and planned to attack a Muslim pasture Heefaa, which was seven miles away from Medinah. The enemies, however, came to know of it, and, before the Muslims reached there, they ran away. Only one man was caught. The Muslims returned with their camels and some household goods (Zia-un-Nabi, Ibid, pp. 113 - 114).

Suryah Zaid bin Harisah :

On receiving information of a merchandise caravan of the Quraish going to Syria through the route of Iraq, the Holy Prophet (p.b.u.h) deputed one hundred and seventy horsemen under the leadership of Hazrat Zaid bin Harisah. The-Muslims arrested Abul 'Aas bin Rabee' (the son-in-law of the Holy Prophet (p.b.u.h), being the husband of his daughter Hazrat Zainab) and Mughirah bin Mu'awiah binul 'Aas, and caught hold of all the merchandise, and brought them to Madinah. Since Hazrat Zainab gave security to her husband Abul 'Aas, he was released and all merchandise was also returned. He later accepted Islam (Zia-un-Nabi, Ibid, pp.114)

Surayah Abdur Rahman bin 'Auf :

In Sha'baan, 6th Hijrah, the Holy Prophet (p.b.u.h) deputed Hazrat Abdur Rehman bin 'Auf, with seven hundred Companions to Dumat-ul-Jandal, to invite the Bani Kalb to Islam. He accordingly went there and offered Islam to them, but they were ready to fight. He tried to persuade them to accept Islam for complete three days , and on the third day their chief Asbagh bin 'Amr Kalbi accepted Islam, and, following him, many of his tribesmen also became Muslims. The rest agreed to pay the "Jizyah", and to remain faithfully citizens of the Islamic State. They were all Christians by faith.

Asbagh also married his daughter Tamazar to Hazrat Abdul Rahman, and a son Abu Salamah was born to them, who later became a famous scholars of Ahadees (Zia-un. Nabi, Ibid, pp. 114-116).

Suryah Zaid bin Harisah:

In Rab-us-Saani, 6th Hijrah, the Holy Prophet (p.b.u.h) deputed Hazrat Zaid bin Harisah to Jamoom, territory, of Banu Sulaim who arrested a woman' Halimah and her husband, to led him to the place of Banu Sulaim, on account of which he took in custody many camels and goats as booty, and also arrested many of their men, and returned to Madinah. The Holy Prophet, p.b.u.h released Halimah, and her husband (Zia-un-Nabi, Ibid, p.117).

Suryah Zaid bin Saabit :

The Holy Prophet (p.b.u.h) deputed Hazrat Zaid bin Saabit with 15 Companions to Turf, a place at a distance of 36 mile's from Medinah, having a fountain where Bani Sa'labah were settled. The Bani Sa'labah ran away from the place, and Hazrat Zaid returned with many camels and goats (Zia-un-Nabi, Ibid, p.117).

Suryah Kurz bin Jabir :

In Jamadi-us-Saani, 6th Hijrah, some people of 'Ukal or 'Urainah traibe came to Medinah, and became sick. The Holy Prophet (p.b.u.h) sent them to Zil Hadr, a place near Quba, about six miles away from Medinah, the place where there were she-camels of the Public Treasury, and told them to drink mil and urine of the she-camels. They did accordingly, and when they became healthy, they killed the shephards and ran away with the she-camels.

The Holy Prophet (p.b.u.h) deputed Hazrat Kurz bin Jabir Fehri along with twenty horsemen in their search. Hazrat Yasaar, a freed slave of the Holy Prophet (p.b.u.h), and his fellows, were the first to catch them. They started fighting and caught hold of Hazrat Yasaar, cut off his hands and legs, and pricked thorns in his tongue and eyes, and thrown him, and he died in a state of extreme torture.

When they were brought back, the Holy Prophet (p.b.u.h) also got their hands and legs cut off; their eyes branded with hot irons and thrown in the open sun, where they died asking for water which also was not given to them. This punishment was also in terms of the Holy Qur'an. (Zia-un-Nabi, Ibid, pp.117 - 119).

Suryah Hazrat Ali.

On receiving the news that Banu Sa'd bin Bikr, a tribe of Fidah, were gathering an army to help the Jews of Khaibar, the Holy Prophet (p.b.u.h) deputed Hazrat Ali along with one hundred Companions, in Sha'baan, 6th Hijrah, When they reached a fountain, known as 'Umaj, between Fidak and Khaiber, they met a man of the Banu Sa'd, who led them to the place where the Banu Sa'd were gathering an army. However, on hearing of the Muslim army,

the Banu Sa'd ran away from that place, leaving five hundred camels and two thousand goats, which Hazrat Ali brought to Madinah (Zia-un-Nabi, Ibid, pp. 119 - 120).

Suryah Zaid bin Harisah to Umme Qirfah :

Umme Qirfah was the daughter of Rabi'ah bin Badr Fazari. She was known as Umme Qirfah because of her song Qirfah, otherwise her name was Fatimah. She lived in Wadi-ul-Qura, which was at a distance of seven nights from Madinah. By way of defensive measures she always had fifty swords in her house, and fifty swordsmen ready to fight. They were all her sons and grandsons.

In Ramazaan, 6th Hijrah, Hazrat Zaid bin Harisah was going with a merchandise caravan to Syria. When he reached Wadi-ul-Qura, the people of Bani Badr, a branch of Bani Fazarah, attacked him, bet him, and caught hold of all the merchandise.

When Hazrat Zaid reported this incident to the Holy Prophet (p.b.u.h) he deputed with him an army, and ordered them to travel by night, and take rest by the day. On reaching the place the Muslim army launched a surprise attack early in the morning on the Bani Badr, and, killed many of their men as well as Umme Qirfah, who used abusive language against the Holy Prophet (p.b.u.h), and brought her daughter Jaariah as a captive. The Holy Prophet (p.b.u.h) gave her to Haan bin Abi Wahb, the maternal uncle of Salamah bin Aku' (Zia-un-Nabi, Ibid, pp. 120 - 121).

Note: For other references on all the above mentioned Suryahs, see Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, pp. 285 - 287; al-Iktifaa, vol. II, pp. 208 - 209; Subulul Huda Wal Rishaad, Ibid, vol. V pp. 151 - 159; Taareekh-ul-Khamees, vol. II, pp. 2 - 26; Imtaa-ul-Asma; by Maqrezi, vol. I, pp. 206 - 209; al-Seerat-un-Nabwiah, by Ahmad Zaini Dhallan, vol. II, pp. 161-162; 'Uyunul Asar, vol. II, p. 109; Seerat-un-Nabi, Ibid, vol. I, pp. 589-604 Muhammad -Life and Times, by Moinul Haq, pp. 405-409.

Qath of Rizwan and Treaty of Hudaibiah ¹ :

In the 6th Hijrah the Holy Prophet (p.b.u.h) proceeded to Mecca for the performance of 'Umrah', with 1400 of his Companions. This was on account of the vision in which the Holy Prophet (p.b.u.h) had seen himself and his Companions performing the pilgrimage. Qur'an says,

"Allah indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque, if Allah please, in security, your heads shaved or hair cut short, not fearing". (Fatah, 48 : 27).

1. Seerat-un-Nabi, Ibid, vol. I, pp. 447-461; Nabi-e-Rehmat, Ibid pp. 357 - 370; Zia-un-Nabi, Ibid, vol. IV, pp. 127-166; Subulul, Huda Wal. Rishaad, vol. I, pp. 57-59 ; Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, pp. 312-317; Imtaa-ul -Asma, vol. I, pp. 214-227; Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhallan, vol. II, 185 ; Zaadul Ma' aad, vol . I, p.380-389 Ibne Hishaam, vol. II, pp. 308-322; Rehmatul-Lil-Aalameen, Ibid, vol. I, pp. 214-218 ; Muhammad Life and Times, Ibid, pp. 404-418; Muhammad his Life based on the earliest sources Ibid, pp. 257-262; The Life of Muhammad, by Muhammad Husain Haykal, pp. 340-359. The Glory of Muhammad Ibid, pp. 639-665.

As the purpose was pilgrimage only, the Holy Prophet (p.b.u.h) and his Companions were all unarmed, dressed in 'Ahram', and they were also having cattles for sacrifice.

By way of abundant precaution, however, the Holy Prophet (p.b.u.h) deputed Bishr bin Sufyan, a man of Banu Khaza'ah, an ally of the Muslims, to bring news of the affairs of the Quraish. When the Holy Prophet (p.b.u.h) reached 'Asfaan, a place at a distance of two days journey from Mecca. Bishr came and informed that the Quraish had decided not to allow the Holy Prophet (p.b.u.h) and his Companions enter Mecca at any cost, and that they had collected an army at Zu Tuwa, and had also despatched two hundred horsemen including Ikramah the son of Abu Jehl, under the command of Khalid bin Waleed to stop the Holy Prophet (p.b.u.h) and his Companions, who had reached al-Ghameem, a place at a distance of eight miles from Mecca.

The Holy Prophet (p.b.u.h) asked his Companions to change their route and accordingly he and his Companions reached Hudaibiah ¹ through another, though difficult, route. There Budeel bin Waraqa, the chief of the Khaza'ah tribe came to the Holy Prophet (p.b.u.h) and, after knowing that the Holy Prophet (p.b.u.h) and his Companions had come only for Umrah, and not at all for fighting, and they were therefore Un-armed, and also had with them the animals for sacrifice he went to the Quraish, and asked them not to stop the Holy Prophet (p.b.u.h) from entering Mecca. But the Quraish did not listen. Then the Quraish sent Halees bin 'Alaamah, the Chief of a group of tribes of the suburbs of Mecca, known as Ahabeesh, to make agree the Holy Prophet (p.b.u.h) to return without performing Umra'h. When he also came to know from the Holy Prophet (p.b.u.h) that he and his Companions had only come for performing the Umrah, and with no other intention, he also went back and advised the Quraish not to stop the Holy Prophet (p.b.u.h) from

1. It was actually a well at a distance of nine miles from Mecca. Later but the village round about it also came to be know as Hudaibiah (Seerat-un-Nabi. Ibid. vol. I, pp. 447) (Zia-un-Nabi, Ibid, Vol, IV, p. 127)

entering Mecca, but the Quraish rejected his advise also.; and sent Urwah bin Mas'ud Saqafi to the Holy Prophet (p.b.u.h) for the same purpose. But he also returned with same advice to the Quraish. He also told them that,

"O people, I have seen a lot of world. I had been to the courts of the Caesar and Chosroes and have been the court of Negus, but the nobility and granee that I have seen in Muhammad (peace be upon him) has no parallel. I have never seen anyone; so much respect and revered by his companions as he is. They do not let the water of his ablution drop on the ground. They keep their voice low in his presence. When Muhammad (peace be upon him) speak, they listen with utmost attention and reverence. They do not look at his face out of respect and keep their gaze lowered.

"O people of Quraish, it is better for you not to interfere with him and accept his word"

The Quraish then started provoking the Muslims to starte fighting. One night some men of them entered the camp of the Muslims and started throwing stones and shooting arrows. The Muslims, however, caught hold all of them and presented them to the Holy Prophet (p.b.u.h), who released them and did not take any revenge from them. Then one morning during the "Fajr" prayer, a band of the Quraish attacked the Muslims, but they were also all caught and this time also the Holy Prophet (p.b.u.h) released them.

Qur'an speaks of these incidents, saying,

"And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had ever powered you over them" (Fatah, 48.; 24).

The Holy Prophet (p.b.u.h), then, sent Hazrat Kharaash bin Umayyah to the Quraish for negotiation, but they killed his camel, which in fact was the camel of the Holy Prophet (p.b.u.h).

They also wanted to kill Hazrat Kharaash, but on intervention of the united tribes, he returned Safely.

The Holy Prophet (p.b.u.h),, then, selected Hazrat Umar for this purpose, but he said that his enmity with the 'Quraish was undoubted, and that there was none of his tribe to give him security in Mecca. He therefore, advised that Hazrat Usman would be the fit person for that purpose, because he was an influential man, and that all his tribesmen were already in Mecca and therefore the Quraish would not be in opposition to cause him any harm; rather, they would properly, listen to him. The Holy Prophet (p.b.u.h) approved this proposal, and, accordingly, deputed Hazrat Usman to negotiate with the Quraish.

When Hazrat Usman was on his way to Mecca, he met his cousin Abaan bin Sa'eed and, on his enquiring, told him about his mission. Abaan took him in his security, and, accordingly, Hazrat Usman freely went to Mecca, met the Quraish leaders and told them that the Holy Prophet (p.b.u.h) and his Companions had come for the purpose of Umrah only, and not at all for fighting. They were in the Ehraam, had animals of sacrifice with them, and were un-armed. But the Quraish said that they had taken an oath that they would not allow them to enter Mecca at any cost. The Quraish, however, asked Hazrat Usman to himself do the Tawaaf of Ka'bah, but he refused to do so until the Holy Prophet (p.b.u.h) could do it. They also detained Hazrat Usman for Negotiation, but in the mean time remour apread that he was slain by the Quraish.

Oath of Rizwan :

The Holy Prophet (p.b.u.h), therefore, collected all his followers nearby the oasis of Rizwan and took from them the oath that if Allah and demanded of them that they would lay down their lives without hesitation. They all touched his hand and swore to die in the way of Allah. This oath is known as the Oath of Rizwan". Regarding this oath Qur'an says:

"Allah indeed was well-pleased with the believers, when they swore allegiance to thee under the tree and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory" (Fatah, 48:18).

Qur'an also says :

"Those who swear allegiance to, thee do but swear allegiance to Allah, the Hand of Allah is above their hands. So whoever breaks (his oath), he breaks it only to his soul's injury. And whoever fulfils his covenant with Allah, He will grant him a mighty reward "(Fatah, 48:10).

TREATY OF HUDAIBIAH

When the Quraish heard of the "Oath of Rizwan", they were afraid and instead of attacking the Muslims they sent a representative namely Suhail for negotiation. After much discussion, the following agreement ¹ was made between the Holy Prophet (p.b.u.h) and, Suhail the representative of the Quraish:

1. There will be no fighting between the parties during the next ten years.
2. The tribes will be free to make alliance with either of the parties.
3. The Muslims will not take any Muslim resident of Mecca with them to Medinah nor forbid any Muslim from taking up his residence in Mecca if he so desired.
4. If any Meccan will go to Medinah, the Muslim will return him to Mecca; but if any Muslim will go to Mecca, he will not be return to Medinah.
5. The Muslims. will return this year, and will come next year, perform Umrah, and live in the City for three days. The will not come with any weapon except swords and that too in their shieths.

1. For Arabic Text of the agreement, see Zia-un-Nabi, Ibid, vol. IV, p. 147; Imta'ul-Asma, vol. I, p. 227.

Although the terms were harsh and provocative yet the Holy Prophet (p.b.u.h) accepted them all. When the terms of the agreement were being written by Hazrat Ali, he wrote at the beginning, "Bismillah-ir-Rahman-ir-Raheem", and at the end "Muhammad Rasulallah". The Quraish envoy objected to these, and as regards the first one, he insisted for writing, "Bismikallah Humma", and as regard the second, only the name of the Holy Prophet (p.b.u.h) with parentage. The Holy Prophet (p.b.u.h) agreed to it but Hazrat Ali, however refused to strike out the words "Rasulallah". The Holy Prophet (p.b.u.h) welter himself took the pen and struck them out. Thereafter the agreement was signed which is known as the "Treaty of Hudaibiah".

After the treaty the Holy Prophet (p.b.u.h) and his Companions shaved their heads and sacrificed their cattles and then returned to Medinah without performance of the 'Umrah'

While the treaty was being signed Abu Jundal son of Suhail (the representative sent by Quraish) was brought before the Holy Prophet (p.b.u.h). He had accepted Islam and was being maltreated by the Quraish. His body bore the marks of the cruelties. He somehow or the other managed to escape and came to the Holy Prophet (p.b.u.h), and requested to be taken to Medinah. His father (Suhail) insisted that he should be handed over to the Meccans according to the terms of the agreement. Many of the Companion insisted that he should not be returned but the Holy Prophet (p.b.u.h) said, "we must stand by our pledge", and accordingly Abu Jundal was returned to the Quraish.

Similarly, there were many Muslims in Mecca who were facing the maltreatment of Quraish but under the treaty they could not migrate to Medinah. One of them, however i.e. Utba bin Usaid (also known as Abul Baseer). fled to Medinah. Immediately after him there came an envoy from Mecca to take him back, Utba struck with grief said to the Holy Prophet (p.b.u.h) "will you return me away from Allah, and send me back to the Godless". The Holy Prophet (p.b.u.h) however, said,

"I am bound by the word we have given but, perhaps, Allah will find a way for you". Utba while returning to Mecca, in the way, fell upon his escort and slew one of them and the other ran away, and Utba escaped to a coastal area which was beyond the limits of Mecca as well as Medinah. This coastal area however, subsequently became the place for rescue for the oppressed Muslims and many of them migrated from Mecca and settled there, and became a source of trouble for merchandise caravans of the Quraish of Mecca. Ultimately the Quraish of Mecca themselves finished the fourth above mentioned condition of the agreement, and informed the Holy Prophet (p.b.u.h) that now they would not stop any Muslim going to Medinah. Accordingly Jundal and his companion also came to Medinah and settled there.

The agreement was silent as regards the Muslim women. For them the following verse was revealed :

"O you who believe, when believing women come to you migrating examine them Allah knows best their faith. Then if you know them to be believers, send them not back to the disbelievers. Neither are these (Women) lawful for them, nor are those (men) lawful from them. And give them what they have spent, and there is no blame on you in marrying them when you give them their dowers. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what - they have spent" (Qur'an Mumtahirah, 60: 10).

When Hazrat Umme Kulsoom, who was daughter of Uqbah Abi Mu' eet, the chief of Mecca, migrated to Medinah, her brother's Ammarah and Waleed also came and requested the Holy Prophet (p.b.u.h) to return her, but the Holy Prophet (p.b.u.h) refused to send her back (Seerat-un-Nabi, Ibid, Vol. I. p. 561).

From among the wives of the Companions those who had remained in Mecca and had not accepted Islam, they were divorced by their Husbands (Ibid).

The Ultimate result of the Treaty :

Many of the Muslims including Hazrat Umar were not happy over this treaty. In fact they thought it, particularly the four above mentioned condition of it, to be dishonourable to the believers, yet this treaty virtually proved to be beneficial for the cause of Islam. It ended the atmosphere of constant hostility and the non-believers of Mecca started coming to Medinah and having free contacts with the believers. Thus they got the chance of closely studying the Islamic way of life and the nobility of the Muslim character as well as the success achieved so far by the Holy Prophet (p.b.u.h) and his followers, and then ponder over their own faults, repent, and embrace Islam, and it is really a fact that, after this treaty, large number of the, non-believers accepted the Islamic Faith.

Allah the Almighty Himself declared this treaty to be a manifest victory of the believers, saying :

"Surely We have granted thee a clear victory" (Fatah, 48 : 1).

And as the subsequent events of the Islamic. History show, this treaty really proved to be the mile-stone in the ultimate victory of the Holy Prophet (p.b.u.h) over Mecca.

Khalid bin Waleed and 'Amr binul Aas accepted Islam :

After the treaty of Hudaibiah, Hazrat Khalid bin Waleed left Mecca for Medinah. On his way he met 'Amr-binul-Aas. On being questioned by him he told that he was going to accept Islam. The latter also disclosed a similar intention. Both of them, therefore, came to Medinah presented themselves before the Holy. Prophet and accepted the Islamic Faith. Later on Hazrat Khalid and Hazrat Amr binul Aas both proved to be the best of generals the Muslim history has ever produced. The first outstanding success of Hazrat Khalid was at the battle of Mota and the second important event of his life was the victory over Syria: Similiarly, Amr binul Aas was the conqueror of Egypt.

Other Developments of Sixth Hijrah :

1. Hajj was made compulsory.
2. Hunting was prohibited while in Ehraam.
3. Prayer of "Istisqaa" i.e. for rain fall, was introduced.
4. Principle for "Zihaar" were revealed vide Surat-ul-Mujadalah.
5. Wine was prohibited.
6. Muslim women were prohibited for the non-believers.
7. Infidal women were prohibited for the Muslims (Zia-un-Nabi, Ibid, vol. IV. pp.167-175)

SEVENTH YEAR OF HIJRAH**Message of Islam to Kings and Rulers**

In the 7th Year of Hijrah the Holy Prophet (p.b.u.h) despatched his envoys to all the prominent rulers of his time, particularly the Roman Caesar (Kaisar), Chosroes (Khusrou) the Emperor of Iran, Muqanqis the ruler of Egypt. Najashi (Negus) the Ruler of Abyssinia, the King of Ghassan, and the Chief of Yamamah. The letters were sent through the following Companions :

1. To Caesar – through Wahya Kalbi.
2. To Chosroes through Abdullah bin Hizafah Sehmi.
3. To Muqauqis- through Hatib bin Abi' Balta' ah.
4. To Negus- through 'Amr bin Umayyah.
5. To the Ruler of Ghassaan- through Shuja' bin Wahb Asadi.
6. To the Ruler of Yamamah through Saleet bin Umar bin , Abd Shams (Seerat-un-Nabi, Ibid. vol. I, pp. 462-463, Zia-un-Nabi, Ibid, vol. IV, p. 180).

The following two more letters have been recorded by the historians:

1. To Munzir bin Saadi, the Chief of Bahreen through Ala bin al-Hazrami.

2. To Jeefar" and Abd, the sons of Jalandi, the Chief of Ammaan - through Amr bin Aas (Rehmatul Lil Aalameen, Ibid, pp.152 - 153 Nabi-e-Rehmat, Ibid, pp. 402-403: Rasul-e-Arabi, Ibid, pp. 137-138.)

The message to all of them was identical. It was neither political nor diplomatic, but purely religious. However the following two distinction are to be noted :

1. Hirelitus, the Emperor of Rome (Known as Caesar) and Muqauqis, the Ruler of Egypt, were both Christians, and believed in the Divinity of Prophet Jesus Christ. The Holy Prophet (p.b.u.h) therefore in the latter to them particularly, wrote the word "Abdullah" along with his name, viz., started the letter with the words "Min Muhammad Abdullah Wa Rasulehi". Further, in both these letters also wrote the following verse of the Holy Qur'an,

"Say O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah, and that we shall not associate aught with Him, and that some of us shall not take others for Lords besides Allah. But if they ' turn away, then Say: Bear witness we are Muslims"(Aal-e-Imrah 3: 64).

2. The, above verse is not in the letter to Chosroes, the Emperor of Iran, because he and his people were Fire-Worshpers, and believed in two gods "Yazdan" and "Ehraman". Therefore, in the letter to him the following was written:

"We Inni Rasulullah-a-Ilan Naas Kaaffatan Le Yunzira Mann Kana Yayyan" i.e., I am the Messenger of Allah to all the people to guide those who are conscienciously alive. (Nabi-e-Rehmat, Ibid, pp. 378-380).

Each letter ¹ carried the impression of the Seal of the Holy Prophet (p.b.u.h). The letter to Emperor Hiraclius, ² handed down to us through Hazrat Ibne-e-Abbas (Mishkat, Book No. XVII, Chapter 104) read, as follows

"In the Name of Allah, the Compassionate, the Merciful, from Mohammad (p.b.u.h.), who is the Servant of Allah, and His Apostle, to Harqal, the Caesar of Rome, Peace be on whoever has gone on the Straight Road. After this, I say, verily I call you to Islam. Embrace Islam and Allah will reward you twofold. If you turn away from the offer of Islam, then on you be the sins, of your people. O People of the Book (i.e. Christians), come towards the creed which is fit both for us and for you. It is this, to worship none but Allah, and not to" associate anything with Allah, and not to call others God. Therefore, O ye people of the Book, if you refuse, beware: We are Muslims and our religion is Islam".

When the envoy came to the court of Caesar, Abu Sufyan was also present. Caesar questioned Abu Sufyan regarding the Holy Prophet (p.b.u.h), and he said: "Muhammad is a noble man. His followers are increasing. He is honest and

1. For Arabic Text of the letter, See Zia-un-Nabi, Ibid, pp. 181-183, 187, 193-194, 199, 200, 203, 204; Rehmatul Lil Aalameen, Ibid, Vol. I, pp. 151-152,159; Nabi-e-Rehmat Ibid, pp. 373 - 377.

2. Hiraclius-I (610-641 A.D.), was ruler of the Roman Empire which was a big kingdom, of which there were dominions in Europe, Asia and Africa. He was a Christian and belonged to a Greek family. He was born in Compodia and was brought up in Carthage. He was son of an African Officer. When Phocus slew Emperor Maurice (who was a patron of Chosroes of Iran) and acquired the rule over the Byzantine (or Roman) Kingdom in 602 A.D the Iranians attacked the Byzantine Kingdom, and nearly finished it. Hiraclius was called from Carthage who slew Phocus and acquired the rule in 610 A.D. At that time the entire country had become financially bankrupt. In 616 A.D., when Qur'an gave the fore-cast of the success of Rome over Iran Hiraclius attacked Iran and within a short period of time re-captured all parts of the Roman Empire from Iran, and complicatedly broke its strength. In 625 A.D. he entered Constantinople as a victorious, and in 629 A.D. re-installed the Cross, in the Baitul Muqaddas, which the, Iranians had taken away. It was at that time at Baitul Muqaddas, that he received the letter. of the Holy Prophet (p.b.u.h) (Fathul Baari, vol. I, p.21; Nabi-e-Rehmat, Ibid, pp. 381 - 383)

truthful and has never told a lie. He enjoins the worship of one Allah and preaches kindness, piety and tolerance". Caesar was very much impressed. He sent for the leaders of the Church and spoke to them regarding the Message. They, however, spoke harshly against it. Caesar, therefore kept silent.

The Emperor of Persia, namely Khusroe Pervez,¹ tore the letter into pieces, and ordered the arrest. of the envoy as

as well as the Holy Prophet (p.b.u.h). On his command the Governor of Yamen namely, Baazaan, deputed two of his men namely Baanoyah and Khar Khasrah to Medinah. When they were brought before the Holy Prophet (p.b.u.h) said to them, "the man whose message you bring, the man you hold above Allah has already been killed. When they returned to Yamen, they learnt that Khusroe had already been murdered by his own son Shirawayh. The Governor of Yamen, however, accepted Islam. Only a few years later, the house of Khusroe and his empire both were wiped out for ever by the Muslim armies.

1. Chosroes (Khisro Parvez also known as Kisra Parvez) (590-628). A.D., the famous Sasanian Ruler, was the fourth son of Harnuz, and grandson of Khisro-I, who was known as the Noshervan-e-Aadil. By faith he was a fire worshipper. He succeeded the rule in 590 A.D. after the death of his father. Behram fought against, and defeated, him. He took refuge, with the Byzantine ruler Maunice, and with, his help again fought against Behram, defeated, him and again acquired-his rule over Iran. Then, after the murder of Maunice he attacked, the Roman Empire, and defeated and - caused great destruction to it. His victory continued upto 525 A.D. when Heraolius I defeated him, and finished the Iranian supremacy over the land ahosroes, took refuge in some distant place where he was killed by his own son in 628 A.D.

Chosroes was one of the great Emperors of his time. His rule extended upto the north-west parts of India (Iran Ba Elide Sasanian, p. 602). During his reign Iran flourished very much. He remained in power for thirty-seven years, (Nabi-e-Rehmat, Ibid, pp. 383-386 A.D.)

Najashi,¹ the Ruler of Abyssinia was mild, and God-fearing. He promptly accepted the Islamic faith.

The Ruler of Egypt :

The Ruler of Egypt wrote in reply:

"Be salutation of Maqooqis² the ruler of Qubtis to Mohammad (p.b.u.h.) bin Abdullah. I have read your letter and noted and understood its contents. I knew that a Prophet is due to come but I was of the view that he will come in Syria. I have however, respected your envoy and I am sending two young girls who are very respected among the Qubtis. I am also sending some cloth and a mule for you".

1. Negus (Najashi) was the title of all rulers of Abyssinia. The Negus to whom the letter of the Prophet was sent was not the same Negus who had given refuge the first Muslim migrant to Abyssinia in the fifth year of Nubuwa. According to Ibne Kaseer, he was the Negus who came in power after the Negus who had given refuge to the first migrants including Hazrat Jafar-e-Tayyar after coming to know about the Holy Prophet (p.b.u.h) from him. On receipt of the letter of the Holy Prophet (p.b.u.h) this second Negus had accepted Islam, and for him on his death, the Holy Prophet (p.b.u.h) had also offered the funeral prayer-in-absentia. (Nabi-e-Rehmat, Ibid, pp. 388 - 391). He was a Christian by faith and his name was As-ham bin Abjaz (Rehmatul Lil 'Aalameen, Ibid,p.151).

2. Muqauqis, the Ruler of Egypt, was a Christian. He was actually the Governor of Alexandria, and, viceroy of the Byzantine Kingdom in Egypt. Arabs generally call him Muqauqis, historian Abu Swaleh (6th century Hijrah) mentioned him in his history as Juraij bin Meena al-Muqauqis, Ibne Khuldun wrote him as Qubti, and Maqrezi mentioned him as al-Muqauqis al-Romi.

When Iran attacked Egypt, the Byzantine Governor namely, John The Almoner, fled away from Egypt. After him Hiraclius appointed George as Governor of Egypt. Perhaps he was the same whom the Arabs called Juraij. According to some, he was appointed by the Byzantines, after the conquest of Iran, was known as Muqauqis. He was the ruler: as well as head of the Church and religious leader at one and the same time. It was perhaps at that time, when the ruler of Egypt Muqauqis was all powerful, that the latter of the Holy Prophet (p.b.u.h) was sent to him (Nabi-e-Rehmat, Ibid, pp.386 387).

He, however, did not declare the acceptance of Islam.

The Ruler of Ghassaan, Haris bin Abi Shimr, was made Ruler of Ghassaan by Caesar, When he read the letter of the Holy Prophet (p.b.u.h), he came angry and threatened to attack Madinah, but Caesar stopped him for doing, so, He did not accept Islam, but when the envoy of the Holy Prophet (p.b.u.h) was returning, he presented to him one hundred Misqaal of gold (Zia-un-Nabi, Ibid, vol. IV, pp. 202-204; Taareekh-ul-Khamees, vol. II, p. 39 ; Rehmat-ul-Lil 'Aalameen, Ibid, p. 155).

The Ruler of Yamamah, Jozah bin All, in reply to the letter of the Holy Prophet (p.b.u.h), claimed share in the rule, which the Holy Prophet (p.b.u.h) rejected Jozah died soon thereafter (Nabi-e-Rehmat, Ibid, p. 403 ; Rehmatul Lil 'Aalameen, Ibid, p. 156; Zaadul Ma'aad, vol. II, p. 58).

The Ruler of Bhaireen, Munzir bin Saadi, who was under the Emperor of Iran, accepted Islam, and most of his people also accepted Islam. He. enquired about the Jews and Magians of his State. The Holy Prophet (p.b.u.h) asked him to take "Jizyah" from them if they stick to their religion (Rehmatul Lil Aalameen, Ibid, p.152).

The Rulers of 'Ammaan, Jeefer and 'Abd, sons of Jalandi, accepted Islam, and most of, their people also accepted Islam (Rehamatul Lil '.Aalameen, Ibid, pp.153 - 155).

BATTLE OF KHAIBA ¹

The Khaibar

At a distance of about 200 miles from Madinah, there was a place known as Khaibar, which was very fertile, and

1. Seerat-run-Nabi, Ibid, vol. I, pp. 475-502; Nabi-e-Rehmat, Ibid, pp. 405-417; Zaadul Ma'aad, vol. I, pp. 393-410; Rehmatul Lil 'Aalameen, Ibid, vol. I, pp. 218-223; Zia-un-Nabi, Ibid, vol, IV, pp. 213-273; Subulul Huda Wal Rishaad, vol. V pp.184- 216; Taareekhul Khamees, vol. II, pp. 45-57; Imta'ul Asmaa, Ibid, vol. I, pp. 235-248; A1-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, pp. 356-390; Muhammad Life and Times, Ibid, pp. 434-447; Muhammad - his life based on the earliest sources, Ibid, pp. 263-269; The Life. of Muhammad, by Haykah, pp. 360-379; The life of Muhammad by Guillaum, pp. 510-521.

contained many strong fortresses¹ in those days. It was in fact the centre of the Jewish population of Arabia. The Banu Nazeer and other Jewish tribes, after leaving Madinah had also settled at Khaibar cause for the expedition to Khaibar.

The Jews of Khaibar were always busy in planning for an attack on the Muslims.² They were also having the support of the hypocrites of Madinah. A famous tribe of Ghatfan³ known as Banu Fazarah, had also offered their support to them. When the Holy Prophet (p.b.u.h) learnt about it, he wrote a letter to Banu Fazarah to withdraw their support from the Jews, but they did not agree.

In Muharram, 7th Hijrah Banu Fazarah attacked the oasis of the Holy Prophet (p.b.u.h) and took away some camels and killed the son of Hazrat Abu Zar Ghiffari and also took away his wife. The Muslims chased them and got the camels. Three days there after the Battle of Khaibar took place.

1. The word "Khaibar" is perhaps a Hebrew word, which means "Fort" (Seerat-un-Nabi, Ibid. vol. I, p.475). It had three parts, each of which consisted of several forts as follows :

- (a) Nataaq, consisting of the forts of Naa'im, Nataaq, Sa'ab, and Zubair;
- (b) Shaqq, consisting of the forts of Abi and Bara, also known as Bareed;
- (c) Qataibah consisting of the forts of Qatmoos, Wateeh, and Saalim (Zia-un-Nabi, Ibid, vol. IV. p. 227)

In These forts, 25000 warriors were always ready for war against the enemy (Nabi-e-Rehmat, Ibid, p.406, Foot Note).

2. Their former Chief Hai bin Akhtab belonging to the Banu Nazeer, the exiled tribe of Madinah, had finished the agreement with the Holy Prophet (p.b.u.h), and had helped the non-believers at the time of the Battle of the Trench, and was himself killed along with the Banu Quraizah during the Ghazwah--e-Banu Quraizah. After him, Abu Raafe' bin Salaam bin Abi Haqeeq succeeded him as Chief of the Jews at Khaibar. He was a big business man and influential person among the Jews. He personally went to the Banu Ghatfan and prepared them and other neighbouring tribe to join hands in attacking Madinah. He was, however, killed while sleeping by Hazrat Abdullah bin 'Ateek a Khazraji Ansari. After him Usair bin Razaam became Chief of 'the Jews. He, with the help of other Jew tribes and the Banu Ghatfan, prepared a huge army for attacking Madinah. (Seerat-un-Nabi, Ibid, vol. I, pp. 475-476).

3. The Bani Ghatfan had four thousand warriors, who joined hands with the Jews of Khaibar on the understanding that in case of victory over Madinah, they would be given one-half of the agricultural produce of Khaibar (Rehmatul Lil 'Aalameen, Ibid, p. 219).

The Holy Prophet (p.b.u.h) appointed Hazrat Saba bin Urfata Ghiffari as the Commander of Medinah and himself proceeded with an army of 1600 Companions having 200 riders.

The Companions, of Hudaibiah only were taken.

In this expedition, the Holy Prophet (p.b.u.h) took with himself only those Companions who were with him at Hudaibiah, For them Allah the Almighty had said,

"Allah indeed was well pleased with the believers, when they swore allegiance to thee O Prophet under the Tree, and He knew what was in their hearts, so He sent down tranquillity on them, and rewarded them with a near victory, and many gains which they will acquire; and Allah is ever-Mighty, Wise" (Qur'an, Fa tha 48: 18 - 19).

Encamped at Raj'ee :

The Holy Prophet (p.b.u.h) encamped at Rajee' which was in between Ghatfan and Khaibar, so that the Banu- Ghatfan might not come to join with the Jews of Khaibar, and, actually, when the Banu Ghatfan left their homes for Khaibar, they found their way blocked by the Muslim army. They, therefore, became worried for their own families whom they had left in their homes, and returned without proceeding further to help the Jews.

By way of war strategy, the Holy Prophet (p.b.u.h) made Rajee' the centre of his army, and from here deputed different troupes to attack the, different fortress of the Jews, so that all the Jews might not unite at one and the fort. Thereafter, the Holy Prophet (p.b.u.h) addressed his Companions on the virtues of "Jehad", i.e. fighting in the Way of Allah.

Forts of Khaibar attacked :

First of all the fort Naa' im was attacked by Hazrat Mahmood bin Muslimah. The fight continued for some days.

One day during the heat of the sun, however, he sat down under the shade of the wall of the fort Kananah bin Rabee', the then Chief of the fort threw a grinding stone on his head, as a result of which he died. The fort was however soon conquered.

The fort Sa'ab was the next target of the Muslim army, which under the command of Hazrat Hubaab bin Munzir, conquered it, and got huge articles of, food including butter, barley, dates honey, fat, oil bundles of Yamani cloth, uteneiles goats, asses, cows, as well as arms from it. In this attack the Jew warrior Yusha' was killed by Hazrat Hubaab, and other Jew warrior Zayaal was killed by Hazrat Ammarah bin Utbah Ghafari, after three days fight this. fort was also conquered.

Thereafter the fort Zubair was attacked. This fort was actually on the top of Hill, which is known in Arabic as "Qillah". Since this place come in the share of Hazrat Zubair therefore, it later came to be known as "Qillat-uz-Zubair". On the pointation of a Jew, namely, Rhizaal, to whom the Holy Prophet (p.b.u.h) had given security, the Muslims cut-off water channels going. to this fort, with the result that the Jews came out of the fort and started fighting. In this fighting, many of the Jew warriors were killed, and the fort was conquered.

After capturing the three forts of Nataaq, the Abbi fort of the Shaqq was the next target. A Jew warrior 'Azwaal, or 'Azaal, came out but was killed by Hazrat Hubaab bin Munzir. Then came another Jew who slew Muslim, and was himself thereafter killed by Hazrat Abu Dujanah. Then the Muslim army broke the door and entered into the fort. The Jews ran away and the Muslims got large number of goats, sheep and articles of food.

Then the fort of Bara was attacked The Jews who ran away from the forte, of Nataaq also gathered here. The Muslim army. however, captured the fort and made all the Jews captives of war.

After the two forts of the Shaq, the Muslim army attacked Qamus, the strongest fort of Qataibah, which was under the Jewish Chief Kananah. The seige of this fort continued for 20 days, and ultimately it was conquered by Hazrat Ali. From this fort, the most famous horseman, Marhab came out and gave the challenge of fight. In the very first attack by his sword, Hazrat Ali cut dest his head along with its hamlet, in twain, and thereafter cut off his neck and brought his head to the Holy Prophet (p.b.u.h). After the defeat of Marhab, the fort was easily captured by the Muslims, and the men and women of the Jews were taken as captives.

Hazrat Safiyah :

Hazrat Safiyah among the captives there was also Hazrat Safiyah, who was the daughter of Hai bin Akhtab, and widow of Kananah bin Abil Haqee, the Chief of that fort, Later on account of her high position and leniage, as being a descendant of Prophet Haroon (Aron), the Holy Prophet (p.b.u.h) declared her free and, by rer consent, himself married her.

It may be noted that according to Ibne Kaseer, as he writes in his "Al-Seerat-un-Nabawiah " and Maqrezi, as he writes in his "Imta' ul Asmaa' " on the authority of other scholar the combat between Hazrat Ali and Marhab took place during the attack on Naa'im,fort, as he was in this fort, and not at the fort of Qamus (Zia-un-Nabi, Ibid, vol. IV, pp. 220-223)

The agreement :

Lastly, the two remaining forts of Qataibah, viz., Wateeh and Saalim were seiged by the Muslim army. The seiged continued, for fourteen days. The Jews did not dare to come out for fighting. Ultimately, their chief Kananah bin Abi Haqqeeq sent a Jew Shamaakh to the Holy Prophet (p.b.u.h) for permission to come for negotiation. The permission was given, and Kananah came and made an agreement on the following terms :

1. The Jews in the forts will be forgiven;
2. Their children will be returned to them;
3. They will go out of the forts along with their children;
4. All their silver and gold ; ornaments, bundles of cloth, animals, and arms, will be handed over to the Holy, Prophet.

The Booty :

The Muslim army got from these two forts, one hundred coats of mail, four hundred swords, one thousand spears, five hundred Arabic bows with arrows. In the oasis of Qataibah there were forty thousand trees of dates.

Here it may also be noted that Kananah bin Ali Haqeeq was put to death by way of retaliation for killing Hazrat Mahmood bin Muslimah by throwing a grinding stone over his head, which we have previously noted. (Zia--un-Nabi, Ibid, vol. IV, pp. 242-243; Imta'ul Asmaa, vol. I, p.242; Subulul Huda wal Rishaad, Ibid, vol. V, p. 204).

Conspiracy to kill the Holy Prophet (p.b.u.h):

After the battle, the Holy Prophet (p.b.u.h) stayed for some days at Khaibar. One lady Zainab, wife of a Jewish notable Salam bin Mushkam, who had been killed in the war, invited the Holy Prophet (p.b.u.h) and his companions to a meal in her house. The invitation was accepted; but the Holy Prophet (p.b.u.h) suspected that the food was already poisoned, and therefore he stopped eating only after slightly ate the food to his full, and later he died. When the Holy Prophet (p.b.u.h) questioned Zainab, she admitted the guilt and the Jews also confirmed that the food was poisoned. The Holy Prophet (p.b.u.h) forgave her as regards himself but punished her on account of the death of Hazrat Bashar, and she was accordingly beheaded.

Settlement regarding the Lands :

The Jews made a representation to the Holy Prophet (p.b.u.h) that they may not be displaced from their lands nor deprived of their houses and belongings and agreed to abide by his command regarding the payment of taxes and revenues. This was accepted by the Holy Prophet (p.b.u.h) and the Jews were permitted to cultivate the lands on the condition of giving half of the produce to the Holy Prophet (p.b.u.h). The Holy Prophet (p.b.u.h) appointed Hazrat Abdullah bin Rawaha to go each year and bring half of the produce for the Baitul Maal.

The Jews were also told that this arrangement would continue till the Holy Prophet (p.b.u.h) would like to continue it. (Nabi-e-Rehmat, Ibid, p. 413; Zadul Ma'aad, vol. I, pp. 394-395)

Copies of the Torah :

The booty collected by the Muslim army from Khaibar also consisted of many copies of the Torah. On representation by the Jews the Holy Prophet (p.b.u.h) ordered his Companion's to return all copies of the Torah to the Jews.

It may be noted that when the Romans had conquered Jerusalem, in 70 A.D., they had burnt all religious books of the Jews. Similarly in Spain the Christians had burnt all copies of the Torah, during their campaign against the Jews (Muhammad Rasulullah, by Muhammad Raza, p. 241 ; Zia-uz-Nabi, Ibid, vol. IV, p. 248).

Justice with the Jews :

The Jews complained that some Muslims used to take unlawfully vegetables and cut grass from their fields. The Holy Prophet (p.b.u.h) addressed the Muslims, and ordered them to abide by the agreement, by which the Muslims were bound to safeguard the lives and properties of the Jews. Thereafter, the Muslim' started taking vegetables from the Jews on payment of the price (Zia-un-Nabi, Ibid, vol. IV, p. 252).

Distribution of the Land at Khaiber :

The land of Khaiber was divided in two equal portions. One half was reserved for the Public Treasury and other government purposes and the other half was distributed among the companions who took part in the Battle of Khaibar. In fact, the entire army consisted of 1600 soldiers including 200 riders who were allowed to get double the share of those who were on foot. Thus the land was divided into 1800 shares and each one including the Holy Prophet (p.b.u.h) himself, got 1/1800 share.

Muslim Women accompanied the Holy Prophet (p.b.u.h) :

In this expedition some women of the Bani Ghifar also went along with the Holy Prophet (p.b.u.h) to supply water to the warriors and for treatment of their wounded persons, the Holy Prophet (p.b.u.h) did not give them any share in the booty, but gave them something out of the "Fai". (Zia-un-Nabi, Ibid, vol. IV, p. 248-249). (For names of those women, also See Zia-un-Nabi, Ibid, p.249).

The Martyr of Khaibar :

In the Khaibar expedition fifteen Muslim were slain including four Muhajir and eleven Ansaar. On the other hand, ninety nine of the Jews were killed (Imta'ul Asmaa, Vol. I, pp. 247-248).

Hazrat Ja'far bin Abi Talib came from Abyssinia :

Hazrat Ja'far and his companions who were in Abyssinia also came to Khaibar. The Holy Prophet (p.b.u.h) embraced him and kissed his forehead, and: said, "I do not know by which I am much pleased victory over Khaibar or your coming back". Hazrat Abu Musa Ash'ari says that, "although we were not present in the Khaibar expedition, but the Holy Prophet (p.b.u.h) gave us also share in the booty of Khaibar".

Fidak :

Fidak was an independent district, like other districts, on the northern part of Hijaz. Its population consisted of the Bani Marrah and Banu Sa'd bin Biker tribes of the Jews .(Nabi-e-Rehmat, Ibid, p. 417, Foot Note No.2).

The Holy Prophet (p.b.u.h) sent Hazrat Moheesah bin Mas'ud to the people Fidak to invite them to Islam. The Jews of Fidak had already learned of the victory over Khaibar, and killing of Marhab and other famous Jew warriors of Khaibar. They therefore, sent their Chief Noon Bin Yusha', along with a deputation, to the Holy Prophet (p.b.u.h), and he also made an agreement with the Holy Prophet (p.b.u.h) similar to the agreement with the Jews of Khaybar.

The half share in the produce of the Fidak was not a booty, but a "Fai" and accordingly, the Holy Prophet (p.b.u.h) used to spend it for the maintenance of his wives, and the poor ones and the orphans of the Banu Hashi as well as for the arms and animals for riding by the Muslim warriors. The same was the practice of the four worthy Caliphs of the Holy Prophet (p.b.u.h).

It may be noted that when during Caliphate of Hazrat Umar, it became necessary to exile the Jews from Fidak, the price of half of their share, in the lands which come to fifty thousand Dirhams was fully paid to them, and that part of the Fidak land was also included in the Baitul Maal. (For more details, see Zia-un-Nabi, Ibid, vol. IV, pp. 274 - 295).

Teema was a small district of the Jews between Wadi-ul-Qura and Syria. Here was the fort "Al-Ablaql Fard" of the famous Jew poet Samuel (Nabi-e-Rehmat, Ibid p.418 Foot Note)

Teema :

When the Jews of Teema heard about the Jews of Wadi-ul-Qura, they sent their representative to the Holy Prophet (p.b.u.h) and entered into an agreement for payments of the "Jizyah", and their lands were allowed to remain with them (Seerat Rasule- Arabi, p.141): Zadul Lia'aad, vol, I, p.405; Zia-un-Nabi, Ibid, vol. IV, pp. 302-303).

Jizyah :

Here it may be noted that "Jizyah" was a tax which was charged from the non-Muslim population of the Islamic State, who promised to live as peaceful citizen and the Islamic State was reasonable for safeguard of their lives and properties.

According, to Imam-e-Aazam, Abu Hanifah, the Jizyah was charged at the following rate;

- (a) Rich ones, at 48 Dirhams per head per year ;
- (b) Middle class people; at 24 Dirhams per head per year,
- (c) Poor ones, at 12 Dirhams per head per year

Further, the Jizyah was charged from men, who were major and sane, and were neither and old nor disabled ones

1. Men only, who were majro and sane;
2. Who were neither too old nor life long sick, nor disabled,
3. Who were free; and
4. Who were not out of job

For more details, see Zia-un-Nabi, Ibid, vol. IV pp. 301-317.

The victory of Khaibar affected the Arabes very much. They were of the view that, on account of huge wealth, plenty of aroams and large number of famous warriors, including Marhab and Haris Abi Zainab, the Jews-of Khaibar were undefeatable, and that, in the fight against them, the Muslim strength will be completely shattered. But when they saw that the Jews were defeated and their strength was totally finished, they also became weak-hearted, and inclined towards the Holy Prophet (p.b.u.h) and Islam (Nabi-e-Rehmat, Ibid, pp.416 - 417; Taareekh-ul-Yahood Fil Bilad-il-Arab, p.162).

Wadi-ul-Qura :

In between Teema and Khaibar there is a valley known as Wadi-ul-Qura. In the primitive ages the Aad and Sammood were settled there. Before the advent of Islam the Jews also came and settled in this valley and later it became their centre. After Khaibar, the Holy Prophet (p.b.u.h) proceeded towards Wadi-ul-Qura. The Jews were already ready to fight. They therefore took the lead and to their arrows Hazrat Mid'am was killed. In the battle, however, the Jews could not stand long and therefore they also entered into a treaty with the Holy Prophet (p.b.u.h) on the terms of Khaibar treaty. The Muslim army got huge wealth and lot of precious articles as booty in this expedition also. (Seerat-un--Nabi, Ibid, vol.1, p. 502 ; Seerat Rasul-e-Arabi, p. 141; Zia-un-Nabi, vol. IV, pp. 297-301).

Muhajirs returned to the Ansaars their properties :

After getting sufficient assets, from the booty of Khaibar and Wadi-ul-Qura, the Muhajirs returned to their Ansaar borthers the properties which they had given to them on their migration to Medinah from Mecca.

Other Expeditions after the Khaibar :

After successful return from Khaibar, the Holy Prophet (p.b.u.h) stayed in Medinah the whole of the autum and winter seasons and during this period sent some Suryahs as follows:-

1. Suryah Abu Bakr Siddique was sent towards Banu Fazrah;
2. Suryah Umar bin Khattaab, consisting of 30 horsemen was sent towards Banu Hawazan;
3. Suryah Basheer bin Sa'd al-Ansaari, consisting of 30 Horsemen, was sent towards Banu Murrah;
4. Suryah Ghalib bin Abdullah Laisi, consisting of one hundred and thirty warriors, was. sent towards Mani'ah near Najd ;

5. Another Suryah Basheer bin Sa'd, consisting of 300 warriors, was sent towards some people of Banu Ghatban who were conspiring with one Uyainah bin Hussain in Yemen and Janaab to attack Medinah;
6. Suryah Abi Hadrad al-Aslami, alongwith two other warriors, were deputed to Ghabah, where Jashm and Qais tribes were planning to attack Medinah; (Zia-un-Nabi, Ibid, vol. IV, pp. 323-335).

Performance of Umrah :

According to the treaty of Hudaibia the Muslims could Umrah in the next year. They were also entitled to stay for three days in Mecca. The Holy Prophet (p.b.u.h) therefore undertook the journey to Mecca for Umrah, and asked Companions not take any arms with them. All those Companions who were present in the treaty of Hudaibiah accompanied the Holy Prophet (p.b.u.h) in this journey.

According to the treaty they were allowed to enter Mecca peacefully and perform the Umrah. The Quraish, however, could not bear the presence of the Holy Prophet (p.b.u.h) and his followers in Mecca and, therefore, most of them left the city. After three days some of them came to Hazrat Ali and asked him to leave the city because three days time was over Hazrat. All informed the Holy Prophet (p.b.u.h) and he immediately left Mecca with his followers.

Thus the vision of the Holy Prophet (p.b.u.h) was fulfilled, Reference to which has been made by the Holy Qur'an saying,

"Allah indeed fulfilled the vision for His Messenger with truth; You shall certainly enter the Sacred. Mosque, if Allah please, in security, your heads shaved and their out short, not fearing" (Fatha, 48:27)

Other Commands :

Eating of the birds having claws, beasts, mules and donkeys was disallowed. It was also ordered that those of the slave girls taken from the battle field who were pregnant should not be co-habited with till deliver. Commands relating to the use of gold and silver were also given, and Muta Marriage was declared unlawful.

EIGHT YEAR OF HIJRAH ¹

Battle of Mota

The Holy Prophet (p.b.u.h) had sent a letter of invitation to Islam, through his envoy Hazrat Haris bin Umair al-Azdi, to Sharjeel bin 'Amr al-Ghassani,² a Christian ruler "Busra", under the Roman Empire. Sharjeel ordered him to be tied down with ropes, then called him, and killed him (Zadul Ma' aad,. vol. I, p. 414).

Murder of an envoy could not tolerated. The Holy Prophet (p.b.u.h), therefore, deputed an army of three thousand Companions in the month of Jamadi-ul-Awwal, 8th Hijrah, under the command of Hazrat Zaid bin Harisah, and directed that, after said, Ja'far ibne Abi Talib ; and after him, Abdullah bin Rawaha, would be the commander ; and, after Rawaha, the one chosen by the army would have the command of it.

At the time of departure of the army, the Muslims saluted the commanders nominated by the Holy Prophet (p.b.u.h), because they had to undergo a long and dangerous journey, and fight against the enemy having the support of a strong empire (Ibne Hishaam, vol. II, p. 373)

1. Mota was at a distance of 12 Kilometer on the South of Kurk, a city of Jordan and about 1100 Kilometer away from Medinah (Nabi-e-Rehmat, Ibid, p. 421). It was a place in Syria, on the otherside of Balqa. (Seerat-un-Nabi, Ibid, vol. I, p.505).

2. Sharjeel was an Arab ruler in the border area of Arabia and Syria. He was a Chief of Balqa, and was under the Roman Emperor Caesar (Seerat-un-Nabi, Ibid)

The Muslim army first encamped, at Ma'aan,¹ and came to know that the Roman Emperor Heraclius was present with one lac warriors at Taab in the district of "Balqa" along with the Arab tribes Neham, Juzaam, Balqeen, Behra and Bali. The Muslims waited for two nights, and thought to inform the Holy Prophet about the critical situation, and then to proceed according to his direction (Zaidul Ma'aad, Vol. I, p. 415).

Hazrat Abdullah bin Rawaha, however, disagreed with this thought, and addressed the army laying stress upon the fact that their main aim was martyrdom, and that they did not face the enemy on basis of the number of warriors, but on basis of Islam with which Allah had favoured them. On hearing these, the army stood up and proceeded further, and when they reached "Balqa", they became face to face with the Roman army, which had encamped at "Musharif."² The Muslim army encamped at "Mota", and the war started. (Ibne Hishaam vol. II, pp. 377-378).

First Zaid bin Harisah³ went forward with the Banner of the Holy Prophet (p.b.u.h), fought with great valour, got many wounds of spears, and died. Then Ja'far⁴ took the Banner, went forward legs, and entered into the enemy, rows, and killed many of them. The enemy cut off his right arms, and he held the Banner with his left hand. Then his left hand was also cut off, and he held the Banner with both of his out off arms, and ultimately died. He received ninety wounds of spears and swords on his chest, and front part of the body, but no wound was on his back. He was only of the age of 33 years (Zaidul Ma'aad, vol. I, p. 415 ; A1-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, p.414, Bukhari, Baab Ghzwah-e-Mota).

1. "Ma'aan" was a big fort, between Hijaz and Syria. It was at a distance of five days journey from Mecca, on the route of Damascus. (Zia-un-Nabi, Ibid, vol.IV. p. 367).

2. Masharif was a village in the district of Balqa (Zia-un-Nabi, Ibid, p. 369)

3. He was the freed slave of the Holy Prophet (p.b.u.h), whom the Holy Prophet (p.b.u.h) had adopted as his son, and he became known as Zaid-bin-Muhammad, but then Allah the Almighty Commanded that the adopted ones should be called by the names of their real fathers, and accordingly, thereafter he was always called as Zaid bin Harisah

4. He was real brother of Hazrat Ali.

Then Abdullah bin Rawaha¹ took the Banner. He also left his horse, and proceeded to fight on foot. He also fought with great bravery and, after receiving severe wounds of spears and arrows, he also died (Zadul Ma'ad, Ibid; Ibne Hishaam, vol.II, p. 379)

Then the Muslim army chose Khalid bin Waleed² as their commander. It was no theeving, and therefore both armies returned to their camps. Next morning Khalid entirely changed the positions of the army, so that the front ones were sent behind. When the Roman army, saw new faces in front of them, they thought that fresh army had come from Medinah. Psychologically, this produced an adverse effect on them. Taking advantage of this situation, Khalid asked his back ones to raise loudly the slogan of "Allah-o-Akbar", and attacked the enemy with great force. The attack was so sudden and forceful that the Romans started fleeing from the field. The Muslims continued their attack and killed many of the Romans. In this fight, eight swords of Khalid were broken, but he did not stop pressing upon the enemy till the enemy completely retreated and stopped fighting. Thus Khalid succeeded in getting out his army, which was very small, out of the clutches of the enemy, which were more than one lac in strength. (Al Maghazi, by Waqidi).

News given by the Holy Prophet (p.b.u.h):

While the Muslim army was fighting at Mota, the Holy Prophet (p.b.u.h) was giving the news of it to his Companions in Medinah. He addressed the Companions saying: the Muslim army set out from Medinah, and fought with the enemy. First Zaid bin Harisah lead the army, and he was slain, pray for his

1. He was an eminent Ansari and a famous poet.

2. Previously, he was the great warrior of the Quraish, and it was he who, in the Uhad war forcefully re-attacked the Muslim army, after the Muslims archers had left the hillock, and not only created havoc among the Muslim warriors but also slew many of them. He had accepted Islam, after the Treaty of Hudaibiah, along with 'Amr binul Aas. Due to his war strategy the huge army of the Romans preferred to retreat and stop fighting, and the Muslim army safely came out of the clutches of the enemy in spite of its huge strength. During the period of Caliphate, he conquered Syria. He was given the title of "Saifullah", i.e. the Sword of Allah, by the Holy Prophet (p.b.u.h).

forgiveness. Then Ja'far bin Abi Talib held the Banner, attacked the enemy, and was slain, pray for his forgiveness. Then Abdullah bin Rawaha lifted up the Banner, fought with the enemy, and was slain, pray for his forgiveness. Then Khalid bin Waleed took the Banner. He is a good servant of Allah., and a good brother of the tribe. He is a sword of the swords of Allah. Allah brought him forth for defeating the infidels and the hypocrites, and under his command the Muslims got the victory" (Zia-un-Nabi, Ibid, vol. IV, pp. 394-375; Nabi--e-Rehmat, Ibid, p.426).

Ja'far bin Abi Talib :

The Holy Prophet (p.b.u.h) said that Allah the Almighty has provided two big wings to Ja'far for the two arms which he looses in the battle, with which he can fly to any part of the paradise he may wish. On account of this reward from Allah the Almighty, he came to be known as "Ja'far-e-Tayyaar" (Nabi-e-Rehmat, Ibid, p.427; Bukhari, Ghazwah-e-Mota; Zadul Ma'aad, vol.I, p. 451 ; Ibne Hishaam, vol. III, pp. 380. 381)

The Holy Prophet (p.b.u.h) went to the house of Ja'far and asked his wife to bring his children to him When they were brought he embrassed them with love and affection, and tears flowed from his eyes. On enquiry about Ja'fa, he told his wife that he was slain on the battle. She started weeping. The Holy Prophet (p.b.u.h) consoled her and asked her not to utter anything of the days of ignorance. Thereafter the Holy Prophet (p.b.u.h) came to his house and ordered for cooking, food for the briefed family of Ja'far ¹ (Zia-un.-Nabi, Ibid, vol. IV p. 379; Nabi-e-Rehmat, Ibid, p. 427)

Runners or Re-attackers :

On account of war strategy of Hazrat Khalid bin Waleed, and forceful attack of the Muslim army, under his command, the enemy, inspite of having a huge army, retreated from the battle

The food which is prepared on. the death of any body is called by the Arabs as "Al-Wazimah" (Zia-un-Nabi, Ibid, vol. IV, p. 380).

field, and did not dare to come forward for fighting, the Muslim army, therefore left for Medinah. When they reached Medinah, the Holy Prophet (p.b.u.h) himself, along with his Companions, came out to welcome them. There were also children, whom the Holy Prophet (p.b.u.h) ordered to be taken on the horees, and he himself took Abdullah, the son of Ja' far, on his horse.

Treating it to be a retreat from the battlefield, which was quite unusual and unexpected from the Muslims army, the Muslims, particularly the boys, started throwing dust towards the army, calling the warriors as "runners". But the Holy Prophet (p.b.u.h) said, "not the runners, but re-attackers Insha-Allah" (Nabi-e-Rehmat, Ibid, pp. 427-428). Feeling ashamed, some of the Companions also presented themselves before the Holy Prophet (p.b.u.h) for forgiveness, but the Holy Prophet (p.b.u.h) said, "you are not the runners, but the re-attackers on the enemy, and I am one of you Subulul Huda Val Rishaad, vol. V, p. 246).

The Martyrs of Mota :

The martyrs of Mota were (1) Zaid bin Harisah, (2) Ja'far bin Abi Talib, (3) Abdullah bin . Rawaha, (4) Mas'ud bin al-Aswad, (5) Wahab bin Sa'd bin Abi Sarah, (6) 'Ibaad bin Qais, (7) Haris bin Noman, (8) Suraqah bin 'Amr (9) Abu Kulaib bin 'Amr bin Zaid, (10) Jabir bin 'Amr bin Zaid, (11) 'Amr, (12) Aamir (Zia-un-Nabi, Ibid, vol.III, p. 379)

The first three who took the command one by one, and were slain, were buried in one and the same grave (Zia-un-Nabi, Ibid, p. 372).

NOTE: For more references on the Battle of Mota, see Seerat-un-Nabi, Ibid, vo. I, pp. 505-508, Nabi-e-Rehmat, Ibid, pp. 421-428; Seerat Rasul-e-Arabi, Ibid, pp. 142-143; Zia-un-Nabi, Ibid, vol. IV pp. 361-388; Khatam-un-Nabeyeen, Ibid, vol. II p. 957; Taarekul-Khamees, Ibid, vol. II, pp.70-72; Al-Seerat un-Nabawiah, by Ahmad Zaini Dhallan, vol . II , pp. 236-245; Al-Bidayah-wal-Nihayah,

Ibid, vol . IV, pp. 243-244 ; Al-Seerat-un--Nabawiah, by Ibne Kaseer, vol. III, pp. 461-477; Al-Iktifa Fee Maghazi Raaulullah, by Sulaiman bin Musa bin Utbah.vol. II. p. 286: Ansaab-ul-Ashraaf, Ibid, vol. I, p.381 Sybulul Huda Wal Rishaad, Ibid, vol. V, p. 246: the Life of Muhammad, by Muhammad Husein Haykal, pp. 387-394: The Glory of Muhammad, Ibid, pp. 666-678.

Suryahs of the 8th Hijrah:

In between the Battle of Mota and the Victory over Macca, the Holy Prophet (p.b.u.h) sent two Suryahs as follows:

(1) Suryah Zaat-ul-Salasil :

At a distance of ten nights journey from Medinah, opposite to the Wadi-al-Qura, Bali and Azra the branches of Qaza'ah tribe had gathered: large number of their young ones to commit robbery round about Medinah. The Holy Prophet (p.b.u.h), therefore, sent an army of three hundred Companions including thirty horsemen, under the leadership of Hazrat 'Amr binul Aas, in the month of Jamadi-ul-Saani, 8th Hijrah, and on request of Hazrat 'Amr binul 'Aas, sent an additional army of two hundred Companions, including Hazrat Abu Bakr and Hazrat Umar, under the leadership of Hazrat Abu Ubaidah binul Jarrah. When the Muslim army attacked the enemy, they first fought, but then soon ran away. This Suryah is also known as Suryah 'Amr binul 'Aas (Zia-un-Nabi, Ibid, vol. IV, pp. 384-388)

(2) Suryah Al-Khabt :

The Holy Prophet (p.b.u.h) came to know that a branch of Juhainah tribe, settled in the costal area of Red See, was creating nuisance. The Holy Prophet (p.b.u.h); therefore, sent an army of three hundred Companion, including Hazrat Umar, in the month of Rajab, 8th Hijrah; under the Command of Hazrat Abi Ubaidah binul Jarrah, for finishing. their nuisance. This army had to face great difficulty on account of lack of food, so

much so that for derage together they had to live on mere leaves of the trees, until one day the sea threw a huge fish on the shore, which the Muslim warriors got out and started eating its flesh. They also brought some pieces of it to Medinah and the Holy Prophet (p.b.u.h) also treating it to be a reward from Allah, ate some of it. This Suryah is also known as Suryah Abi Ubaidah binul Jarrah. According to one viw, this Suryah actually took place in the. 6th Hijrah before the Treat of Hudaibiah (Zia-un-Nabi, Ibid, pp. 388 - 395)

Victory Over Mecca

Eight year of Hijrah was the year of final victory over Mecca, and the immediate cause for it was provided by the Quraish of Mecca themselves.

The Cause of Proceeding Against the Quraish of Mecca :

One of the terms of the Treaty of Hudaibiah was that the tribes would be free to have alliance with either of the parties to that treaty. Accordingly, the Banu Bikt made alliance with the Quraish, and the Khuz'ah made the alliance with the Holy Prophet (p.b.u.h). (Ibne Hishaam, vol.II, p. 390)

Banu Bikt and Khuza'ah were on enmity with each other since long. The Banu Bikt launched a night attack on the Khuza'ah when they were settled near a fountain of water, and killed many of their men. The Quraish also helped the Banu Bikt by the supply of arms, and their Chiefs also joined with them during the night attack.

'Amr bin Saalim al-Khuza'ee came to the Holy Prophet (p.b.u.h), read some poetical verses before him, and informed him that the Banu Bikt attacked their men by night when they were on the fountain of water and were in bowing and prostration, and killed many of them, and request for help, on account of the alliance in terms of the Treat of Hudaibiah. The Holy Prophet (p.b.u.h) said, "Amr bin Saalim, we wills certainly help you" (Zadul Ma'aad, vol. I, p. 419; Ibne Hishaam, Ibid)

The Holy Prophet (p.b.u.h), however, first sent Zumrah to Mecca for knowing fully about the incident, and asked him to put three options before the Quraish, viz., (1) the Quraish should give the fine of: blood to the Khuza'ah or (2) or cut off their relation with those of Banu Bikt who had attacked the Khuza'ah (the attackers were Banu Nafasah, belonging, to the Banu Bikt) ; (3) whatever they have done with Khuza'ah would be done with them. One Qurtah bin 'Abd 'Amr, on behalf of the Quraish, accepted the third condition. (Sharhe al-Muwahib al-Ladunyah, by Zarqani, vol. II, p. 349).

Abu Sufyan sent for renewal of the Treaty:

The Quraish, however, subsequently felt that their answer was not correct and fearing serious re-action from the Holy Prophet (p.b.u.h) they deputed Abu Sufyan to the Holy Prophet (p.b.u.h) for renewal of the treaty of Hudaibaah (Zadul Ma'aad vol.1, p. 420 Ibne Hishaam, vol. II, pp. 295-296)

Abu Sufyan first went to her daughter Umme Habibah, the wife of the Holy Prophet (p.b.u.h). He wanted to sit on the bed but she did not allow him, saying that it was the bed of the Holy Prophet (p.b.u.h), and he, being a polytheist, was impure, and was not fit for sitting on the bed of the Holy Prophet (p.b.u.h). Then he met the Holy Prophet (p.b.u.h), but he kept silence. He then met Hazrat Abu Bakr, Hazrat Umar Hazrat Ali, and Hazrat Fatimah, but none agreed to help him in this matter. He then stood up in the mosque and said, "O people I have renewed agreement and the, riding upon the camel, left for Mecca (Ibne Hishaam, Ibid)

Preparations for proceeding towards Mecca :

The Holy Prophet (p.b.u.h), then ordered for preparation for "Jihad" and issued directions for keeping everything in secret and thereafter declared for marching towards Mecca. He also prayed O Allah make arrangement that no spy of the Quraish may be able to know about it, and we succeed in launching a sudden attack on the Quraish (Zadul Ma' aad, vol. I, p. 421; Ibne Hishaam, vol. II, p. 397).

In the meantime, a Companion namely, Hatib Ibne Abi Balta'ah, ¹ whose family was in Mecca, in order to oblige the Quraish, sent a letter to them with a woman. The Holy Prophet (p.b.u.h) through Divine Inspiration, came to know of it. He therefore sent Hazrat Ali and Hazrat Zubair, and told them that at Ro'zatul Khaakh (between Mecca and Medinah) they would find a woman who would be having a letter for the Quraish. Both of them went on horses and caught her, and got the letter from her, and brought it to the Holy Prophet (p.b.u.h) Hatib was sommoned, and she accepted that he had sent that letter and pleaded that he was firm in his faith in Allah and the Holy Prophet (p.b.u.h), and had sent that letter merely to oblige the Quraish so that his family might remain safe at Mecca. Hazrat Umar sought permission to behead him, but the Holy Prophet (p.b.u.h) said that he was of the "Ahl-e-Badr" and all they would do was already given by Allah (Zadul Ma'aad, vol. I, p. 420).

The Holy Prophet (p.b.u.h) proceeded toward Mecca :

In the month of Ramazaan, 8th Hijrah (January, 630 A.D) the Holy Prophet (p.b.u.h) left for Mecca alongwith ten thousand of his Companions, fully equiped with arms, for victory over Mecca. On his way, he first encamped at Marra al-Zohraan. The Quraish of Mecca were, however, totally un-aware of it.

In the way a cousin of the Holy Prophet (p.b.u.h), namely Abu Sufyan Ibnul Haris bin Adbul Muttalib, met him, but he turned his face from his side, because he had caused serious torture to the Holy Prophet (p.b.u.h), He spoke about it to

1. Hatib belonged to Neham. tribe, which was an Arab tribe of the place between, the northern Hijaz and Syria. Some say that they were allies of Bani Aad Ibne Abdul Uzza, while others declare them allies of Hazrat Zubair. It is also said that he. was a freed slave of Abdullah bin Hameed Asadi (A1-Asabat Fee Tamayyuz al-Sahabah, by Ibne Hajar Asqalani, vol. I, p. 300). He was the same who had taken the latter of the Holy Prophet (p.b.u.h) to Maqauqis of Egypt. Marzabani has said that during the days of Ignorance he was a horseman and a poet of the Quraish (Mu'ajjam-ush-Shu'araa). According to Mada'ini, he died in 30th Hijrah during the Calipha of Hazrat Usman (Nabi-e-Rehmat, Ibid, p. 437, Foot Note).

Hazrat Ali, and he advised him to come in front of the Holy Prophet (p.b.u.h) and say what the brothers of Prophet Yusuf. (Joseph) had said to him. He accordingly came in front, and said,

“By Allah, Allah has indeed given you superiority over us, and we were certainly sinners” (Yusuf, 12 :91)

In reply, the Holy Prophet (p.b.u.h) said,

“No reproof be against you, this day Allah may forgive you, and He is the most Merciful of those who show mercy. (Yusuf : 12 : 92)

Later, he proved to be one of the true 'Muslims, but, on account of shame, he never came face to face with the Holy Prophet (p.b.u.h) (Zadul Ma'aad, vol.I, p.421)

Abu Sufyan accepted Islam:

The Holy Prophet (p.b.u.h) ordered his Companions to lit the fire. Accordingly, it was done, Abu Sufyan bin Harab came as a spy to know about the Muslim army, and said that he had never seen such a grand army and the light. Hazrat Abbas was near him. He heard his voice, recognised him, and took him on his mule to the Holy Prophet (p.b.u.h). When the Holy Prophet (p.b.u.h) saw him, he said, "O Abu Sufyan, has the time not come so that you may accept the faith that there is 'none to be worshipped except Allah. He said, "my father and mother be ransom for you; how polite, kind, and maintainer of blood-relations you are. By Allah, I understand that had there been any to be worshipped besides Allah, he would have helped me today". The Holy Prophet (p.b.u.h) then said, O Abu Sufyan, may Allah give you understanding, has the time not come so that you may accept that I am the Messenger of Allah". He said, my father and mother be. Transom for you; how polite, kind, and maintainer of blood-relations you are. So far this matter is concerned, I still have some doubts about it, Hazrat Abbas said, "O Servant of Allah, before your neck be out off by the sword,

accept Islam, and testify that there is none to be worshipped besides Allah, and that Muhammad (peace be upon him) 'is the Messenger of Allah". On this, Abu Sufyan accepted Islam forthwith (Ibne Hishaam, vol. II, p.403; Zadul Ma'aad, vol.I, p.422).

Announcement for security of the people of Mecca:

The Holy Prophet (p.b.u.h) then declared that whoever would enter the house of Abu Sufyan would be safe, whoever would shut up his doors would be safe, and whoever would be in the Haram would be safe-(Ibne Hishaam, vol.II, p.409) The Holy Prophet (p.b.u.h) also issued direction to the army that arms should be used against the 'one only who comes in their way and fight with them. He also ordered that the, properties of the people of Mecca, moveable as well as immovable, should not be touched (Ibid).

The Holy Prophet (p.b.u.h) asked Hazrat Abbas to make stand Abu Sufyan at a place from where he may watch the Islamic troops passing by When Abu Sufyan saw different tribes bearing their Banners, and lastly the group of the Holy Prophet himself in hamlets and coats of mail, he was astonished, and said that he had never seen such troops in his life. He further said, "O Abbas, how great is your nephews power over the land this morning" Abbas said that. it was not kingship but Prophet-hood.

Then Abu Sufyan loudly said to the people of Mecca, "O Quraish, Muhammad (Peace be upon him) has come to you with such a force of which you had no previous experience. Now whoever comes in my house, he will be safe". The people said, your house is too-small" He said, "whoever will shut his doors and will remain inside, dispersed, and took refuge accordingly. Ibne Hishaam, vol.II, p.409; Zadul Ma'aad, vol. I, p.423).

Here it may noted that when the Troop of Ansar passed by Abu Sufyan, their leader sa'd bin ' Ebadah said to Abu Sufyan "today is the day of war and bloodshed, today everything will be

permissible in the Ka' bah, today Allah the Almighty has humiliated the Quraish". When the Holy Prophet (p.b.u.h) came near, Abu Sufyan told this to him. The Holy Prophet (p.b.u.h) said, "No, today is the day of kindness and forgiveness, today Allah the Almighty will give honour to the Quraish. and increase the respect of. Ka' bah". The, Holy Prop. et also then summoned Sa'd bin ' Ebadah, took the Banner from him, and gave. it to his son Qais (Zadul Ma'aad, vol.I, p.423).

When a man, while talking with the, Holy Prophet (p.b.u.h), started shivering on account of awe and fear, the Holy Prophet (p.b.u.h) said, "fear not, I am not a king. I am the sonx of a woman of Quraish who used to eat dry pieces of flesh (Bukhari, Kitabul Maghazi, Baab Hajjatul Wadaa').

Groups formed to enter Mecca :

Before entering Mecca, the entire army gathered at Tuwa. From here the Holy Prophet (p.b.u.h) ordered different groups to enter Mecca from different routes ¹ as follows

1. the group under the leadership of Hazrat Zubair binul 'Awaam to enter from the north;
2. the group under the leadership of Hazrat Khalid bin Waleed to enter from, the south ;
3. the group under-the leadership of Hazrat Sa'd bin 'Ebadah to entell from the west; and
4. the group under the leadership of Hazrat Abu 'Ubaidah binul Jarrah to enterfromnorth-west, from the side of Jabal-e-Hind

This was, perhaps, by way of war strategy, with a twofold purpose, viz. Firstly to make the entirely army enter Mecca within shortest possible time, and secondly make it impossible for the Quraish to fight against the Muslim army on four different fronts at one and the same time (Zia-un-Nabi, Ibid. Vol. IV, p. 438). It was also perhaps to avoid bloodshed within the limit of the Haram.

Directions to the army:

The Holy Prophet (p.b.u.h) also ordered them not to unsheath their swords unless they are attacked by somebody. All the groups, except that of Khalil bin Waleed, entered peacefully in the city of Mecca. The group of Khalid was, however, attacked by some people of Quraish. There was fighting for a short time, during which fifteen of the Quraish were killed, and two of the Muslims were also slain (Zia-un-Nabi, Ibid, vol. IV, p.439).

The Holy Prophet (p.b.u.h) entered Mecca:

On the 20th of Ramazan, the Holy Prophet (p.b.u.h) entered in Mecca, with his head bowed down in extreme humility to the extent that his chin was nearing the saddle, reciting the Surat-ul-Faatiha. He was on his favourite she camel Qaswa, on which behind him was Usamah the son of Hazrat Zaid bin Harisah (his freed slave). Hazrat Abu Bakr was on his right and Harrat Uzaid bin Huzair was on his left and Hazrat Usman was walking behind him (Al-Seerat-un-Nabawiah, by Ibne Kaseer, vol. III, p.554)

The Holy Prophet (p.b.u.h) came to the Haram:

Then the Holy Prophet (p.b.u.h) came to the Haram, performed the Tawaaf round the Ka'bah, touching the Black stone. He had stick in hand with which he started pointing towards the idols which were place by the idolaters in the Ka'bah, reciting,

"The Truth has come and falsehood vanished. Surely falsehood is ever to vanish"(Bani Israel,17 : 81),

and the idols fell down one by one (Ibne Hishaam, vol. II, p. 411; Zadul Ma'aad, vol.I, p.424).

The Key of Ka'bah:

Then he called Usman bin Talha took the key of Ka'bah from him opened the doors and entered the Ka'bah, and found there some pictures, which were of Prophets Ibrahim (Abraham), 'Ismail (Ishmael) and Ishaq (Isaac). The Holy Prophet (p.b.u.h) also got them destroyed, (Ibid) Then he offered two Rak'ats of prayer inside the Ka'bah. After coming out of the Ka'bah, he again summoned Usman bin Talha and handed over the key of Ka'bah, him, saying, "take it, your key, today is the day of good behaviour and faithfulness, "this is your key and it will always remain with you, none will take it from you except the tyrant one" (Zadul Ma'aad, vol. I, p.425; Tabaqaat Ibne Sa'ad).

Here it may be noted that once, before the Migration to Medinah, when the Holy Prophet (p.b.u.h) had asked for the key from Usman bin Talah, he had not only refused to give, the key but had also talked in an insulting way to the Holy Prophet (p.b.u.h). Tolerating it, however, the Holy Prophet (p.b.u.h) had said to him "on some day you will see this key in my hands, and I will give it to anybody I will like". In reply, Usman bin Talha had said, that "the day this will hapend will be of great destruction for the Quraish." The Holy Prophet (p.b.u.h) had said, "No on that day they will be flourishing and honourable." Usman had heard these words and felt that whatever the Holy Prophet (p.b.u.h) had said will certainly happen" (Zadul Ma'aad, vol. I, p. 424: Bukhari)

The Holy Prophet (p.b.u.h) Addressed the Quraish:

Then the Holy Prophet (p.b.u.h) addressed the Quraish, who had gathered in the Haram, saying :

"There is only One God. He has no equal and no compeer. Today He has fulfilled his promise and aided His servants and made them triumph over all enemies. It is not lawful for any man who believes in Allah and

his Prophet to shed human blood want only. I have today abolished all customs and all rituals of the days of 'Jaheliah' except that arrangement for the distribution of water to the pilgrims from the well of Zam Zam will continue as before. O men of Quraish take heed: Allah has destroyed your factionalism of the days of 'Jaheliah' and your pride in blood and lineage. All men are equal as all have descended from the same ancestor Adam, and Adam was nothing but clay."

Then he-recited from the Holy Qur'an the following verse:

"O mankind, surely we have created you from a male and a female, and made your tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware" (Hujurat, 49 : 13).

Then the Holy Prophet (p.b.u.h) asked the Quraish,

"what treatment you expect from me?"

They all said,

"we hope good, you are kind and good brother, and son of good and kind brother"

The Holy Prophet (p.b.u.h) said,

"I say to you the same which Prophet Yusuf (Joseph) had said to his brothers, viz., "No reproof be against you this day" (Yusuf, 12 : 92)

"Go, you are all free" (Zadul Ma'aad, vol.I, p.424-425)

The Azaan for Prayer :

It was now the time for "Zohar" Prayer. The Holy Prophet asked Hazrat Bilal to climb over the Ka'bah and say the "Azaan" i.e. make the call for prayer, and the valley of Mecca echoed with the "Azaan" of Bilal (Nabi-e-Rehmat, Ibid, p. 449; Seerat-un-Nabi, vol. I, p.520; Zia-un-Nabi, Ibid, vol. IV, p.477).

Since then the five-times "Azaan" and "Salaat" started in the Haram, which still continues and will continue till the Last Day.

The Bai'at :

Then the Holy Prophet (p.b.u.h) came on the Hill of Safa, and he first took the "Bai'at", oath of allegiance, from the men, and then from the women ¹ (Seerat-un-Nabi, Ibid, vol. I, p. 521).

It may recalled that, about 18 years before, on receiving the Command, "Warn thy nearest of kin" (Shu'ara, 26:214), the Holy Prophet (p.b.u.h) had called the Quraish of Mecca from this very Hill, i.e. Safa, and after taking from them the acknowledgement that "You are Truthful and Trustworthy", had invited them to the Faith in the Absolute Unity of Allah, and his Prophethood saying "Surely, I am Warner to you on the eve of a severe punishment", and the Quraish, instead of accepting his call, had gone away in growing anger. But now the scene had tonally changed. How the Quraish were themselves coming to the Holy Prophet (p.b.u.h), on the same Hill, to accept his call and swear allegiance to him. This was the grand fulfilment of the Mission of the Holy Prophet (p.b.u.h), after great sufferings at the hands of the same people.

1. Among the women, there was also Hind, daughter of Utbah wife of Abu Sufyan and mother of Amir Mu'awiyah who had taken out and chewed the liver of Hazrat Hamzah in the battle of Uhud while doing the "Bai'at", she talked very bluntly with the Holy Prophet (p.b.u.h), for which see Seerat-un-Nabi, Ibid, vol. I, pp. 521-522; Nabi-e-Rehmat, Ibid, p.452, Zia-un-Nabi, Ibid, vol. I, p. 466).

Clear Victory:

Thus as Allah says:

"Surely We have, granted thee a clear victory" (Fatah, 48:1), the Holy Prophet (p.b.u.h) got complete victory over Mecca.

He was now the conqueror, and present before him were those who had tortured him and his followers. But he did not take any revenge from anybody. Neither anybody was arrested nor any retribution was demanded from anybody. He declared that all were free and that the properties of Muslims usurped by their enemies were also to remain, with the usurpers and the Muslims were commanded to forego their rights. A man named Ikramah, son of Abu Jehl, had murdered two Muslims and fled from Mecca. His wife pleaded for him and sought forgiveness and he was forgiven and allowed to return to Mecca. Hinda, the wife of Abu Sufyan, who had chewed up the liver of Hazrat Hamzah in Uhud, was also pardoned. Habbaar who had brutally murdered Zainab the daughter of the Holy Prophet (p.b.u.h) himself was also pardoned.

In short the conquest of Mecca presented an unprecedented example of generosity and forbearance from the victorius. Side by side, no celebrations were made to mark the victory. There was neither any coronation nor playing of bands nor fun-fair nor any marriments. Instead, the Muslims were commanded to bow down themselves in prayers before Allah the Almighty, and give their thanks to Him.

Worry of the Ansaar:

After the victory over Mecca, the Ansaar thought that now, since his mother land, i.e. Mecca, has been conquered the Holy Prophet (p.b.u.h) will live here and will not return to Medinah. The Holy Prophet (p.b.u.h) came to know of it. He called for the Ansaar and said to them, "my life is with you, and my death is also with you" (Ibne Hishaam, vol. II, p. 416).

Idols destroyed:

The Holy Prophet (p.b.u.h) ordered for destroying all the idols, including Laat, Manaat and Uzza, as well as the idols of Zul Khalasah, Al-Ka'batul Yamaniah, and Al--Ka'batul Shaamiah, and all idols kept in the house by the people. Accordingly all idols were destroyed.

Sanctity of the Haram:

The Holy Prophet (p.b.u.h) also declared that it is not lawful for a Muslim to shed blood in the Haram, or cut off its trees. He also said that this was not permissible before him, and will not be permissible after him also (Zadul Ma'aad, vol. I, p. 425-426)

The effect of the victory :

The victory over Mecca changed the hearts of the Arabs in favour of Islam, and they started coming, singly as well as in deputations, to accept Islam. By this victory, on one hand, the agreements between some tribes and the Quraish, which were in their way to accept Islam finished, because when the Quraish themselves submitted to Islam, the tribes also became free to accept Islam; and, on the other hand, their belief that none could enter Mecca as a conqueror, also shattered and they became sure that since the Holy Prophet (p.b.u.h) conquered Mecca without any bloodshed, he was undoubtedly the Messenger of Allah, and therefore became inclined toward Islam, and came forward in lots to the Holy Prophet (p.b.u.h) and accept Islam at his hands. (Nabi-e-Rehmat, pp. 455 - 456).

NOTE For other references on the Victory over Mecca, see Seerat-un-Nabi, Ibid, vol. I, pp. 509-529; Nabi-e-Rehmat, Ibid, pp. 429-456; Rehmatul Lil 'Aalameen, Ibid; vol: I, pp. 114-126; Seerat Rasul-e-Arabi, Ibid, pp.144-155; Zia-un-Nabi, Ibid, vol. IV, pp. 401 - 489; Subulul Huda Wal Rishaad, Ibid, vol.V, pp. 305-370; Imta' ul Asma, Ibid, vol. I, pp. 267 - 277; Al Sherat-un-Nabawiah, by Ibne Kaseer, vol. III, pp. 526-597 Taareekhul Khamees, Ibid, vol. II, pp. 77- 92; Al-iktifa, Ibid, vol. II, pp. 288 - 289; Dala' il-un-Nubuwah, by Behaqi, vol.V, pp.8-39; Al-Seerat-ul-Halabiah, Ibid,vol. II, pp. 200-217; and vol. III, p. 90 Nazriah Jadeedah Fee Seerat Rasulullah, by Dr Konstains, pp. 355-359 ; Beirut, 1985; Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhalaan, vol. II, pp. 275 - 289; Khataman Nabiyeen, Ibid,

Vol. III, pp. 1010-1014; The Benefactor by Fakir Syed Waheeduddin, pp. 61-66; Dictionary of Islam, by T.P. Hughes, pp. 383 - 385; Muhammad his Life based on the earliest sources, by Martin, Lings, pp. 252 -256; The Life of Muhammad, by Muhammad Husein Haykal; pp. 395-414; Muhammad Life and times, Ibid, pp. 449 - 468. The Glory of Muhammad, Ibid, pp. 679 - 713).

Battle of Hunain ¹

When the Holy Prophet (p.b.u.h) was busy at Mecca Hawazan ² and Bani Saqeef, ³ the two very strong and warring; tribes of Taif and its suburbs, were getting ready to make war against the Muslims. ⁴ The tribes of Nasar and Jushin Bani Hila, and Banu Sa'd bin Bikr also joined them two families of the Hawazan, namely, Ka'b and Kulab, however, did not join them in this war. Duraid bin Samma, a leader of Jushm tribe was too old to fight but he was a man of wisdom. ⁵ Maalik bin Auf ⁶ was leading the Hawazan and Bani Saqeef. He knew that the Quraish had lost all battles against the Holy Prophet (p.b.u.h) because they ran away after the fall of their leaders. He, therefore, advised the tribes under him to take their wives, children, and belongings also with them so that no one could run away. ⁷ (Zia-un-Nabi, Ibid, vol. IV, p. 499; Dictionary of Islam, Ibid, p.385).

1. Hunain is a valley at a distance of 14 or 15 miles in the North East of Mecca. Some say that it was the name of a fountain. (Zia-un-Nabi Ibid, vol. IV, p. 495). It was between Mecca and Ta'if. According to Zarqani, it was near the famous market Zul Ma jaaz of Arabia. Ibne Sa'd has said that it was at a distance of three days journey from Mecca. (Seerat-un-Nabi, Ibid vol. I, p. 530, Foot Note, No.1).

2. Hawazan, were a very powerful and warlike tribe settled in the hilly districts between Mecca and Ta'if (Dictionar of Islam Ibid, p.85). They were the descendants of Nazr (Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhalan, vol. II, p. 302).

3. Bani Saqeef were the ruling tribe of Ta'if. They were the same who had stoned the Holy Prophet (p.b.u.h) till his shoes were filled with blood, when he had gone to preach Islam among them in the 10th year of his Mission. (Dictionary of Islam, Ibid) their chief was Abd-e-Yalai

4. They were at war with the Quraish since long. The war between them was known as "Harbe Fujjaar". When the Quraish laid down their arms and accepted Islam, they on account of their militant power, thought that they

Foot Notes continue on next page.....

The Hawazan and Bani Saqeef encamped in the valley of Hunain and posted their archers covering the pass which the Holy Prophet (p.b.u.h) and his followers had to cross before they could reach the other side. Maalik's plan was to attack the Muslims with arrows in the narrow pass and rout them so that when they retreated the Hawazan would fall upon them from the hills and completely finish them.

When the Holy Prophet (p.b.u.h) came to know of the preparations made by Hawazan and Saqeef, he sent Hazrat Abdullah bin 'Abi Hadardiah as an spy to know fully about the enemy. When he returned and informed that the enemy was fully prepared for the war and had already encamped in the valley of Hunain, the Holy Prophet (p.b.u.h) also took immediate steps to proceed against them.

would be able to defeat the Holy Prophet (p.b.u.h), and gain supremacy, all over Arabia. According to them, the Quraish were weak in fighting. They were also feeling ill against the Muslims because the idols from all over Arabia were destroyed by them. Side by side, they also feared that; after the Quraish of Mecca, they would be the next target of the Muslims. They therefore thought it necessary to themselves proceed against the Muslims, and launch a united attack of all the idolator tribes on the Muslim army which was at that time in Meccah, and finish it once for all (Zia-un-Nabi, Ibid, vol. I, pp.496-497).

5. Durqad had disliked the bringing of women, children, and cattle, saying to Maalik, that, "if you get the defeat; you will also put at stake your honour and respect, because your women and children will be taken as slaves by the Muslims". He also, after knowing that Ka'ab and Kulab were not joining them in the war, advised Maalik not to fight and return to their homes, but Maalik rejected his advice (Zia-un-Nabi, Ibid, vol. IV, pp. 498-500).

6. He was the Chief of the Hawqzan Tribe and was a young man of 30 years. He accepted Islam after the Ghazwah-e-Ta'if and during the Caliphate of Hazrat Umar, took part in the Battle of Qadasiah, and was appointed as Governor of Damascus (Zarqani, vol. III, p.16): Seerat-un-Nabi, Ibid, vol. I, p. 531).

7. Their army consisted of twenty thousand warriors (Nazriah Jadeedah Fee Seerat Rasulallah, Ibid, pp.361-362). According to another view, they were thirty thousand in Number (Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhalnan, vol. II, p. 307).

The Holy Prophet (p.b.u.h) took, by way of loan, one hundred coats of mail with their accessories from Safwan bin Umayyah, and three thousand spears from Naufal bin Haris bin Abdul Muttalib, and also cash of fifty thousand Dirhams from Safwan bin Umayyah, forty thousand Dirhams from Abdullah bin Rabee'ah and forty thousand Dirhams from Huwaitab bin Abdul Uzza, for expenses of the war (Zia-un-Nabi, Ibid, vol. IV, pp. 501- 502).

Then the Holy Prophet (p.b.u.h) proceed against the enemy with 12000 believers 10000¹ of which had come from Medinah and 2000 were the new converts from Mecca. The Muslims were elated with their numbers and preparations. Abu Sufyan, Abbas, and other Quraish Chiefs were also with them.

On the 10th of Shawwal, 8th Hijra, the Muslim army reached this side of Hunain in the evening and encamped the pass. At dawn the Holy Prophet (p.b.u.h) ordered the army to move. Khalid bin Waleed was in the van.

According to Malik's plan, the Hawazan and Saqeef showered their arrows on the Muslims (Ibne Hishaam, vol. II, pp. 442-443), and they, not knowin what to do, fled panic stricken. Tribe after tribe ran away,² and Holy Prophet (p.b.u.h) was left with ten Companions only³ (Zia-un-Nabi, Ibid, vol. IV, p. 509; Zadul Ma' aad, vol. I, p. 446)

1. The ten thousand of Medinah consisted of four thousand Ansar, one thousand Muhajir, one thousand of Juhainiah tribe, one thousand of Muzainah tribe, one thousand of Aslam tribe, one thousand of Ghifaar tribe, and one thousand of Ashja tribe (Zia-un-Nabi, Ibid, vol. IV, p. 504)

2. The reasons for thin, unfortunate situation were many, firstly, in the troop that proceeded first there were mostly the new converts of Mecca, and, on account of over confidence, they, had not come fully armed; secondly, there were about two thousand "Tulaqa", i.e. those who had newly accepted Islam; and were not firm in their faith; thirdly, the Hawazan were very expert in archery having none to equate them in this respect throughout Arabia; fourthly, the enemy had reached the battle field earlier and occupied the upper parts of the valley from where they could easily shoot the arrows on the Muslim army passing through the pass fifthly, the Muslim army proceeded to attack through the lower part; where the land was so steep that they could not firmly place

Continue on next page....

Abu Sufyan with a sacrificial smile on his face, said, these people who conquered the Quraish yesterday will not stop fleeing till they reached the sea. Shaibah bin Usman bin Abu Talha said, "Today I will have my revenge on Muhammad". His father had been killed in Uhud (Dictionary of Islam, Ibid, p. 386). Kaldah bin Hambal said, "behold, the magic of Islam has broken today" (Zia-un-Nabi, Ibid, vol. IV, p. 516).

The enemy seeing the Muslims utterly routed descended from their positions and wanted to attack the Holy Prophet (p.b.u.h). Hazrat Abbas shouted, "O ye Ansaars, who sheltered and helped the Muslims, O ye Emigrants, who took the pledge under the tree, Mohammad (peace be upon him) is alive and is here. Come ye, this side". The Holy Prophet (p.b.u.h) himself said, "I am the Prophet of Allah, there is no falsehood about me; I am the descendant of Abdul Muttalib", and a miracle happened. The believers came back to the call, and the Holy Prophet (p.b.u.h) rallied his forces with the almost difficulty and threw a handful of dust towards the enemy as a signal of victory. The Muslims renewed the charge and within no time the defeat was changed into victory.

their feet on the ground; sixthly, the enemy launched a sudden attack, of shooting, the arrows ha heavily from all upper corner of the valley which the advance troop of the Muslims could not sustain, and due to its retreating the entire army went in disorder and running; away (Seerat.-un-Nabi, Ibid, vol. I, pp. 537-538). Besides this, many non-believers also accompanied just to see the result of the war. There were also some so weak in faith, that when they came near a tree, known as- "Zeet-e-Anwaat", on which during the period of Jaahiliah they used to hang their swords and offer sacrifices, requested ,the Holy Prophet (p.b.u.h) to arrange; such, a thing for them also, and the Holy Prophet (p.b.u.h), in reply, rebuked them saying, "Allah is the Greatest; by Allah, you are asking for the same thing for which Bani Israel had asked Prophet Moses, and he had said; you are an ignorant people(Aaraaf,7:138) (Nabi-e-Rehmat, Ibid, pp. 459-460; Zia-un-Nabi, Ibid, vol. I, p.505).

3. They were Abu Bakr Siddique Umar, Ali, Abbas, Abu Sufyan bin Haris, his son Ja'far, Fazl bin Abbas or Qasim bin Abbas, Rabi'ah bin Haris, Usman bin Zaid and Aiman bin Zaid (may Allah be pleased with all of them) (Taareekhul Khamees, vol. II, pp.101-103; Zia-un-Nabi, Ibid, vol. IV, p. 509; Seerat-un-Nabi, Ibid, vol. I, p.538 Foot Note)

In this war only four Muslims warriors lost their lives, but seventy of the enemy including their banner Holder, Usman bin Abdullah were killed in the fight, and more than three hundred were killed while running away. The Muslim got, by way of booty, six thousand captives (including men and women, twenty four thousand camels, forty thousand goats, and four thousand Oqiah of silver (Zina-un-Nabi, Ibid, vol. IV, p. 515; Nabi-e-Rehmat Ibid, p. 464).

When the booty was brought before the Holy Prophet (p.b.u.h), he sent it to Je'raanah (a place in the north east of Mecca), where every thing was kept safe (Ibne Hishaam, vol. II, p.459).

NOTE: For other reference on the Battle of Hunain see Al-Iktifa Ibid, vol. II, pp. 325-329; Subulul Huda Wal Rishaad, Ibid, vol. V, pp. 459-465; Muhammad Life and Times, Ibid, pp. 472-489; Muhammad his Life based on the earliest sourees pp. 304-307; The Life of Muhammad, by Muhammad Husein Haykal. pp. 414-428; The Life of Muhammad by A. Guillaume, pp.566-568, the Glory of Muhammad, Ibid, pp. 716-724.

Qur'an says ;

"Certainly Allah helped you in many battlefield, and the day of Hunain, when your, great numbers made you proud, but they availed you naught and the earth with all its spaciousness was straightened for you, then you turned back retreating. Then Allah sent down His calm upon His Messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved. And such is the reward of the disbelievers "(Taubah, 9:25 - 26).

Otaas:

After their defeat at Hunain some of the enemies took refuge in Otaas ¹ and some, in Ta' if. The Holy Prophet (p.b.u.h) deputed a small army to Otaas under the command of Abu Aamir Ash'ari.

1. Another valley near Hunain

Ten brothers came forward to fight. Nine of them were killed by 'Aamir, and the tenth one accepted Islam.¹ Then 'Aamir was himself slain by the son of Duraid bin-us-Summa, Abu Musa Ash'ari took the banner.

Hazrat Rabee'ah bin Rafee' killed Duraid bin-us-Summa.² Ultimately the enemy was defeated, and large number of them were arrested.

Among those who were arrested was Hazrat Aheema a daughter of Hazrat Halima Sa'diah. The Holy Prophet (p.b.u.h) received her with great courtesy, spread his own wrap on the ground for her to sit on, and at her request sent her back, with many presents to her tribe³.

Ta'if.

Thereafter the Holy Prophet (p.b.u.h) decided to proceed himself with his army towards Ta'if where also the enemy running away from Hunain had taken the refuge. Ta'if was surrounded by a very strong fort, of which the walls were double and un-breakable. The Banu Saqeef settled in Ta'if were next to the Quraish among the Arabs. They were very expert in fighting. Their Chief was Urwah bin Mas'ud to whom the daughter of Ameer Mu'awiah was married. The Banu Saqeef were also related to the Holy Prophet (p.b.u.h) through his mother Hazrat Aamnah.

When the runners from Huain took refuge in Ta'if and the people of Ta'if came to know that the Muslim army was proceeding towards them, they also prepared themselves for the war. They raised the walls of the Fort, closed all its doors, fixed archers on the walls, and also made arrangement for necessary supplies for about a year. (Taareekh-ul-Khamees, vol. II, Seerat-un-Nabi, Ibid, vol. I, p. 541).

1. Khatam-un-Nabiyeen, Ibid, vol. II, pp.1043-1044; Zia-un-Nabi, Ibid, vol. IV, p.519).

2. The leader of the enemy.

3. Seerat-un-Nabi, Ibid, vol. I, pp. 540-541; Nabi-e-Rehmat, Ibid, p. 472; Seerat Rasul-e-Arabi, Ibid, p.155; Zia-un-Nabi, Ibid, vol. IV, pp. 552-553).

Before proceeding towards Ta'if however, the Holy Prophet (p.b.u.h) ordered Tufail bin 'Amr al-Dosi to destroy the idols of Zul Kiflain, and then join him at Ta'if. He accordingly came with 400 men and also brought "Munjaneeq" ¹ and "Dababad" ² with him. The Holy Prophet (p.b.u.h) also sent Khalid bin Waleed with one thousand men in advance towards Ta'if. Then, in the month of Shawwaal, 8th Hijrah, the Holy Prophet (p.b.u.h) himself came to and encamped at and seiged the fort of Ta'if. The "Dababad" and the Munjaneeq were also used to break the walls of the fort and make entry into the fort, but the walls could not be broken. On the other hand, the archers fixed on the walls by the enemy showered heavily the arrows and burning iron bars of the Muslim army from the walls of the fort with the result that-many-of the' Muslim warriors were wounded, and 12 were killed. ³

During the seige the Holy Prophet (p.b.u.h) also ordered that the grape gardens should be cut off. But while they were being cut off, the people of Ta'if requested that, since those gardens were the source of their livelihood, they should not be cut off and the Holy Prophet (p.b.u.h) accepted their request.

The Holy Prophet (p.b.u.h) also made an announcement that the slaves coming out of Ta'if and accepting Islam will be declared free. Accordingly, about fifteen slaves came, accepted Islam, and were declared free by the Holy Prophet (p.b.u.h).

1. A huge warlike engine for flinging stones (twentieth Century Persion, English and Urdu dictionary).

2. It was a sort of "Baktarband" in which ten persons could sit, and, being safe from arrows and stones thrown from the fort, could reach near the wall of the fort and break it (Zian-un-Nabi, Ibid, vol. IV, p. 525).

3. They were : Saeed bin Saeed binul Aas bin Umayyah, 'Arfata bin Hubaab, Yazeed bin Zam'ah binul Aswad, Abdullah bin Abu Bakr Al-Siddique, Abdullah bin Abi Umauah bin Mughirah Al-Mukhzumi, Abdullah bin Aamir bin Rabi'ah, Al-Saa'ib binul Haris bin Qaid, Abdullah binul Haris, Jaliha, Saabit binul Jaz'a, Haris bin Sehl Sa'ah Munzir bin Abdullah bin Naufal, May Allah be pleased with all of the (Zia-un-Nabi, Ibi d vol, IV. p. 531.)

The seige continued for twenty days but neither the Muslim army could enter the fort, nor the enemy came forward to fight in the field. The Holy Prophet (p.b.u.h) therefore after council ling with Naufal bin Mu'awiah, lifted up the seige and returned from Ta'if Before leaving. Ta' if ¹ the Companions requested the Holy Prophet (p.b.u.h) to impose curse on the people of. Ta'if, but, instead of curse, the Holy prayed, "O Allah, give guidance to the Banu, Saqeef and make them submit and come to me" (Seerat-un-Nabi, Ibid, pp. 540-542 ; Nabi-e-Rehmat, Ibid, pp. 465-466; Zia-un-Nabi, Ibid, vol. IV, pp. 520-531; Muhammad-Life and Time, Ibid, pp. 472-489; The Life of Muhammad by Muhammad Husein Haykal, pp.414-428; The life of Muhammad, by A Guillaume, pp. 587-591).

Distribution of the booty ² :

The Holy Prophet (p.b.u.h) then came back to Je'rana

1. The reasons for lifting the seige were. (1)Neither the walls of the fort. could be broken nor the enemy came out of the fort to fight in the 'field, which mean that they were having no courage to face the Muslim army and were therefore of no danger `for the Muslims in the near future; (2) the majority of Hawazan had accepted Islam, and the Banu Saqeef also were not in a position to resist Islam any more: (3) the month of Zee Qa'ad was approaching near in which fighting was prohibited: (4) the muslims were already away from Medinah for the last two months: (5) victory over Ta'if was not necessary from the defence point of view (Zia-un-Nabi, Ibid, vol, IV pp. 528-529)

2. The di stribution was made as follows:

Abu Sufyan and his children..	..	300 camels and 120 Oqiah silver
Hakeen bin Hizaam..	..	200 camels
Nuzair bin Haris bin Kaldah Saqafi..	..	100 camels
Safwan bin Umayyah..	..	100 camels
Qais bin 'Adi..	..	100 camels
Suhail bin 'Amr..	..	100 camels
Hawaitab bin Abdul Uzza..	..	100 camels

The following three foreigner chiefs who were new converts to Islam were also given :

Afra' bin Habis Tameemi..	..	100 camels
Uyainiah bin Hasan Fazari..	..	100 camels
Maalik bin 'Auf (Nazari) ..	..	100 camels

Many other were given fifty camels each. Generally each warrior got 4 camels and forty goats, but the Horsemen go 12 camels is and 120 goats each (Seerat-un-Nabi, Ibid, pp. 523- 524).

and distributed the spoils of Hunain ¹ . While the distribution was being made some of the Ansaars felt that the Mecans, Muhajreen, and their beduin allies were being treated more generously” and they whispered their dissatisfaction. When, the Holy Prophet (p.b.u.h) came to know of it, he assembled the Ansaars and Said :

”O men of Ansaar, is it not true that you were in the dark and through me Allah guided you towards Light”?
The Ansaars said, ”verily Allah and His Messenger did us a great favour”.

Then he said:

”Were you not torn by enmities and hostilities among yourselves and did I not give you unity and peace” ?

They said:

”verily, we are indebted to you for many favours”.

Then he said:

”Were you not poor and Allah through me made you rich” ?

They said:

”Verily Allah and His Messenger have been kind to us”.

Then he said:

”You can say to us in reply: we accepted your word when all others had rejected it. We gave you shelter when there was none to stand by you, We gave you aid when you were helpless. If you say so, O Men of Ansaar, I shall confirm it and testify it. So O Ansaar make your choice. Would you not prefer that others take with them the goats and the camels and you take with you Muhammad (peace be upon him) for the rest of your days”. On hearing this the Ansaar wept and their beards were drenched with theirs. (The Benefactor, Ibid, pp, 67-68; Seerat-un-Nabi, Ibid, vol. I, pp. 544-545; Zia-un-Nabi, Ibid, vol. IV, pp. 543 -547; Nabi-e-Rehmat, Ibid, pp. 468-470, Bukhuri, Baab Ghazwat-ut-Ta' if).

1. It may be noted that the Holy Prophet (p.b.u.h) give more to the new converts of Mecca by way of "Taaleef-ul-Quloob", whom Qur'an has also included among those who deserved the "Zakaat" (Poor-rate)

Release of the captives of Hunain :

When distribution of the booty was over, representative of the captives of Hunain made a request, to the Holy Prophet (p.b.u.h) for release of their captives and return of their goods. They actually belonged to the tribe of Hazrat Halima Sa'diah. The Holy Prophet (p.b.u.h) asked them to make a choice between their men, women and children and their goods, They made the choice of their men, women and children. The Holy Prophe' asked them to make the request before the Muslims after the next morning prayer. They accordingly made the request for release of their men, women and children. The Holy Prophet (p.b.u.h) accepted their request and declared the release of them falling to his share as well as the share of Bani Abdul Muttalib, and also recommended the release of other oaptives who fell to the share of the Muslims if they so wised, and promised to give each of them who would release his captives six shares in the next booty coming in the hands of the Muslims. On this all released the captives who had come to their lot and although, first, Aqra bin Habis, the chief of Banu Tameem; Uyainah bin Hasan, the Chief of Banu Fazaht and Abbas bin Madaas Salami, the Chief of Banu Saleem were not willing to release the captives that had come to their lot but subsequently they also released them(Ibne Hishaam, vol. IV, p. 135).

The Holy Prophet (p.b.u.h) also gave a pair of clothes to each of the captives. (Nabi-e-Rehmat, Ibid, pp. 470-471; Zaadul Ma'aad, vol. I, p. 449; Zia--un-Nabi, ibdd, vol. IV, pp. 534-536; Seerat-un-Nabi. ibdi, vol. I, pp. 545 - 546).

Performance of another Umrah :

Thereafter the Holy Prophet (p.b.u.h) put on the "Ehraam" of Umrah at Je'ronah , the "Meeqaat" of Ta' if, come to Mecca and performed the Umrah. Then he appointed 'Utbaah in Usaid as Governor of Mecca although he was only 20 years of age. Mu'aaz son of Jabal was entrusted with the duties of teaching and explaining the Qur'an to the people. Then the Holy Prophet (p.b.u.h) returned to Medinah. It was in the month of Zee Qa'ad, 8th Hijrah (Nabi-e-Rehmat, Ibid, p. 473; Zia-un-Nabi, Ibid, vol. IV, p. 556).

Urwah bin Mas'ud al-Saqafi :

While the Holy Prophet (p.b.u.h) was on his way back to Medinah, Urwah bin Mas'ud Saqafi, the Chief of the Bani Saqeefi of Ta'if came to the Holy Prophet (p.b.u.h), accepted Islam, and, with his permission, return to Ta'if to invite the Bani Saqeef to accept Islam. He being the Chief was very much respected by his people, but when he asked them to accept Islam, they made him the target of their arrows as a result of which he died. (Nabi-e-Rehmat, Ibid, p. 473, Zia-un-Nabi, Ibid, vol. IV, p. 532)

It may be recalled that while the Holy Prophet (p.b.u.h) was returning from Ta'if, his Companions had requested him to invoke curse on the people of Ta'if, but instead of the Holy Prophet (p.b.u.h) had prayed for their guidance and acceptance of Islam. It was undoubtedly the result of that prayer that Urwa bin Mas'ud, their Chief, soon after the incident of Ta'if himself came to the Holy Prophet (p.b.u.h) and accepted Islam; and in answer to his call for acceptance his people killed him. But we will shortly note that, few month thereafter, the Bani Saqeef themselves came to the Holy Prophet (p.b.u.h) and accepted Islam.

Constuction of the Mimber:

Toward the end of the same (i.e. 8th Hijri) the Holy Prophet (p.b.u.h) erected in the Masjid-un-Nabawi, a wooden platform to deliver his Jumah Sermons. This structure called the "Member" has since become a traditional feature in all Muslim Mosques all over the world. The same year the Ruler of Behrain accented Islam.

Commands of Shari'ah imposed in 8th Hijrah:

1. Punishment for cutting of the hand was provided for theft Maa'idah , 5 : 38);
2. Intoxicants, gaves of chance, sacrificing to idols, and dividing by arrows were prohibited, (Maa'idah, 5: 90);
3. Prayer for solar or lunar eclipse was provided. (Zia-un-Nabi, Ibid, vol. IV, pp. 560-562).

Ninth Year of Hijrah

After returning from 'Taif the Holy Prophet (p.b.u.h) sent different Suryahs to different places for extending the Message of Islam, as well as to subjugate the opponents of Islam, as follows:

1. Suryah Uyaynah was sent in the month of Muharram, 9th Hijrah, under the leadership of Uyaynah bin Husain Fazari with fifty Arab warriors towards Banu Tameem, who had not allowed Hazrat Bishr bin Sufyan to collect the "Zakaat" from the Banu Ka'b, a branch of Banu Khaza'ah. The Muslim warriors return with 11 men, 21 women and 30 children of the Banu Tameem as captives. Then a deputation of their chiefs came to the Holy Prophet (p.b.u.h) and, on their request the Holy Prophet (p.b.u.h) released their captives without any ransom (Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhalaan, vol. II, p.331). Zai-un-Nabi, Ibid, vol. IV, pp. 566-570).
2. Suryah Waleed bin Uqbah bin Abi Mu'eet was sent to Banu Mustalaqa, branch of Banu Khaza'ah, for recovery of the "Zakaat", but when he returned empty handed fearing for his life at their hands, Hazrat Khalid bin Waleed was deputed, and he returned after collecting the "Zakaat" from them (Taareekh-ul-Khamees, Ibid, vol. II, p.119; Zia-un-Nabi, Ibid, p. 570)
3. Suryah Qutbah bin 'Aamir with 20 warriors was sent to attack the Khash'am tribe, near Mecca. In the fight several persons on both sides were wounded, and some were also killed, but ultimately the Muslims overpowered them, and brought some of their women, and many camels and goats as booty which were distributed among the warriors (Subulul Huda. wal Rishaad, Ibid, vol. VI, p. 327; Zia-un-Nabi, Ibid, p. 571).
4. Suryah Zahhaak bin Sufyan al-Kalaabi was sent towards Qartaa'. Both sides met at Zaj a vicinity of Najd. The Muslims defeated the enemy and brought much booty to Medinah (Zia-un-Nabi Ibid, p. 571).

5. Suryah 'Alqamah bin Majazr with three hundred warriors was sent in the month of Rabi-us-Sani, 9th Hijrah, towards a group of Abyssinians who had gathered near Jeddah, but when the Muslim reached there they ran away (Zia-un-Nabi, Ibid, p. 572).
6. Suryah Ali bin Abi Talib with 150 warriors was sent in the month of Rabi-us-Sani, 9th Hijrah, towards the Bani Tay to destroy their idol "Fals". Adi son of Haatim T'ay,' who was their Chief, ran away to Syria. The Muslim army, destroyed the idol and returned with many captives and booty. Among the captives was Safanah, the daughter of Hatim Tay. The Holy Prophet (p.b.u.h) ordered for her, but she said will be a shame if I, live in freedom while my sisters here in captivity. On this the Holy Prophet (p.b.u.h) said, the daughter of Hatim could be expected to ask for no loss, and ordered for realese of all women. Hearing this, she forthwith accepted Islam. Then she went to his brother Adi in Syria, and asked him to go to the Holy Prophet (p.b.u.h) and accept Islam, it would be better for him. He accordingly came to Medinah, and became a Muslim (Taareekh-ul-Khamees, Ibid, vol. II, p. 120 Imta'ul Asma, Ibid vol. I, p. 325: Ibne Hishaam, vol. IV, p. 247: Al-Kamil Fit Taareekh, by Ibne Aseer, vol. II, p. 285: Zia-un-Nabi, Ibid, vol. IV, pp. 573-579 : The Benefactor. Ibid. p.76)

GHAZWAH-E-TABOOK ¹

By the ninth year of Hijrah the Holy Prophet (p.b.u.h) had subdued all opposing forces, and finished idolatory, from all over Arabia. He had also finished all tribal States, and merged the entire Arab in one United State with its centre at Medinah. He had also aquired total authority over all affairs of the entire country. All tribal Chiefs and rulers inside Arabia had submitted to him.

Outside Arabia, however, the position was a bit different. On the Syrian boarder, in the north, the Roman Empire, under Hiraclisus, after defeating Iran, had become the biggest, and the most powerful Kingdom of that time, and now the newly constituted Islamic State was the only real threat to its existences This was particularly on account of its previous retreat from the battle field of Mota, without having a final and decisive round against the Muslim army. With a view, therefore, to have final and decisive war against the Islamic State, the Roman, under the King of Ghassaan, who was a Christian and was under the Roman Empire, prepared a huge army to fight against the Muslim, and arrived at Balqaa. In this expedition, the Lakhm, Juzaa, Ghassaan and some other Arab tribes also joined with them. (Muwahibul Ladunya, by Zarqani vol. III, pp. 63-64).

On the other hand; the increasing power of the Roman Empire on the northern boarder of the Islamic State was also a matter of great concern for the Holy Prophet (p.b.u.h). It was, therefore, necessary for the Muslims also not to sit idle and give a chance to the enemy to have an evil eye towards their State and make it an easy target at its option. To exert themselves against the, enemy at the earliest opportunity was as such the need of the time. In such a situation, Qur'an also encouraged the Muslims, saying,

O you who believe, fight those of the disbelievers who are near about you, and let them find firmness in you; and know that Allah is with those who keep their duty" (Taubah, 9: 123)

When the Holy Prophet (p.b.u.h) came to know about the evil intentions of the Romans, and their preparations, inspite of the fact that the season was extremely hot, the fruits were ripening, the harwest were ready there was famine on account of

1. Tabuk is in the middle of Medinah and Damascus, on the south-east of Eilah. According to Yaqut, as he writes in Mu'ajjamul Baladaan on the authority of Abu Zaid, Tabuk is in the middle of the bourders of Hijr and Syria. It is said that the As-haab-ul-Aikah, to whom Prophet Shu'aib was commissioned, was settled there (Nabi-e-Rehmat, Ibid, p. 477, Foot Note)

no rainfall, the distance was too long (of about 700 kilometers) and difficult on account of barren land, and lack of resources, ordered for preparation for the Tabuk expedition, and, for the first time, also made an open announcement of it so that everybody coming forward to go with him could already know what difficult expedition he was to join.

On the call of the Holy Prophet (p.b.u.h), thirty thousand men (twenty thousand infantry and ten thousand cavalry) gathered to go with him in this expedition. The Holy Prophet (p.b.u.h) also asked the Muslims to contribute whatever they could for the expenses. The Muslims accordingly made contributions whatever they could. Hazrat Abu Bakr Siddique brought whatever he had in his house, leaving nothing at all in his house, Hazrat Umar brought half of his entire assets. Hazrat Abdur Rahman bin Auf brought half of his assets with 200 Oqiah silver. Hazrat 'Aasim bin 'Adi brought 70 Wasaq (camel-loads) of dates. Hazrat 'Usman arranged animals for conveyance, weapons, coats of mail and other necessities for ten thousand of the warriors. Even the poorest of the Companions for example, Hazrat Abu 'Aqeel Ansari who had only two Saa of dates in his house, brought one Saa and left on for his family (Subulul Huda Wal Rishaad, Ibid, vol. V, p. 628; Asadul Ghabah Fee Ma'rifate-Shahbah, vol. II, p. 485; Taareekh-ul-Khamees, Ibid, vol. II, p. 123 ; A1-Seerat-un-Nabawiah I by Ahmad Zaini Dhallan, vol. II, pp. 342-343; Rehmat-tul-lil 'Aalameen, Ibid, vol. I, p. 136; Zia-un-Nabi, Ibid, vol. IV, pp. 593-596),

The Holy Prophet (p.b.u.h) appointed Muhammad bin Muslimah al-Ansari as governor of Medinah, and Hazrat Ali to look after the Ehle Bait and wives of the Holy Prophet (p.b.u.h), and then with thirty thousand warriors, proceeded towards Tabuk. It was in the month of Rajab, 9th Hijrah (November, 635 A.D.)

When the Muslim army passed through the land of Hijr and the people of Samud, the Holy Prophet (p.b.u.h) ordered his Companions to pass through it weeping, because those were the

abodes of the people who had done wrong to themselves and were punished by Allah the Almighty and asked them to fear lest the punishment which afflicted them might not inflict them also (Zaadul Ma'aad, vol. II, p. 403; Ibne Hishaam, vol. II, p. 522). The Holy Prophet (p.b.u.h) also ordered them not to drink the water of those places nor use it for ablution and if they had used it to knead bread, give the dough to the camels and not eat it themselves (Nabi-e-Rehmat, Ibid, p.485).

When the Companions did not get water, they reported it to the Holy Prophet (p.b.u.h). He prayed to Allah and there was plenty of rainfall, and they collected sufficient water for their use (Ibne Hishaam, vol. II, p. 522).

When the Holy Prophet (p.b.u.h) reached Tabuk, the news previously given regarding the gathering of the Roman army was found to be incorrect. The Holy Prophet (p.b.u.h) stayed at Tabuk for 20 days but none from the Romans came forward to fight against the Muslim army.

The first prayer which the Holy Prophet (p.b.u.h) offered at Tabuk was the Zohr prayer, after which the Holy Prophet (p.b.u.h) also addressed his Companions.¹

While the Holy Prophet (p.b.u.h) was at Tabuk, Yanya bin Robah the ruler of Elah,² a territory on the boarder, came to the Holy Prophet (p.b.u.h) and made a treaty with him agreeing to pay the "Jizyah". He also presented a white mule to the Holy Prophet (p.b.u.h). Similarly, the people of Jarbaa, Azrah³ and Maqnaa also came and made treaties with the Holy Prophet (p.b.u.h) agreeing to pay the "Jizyah" (Ibne Hishaam, vol. II ; pp. 225-226; Nabi-e-Rehmat, Ibid, p. 486; Zia-un-Nabi, Ibid, vol. IV, pp. 621-622).

1. For Arabic Text of the Sermon see Zia-un-Nabi, Ibid, vol. IV, pp. 610-613: Rehmatul Lil 'Aalameen, Ibid, vol. I, pp. 138-140.

2. Elah was a city at the coast of Red Sea, at the boarder of Hijaz and Syria. According to Abu Zaid, in this city those Jews were settled on whom the game of fish was prohibited on Saturday but they violated it and were made apose and Swines (Mu'ajjamul Baladaan, vol. I, p. 292; Zia-un-Nabi, Ibid, vol. IV, p. 221 Foot Note).

3. Azrah was a city on the boarder of Syria, near Balqaa (Zia-up-Nabi, Ibid)

There was the news of an attack from Akeedar bin Abdul maalik al-Kindi, a Christian ruler of Dumatul Jandal,¹ and supporter of the Roman army the Holy Prophet (p.b.u.h), therefore, sent Hazrat Khalid bin Waleed with five hundred warriors to meet his challenge. Hazrat Khalid arrested him and sent him to the Holy Prophet (p.b.u.h). He agreed to pay the "Jizyah", and the Holy Prophet (p.b.u.h) released him (Ibne Hishaam, vol. II, p. 526; Nabi-e-Rehmat, Ibid, p. 487).

After stay for twenty days at Tabuk, the Holy Prophet (p.b.u.h) returned to Medinah. When he reached "Saaniyatul Wadaa' " the girl came forward to welcome him, singing, "the moon. has come out of the valleys of mountain of Wida'. We must thank Allah. till people pray" (Seerat-un-Nabi, Ibid, vol. I, p. 567; Zia-un-Nabi, Ibid, vol. IV, p. 628).

Those who had remained behind.

Regarding those who had remained behind and did not join the Holy Prophet (p.b.u.h) in the Tabuk expedition, Qur'an said,

"It was not proper for the people of Medinah and those round about them of the desert Arabs to remain behind the Messenger of Allah, not to prefer their own lives to his life. That is because, there afflicts them neither thirst nor fatigue nor hunger in the Way of Allah, nor tread they a path which enrages the disbelievers nor cause they any harm to an enemy, but a good work is written down for them on account of it. Surely Allah wastes not the reward of the doers of good. Nor spend they any thing, small or great, nor do they traverse a valley, but it is written down for them, that Allah may reward them for the best of what they did" (Taubah, 9 : 120-121).

1. Dumatul Jandal was a village which had become barren, but Akeedar rehabilitated it and started cultivation of olive on account of which it became famous. It had a fort which was important from defence point of view in it the Banu Kalb were settled Its inhabitants were mostly Christians. Akeedar was known as the King (Taareekh-ul-Arab, by Dr. Jawwad Ali: Nabi-e-Rehmat, Ibid, p. 487, Foot Note).

The Sincere Ones :

When the Holy Prophet (p.b.u.h) gave the call for joining the expedition to Tabuk, there were the sincere ones who were eager to join but due to poverty could not arrange for conveyance, and on account of their inability they actually wept. They were (1) Saalim bin 'Umair, (2) 'Albah bin Zaid, (3) Abu Ya'la Abdur Rahman bin Ka'b, (4) 'Amr bin Humaam bin al-Jamooah, (5) Abdullah bin Maghfal al-Muzin, (6) Harmi bin Abdullah, and (7) 'Arbaad bin Saariah Fazaari (Taareekh-ul-Khamees, vol. II, p. 124; Zia-un Nabi, Ibid, vol. IV, p. 598).

Referring to their sincerity and grief, Qur'an said,

(the blame is not) on those to whom, when they came to you that you should mount them, you said (to them): I cannot find that on which to mount you. They went back while their eyes overflowed with tears of grief that they could not find anything to spend" (Taubah, 92)

Those who made false excuses :

Regarding those who sought permission to remain behind on false excuses, Qur'an said,

The wealthy among them ask permission of you, and say: leave us (behind) that we may be with those who sit (at home). They prefer to be with those who remain behind, and their hearts are sealed so they understand not" (Taubah, 9:86-87); and "the defaulters from among the dwellers of the desert came that permission might be given to them, and they sat (at home) who lied to Allah and His Messenger. A painful punishment will afflict those of them who disbelieved" (Taubah, 9:90); and "Their way (blame) is only against who ask permission of you, though they are rich. They have chosen to be with those who remained behind, and Allah has sealed their

hearts, so they know not. They will make excuses to you when you return to them. Say: make no excuses, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now see your actions, then you shall be brought back to the Knower of the Unseen and the Seen, He will inform you of what you did" (Taubah, 9: 93 - 94).

The Hypocrites :

The hypocrites also played their role. They not only themselves did not join the expedition, but also asked other not to join, and also taunted those who had given contributions. Referring to them, Qur'an said,

"They were verse to striving in the Way of Allah with their property and their persons, and said: go not forth in the heat (of the sun). say: Fire of Hell is fierce in heat, if only they could understand "Taubah, 9:81): and, those who taunt the free-givers of alms among the believers as those who cannot find anything (to give) but with their hard labour, they scoff at them. Allah will pay them back their mockery: and for them is a painful punishment" (Taubah:9-79).

Qur'an also said,

"had it been a near gain and a short journey, they would have certainly followed you, but the hard journey was so long for them. And they will swear by Allah if we had been able, we would have gone forth with you. They cause their own souls to perish; and Allah knows that they are liars" (Taubah, 9: 42)

Those of the hypocrites who first accompanied the Holy Prophet (p.b.u.h), but later they separated themselves and remained behind; among them being ,Abdullah bin Obay and his friend. Qur'an said regarding them,

"and had they gone forth with you, they would have added nothing but trouble, and would have hurried to and fro among you seeking (to sow) dissension among you. And among you those who would listen them"(Taubah, 9: 47; "and certainly they sought (to sow) dissension before, and they devised plots against you till the Truth came, and Allah's command prevailed though they did not like (it)" (Taubah, 0:48)

Among those who had thus left the Muslim army was also Abu Mhamisah but when he came back to his house, he realised his fault and immediately went back and joined the Muslim army at Tabuk. The Holy Prophet (p.b.u.h) appreciated his sincerity and made supplication for him (Al-Iktifaa, vol. II, pp. 379-380)

In fact the hypocrites were trying to stop people from joining the Holy Prophet (p.b.u.h) in the Tabuk' expedition, on the pretext that since the Roman army is very huge and powerful, the Muslim army would not be able to face it, and will be defeated, and made captives and would not return to Medinah (Ibne Hishaam, vol. II, pp. 524-526: Nabi-e-Rehmat, Ibid, p. 486).

Those who made no excuses ¹ :

Those who did not join the Tabuk expedition and also did not make any excuse were ten persons including Abu Lubabah. Seven of them including Lababah tied themselves with the pillars of the Masjid-un-Nabavi, saying that they would not unite themselves unless the Holy Prophet (p.b.u.h) himself would unite them. When the Holy Prophet (p.b.u.h) saw them, and was told about them, he said that he would not unite them unless Allah would order for their release. Then Allah revealed,

"And other have acknowledged their faults they mixed a good deed with another that was evil. It may be that Allah will turn to them (with mercy). Surely Allah is forgiving Merciful" (Taubah, 9 :102)

1. For full details regarding them, see Zia-un-Nabi, Ibid, vol. IV, p. 632-644; Subulul Huda wal Rishaad, Ibid, vol. V, p. 685; Tareekh-ul-Khamees, Ibid, vol. II, p. 131; Al-Iktifa, Ibid, vol. II, p. 397

On the revelation of this verse, the Holy Prophet (p.b.u.h) un-tied all the seven persons. They then brought their assets and presented the same before the Holy Prophet (p.b.u.h), but the Holy Prophet (p.b.u.h) refused to accept the same, whereupon was revealed,

"Take alms out of their property you would cleanse them and purify them thereby, and pray for them. Surely your prayer is a relief to them. And Allah is Hearing, Knowing"(Taubah, 9: 103).

The other three namely, Ka'ab bin Maalim, Bilal bin Umayyah, and Muraar bin Rabi'ah, did neither make any excuse, nor did they tie themselves with the pilloars. The Holy Prophet (p.b.u.h) had ordered his Companions not to have any contact with them. Thus there was their total social boycott, and none even used to salute them or' give answer to their salutation. After fifty days Allah the Almighty forgave them and revealed,

"Certainly Allah has turned in mercy to the Prophet and the Muhajir and Ansarr who followed him in the hour of hardship, after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely to them He is Compassionate. Merciful. And (He turned in mercy) to the three who were left behind until the earth, vast as it is, became strait to them and their souls were also straitened to them; and they knew that there was no refuge from Allah but in Him. Then He turned to them in mercy that they might turn (to Him). He is of returning to mercy Merciful" (Taubah, 9:117-118)

NOTE: For other references on Tabuk, see Muhammad-Life and Times, Ibid, pp,472-489; Muhammad-his life based on earliest sources, Ibid, pp. 317-319 ; The Life of Muhammad, by A. Guillaume, pp. 602-609.

Masjid Ziraar :

Near the Masjid-a-Quba, built by the Holy Prophet (p.b.u.h) and his Companions, the hypocrites at the instance of Banu 'Anam bin 'Auf constructed ; a mosque for their evil plannings, against the Holy Prophet (p.b.u.h) and the Muslims therein. In this connection, Abu 'Aamir Ansari, a "Faasiq" opponent of Islam who later became a Christian, also played his role. He had told them that he would go to Hiraclius who would attack the Muslims, and finish the Islamic Movement once for all. When the Mosque was complete, they, came to the Holy Prophet (p.b.u.h) and said that they had constructed a mosque for the old, sick and disabled ones, and requested the Holy Prophet (p.b.u.h) to come and inaugurate the prayer in it. The Holy Prophet (p.b.u.h) was busy in preparations for Tabuk. He, therefore, told them that he would come after returning from Tabuk. When the Holy Prophet (p.b.u.h) returned from Tabuk, the hypocrites again came and requested him to come and pray in their mosque. Allah the Almighty, however, stopped the Holy Prophet (p.b.u.h) saying,

"And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among; the believers, and a refuge for him who made war against Allah and his Messenger before. And they will certainly swear; we desired not but good. And Allah bears witness that they are certainly liars. Never stand in it. Certainly a mosque founded on observance of duty is more deserving that you should stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves" (Taubah, 9: 107 - 108).

The Holy Prophet (p.b.u.h), therefore, ordered Maalik bin Dhakhsham, Ma'an bin 'Adi, 'Aamir and Wehshi, to go and demolish and burn that mosque, and they did accordingly (Taareekh-ul-Khamees, Ibid, vol. II, p. 130; Zia-un-Nabi, Ibid, vol. IV, pp. 629-631; Seerat-un-Nabi, Ibid, vol. I, pp. 576 - 568; Seerat Rasul-e-Arabi, Ibid, pp. 162 - 163).

Banu Saqeef accepted Islam :

We have already noted that immediately after returning of the Holy Prophet (p.b.u.h) from Ta'if, the Chief of the Banu Saqeef, Urwah bin Mas'ud al-Saqafi, had come to the Holy Prophet (p.b.u.h) while he was on his way back to Medinah, and accepted Islam. When He returned to Ta'if and propagated Islam among the Banu Saqeef, they killed him. But thereafter they counselled among themselves and thought that since the entire Arabia had submitted to the Holy Prophet (p.b.u.h), it was not possible for them to face all alone the Islamic army. They therefore in the month of Zee Qa'dah sent a deputation, consisting of Al-Hakam bin 'Amr bin Wahb, Sharjeel bin Ghilaan, Usman bin Abul 'Aas, 'Aus bin 'Auf, Nameer bin Kharshad, and 'Abd-e-Yalail, to the Holy Prophet (p.b.u.h). The deputation was well-received, and the Holy Prophet got a tent fixed for them in a corner of the Masjid-un-Nabawi. They accepted Islam but requested that their idol "Laat", should not be destroyed for three years, but the Holy Prophet (p.b.u.h) rejected it. They even requested for one month, but it was also rejected. They then requested that they should be exempted from "Salaat", but the Holy Prophet (p.b.u.h) said that there is no "Good" in the religion in which there is no "Salaat", when they were returning the Holy Prophet (p.b.u.h) deputed Abu Sufyan and Mughirah bin Sho'bah to destroy the "Laat". Mughirah bin Sho'bah did it, and thereafter everyone of the Banu Saqeef accepted Islam (Zaadul Ma'aad, vol. I, pp. 458-4594, Nabi-e-Rehmat, Ibid, p. 474; Zia-un-Nabi, Ibid, vol. IV, pp. 555 - 560).

Year of Deputations ¹

Ninth Year of Hijrah was also the year of Deputations, because in this year large number of deputations from different tribes and places came to the Holy Prophet (p.b.u.h) in Medinah, and accepted Islam.

Deputation actually started coming to the Holy Prophet and accepting Islam from the victory over Mecca in the 8th year of Hijrah and continued upto the month of Muharram, 11th year of Hijrah, but since large majority of them come in the 9th year of Hijrah, therefore it is known as the "Year of Deputation".

Deputation of Najraan :

This deputation was of the Christians of Najraan, a place between Mecca and Yemen, consisting of seventy three villages (Subulul Huda Wal Rishaad, Ibid, vol . IV, p. 641). It consisted of sixty horsemen, including Abdul Messiah, Known as Al-Aagib, the Chief and Adviser of their community ; Al-Eiham known as Al-Syed, incharge of their caravans; and Abul Harisah bin 'Alqamah, their Lord Pope. When they came to the Holy Prophet (p.b.u.h), it was time for their prayer. The Holy Prophet (p.b.u.h) permitted them to offer prayer in their own way in a side of the Masjid-un-Nabawi, and they accordingly prayed facing towards the East. They discussed with the Holy Prophet (p.b.u.h) about Prophet Jesus Christ, insisting on his being the "son of Allah", on which Allah the Almighty revealed verses 72 and 73 of Maa'dah, saying that those who say that Eisa was the son of Allah, or one of the three, are infidels. Then they asked for the opinion of the Holy Prophet (p.b.u.h) himself regarding Jesus Christian Allah the Almighty revealed that, "the likeness of Jesus with Allah is truly the likeness of Adam, He created him from dust, then said to him: Be, and he was" This is the Truth from you Lord, so be not of the disputers", ('Aale Imran, 3: 59 - 60). When they still insisted on their belief, Qur'an asked the Holy Prophet (p.b.u.h) to give them the challenge of "Mubahila", vide verse 61 ('Aale Imran), and next morning the Holy Prophet (p.b.u.h) came out with Ali, Fatimah, Hassan and Husain, but the deputation did not come forward to the face the "Mabahilah", and agreed to pay the "Jizyah". The Holy Prophet (p.b.u.h) accepted it, and gave them a writing to safeguard their life and property (For the text see Al-Wasaaiq-ul-Siyasiah", by Dr. Abdul Hameed; also see Rehmatul Lil 'Aalameen, Ibid, vol. I, p.188; Zia-un-Nabi, Ibid, vol. IV, pp.648 -656)

Deputation of Abu Tameem Al-Daari :

Persons of these tribe came to the Holy Prophet (p.b.u.h) and accepted Islam previously they were Christians (Zia-un-Nabi) Ibid. pp. 856-857);

Deputation of bani Aamir bin Sa Saah :

In this Deputation along with the people of their tribe, three of their Chiefs, namely, 'Aamir bin Tufail, an enemy of the Holy Prophet (p.b.u.h), Arbad bin Qais, and Jabbar bin Salma were also included. 'Amir bin Tufail had arranged with Arbad that when he would engage the Holy Prophet (p.b.u.h) in discussion, he would kill the Holy Prophet (p.b.u.h). But each time Arbad thought of attacking the Holy Prophet (p.b.u.h), he was enabled by Allah the Almighty to do so.

'Aamir presented three alternatives before the Holy Prophet (p.b.u.h), viz., (1) to nominate him the Chief of the desert area, or (2) mate him as his successor, or (3) he would fight with him. The Holy Prophet (p.b.u.h) rejected all his alternatives.

On return, first Aamir and then Arbad died a painful death. The third one, namely, Jabbar, later accepted Islam with his tribe (Zia-un-Nabi, Ibid, pp. 663-667).

Deputation of Zamaam bin Sa'labah :

Banu Sa'd sent Zamaam bin Sa'labah as their envoy. He came to the Holy Prophet (p.b.u.h) and asked the Holy Prophet (p.b.u.h) whether Allah had sent him as His Messenger, whether Allah had ordered him to command them to worship Allah alone, and associate none with Him, and give up the worship of the idols which were worshipped by their ancestors, whether he was commanded by Allah that they should take property from the rich and give it to the poor, whether he was commanded by Allah that they should fast during the Ramazaan, whether Allah had commanded him that the men of means among them should perform the Hajj. The Holy Prophet (p.b.u.h) gave replies to all these questions in the affirmative. There upon he accepted Islam, returned to his people, declared his acceptance of Islam, and asked his people to give up worship of "Laat" and "Uzza", and accept Islam, and they also became Muslims (Zia-un-Nabi, Ibid, pp. 667-668; Seerat-un-Nabi, Ibid, vol. II, pp.41-42).

Deputation of Bani Hanifah :

They belonged to Yamamah, a part of Najd. Their deputation consisted of 17 persons including Musailmah the imposter. He asked the Holy Prophet (p.b.u.h) to make him a sharer in Prophethood, or nominate him as his successor. The Holy Prophet rejected his request. In the Caliphate of Hazrat Abu Bakr, he fought against the Muslims and was killed by Wehshi (Zia-un-Nabi, Ibid, pp. 674-678 ; Rehmatul Lil 'Aalameen, Ibid, pp. 170-171).

Deputation of Tay :

The deputation of Bani Tay of Yemen including their chief Zaidul Khail and Qabeesah bin Aswad came to the Holy Prophet (p.b.u.h), and accepted Islam. The Holy Prophet (p.b.u.h) re-named Zaidul Khail as Zaidul Khair, and praised him, and when he was returning, gave him 12 Oqiah of silver, two plots of land, and a writing the Holy Prophet (p.b.u.h) also gave 5 Oqiah of silver to every member of his deputation (Zia-un-Nabi, Ibid, p.679; Seerat-un-Nabi, Ibid, p.44).

Deputation of Adi' bin Haatim :

We have already noted that during the Suryah of All bin Talib, ('Adi bin Haatim had run away to Syria, and his sister was brought as a captive to the Holy Prophet (p.b.u.h). After her release she had straight away gone to 'Adi and asked him to go to the Holy Prophet (p.b.u.h), saying, "he may be a King or a Prophet, in either case it will be better for you to go to him. He accordingly came to the Holy Prophet (p.b.u.h) and met him in the mosque; The Holy Prophet (p.b.u.h), after knowing his name, took him to his house. While on his way, the Holy Prophet (p.b.u.h) was held up by an old woman, who talked him at length, and the Holy Prophet (p.b.u.h) patiently heard her. On this, 'Adi understood that he was not at all a King. Then at home, the Holy Prophet (p.b.u.h) gave him a pillow of leather to set himself sat on the floor, and talked with him regarding his faith. Thereafter he accepted Islam. Previously he was a Christian. Like his father Haatim, He was also very generous (Seerat-un-Nabi, Ibid, pp. 44-45).

Deputation of Urwah Al-Maraadi :

The deputation of Maraad under the leadership of their Chief Urwah, came to the Holy Prophet (p.b.u.h), and accepted Islam. The Holy Prophet (p.b.u.h) made him the "Waali" of his people, and sent with him Hazrat Khalid bin Sa'eed to help him in the collection of "Zakaat" (Zia-un-Nabi, Ibid, p. 680),

Deputation of Bani Zubaid :

The deputation of Bani Zubaid including their famous Horseman and poet Amr bin Ma'ad Yakrib, known as "Faaris-ul-Arab came to the Holy Prophet (p.b.u.h), and accepted Islam (Zia-un-Nabi, Ibid, pp. 480-681)

Deputation of Azd Shanuah :

Deputation of Azd including Sard bin Abdullah al-Azdi came to the Holy Prophet (p.b.u.h). He appointed Sard as Chief of the Muslims in the Azd tribe and ordered him to fight against the polytheists. He accordingly seiged the city "Jarsh", and when after a month he lifted up the siege, aand was returning, the people of Jarsh chased the Muslim army. In the fight many of the polytheists were killed at Shakar mountain, Thereafter the people of Jarsh came to the Holy Prophet (p.b.u.h) and accepted Islam (Zia-un-Nabi, Ibid, pp. 683 - 684).

Deputation of Banu Haris :

Banu Haris was a respected family of Najraan. The Holy Prophet (p.b.u.h) had deputed Hazrat Khalid bin Waleed towards them. They accepted Islam, and when their deputation including Qais bin Ibnul Husain and Yazeed bin Abdul Madaan came to Medinah, the Holy Prophet (p.b.u.h) asked them as to how they used to gain victory over the ernemy. They said that they used to fight all united, and never did tyranny to anybody. The Holy Prophet (p.b.u.h) appointed Qais bin Ibnul Husain as their Chief (Asabah and Zaadul Ma'aad; Seerat-un-Nabi, Ibid, pp. 43-44; Zia-un-Nabi, Ibid, p. 685).

Deputation of Hamadaan :

The tribe of Hamadaan belonged to Yemen. First Hazrat Khalid bin Baleed and then Hazrat Ali was deputed towards them, and the entire tribe accepted Islam, when the Holy Prophet (p.b.u.h) learnt of it, he offered prayers of thanks, and said "As-Salam-o- Ala Hamadaan". The deputation including a famous poet Maalik bin Namit came to the Holy Prophet (p.b.u.h). Maalik was appointed as Chief of their tribe by the Holy Prophet (p.b.u.h) (Rehmatul-Lil-Aalameen Ibid, p. 171; Zia-un-Nabi, Ibid, p. 686).

Deputation of Najeeb :

Najeeb was one of the Kandah tribes of Yemen. Their deputation consisting of 13 persons came to the Holy Prophet (p.b.u.h), and also brought their "Zakaat" and "Khairaat" The Holy Prophet (p.b.u.h) asked them to distribute it among the poor ones of their place. But they said that they, had already distributed and whatever was left they brought with them. The Holy Prophet (p.b.u.h) gave each of them presents; and asked them whether anybody was left. They said that a young man was left behind to look after their luggage. He was called, and when he was asked whether he had received any presents, he said that he had come only for "Dua" supplication. The Holy Prophet (p.b.u.h) prayed for his forgiveness, mercy and contentment of the hear (Zia-un-Nabi, Ibid, pp. 687-688; Rehmatul Lil 'Aalameen, Ibid, pp. 175-176)

Deputation of Bani Sa'labah :

This deputation of four persons from Bani Sa'labah come to the Holy Prophet (p.b.u.h) and made declaration of Islam when they were returning, the Holy Prophet (p.b.u.h) of salver to each of them (Zia-un-Nabi, Ibid, p. 689).

Deputation of Bani Sa'd Huzaim bin Qaza'ah :

This deputation of Bani Sa'd, a branch of Bani Qaza'ah, including Hazrat Noman came to the Holy Prophet (p.b.u.h) at

that time the Holy Prophet (p.b.u.h) was leading funeral prayer of a Muslim. They sat aside After the, prayer the Holy Prophet (p.b.u.h) asked them as to why they did not join the funeral prayer. They said that they were of the view that before the "Bai' at" at the hand of the Holy Prophet (p.b.u.h) they were not to do any act. The Holy Prophet (p.b.u.h) told them that immediately after accepting Islam, anywhere, and at anytime one become a Muslim when a young one of them was brought before before the Holy Prophet (p.b.u.h), and told that he was to serve them the Holy Prophet (p.b.u.h) said that young once are to serve the elders, and invoked blessings on him with the result that he became a great "Alim" and was appointed as their Imam. When they were returning the Holy Prophet (p.b.u.h) gave them 5 Oqiah silver to each of them. When they returned to their people, they invited them to Islam and they accepted Islam. (Zia-un-Nabi, Ibid, pp. 689-690). Rehmatul Lil Aalameen, Ibid, pp. 176-177).

Deputation of Azd :

This deputation consisted of seven persons. The Holy Prophet (p.b.u.h) asked them as to who they were. They said that they were believers. The Holy Prophet (p.b.u.h) then asked them about their faith and deeds. They said that they were on fifteen things of which five relating to faith and five relating to deeds were thought by the persons who had been sent to them by the Holy Prophet (p.b.u.h), and five were being followed by them from before.

The five relating to faith where belief in Allah, His Angels, His Books, His Prophets, and life after death and five relating to deeds were none is to be worshipped except Allah, five times prayer, poor rate, fasting during Ramazaan, and performance of Hajj subject to ability, and the five they used to follow even from before were, thankfulness in ease, patience in affliction, remaining content with destiny, remaining firm during trials, and giving no taunts to the enemy.

The Holy Prophet (p.b.u.h) liked what they said, and taught them five things more, viz., not to store things which you will not eat, no construction of unnecessary buildings not to vie for that which you have to leave, fear Allah to whom you will be presented, desire for that which you will, have to return to, and live these for every (Zia-un-Nabi, pp ; 693-694) ; Khatam-un-Nabiyeen, by Muhammad Abu Zohrah, vol. II, p. 1152; Rehmatul-Lil 'Aalameen, Ibid. p. 172)

Deputation of Bani Fazarah :

This deputation consisting of 10 to 15 persons came to the Holy Prophet (p.b.u.h), and declared their acceptance of Islam. They also told that due to no rainfall there was famine in their locality, their lands had become barren, and their people and cattle were dieing of hunger. They therefore requested for supplication for rainfall. The Holy Prophet (p.b.u.h) prayed and their plenty of rainfall. (Zia-un-Nabi, Ibid, pp.705-706; Seerat-un-Nabi, Ibid. p. 53; Rehmatul Lil 'Aalameen, Ibid, p. 182).

Deputation of Behra:

This deputation consisting of thirteen person came from Yemen and stayed with Hazrat Miqdaad bin Aswad. He prepared delicious food for them, which they ate. Hazrat Miqdaad also sent a bowl of that food to the Holy Prophet (p.b.u.h), from which the Holy Prophet (p.b.u.h) ate some and then returned it to Miqdaad. This was being served daily to the deputation, but was not finishing. On enquiry from the deputation, Miqdaad told them that the Holy Prophet (p.b.u.h) put his fingers in it and as a result of his blessings. It was not finishing. The deputation refreshed their faith. They learned some verses of Qur'an and also necessary thigs about Islam, and then returned with presents from to Holy Prophet (p.b.u.h) (Zia-un-Nabi, Ibid. p. 706-707, Rehmatul Lil Aalameen, Ibid, p. 178)

Deputation of Bani Azrah :

This deputation consisting of 12 or 19 persons including Hamzah bin No'man, came to Madinah in the month of 9th Safar Hijrah. The Holy Prophet (p.b.u.h) asked them as who they were. They said that they were descendants of Azrah, who was a brother of Qussi through his mother. They said they had helped Qussi in outsting the Banu Khaza'ah and Banu Bikr from Mecca. The Holy Prophet (p.b.u.h) welcomed them, and gave the news of Victory of the Muslims over Syria, and running away of Hiraclius from Syria. He also then not to go to the Kaasins and give other superstitions Zia-un-Nabi, Ibid, pp.707-708; Rehmatul Lil 'Aalameen Ibid, p.178).

Deputation of Balli :

This deputation came to Medinah in the month of Rabi-ul-Awwal, 9th Hijrah, and stayed with them relatives Radefa bin Saabit al-Balwi, who brought them to the Holy Prophet (p.b.u.h), and they accepted Islam (Zia-un-Nabi, Ibid, pp. 708-710).

Deputation of Marrah :

This deputation consisting of 13 persons came to Medinah. Their chief was Haris bin 'Auf. They said that they were the relatives of the Holy Prophet (p.b.u.h) as they were descendants of Luwi bin Ghalib. They requested for prayer for rainfall because they wre suffering from famine. The Holy Prophet (p.b.u.h) made the supplication for rainfall, and when they returned, they found that there was heavy rainfall in their locality. When they were returning, the Holy Prophet (p.b.u.h) gave 10 Oqiah silver to each of them and 12 Oqiah to their chief (Zian-un-Nabi, Ibid, pp. 710-711).

Deputation of Bani Asad :

This deputation consisting of 10 persons, including Waalisah bin Ma'bad Taliha bin Khuwaild, came to the Holy

Prophet (p.b.u.h) when he was sitting with his Companion in the mosque. They boasted that they had accepted Islam of their own, as none was sent towards them. On this Allah the Almighty revealed,

“they presume to lay thee under an obligation by becoming Muslims. Sa: Lay me not under an obligation by your Islam: rather Allah lays you under an obligation by guiding you to the Faith, if you are truthful (Hujuraat, 49:17).

They Holy Prophet (p.b.u.h) prohibited them from Ayafah, Kahanat, and throwing of pebbles. Regarding “Ramal” he said that it was Mubah, because it was taught to a Prophet of Allah. If the lines drawn by anybody coincide with those of that Prophet, it will be permissible, otherwise not (Zia-un-Nabi, Ibid, pp. 720 -721: Rehmatul Lil ‘Aalameen, Ibid, p. 177).

It is said that the Banu Asad tribe was an ally of the Quraish in the battles. Taliha bin Khuwaild who falsely claimed Prophet-hood during the Caliphate of Hazrat Abu Bakr Siddique, was of this tribe (Seerat-un-Nabi, Ibid, vol. II. p. 52)

Deputation of Ghassaan :

This deputation consisting of three persons came to the Holy Prophet (p.b.u.h) and accepted Islam. When they returned to their place, they propagated Islam among their people, but they refused to accepted it. They, however, kept their Islam in secret two of them died, and the third one lived till the Yarmuk expedition and victory over Syria by Hazrat Abu Ubaidah during the Caliphate of Hazrat Umar. (Zia-un-Nabi, Ibid, pp.721-722: Rehmatul Lil ‘Aalameen, Ibid, p.180).

Deputation of Bani Tameen :

This deputation came with great pomp and show. The chiefs of their tribe, namely, Aqra bin Habis Zabarqaan, Amr bin

al-At-ham, Nu'aim bin Yazeed, and Oyainah bin Hussain Fazar who used to attack upto the boarders of Medinah, were also with them. When they came to the house of the Holy Prophet (p.b.u.h), they called him from outside. When the Holy Prophet (p.b.u.h) came out, they said, "O Muhammad, we have come to vie with you in oratory and poetry. The Holy Prophet (p.b.u.h) permitted them, and as well known orator of them, namely Atarad ibne Hajib spoke vehemently about the high status of his tribe. In reply, the Holy Prophet (p.b.u.h) ased Saabit bin Qais to speak. He spoke so eloquently on the praise of Allah, the high status of the Holy Prophet (p.b.u.h) the Qur'an and Islam, that he made them speechless. Then they brought forward their poet Zabarqaan Ibne Badr who boasted about their tribe in poetry. The Holy Prophet (p.b.u.h) asked Hazrat Hassaan to give the reply, and he forth with read his poetical verses and they had to admit that the orator and poet of the Holy-Prophet were superior to their orator and Poet and thereafter they accepted Islam (Seerat-un-Nabi, Ibid. pp. 39 - 41).

Deputation of Ash'-ariyeen :

The "Ash'ariah" were a very prominent tribe of Yemen. Hazrat Abu Musa Ash'ari belonged to this tribe. When the people of this tribe heard about the Holy Prophet (p.b.u.h), 43 of them, including Hazrat Abu Mussa Ash'ari embarked upon A ship and left for Medinah. But the wind took their ship to the shore of Abyssinia, where they met Hazrat Ja'far Tayyaar and other Muslims. When they heard of the migration of the Holy Prophet (p.b.u.h) to Medinah, they, along with Hazrat Ja'far Tayyar left for Madinah, and came to Khaibar immediately after its conquest by the Holy Prophet (p.b.u.h). According to Saheeh Bukhari, when they came to the Holy Prophet (p.b.u.h), he said to his Companions, "the people of Yemen have come to you who are very soft hearted and kind". According to Saheeh Muslim, they came reciting a poetical verse "tomorrow we will met our friends O Muhammad (peace be upon him) and his followers" It was in the 7th year of Hijrah (Seerat-un-Nabi, Ibid, p. 42: Rehmatul Lil 'Aalameen, Ibid, pp.171-172: Zia-un-Nabi, Ibid, p.698).

Deputation of Dos :

Dos was a prominent tribe of Arabia. Hazrat Abu Hurairah belonged to this tribe. Before migration of the Holy Prophet to Medinah, the Chief of this tribe, Tufail bin 'Amr, had come to Mecca, and accepted Islam. On his return, he propagated Islam, and his father and wife also accepted Islam, but the people of his tribe did not accept his call. In fact they were addicted to adultery, and they thought that after accepting Islam, they would be prohibited from it. Tufail again came to the Holy Prophet (p.b.u.h) in Mecca, and told about his people. The Holy Prophet (p.b.u.h) prayed for acceptance of the Guidance by his people. He went back and continued propagation of Islam. In the 7th year of Hijrah 70 or 80 families of the Dos tribe; including Hazrat Abu Hurairah, came with Tufail to Medinah. When they came to know that the Holy Prophet (p.b.u.h) was at Khaibar, they also sent to Khaibar, and met him there. The Holy Prophet (p.b.u.h) also gave them from the booty of Khaibar (Seerat-un-Nabi, Ibid, p. 43; Rehmatul Lil 'Aalameen, Ibid, pp. 162-163; Zia-un-Nabi, Ibid, pp.700-703).

Deputation of Muzainah :

First a deputation of this tribe consisting of ten persons came to Medinah under the leadership of Khaza'ee bin 'Abd-e-Seham. They accepted Islam, and on returning to their people they also invited them to accept Islam, but they refused. However, they continued their work and by and by the majority of their people also accepted Islam. Then their second deputation consisting of 400, persons came to Medinah after the Treaty of Hudaibiah, or the victory over Mecca in the 8th year of Hijrah (Zia-un-Nabi, Ibid, p. 704)

Hazrat No'man bin Muqrin, who was the banner-holder of this tribe in the victory over Mecca, belonged to this tribe. He was also the conqueror of Isfahaan (Seerat-un-Nabi, Ibid, p. 38).

Deputation of Abdul Qais :

This deputation was from some localities of Bahrain. It came in the 10th year of Hijrah. In it was one Jarood, who was a Christian and was learned in the heavenly Books. He said that he had come after giving up his religion from a distant place, would the Holy Prophet (p.b.u.h) give him guarantee of forgiveness of his past sins. The Holy Prophet (p.b.u.h) said, "I take the responsibility; Allah has given you guidance and you have accepted the religion which is much better than your former religion". He then accepted Islam along with all members of his deputation, which were 13, or 20 or 40. They requested for instructions and the Holy Prophet (p.b.u.h) said, "I command you for four things, viz., be witness that there is no god, but Allah, and Muhammad is the Messenger of Allah and keep up the prayer and pay the poor rater fast during the Ramazaan; and give (to the Baitul Maal.) one-fifth of the booty; and I prohibit you from four things, viz. al-Dabaa', Hantam, Naqeer, and Mazfat". (Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhallaan, vol. III, p. 24; Zaadul Ma'aad, vol. II, p. 605; Zia-un-Nabi, Ibid. pp. 668 - 673; Rehmatul Lil 'Aalameen, Ibid, pp.169 - 170).

Deputation of Kandah :

Kandah was a tribe of Hazaramaut, Yemen. They were known as Kandah after the nick-name of their ancestor, whose real name was Noor bin 'Afeer, but he was known as Kandah. A female ancestor of the Holy Prophet (p.b.u.h) belonged to that tribe; she was the mother of Kulaab, a male ancestor of the Holy Prophet (p.b.u.h). The deputation of Kandah consisted of sixty or eighty persons including their Chief Ash'as bin Qais they (came wearing rich robes having borders of silk, but torn off the siken borders when the Holy Prophet (p.b.u.h) objected to it. They all accepted Islam. It is said that Ash'as, after the Holy Prophet (p.b.u.h) had given up Islam, but during the Caliphate of Hazrat Abu Bakr Siddique he repented and accepted Islam again, He also took part in the battles of Yarmook and Qadasiah and the

victory over Iraq; He also fought in the battle of Siffeen on the side of Hazrat Ali, and died forty days after that battle, and his funeral prayer was lead by Imam Hasan Mujtaba (Al-Seerat-un-Nabawiah, by Ahmad Zaini Dhallan vol. III, pp. 31-32, Zia-un-Nabi, Ibid, 681-683).

It is also said that Kandah was a city of Hazarmaut in Yemen, and Kandah family ruled over it. At that time Ash'as bin Qais was its ruler. He came to the Holy Prophet (p.b.u.h) with eighty horsemen and accepted Islam. During his Caliphate Hazrat Abu Bakr Siddique had married his sister Umae Fardah to him. After the "Nikah" he went to the market of the camels and slaughtered many camels with his sword and declared it to be a feast for the people. This deputation came in 10th year of Hijrah. (Asabah; Seerat-un-Nabi, Ibid, p. 53).

Deputation of Salamaan :

This deputation consisted of seven persons including Hazrat Khubaiab or Habib bin 'Amr. They accepted Islam for themselves as well as on behalf of their people. They remained with the Holy Prophet (p.b.u.h) for three days and enquired about many religious matters. At their request the Holy Prophet (p.b.u.h) had also prayed for rainfall in their locality which had become barren due to no rainfall. When they were returning, the Holy Prophet (p.b.u.h) gave 5 Oqiah silver to each of them. On coming back to their place they came to know that there was heavy rainfall on the day and time when the Holy Prophet (p.b.u.h) had supplicated for rainfall on their request. This deputation came in the month of Shawwaal or Safar of 10th Hijrah. (Zia-un-Nabi, Ibid., pp. 690-692 ; Rehmatul Lil 'Alameen, Ibid, p. 183).

Deputation of Ghamid :

This deputation of ten persons from the Ghamid came to the Holy Prophet (p.b.u.h). He taught them many things about the religion and also gave them a writing. He also informed them

that the young one whom they left with their luggage had slept and somebody took away a bag. A man among them said that the bag was his. Then the Holy Prophet (p.b.u.h) consoled him saying that the bag was recovered. When they came to their tent, the young one confirmed the theft of the bag and its recovery. When the young one came to the Prophet, he asked Hazrat Obay bin Ka'ab to teach him some verses of the Holy Quran. The deputation returned with presents given to them by the Holy Prophet (p.b.u.h). This deputation came in the 10th Hijrah (Zia-un-Nabi, Ibid, pp. 692-693).

Deputation of Khaulaan :

This deputation consisting of 10 persons came to Medinah in the month of Sha'baan, 10th Hijrah. They said that they had accepted Islam, and they were representatives of those left behind. They said that they used to worship an idol " 'Am Anas" Referring to their previous infidel practices which they also narrated before the Holy Prophet (p.b.u.h) Qur'an said,

"And they set apart a portion for Allah out of that He has created of tilth and cattle, and say this is for Allah so they assert-and this is for our associate gods. Then that which is for their associate gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they judge" (An'aam 6:136).

They promised that on their return they would destroy the idol " 'Am Anas". The Holy Prophet (p.b.u.h) exhorted them to fulfil their promise return the trust to their owners, fulfil the obligations towards the neighbours, and not to do tyrant' to anybody, and also told them the religious duties and other commands. When they returned they destroyed the idol " 'Am Anas" (Zia-un-Nabi, Ibid. pp. 711-714; Rehmatul Lil 'Alameen, Ibid, pp. 179)

Deputation of Muharib¹

This deputation consisting of 10 persons came in the 10th Hijrah. They also came as representatives of those left behind. One day they remained with the Holy Prophet (p.b.u.h) from Zohar to 'Asr. The Holy Prophet (p.b.u.h) looked at one of them attentively, and said that he had seen him before also He said that he had met him in the fair of 'Akaaz, before the Migration, and had talked to the Holy Prophet (p.b.u.h) harshly, and requested for supplication for his forgiveness. The Holy Prophet (p.b.u.h) told him that when one accepts Islam sincerely, all his previous sins are forgiven. (Zia-un-Nabi, Ibid, pp. 714-715 ; Rehmatul Lil 'Aalameen, Ibid, p. 180).

Deputation of Bani Abas² :

This deputation consisting of three persons came to the Holy Prophet (p.b.u.h) and said that the learned ones had told them that unless a man migrates, his acceptance of Faith is not acceptable. If that is correct, then they would dispose off their assets and come to the Holy Prophet (p.b.u.h) so that their Faith may be perfect. The Holy Propht said that, "where-ever you are, fulfil our duties towards Allah, nothing will short fall from your, deeds" (Zia-un-Nabi, p. 722; Rehmatul Lil 'Aalameen, Ibid, p.181).

Deputation of Nakha :

This was the last deputation of the Arab tribes. It came in the month of Muharram, 11th year of Hijrah. It consisted of two persons who had accepted Islam at the hands of Hazrat Mu'aaz bin Jabal. They first stayed in the house of Ramlah bin Haris, which was used as a Guest House. Then they came to the

1. In Rehmatul Lil 'Aalameen their name is given as "Mukharib" (vide, vol. I, p. 180)

2. In the Rehmatul Lil 'Aalameen, their name is given as "Bani Aish. They had come to the Holy Prophet (p.b.u.h) four months before his leaving this word. (vol.I, p. 181).

Holy Prophet (p.b.u.h). One of them, namely, Zirarah bin 'Amr, narrated his strange dream, and the Holy Prophet (p.b.u.h) interpreted it, in the last part of which was that the people will slay their "Imam", and fight among themselves, and the wicked ones among them will think-themselves to be the pious ones. The Holy Prophet (p.b.u.h) also told him that, "If your son dies, you will see that calamity; and if you die, then your son will see it". He requested for supplication, that he might not see that calamity. The Holy Prophet (p.b.u.h) supplicated. Thereafter he died, and his son saw that calamity, which was the murder of Hazrat Usman, in which he sided the opponents of Hazrat Usmau (Zia-un-Nabi, *ibid*, pp.296-297 *Rehmatul Lil 'Aalameen*, *ibid.*, pp. 190-192). Note: Earlier to these deputation , the deputations of "Ash' ariyeen and Dos tribes of Yemen came in the 7th year of Hijrah, and the deputation of Muzniyah came in the 8th year of Hijrah.

Note:

For other reference on "Deputations", see *Seerat-un-Nabi*, *Ibid*, Vol. II, pp. 37-56 ; *Asabah Fee Ehwall-e-Suhabah*; *Zia-un-Nabi*, *Ibid*, Vol. IV, pp. 647-722 ; *Subulul Huda wal Rishaad*, *Ibid*, Vol. VI, pp. 445-669 ; *Zaadul Ma'aad*, *Ibid*, Vol. III, pp. 605-672 ; *Khatamun Nabiyeen*, *Ibid*, Vol. II, pp. 1101-1152 ; *Al-Seerat-un-Nabawiah*, by Ahmad Zaini Dhalaan, *Ibid*, Vol. III, pp. 15-53 ; *Al-Seerat-ul-Halabiah*, Vol. II, pp. 335-349 ; *Sharhe al-Muwahibul Laduniya*, Vol. IV, pp. 6-9 ; *Al-Seerat-un-Nabawiah*, by Ibne Kaseer, Vol. IV, p. 154 ; *Rehmatul Lil 'Aalameen*, *Ibid*, Vol. I, pp. 162-192 ; *Nabi-e-Rehmat*, *Ibid*, pp. 499-508 ; *Majma' Baharul Anwaar*, by Allama Muhammad Tahir Patni ; *Muhammad – Life and Time* *ibid*, pp. 492-524 *The Life of Muhammad*, by A. Guillaume, pp. 627-648.

First Hajj in Islam and Declaration of Immunity

Mecca was conquered in the 8th year of Hijrah, but, since the conditions prevailing there were not yet normal, therefore,

the Hajj in that year was performed under the arrangements by the polytheists themselves. The Muslims however, performed their rites of Hajj under the leadership of Hazrat Uttaab bin Usaid who had been appointed the administrator of Mecca by the Holy Prophet (p.b.u.h).

In the 9th year of Hijrah, however, the Holy Prophet (p.b.u.h) sent a caravan of 300 Muslims from Medinah to perform the Hajj under the leadership of Hazrat Abu Bakr Siddique, who was appointed the "Ameer-e-Hajj" to make arrangements for the Hajj as well as to teach the people the Islamic rites of Hajj.

In the mean time Allah the Almighty revealed,

"A Declaration of Immunity from Allah and His Messenger to those of the idolaters with whom you made an agreement. So go about in the land for four months and know that you cannot escape from Allah and that Allah will disgrace the disbelievers. And an Announcement from Allah and His Messenger to the people on the Day of "Hajj-e-Akbar" (Greater Pilgrimage) that Allah is free from liability to the idolaters, and so is His Messenger, so if you repent, it will be better for you ; and if you turn away, then know that you will not escape from Allah, and announce, a painful, punishment to those who disbelieve. Except those of the idolaters with whom you made an agreement, then they not failed you in any thing and have not backed up anyone against you ; so fulfil their agreement to the end of their term. Surely Allah loves those who keep their duty (Taubah, 19:1-4) ; and "O you who believe, the idolaters are surely unclean, so they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, then Allah will enrich you out of His Grace, if He please. Surely Allah is Knower, Wise" (Taubah, 9:28).

The Holy Prophet (p.b.u.h) therefore, sent Hazrat Ali to announce on the Day of Sacrifice in Mina to recite these verses to the people, and announce that none except a Muslim will enter the Paradise ; that no idolater will non enter the Ka'bah ; that none will do the "Tawaaf" round the Ka'bah in a nude state ; that no idolater will perform the Hajj after his year ; that the agreements with the idolaters will finish on expiry of their terms; and that four months time was allowed to those idolaters with whom there was no agreement.

With these commands, Hazrat Ali left for Mecca and met Hazrat Abu Bakr Siddique in the way. Hazrat Abu Bakr Siddique asked whether he was sent as an "Ameer" or a "Maamoor". Hazrat Ali said that he was sent as a "Maamoor.", and he would follow Hazrat Abu Bakr Siddique in the performance of Hajj.

Accordingly, in the Mina, after the sermons of Hazrat Abu Bakr Siddique, Hazrat Ali made the Announcements of immunity as above.

Qur'an declared this Hajj as the "Hajj-e-Akbar" i.e. the "Greater Hajj", because from this Hajj started again the Hajj according to the tradition of Prophet Ibrahim, and finished all rites of the Day of "Jaahilliah" which had been introduced by the idolaters (Seerat-un-Nabi, Ibid, vol. IV, pp. 568-571 ; Zia-un-Nabi, Ibid, vol. IV, pp. 28-730 ; Nabi-e-Rehmat, Ibid, pp. 498 ; Zaadul Ma'aad, vol. II, p. 24 ; Ibne Hishaam, vol. II, pp. 543-546).

Other Development of 9th Hijrah :

Zakaat :

Command of the payment of Zakaat was also given in this year, and the Holy Prophet (p.b.u.h) therefore made arrangements for the collection and distribution of Zakaat.

Jiziah :

Same year, by verse 29 of Surat-ul-Taubah, "Jiziah" was imposed upon the none-Muslim ratified the contract that could ensure them protection, or in other words, it was a compensation for the protection which was guaranteed to them by the Islamic State.

Usury :

Usury was also banned in this year, but a declaration of it was made by the Holy Prophet (p.b.u.h) in the next year during the Hajjatul Wida. (Seerat-un-Nabi, Ibid, vol. I, p. 572)

TENTH YEAR OF HIJRAH**Deputations :**

We have already noted, with details under the topic "year of deputation", that deputations from different places and tribes continued coming to the Holy Prophet (p.b.u.h) upto the 11th year of Hijrah. The deputations which came particularly in the tenth year of Hijrah were deputations of Abdul Qais, Kandah, Salamman, Ghamid, Khaulaan, Muharib, and "Abbas.

Ali bin Abi Talib again sent to Yemen :

In the month of Ramazaan, 10th Hijrah (December, 631 A.D.), the Holy Prophet (p.b.u.h) again sent Ali bin Abi Talib with 300 horsemen to Yemen, and while he was leaving, tied a turban round his head with his own hands and prayed for his success. The Holy Prophet (p.b.u.h) ordered his to invite the people to Islam, and if they accept Islam, give promise to keep up prayer, and pay the poor-rate, then fight not against them ; further not to fight until the opponents refuse to accept Islam and start fighting themselves and slay only of the Muslims.

On reaching Mazhaj, Hazrat Ali sent different group of his army to different places. They returned with booty camels, goats, women and children, and other articles. Hazrat Ali appointed Hazrat Buraidah bin Haseeb as "Naazim" over the booty.

Then Hazrat Ali met a group of the people of that place, and offered Islam to them. They not only refused, but started fighting. In the battle, 20 of their men were killed, and the rest started running away. Hazrat Ali chased and caught them, and again offered them Islam, and they accepted Islam for themselves as well as for those of their people who had remained behind.

Then Hazrat Ali took out the fifth from the booty and divided the rest among the warriors (Subulul Huda, Ibid, vol. VI, pp. 362-363 ; Zia-un-Nabi, Ibid, vol. IV, pp. 778-780).

First ten years of the Madani Periods :

Most of the time of the Holy Prophet (p.b.u.h) during the first nine years of his Madani life were spent in meeting the challenges of the opponents of Islam. During this period there were about 27 Ghazwaas in which the Holy Prophet (p.b.u.h) himself took part, about 60 Suryahs¹ which were sent, under the leadership of different companions, to different tribes and places to subdue the opposition to Islam, and enable the people to submit to the exclusive worship of Allah the Almighty. For the same purpose during this period, there were agreements and treaties made with the Jews, Christians, infidels and idolaters. We will deal with them in a bit detail in the next chapter, viz chapter, chapter 4 “His Achievements”.

Side by side, there was also the enforcement of the Commands revealed by Allah the Almighty in the form of Qur’an, and establishment of the Institutions of Salaat, Zakaat, Som, and Hajj and Departments relating to the administration of the Islamic State coming into being on account of the conquests of various territories. But on account of engagements in the wars and Suryahs, these works could not be finalized upto the tenth

This is according to Ibn Qayyim (vide Zaadul Maa’d). According to an Irai General Mahmud Sheet Khattab, the number of Ghazwaat was 28 (Taareekh Jeesh-un-Nabi) Nabi-e-Rehmat, Ibid, p. 495, Foot Note). The total number of Ghazwaas and Suryahs, as given by Qazi Muhammad Sulaiman, was 28 and 54 respectively (Rehmatul Lil ’Aalameen, vol. II. p. 48)

year of Hijrah. It was after finishing the opposition, and idolworship and establishing law and order, peace and tranquillity, through-out Arabia, by the ninth year of Hijrah, that Prophet got the time, in the tenth year, to finalise and firmly establish the Religious as well as the Government Institutions. We will deal with this topic in a bit detail in Chapter – 4, “His Achievements” under the heading “Administration”.

Thus upto the end of the 10th year of Hijrah, the Holy Prophet (p.b.u.h) completed his Mission of prophethood, established the Islamic State, and completely reformed the human society, and made all affairs of it subject to Qur’an and Sunnah, and therefore, the last thing which he did, in the last month of the 10th year, was the performance of Hajj, which is known as the “Hajjatul Widaa”.

HAJJATUL WADAA

(Zil Hijjah, 10th Hijrah February, 632 A.D.)

This Hajj is known as the Hajj^{ul} Wadaa’, Hajjatul Tamaam, Hajjatul Balaagh, and Hajjatul Islam. It is known as “Hajjatul Wadaa”, because the Holy Prophet (p.b.u.h) disclosed that it would be his last meeting with his Companion at that place ; it is known as “Hajjatul Tamaam”, because during it came the final revelation to him for Allah, saying, this day have I perfected for you your religion and complete my favour to you and chosen for you Islam as a religion” (Maa’idah, 5:3), it is known as “Hajjatul Balaagh”, because during this Hajj and Holy Prophet (p.b.u.h) took confirmation from his Companions that he had fully delivered the Messages of Allah to them, and it is known as “Hajjatul Islam”, because during this Hajj, in his Sermons, the Holy Prophet (p.b.u.h) finally repeated and laid emphasis on the basic concepts and doctrines of Islam. (Zia-un-Nabi, Ibid, vol. IV, p. 745)

Announcement for Hajj :

In the month of Zee Qa'dah, announcement was made that the Holy Prophet (p.b.u.h) was intending for Hajj this year. On this announcement people from all over Arabia started coming to Medinah for accompanying the Holy Prophet (p.b.u.h) the total number of the persons who accompanied the Holy Prophet (p.b.u.h) was between one lac fourteen thousand to one lac thirty thousand (Nabi-e-Rehmat, Ibid, p. 511, Foot Note)

Leaving for Hajj :

On Saturday, the 26th of Zee Qa'dah, the Holy Prophet (p.b.u.h) took bath (Bukhari and Muslim), and after the Zohar prayer, left for Hajj. All his wives also accompanied him. A huge gathering of his Companions was also with him. He arrived at Zul Halifah, 6 miles away from Medinah, the Meeqaat of Medinah, and stayed there for the night. Next morning he took the bath, Hazrat Aa'isha rubbed perfume on his body, then he put on the "Ehraam", offered two Rak'ats of prayer, mounted the "Qaswa", and recited the "Talbiah", viz.,

Labbaik, Allah Humma Labbaik

Labbaik, Laa Sharika Laka Labbaik

Inaal Hmdah Wan Nai'mata Laka Wal Muk

Laa Sharika Lak

With the Holy Prophet (p.b.u.h), the entire gathering of the Muslims also recited the "Talbiah" with a loud voice, so that the mountains and the valley echoed with it.

During the victory over Mecca, wherever the Holy Prophet (p.b.u.h) had offered the prayers, the Muslims had constructed the mosques. During this journey, while passing the same route the Muslims offered prayers in the said Mosque. (Seerat-un-Nabi, Ibid, vol. II, p. 154). From "Zul Halifah", the Holy Prophet (p.b.u.h) arrived at "Araj" and stayed there. He and Abu Bakr were in the same mount. From there he came to Al-Abwa", then to "Asfaan", and then to "Sarf" (Nabi-e-Rehmat,

Ibid, p. 512). At "Sarf" the Holy Prophet (p.b.u.h) took bath (Seerat-un-Nabi, Ibid). Then he came to "Zee Tuwa" morning, on Sunday, the 4th of Zil Hajjah, after the Fajr prayer, the Holy Prophet (p.b.u.h) proceeded further, and arrived at Mecca, before noon.

Thus, after 9 days's journey, the Holy Prophet (p.b.u.h) reached Mecca. The young ones of Banu Hashim came forward to welcome the Holy Prophet (p.b.u.h), and he, out of love, took them upon the mount, in front as well as behind himself (Nasa'ee, Baab Istiqbal-e-Hajj). The Holy Prophet (p.b.u.h) came to the Masjid-il-Harram, and looking at the Ka'bah, said :

"Allah Humma zid Baitika Haza Tashrifan Wa Takriman
Wa Mahabatan"

Then he raised his hands and said the "Takbeer", viz., "Allah-o-Akbar", and said :

"Allah Huma Antas Salaam Wa Minkas Salaam,
Hayyena Rabbana Bis Salaam"

Performance of Umrah :

Then the Holy Prophet (p.b.u.h) kissed the "Hajar-e-Aswad" (Black stone), and started the "Tawaaf" (Circumambulation) round the Ka'bah. In the first three rounds he did the "Ramal" i.e. walked hastily, and "Iztibaagh", i.e. keep the right shoulder un-covered in each round he did Istilaam" i.e. pointed the stick towards the Black Stone and kissed it.

After completing seven rounds of the "Tawaaf", he came to the "Muqaam-e-Ibrahim" (Place of Abraham), and recited

"Wattakhuezu Min Muqaam-e-Ibrahima Musalla"
(Baqarah verse 125).

and offered two Rak'ats of prayer.

Then he again kissed the Black Stone, and came to “Safa” through the gate which was in front of him, and said :

“Inna Safa Wal Marwata Min Sha’aa’irillah” (Baqarah, Verse 158)

Then he climbed the “Safa” till he could see the Ka’bah, and said :

“Laa Ilaha Illallaho Wahdabu Lahul Mulko Walahul Hamdo Yohi Wa Yomito Wa Huwa ’Ala Kulle Shai’in Qadeer. Laa Ilaha Illallaho Wahdahu Anjiz Wa’dahu Wa Nasara ’Abdohu Wa Hazamal Ahzabo Wahdahu”.

From “Safa” he came to “Marwah”, and on it also he made supplications. Thus he completed seven rounds of “Sa’ee”, and then he ordered his Companions that those of them who had not brought the animals for sacrifice should take off the “Ehraam” after completing the “Umrah”.

Here it may be noted that the pre-Islamic Arabs were of the view that during the season of Hajj, the “Umrah” was not permissible. This view was thus rejected and “Umrah” during the Hajj season was made permissible. Some companions hesitated to take off the “Ehraam”, but the Holy Prophet (p.b.u.h) said that he had not brought the animals of sacrifice, he would have also taken off the “Ehraam”. In the mean time Hazrat Ali also arrived with a caravan of pilgrims from Yemen. Since he also had animals for sacrifice with him, he also did not take off the “Ehraam”.

Performance of Hajj :

Coming to Mina :

The Holy Prophet (p.b.u.h) stayed in Mecca for four days and on the morning of Thursday, the 8th of Zil Hajjah, he came to Mina, offered the prayers of Zohar, ’Asr, Maghrib and ’Isha in Mina, and after offering the prayer of Fajr, on Friday, the 9th of Zil Hajjah, after rising of the sun, left for ’Arafaat, arrived there before noon, and stayed in a tent fixed at Nimrah.

Here it may be noted that the pre-Islamic Quraish used to stay at Muzdalifah, instead of 'Arafaat along with the other people. Allah the Almighty revealed :

“Then hasten on from where the people hasten on”
(Baqara, verse 199).

Coming to 'Arafaat :

The Holy Prophet (p.b.u.h), therefore, came to 'Arafaat (Bukhari, Baab-ul-Wuqoof Ba 'Arafah) and ordered the people to “Stay at their places, you are on the heritage of your father Ibrahim” (Abu Dawud, Mauza-ul-Wuqoof Ba 'Arafah). This meant that stay in 'Arafaat was the tradition of Prophet Ibrahim and he had fixed it for this purpose.

Khutbah-e-Hajjatul Wadaa' :

After declining of the sun, the Holy Prophet (p.b.u.h) mounted his she-camel “Qaswa”, came to the middle of the plain of 'Arafaat, and addressed the gathering. This Sermon of the Holy Prophet (p.b.u.h) is known as the “Khutbah-e-Hajjatul Wadaa' and is the most important Sermon of the human History.

As regards the “Sermon”, to quote from “Muhammd – Life and Times, by S. Moinul Haq”.

“Several Historians and Muhaddithin have reproduced in their works the contents of this historic sermon of the Holy Prophet (p.b.u.h) : evidently there are slight variations in these versions. We find their renderings in the works of modern writers. Ibn Ishaq's version in Guillaume's translation is reproduced here with additions from other narrations and slight alteration where necessary :

He praised and glorified Allah, then he said ; “O people listen to my words. I do not know whether I shall ever meet you in this place again after this year.

O people, your blood and your property are sacred against one another, until you meet your Lord, as this day and this month are holy. You will surely meet your Lord and He will ask you of your works. (This) I have conveyed to you.

He who has pledge (amanat) let him return it to him who has entrusted him with it. All usury (riba) is abolished but you have your capital. Wrong not and you shall not be wronged (lataسلامun wa la tuzlamun). Allah has decreed that there is to be no usury ; and the usury of 'Abbas bin 'Abd al-Muttalib is abolished, all of it.

All blood-shed in the period (Jahiliyyah) is to be left unavenged. The first claim on blood I abolish is what of Ibne Rabi'ah bin al Harith bin 'Abd al-Muttalib, who was fostered among the B. Layth and whom Hudhayl killed, it is the first bloodshed in the pagan period which I deal with.

And, after this, O people, Satan despairs of every being worshiped in your land, but if he is obeyed the in anything short of worship he will be pleased in matters you may dispose to think of little account, so beware of him in religion.

The postponement (al-Nasi) is but an addition unto infidelity (i.e. made by infidels), whereby the infidels are lead astray, allowing it one year and forbidding it another year that they may make up the number which Allah hath sanctified and then they allow that which Allah bath forbidden, and forbid what Allah hath allowed.

Time has completed its cycle and is as it was on the day that God created the heavens and the earth. The number of months with Allah is twelve ; four of them are sacred three consecutive (months of Dhu al-Qa'dah, Dhu al-Hijjah and Muharram) and the Rajab of Mudar, which is between Jumada and Sha'ban.

You have rights over your wives and they have rights over you. You have the right that they should not defile your bed and they should not behave with open unseemliness. If they do God allows you to put them separate in bed-room and to beat them but not with severity. If they refrain from these things they have the right to their food and clothing with kindness. Lay injunctions on women kindly, for they are (like) prisoners with you having no control over their persons. You have taken them only as a trust from Allah and you have the enjoyment of their persons by the words of Allah. So understand, O people, my words ; and certainly I have conveyed them to you. I have left with you, which if you hold fast to it you will never fall into error – a clear thing – the Book of Allah and the Sunnah of His Prophet. So listen to my words, O people, and understand them.

Know that every Muslim is a Muslim's brother, and that the Muslims are brethren. It is lawful to take from a brother only what he gives willingly, so wrong not yourselves. O Allah, have I not conveyed (The Message) ?”

The narrator adds : “I was told that the people said, “O Allah, Yes’. And the Apostle said, ‘O Allah bear witness”.

It has rightly been stated that an exhaustive report of the Khutbah is not available in any single narration, because historians and muhaddithin have recorded their versions on the basis of different authorities. As the sermon was long the narrators naturally missed some statements. These had to be picked up and put together from different narrations.

The following statements mentioned in the standard works of hadith have been recorded as part of the Khutbah :

“O people, your Lord (Rabb) is one and your father (Adam) is one. An 'Arab has no superiority over an 'Ajami, nor an 'Ajami over an Arab (similarly) neither a red coloured person is superior to a black coloured one, nor a black coloured one to a red coloured one, but for their Taqwa (fear of God)”.

The Apostle of Allah (May Allah bless him) on the occasion of the Hajjat-ul-Wada', said :

“Take care of your selves ; feed them with what you eat yourselves, and cloth them with what you wear yourselves. If they commit a fault which you do not want to pardon, sell the servant of Allah (i.e. the slaves) and do not torture them”.

“Fear Allah with regard to your treatment of your women. (pp. 230-232).

Some authorities have also recorded that the Holy Prophet (p.b.u.h) said that “Allah the Almighty has given share to every heir in the inheritance. Therefore no “Wasiyat” (will) is permissible in favour of heir. That the son is of one on whose bed he has been born, and his accountability is with Allah. The boy who claims his paternity through any one else, and the slave who claims to be slave of anybody else, on such there is the curse of Allah. That it is not permissible for the woman to gave anything from the property of her husband without his permission. That loan should be re-paid, things taken on loan should be returned, gift should be replied. That surety is responsible for the ransom.

After saying this, the Holy Prophet (p.b.u.h) said to the people “You will be asked regarding me before Allah ; what will you say ?” All said by one voice, “we will say that you have convey the Message of Allah to us, and fulfilled your obligation”. The Holy Prophet (p.b.u.h) raised his finger towards the sky, and said three times “O Allah, be you witness ; O Allah, be you witness ; O Allah, be you witness ; O Allah, be you witness”. (Ibne Majah, Baabul Wasaya, and Abu Dawud and Tayalsi on the authority of Abu Umamah Bahali ; Seerat-un-Nabi, Ibid, vol. II, p. 161-62).

Immediately after this, Allah the Almighty revealed :

“Al-Youma Akmal to Lakum Deenakum Wa Atmam to 'Alaikum Ne'mati Wa Radito Lakumul Islam Deena” (Maa'idah, 5:3) i.e. this Day I have perfected for you your religion and completed My favour to you and chosen for you Islam as religion. (Bukhari, Muslim and Abu Dawud)

Note : For Arabic Text of this Sermon, see Zia-un-Nabi, Ibid, vol. IV, pp. 753-758 ; Subulul Huda Wal Rishaad, Ibid, vol. VIII, p. 644 ; Seerat-un-Nabi, Ibid, vol. II, pp. 158-162, Nabi-e-Rehmat, Ibid, pp. 512-524 ; Rehmatul Lil 'Aalameen, Ibid, vol. I, p. 232-234).

The Supplications:

After the Sermon, the Holy Prophet (p.b.u.h) asked Bilal to say the “Azaan”, i.e. the Call for prayer, and then offered first two Rak'ats of Zohar and came back to his “Mauqaf”, place of stay and remained standing and making supplications till before sunset.

Note : For the Arabic Text of Holy Prophet's (p.b.u.h) Supplications in 'Arafaat, see Zia-un-Nabi, Ibid, vol. IV, pp. 758-764.

Coming to Muzdalifah :

Before sunset the Holy Prophet (p.b.u.h) left for Muzdalifah ; Usamah bin Zaid was behind him on the mount. In the way continued reciting the “Talbiah”, and asking the people to walk with ease (Bukhari and Muslim). In the way, he stopped for a while for “Taharat”. Usamah said, that the time for Maghrib prayer was nearing its end. The Holy Prophet (p.b.u.h) however said that prayer will be offered ahead. Then he and his Companions arrived at Muzdalifah, and first the Maghrib prayer was offered then the people took down their goods from their mounts, and immediately there-after the 'Isha prayer was offered and when the Holy Prophet (p.b.u.h) lied down for rest. He slept

till the Fajr prayer. This was the only night in which the Holy Prophet (p.b.u.h) did not wake up to offer the “Tahajjud” prayer. Early in the morning on Saturday, the 10th Zil Hajjah, the Holy Prophet (p.b.u.h) offered the Fajr prayer in Muzdalifah, then mounted the “Qaswa” and came to the “Mish’aril Haraam” and engaged himself in Supplications, till before rising of the sun, and then left for Mina.

Here it may be noted that the pre-Islamic Quraish used to leave Muzdalifah after the rising of the sun and spreading of its light fully over the mountains. In order to finish this practice, the Holy Prophet (p.b.u.h) left Muzdalifah before rising of the sun (Bukhari, Muslim and Abu Dawud).

Returning to Mina :

On Saturday, the 10th of Zil Hijjah, the Holy Prophet (p.b.u.h) returned to Mina before noon. On his way to Mina Fazal bin Abbas was behind him on the mount. Throughout the way he continued reciting the “Talbiah”, and teaching the rites of Hajj to the people, and also answering their question regarding it. Fazal had also taken necessary pebbles for throwing on the “Jumras”. While in the valley of Muhassar, the Holy Prophet (p.b.u.h) walked with speed as in this valley the Abraha and his army was destroyed by Divine punishment.

Stoning of the Jumratul ’Uqbaa :

On arrival in Mina, before the declining of the sun, the Holy Prophet (p.b.u.h) stoned the “Jumratul ’Uqbah”.

Addressing the congregation :

Then the Holy Prophet (p.b.u.h) addressed the gathering, saying

“Avoid extremity in religion, because the nations previous to you perished due to this. Learn the rites of Hajj ; I do not know that I will have the next Hajj. Time

has completed its circle and is again today on the point on which it was when Allah had created the heavens and the earth in the beginning. There are twelve months in a year, out of which four months are sacred, viz Zee Qa'dah, Zil Hajjah, Muharram, and Rajab which is in between Jamad'us Saani and Sha'baan. Your blood, your property, and your respect are sacred against one another, until you meet your Lord, as this day, this month, and this city are sacred. Do not go astray after me so that you may start cutting off the necks of each other. You will have to be present before Allah, and He will ask you about your deeds. Offender is responsible for his offence ; neither father is responsible for the offence of his son, nor the son of that of his father. Even if a negro slave, whose nose is cut off, is your ruler (Ameer), and he governs you according to the Book of Allah, obey him. Satan had despaired of ever been worshipped in this city of yours upto the Day of Judgment, but you will obey him in small matters and he will be pleased. Worship your Lord, keep up prayer all the five times, fast during the whole month (of Ramazaan), and obey my Commands, you will enter the Paradise of Allah. Have I conveyed the Message of Allah ?

All said : Yes

He said : O Allah, be you witness.

Then he said to the people : those who are present should convey it to those who are not present.

Thereafter he said "AL WADAA" (GOOD-BY) to the people.

Note : For the Arabic Text of this Sermon see Seerat-un-Nabi, Ibid, vol. II, pp. 164-170 ; Nabi-e-Rehmat, Ibid, pp. 524-528 ; Zia-un-Nabi, Ibid, vol. IV, pp. 765 ; Subulul Huda Wal Rishaad Ibid, vol. VIII, p. 653

The Sacrifice : Then the Holy Prophet (p.b.u.h) came to the “Slaughter House”, and declared that there is no specification of Mina in particular for the sacrifice ; it can be done anywhere in Mina and Mecca. Then he sacrificed 63 camels (out of the 100 camels which Hazrat Ali had brought himself and asked Hazrat Ali to sacrifice the remaining 37. it is said that Holy Prophet (p.b.u.h) sacrificed 63 camels i.e. one camels for each year of his age (Nabi-e-Rehmat, Ibid, p. 519).

Shaving off the head : Then the Holy Prophet (p.b.u.h) called Mu’ ammar bin Abdullah, the barbar, and ordered to him to shave off his head first from the right half and then from the left half. The Holy Prophet (p.b.u.h) gave the hair to Abu Talha Ansari and his wife Umme Saleem, and they distributed them among the people. (Seerat-un-Nabi, Ibid, vol. II, p. 170). Hazrat Khalid bin Waleed took part in all battles with this cap on his head and always got the victory (Zia-un-Nabi, Ibid, vol. IV, p. 768 ; Subulul Huda Wal Rishaad Ibid, vol. VIII, p. 657).

Tawaaf-ul-Ziarat : Then the Holy Prophet (p.b.u.h) took off the “Ehraam”, and put on his usual dress, used the perfume, mounted on his camel and came to Mecca. Mu’ aawiyah bin Abi Sufyan was behind him on the mount. In Mecca, the Holy Prophet (p.b.u.h) performed the “Tawaaf-ul-Ziarat”, which is also known as the “Tawaaf-ul-Afadah” as well as “Tawaaf-ul-Afadah” as well as “Tawaaf-ul-Sadr” (Zia-un-Nabi, Ibid, vol. IV, p. 768).

Drinking of the Zam Zam : Then he came to the well of Zam Zam, which was under the control of Bani Abdul Muttalib, and said, “O Bani Abdul Muttalib, had I not feared that the people will snatch away the bucket from you, I would have myself took the bucket and drew water through it”. Hazrat Abbas took out the water from the well, presented it to the Holy Prophet (p.b.u.h). he drank the water standing and facing the Qiblah (Seerat-un-Nabi, Ibid, vol. II, p. 170).

Returning to Mina : Then the Holy Prophet (p.b.u.h) returned to Mina and offered the prayer of “Zohar” there ¹ (Bukhari and Muslim, on the authority of Hazrat Abdullah bin Umar, Zaadul Ma’aad ; Seerat-un-Nabi, Ibid, vol. II, p. 171).

Thereafter the Holy Prophet (p.b.u.h) stayed in Mina till the 13th day of Zil Hijjah, and each day, after declining of sun, stoned all the three “Jumrahs” – first the “Jumrah-e-Aula”, then the “Jumrah-ul-Wusta”, and then the “Jumrat-ul-’Uqbah”, respectively.

Revelation of Surat-un-Nasr : on the 11th day of Zil Hijjah, in Mina Allah the Almighty revealed,

“When Allah’s Help and Victory comes, and you see men entering the Religion of Allah, in companies celebrate the Praise of your Lord, and ask his Forgiveness, Surely He is ever returning (to Mercy) (Nasr, 110 : 1-3). (Zia-un-Nabi, Ibid, vol. IV, p. 769) ²

Sermon on the 11th Zil Hijjah : on the 11th Zil Hijjah, after the “Rami” of the “Jumrahs”, and revelation of Surat-un-Nasr, the Holy Prophet (p.b.u.h) addressed a second time the gathering at Mina.

1. This is the view of Ibne Qayyim, which has been generally adopted. The other view is that the Holy Prophet (p.b.u.h) offered the “Zohar” Prayer at Mecca, which is based on the authority of Hazrat Jabir and Hazrat Aa’isha, and is preferred by Ibne Hazam (Seerat-un-Nabi, Ibid, vol. II, p. 171 ; Foot Note ; Zia-un-Nabi, Ibid, vol. IV, p. 769).

2. On view is that this Surah was revealed immediately after the victory over Mecca (Seerat-un-Nabi, Ibid, vol. II, p. 153). But according to Hazrat Abdullah Ibne Abbas, this Surah was the last Surah which was revealed in its complete form. (Muslim, Nasa’ee, Tabrani, Ibne Abi Shaibah, Ibne Mardiyah). Hazrat Abdullah Ibne Umar has said that it was revealed in the middle of “Ayyaam-e-Tashreeq i.e. 10th to 13th of Zil Hijjah) at Mina during the “Hajjatul Wadaa” and after its revelation the Holy Prophet (p.b.u.h) mounted on his she-camel and addressed the gathering (Trimizi, Baihaqi, Bazzaar, Ibne Abi Shaibah)

The Holy Prophet (p.b.u.h) said,

“O people listen, your Lord is One. Neither an Arabi has superiority over and Aajami, nor Aajami over an Arabi, nor red-coloured, but on account of “Taqwaa”. The most honourable with Allah is the “Muttaqi”. Listen, have I conveyed the Message of Allah to you ?

All said : The Messenger of Allah has conveyed all Message of Allah.

He said : Those present should convey it to those who are not present. Sometime one who is conveyed it later is more wise than the one who listens it today.

Then the Holy Prophet (p.b.u.h) said that Allah has made “Haraam” (prohibited your blood, your property and your respect to each other, like the respect of this day, this month and this city, till you meet your Lord on the Day of Judgement. Have I conveyed the Message of Allah to you ?

All said : Surely

He said : O Allah, be you witness.

Then he said that you will meet your Lord, and He will ask you about your deeds. Have conveyed the Message of Allah to you ?

All said : Surely

He said : O Allah, be you witness.

Then he said that the trustee should return the trust to its owner. Listen, usury is abolished, and all murders are declared unavengable. The first murder which I forgive is that of Rabee’ah the son of my uncle Haris ; he was an infant among the Bani Sa’d, and he was slain by the Banu Huzail. Have I conveyed the Message of Allah to you.

All said : Surely

He said : O Allah, be you witness.¹

1. ‘Abd bin Humaid, Abu Ya’laa, Ibne Mardiyah (Tafheemul Qur’an, by Syed Abul A’laa Maududi, vol. VII, p. 12)

Then he said that those who are present should convey it to those who are not present. Listen, every Muslim is "Haraam", to another Muslim. Listen, do not be tyrant to each other, do not do tyrant to each other, do not be tyrant to each other. No property of a Muslim is permissible to another unless he gives it himself with pleasure. Then he said that changing or increasing the sacred (months) is infidelity. By it are led to stray those who are infidels ; they make it permissible in one year and prohibited in another year so that they may complete the number of those months which have been declared as prohibited by Allah. Listen, time has again come on the day on which Allah created the heavens and the earth. Then he recited :

"Surely the number of months with Allah is twelve months by Allah's Ordinance, since the Day when He created the heavens and the earth. That is the Right Religion ; so wrong not yourselves therein" (Taubah, 9:36).

Three months are continuous, viz., Zil Qa'dah, Zil Hajjah and Muharram, and the fourth is "Muzar" (known as Rajab) which is in between Jamad'us Saani and Sha'baan, and sometimes the days of a month are twenty nine and sometimes thirty. Have I conveyed the Message of Allah to you ?

All said : Surely

He said : O Allah, be you witness.

Then he said that women have obligations on you and you have obligations on them. Your obligations on them are that they should not allow others to come on your beds, and do not allow those whom you dislike to enter your houses, without your permission. If they do so, then Allah has given you permission to make their beds separate, and you beat them, but not severely. If they obey you, you should provide them food and clothes, in the usual manner ; this is an obligation to you. They are surely under you, they are not owners of anything for themselves. You have taken them from Allah as a trust, and made them permissible for yourselves by the Word Allah. Fear Allah in their respect, and exhort each other to do good to them. Have I conveyed the Messages of Allah to you ?

All said : Yes

He said : O Allah, be you witness.

Then he said that Satan has despaired, of being worshipped in this land of yours, but he is pleased with your small sins. A Muslim is a brother to another Muslim. All Muslims are brothers to each other. For no Muslim the blood of another Muslim is lawful, neither property of one Muslim to another unless he gives it willingly.

He said : I have been commanded to fight against the people unless they say that there is no god except Allah. When they will say so, they will make their lives and properties safe, except on account of a right. Accountability of their deed is with Allah. Do not be tyrant to yourselves. Never turn to infidelity after me on that you may cut off the necks of each other. I am leaving one thing among you : if you will stick to it, you will never go astray ; it is the Book of Allah. O people, have I conveyed the Message of Allah to you ?

All said : Surely

He said : O Allah, be you witness.

Note : For Arabic Text of this Sermon, see Zia-un-Nabi, Ibid, vol. IV, pp. 769-774).

Returning to Mecca :

On Tuesday, the 13th of Zil Hijjah, after declining of the sun, the Holy Prophet (p.b.u.h) performed the "Rami" on all the three "Jumrahs", and then left Mina for Mecca. In the way, he stayed in the valley of Muhassab, also known as Abtah and Kheef Bani Kananah, for the night, and then on the next day, early in the morning, he came to Mecca, and performed the "Tawaaf-ul-Wadaa" before the Fajr prayer, and then, after offering the Fajr prayer, left for Medinah.

At the Ghadeer-e-Khum¹ :

On his way back to Medinah, the Holy Prophet (p.b.u.h) stayed at "Ghadeer-e-Khum", a pool at a distance of three miles from Jah'fah, between Mecca and Medinah, and addressed the gathering, saying,

"do you not know that I am dearer to the believers than they themselves ? They said, "Certainly. He then asked "do you not know that I am dearer to every believer than he himself ? They said, "Certainly". He then said, "O Allah, he whose patron I am, has Ali as his patron. O Allah, be friendly to those who are friendly to him and hostile to those who are hostile to him" (Ahmad, on the authority of Bara' bin 'Aazib and Zaid bin Arqam).

To quote from Muhammad – his Life and Times, by S. Moinul Haq, the words "Mann Kunta Maulaho Fa Ali Maula Huma", have become subject of controversy between Sunni and Shi'ah scholars ; they base their arguments on different interpretations of the term Maula. Although some Sunni scholars of hadith have objected to the authenticity of the above – quoted expression being a genuine portion of the hadith it has been generally accepted as trustworthy by a majority of them. They, however, do not accept the Shi'ah stand point that the term Maula should be interpreted in the sense of a ruler. They put forward the argument that the Prophet (S.A.S) could not have declared him to be ruler in his own life-time. Moreover, when the question of electing the head of the Ummah (Islamic community) was being discussed at the Thaqifah Bani Sa'idah after the death of the Prophet (S.A.S) not one of the Companions, whose devotion to their Master and sincerity of

1. Ghadeer is a village at a distance of two miles from Jahfa, between Mecca and Medinah (Mu'ajjamul Baladaanby Yaqut Hamawi vol. IV, p. 118. It was a central place for the caravan routes going to all places of Arabia. Since the people from different places had joined the Holy Prophet (p.b.u.h) this journey, they were leave for their places from this point. The Holy Prophet (p.b.u.h) therefore, finally addressed the gathering at this place, so that people from all places could know about the eminence of Hazrat Ali (Zia-un-Nabi, Ibid, vol. IV, p. 782).

faith in Islam were beyond doubt, referred to this hadith. Ali himself never mentioned it in support of his claim to Khilafat. His cooperation with Abu Bakr, 'Umar and Usman is one of the unquestioned facts of the early history of Islam. Knowing that the Prophet (S.A.S) had left the question of succession open, by not deciding it in his life, to the choice of the Ummah he accepted their decision in the cases of the first three caliphs.

By way of conclusion it may be remarked that the Sunni scholars who have accepted the hadith as genuine emphatically insist on holding the view that the words of the Prophet (S.A.S) refer to the eminence of 'Ali and not his right Khalafat through legacy" (P – 533)

In fact there were some persons who had complaints against Hazrat Ali, when he was in Yemen. In order to remove, those complaints, the Holy Prophet (p.b.u.h) said these words in which he laid emphasis on the eminence of Hazrat Ali (Seerat-un-Nabi, Ibid, vol. II, p. 172 ; Zia-un-Nabi, Ibid, vol. IV, p. 787).

Stay at Zul Helifah :

After Ghadeer-e-Khum, the Holy Prophet (p.b.u.h) arrived at Zul Halifah, and stayed there for the night.

Arrival in Medinah¹ :

On Sunrise in the morning, the Holy Prophet (p.b.u.h) arrived in Medinah. Looking at Medinah, Holy Prophet (p.b.u.h) said,

“Allah is the greatest. There is no god but Allah. He is One. There is no partner to Him. To Him the dominion belongs. To Him is all Praise. He is Omnipotent. We are returning repentant, serving prostrating ourselves before our Lord, and expressing Praise. Allah has fulfilled His Promise, helped His servant, and routed the confederation “Bukhari and Muslim). (Seerat-un-Nabi, Ibid, vol. II, p. 173 ; Nabi-e-Rehmat, Ibid, p. 520-521)

1. It was 25th of Zil Hajjah, 10th Hijrah (Zia-un-Nabi, ibid, vol. II, p. 790).

Note : For more references on "Haj jatul Wadaa", see Seerat-un-Nabi, Ibid, vol.II, pp.125 - 173; Bukhari ; Abu Dawud; Nasa'ee; Ibne Sa'ad; Tirmizi; Ibne Majah; Ahmad; Nabi-e-Rehmat, Ibid, pp. 509-528; Zaadul Ma'aad, Ibid, vol. I, pp. 249; Zia-un-Nabi, Ibid, vol. IV pp.745-790; Khaatam-un-Nabiyeen, Ibid,vol. II, pp. 1206-1212; Subulul Huda wal Rishaad, Ibid,, vol. VIII, pp. 644-657; Taareekh-ul-Khamees, Ibid, vol. II, pp.151; Imta'ul Asma', Ibid, vol. I, pp. 362-363; Muhammad - Life and Times, Ibid, pp. 527-534; Muhammad - his life based on earliest sources, Ibid, pp. 332-336; The life of Muhammad, by Muhammad Husein Haykal, pp. 475-488; The Life of Muhammad, by A. Guillume, pp. 649-659; The Glory of Muhammad, Ibid, pp.775-787.

The Imposters :

Towards the end of tenth year of Hijrah, there came forward four false claimants to prophethood, namely Musailmah, Aswad, Taulahah and a women.

In the traditions it is related that Musailmah addressed a letter to Muhammad (p.b.u.h) which read "Musailmah the Prophet of God" to Muhammad the Prophet of God, Peace be to you. I am your associate. Let the exercise of authority be divided between us. Half the earth is mine and half belongs to the Quraish. But the Quraish are a greedy people and will not be satisfied with a fair division.

To this presumptuous epistle, Muhamad (p.b.u.h) replied, "Muhammad (p.b.u.h) the Prophet of God, to Musailmah, the Liar, peace be on those who follow the straight path. The earth is of God, and He giveth it to whom He wills. Those only prosper who fear the Lord".

The opposition from Musailmah was, however a formidable one and after Muhammad's (p.b.u.h) death, he was slain by during the Caliphate Hazrat Abu Bakr Siddique.

ELEVENTH YEAR OF HIJRAH**Last Army Expedition :**

In the month of Safar, 11th year of Hijrah, the Holy Prophet (p.b.u.h) heard of some trouble on the borders of Syria and Palestine, and ordered an army to be assembled. He put Usamah bin Zaid in command of the army and gave the banner in his hands. Prominent Companion, including Hazrat Abu Bakr Siddique, Hazrat Umar, Hazrat Sa'd bin Abi Waqas, Hazrat Sa'eed bin Zaid, Hazrat Abu Ubaidah, and Hazrat Qatadah bin Nomaan, were in this army. Some people objected to the appointment of Usamah as Commander, On this the Holy Prophet (p.b.u.h) came on the Mimbir and addressed the people, saying, "I have heard that you people are objecting the appointment of Usamah; You had also objected to the appointment his father Zaid bin Harisah when I had appointed him as commander of an army. By Allah, Zaid was entitled to this rank and his son Usamah is also entitled to it".

The Holy Prophet (p.b.u.h) ordered Usamah to go to the people of Abni a city near Balqa, where his father Zaid bin Harisah was slain by the Romans, and launch the attack early in the morning.

On Thursday, the 8th of Rabi-ul-Awwal, Usamah left with his army, and first encamped at Jaraf, at a distance of 3 miles from Madinah.

On Saturday, the 10th of Rabi-ul-Awwal, he came for the departing salutation. The Holy Prophet (p.b.u.h) was very sick, but he said him goodbye and prayed for his success.

On Monday, the 12th of Rabi-ul-Awwal before he was intending to leave for his expedition, he heard about the serious condition of the Holy Prophet (p.b.u.h). He therefore came back to Madinah, and after the passing away of the Holy Prophet (p.b.u.h) when Hazrat Abu Bakr was appointed as the Caliph, and he ordered him to proceed for his mission, he left for Abi.

He first attacked Banu Qaza'ah, then came to Mota, and after twenty day's journey arrived at Abni, and attacked it. In the battle many of the Chiefs of Abni were killed, and many of them were taken as captives. Usamah also killed the man who had slain his father Zaid bin Harisah. Usamah returned Successful, after forty days to Medinah. (Taareekh-ul-Khamees, Ibid, vol. II, pp.154- 55; Zia-un-Nabi, Ibid, vol. IV, pp.794-797).

Illness and death :

On Mondy 29th of Safar, 11th year of Hijrah, the Holy Prophet (p.b.u.h) lead the funeral prayer of one of his Companions. While he was returning, he felt headache, and thereafter high fever, which continued till his death on the 12th of Rabi-ul-Awwal, 11th year of Hijrah. We have already given of it in Chapter "His Life."

CHAPTER – 4
HIS ACHIEVEMENTS

Section (1)

Establishment of Islam

Qur'an tell us that when Allah the Almighty created Adam, He said the angels,

I am going to place a vicegerant in the earth (Baqarah, 2:30)

And commanded them to

"Prostrate yourselves before Adam" (Baqarah,2:34).

Qur'an says that all prostrated, but Iblees. He refused and he was one of the disbelievers (Ibid).

When Allah asked Iblees, "What hindered you that you did not prostrate when I commanded you?" he said, "I am better than him; You have created me from fire, and him You have created of dust". Allah said, "then go forth from here, for it is not for you to behave proudly therein, Go forth, therefore, surely you are of the abject ones" Iblees then said "Respite me till the day when they are raised". Allah said, "You are surely of the respired ones" Iblees said, "As You have adjudged me to be erring, I will certainly lie in wait for them in Your Straight Path. Then I shall certainly come upon them from before them and from behind them, and from their right and from their left; and You will not find most of them thankful". Allah said, "Go out of it, despised, driven away. Whoever of them will follow you, I will certainly fill the Hell with you all" (A'araaf, 7:12-19).

In pursuance, of his challenge, in the very first instance Iblees played the mischief with Adam himself.

Qur'an says; That Allah said to Adam, "O Adam, dwell you and your wife in the Garden (of Paradise), and eat from whence you desire, but go not near this (Particular) tree, lest you become of the unjust". But Iblees made an evil suggestion to

them that he might make manifest to them that which had been hidden from them of their shame, and he said (to them) : you Lord has forbidden you this (particular) tree, lest you become angels or become of the immortals. And he swore to them both surely I am a sincere adviser to you". Thus he caused them to fall by decept. So when they had tasted the tree their shame became manifest to them, and they both began to cover themselves with the leaves of the, Garden. And their Lord called to them : Did I not forbid you that three, and say to you, that the Satan (Iblees) is surely your open enemy. Then they said, "Our Lord, we have wronged our selves; and if You forgive us not, and have not Mercy on us, we shall certainly be of the losers". Allah said, Go forth-some of you the enemies of others and there is for you in the earth, an abode and a provision for a time"(A'araaf, 7: 18-4).

Qur'an says, "Then Adam received (some) Words from his Lord (by which he sought forgiveness) and He turned to him (Mercifully)..... and said (to Adam), "Go, forth from here all. Surely there will come to you a Guidance from He. Then whoever follows My 'Guidance, no fear shall come upon them, nor shall they-grieve. And (as to) those who disbelieve in and reject. Our Messages, they are the companions of the Fire (of Hell); in it they will abide" (Baqarah, 2: 37-39).

The Guidance which Allah the Almighty promised to send was sent down, through the Prophets. There have been one lac and forty thousand. Prophets, including three hundred thirteen Apostles or Messangers to whom Books and Shari'ate were given, to guide the mankind to follow the Straight, Path of total submission to Allah the Almighty (known as Islam), and make their lives successful in this world as well as in the Hereafter, and achieve the reward of Paradise which consists of everlasting bliss and happiness, and defeat the evil promptings. of Satan (Iblees) who, in pursuance of his challenge to Allah, always, tries to misguide the people and make them adopt infidelity and ploytheism, idolatary and immorality and ultimately fall into the Hell which consists of everlasting punishment of burning in the Fire.

The Mission of all Prophets of Allah has been one and the same, i.e. total submission to the Commands of Allah, received through His Prophets. Prophets of Allah came time to time and tried their best to establish the Religion of Allah, i.e. Islam. Finally the Last Prophet Muhammad (peace be upon him) came in the sixth century A.D., and after defeating Satanic forces, fully and finally established Islam.

To go into a bit detail, let us, go in brief, through the History of the Islamic Movement.

1. From Adam to Jesus Christ:

Looking to the history, of mankind we find that Adam and his descendants till about four generations maintained the Law of Allah and acted through out their lives according to the Command of Allah. In about 4000 B.C however, the people violated the Command of Allah and started idol worship. Prophet Idris (Enoch) appeared on the scene and invited the people to the Almighty Allah, and people accepted his call.

Some time after Prophet Idris, the people again missed the "Straight Path" and took up to idol worship. Prophet Nooh (3800-2850 B.C.) then came forward and declared, "I have come to you with a clear warning that you serve none but Allah" (Hood, 11: 25-26). But the people rejected him and were, by way of punishment, swept away by a huge flood (Hood, 11:39 - 40). Then again after Prophet Nooh the People went astray and in this respect the most important nation mentioned in the Holy Qur' an. is that of Aad (Ahqaaf, 46: 21). Prophet Hood warned them saying: "O my people serve none but Allah, you have no god but He (i.e. Allah the Almighty) (A'araaf, 46 : 65). The people however, rejected him and were therefore destroyed by a terrible wind (Ahqaaf, 46 : 24 - 25). After Prophet Hood another people known as Samood rejected the faith in God, and became arrogant inspite of warning from Prophet Swaleh, and were ultimately destroyed by an earthquake (A'araaf, 7 : 78).

The year after the famous monarch of history namely Nimrood established his rule over Syria, Turkey and Iraq with his capital at Babylonia. He was very proud and claimed himself to be the god of his people, and the people, who were already engaged in idol worship, accepted him as such. At that time Prophet Ibrahim came on the scene. He first pleaded to his own father saying: "O my father, why do you worship that which hears not, nor sees, nor can it avail thee aught? To me has come the knowledge which has not come to you, so follow me, I will guide you on the "Straight Path". His father, however, rejected him and asked him to go away (An'aam, 6 : 77-80). Then he pleaded to his people saying, "what are these images to, whose worship you cleave?. He also said to them: your Lord is the Lord of the Heaven and, the Earth, Who created them, and I am of those who bear witness to this (Ambia, 21: 52-57). Then Ibrahim broke their idols (Ambia, 21 : 58) , and was brought before Nimrood (Baqarah, 2 : 258). Ibrahim invited Nimrood to obedience to Allah, but he refused to do so and, firstly put Ibrahim in Prison and then, according to the decision of his State Council threw him into the burning flames. Allah the Almighty, however, saved him. Thereafter Ibrahim established two centres for the propagation of Islam - one in Syria under the leadership of his second son Ishaq and the other in Arabia under the leadership of his first son Ismail. Thus Prophet Ibrahim for the first time in the human history succeeded in reestablishing, the link of man to Allah. From the first centre there arose a series of Prophets through his grand son Prophet Yaqoob also known as Israel and from the second centre there arose the Last Prophet Mohammad (*peace be upon him*) through his first son Ismail.

Prophet Yaqoob before his death said to his sons, "O my sons, surely Allah has chosen for you this religion (i.e. Islam); so die not unless, you are the, submitting ones (i.e. Muslim)". (Baqarah, 2:132). Similarly Prophet Yusuf said to his fellow prisoners, "you serve none but Allah. This is the Right Religion" (Yusuf, 12 : 37 - 40).

After Prophet Yusuf, people again went astray and started violating the Command of Allah, particularly the people of Midyan. Prophet Sho'aib (Jethro) was, therefore, sent to them. Prophet Sho'aib said, "O my people, serve Allah, you have no god other than Him" (A'araaf, 7: 85 - 87). But the people rejected him and were, therefore, destroyed by a severe earth quake (Ankaboot, 29 : 37)

Then there came another famous monarch namely Pharaoh who established his rule over Egypt, declared himself, to be the god of people and tortured Bani Israel the descendants of Prophet Ishaq, Yaqoob and Yusuf, Allah the Almighty deputed Prophet Musa (Moses) along with his brother Prophet Haroon (Aron) to invite Pharaoh to submit to the Command of Allah and allow Bani Israel to go with them. Pharaoh, however, rejected the word of Prophet Musa and when, under the Command of Allah Prophet Musa left Egypt along with Bani Israel. Pharaoh along with his army chased them unless Musa and his followers safely crossed the river and Pharaoh and his army were all drowned in it (Shu'araa, 26:52-66).

Bani Israel were then settled in Syria where Prophet Musa received the Torat (Torah) the first written Law of Allah, generally known as the Ten Commandments, according to which the Bani Israel had to pass their lives. Qur'an says that in it (i.e. Torah) there was guidance and mercy for those who fear their Lord (A'araaf, 7 : 154). The Bani Israel were asked to serve none but Allah, and do good to their parents, and to the near of kins, and to orphans and the needy, and speak good words to all men, and keep up prayer, and pay the poor rate. (Baqarah, 2: 83).

Bani Israel, however, repeatedly violated the Law of Allah and were therefore firstly subjected to various sorts of punishments and were also ultimately condemned because they started torturing and killing the Prophets of Allah (Baqarah, 2:61).

Among the Bani Israeli Prophets David and Solomon established big Islamic States of their time and controlled the affairs according to the Command of Allah. After Solomen, however, Bani Israel again fell into the life of sin. Prophets Yunnus (Jonah) Ilyas (Elias or Elijah), Al-Yasa'a (Elisha) Amos, Hoshia, Yasayeah, Yarmiah, Zulkifl (Ezakiel), Ezra, Nehemiah, Zakaria (Zacharia) and Yahya (John the Bepist) did their best to bring them on the "Straight Path", but they dealt with them with cruelty and insult.

Then there Came Prophet, Issa (Jesus Christ) the last Bani Israeli Prophet and pleaded to his people, "I am a, verifier that which is before me of Torah, and I allow you part of that which was forbidden to you, and I have come to you with a, sign from your Lord, so keep your duty to Allah and obey me, this is the "Straight Path", (Aale Imran, 3 : 49 - 50). Prophet Issa received the third well-known Heavenly Book namely the Injeel (Gospel) Bani Israel, however, dealt with him with their usual wickedness and when Prophet perceived disbelieve on their part, he said; "who will be my helper in Allah's Way?". His disciples said: "we are Allah's helpers; we believe in Allah, and bear thou witness that we are submitting ones", (Aale Imran, 3 : 51). But then one of his own disciples namely Judas-got him arrested and when ultimately he was brought to the Cross for Crucifixion all his disciples deserted him, Allah the Almighty however, saved him and lifted him up. (Nisa, 4 : 157 - 158).

The fundamental teachings of all Prophet from Adam to Issa were one and the same. Qur'an says that all of them were sent with one and the same Mission i.e. to teach that "there is no god except Allah", and ask the people to "serve Him alone" (Ambia 21 : 25), and all of them were sent as bearers of Good News (of Paradise) for all those who believe, and Warning (of Hell) for all those who disbelieve in Allah (Nisa, 4: 165; An'aam, 6: 48 ; Kahf, 18 : 50).

This the main emphasis was on obedience to the Command of Allah and the only Mission with which the Prophets came was to pursued the human beings to submit to the Will of Allah i.e. not only worship Him alone but also follow His mantle in all affairs of life. The Prophets fulfilled this Mission through out their lives inspite of over all opposition and suffering at, the hands of their opponents. From their point of view neither building of houses was important nor accumulation of wealth- nor even establishment of kingdoms or making scientific inventions. They passed their lives with whatever least assets of life they could get or even without such assets but they remained true to their Mission and ultimately achieved the success which in its true sense is the real success of life. On one hand their sacred names and their pious teachings both have become the most valuable assets of the human history to be remembered always with utmost reverence and love in this world, and on the other hand Allah has Himself declared all of them to be the Benefactors, Righteous and Exalted Ones (An'aam, 6: 84 - 87), and has granted Eternal Peace and Blessings for all of him (Saaffaat, 37: 79, 109, 120, 130, 181).

2. THE LAST PROPHET

Early Life :

After Prophet Issa, the people changed his teachings and re-compiled the Bible from time to time according to their own choice and need of the time, and thus the Message of Allah again went in obscurity. It was neither maintained in spirit nor in practice.

Then there, came the last Prophet Muhammad (peace be upon him). He was born at Mecca (Arabia) on Monday the 20th April 571 A.D. At that time not only Arabia but the whole world was shrowded with darkness of un-belief and worship of several gods and goddesses. The Message of Allah was altogether forgotten, defaced and mixed up with falsehood. There was no morality or moral values in the society. There was idolatory, adultery, obscenity, drinking of wine and gambling, cruelty and injustice. Women were treated to be like cattles having no social

status or rights of their own. Girls were thought to be a curse and were therefore, buried alive soon after their birth. There was no sense of discipline or maintenance of law and order in the society.

The Prophet Mission:

In these circumstances the last Prophet Muhammad (peace be upon him) came and lived among the people as the most pious, truthful, just, honest, kind and well-behaved man so much so that people gave the title of Al-Ameen i.e. trust worthy. In the first forty years of his life he passed most of his time in the cave of Hira in the suburb of Mecca where he kept himself busy in meditation and prayers to Allah. Ultimately he received the first Message of Allah (through Angel Gibrael asking him to "Read in the name of thy Lord, the Creator of all things. He created man from a clot of blood. Read, full of magnificance is thy Lord who made the pen the vehicle of knowledge and taught man what he knew not" (Alaq, 96: 1 - 5). After about a year the Angel again appeared and said, "O, thou wrapped up in thy mantle, arise and warn thy people (of Allah's punishment)" (Muddassir, 74: 1-2). He returned home and started the propagation of Islam in secret. His own wife Khadijah, Abu Bakr, Ali and Zaid were the first to accept the Islamic Faith. Then came the third Command to "expound openly what thou art commanded and turn away from those who join false gods with Allah", (Hijr, 15 : 94), and he accordingly started the work publicly and as a result met with serious opposition from all-round.

For the first thirteen years of his Mission the Holy Prophet (p.b.u.h) worked in Mecca and continued his work inspite of over-all opposition from and suffering at the hands of his opponents so much so that he himself with his family remained confined in the valley of Abi Talib completely boycotted by the Quraish of Mecca for about three years. Along with him his followers also suffered. They were continuously insulted, tortured and ultimately forced to migrate to Abbyssinia and remain there for some time.

In the eleventh year of his Mission at Mecca six pilgrims came from Yasrib (Medinah) and embraced Islam. Then another twelve and in the next year seventy two persons came from the same place and accepted the Faith. They also invited the Holy Prophet (p.b.u.h) to come to Yasrib and gave a pledge to him that they would stand by him as they would stand by their own children. In reply the Holy Prophet (p.b.u.h) also gave them a pledge to stand by them in life and in death.

Migration to Medinah (First Century Hijrah)

In the thirteenth year the Holy Prophet (p.b.u.h) along with Abu Bakr, under the Command of Allah, left for Yasrib and within the next few days all of his other companions also migrated to Yasrib. On his way to Yasrib the Holy Prophet (p.b.u.h) stayed for a few days at Quba and laid there the foundation of the first Mosque of the Islamic History known as the Mosque of Quba (Masjid-e-Quba). After arrival in Yasrib he first of all purchased a plot of land and built the most famous and revered mosque of the Muslim World known as "Masjid-un-Nabavi" (Mosque of the Prophet) which later became the centre for the propagation of Islam and remains as such till today. Next step which he took was the execution of an agreement with the local population of Yasrib (now known as Madina-tun-Nabi or Medinah) which virtually gave him the over-all control of the affairs of the city.

Battles and Conquest of Mecca :

Then there came the period of battles with the non believers. In the second year of Hijrah (Migration to Yasrib) the famous battle of Badr was fought which gave a death blow to the Quraish of Mecca who had come there to uproot the Islamic Faith and destroy the Muslims for ever. In the third year there was the battle of Uhud, in the fifth year the battle of Khaiber, and in the sixth year, the battle of the Trench. In all these battles there were attacks from the enemies of Islam which were successfully thwarted by the Muslims under the leadership of the Holy Prophet (p.b.u.h) himself.

In the seventh year the Holy Prophet (p.b.u.h) left for Mecca along with fourteen hundred Companions for Umrah and the famous Treaty of Hudaibiah was made with the Quresh of Mecca. In the same year Khaiber was conquered and thereafter invitation of Islam was sent to the rulers of Rome, Iran, Egypt, Abbyssinia, Ghassan and Yemen.

In the eight year the Treaty of Hudaibiah was broken by the Quraish and, therefore, the Holy Prophet (p.b.u.h) marched on to Mecca with a large number of his followers and Mecca was conquered without any formal battle. Refuge was declared for all those who took refuge in the House of Abu Sufyan, or remained indoor and kept their doors shut, or those who entered the Ka'bah, and also for all those who went out unarmed. Then the Holy Prophet (p.b.u.h) entered into the Ka'bah removed all the false deities and idols from there and then addressed the people saying:

"Allah is One He has no equal and no compare. Today He has fulfilled His Promise. He aided His servants and made them triumph over His enemies. It is not lawful for any body who believes in Allah and His Prophet to shed human blood wantonly. I have today abolished all customs and all rituals of the days of "Jahiliyah" except that arrangements for the distribution of water to the pilgrims from the Holy Well of Quraish, take heed, Allah has destroyed your factionalism of the days of "Jahiliyah and your pride in blood and lineage. All men are equal. Allah are descendants from the same ancestor i.e. Adam and Adam was nothing but dust".

Some time later in the same year there was the battle of Hunain, and in the ninth year of Hijra the expedition of Tabuk took place. In the former the Muslims got the victory and in the latter the enemy retreated without any battle at all.

The last Sermon :

In the tenth year of Hijrah the Holy Prophet (p.b.u.h) left for Mecca for Hajj and gave his Last Sermon in Arafat, on the 9th, of Zil Hijjah, saying,

"O people, listen carefully to my words for I may not be among you next year, nor ever address you again from this pulpit. O people, just as you regard this month as sacred so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their right ful owners. Hurt no one so that no one may hurt you. Usury is forbidden. Satan has despaired of leading you astray in big things, so beware of obeying him in small things too. O people, women have rights over you just as you have rights over them. Be good to them. You may soon have to appear before Allah and answer for your deeds... so beware do not go astray after I am gone. O people, no prophet or apostle will come after me and no new faith will be born. Listen to me in earnest. Worship Allah, say your prayers, fast during the month of Ramzan, and give of your wealth in charity. All Muslims, free or enslaved, have the same rights and the same responsibilities. No body is higher, than the other unless he is higher in virtue. Feed your slaves as you feed yourselves, clothe them as you clothe yourselves. Do not oppress them nor usurp their rights"

Having spoken thus he turned his face towards the heaven and said: Be You Witness, O Allah, that I have conveyed Your Message to your people". The followers responded with one voice : "Yes", you have conveyed to us the Message of Allah".

A day after, i.e. on the 11th Zil Hajjah, in Mina, Allah the Almighty revealed,

"When Allah's Help and Victory comes, and you (O Prophet) see the people entering the Religion of Allah in companies, Celebrate the Praise of your Lord and ask His Forgiveness. Surely He is ever-returning (to Mercy)" (Nasr, 110 : 1-3).

This impliedly was also a confirmation from Allah the Almighty Himself that the Mission of the Holy Prophet (p.b.u.h) had been fulfilled, and that-Islam had been fully and firmly established so that, none on earth, would be able to undo it, or make any changes in the Final Message of Allah to the mankind, i.e. Qur'an, upto the Day of Judgement.

The Holy Prophet (p.b.u.h) himself was fully satisfied that nobody even after him, would succeed in uprooting Islam, and diverting the Muslims from the Path of Allah, as was done by people, under the Satanic persuasions, to the Messages of Allah conveyed by the Previous to him in the Human History. This is also clear from his own assertion, in his last Sermon, that, "Satan has despaired. in leading, you astray in big things, so beware of following him in small things".

The Holy Prophet's (p.b.u.h) life and His Mission in short :

This short survey of the twenty three years struggle between the Holy Prophet (p.b.u.h) on one hand and the entire community of non-believers all over Arabia on the other hand, shows that the Holy Prophet (p.b.u.h) devoted each and every moment of his life for the cause of Islam i.e. to persuade the people to submit to the Will of Allah. He did neither endeavour himself nor did he ask his followers to build up the castles or hoard up the wealth or acquire the kingdom or raise the standard of life in its material sense. His life remained simple through out, i.e. before as well as after the completion of his Mission. He did not live as Kings live although he had undoubtedly become the absolute ruler of the entire Arabia. He used to live in a small muddy house, lie down on rough palm carpets on the floor, take simple meals, do household work, patch up his own clothes and mend the shoes. He used to greet every body and even, the children. There were no servants to attend on him and no body Guards or any other sign of outward dignity. He collected no assets so much so that on various occasions for days together there was no cooking of food in his house and he and his family simply kept on fasts.

The historians present the Holy Prophet (p.b.u.h) as a spiritual leader, administrator, law giver, jurist, warrior, reformer and statesman of outstanding calibre, but basically he was only the "Abd-o-hu-wa-Rasul-o-hu" i.e. the "Servant and Messenger of Allah", and accordingly all that he did throughout his life was not on account of any ideology of his own or on basis of something borrowed from any body else. His own position was that before his birth his father Abdullah died and when he was hardly four years of age his mother Amna also passed away, and he was brought up firstly by his grand father Abdul Muttalib and after his death by his uncle Abu Talib. He remained totally un-lettered and could neither read nor write. This was the reason, that when for the first time the Angel Gabrael asked him to read, he said, "I am un-lettered". But when again the Angel asked him to read, he repeated what the Angel recited. This all that the Holy Prophet (p.b.u.h) did was under and in strict obedience to the Command of Allah. If he stood up to propagate Islam, it was because Allah asked him to "expound openly what thou art commanded" (Hijr, 15: 94). If he fought the battles, it was because Allah asked him to "kill them (i.e. the enemies of Islam) whenever you find them, and drive them out from where they drove you out and fight with them until there is no persecution, and religion is only for Allah" (Baqarah, 2: 191 - 193; Anfaal 8 39). Similarly he did justice to the people because God said to him, "surely We have revealed to you with truth so that you may judge between the people by means of what Allah has taught you" (Nasr, 4 : 105), and "judge between the people by what Allah has revealed" (Maa'idah, 5 : 48). In the same manner he lived at Mecca or migrated to Medinah, ran the affairs of the State, maintained the family, offered the prayers, kept the fasts, performed the Hajj distributed the alms, offered the sacrifices or did any other things because Allah the Almighty Commanded him to do so. Thus the only thing that has basically worked through out the life of the Holy Prophet (p.b.u.h) is the submission to the Will of Allah, and this has been to this extent that, as Qur'an says, he does not even speak out of his own desire but whatever he says is the Word of Allah (Najm, 53 : 3-4).

As regards the worldly gains it is worth mentioning, that 'when the last hour of his life in this world approached near he asked his wife Aisha to "give away to the needy whatever you have in the house". Only five Dirhams (equivalent to about five Pakistani rupees) were found and were accordingly given away. Thus like all other Prophets of Allah he also left no assets at all. In an authentic Tradition noted by Bukhari he had himself said: "surely the 'Ulema' (Scholars), are heirs to the Prophets because the Prophets do not leave the assets of wealth but of knowledge and the one who acquires knowledge he acquires Big Wealth".

The most distinguishing and unique feature of the Mission of the Holy Prophet (p.b.u.h) was that in spite of over all opposition and without having the material resources, he under the Command of Allah, all alone stood up to establish the Law of Allah among the people who were totally arrogant and tough in their belief in adulatory and who had no sense of morality, decency, discipline and justice at all, and he did it with this determination that when at the request of the Quraish of Mecca to restrain him from propagation of Islam, his own uncle Abu Talib said to him: "O beloved of thy uncle, do not put upon me a burden which I may not be able to bear" he outrightly said: O my uncle, if these people bring me the sun and place it in my right hand, and bring me the moon and place it in my left hand, it would not stop me from my Mission until Allah, fulfills it for me or I am destroyed in the process". At another occasion the Quraish of Mecca themselves approached him and said: "If you want wealth, we shall make you the richest in the land; if you want power, we shall make you our ruler, if you want a beautiful wife, you can name her and she will be yours; and if some Jin has touched you, we can call best of the sorcerers to cure you". In reply he said; "I want nothing of these things. I am a servant of Allah. He has sent me to you as an Apostle and revealed to me His Book and commanded me to warn you, so I have given you. His Message and no power on earth will stop me from propagating it. If you accept, you will have goodly reward if you reject. I shall be patient till Allah Himself settles this dispute between us. He really proved to be true to his words and firm to

his determination. His opponents subjected him to all sorts of curses, tortures, boycott, conspiracies and ultimately also the armed attacks, but he continued His Mission with complete patience and forbearance, decency and discipline as well as enthusiasm and conviction, and the ultimate success which he achieved, in his own words, was:

"Allah is One He has no equal and no compeer. Today, He has fulfilled His Promise. He aided His servants and made them triumph over all His enemies "(Address on the conquest of Mecca).

He also made a reference to this ultimate success in his Last sermon to his followers in the following words:

"Satan has despaired of leading you astray in big things, so beware of obeying him in small things "and further, "listen to me in earnest, worship Allah, say your prayers, fast during the month of Ramazan, and give your wealth in charity. All Muslims, freed or enslaved, have the same rights and the same responsibilities too. None is higher than the other unless he be higher in virtue".

Finally during his last moments also he said; "Fear Allah, I pray you, and mighty Allah keep you on the "Straight Path". I entrust you to His dare. I have warned you of the everlasting punishment and given you the tidings of everlasting bliss.

This in fact was the achievement of the Holy Prophet (p.b.u.h) which was unprecedented in the human history, and its importance lies also in that since its accomplishment nearly fourteen hundred years ago nobody on earth could ever succeed in uprooting Islam or finishing up the belief in Allah the Almighty, or even making the slightest change in his message or mixing it up with falsehood as was done in the case of all previous Books of Allah.

Islam prevailed all over Arabia during the life time of the Holy Prophet (p.b.u.h) (peace be upon him) then. in the entire. Middle East, Persia, and part of Europe in the days of his Caliphs and thereafter the learned Sufis (Mystics) of Islam took up the torch of his Message throughout the world, and today Islam is the only Religion of Allah that exists in the world in its original "form with millions of its followers in its strict sense.

Section 2

Reformation of the Human Society

Islam is a Complete Code of Human Life. Therefore, to finish idolatry and establish the exclusive worship of Allah the Almighty was not the only Mission of the Holy Prophet (p.b.u.h). It was also the part of his Mission to re-model the entire human society by bringing it out of the "desire of the mself", and making; it subject to the ""Will of Allah".

Qur'an says,

"Even as we have sent among you a Messenger from among you, who recites to you Our Messages, and purifies you, and teaches you the Book and the Wisdom, and teaches you that which you did not know" (Baqarah, 2:151) Also see Baqarah, 21 129 Aal-e- Imran, 3 : 81; Nisa, 4: 113; Ahzaab, . 33 34 and Jamu'ah, 62:2 ; And, that,

"He enjoins them Good and forbids them Evil, and makes lawful to them the good things and prohibits them for their burdon, and the shackles which were on them (A'araaf, 7: 157).

According to both these verses, the MIission of the Prophets was, manifold, viz.,

1. to recite the Holy Qur'an to the people.
2. to explain it. to them and guide them how to act upon.
3. to purify them.
4. to teach the people that which they did not know.
5. to enjoin the Good.
6. to forbid the Evil.
7. to make lawful pure thing and
8. to remove the burdons and shakles.

The Holy Prophet (p.b.u.h) has also said,

"Behold, I have been given the Book and something like it, yet the time is coming when a man, reclining on his couch, will say keep to this Qur'an; what you find in it to be prohibited treat as prohibited. Behold, that the Messenger of Allah has prohibited what Allah has prohibited" Abu Dawud and Daarimi, on the authority of Miqdaam bin Ma'dikarib Mishkat,, Kitab-ul-Eiman, Baab-ul-E'tesaame Bil Kitab Wal Sunnah, No.155/24);

and

"Let me not find any one of you reclining on his couch, when he heard something regarding me which I have commanded or forbidden, and, saying: I do not know what we found in the Book of Allah we have followed" (Ahmad, Tirmizi, Abu Dawud, Ibne Ma'jah, on the authority of Abu Raafe' - Mishkat, Ibid, No.154/23).

and

"Allah has sent me to complete the excellent virtues, and to perfect the good action" (Sharah al-Sunnah, on the authority of Jabir, Mishkat, Kitab-ul-Fitan, Baab-ul-Faza'il Sayyed-il-Mursaleen, No.5521/30)

In fact man is inherently subject to two fundamental relations, viz, relation of man to Allah, and relation of man to man. In order to maintain these relations, man has either to follow his own intellect or the guidance provided by Allah. History tells us that in the former case man has either denied the existence of Allah outright as in the case of Atheism or worshipped more than one gods as in the case of Polytheism, and the whole society become corrupt and immoral. This is as regards the spiritual side of life regards the material side, politically there has been tyranny, injustice and barbarism in the form of Kingship, Monarcy or Dictatorship and economically either mass exploitation of the people by few rich persons of the society as in the case of Capitalism or total deprivation of the people in general from the national wealth and resources as in the case of Communism and Socialism. In the later case, however, there has been worship of Allah the Almighty alone as

well as absolute morality on the spiritual side, and sharing of all in the national wealth and resources on basis of justice, equity and fair play on the material side.

The real aim and main object of Islam is that both these relations should be governed by the Commands of Allah, and not by one's own self. Islam does not debar anybody from taking part in the general activities of the human life. But from the Islamic point of view, all activities of the human life including the political, economical as well as spiritual ones are permissible, rather necessary, if they are with a view to satisfy the will of Allah. If, on the contrary, they are not so, then, from the Islamic point of view, they are neither permissible nor necessary and a true Muslim is not supposed to take part in them. Even in those activities which are natural, as for example eating, drinking sleeping and sexual satisfaction, a Muslim is bound to follow the Commands of Allah.

And this is but natural. Only the creator of a thing known it fully well what is the purpose of it and how to make use of it in order to achieve the purpose of its creation. Man is not the creator of human life. He, therefore does not, and cannot, know himself what is the purpose of life and how to achieve it. It is only Allah, who created man, and who alone knows that is the purpose of human life and how can it be achieved, and therefore in order to tell all this to the man, Allah has revealed the Guidance in the form of Heavenly Books through his Prophets the last book being the Holy Qur'an and last Prophet being the Holy Prophet (p.b.u.h) Muhammad (peace be upon him). Since Guidance has been completed and finalized through Quran and prophethood ended on the Holy Prophet (p.b.u.h), Allah the Almighty revealed and finalised the basic Commands and also inspired the necessary principles, and instructions to carry out those commands, to the Holy Prophet (p.b.u.h). The former are in the Words of Allah Himself and are known as the Qur'an or "Book", and the latter are in the word of the Holy Prophet (p.b.u.h) and are known as the "Wisdom" within the meaning of the above noted verses; or in other words, the "Sunnah" in terms of the Ahadees of the Holy Prophet (p.b.u.h).

As regards the "Excellent Virtue" and the Good Action", for the completion of which the Holy Prophet (p.b.u.h) was commissioned, it may be noted that "Excellence of Virtues" and "Good Action" underlie all activities of the human life, may it be religious, political, economical, personal or social, rather it is extremely necessary to keep the human life, individual as well as social, safe from the corruptions indecencies and evils which result out of following the persuasions of Satan, and giving up the Commands of Allah and the Messenger of Allah.

Since Prophethood was to end on the Holy Prophet (p.b.u.h), and revelation of Guidance was to be completed and finalised, guidance provided in the form of Qur' an and Sunnah is comprehensive and exhaustive of all that was, is, and will be necessary for all affairs of human life upto the Day of Judgment, and in Part-II of this Book will note that the Holy Prophet (p.b.u.h) provided the guidance through his words and Deeds to the mankind, in each and every affairs of his life.

Thus following the Revelations from Allah, in both the above mentioned forms,

"In a short period of 23 years of his Prophetic Mission the Holy Prophet (p.b.u.h) revolutionised the entire human life on earth. Through absolute belief in One God the Creator and Administrator of the entire universe, and exclusive worship and total submission to him, he abolished Kufr and Shirk i.e. infidelity and raising sharers to Allah the Almighty and worship of idols, sun, moon, stars, animals and other material objects, once for all. Through the belief in the Day of Judgement. Paradise and Hell, he developed fear of accountability among the people which is the fountain-head of good moral character through five times compulsory prayers in a day and fasting in the month of Ramazan he removed all indecencies of the human life and created piety and sublimity of character among the people. Through the system of Zakaat and charity will gift, wakf, interest-free loan, and distribution, of the assets of the deceased

among his legal heirs, he provided a very effective system of keeping the wealth in circulation for the use by, and the welfare of the society at large. Through facing the Ka'bah in 'Salaat' by the Muslims all over the world, and yearly gathering of Hajj, he created a unique type of unity of belief and action among his followers, and established a sort of international institution for their mixing up at least once a year which resulted in fostering close brotherly relations among them. Through maintenance of family life, he rejected the practice of abandoning the world for ever, Through justice and equity, respect for life and property, banning of gambling, adultery, bribery and theft, he finished all voices of the human Society. Through agreements and treaties with, and well planned wars against the enemy in the battle fields, he uprooted mischief and violence and established peace, and tranquility throughout the country.

Thus with a very short period of time he re-modelled the entire beduin life of the 'Arabian people into a well-disciplined and fully organized nation of the world.

Historians present the Holy Prophet (p.b.u.h) as a spiritual leader administrator, lawgiver jurist, warrior, reformer and statesman of outstanding calibre, but basically he was only "Abd-o-hu-wa-Rasool-o-hu" i.e. the Servant and Messenger of Allah, and, accordingly, all that he did throughout his life was not on account of any ideology of his own or on the basis of something borrowed from anybody else. His own position was that before his birth his father died and when was hardly 6 years of age, his mother also passed away, and he was brought up firstly by his grandfather and after his death by his uncle. He remained totally un-lettered and could neither read nor write. This was the reason that when the first Message came to him through angel Gebrail to "read", he said "I am unlettered", but when the angel squeezed him and asked him thrice to "read", he repeated what the angle recited. Thus if he stood up to propagate Islam, it was because Allah asked him to "expound openly what thou art commanded" (Hijr, 15:94). If he fought the battles, it

was because Allah asked him to "Kill them (i.e. enemies of Islam) whenever you find them and drive them out from where they drove you out, and fight with them until there is no persecution, and religion is only for Allah (Baqarah, 2:100 – 1:09, Anfal, 8: 39). Similarly he did justice to the people because God said to him, "surely he have revealed to you with truth so that you may judge between the people by means of what Allah has taught you" (Nisa, 4: 105), and "judge between the people by what Allah has revealed (Maa'ida, 5:48). In the same manner he lived at Mecca or migrated to Madinah and ran the affairs of the State, maintained the family, offered the prayer, kept the fasts, performed the Hajj, distributed the alms, offered the sacrifices, or did any other thing, because Allah the Almighty commanded him to do so. Thus the only thing that basically worked throughout the life of the Holy Prophet (p.b.u.h), was the submission to the Will of God, and this was to this extent that, as Qur'an says, "he does not (even) speak out of (his own) desires, but whatever he says is the revelation from Allah"(Najm, 53:3-4)

As, regards the worldly gains, it is worth mentioning that when the last hour of his life in this world approached near he asked' his wife Hazrat Aa'isha to "give away to the needy whatever you have in the house". Only a Dirham was found and accordingly given away. Thus like all other Prophets of God he also left no assets at all. In an authentic Tradition noted by Bukhari he had himself said, "Surely the "Ulema" (Scholar) are heirs to the Prophet because the Prophet does not leave the assets of wealth but of knowledge, and the one who acquires knowledge acquires huge wealth".

Even during his lifetime he did neither endeavor himself, nor did he allow his followers to build up the castles, or hoard up the wealth, or acquire the kingdom, or raise the standard of life in its material sense. His life remained simple throughout i.e. before as well as after the fulfilment of his mission. He did not live as kings live although he undoubtedly become the absolute ruler of the entire Arabia. He used to live in a small muddy house, lie down on hard carpet of leave on the floor, take simple

meals, do household works, patch up clothes and mend the shoes. He used to salute everybody and even the children. There was no servant to attend on him and no body-guards or any other sign of outward dignity. He collected no assets so much so that on various occasions for days together there was no cooking of food in his house and he and his family simply kept on fasting.

Section (3)

Establishment of the Islamic State

According to the political philosophers of Rome, Greece and Europe, force, need, contract or Will of Allah, is responsible for establishment of the State. From the Quranic point of view, however, we find that neither contract, nor force, nor even need is the basic factor responsible for establishment of the State. According to Qur'an the real cause of establishment of the State consists in the Will of Allah, that underlies the ultimate plan of creation itself, which lies deeply rooted in the human nature in the form of the instinct of submission to the Will of the Superior Being i.e. Allah the Almighty.

Islam believes in the absolute and exclusive Supremacy of Allah who is the Creator and Sustainer of All (Waqiah, 56 : 58-74), and Who also controls all and to Him all submit. According to Qur'an, the very purpose of the creation of Adam was to make him the vicegerent or the ruler of the land (Baqarah, 2 : 30). When Adam committed the sin and sought forgiveness (Baqarah, 2 : 57), Allah asked him to "go forth from this state", and also said that "there will come to you the Guidance from Me, whoever shall follow my Guidance, no fear shall come upon him, nor shall he grieve (Baqarah,2:38), and as to those who disbelieve and reject . Our Message they are the dwellers of the Fire in which they abide" (Baqarah, 2: 39). In this part of the story of Adam, I am of the view, lies the foundation of the State. This is because in its essence the ideology of State consists in the command and its obedience and command, according to Qur'an, is that of Allah (Nisa,4:59).

From the historical facts also we find that right from Adam the Messengers of Allah came from time to time with the Commands of Allah for the guidance of the humanity at large, and the very purpose of sending the messages, as Quran says, was that they should be obeyed by Allah's Command (Nisa,4: 64). Qur'an says: whoever obeys the Messenger of Allah, he

indeed obeys Allah (Nisa, 4: 80). Thus the idea of State, in fact starts from the very day the Commands of Allah started coming to the mankind through Allah's Messengers. Those who resisted, refused, rejected, or tampered with the Commands of Allah were ultimately destroyed. This is clear from the History of the nations of Prophet Nuh, Hud, Swaleh, Shu'aib, Lut, Musa and the opponents of the last Prophet Mohammad (Peace be upon him) as contained in Surat-ul-Aaraaf, Anfal, Hud, and Hijr, of the Holy Qur'an.

The Messengers of Allah, under the Commands of Allah, also established the rule of law, did justice, fought battles, entered into treaties, adopted defensive measures, carried out attacks on enemy, and organized the scattered clans of the human society in the form of State. Thus Musa led the Bani Israel against the strongest monarch of his time, namely Pharaoh, and after his destruction took them to the plain of Sinai and administered their affairs according to the Commands of Allah received, in the form of Torah.

Then Prophet Dawood (David) was given the kingdom (Baqarah, 2 : 251), and after him, his son Sulaiman (Solomon) established the biggest kingdom which, according to his own words, no body could do in the history (Swad, 3:35). According to Holy Quran, Prophet Yusuf (Juseph) also established his rule in Egypt (Yusuf, 12 : 101).

Lastly, we come to Prophet Mohammad (peace be upon him) the last Prophet of Allah. The first thirteen years of his mission, i.e. before migration to Medinah, were the years of peaceful propagation of Islam, and in return continuous suffering by the hands of the non-believers of Mecca. After migration to Medinah, however, the Holy Prophet (p.b.u.h) laid the foundation of the Islamic State through an agreement with the Jewish population of Medinah, which virtually gave him the authority over the entire city of Medinah. Thereafter the next nine years were the years of repeated wars and confrontation with the non-believers and the Jews. Ultimately the Holy Prophet

(p.b.u.h) achieved the victory over Mecca in the eighth year of his migration, and within the next two years he succeeded in establishing the Word of Allah throughout the Arabian Peninsula, and peace and tranquillity prevailed all over the country.

The Europeans, on account of the large number of wars which the Holy Prophet (p.b.u.h) had, to fight against the non-believers within a short period of time, and the remarkable success he achieved at the battlefields, call him as the "Warrior Prophet". But they are totally mistaken. War or acquiring the rule over the land through the war was never the aim or part of his Mission. His Message was very simple and its propagation by him was totally peaceful and for the well-being of the human being in the momentary life of Here-after. But even this simple Message and its peaceful propagation was seriously opposed, not only through the words of mouth, but also by threats, and physical tortures, which the Holy Prophet (p.b.u.h) tolerated for complete thirteen years, and, when, even after leaving Mecca, and migrating; to Medinah, the non-believers came out, with arms to fight in the battlefields in order to kill the Holy Prophet (p.b.u.h) and finish his Message once for all, the Holy Prophet (p.b.u.h) also under the Command of Allah the Almighty, had no option but to take to the arms, and come forth, with what-ever meagre resources he had at his hands, relying totally upon the Help of Allah, to defend not his own person but the message of Allah, and from in fact throughout his life and struggle against the non-believers we, find that it was the Help and Planning of Allah that played the basic role. With regard to the battle of Badr, for instance, the Holy Qur'an says, "When you were on the nearer side and they were on the farther side, while the caravan was in a lower, place than you. And if you had tried to make a mutual appointment, you would certainly have broken away from the appointment, but in order that Allah might bring about a matter which had to be done; that he who perished by clear argument might perish, and he who lived by clear argument might live" (Anfaal, 8:42). This shows that the actual plan of Badr was from Allah the Almighty Himself. Similarly, as regards the Battle of Uhud, Qur'an says, "And Allah made it only

as good news for you, and that your hearts might be at ease thereby. And help comes only from Allah, the Mighty, the Wise. That He may cut off a part of those who disbelieve or abase them so that they should return in failure (Aale Imran; 3: 125 - 126).

Thus from the Holy Qur'an itself it is evident that Allah the Almighty provided help as well as guidance throughout the struggle, including the battles, against the non-believers. Qur'an says, "remember when you were deemed weak in the land, fearing lest people should carry you off by force, He sheltered you and strengthened you with His Help" (Anfaal 8: 26). Then at the time of migration from Mecca to Medinah, Quran says, "when those who disbelieve devised plan against thee that they might confine thee or slay thee or drive thee away, and they devised plan, and Allah too had arranged a plan; and Allah is the best of planners" (Anfaal,8 : 30). Then during the battle of Badr. Qur'an says, "Allah certainly helped you at Badr when you were weak" (Aale Imran, 3:122). When you sought the aid of your Lord, so He assured you saying; I will assist you with the thousand of angels following one another (Taubah, 9:7-9) Smite, above the necks and smite every finger tip of them. This is because they oppose Allah and His Messenger, and whoever opposes Allah and His Messenger, then surely Allah is severe in requiting (Anfaal, 8: 12 - 13). So you slew them not but Allah slew them, and thou smotest not when thou did smite (the enemy) but Allah smote them, and that He might confer upon the believers a benefit, and know that Allah will weaken the struggle of the believers"(Anfaal, 8 : 17 - 18) similarly Qur'an says "Allah helped you in many battle field and the day of Hunain, when your great numbers made you proud, but they availed you nothing, and the earth with all its spaciousness was straitened for you, then you turned back retreating. Then Allah sent down His calm upon His Messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved" (Taubah, 9: 25 - 26). Then there was the news from Allah the Almighty for the victory over Mecca. Quran says, "Idolaters are surely unclean, so they shall, not approach the Sacred Mosque after this year of theirs" (Taubah, 9: 2). This was in the 7th year

of Hijra. Earlier in the 6th year of Hijra the Treaty of Hudaibia, made between the Holy Prophet (p.b.u.h) and the Quraish of Mecca, was declared by Allah the Almighty to be a Manifest Victory (Fatah, 48 : 1). Qur'an says, "Allah tended fulfilled the vision for His Messenger with truth. You shall enter the Sacred Mosque, if Allah pleases, in security, your heads shaved and hair cut short not fearing" (Fatah, 48: 27). And ultimately the victory over Mecca was achieved by the Holy Prophet (p.b.u.h) in the 8th year of Hijra. Quran says ; when Allah's help and victory comes and thou seest men entering the Religion of Allah in groups, celebrate the praise of thy Lord and ask His forgiveness; surely He is Ever-Returning (to Mercy). (Surah, 110).

The result of all this, however, was that the First Islamic State of the world was established by the Holy Prophet (p.b.u.h), initially by the agreement with the Jews and other tribes of Medinah, in the very first year of his Migration, to Medinah, which automatically, and out of necessity, continued expanding on account of the victories over the Quraish and other tribes of Arabia, and acquisition of different towns, and villages, and ultimately the whole of Arabia, within the next eight years of the Migration, with the result that by the end of the 9th year the entire Arabia was under the sway of the Islamic State, of Which the Supreme Ruler was the Holy Prophet (p.b.u.h), and the Islamic Shari'ah, or in other words, the Law of Allah, was its Supreme Law, by which all affairs, spiritual as well materials of the human society were governed

The expansion of the Islamic State did not end with the passing away of the Holy Prophet (p.b.u.h). It continued expanding after him also. Thus during the Caliphate of Hazrat Umar, apart from some Arabs territories of Najd, Hijaz and Yemen, many other countries vize, Egypt, Iraq, Palestine, Khuzistan and Makran were added to the Islamic State, and during the Caliphate of Hazrat Usman the border of the Islamic State extended upto Barqah, Tripoli and Moroco. The conquest of Persia was completed and parts of Afghanistan, Khurasan and Turkistan also joined, the Muslim Realm, and with the incorporation of Armina and Azerbaijan the frontiers of Islamic State extended upto the Caucasian mountain.

To quote from an article published in the "Minaret", it took the city of Rome from the time of its founding by Romulus in 753 B.C. almost four centuries to shape into on mighty Roman Empire. But the Islamic State of Medinah, reared by the Holy Prophet (p.b.u.h) in the 3rd decade of the 7th century A.D. blossomed into the Inter-Continental Empire, of Islam in less than a century. In A.D. 638, Islam's, legions captured the Holy city of Jerrusalem and almost swept into the outworks. of Constantinople, the Capital of the Byzantine Empire. In a few decades Palestine, Syria, Iraq, Persia, Afghanistan, some parts of northern India, Turkistan, half of Sinkiang, Egypt and north Africa were in the lap of the Islamic Empire. By 732 A. D. the Islamic Legions had surged through Spain and extended their way to the borders of France. Till then the world has not witnessed such a dramatic sweep of an army across so many countries and in so short a time. From the green vales of Spain to the baks of the Indus in India, the Law of Islam reigned supreme over millions of people, fulfilling the Holy Prophet's (p.b.u.h) vision that mankind as a whole would benefit from Allah's Message in the Qur'an. The Conquest of the sword are often ephemeral it was Islam's conquest of the minds and souls of the vast millions who came under its umbrella which endured the wear and tear of fourteen centuries, uniting in its fold 1.2 Billion people as of day (Qutubuddin Aziz the Prophet and the Islamic State. (The Minaret MonthlyInternational, July, 2002 p. 9)

And the Islamic State founded by the Holy Prophet (p.b.u.h) was so strongly and firmly rooted on basis of the faith in the Absolute Unity of Allah and total submission to His Commands, as contained in the Holy Qur'an and Sunnah, that no power on earth could undo it during the glorious period of the Caliphate, as well as during the Omayyad and Abbaside Kingoms for centuries together and thereafter and inspite of over all intrigues, oppositions and conspiracies of the non-Muslims large number of Muslim States are still existing on the map of the world.

SECTION (4) Battles, Agreements and Treaties

From the foregoing it is clear that although the Holy Prophet (p.b.u.h) had to fight many battles against his opponents, yet the purpose as well as manner of the battles fought by him were totally different. From the facts of his life, it is clear that he started his Mission through peaceful invitation to the people to understand and accept the Truth that Allah is One, and all that exists is the creation of Allah and that all should worship none but Allah the Almighty. But even this peaceful propagation of Islam received serious opposition from the non-believers who did their best to suppress it by persecution and when they found that in spite of serious and all round opposition, Islam was gaining strength in Medinah, they took to the arms to annihilate it. They, perhaps, thought that as yet the Muslims were very few in number and they could, therefore, be finished by sword. They, therefore, took to the arms, as Qur'an tells us, with this determination that, "they would not cease fighting (against the Muslims) until they could turn them back from their religion, if they could" (Baqarah, 2:217). It was in these circumstances that the first Command of Allah permitting the Muslims to fight was given which said. "Permission to fight is given to them upon whom war is waged because they are oppressed (Hajj, 22:39). Then there came the second Command of Allah, saying, "Eight in the way of Allah against those who fight but be not aggressive surely Allah loves not the aggressors" (Baqarah, 2: 190).

From both these verses it is clear that permission to fight was given against these was waged war, and even then the Muslims were forbidden to be extra aggressive. This type of war in the Quranic sense, is pure defensive war, and is really the Fighting in the Way of Allah (Aale Imran, 3:166 and Baqarah, 2:190), which is technically known as *Jihad Fi Sabilillah*. In other word is also known as striving for the Cause of Allah Qur'an says, "O Prophet, strive hard against the disbelievers and the hypocrites, and be firm against them" (Taubah, 9: 73). It also means to exert one self using the utmost power in contending with an object of disapprobation. This in fact is the last stage of striving and its obvious form is war with the opponents.

According to Qur'an, fighting is to end the persecution. It says "Kill them where you find them, and drive them out from where they drove you out, and fight with them until there is no, persecution and Religion is only for Allah" (Baqarah, 2: 191 - 193, and Anfaal,8: 39). Thus when persecution ceases, and men are not forced to accept or renounce a religion, and are at liberty to profess any religion, there will be no fighting. Thus Freedom of Religion is the fundamental Purpose of 'Jihad'.

Fighting in the Qur'anic sense is also for the help of the poor and the weak. Qur'an says, "And what reason have you not to fight in the Way of Allah, and of the weak among the men and the women and the children who say: our Lord, take us out of this town whose people are oppressors, and, grant us from Thee friend, and grant us from Thee a helper" (Nisa, 4 : 75)

According to Qur'an, war is to be continued till the opponents go on fighting. But if they desist, then there should be no hostility except against the oppressors (Baqarah 2: 193). 'Fighting is also disallowed at the Sacred Mosque until the opponents fight in it (Baqarah, 2: 191): Similarly, fighting in the Sacred Months is also prohibited except by way of reprimand (Baqarah, 2: 217). Qur'an says, "Fight" the Polytheists all together as they fight with you all together" (Taubah, 9: 36). If they withdraw not from you nor offer you peace and retain their hands then seize them, and kill them wherever you find them against them We have given you a clear authority Nisa,4:191.

From all these verses of the Holy Qur'an it is clear that Jihad is to end the persecution, and to help the weak and the oppressed ones, and it is only against those who fight. This is also clear from the addresses of the Holy Prophet (p.b.u.h). which he delivered to his followers, at the time of Badr and Uhud. At Badr he said:

"You shall not be the first to attack. You shall not permit personal hate or vengeance sway your hearts while fighting. You shall not raise your arms against any one who is not a party to the fight. You will spare the, old, and infirm. You shall protect women and children against injury:

Similarly, at Uhud he said;

"You are fighting for neither land nor wealth nor bloodshed, but merely to defend the word of Allah and to keep high the Banner of Truth".

And when during the war one of his followers Abu Dujanah wanted to attack Hindah, the Holy Prophet (p.b.u.h) instantaneously checked him and said, "the sword is not to be used on a woman".

Before Islam, during the wars, the Arabs used to kill women and children as well as the captives of war, enter into the houses of their opponents and rob them off, attack the enemies while they were asleep, cut off the arms and legs of the opponents and leave them to die a painful death, break the agreement and treaties, burn the people alive arrest and kill the envoys of the opposite camp, fight for generations after generations in order to, take revenge and so on.

The Holy Prophet (p.b.u.h) however totally disallowed all these things. We have already seen that in his addresses at Badr and Uhud he disallowed killing of women, children, old and infirm and those who do not come to fight at Khaibar, when some of his followers took by force the animals and fruits of the Jews, he became angry and addressed them saying. "Allah has not permitted you to enter into the houses of the people of the Book, except with their permission, or to torture their women, or to earth their fruits when they have fulfilled their terms with you.

He always honoured the agreements and treaties made with the opponents. At Hudaibiah, we have already noted, he returned Abu Jundal to the Quraish although he was a Muslim and was suffering at the hands of the non-believers, in order to honour the agreement with the Quraish that if any Muslim of Mecca comes to the Holy Prophet (p.b.u.h) he would be returned.

When Abu Raafe' came as an envoy of Quraish, and accepted Islam, he asked for permission to stay, but the Holy Prophet (p.b.u.h) said, "you have come as an envoy and an envoy is never to be detained; therefore, go back and then come". Abu Dawood, vol.II p.23). The Holy Prophet(p.b.u.h) ordered for better treatment with the captives of war and they were all kept comfortably and provided with proper food and shelter. Those of the captives who were men or women of status were given due respect.

On Hajjat-ul-Wadah' by declaring general pardon for the murderers of his own family men, the Holy Prophet(p.b.u.h) abolished the tradition of taking revenge for the blood.

Thus the Holy Prophet (p.b.u.h) purified the system of wars from all sorts of cruelties and human activities, In fact his real aim in coming on the battle-field was neither, to gain power nor establish the rule nor acquire the land nor subdue the nations all round. His real aim, as already stated, was to end the persecution and create a calm and peaceful atmosphere for every body to profess and religion he likes, as well as also to help the poor, weak and infirm who were subjected to all sorts of hardships by the non-believers on account of embracing the Islamic Faith. According to Qur'an, "Believers are they to whom if Allah gives authority over the land, they keep up prayer, pay the poor rate, enjoin good and forbid the evil" (Hajj, 22: 41).

Since the real aim was the establishment of the Word of Allah Qur'an, while permitting the believers to fight against the non-believers, also said; "O you who believe, when you meet an army, be firm, and remember Allah much, that you may be successful. Obey Allah & His Messenger and dispute not one with another, lest you get weak-hearted and your power depart, and be steadfast. Surely Allah is with the steadfast, and be no like those who came forth from their homes exultingly and to be seen of men, and they hinder (people) from the Way of Allah" (Anfaal, 8 : 45-47).

This was the reason that after the victories over his enemies, the Holy Prophet (p.b.u.h) never made any celebrations and never took any revenge from any body. He, on the contrary, bowed down with all humility before Allah the Almighty to give thanks and so did his worthy followers, and thus he revolutionised the system of wars into a system of "Jihad" which actually is a form of "Ibaadat" in Islam.

Before concluding this topic it also seems to be necessary to say a few words regarding the remarkable political insight and outstanding war strategy of the Holy Prophet (p.b.u.h) in the agreements and treaties that he made with other-people, and the battles that he fought against the enemies, of which no example is available in any leader or General before or after him, in the entire history of mankind. In this connection, firstly, it may be noted that although he was totally un-letter and had not received any education or training from any individual or institution, nor taken part in political affairs, or the battles except once helping his uncle in the war of "Fujjaar" giving him arrows while he was boy of 16 years only, still an account of his inherent insight, he made agreements which always proved to be beneficial to him and his followers, and there never occurred any need to violate or break them, although the same were violated and broken by his opponents, who had as a result, also to suffered heavily for it and he fought battles in which he was never defeated. Secondly although he and his followers suffered to its utmost at the hands of the non-believers of Mecca, for complete thirteen years, yet he neither himself replied to the abuses, threats, tortures and maltreatments by his opponents nor allowed his followers to do so in any manner whatsoever, nor did he sought any help from outside people, tribe or ruler, merely because he had to reform his own people however arrogant and enimical they were, and make them submit to the Message of Allah which he was commissioned to convey to them. Thirdly, the choice of Abyssinia for immediate migration of the Muslims for safety of their lives, and finally to Medinah from defence point of view, were both the decisions of extraordinary intelligence and calibre. Fourthly, the creation of brotherhood between

the Muhajir and Ansaar, and making an agreement, between the Jews the Ansaar and the Muhajir, which consolidated all the various groups of Medinah, and resulted in the creation of a United Nation of Medinah, speak of his deep political insight. Fifthly in order to stop the revengeful plannings of the non-believers of Mecca, his planning to disturb the caravan routes of Mecca and Syria, so that their finance may collapse, and to make agreements with the neighbouring tribes so that, they remain neutral proved to be of great importance in the future developments. Sixthly, as regards particularly the battles, he never gave any importance to the manual strength or plenty of weapons and resources that were available to the enemies, and without seeking any help from any outside ruler, whenever the enemies came forward to fight, he came out to meet their challenge with whatever, force was available to him, having total reliance on the help of Allah the Almighty. Thus in Badr, he came forward with 313 men only against 1000, in Uhud he came with the remain 700 only (as 300 hypocrites had left) against 3000, in Trench his manual strength was 3000 as against 10000 of the enemy. having support of all neighbouring tribes, the hypocrites as well as the Jews, in the expedition to Khaibar, only 1600 Companions with him against the consolidated strength of 10000 Jews and the Banu Ghifaaan, in Hunain he came with 12000 only, as against 30000 of the Hawazan and Banu Saaqeeef, in the Tabuk expedition he had 30000 men with him while on the other side there were one lac of the united forces of the Romans that the Ghassaan, the Lakhm, the Juzaam and other tribes. In all these expeditions there was also no equality between the Muslims and the enemies as regards the weapons and other resources. In the Suryahs also which the Holy Prophet (p.b.u.h) sent to various tribes and places, the position was the same; for example in the Mota and "Abni expeditions the strength of the Muslims was only 3000 as against one lac of the enemy. Seventhly in all the battles, although arrangements were made and war strategy was used, on whatever strength was available, yet reliance was not placed on any of these things ; the reliance was totally on the help of Allah, and in this connection, at each and every step the Holy Prophet (p.b.u.h) whole heartedly engaged himself in the remembrance

of Allah, and prayed to Him for victory over the enemy. This was because he was not to fight for his personal gains he always fought for the Cause of Allah, for the Pleasure of Allah and under the Command of Allah, and, therefore, Allah's help was the only and real support for him against his enemy. Lastly, and more fundamentally, it may also be mentioned that the political of the Holy Prophet (p.b.u.h) was always based on truthfulness, sincerity, honesty, fair play, and well being of the humanity at large, and never on deceit, deception, diplomacy, falsehood, dishonesty, or evil motives. These facts make the real difference between him and the rulers, politicians, and warriors of the world, and these actually make him superior to all of them and on this account none else stands a match to him in the entire history of mankind.

Now, coming particularly to the agreement with the Jews of Medinah, which is known as the "Meesaaq-e-Medindh", which united all the different tribes of the Jews, the Aus and Khazraj, and the Muhajir, into one united nation, and gave the over all power over all affairs of it to the Holy Prophet (p.b.u.h), who was himself a Muhajir, or new comer to Medinah, though terms as an "Agreement" was according to the scholars in fact a "Written' Constitution" of the newly formed Medinite State, and, as we have previously noted, the "First Written Constitution" of the World", and it was drawn by the Holy Prophet (p.b.u.h) who was un-lettered, having no previous experience at all of politics and administration, and the more amazing thing about it is that the Jews agreed to it. Every body knows that the Jews were, and are the most cunning, clever, intriguers educated and rich persons of the world, and they were having the upper hand in the affairs of Medinah still they agreed to it although by it they were made mere citizens of the Muslim State, although at that particular time the Muslims were few in number and had no political strength at all. By this agreement they were granted religious freedom, but they were, bound by the decisions of the Holy Prophet (p.b.u.h). In short this agreement gave a consolidated status to the Muslims and made the Holy Prophet (p.b.u.h) the Constitutional Head of the First Islamic State of the

world, and all this was due to the extraordinary political insight of the Holy Prophet (p.b.u.h) himself. In addition, the Holy Prophet (p.b.u.h) also made agreements, with neighbouring tribes, and this gave serious set back to the evil planning's of the non-believing. Quraish of Mecca against the Holy Prophet (p.b.u.h) and the Muslims.

Coming particularly, also on to the Treaty of Hudaibiah, we have already noted the circumstances and the manner in which it was made with the non-believing Quraish of Mecca. Here particularly it is to be noted that on accounts of some of its terms being harsh, some of the Companions, particularly Hazrat Umar, seriously objected to it, yet the Holy Prophet (p.b.u.h) agreed to it and in the near future it really proved to be beneficial to the Muslims themselves. Not only this, but while the Holy Prophet (p.b.u.h) and his Companions were on their return journey to Medinah, Allah the Almighty Himself revealed,

"Surely We have granted you a Clear Victory" (Fatha, 48:1)

This also proves extraordinary political insight of the Holy Prophet (p.b.u.h).

As regards the war strategy it may be noted that during a period of nine years only (i.e. first nine years of the Madani period), there were 28 Ghazwaahs in which the Holy Prophet (p.b.u.h) himself lead the Muslim army, and 54 Suryahs which were sent to different people of different places with necessary instructions, but in none of these expeditions the Muslims ever got the defeat: they rather came back victorious with captives and huge booty of war. In Uhud and Hunain they had to face serious set backs, but the ultimate success was theirs in these two expeditions also. Regarding particularly the Uhud, the general view is that in this war the non-Muslims got partial victory and the Muslims got the defeat. But as I have explained while dealing with, the Uhud, it was not a case of defeat for the Muslims at all it was merely a case of serious set back and loss of lives after the lose of more than seventy Muslims, the Muslim,

army dispersed, yet the Holy Prophet (p.b.u.h) with his six Companions remained firm and steadfast facing the enemy in the battlefield, and the enemy, in spite of so called partial victory could neither had the courage to kill them nor make them captives. They themselves proved to be so coward and weak-hearted that they thought it safe to run away from the battlefield, and, while on their way, they repented that they had not taken anybody as a captive and thus gained nothing; from the victory, and they actually stopped and thought of returning; to re-attack, but when the Holy Prophet (p.b.u.h) himself with his Companions though very seriously wounded, chased them, they silently run away to Mecca. How could, therefore, it be a victory of the non-believers and defeat of the Muslims.

It was also-the war strategy of the Holy Prophet (p.b.u.h) that there should be the least loss of life. In all of his Ghazwaahs and Surayhs which were 82¹ in number, the loss of lives of the Muslims was 259² only and that of the non-believers 759 (i.e in all 1018³); and that as regards the captives only one Muslim was made a captive by the enemy, while the Muslims took 6564 as captives from the enemy (See Rehmatul Lil 'Aalameen, Ibid, vol. II, page. 213)

It may also be noted that during the period of nine years only the Holy Prophet acquired supremacy over 10 lac square miles⁴ of Arabia, and established law and order to this extent that even a single woman all alone could go from Heerah to Mecca, perform the Tawaaf, and return back safely, having no fear at all except that of Allah (Bukhari, Baab 'Alamaat-e-Nubuwwat, Nabi-e-Reamat, Ibid, p.495), or go from Qadasihah to Mecca all alone and return safely to her place (Ibne Hishaam, Ibid, vol.II, p,581, Ibid, p.596).

1. For details, see Rehmatul Lil Aalameen, by Qazi Muhammad Sulaiman Salman Mansur pori, vol. II, pp.185-202.

2. i.e. one man per month (Hadees-e-Difaa', by General Akbar Khan; Nabi-e-Rehmat, ibid)

3. It may be noted that in the First World War (1914-1918 A. D.) 64 lac of people were killed and in the second world war (1939-1945 A.D.) three and a half crore of the people were killed (Encyclopaedia Britannica, 1974 edition, vol. IX, pp. 966 and 1013 respectively; Nabi-e-Rehmat, ibid, p. 497).

4. i.e. 274 square miles per day (ibid).

In fact, battles are won not by mere manual strength or plenty of weapons ; but by the strength of Faith, Sincerity of the Purpose, and contentment of the heart and soul, and above all, the courage and will to give life for a pious cause. The Holy Prophet fought not for any worldly gain, nor rule over the Land nor acquisition of booty, but for the Cause of Islam which was his basic Mission, and which was not only for his benefit but also for the benefit, in this world as well as in the Hereafter, of even those who were opposing it and fighting to finish it. Further, the Holy Prophet fought not on account of his own planning but under the Command, and with the Help, of Allah the Almighty Himself. The Holy Prophet and his followers, therefore, had complete Faith in, and were fully confident of the Truth and ultimate triumph of their pious Mission, On account of this, they were also sure that if they succeed, they would be the "Ghaazi" (the victorious) and if they were slain they would be the "Shaheed" (the martyres) having, the most blissful and everlasting life of the Paradise. In either case therefore, success was their lot. With this end in view, they had become carefree of their live, assets, and even wives and children and, after coming on the battle field, they actually wished more for being slain, in the Way of Allah, rather than to live; and when this stage of emotion is reached, man becomes that most courageous and steadfast, and kills many coming to fight against him, rather than easily be killed by the others. With this Faith and Spirit the Holy Prophet and his Companions, though least in number and lacking in weapons and resources, fought against huge well-equipped armies and defeated them. And this state of affairs with the Blessing of the Holy Prophet, also continued among the Muslims, even after him, and, for centuries together, they fought against the non-Muslims, with this very Faith and Spirit, and defeated the enemies, and ruled over a major part of the world,

SECTION(5) ADMINISTRATION

For the enforcement of Islamic Shariah and administration of the State, the Holy Prophet established the religious Institutions as well as Governmental Departments as follows :

Religious Institutions:

The First and the foremost Islamic Institution is that of "Salaat" i.e. five-times daily prayers. Although Command for "Salaat" had come in the Mecci period not be publically established in Mecca immediately after migration to Medinah, the Holy Prophet first built the Quba Mosque, when he first stayed during migration to Medinah, and then the Masjid-un-Nabawi in Medinah, after leaving Quba the Holy Prophet and his Companions offered the first Jumu'ah prayer in the vicinity of Bani Saalim. Then "Azaan" (call for prayer) was introduced and Qiblah was changed from Baitul Muqaddas to Kabah. All this was done in the first year of Hijrah. In the second year, the Institution of Som, i.e. fasting during the month of Ramazaan and prayers of "Eidain" were started and Command for the payment of "Fitrah" was given "Salat-ul-Qasr" in journey and "Salat-ul-Khauf" during war were introduced in the 4th year of Hijrah, and "Salat-ul-Kusoof" (Solar or Luner eclipse) in the 10th year of Hijrah. The Institution of Zakaat was established in the 8th year after the victory over Mecca, and the Institution of Hajj was established in the 9th year of Hijrah. As regards "Taharat" (Purification) "Ghusl" (bath) was extremely necessary in case of sexual defilement "Wuzu" (Ablution) was necessary for each prayer, it was taught to the Holy Prophet by the angel, Gabrael in the very beginning in the Mecci Period, and Command for it was also revealed in the Holy Qur'an in the 5th year of Hijrah. Similarly "Tayammum" was also provided as an alternative to Ghusl and "Wuzu" in certain circumstances, in the same year.

For the "Salaat", there was the need to build the mosques, appoint the "Imams" to lead the prayers, and Mu'azzins' to make the call for prayer. For this purpose, the Holy Prophet appointed the following, as the "Imams".

Names of Imans	Place of their appointment	Remarks
Mas'ab bin Umair	Medinah	He was Imam of the Ansaar before Migration
Saalim Maula Abi Huzafah	Medinah	He was Imam of the Muhajirs before Migration
Ibne Umme Maktoom	Medinah	In the absence of the Holy Prophet (p.u.b.h) and his close companions from Medinah
Ibne Umme Maktoom	Medinah	In the absence of the Holy Prophet (p.u.b.h) and his close companions from Medinah
Abu Bakr Siddique	Medinah	In the absence of the Holy Prophet (p.u.b.h)
'Utbaah bin Maalik	Banu-Salaman	In the absence of the Holy Prophet (p.u.b.h)
Mu'aaz bin Jabal	Banu-Salaman	He was Imam of his tribe (Bukhari)
An Ansari	Quba	He was Imam of his tribe (Bukhari)
'Amr bin Salamah	Banu Jarm	He was Imam of his tribe (Abu Dawud & Nasa'ee)
Anas bin Maalik or any other	Banu Najjaar	Imam's name is not confirmed
Maalik bin Hawaris	Banu Najjaar	He was Imam of his tribe (Abu Dawud)
'Uttaab bin Usaid	Mecca	He was Imam of his tribe (Nasa'ee)
'Usman binul Aas	Ta'if	He was Imam of his tribe Deputation of Ta'if
Abu Zaid Ansari	Ummaan	He was Imam of his tribe (Bilazari)

The following were appointed as Mu'azzins" :

Bilal bin Rubaah; Medinah; Masjid-un-Nabawi
 'Amr bin Umme Maktoom Qarshi; Medinah Masjid-un-Nabawai
 Sa'dul Qurz Awali; Medinah; Masjid Quba
 Abu Mahzurah Hamji Qarshi; Mecca Masjidil Haraam (Nasa'ee)

In the month of Muharram, 9th year of Hijrah the following persons were appointed for collection of "Zakaat" and "Jizyah"

Names	Tribes
Adi bin Haatim	Tay and Bani Asad
Safwan bin Safwan	Bani 'Amr
Maalik bin Nuwairah	Banu Hanzalah
Buraidah bin Habseebul Aslami	'Iqaar and Aslam
'Ibaad bin Bashirul Ash-hali	Sulain and Muzainah
Raafe' bin Mukais Johni	Juhainah
Zabarqaan bin Badr	Banu Sa'd
'Amr binul 'Aas	Banu Fazarah
Zahaaq bin Sufyan Kulabi	Banu Ka'b
Abdullah binul Latiah	Banu Zubyaan
Abu Jeham bin Huzai fah	Banu Lais
A Huzzaimi	Banu Huzaim
Umar Farooq	Medinah
Abu Ubaidah binul Jarrah	Najeaan
Abdullah bin Rawaha	Khai bar
Ziyad bin Labeed	Hazramaut
Abu Musa Ash'ari	Yemen
Khalid	Yeman
Abaan bin Sa'eed	Bahrain
'Amr bin Sa'eed binul 'Aas	Teema'
Mahma bin Juz'il Asai	Tehseel Khams
Uyaynah bin Hasan Fazari	Banu Tameem

Hajj was made compulsory in the 9th year of Hijrah, and for the arrangement of it, on the government level for the first

time Hazrat Abu Bakr Siddique was appointed as "Ameerul Hajj". From the next year, 10th Hijrah, the non-believers were disallowed to perform the Hajj, or enter the Masjidil Haraam. Since then Hajj is being performed each year according to the Islam Rites.

Revelation of Qur'an was completed in the 10th year of Hijrah, Proper arrangement were made for recording the Qur'anic verses, and putting them in their proper places, by the scribes. The first scribe in Mecca was Sharjeel bin Hasanah Kandi, the first scribe among the Quraish was Abadullah bin Abi Sarah, and the first scribe in Medinah was Obay bin Ka'o. The other scribes who performing this duty were Abu Bakr Siddique, Omar, Ali, Usman, Zubair, Amir bin Fehr, 'Amr binul Aas, Abdullah bin Arqam, Saabit bin Qais bin Shamaas, Hanzalah binur Rabi'al-Asadi, Mughirah bin Sh'ab, Abdullah bin Rawah, Khalid bin Waleed, Khalid bin Sa'eed binul Aas, 'Ulaa bin Hazrami, Huzaifah binul Yaman, Mu,awiah bin Abu Sufyan and Zaid bin Saabit.

Many the performance of prayer, observance of the fast during Ramazaan, collection of poor-rate and its distribution among the poor and the needy and the performance of Hajj, in according with the basic commands revealed by Allah the Almighty in the Holy Qur'an, as well as for these affairs which had been left open by the Holy Qur'an. The Holy Prophet (p.b.u.h) made necessary rules, and issued necessary instructions, through his words and deeds which had been fully correctly and completely learnt by heart as well as put into writing by his Companions, and subsequently compiled in the form of authentic Compilations known as the "Saha Sittah", and other such Compilations. Since then these rules and instructions have been strictly followed by the Muslims all over the world, and are known as "Sunnah" of the Holy Prophet (p.b.u.h).

Arrangements were also made to teach the Qur'an and Principles of "Shari'ah". The first centre of it was the platform

of "Suffah in the Masjid-un-Nabawiah at Medinah. The Companions were sent to different tribes and places to teach the Qur'an and the Sunnah to them. Persons from different places and tribes also used to come to Medinah and learn the Qur'an and Sunnah from the Holy Prophet (p.b.u.h), as well as from his Companions and go back, to their tribe and teach them the same.

Commands for "Wirasat" (Inheritance) were given in the 3rd year of Hijrah, for "Waqf" (Trust) in the third or 4th year, and for "Wasiyat" (Will) in the 10th year of Hijrah.

Commands for "Nikah" (Marriage) "Talaq" (Divorce), "Nafaqh" (Maintenance) etc., were revealed in the 4th or the 5th year of Hijrah.

Command relating to "Hudood" "Ta'zeer" "Diyat" etc were revealed after the "Hijrat" (Migration) but unlawful killing was prohibited, and retaliation (Qisaas) was provided for it before the Migration (vide verse 33 of Surah Bani Israil) Distinction between Qatl-e-Amd" and "Qatl~e~Shubha was made in the 6th year of Hijrah. In the 6th year commands relating to robbery were also revealed.

Command for cutting off the hand of the thief was revealed in the 8th year, and punishment for "Rajam (stoning to death) for the adultery was prescribed in the 3rd year, and for one hundred stripes for unmarried adulterer was revealed in 5th year of Hijrah.

Wine was banned in the 4th year, and for it punishment of flogging by upto 40 stripes was given by the Holy Prophet (p.b.u.h) and by 80 stripes by Hazrat Umar during his Caliphate. Usury was banned in the 8th Hijrah, and in 10th Hijrah the Holy Prophet (p.b.u.h) declared all affairs relating to usury as null and void.

Administrative Institutions:

For administration of the Islamic State, the Holy Prophet (p.b.u.h) made the following arrangement;

Commanders of the armies :

In the Ghazwaat, the Holy Prophet (p.b.u.h) himself commanded the Muslim army, but for the Suryahs, Commanders were appointed from amongst the Companion who were known as the "Ameerul Jeesh". We have already noted the names of the Companions who were appointed as "Ameerul Jeesh" in our discussion relating to the Suryahs.

Governors :

For the administration of different regions different Companions were appointed as Governors, who were known as the "Waalis", as follows:-

Names of Governors	Regions
Baazaan bin Saamaan	Yemen
Sher bin Bazaan	San'aa
Khalid bin Sa'eed binul 'Aas	San'aa, after the death of Sher bin Bazaan.
Muahir bin Umayyah al-Khazumi	Kandah and Sadaf, but he died before leaving to take the charge
Ziayad bin Labeed al-Ansari	Hazaramat
Abu Musa Ash'ari	Zubaid, Adnan, Zam;ah and Sawabil
Mu'aaz bin Jabal	Jand
'Amr bin Hazam	Najraan
Yazeed bin Abu Sufyan	Teema
Uttaab bin Usaid	Mecca
'Ali bin Abi Talib	Ikhmaas-e-Yemen
'Amr binul Aas	Ummaan
'Ulaa bin Hazrami	Bahrain

Generally, with a Muhajir, an Ansaari was also appointed (Musnad Ahmad bin Hambal, vol.V). Besides the administration, decision of disputes, and collection of Taxes the Governors were also to act as Missionaries of Islam, and teach the people Qur'an and Sunnah.

Judges (Qaazees) :

Generally the Holy Prophet (p.b.u.h) himself used to decide the disputes between the litigants, and punish the culprits by "Hadd" or "Tazeer"¹, but sometimes he also entrusted this duty to his Companions, particularly, Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman, Hazrat Ali, Hazrat Abdur Rehman bin Auf, Hazrat Ubay bin Ka'ab and Hazrat Mu'aaz bin Jabal.

Jurists (Muftees):

Generally, the Holy Prophet (p.b.u.h) himself used to issue "Fatwaas" (religious pronouncements) on religious matters, but sometimes his Companions also performed this duty. All the "Fatwaas" issued by the Holy Prophet (p.b.u.h), from time to time, have been collected by Imam Bukhari in his Compilation of "Ahadees" vide "Kitab-ul-Ilm".

Messages and Commands :

For issuance of Messages and Command giving replies to letters, recording of agreements and treaties, and maintenance of a Register of the army, proper arrangement was made, and this duty was particularly entrusted to Hazrat Zaid bin Saabit and Hazrat Mu'aawiyah.

Police :

Although specific department of Police was not established, yet this duty was entrusted to Hazrat Qais bin Sa'd.

1. Some of the Holy Prophet's (p.b.u.h) Judgements have been published in the form of a book entitled "Adalat-e-Nabawi Ke Faislay" by Abdullah al Qurtabi, published by Adabistan, Rang Mahal, Lahore 1996 edition.

Excutors :

The duty of cutting off the necks of the the convicts was entrusted to Hazrat Zubair, Hazrat Ali, Hazrat Miqdaad binul Aswad Muhammad bin Muslimah Asim bin Saabit, and Zahaak bin Sufyan Kulabi (Zaadul Ma'aad).

Public Treasury (Baitul Maal) :

Baitul Maal was the governing department of the finance. Its income was from five sources viz., Ghanimat, Fai, Zakaat, Jizyah and Khiraaj.

One – fifth of the “Ghanimat” was for Allah and His Messenger and formed part of the Baitul Maal ; the remaining three fourth was distributed among the warriors. “Zakaat” was taken from the Muslim only and was spent on beggars poor ones, new converts to Islam, release of slaves help of indebted persons, travellers, and collectors of “Zakaat”. “Jizyah” was taken from non-Muslims. “Khiraaj” was taken from farmers. “Jizyah” and “Khiraaj” were spent on expences of the wars and payment of the salaries of the warriors.

Landed properties :

The lands lying uncultivated were declared to be the properties of those who would cultivate them. The Oasis of Banu Nazeer and Banu Quraizah were distributed among the Muhajir and Ansaar. Some lands of Khaiber were given to those Muhajir and Ansaar who were present at the time of the Treaty of Hudaibiah, and mostly allowed to remain with the Jews to cultivate and give half shares to Muslims. Some lands were also given to the Companions by way of “Jaageers”.

Permissible and prohibited (Halaal and Haraam) :

The Arabs did not know the permitted and the prohibited they used to eat everything alive as well as dead. In order to make distinction between the permitted and the prohibited things, commands were revealed in the Mecci period, firstly, in verse 145 of Surat-ul-An'aam, by which that which dies of itself,

the blood poured forth, and flesh of Swine, were prohibited; and secondly, permission was given to eat that on which the Name of Allah was invoked at the time of slaughter (vide verse 118). Then in the 5th year of Hijrah, the "dead one" was defined to include as that-one strangeld, beaten to death, killed by a fall, killed by goring with the horn, eaten by a beast except that slaughtered before dieing, sacrificed on idols. Animals on which the Name of Allah has not been invoked at the time of slaughtering were also prohibited (vide verse 3 of surat-ul-Ma'idah).

During the victory over Khaibar, in the 8th year of Hijrah ass, beast, and birds having claw were also prohibited.

Games acquired through hunting animals, left after invoking the Name of Allah were made permissible (verse 4 of Surat-ul-Ma'idah).

Ehtisaab :

The Holy prophet (p.b.u.h) used to keep an eye on his officials to see that they were performing; their duties honestly and perfectly. When the collectors of "Zakaat" used to come back he used to personally question them as to what land how they had collected. Once a collector brought the "Zakaat" as well as something by way of gift to himself. The Holy Prophet (p.b.u.h) not only disliked it but also gave a Sermon on this point. The Holy Prophet (p.b.u.h) also used to go to the market and see that the goods were rightly and honestly soled by the merchants.

Guest House :

A guest house was also arranged for the deputations which were coming, to the Holy Prophet (p.b.u.h) from outside Medinah, in which proper arrangements were made to lodge the guests and supply of proper food to them.

NOTE. For more details, see Seerat-un-Nabi, Ibid, vol. II, pp. 57 - 151 and the authorities quoted therein ; and also "The Arabian Prophet, by Dr. Ata Mohy-ud-din, Chapters IV to XV, pp. 35- 271.

SECTION (6) ACKNOWLEDGEMENTS

Many of the world renewed non-Muslim scholars, writers, learned ones, and leaders have open-heartedly acknowledged the Greatness of the Holy Prophet Muhammad (peace be upon him) and paid rich tributes to his achievement in the fulfilment of his Mission i.e. establishment of Islam - the Religion of Allah. They have also acknowledged the excellence of Qur'an and Islam. Some of the tributes are given below:

The Holy Prophet (p.b.u.h)

The Holy Prophet Muhammad (peace be upon him) was the Last Prophet of Allah, and hence the Final Guide to humanity.

He was gifted with mighty powers of imagination, elevation of mind, delicacy and "refinement of feeling". The day of Mohammad's greatest triumph over his enemies was also the day of his Grandest victory over himself. He freely forgave the Koraysh, all amnesty to the whole population of Mecca. Four criminals whom justice condemned made up Mohammad's proscription list when he entered as a conqueror to the city of his bitterest enemies, The army followed his example, and entered quietly and peacefully; no house was robbed, no women insulted. One thing alone suffered destruction. Going to the Kabah, Mohammad stood before each of the three hundred and sixty idols, and pointed to it with his staff, saying, "Truth is come and falsehood is fled away" and at those words his attendants hewed them down, and all the idols and household gods of Mecca and round about were destroyed"

It was thus Mohammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one".

Those who saw him were suddenly filled with reverence those who came near him loved him they who described him would say; I have never seen his like either before or after", "why do a hundred and fifty Millions of human beings still cling to the faith of Islam? some have attempted to explain the first overwhelming success of the Muhammadan religion by the argument of the sword. They forget Carlyle's laconic reply. First get you sword, you must win the men's hearts before you can induce them to peril their lives for you

He lived with his wives in a row of humble cottages, separated from one another by palm-branches, cemented together with mud. He would kindle the fire sweep the floor and milk the goats himself. The little food he had was always shared with those who dropped into partake of it. Indeed, outside the prophet's house was a bench or gallery on which were always to be found a number of poor, who lived entirely upon his generosity, and were hence called the people of the bench"

He visited the sick, followed any where he met, accepted the invitation of a slave to dinner, mended his own clothes milked the goats, and; waited upon himself relates summarily another tradition. He never first with drew his hand out of another man's palm and turned before the other had turned."

Stanley Lane Poole

(The Speeches and Table-Talk of the Prophet Mohammad. London 1882. Introduction).

(2)

"Four years after the death of Justinian, A.D. 569, was born at Mecea in Arabia, the man who, of all man, has exercised the greatest influence upon the human race".

Mohammad possessed that combination of qualities which more than once has decided the fate of empires... asserting that everlasting truth, he did no engage in vain metaphysics, but

applied, himself to improving, the social condition of his people by regulating respecting personal cleanliness, sobriety, fasting and prayer, above all other works he esteemed alms giving and charity, with a liberality to which the world had to late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added. And Muhammad is His Prophet. Whoever desires to know whether the even of things answered to the boldness of such an announcement will do well to examine a map of the world in our own time. He will find the marks of something more than an imposture“.

John Willam Draper

(A History of the Intellectual Development of Europe, London 1875, vol. I, pp. 329-330)

(3)

"Mohammad establihod his religious system in a manner not only suitable to the sentiments of his compatriots, to their understanding, and to the dominating customs of their country, but beyond this, so proportioned to the common ideas of mankind, that he converted more than one half of all human beings to his opinions and all this in less than forty years. Thus it seemed that it was sufficient to cause the doctrine to be heard too, thereby subjecting tho minds to it“.

Le Comte de Boulainvilliers

(La Vie de Muhamed, Amsterdam, 1731, pp. 143 - 144).

(4)

"Muhammad is by many seen only though the fog which dread and ignorance have spread around him. To them he is an object of horror against which anything evil might be said..... But now the mists of prejudice have cleared away, we can afford to see uhc Founder of Islam in fairer light“.

Bishop Boyd Carpenter

(The permanent Element in Religion, p. 30)

(5)

"Mohammad himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary intent mainly on base enjoyments, nay, on enjoyment, of any kind. His household was of the frugalest his common diet barleybread, and water, some times for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hardtolling, ill-provided man; careless of what vulgar men toll for. Not a bad man, I should say; something better in him than hanger of any sort, or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have revered him so. They were wild men, bursting ever and anon with quarrel, with all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty-years of rough actual trial, I find something of a veritable hero necessary for that myself".

"To the Arab nation. It was birth from darkness into light; Arabia first became alive by men of it. A poor shepherd people roaming unnoticed in its deserts since the creation of the world, a Hero Prophet was sent down to them with a word they could believe; see the unnoticed became world-notable, the small has grown world great, within one century afterwards Arabia is at Granada on this hand, to Delhi on that; glancing in valour and splendour and the light of genius. Arabia shines through long ages over a great section of the world".

Thomas Carlyle

(On Heros and Hero-Worship, London, 1888)

(6)

Earliest Converts His Bosom Friends

John Davenport writes:-

"It is strongly corroborative of Mohamad's sincerity that the earliest converts to Islam were his bosom friends and the people of his household, who, all intimately acquainted with his private life, could not fail to have detected those discrepancies which more or less invariably exist between the pretensions of the hypocritical deceiver and his actions at Home".

John Davenport

(An Apology for Mohammad and the Koran, London 1869, p.17)

(7)

"Muhammad was a prophet, not a theologian, a fact so evident that one is loath to state it. The men who surrounded him and constituted the influential elite of the primitive Muslim community, contended themselves with obeying the law that he had proclaimed in the name of Allah and with following his teaching and example. They had a simple, robust faith that was satisfied with a small number of formulas and a few rites".

Maurice Gaudefroy

(Demombynes, Muslim Institutions, London, 1950, p. 20)

(8)

"It is greatly to his (Muhammad's) praise that on this occasion (conquest of Mecca), when his resentment for ill-usage in the past might naturally have incited him to revenge, he restrained his army from all shedding of blood, and showed every sign of humility and thanks-giving to Allah for His goodness.....Ten or twelve men who had on a former occasion shown a barbarous spirit were proscribed, and of them four were put to death, but this must be considered exceedingly humane, in comparison with the act of other conquerors; in comparison, for example, with the cruelty of the Crusaders who, in 1099, put

seventy thousand Muslims men, women and helpless children, to death when Jerusalem fell into their hands; or with that of the English army, also fighting under the Cross, which in the year of grace 1874 burnt an African capital, in its war on the Gold Coast, Muhammad's victory was in very truth one of religion and not of politics; he rejected every token of personal homage, and decline all regal authority; and when the haughty chiefs of the Koreishites appeared before him he asked.

"What can you expect at my hands?"

'Mercy, O generous brother' ;

'Be it so; you are free ; ' ho exclaimed.'

Arthur Gilman

(The Saracens, London 1887, pp.184-185)

D.G. Hogarth states :-

(9)

"Serious or trivial, his daily behaviour has instituted a canon which millions observe at this day with conscious memory. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of his followers. Moreover, no founder of a religion has been left on so solitary an eminence as the Muslim Apostle.

D.G. Hogarth

(A History of Arabia. Oxfor 1982 p.52)

(10)

"I wanted to know the best of the life of one who holds today undisputed way over the hearts of Millions of mankind. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his interpidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everythings before them and surmounted every obstacle".

"When I closed the second volume (of the Prophet's Biography). I was sorry there was not more for me to read of that great life.

M K, Gandhi

(Young India, quoted in The Light, Lahore 16th September 1974)

"I am only surprised when some Muslim asks me as to why I always Used, back blankets; I tell them that I do so as a token of my personal homage to Prophet Muhammad who was the greatest man the world has ever produced. He was so simple in his day to day life that one could hardly imagine that he was the man who was ruling over the hearts of the millions all over the world'.

M.K Gandhi (Freedom, Oct. 1976)

Young India, quoted in The Light, Lahore, for- 16th September, 1924, Mahatma Gandhi)

(11)

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engrained at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mohamet the Apostle of God, is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol the honours of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion".

Edward Gibbon

(History of the Saracen Empire, London. 1780, p. 54)

(The History of the Decline and Fall of the Roman Empire, London I 38 – 39; Vol.V, p. 535)

"Through Islam. Muhammad banished from the Arab within ten years their hard heartedness, spirit of revenge, anarchy, female degradation, rivalry, lawlessness, usury drunkenness, infanticide, murder, quarrel and human sacrifice as well as all stupid superstitions and fetishes. Through that religion he brought down upon this earth the 'Kingdom of Heaven' so fondly coveted by Jesus".

Edward Gibbon

(History of the Decline and Fall of the Roman Empire)

(12)

"Never claiming divine powers at any period of his Mission, is very human prophet of God made his first converts in his own family in his own aristocratic gens (people), and had such a remarkable personal influence over all with whom he was brought into contact that neither when a poverty-stricken and hunted fugitive, nor at the height of his prosperity, did he ever have to complain, of treacher from those who had once embraced his faith. His confidence in himself and in his inspiration from on high, was ever greater when he was suffering under disappointment and defeat than when he was able to dictate his own terms to his conquered enemies. Mohammad did as he had lived, surrounded, by his early followers, friends and votaries: his death as devoid of mystery as his life as disguise".

M.M. Hyndman

(The Awakening of Asia, London 1919-. P. 9)

(13)

"His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a royal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown him. If he aimed at Universal dominion, it was the dominion of the faith; as to the temporal rule which grew-up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family".

Washington Iroing

("Mahomet and His Successors", London 1909, p.192; 0.193 and p.199)

(14)

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could date to compare any great man in modern history with Muhammad? The most famous men created arms laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one third of the inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of his Muslim nationality the hatred of false gods and the passion for the One and immaterial God, This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle of a man but that of reason. The Idea of the Unity of God, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revilings against the superstitions of his country and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen; all these and, finally, his flight his incessant preaching, his wars against odds, his faith in his success and his super-human security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversation with God, his death and his

triumph after death; all these attest not to an imposture but to a firm conviction, which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the later telling what God is not; the one overthrowing false gods with the sword, the other an idea with the words."

"Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad) had in the conception as well in the execution of such a great design no other instrument than himself and none other except a handful of men living in a corner of the desert.

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

Lamertine

(*Histoire de la Turoule*, Paris 1854, Vol. II, pp. 276 - 277)

(15)

"Muhammad himself did not make any claim to infallibility. On one occasion he had a revelation censuring himself severely for having turned away from a beggar in order to speak to an illustrious man of the commonwealth, and he published this revelation, the very last thing which he would have done had he been an impostor, as ignorant Christians call the great Arab Prophet".

G.W. Leither

(*Mohammadanism*, Lahore, 1893, p 4)

(16)

"To thoroughly comprehend the spirit of Mohammad or the soul of Islam, the student himself.....must at the outset

recognize that Mohammad was no more spiritual pedlar, no vulgar time-serving vargrant, but one of the most profoundly sincere and earnest spirits of any age of epoch. A man not only great, but one of the greatest, (i.e. trust) man the humanity has ever produced. Great, not simply as a Prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all three, a still greater Faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth".

Major Arthies Glyn Leonard

(Islam - Her Moral and Spiritual Value, London 1927 pp. 20 -21)

(17)

"Muhammad, the inspired man who founded Islam, was born about A.D 570 into an Arabian tribe that worshipped idols Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow, when he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband."

"By forty this man of the desert had secured for himself a most satisfying life; a loving wife, fine children and wealth. Then in a series of dramatic and terrifying events, he began to receive through the "rchangel Gabriel a revelation of God's word".

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded 'Read'. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earths: "There is but one God".

"Muhammad's message infuriated those rich Arabs whose faith required many idols, and he and his new followers were driven from Mecca, his home. Forced now to fight in defence of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle outnumbered and outspread as much as five to one, he won some spectacular victories".

"Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis of the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world".

"By the force of his extraordinary personality, Muhammad revolutionized life in Arabia and throughout the East, with his own hands he smashed ancient idols and established a religion dedicated to one God. He lifted women from the bondage in which desert custom held them and preached general social justice".

"Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol, so that even today all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayer five times each day. In a nation that revelled in feasting he instituted a most rigorous day time fast lasting as full month each year".

"Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however men were encouraged to take innumerable wives? he limited them to four only and the Qur'an is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one..... "

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced. An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being".

"At Muhammad's own death an attempt, was made to deify, him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history." If there are any among you who worshipped Muhammad, he is dead. But it is God you worshipped, He lives for ever".

James A. Michener

(Islam the Misunderstood Religion, in the Reader's Digest (American Edition) for May, 1955, pp. 68-70)

(18)

"His creed is equally suited to the despotism of Russia and to the democracy of the United States".

Joseph J. Nunan

(Islam and European Civilization, Demerara 1912 p. 37)

(19)

Sincerity Cannot be Questioned

Professor Nathaniel Schmid : writes:

"The essential sincerity of Muhammad's nature cannot be questioned : and a historical criticism that blinks no fact, yields nothing to credulity, weighs every testimony, has no partisan interest, and seeks only the truth must acknowledge his claim to belong to that order of prophets who, whatever the nature of their physical experience may have been, in diverse times. In diverse manners, have admonished, taught and uttered austere and sublime thoughts, laid down principles of conduct nobler than those they found and devoted themselves fearlessly to their high calling, being irresistibly impelled to their ministry by a power within".

Professor Mathanial Schmidt
(Encyclopaedia, 1916, Vol. XVI, p. 72, The New International
quoted by Dr. Zaki Alin his Islam in the World, Lahore, 1938
p.15)

(20)

"On the whole the wonder to met is not how much, but little, under different circumstances, Muahmmad differed from himself. In the shephered of the desert, in the Syrian trader, in the solitude of Mount Hira, in the reformer in the Minority of one, in the exile of Medina, in the acknowledge conqueror, in the equal of the Persians Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them; the accidents are changed, the essence seems to me to be the same in all".

Head of the State as well as of the Church", remarks Bosworth Smith, "he was Caesar and Pope in one; but he was Pope without Pope's pretentions, Caesar without the legions of Caesar. Without a standing army, without a body-guard, without a place, without a fixed revenue, if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports".

"By a fortune absolutely unique in history, Muhammad is a threefold founder, of a nation, of an empire and of a religion".

"A few words more about Muhammad himself, "I have seen" said the Ambassador sent by the triumphant Quraish to the despised exile at Medinah; 'I have seen the Persian Chosroes and the Greek Heracules sitting upon their thrones, but never did I see a man ruling his equals as does Muhammad".

R. Bosworth Smith
(Mohammad and Mohammadanism, London, 1874)

(21)

"It is hardly too bold an assertion that to Muhammad we owe the facts that Ghristiantiy hs not joined the ranks of vanished creeds".

W M. Thompson
(Democractic Readings, p. 7)

(22)

"His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is no poorly appreciated in the west as Muhammad.

"Not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; we are to correct the errors we have inherited from the past".

W. Montgomery watt
(Muhammad at Mecca, Oxford 1953, p.52)

(23)

"The Qur'an in its, original Arabic dress has a seductive beauty and charm of its own Couched in concise and exalted style, its brief pregnant sentences, often rhymed, poses, an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation".

John Naish, M.A. Oxon D.D
(The Wisdom of the Qur'an Oxford 1937, preface p.viii)
W.Montgomery watt . . . (Muhammad at Mecca, Oxford 1953, p.52 . . .

(23)

"In the little more than a year he was actually the spiritual, nominal and temporal ruler of Medina, with his hand on the lever that was to shake the world".

John Austin

(Muhammad the Prophet of Allah in T.P.'s and Cassells Weekly for. 24th September, 1927)

Fellowship with Reality

Tor Andrae states.

(24)

we might call him a poet or a prophet, for we feel that the words which he speaks are not the words of an ordinary man. They have their immediate source in the inner reality of things, since he lives in constant fellowship with this reality".

Tor Andrae

(Mohammad, London 1936., p.247)

(25)

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet one of the great messengers of the Supreme and although. In what I put to you I shall say many things which may be familiar to many, yet. I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher".

Annie Besant

The Life and Teachings of Muhammad, Madras 1932 p.4)

(26)

"Truly Mohammad when he Instituted the pilgrimage I did More than impose a religious duty his genius evolved a means of perpetual communication with the remotest corners of

the Moslem world. The naked savage from Central Africa is there clothed in the simple linen shirt of the ceremony; the Indian prince, discarding his silken robes, dons the same simple attire. Thus they are made equal in the sight of God".

"In Mecca they meet in a spirit of brotherhood purely Mohamaadan. There they exchange ideas and discuss events which have taken place in their widely flung countries, and when at length they return to their native lands, they are surrounded by their relatives and friends eager to listen to the tales of their experiences. The most highly organized, European Press propaganda sink into insignificance compared with this gigantic dissemination of ideas".

N.N. Bray

(Shifting Sands, London 1937, p. 16)

(27)

"what, then is the dynamic of this religion which, steadfastly refuses to be absorbed by its surroundings, and persistently boasts its superiority to all other, systems? while fully recognising, and giving due credit to, other causes, I believe that the personality of the Prophet as understood and believed in by his followers' has been a powerful fact in maintaining the Muslim religion".

Issa Mason

(The Arabian Prophet, Shanghai 1921, Preface p. V)

Nos. 1 to 27 taken from "Islam - the Religion of all Prophets", published, by Begum Aisha Bawany Waqf, Karachi, except those portion marked as (*) which have been taken from "The Glory of Muhammad" by Mian Abid Ahmad, published by Seerat International Research Centre, Pakistan, . Lahore, 1993.

(28)

"My choice of Muhammad to lead, the list of the world's most influential persons" The 100 may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels".

Michael H. Hart

(The 100. A Ranking; of the Most Influential Persons in History, Hew York, 1978)

(29)

"I have very carefully studied Islam and the life of its Prophet. I have done so both as a student of history and as a critic. And I have come to the conclusion that Muhammad was indeed a great man and a deliverer and benefactor of mankind which was till then writhing under the most agonizing Pain".
George Bernard Shaw (Letter to Najmi Saqib of Cyprus)

(30)

"Muhammad must be recognized as by far the greatest of all prophets. The expansion of Islam is the most miraculous of all miracles".

M. N. Ray

(Historical Role of Islam)

(31)

"What is remarkable is that Muhammad inspite of his ignorance of military matters showed high talents as a general in every battle or skirmish in which he took part. He was brave too and inspite of his age able to undergo hardships with the youngest of his soldiers".

V.G. Badley.

(The Messenger)

(32)

"Muhammad, in reality, was a great leader of mankind., His followers conquered half of the world in a short time and the discipline which they maintained under his leadership was Simply marvelous, and so was their bravery , courage and devotion to the cause which- they loved and cherished. This coupled with the contempt for death as taught by their leader, made them great soldiers and fighters like of whom history rarely produces.

I simply marvel at the achievements of this Son of the Desert within a period of 15 years only - a thing which Moses and Christ could not do in fifteen hundred years.

I salute this great-man; I salute his qualities of head and heart".

Napoleon Bonaparte
(Freedom, October, 1976)

(33)

"I salute Muhammad as one of the World's mighty heroes. Muhammad has been a world force, a mighty power for the uplift of many people".

J. L. Vaswani
(Islamic Review, Feb., 1938)

(34)

"Do not use frauds nor deceptions said Prophet Muhammad to his soldiers".

"Do not kill children. When you fight against the army of an enemy in his own territory, do not oppress the peaceful inhabitants of the country".

"Spare weak women. Have pity on suckling infants and the sick".

"Do not destroy the houses, do not overrun the fields".

"Do not devastate the Orchards? do not, cut down the date palm trees".

"Such are the words, never heard before, words which resounded in the 7th century, from the courtyard of the Mosque of Medina.

Raymond Lorange
(Viede Muhamet, Paris, 1939)

From 27 to 34 taken from The Glory of Muhammad by Mian Abid Ahmad, published by Seerat International.

THE HOLY QUR'AN

(1)

Prophetic Miracle of the Holy Prophet Muhammad (peace be upon him) was and is the Holy Qur'an "we then, if the Qur'an were his own composition other men could rival it, Let them produce ten verses like it, if they could not (and it is obvious that they could not), then let them accept the Qur'an as an outstanding evidential miracle.

A. R. Gibb
(Mohammedanism, London 1953 p.33)

(2)

"From the literary point of view, the Qur'an is regarded as a specimen of the purest Arabic, written in half 'poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have, been made to produce a work equal to it as far as elegant writing is concerned none has as yet succeeded".

"I will thus be seen, from the above, that a final and complete text of the Quran was prepared within twenty years after the death (A.D.632) of Muhammad, and that this has remained the same, without any change, or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments".

F. F. Arbuthnot

(The Construction of the Bible and the Qur'an, London 1885 P.5)

(3)

"A Judgement not upon the Qur'an itself, but upon the inadequate renderings which have been widely faithful translations".

"Bad translation is not the whole story by any means. In fact the Qur'an has not been unlucky in its English translators; Sale and Palmer were talented writers. No, the fault lies. Not so much in the manner of translation as in the manner of reading the translations. The root of the trouble is that the ordinary reader, and for that matter the extraordinary reader as well, has not been sufficiently advised how to read the Qur'an".

"In the first place, the Western reader must get ride of the assumption that the Holy Qur'an is more or less like the Old Testament, The misapprehension is natural enough, when the first casual glance picks out the names of Adam, Abraham, Moses David, Solomon, Jonah, Joseph, Jacob the Biblical style of the popular translations does not furnish exactly a corrective. Misled by these early impressions, the reader makes the fatal mistake of trying to take it too much at once; he opens at a likely place, the beginning of a surah, and is lulled into suspicion by the familiar layout of chapter and verse: he finishes his first surah and goes on to several mobile; he is bewildered by the rapid and. seemingly illogical changes of subject, and he quickly

wearies of the frequent repetition, of themes and formulas, he misses the homely straightforwardness of Kings or Samuel, the sustained eloquence of the slims or Isaiah. Having no clue to the Qur'an's own excellences he compared it unfavourably with what he has known since childhood, and is now ready to concur with Carlyle".

"The Qur'an, like the poetry which it resembles in so many ways, is best sampled a little at a time; and that little deserves and needs mediationHe (the reader) will become gradually familiar with the Qur'an's claim to be a confirmation' of earlier scriptures. He will observe how the Quran assumes a knowledge of the contents of those scriptures, and only later expands the individual narratives into something like connected stories. He now-follows step by step the gradual unfolding of the full prophetic power; and when he comes to the polemic and the Legislation he is readier to receive and understand them", the Qur'an is God's revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skinfullest translation".

"When appreciation rests upon these foundations, the charges of wearisome repetition and jumbled confusion become meaningless. Truth cannot be dimmed by being frequently stated; and where all is true, inconsequence and incomprehensibility are not felt to arise".

A. J. Arberry

(The Holy Qur'an, An Introduction with selections, London 1953, p.17 and pp.25-27)

(4)

"So there has been no opportunity for any forgery or pious fraud in the Qur'an which distinguishes it from almost all other important religions works of ancient times. It is exceedingly strange that this illiterate person should, have composed the best book in the language".

Basanta Coomar Bose

(Mohammedanism, Calcutta 1931 p.4)

(5)

"It (Qur'an) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, any partly in its content of teaching, prophecies about the future and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord.

Harry Gaylord Donagan

(Towards Understanding Islam, New York 1948, p.3)

(6)

Whenever Muhammad was asked a miracle, as a proof of the authenticity of his mission, he quoted the composition of the Qur'an and its incomparable relationship as proof of its Divine origin. And, in fact, even for those who are non-Muslims nothing is more marvellous than its language which with such apprehensible plentitude and a grasping sonority with its simple audition ravished with admiration those primitive peoples so found of eloquence, The ampleness of its syllables with a grandeur Cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most septic."

Paul Casanova

(L' Enseignement de l' Arabien College of France, in Lecon'd overtue for 26 April 1909)

(7)

"The Qur'an abounds in excellent moral suggestions and precepts; its composition is so fragmentary that we cannot turn to a single page without finding maxims of which all men must approve. This fragmentary construction yields texts, and

mottoes, and rules complete in themselves, suitable for common men in any of the incidents of life."

John William Draper

(A History of the Intellectual Development of Europe London, vol. I, pp.343 - 344)

(8)

"We must not be surprised to find the Qur'an the fountain-head of the sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy book. In this way the Qur'an was responsible for great discussions, and to it was indirectly due the marvelous development of all branches of science in the Muslim world.... "His again not only affected the Arabs, but also induced Jewish philosophers to treat meta-physical and religious questions after Arab methods. Finally, the way in which Christian scholasticism was fertilized by Arabian theosophy need not be further discussed "Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical as economical and medical writings of the Greeks led to the pursuance of these studies* In the descriptive revelations Muhammad repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracles of Allah forced into the service of man and therefore not to be worshiped. How successfully Muslim people of all races pursued the study of astronomy is shown "by the fact that for centuries they were its. Principal supporters* Even now many Arabic names of stars and technical terms are in use. Medieval astronomers in Europe were pupils of the Arabs....";

"In the same manner the Qur'an gave an impetus to medical studies and recommended the contemplation and study of Nature in general".

Harwig Hirschfeld,
Ph.D. A.R.A.S (New Researches into the Composition and Exegesis of the Qur'an* London 1902.p.9).

(9) 1

"The Qur'an admittedly occupies an important position among the great religious books of the world, Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all hut new phase of human thought and a fresh type of character".

Rev, G. Margoliouth
(In Introduction To The Koran by Rev.J.M. Rodwell, London, 1918).

(10)

"The Qur'an is the groundwork of Islam, Its authority is absolute in all matters of religion ethics and science, -equally as in matters of religion.... the Qur'an is supreme and much of the tendency is so plain as to admit no question even among contending sectaries."

Sir William Muir
(Life of Mohammad, London, 1903, Ch. The Koran p.VII)

(11)

"On the whole we find in it a collection of wisdom which can he adopted by the moat intelligent of men, the greatest of philosophers and the most skillful of politicians.... But there is another proof of the Divinity of the Qur'an; it is the fact that it has been preserved intact through the ages since the time of its Revelation till the present day..... Read and reread by the Muslim

world, this book does not rouse in the faithful any weariness; it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it.....It was, therefore, neither by means of violence of arms, nor through the pressure of obstructive missionaries, that caused the great and rapid diffusion of Islam, but above all, through the fact that this book, presented by the Muslims to the vanquished with the liberty to accept it or reject it, was the book of God, could show to those in doubt and to those who remained stubborn".

Laura Vaccia Varlieri
(Apologies de Islamisme, pp.57-59)

(12)

It must be acknowledge, too that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, knowledge, and universal Providence and Unity that its belief and trust in the one God of Heaven and Earth, is deep and fervent and that.....it embodies most of a noble and deep moral earnestness an sententious oracular wisdom, and has proved that there are elements in it on which mighty nations and..... empires can be built up".

Rev. J. M. Rodwell
(The Koran London, 1918, p.15)

(13)

"The Koran is probably the most often read book in the world, surely the most often memorized, and possible the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the

ability to arouse its hearers to ecstasies of faith". "The Koran was revealed to Muhammad between the year 610 and 632 in the cities of Mecca and Medina* Devoted scribes wrote it down on 'scraps of paper, bark and the white shoulder blades of animals'. The early revelations were dazzling assurances that there was only one God, Merciful and Compassionate 'He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise".

"It was this message that swept away idols, and inspired men to revolutionize their lives and their nations. In later years, when Islam began to penetrate large area of Arabia and had acquired much power, the revelation 'dealt with the organization of society, its laws, procedures and problems".

"Many revered names from Christianity and Judaism appear in the Koran. For example, five important chapters are titled Noah, Jonah, -Joseph, Abraham and Mary, Lacking specific chapters of their own, but playing quite important roles, are Jesus, Adam, David Goliath, Job, Moses, Lot and Solomon".

"The Koran is remarkably down-to-earth in its discussion of the good life. In one memorable passage it directs? "When ye deal with each other in transactions involving future obligations, reduce them to writing, and get two witnesses, so that if one of them errs the other can remind him. This is luster in the sight of God, more suitable as evidence, and. more -convenient to prevent doubts among yourselves."

"It is this combination of dedication to one God, plus practical Instruction, that makes the Koran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Koran.

James A. Michener

(Islam-The misunderstood Religion In the Reader's Digest American edition for May, 1955.

(14)

"The Qur'an in its, original Arabic dress has a seductive beauty and charm of its own* Couched in concise and exalted style, its brief pregnant sentences, often rhymed, poses, and expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation."

John Naish, M.A. Oxon D.D

(The Wisdom of the Qur'an Oxford 1937*preface p. viii)

(15)

"It is more read than any other book in the world. The Christian Bible may be a world best-seller, but millions of followers of the Prophet Mohammad read or recite long sections of Al-Qur'an five times a day, every day of their lives, from the time they can talk".

Charles Francis Potter

(The Faith, Men Live By, Kings wood Surrey, 1955, p. 81)

(16)

"It must, however, be borne in mind that the Koran plays a far greater role among the Mohammadans than does the Bible in Christianity in that it provides not only the canon of their faith, but also the text-book of their ritual and the principles of their Civil Law".

"It must not, however, be forgotten that the central doctrine preached by Muhammad....was the unity of God, and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis".

"Islam, although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the faith of Islam and founded Muhammadan dynasties.

"Thus through all the vicissitudes of thirteen hundred years the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read in the west, more especially in these days when space and time have been almost annihilated by modern invention and when public interest embraces the whole world".

E. Denison Ross

(introduction to The Koran, by George Sale, London, pp.V-VII)

(16)

"I am Allah the Seeing. (This is) a Book which we have revealed to you that you may bring forth men, by their Lord's permission, from darkness into light, to the way of the Mighty, the Praised One". (The Qur'an 14 -1).

"The truth is, I do not find any understanding author who controverts the elegance of the Al-Qur'an, it being generally esteemed as the standard of the Arabic language and eloquence".

Dr. Henry Stubbe, M.A.

(Rise and Progress of Mohomedanism, London, 1911, p.158)

(17)

"All those who are acquainted with the Qur'an in Arabic agree in praising the beauty of the religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it".

Edward Mohtet

(Traduction Francaise Du Couran, Paris 1929, Introduction p. 53)

(18)

"To seek knowledge is a duty for every Muslim man and woman. Seek knowledge even though it be in China. The servants are the heirs of the Prophets. These profound words of the Great reformer are an indisputable contradiction to those who seek and exert themselves in putting the responsibility of the intellectual degradation of Muslims upon the spirit of the Qur'an. Let them read and meditate upon this great Book and they will find in it, at every passage, a constant attack upon idolatry and materialism; they will read that the Prophet incessantly called the attention and the mediation of his people to the splendid marvels, to the mysterious phenomenon of creation. The incredulous, sceptical and unbelieving may convince themselves that the importance of the Book and its doctrine was not to throw back, eventually, the intellectual and moral faculties of the whole people. On the contrary, those who have followed its counsels have been, as we have described in the course of this study, the creators of a civilization which is astounding unto this day".

Dr. A Bertherand

(Contribution des Arabes au Progress des Sciences Medicals, Paris 1883, p.6)

(19) *

"It was in totally objective spirit, and without any preconceived Ideas that I first examined the Koranic Revelation. I was looking for the degree of comptability between Koranic text and the data of modern science. I knew from translations that the Koran often made allusion to all sorts of natural phenomena, but I only had a summary knowledge. It was only when I examined the text very closely in Arabic that I kept a list of them, at the end of which I had to acknowledge the evidence in front of me; the Koran did not contain a single statement that was assailable from a modern scientific point of View.

I repeated the same test for the Old Testament and the Gospels, always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping with the cast-iron facts of modern science.

What strikes us today when we are faced with such contradictions and incompatibilities with well-established scientific data, is how specialities studying the texts either pretend to be unaware of them, or else draw attention to these defects then try to comouflage them with dialectic acrobatics".

Dr Maurice Bucaille

(The Bible, The Koran and Science p.15)

(20)

Sir William Muir Says, "the Qur'an abounds with arguments drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler, and enforces His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such like topics are set forth in language of beauty and

* From 1 to 19 taken from "Islam - The Religion of all Prophets", published by Begum Aisha Bawany Waqf, Karachi.

vigour abounding often with real poetry. Thus, also, the reasonableness of Resurrection is taught by many forcible considerations and especially by the analogy, so striking in Southern climes of the earth, long dry and dead, quickened suddenly into exuberent life by the copious rains from heavens".

"There is probably in the world no other work which has remained thirteen centuries with as pure a text".

Sir William Muir
(Life of Mohamet)

(21)

"The Qur'an spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organised body, animated by the ideas for beyond that which had until then ruled the Arabian mind. And its eloquence was so perfect that it created a civilized nation out of savage tribes, and shott a fresh wook into the warps of history".

Von Kremer
(Oulturgeschichti des Orients)

(22)

"The Qur'an condemns cruelty, pride, arrogance, extravagance, calumny, games of chance, the use of intoxicants and other vices which debase man and destroy social life. It recommends faith in God and resignation to his will. This was meant, as will appear in the sequel, as subversive neither of human activity nor of moral freedom".

Dr. Well
(Translation of Dr. Well's "Geschichte
der Islamisechen Volker" by professor
Khuda Bukhsh)

(23)

Guru Nanak, the founder and spiritual head of Sikh Religion, says that we have carefully seen Torah, Zabur, Injeel and Veda but for the world the code of complete guidance is only Qur'an (see Janam Sakhi Bhai Bala, Page 147 Line 4). He further says that Arabic Alphabets are 30, so also the parts of

Qur'an are 30, Qur'an is a Book of unlimited guidance. Therefore he says, "believe in it and follow it" (see Janam Sakhi Kalan Bhai Bala written by Gurudangji, page-222). According to him if there is any Book of faith, it is only Qur'an. (See Janam Sakhi Bhai Bala, Page 149) ¹

(24)

George Sale writes, It is confessedly the standard of Arabic tongue, and as the more orthodox believe, and are taught by the Book itself, inimitable by any human pen....the style of Qur'an is generally beautiful and fluent, especially when it immitates the prophetic manner and scripture phrases it is a concise and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and in many places, especially where majesty and attributes of God are described, sublime and magnificent. ²

(25)

J.M. Rodwell says, "It must be acknowledged, too, that Quran deserves the highest praise for its conceptions of the divine nature in reference to the attributes of Power, Knowledge and Universal Providence and Unity; that its belief and trust in one God of heaven and earth is deep and fervent; and that though it contains fantastic visions and legends, teaches a childish ceremonial, and justifies blood-shedding, persecution, slavery, and polygamy, yet that at the same time it embodies much of a noble deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations, and conquering, though not, perhaps, durable-empire can be built. ³

1. See Quran Edition, Sayyara Digest (April, 1970)Vol.I page.303: and Vol.III, P.373

2. The Quran, Translation by George Sole, The Preliminary Dis-course. Section III, p.47 - 48.

3. The Quran Translation by J.M. Rodwell (1963), p.15

(26)

Sir Hamilton Gibb says, "whether the Quran was written down in full during Mohammad's (P.B.U.H) life time is a question on which there are conflicting traditions. The generally received account describes its first compilation a few years after his death from scraps of parchments and leather, tables of stones, ribs of palm branches, camel's shoulder-blades and ribs, pieces of board and the breast of men,..... It is certain that, alongside these written materials, several of the companions of the Prophet (P.B.U.H) preserved by heart and transmitted versions with numerous small variants, and that the third Caliph Othman had an authoritative text prepared at Medina, copies of which were sent to the Chief cities..... It seems reasonably well established that no material changes were introduced and that the original form and contents of Mohammad's (p.b.u.h) discourses were preserved with scrupulous precision".¹

(27)

G. F. Moore in his "History of Religions" writes, "Islam is the most recent of the great Religions, and its rise and early progress lie more fully than any other in the day light of history. The revelations of the Prophet (p.b.u.h) during the twenty years, more or less, of his career were collected in Quran within the next years after his death, and of the authenticity of its contents there has never been any substantial question".²

(28)³

"Islam the youngest of man's great universal Religions, is also in many ways the simplest and most explicit. It venerates a Single, All-Powerful God. Its founder Mohammad (p.b.u.h) was neither saviour nor messiah, but one through whom God chose to speak. Its faith unclouded by the subtle dialectic, concerns itself as much with man's behaviour in this world as

1. Mohammadanism by Sir Hamilton Gibb (II Edition 1957).
p. 49 – 50.

2. History of Religion by George Foot Moore (1950) Vol.II,
p.386.

3. From 23 to 28 taken from "Religion - The Science of Life", by Syed Anwar Ali.

with his fate in the hereafter. Unlike those Religions which evolved slowly from obscure and legendary origins, Islam came into being in the full light of history and spread with hurricane speed. Within a few years of Mohammad's (P.B.U.H) death in 632 A.D. it had overwhelmed the entire Middle East; within another century its dominions extended from Jebralter to the Himalayans.

The God of Islam Allah is basically the God of Judaism and Christianity. But in Muslim eyes this word was incompletely expressed in the earlier scriptures and fulfilled only in the Quran. In some way Islam reveres biblical prophets from Abraham to Christ contending only that Mohammad (P.B.U.H) was the last and greatest, the seal, of the Prophets, denying the divinity of Christ. Islam has also repudiated attempts to defy Mohammad (P.B.U.H.) who insisted that he was but a man chosen to be the spokesman of God.

It is not certain the Mohammad (P.B.U.H.) could read or write, but almost from the start his followers took down what he recited using scraps of parchments and leather, tables of stones, ribs, pieces of board and the breasts of men. Soon after Mohammad's (P.B.U.H) death in 632 A.B. these fragments were collected and the Auran was assembled".¹

1. The worlds Great Religions, Life, New York, 1957, p. 101 to 123.

THE ISLAM

The Greatest achievement of the Holy Prophet Muhammad (peace he upon him) was the Firm and Final Establishment of Islam.

(1)

History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and farcing Islam at the point of the sword upon conquered races is none of the most fantastically absurd myths that historians have ever repeated.

De Lacy O' Leary

(Islam at the Crossroad, London, 1923 page-8)

(2)

"Incidentally these well-established facts dispose of the Ida so widely fostered in Christian writings that the Muslims, where-ever they went, forced people to accept Islam at the point of the sword".

Lawrence E. Browne

(The Propects of Islam, London 1944 p.14)

(3)

"One of the most deplorable things in history", said Dr. J.W.Draper, is the systematic way in which European writers have ontrived to put out of sight the scientific obligations of the Arabs".

H.G. Farmer

(Historical facts in the Arabian Musical Influence)

(4)

It is one of the glories of Islam that temples are not made with hands and that its ceremonies can be performed anywhere on God's earth or under His heaven".

Hunter

(Our Indian Musalmans)

(5)

Muslim rule was neither oppressive nor unenlightened further, the Muslims were friends to learning....., it was not Muslims but monks who burnt the Greek library at Alexandria".

G.D.H. Cole and M.I. Cole

(The Intelligent Man's Review of Europe Today,
London 1933)

(6)

"It is to Mussulman science, to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages".

Marguis of Dufferin

(Speeches Delivered in India, London, 1890, p.24)

(7)

"Most pleasing also is the dignity which the Muslim develops through his religion, his attitude is one of noble religious pride which is never transformed into vanity".

Friedrieh Delitech

(Die Welt des Islam, p. 133)

(8)

"The Islamic brotherhood which they proclaimed was a real thing, and a new thing, and a new thing among Eastern nations. It is doubtful whether Christian Syrians ever felt the same sense of brotherhood with Christian Persians as Muslim Syrians did with Muslim Persians".

Lawrence E. Browne

(The Prospects of Islam London, 1944, p.12)

(9)

"In their wars of conquest, however, the Muslims exhibited a degree of toleration which puts many Christian nation to shame".

E. Alexander Powell

(The Struggle for Power In Moslem Asia, New York 1923, p.48)

(10)

"The picture of the Muslim soldiers advancing with a sword in one hand and Koran in the other is quite false".

A. S. Tritton

(Islam, London, 1951, P. 21)

(11)

"The nobility and broad tolerance of this creed, which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion".

Dancon Greenlees

(The Gospel of Islam adyar 1948, p.27)

(12)

"The Jihad was not really obligatory except against peoples who had no revealed religion or who menaced the existence of Islam Jihad had to be waged to defend Islam against aggressions Once this was terminated the Muslims always displayed a great tolerance towards the conquered peoples leaving them their legislation and religious beliefs".

O Houdes

(La Grade Encyclopaedia, 1894, Tome 20,p.1006)

(13)

"The Muhammadan law which is binding on all from the crowned head to the meanest subject is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world".

Edmund Burke

(Impeachment of warren Hastings Orator,English, statesman)

(14)

"As religion the Mohomedan religion, it must be confessed, is more suited to Africa than its the Christian religion; indeed, I would even say that it is more suited to the world as a whole..... "

"It is undeniable that polygamy, or to speak more accurately, the principle underlying it, is not confined to Maslem peoples. To put the matter plainly, who can honestly say that the sexual morality of the West is superior to that of the East? A fair comparison would, I believe, very much favour the latter. Then it is undeniable also that faith in the power of the swords is by no means restricted to the Islamic world. Who can bear more telling witness to the truth of this assertion than Moslems themselves, who have suffered greatly from the swords of the Western nations? Putting aside these two points of resemblance, the achievement of the Moslem faith enjoys, I maintain a definite superiority, in proof of which may be cited Moslem abstinence, sense of fraternity, condemnation of usury, recognition of prophets other than its own. Its quality may be summed up by saying that it takes a man as he is, and while it does not pretend to make a god out of him, it seeks to regulate his conduct so that at least he shall become a good neighbour".

Lancelot Lawton

(The Sphere, London for 12th May 1928)

(15)

"Images or pictures, either of Allah or Mohammad, are strictly forbidden, and the mosques with their domes and courtyards, though often beautiful, are bare. One misses the forests of flowers standing before the images of Buddha, the carvings and images of Hindue temples, the priests in their vestments in the churches of Rome, the hymns in a Protestant church. For Moslems these things are looked on as distractions from worship and prayer, and images are held to lead to idolatry".

"Perhaps it was this simplicity of Islam which led to its amazingly rapid spread in its early years".

Christopher Mayhew
(Men Seeking God, London, 1955 p.16)

(16)

"There can be no question but that, with its pure monotheism, and a code founded in the main on justice and humanity, Islam succeeds in raising to a higher level races sunk in idolatry and fetishism, like those of Central Africa, and that in some respects, notably in that of temperance, it materially improves the morality of such peoples".

Sir William Muir
(Mohamet and Islam, London, 1895, p.246)

(17)

"Under Christianity there was certainly more cruelty than under early Islam. The Caliph Abu Bakr had given to his followers three injunctions; Be just, die rather than yield ; Be merciful, slay neither old men, children nor women; Destroy neither fruit trees, grain nor cattle. Keep your word even to your enemies".

J.M. Robertson
(A Short History of Christianity, p.4)

(18)

"More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century disgraced the simplicity of the gospels".

Edward Gibbon
(The History of the Decline and Fall of the Roman Empire, London 1938 vol. V, P.487)

(19)

"Europe was darkened at sunset, Cordova shone with public lamps; Europe was covered with vermin, Cordova changed its undergarments daily; Europe lay in mud Cordova's, streets were paved Europe's palaces had smoke-holes in the ceiling, Cordova's' arabesques were exquisit; Europe's nobility could not sign its name, Cordova's children went to school; Europe's monks could not read the baptismal service, Cordova's teachers, created a library of Alexandrian dimensions".

Victor Robinson

(The Story of Medicine; p. 164)

(20)

"They (Arabs) were no bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations had to bestow, intermarrying freely and professing a common belief, conquerors and conquered rapidly fused, and from this fusion arose a new civilization the Saracenic civilisation, in which the ancient cultures of Greece, Rome and Persia were revitalized by the Arab genius and the Islamic spirit. For the first three centuries of its existence (circ, A.D. 650 - 1000) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities gracious mosques, and quiet universities where the wisdom of the ancient world was preserved and appreciated, the Moslem world offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages".

"The rise of Islam is perhaps the most amazing even in human history. Springing from a land and a people like previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions remoulding the souls of races, and building up a whole new world, world of Islam".

"The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. No: so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals. Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa....."

(21)

"While christianity in recent years has moved towards a social gospel, Islam has been a social gospel from the start".

"Significant distinction between the two religions is that in the New Testament is a revelation of God: in the Qur'an is a revelation from God....Any religion that has lasted fourteen centuries must have something fundamentally significant and meaningful to say to every man whether he is a millionaire or a pauper, a prince or a slave. And Islam undoubtedly does".

Wilfred Cantwell Smith

(Islam In the Modern World, London, 1946 pp.22 -23)

(22)

"The extinction of race consciousness as "between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue...."

"Though in certain other respects the triumph of the English speaking peoples may be judged, in retrospect, to have been a blessing to mankind, in this perilous matter of race feeling it can hardly be denied that it has been a misfortune".

"In these, recently and rapidly 'opened up' tropical territories; the Western civilisation has produced as economic and political plenum and, in the same breath a social and spiritual void",

"If ever the 'natives' of these regions (Central Africa and Indonesia) succeed in recapturing a spiritual state in which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void. This spirit may be expected to manifest itself in many practical ways and one of these manifestations might be a liberation from alcohol, which was inspired by religious conviction and which was therefore able to accomplish what could never be enforced by the external sanction of an alien law".

"Here then in the foreground of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net round the world and embraced the whole mankind".

Professor A.J. Toynbee
(Civilization or Trial, New York, 1948, p. 205)

(23)

"Islam had the power of peacefully conquering souls by the simplicity of its theology, the clearness of its dogma and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam had remained identical with itself".

Jean- L'heureux
(Etude sur L'Islamisme, p. 35)

(24)

"From a new angle and with a fresh vigour it (the Arab mind) took up that systematic development of positive knowledge which the Greeks had begun and relinquished, if the Creek was the father, than the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism. Through the Arabs it was and not by the Latin route that the modern world received that gift of light and power".

"Can a man who has no good qualities hold a friend ? Because those who knew Muhammad best believed in him most. Khadija for all her days believed in him but she may have been a fond woman. Abu Bakr is a better witness, and he never wavered in his devotion. Abu Bakr believed in the Prophet, and it is very hard for any one who reads the history of these times not to believe in Abu Bakr. All again risked his life for the Prophet in his darkest days. Muhammad was no impostor, at any rate....."

"But the personal quality of Muhammad is one thing and The quality of Islam the religion he founded, is quite another Muhammad was not pitted against Jesus or Mani, and his relative stature is only a very secondary question for us; it is Islam which was pitted against the corrupted Christianity of the seventh century and against the decaying tradition of the Zoroastrian Mani with which the historian has the greater concern. And whether it was through its Prophet or whether it was in spite of its Prophet, and through certain accidents in its, origin and certain qualities of the desert from where it sprang, there can be no denying that Islam possesses many fin and noble attributes".

H.G. Wells

(The Outline of History, London, 1920)

(25)

"It may be boldly asserted that no people in this world give the impression of being so religious-minded as to Moslems. All of life is saturated with the consciousness of God".

Charles R. Watson

(What is this Moslem World ? London, 1973, pp. 38 - 39)

(26)

Two features in the Creed, of Islam have always specially attracted me. One is the God's conception, the other is its unquestionable sincerity - a tremendous asset in human affairs, the religious aspect of them especially. After all, sincerity is almost divine and like love covers a multitude of sins".

(Major Arthur Glyn Leonard

(Islam-Its Moral and Spiritual Value, London, 1927)

(27)

"Sense of justice; is one of the most wonderful ideals of Islam, because, as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world".

"It was the first religion that preached and practised democracy; for in the mosque when the call from the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim "God alone is great". I have been struck over and over again by this indivisible unity of Islam that makes a man distinctively a brother. When you meet an Egyptian, and Algerian, an Indian and a Turk in London, what matters that Egypt was the Motherland of one and India the Motherland of another".

Sarojini Naidu

(28)

"But Islam has yet a further service to render to the cause of humanity. No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim community Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition".

H.A.R.Gibb

(Whither Islam/? London 1932,p.379)

(29)

"The totally erroneous statements made about Islam in the West are sometimes the result of ignorance and sometime of systematic degeneration. The most serious of all the untruth told about it are, however, those dealing with facts, for which mistaken opinions are excusable; the presentation of facts running contrary to the reality is not. It is disturbing to read blatant untruths in eminently respectable works written by authors who a priori are highly qualified".

Dr. Maurice Bucaille

(The Bible; The Koran and Science,p.117)

"But above all and herein is its supreme importance in the missionary history of Islam - it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in the sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the West coast of Africa meets the Chinaman from the distant

East the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Mohammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of 'Id Al-Adha' or (as it is called in Turkey and Egypt) the feast of Bayram".

"Besides the institution of the pilgrimage, the payment of the legal alms is another duty that continually reminds the Muslim that the faithful are brothers ' (49-10) a religious theory that is very strikingly realised in Muhammadan society and seldom fails to express itself in acts, of kindness towards the new convert. Whatever be his race, colour or antecedents he takes his place as an equal among equals".

T. W. Arnold
(The Preaching of Islam, Lahore, 1956
edition, pp. 515 - 416)

(31)

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age....."

"I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Mediaeval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both, the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much

needed peace and happiness. Europe is beginning to be enarnoured of the creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed, in solving its problems, and it is in this sense that you must understand my prediction".

George Bernad Shaw

(A Collection of Writings of Some of the
Eminent Scholars" published by the working
Muslim Mission, 1935, Sdition p.77)

(32)

"Take away that black man! I can have no discussion with him exclaimed the Christian Archbishiop Cyrus when the Arab Conquerors had sent a deputation of their ablest men to discuss terms of surrender of the capital of Egypt, headed by Negro Ubadah as the ablest of them all". "To the sacred archbishop's astonishment, he was told that this man was commissioned by General Amr, that, the Moslems held Negroes and white men in equal respect-judging a man by his character and not by his colour".

"Well, if the Negro must lead, he must speak gently, ordered the prelate, so as not to frighten his white auditors".

"There are a thousand balcks, as black as myself amongst our companions. I and they would be ready to meet and fight a hundred enemies together. We live only to fight for God, and to follow His will. We care naught for wealth, so long as we have the wherewithal to stay our hunger and to clothe our bodies. This world is naught for us, the next world is all".

"Such a spirit of class distinction is certainly the greatest hindrance to missionary work in the East, as every impartial observer has noted. How, for instance," can any other appeal stand against that of the Moslem who, in approaching the pagan, says, to him, however obscure or degraded he may be, 'Embrace the faith, and you are at once an equal and a brother. Islam knows no colour line.

S.S. Leeder

(Veiled Mysteries of Egypt, London, 1912,
pp.232 - 335)

(33)

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason applies to it exactly. It is true and Muhammad, who was an enthusiast and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples, brought forward his reform as a revelation, but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the base of reason. To believers, the Muhammad creed is summed up on belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines to believe in God and a future life; these two dogmas, the minimum of religious belief, statements, that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of Qur'an. The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on the main trunk of Muslim creed.

But in spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which, it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many cause to explain the success of Muhammadan missionary effort. A creed so precise, stripped of all theological complexities and consequently

to accessible to the ordinary understanding might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men".

Edward Montet

(La propagande Ohretienne et ses Adversaries
Musulmans, Paris 1890, as quoted by T.W.Arnold in his.
The Preaching of Islam-London, 1913, Pp. 413 – 414)

(34)

"No other religion in history spread so rapidly as Islam,.... The West has widely believed that this surge of religion was made possible by the sword. But no moderns scholar accepts that idea, and the Koran is explicit in support of the freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions so long as they behaved themselves and paid extra taxes. Muhammad constantly taught that Muslims, should co-operate with the people of the Book (Jews and Christians) ".

"True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle), and the Koran contains passages of primitive violence relating to these wars. But testimony is overwhelming that followers of the Book were usually given decent treatment, sanctuary and freedom to worship as they wished".

"Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the field of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new idea of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Muslim scholars, who perfected the writing of history and who brought to Europe much Greek learning".

"Although Islam, originated in Arabia, today only a small percentage (7 per cent) of the world's Muslims are Arabians, and less than a quarter (20 per cent) speak Arabic as their native language".

"More than most religions, Islam preaches the brotherhood of all races, colours and nations with its fold. Muhammad himself probably had exactly the same skin colouring as Jesus a very sun-tanned white but today his followers embrace all colours, black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey".

"Islam permits no priesthood, and because Muhammad had to fight so bitterly against idols, his religion discourages portraiture, Mosques are decorated with geometrical patterns only".

James A. Michaner

(Islam-The Misunderstood Religion, in the Reader's Digest (American Edition) for ; May,1955)

(35)

"Moses has revealed the existence of God to his nation, Jesus Christ to Roman world, Muhammad to the old continent..."

"Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Abraham, of Ishmale, of Moses, and of Juses. The 'Ayrians and some other-had disturbed the tranquillity of the East by agitating the question of the nature of the Father the Son and the Holy Ghost, Muhammad declared that there was none but One God Who had no father, no son and that the Trinity imported the idea of idolatry..... "

He wrote on the, flyleaf of the Qur'an: "There is No God but Allah".

"The Parthians, the Scythians, the Mongols, the Tartars and the Turks have generally shown themselves enemies of science and arts, but this reproach cannot be fastened on to the Arabs, no more than upon Muhammad, Mu'avia, the first of the Omayyad Caliph's, was a poet; he granted peace to a rabbi because he had prayed for grace in four beautiful Arabic verses. Yazid, his son, was also a poet. The Muslims attached so much value to this art that they regarded it as equal to bravery. Al-Mansur, Harun-al-Rashid and Al-Mamun cultivated arts and sciences. They were fond of literature, chemistry and mathematics they lived with sarvants, caused the Greek and Latin authors the Illiad, the Odyssey, Euclid, etc, to be translated into Arabic, and founded schools and colleges for medicine, astronomy and moral science, Ahmad corrected the table of Ptolemy; Abbas was a distinguished mathematician; Costa, Alicude, Thabit and Ahmad measured one degree of meridian from Saana to Kufa, Chemistry, alembics, sun-dial, clocks and the numerical signs owe their existence to Arab invention. Nothing is more elegant than their moral tales ; their poetry is full of fervour. Muhammad extolled everywhere the savants and such men as devoted themselves to a speculative life and cultivated letters. If the Arabs have neglected anatomy, that was because of a religious prejudice. (This is not a fact-Translator). In the library of Cairo there were 6,000 volumes on astronomy, and more than 1,00,000 on other subjects; in the library of Cordova there were 3,00,000 volumes. Sciences and arts reigned five hundred years under the Caliphs and made great progress, which was brought to naught by the invasion of the Mongols.....

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness".

Napoleon Bonaparte

(Bonaparte etl Islam Paris, France, pp.105- 125 by Cherfils)

(36)

“In the fifth and sixth centuries the civilised world stood on the verge of a chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down, nothing had been found adequate to take their place..... ”

“It seemed then the great civilisation which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect, was against the next, and law and order-was unknown..... ” The old tribal sanctions had lost their power. The new sanctions created by Christianity were working division and destruction instead of unity and order. It was a time fraught with tragedy. Civilization like a gigantic tree whose foliage had overarched the world and whose branches had borne the golden fruits of art and science and literature, stood tottering rotten to the core. Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?”

And then, speaking of Arabia :

“It” was among these, people that the man was born who was to unite the whole known world of the East and South”.

J.H.Denison

(Emotion as the Basis of Civilization. London, 1928, pp. 265 and 269)

“Muhammad's original view that earlier religions had been founded by God's will and through divine revelation led both him and his successors to make an important concession, adherents of other faiths were not compelled to adopt Islam. They were allowed to observe their own faith unhindered, if they surrendered without fighting, and were even protected against their enemies, in return for which they had to pay tribute to their Muslim masters; this was levied as a kind of poll-tax....It would be correct for the most part to regard the warrior bands which started from Arabia as inspired by religious enthusiasm or to attribute to them the fanaticism which was first aroused by the

Crusades, and in an even greater degree by the later Turkish wars..... Anti-Christian fanaticism there was, therefore, none, even in, early years Muhammadans never refused to worship in the same building as Christians in any case religious animosity, was a very subordinate phenomenon. It was a gradual, development, and seems to have made a spasmodic beginning in the first century under the influence of ideas adopted from Christianity. It may seem paradoxical to assert that it was Christians influence which first stirred Islam to religious animosity and armed it with the sword against Christianity, but the hypothesis becomes highly probable when we have realized the indifferentism of the Muhammadan conquerors.....The attitude (of the Muslims) towards other beliefs was never so intolerant as was that of Christendom at that period.... Moreover, at all times, especially in the first century, the position of Christians has been very tolerable, even though the Muslim regarded them as an inferior class. Christians were able to rise to the highest offices of State, even to the post of vizier, without compulsion to renounce their faith. Even during the period of Crusades, when the religious opposition was greatly intensified, again through Christian policy, christian officials cannot have been uncommon; otherwise Muslim theorists could never have uttered constant invectives against the employment of Christians in administrative duties. Naturally, zealots appeared at all times amongs the Muhammadan as well as on the Christian side and occasionally isolated acts of oppression took place; these were, however, exceptional. So late as the eleventh century, Church funeral processions were able to pass through the streets of Baghdad with all the emblems of Christianity, and disturbances were, recorded by the chroniclers as exceptional. In Egypt, Christian festivals were also regarded to some extent as holidays by the Muhammadan population. We have but to imagine these conditions reversed in a Christian Kingdom of early Middle ages....."

"The Crusades, the Turkish wars, and the great expansion of Europe widened the gulf between Christianity and Islam while as the East was gradually brought under ecclesiastical influence the contrast grew deeper, The theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by Christians".

C. H. Becker

(Christianity and Islam, London, 1909 pp. 28 - 33)

(38)

"It is not the propagation but the permanency of his (Muhammad's) religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medinah is preserved, after the revolutions of twelve centuries, by the Indian, the African and the Turkish proselytes of the Qur'an. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly enquire the name of the Deity who is worshipped with such mysterious rites in the magnificent temple; at Oxford or Geneva, they would experience less surprise; but it might still be incumbent on them to pursue the catechism of the church, and to study the orthodox commentators on their own writings and words of their master. But the Turkish dome of St. Sophia, with its increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Muhammad. The Muhammadans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of a man. "I believe in one God, and Muhammad the apostle of God" is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idols the honours of the Prophet have never transgressed the measure of human virtue; and his living precepts, have restrained the gratitude of his followers within the bounds of reason and religion.

Edward Gibbon.

(Decline and Fall of the Roman Empire, Vol. III, page 527, Frederick Warne & Co., London)

(39)

"To the Arab nation: it (Islam) was a birth from darkness into light; Arabia first, became alive by means of it. A poor shepherd people, roaming unnoticed in its desert since the creation of the world; a Hero-prophet was sent down to them with a word they could believe, see, the unnoticed becomes world-notable, the small has become world-great; within one century afterwards Arabia is at Granada on this hand, at Delhi on that; glancing in valour and splendour and the light of genius, Arabia shines through languages over a great section of the world. Belief is great, life giving. The history of a nation becomes fruitful, soul-elevating, great, as soon as it believes".

"That we must submit to, God. That our whole strength lies in resigned submission to Him, whatsoever He does to us. For this world, and for the other: the thing. He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to God. "If this be Islam", says Goethe "do we not all live in Islam?" Yes all of us that have any moral life; we all live so".

Thomas Carlyle

(Heros and Hero-worship, page-101, Oxford University press 1950)

(40)

"The religion which has declared that the ink of the learned, is as precious as the blood of the martyrs"; and which declares that at the Day of Decision a special account will be given of the use made of the intellect, cannot fairly be accused of obscurantism. It was not so when, during the darkest period of European History, the Arabs for five hundred years held up the torch of learning to humanity. It was the Arabs who then "called the Muses from their ancient seats", who understood the geometry of Apollonius, and wielded the weapons found in the logical armoury of Aristotle. It was the Arabs who developed the sciences of Agriculture and Astronomy, and created those of Algebra and Chemistry; who adorned their cities with colleges

and libraries as well as with mosques and places, who supplied Europe with a school of philosophers from Cordova and a school of Physicians from Salerno".

Bosworth Smith

(Mohammad and Mohammadanism, page-183, Publishers John Murray, London, 1889)

(41)

"Classical Islam, at its highest, was a religion admirably conceived to give courage, dignity, and serenity to man facing a life of adversity, and to give him charity towards his fellowmen".

Wilfred Cantwell Smith

(Modern Islam in India, page-98)

"The religious obligations (Ibadat) constitute the fundamentals of Islam. But they are not the only ones instituted by Qur'anic prescription. Right doing (Ihsan) has the same authority behind it. The sanctions of private as well as public morality in the Muslim world are all of a religious character. Basically the will of Allah, as revealed through Muhammad, determines what is right (Halal - permitted, legitimate) and what is wrong (Haram - forbidden). In the historical evolution of religion in Arabia, Islam was the first to demand personal belief and personal morality (Sura 53: 39 - 42, 31 : 32). In the realm of ethical conduct it substituted the moral fellowship of religion for the tribal fellowship of blood kinship, of the human virtues it insists on beneficence, in the form of Zakat, most urgently".

Prof. P. K. Hitti

(History of the Arabs, page-138)

(43)

"Among these historic forces, Islam is one of the greatest spiritual and moral factors which we have to take into account if we wish to settle the problem of future relations between Europe and Asia".

Felix Valvi

(Revolutions in Islam, p-19)

(44)

"Some observers stress strongly Islam's liberal tendencies as a foundation on which to erect political structures in the modern sense. Vambéry says "Islam is still the most democratic religion in the world a religion favouring both liberty and equality. If there ever was a constitutional Government, it was that of the first Caliphs". A close student of the near East, and Englishman declares: Tribal Arabia has the only true form of democratic Government and the Arab tribesman goes armed to make sure that it continues democratic as many a would-be despot knows to his cost".

Dr. Lothrop, Stoddard

(The New World of Islam, page-126-127)

(45)

"It seems a wonderful thing that Muhammad born of a fierce and warlike race, a people given to many cruel practices should have had so much regard for compassion. He thanked God who had put it into man's hearts to be compassionate to one another, for what a terrible world would it be, said the Prophet, if men had no compassion in their hearts. Of all qualities he regarded compassion as the most God-like, and every chapter of the Qur'an except one, begins with this invocation "In the name of God, the Compassionate, the Merciful".

Edith Holland

(The Story of Mohammad, pages-100-101, Publishers George Harrap & Co., 1921)

(46)

"Islam emerged into the civilised outer world, not as the crude superstition of marauding hordes, but as a moral force that commanded respect and a coherent doctrine that could challenge on their own ground the Christianity of East Home and the Zoroastrianism of Persia. It is true that the tribal instinct and traditions of the Bedouine broke out from time to time in revolts

and civil wars, but in the end they served only to affirm more effectively the strength and the will to order of the new imperial power.

Prof. H.A.R. Gibb
(Mohammadanism page-4, Oxford University Press)

(47)

"Islam contained from its earliest days the perception of absolute dependence upon God and submission to His will, so that for many devout souls the conquest of self by the ascetic life offered an alternative Jihad to the conquest of the world.....
"Further, where Islam is in competition with Christian missions, run by Europeans, even when the rulers are Christians, it still spreads because it offers more understandable religious, social and economic values than Western Christianity, which only allows its adherents religious but not social equality.

Spencer Trimingham
(Islam in the Sudan, pages – 187-249 Oxford University Press, 1949)

SECTION (7)

THE ULTIMATE TRIUMPH

While the terms of the Treaty at Hudaibiah were being written down, Hazrat Ali, on behalf of the Muslims, wrote at the end "Muhammad Rasulallah". The Quraish objected to it and said, "we do not accept Muhammad as Rasulallah; that is the main dispute between us. On this the Holy Prophet (p.b.u.h) took the pen and himself struck out the words "Rasulallah", and asked Hazrat Ali to write "Muhammad son of Abdullah" instead.

Immediately after this Treaty, when the Holy Prophet (p.b.u.h) and his Companions were on their way back to Medinah, Allah the Almighty revealed chapter 48 (Fatha) of the Holy Qur'an and declared this Treaty to be the "Fatah", or victory of the Muslims and, in verse 28 of it, referring impliedly

to the above mentioned objection of the non-believers regarding the word ("Rasulallah" to be written after the name of the Holy Prophet (p.b.u.h), declared that, "He is who has sent His Messenger (i.e. the Holy Prophet (p.b.u.h) with the Guidance (i.e. Qur'an) and the Religion of Truth (i.e. Islam) that He may cause it to prevail over all religions, and Allah is enough for a Witness", meaning thereby that if the non-believers do not accept the Holy Prophet (p.b.u.h) as the "Rasulullah", it does not make any difference; Allah is Himself a Witness of the fact that the Holy Prophet (p.b.u.h) is the "Rasulullah" (the Messenger of Allah). Not only this, but Allah has sent him with the Guidance and the Religion which will prevail over all other religions. Further, in the very next verse (verse 29) it was all, asserted with full force that "Muhammad is the Rasulallah"(Messenger of Allah)

Thus, in this verse, there was not only declaration of the Treaty of Hudaibah" as a "Clear Victory", and confirmation of the Holy Prophet (p.b.u.h) as the "Rasulullah" (Messenger of Allah), but also a clear prophecy of the ultimate triumph of Islam over all religions.

It may be noted that prophecy of the ultimate triumph of Islam, in more or less the same words, is also contained in verse 33 of chapter 9 (Taubah) and verse 9 of chapter 61(Saff), of the Holy Qur'an; but while in verse 28 of chapter 48 the prophecy is with reference to the Non-believing Quraish of Mecca, in verse 33 of chapter 9 and verse 9 of chapter 61 it is with reference to the Jews and Christians.

Referring to the baseless ideologies of the Jews and Christians in declaring Ezra and Jesus Christ respectively as the sons of Allah, and taking their doctors of law and their monks for lords, besides Allah, and their desire to put out the Light of Allah with their mouths, in verses 30 to 32, of chapter 9. (Taubah), Allah the Almighty, in verses 32 and 33 of the same chapter, declared that, "Allah will allow nothing but the perfection of His Light, though the disbelievers are averse. He it

is who sent His Messenger (i.e. the Holy Prophet (p.b.u.h) with Guidance (i.e. Qur'an) and the Religion of Truth (i.e. Islam), that He may cause it to prevail over all religions, though the polytheists are averse".

Similarly, referring to the deviation of the Bani Israel from the teachings of Moses and Jesus Christ, and their desire to put out the Light of Allah with their mouths, in verses 5 to 8 of chapter 61 (Saff), Allah the Almighty, once again, in verses 8 & 9 of the same chapter, declared that, "Allah will perfect His Light, though the disbelievers may be averse. He it is Who sent His Messenger (i.e. the Holy Prophet (p.b.u.h) with Guidance (i.e. Qur'an) and the Religion of Truth (i.e. Islam), that He may cause it to prevail over all religions, though the polytheists may be averse".

In another verse it is said, "Surely those who disbelieve spend their wealth to hinder (people) from the Way of Allah. So they will go on spending it, then it will be to them a regret, then they will be overcome" (Aafaal,8: 36).

History is itself the greatest evidence of the truth of this prophecy. When this prophecy was made, there were three forces in opposition to Islam. They were the Quraish of Mecca and other tribes of Arabia, the Jews and the Christians. With the victory over Mecca, Hunain and Ta'if, the Quraish and other tribes of Arabia totally surrendered, gave up idolatry and accepted Islam; with the victory over Khaibar, the Jews were subdued; they had already been expelled from Medinah, and with the expedition to Mota and Tabuk and again with the Suryah of Usamah, the Roman Empire, which after its victory over Persia, was thinking the Medinite State as an easy prey, was so weakened and frightened that it could not dare come face to face with the Muslim army, and the Christians had to submit and agree to pay the Jizyah. Thus within a short period of time, during the life-time of the Holy Prophet (p.b.u.h) himself, Islam prevailed all over Arabia and wiped out other religions from it. In the first century of the Muslim calendar, Islam overpowered

the existant religions all over Egypt, North Africa, Asia Minor, Persia, Rome and Central Asia, where Judaism, Christianity, Zorostrianism, Budhism, and other religion once flourished and were still current.

According to a Tradition, noted on the authority of Hazrat Miqdad, the Holy Prophet (p.b.u.h) has said that there will be no house in the world in which Islam will not enter, either with, the respect of the respectable ones or with degradation of the degraded ones, or, in other words, those who will be given respect by Allah they will accept the Islamic Faith, and those who will be degraded by Allah will refuse to accept and become subordinate to the Islamic State (Tafseer-e-Mashari, Ma'ariful Qur'an, by Mufti Muhammad Shafi, vol.I, p.366). According to another Tradition, noted by Zahak, on the authority of Hazrat Abu Hurairah, when Prophet Jesus Christ will again come down to earth, every religion, other than Islam, will be finished (Naimuddin, ¹ chapter 9 Note-74) (See Raazi and Ibne Jareer Tabri Also).

It may be noted that on account of the truth and universality of its principles, Islam is gaining the ground day to day, inspite of political weaknesses of the Muslim States, and stiff opposition of its powerful enemies. Throughout the last 1400 years, there has been extensive conversion of the people to the Islamic Faith, Realising the truth of Islam, people practically from all other religions of the world, have been, of their own giving up their religions, and accepting Islam, while there has not been any conversion of the Muslims to other faiths. In order to note a confession of failure on the part of Christian Missioneries themselves, with all their vast resources, "the solid mass of experience due to the efforts of numerous missionaries is not of an encouraging nature. There is no reasonable hope of the conversion of important numbers of Mohammadans to any Christian denomination" ("Mohammedanism", by Hurgronji, p.174). This itself is a clear proof of Islam prevailing over all religions.

1. Khaza inul Irfaan, by Maulana Naimuddin liuradabadi, Commentary on urdu Translation of the Holy Qur'an, by Maulana Ahmad Raza Khan.

Thus the statement made by the Holy Qur'an in the above quoted verses that the enemies of Islam will not be able to extinguish the Light of Allah, i.e. Islam, with their mouths, and Allah will perfect His Light, and cause Islam to prevail over all religions, is proving to be true day by day. And a day will come with Islam shall out-shine and out-live all other religions even though the Muslims may not be politically in power and economically prosperous.

This is because of the Truth of Islam, which is universal in its application and is meant for the entire mankind. It is complete and final and fit for application for all times to come, Islam consists of the most Fundamental and Basic Truth underlying the universe that Allah is One, Absolute Almighty, Creator, Cherisher and Administrator of all that exists, and, naturally, therefore, the success of the creation is only in total submission to the Command of its Creator. This Fundamental Truth can never be disproved by any argument and can never be finished by any force, and sooner or later, mankind will have to submit to it, and that is the basic purpose of Islam, and this purpose is ultimately to be achieved. The day on which the mankind will realise this Fundamental Truth underlying the universe and submit to it, no other religion will exist on earth except Islam, the First and the Last Religion of Allah, and this is the forecast contained in the above quoted verses of the Holy Qur'an.

In fact Qur'an does not profess to bring any new Religion. It pleads the genuineness of all previous Books and Prophets of Allah. It is inclusive of all the teachings of all Heavenly Books. It makes it compulsory for all its followers to believe in all Prophets and Books of Allah, and not to make any

discrimination between them. It preaches the same Religion which was preached by all previous Prophets,¹ because according to it, all Prophets were of the same group, They were neither Jews nor Christians, but actually Muslims.² All of them were sent by Allah with one and the same Mission.³ All of them were sent as bearers of good news for those who believe and warnings to those who disbelieve the Almighty Allah. According to Qur'an. Prophethood was always given to men⁴, who used to take food⁵ and had wives and children.⁶

According to Qur'an all Prophets of Allah brought the same Message and met with the same treatment. Thus Noah asked his nation to "serve none but Allah", but he was rejected by his nation⁷. Abraham pleaded to his people, "serve Allah and keep your duty to Him; that is better for you if you did but know", and they said, "slay him or burn him".⁸ Lot pleaded to his nation, "surely you are guilty of an abomination which none of the nations has done before you", but the answer was, "bring us Allah's chastisement, if thou art truthful",⁹ Hood pleaded to A'ad, "serve Allah, you have no god other than Him", but the reply was, "we see thee in folly and we think thee to be the liar"¹⁰, Swaleh pleaded to Samood, "serve Allah, you have no god other than Him, clear proof has indeed come to you from your Lord; this is Allah's She-camel - a sign for you - so leave her alone to graze on Allah's earth", but they hamstringed the she-camel and revolted against their Lord's commandment.¹¹ Shu'aib pleaded to the Midianites, "serve Allah, you have no god other

1. Ha Him, 41 : 43; Shoora 42 : 13.

2. Baqarah 2;. 140; Imran, 3 : 66 - 67.

3. Ambia, 21 : 25.

4. Ambia, 21 : 7.

5. Ambia, 21 . 8.

6. Ra'ad, 1 : 38

7. A'raaf, 7 : 59; Hood, 11 ; 25

8. Ankaboot, 29 : 16, 24.

9. Namal, 27 : 54; Ankaboot, 29 : 28.

10. A'raaf, 7 : 65; Hood, 11 : 50.

11. Aa'raaf,7 ; 73, Hood, 11 : 61.

than Him, give full measure and weight and diminish not to men their things and make not mischief in the land after its reform";.but the reply was, "we will certainly turn you out O' Shu'aib and those who believe with thee from our town or you shall come back in our Religion." ¹ Ilyas pleaded to his people, "do you call upon Ba-aal and forsake the Best of the Creators, Allah, your Lord and the Lord of your forefathers of Yore, but they rejected him. ² Moses pleaded to Pharoah "surely I am a Messenger from the Lord of the worlds. I have come to you indeed with clear proof from your Lord, so let the children of Band Israel go with me", but the chiefs of Pharaoh's, people said, "surely this is a skilful enchanter, he intends to turn you out of your land ³." Moses said to his people, "if you believe in Allah, then rely on Him if you submit ⁴", and further, "if you are ungrateful, you and those on earth, then Allah is surely self sufficient, praised ⁵." Jesus said, "I am indeed a servant of Allah; He has given me the Book and made me a Prophet", and further that "surely, Allah is my Lord and your Lord, so serve Him; this is the right path", but persons amongst them differed; so woe to those who disbelieve, because of their presence on a grievous day ⁶ ".

Similarly Prophet Muhammad (peace he upon him) is from amongst the Prophets of Allah and a guide to all ⁷. He and his Companions are already mentioned in the Torah and the Gospel ⁸. Those to whom Books have been given recognize him as they recognize their own sons ⁹. He is asked by Allah to, "Say: O' mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the Kingdom of the heavens and the earth; there

-
1. Aa'raff 7: 85, Hood, 11 : 84.
 2. Saaf-faat, 37 : 125.
 3. Aa'raff, 7 : 104.
 4. Yunus, 10 : 84.
 5. Ibrahim, 14 : 8.
 6. Maida, 5 : 117 : Mariam, 19: 30, 36 and 37, Zukhruf,43:64.
 7. Ra'ad, 13 : 7; Aa'raaf, 7 ; 158.
 8. A'raaf; 7 : 157; Fatha, 48 : 29, (for Biblical reference see Deuteronomy 32 :2; 18;18; and Revelation 34 : 6).
 9. Baqarah, 2 : 146.

is no god but He, He gives life and causes death. So believe in Allah and His Messenger, the 'UMMI' Prophet who believes in Allah and His Words, and follow so that you may be guided aright ¹, and that, Keep up prayer and pay the poor-rate and obey the Messenger so that mercy may be shown to you, ² " and that, "Keep your duty to Him, and keep your prayer and be not of the polytheists ³", and that "Serve Allah being sincere to Him in obedience" ⁴ and that "believe in Allah and His Messenger ⁵," and "glorify the Name of they Lord ⁶", and "mix not up truth with falsehood", ⁷ and so on.

Thus it is clear that the Message of Allah in essence and implication has been the same through out. Jews and Christians claim the origin of their Religions to Abraham and say that he was a Jew. But Qur'an says that Judaism and Christianity have come into existence long after Moses and Jews Christ and Abraham had been centuries before Moses. Obviously, therefore, Abraham could not be a Jew. ⁸ Qur'an declares that Abraham was a Muslim, ⁹ so also Adam and Noah and all Prophets of Allah and that is but natural. How could any body expect that Allah, Who is undoubtedly One, Absolute, Almighty, Creator and Controller of the entire universe, should have sent any Message other than the one sent and propagated through the Prophets that Allah is One, Absolute, All-powerful, All-Knowing; that He is the Creator of life and death; that the entire control of all that is in the earth and heavens vests in Him; that all praises are for Him; and that He alone is to be worshipped and obeyed; and that success of life consists in total submission to Allah and non else. Therefore the Message was one and accordingly, as Allah also, says, originally all people were but a

-
1. A'araaf, 7 : 158.
 2. Noor, 24 : 56.
 3. Room, 30 : 31.
 4. Zumar, 93 : 2; Momin, 40: 14; Fatha, 48 : 9.
 5. Hadeed, 57 : 7 : Taghabun, 64; 8.
 6. Haaqqah, 69 : 52; Aala," 87 : 1.
 7. Baqarah, 2 : 42.
 8. Imran, 3 : 65 - 67
 9. Imran, 3 : 66

single nation; they later on disagreed and divided in different nations. ¹ The Holy Prophet Muhammad (peace be upon him) also says that every child is born on the Religion of Allah, it is only the parents who make him Jew or Christian or "Majoosi." ²

If Qur'an does not profess to bring any new Religion and the Religion of Qur'an is the same centuries old Religion which was preached by all the Prophets of Allah right from Adam upto Jesus Christ, then what was the need of Qur'an at all ? that, I think, can be the question at this stage, and it will not be out of Interest to search for the reply to it, before proceeding further, We have already seen that Quran tells as many things about itself. Let us therefore see what Qur'an says in reply to this question also.

Qur'an says that Books were givent to Moses and Bani Israel were made its descendants, ³ but they disobeyed it and exceeded their limits. ⁴ They broke into differences ⁵ and made alterations in it, ⁶ and they did it out of envy. ⁷ They rejected, the Prophets of Allah, and became negligent to His Commandments. ⁸ They made mockery of the prophets, ⁹ and belied them. ¹⁰ They used to torture and kill them. ¹¹ They had divided Torah in different parts and used to disclose some and conceal the other

1. Baqarah, 2: 213.

2. Bukhari, in this respect 30th verse of 30th Sura "Room" of Qur'an may also be seen.

3. Momin, 40 : 53

4. Maa'ida 5 : 78

5. Hood, 11 : 110; Mariam, 19 • 37; Ha Mia. 41 : 45.

6. Baqarah, 2 : 75, 79 ; Maa ida, 5 l 41.

7. Imran 3 : 18

8. A'raaf 7:146 , 147.

9. Ra'ad, 13 : 32; Zukhruf, 43 : 6,7.

10. Baqarah, 2 : 87; Imran, 3 : 69,70; Maa ida, 5:70; Sho'ara 26 : 105, 123, 141,176, 192; Fatir, 35 :25.

11. Baqarah, 2 : 87; Imran,3: 111; Maa'ida, 5:70.

(according to their wishes¹). They used to write the Book themselves and say that it was from Allah.² They had mixed the truth with falsehood.³ They went to the extent of declaring Uzair (Ezra) and Jesus to be the sons of Allah,⁴ although in fact there is no and cannot be a child to Allah.⁵

Qur'an also says that Allah had taken a covenant from the children of Bani Israel to "worship none but Allah, treat with kindness their parents, kindred, orphans and those in need; speak fair to the people; be steadfast in prayer, and practise regular charity", but they turned back except a few.⁶ There was also a covenant not to "shed blood among themselves, nor turn out their own people from the house", but they used to slay among themselves and banish a party of them from their homes; assist against them their enemies in-guilt and rancour.⁷ There was yet another covenant to hold firmly to what Allah had given them and to bring ever to remembrance what was therein⁸ and to make the Book known to mankind and not to hide it.⁹ Allah had also Himself promised, "I am with you; if you, but, establish regular prayers, practise regular charity, believe in My Apostles, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils and admit you to gardens with rivers flowing beneath".¹⁰

Torah also speaks of this covenant saying, "Hear O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto

1. An.aam, 6 : 92.

2. Baqarah, 2 : 79.

3. Baqarah, 2 : 42.

4. Tobah, 9 : 30.

5. Baqarah, 2 : 116, 117, Ikhlas, 112 : 3

6. Baqarah, 2 : 83

7. Baqarah, 2 : 84-85

8. Baqarah, 2 : 63

9. Imran, 3 : 187

10 Maa'idah 5: 13

thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and 1 when thou liest down, and when thou risest up" ¹ ; and further that "ye shall make no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for 1 am the Lord your God. Ye shall keep My sabbaths, and revere My sanctuary; I am the Lord. If ye walk in My statutes, and keep my commandments and do them; then I will give you rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit". ²

But, as Qur'an says, they threw away the Book of Allah behind their back, ³ slew the Prophets of Allah, distorted the Book with their tongues as they read and said "it was from Allah"⁴ although it was not, ⁵ changed the words from their places and forgot a good part of the Message, ⁶ rejected the Signs of Allah, clothed the truth with falsehood and concealed the truth, ⁷ took their priests and anchorites to be their lord in derogation ⁸ of Allah and uttered against Mary of grave false charges. Therefore, Allah says, because of their breach, of the covenant, "We cursed them"⁹ and curses were also pronounced on those children of Bani Israel who rejected faith, by the tongues of David and Jesus, ¹⁰ and they were covered with humiliation and misery ¹¹ and shame pitched over them wherever they were found except under protection from Allah.

1. Deuteronomy, 6:4-7.

2. Leviticus, 26 ; 1 - 4.

3. Saqarah, 2: 101.

4. Maa'idah, 5 : 73.

5. Imran, 3: 78,

6. Maa'idah 5

7. Imran

9 . Maa'ida, 5: .14

10 maa'idah 518

11. Baqarah.

Bible also speaks of the breach of covenant by Bani Israel. Prophet Elliah (Ilyas) says, "the children of Bani Israel have forsaken thy covenant, thrown down they altars, and slain thy Prophets with the sword, and I, even I only, am left; and they seek my life to take it away"¹ Regarding Prophet Micaiah Bible testifies, "and King of Israel said, take Micaiah and carry him back unto Amon the Governor of the City and to Joarch, the King's son, and say, thus saith the King, put his fellow in the Prison and feed him with bread of affliction and with water of affliction, until I come to peace"², Regarding treatment of Bani Israel with prophet Zechariah (Zakariaq) Bible admits, "and the spirit of God come up on Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them; thus sayth God, why transgress ye the commandment of the Lord, that ye cannot prosper?, because ye have forsaken the Lord, he hath also forstaken you, and they conspired against him, and stoned him with stones at the commandment of the King in the court of the House of the Lord"³. According to Bible Prophet Jeremiah (Yarmiah) laments at the misdeeds of Bani Israel and says, "woe is me, my mother, and that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me".⁴ He further says, shall evil be recompensed for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them." He then prays, "therefore deliver up their children to the famine, and pour out their blood by the force of the sword;

-
1. I Kings, 19 : 10.
 2. I Kings, 22 : 26 - 27.
 3. II Chronicles, 24 : 18 - 21.
 4. JERemiab. 15 : 10.

and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and bid snares for my feet. Yes, Lord, thou knowest all their counsel against men to stay me; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee, deal thus with them in the time of thine anger ¹". Similarly Prophet Amos, due to his resistance to the misdeeds of Bani Israel was given notice to leave the city and prophesy some where else.² Prophet John the Baptist (Yahya), was beheaded in prison by order of Bani Israeli King Herod and his head was presented to the King's Damsel ³. Bani Israel also demanded persecution of Jesus ⁴.

History of the compilation of the Old and New Testaments tell, us that the Original Torah and the Gospel are not traceable. Even the original translations from which the present translations said to have been made out, are not available. Further, both these Testaments have been compiled long after Moses and Jesus Christ, and in the compilation need of the particular times and personal likings and dislikings of the compilers themselves have played the main part. Till today there is no agreement regarding the actual number of the books included in the Bible. As regards the fundamental beliefs, it is an admitted position that they are the result of decisions of the Church centuries after the Holy Prophets. The Ideas of Trinity, Christ's Crucifixion and Salvation of mankind through the death of Jesus vitiate with the very foundation of the Religion of Allah. Thus admittedly there is a queer amalgam of truth with falsehood, and even alternation and distortion of the real teachings of Torah and the Gospel.

-
1. Jeremiah, 19 : 20 - 23 ; Also see 20 : 1 – 19.
 2. Amos, 7 : 10 – 13.
 3. Mark, 6 : 17 - 29;
 4. Matthews, 27 : 20 - 26.

Thus the position immediately before the revelation of Qur'an was that neither Bani Israel had kept the Commandments of Allah in actual practice nor had they maintained the Holy Books in their originality. Their life was of total disobedience and disloyalty to Allah and their books were the admixture of truth and falsehood. It had become totally impossible for the mankind to find out the truth and distinguish between right and wrong. In fact there was nothing left intact and safe from the Message of Allah for anybody to follow and achieve success of the life in this world as well as the Hereafter.

Due to this state of affairs, it became necessary to distinguish between truth and falsehood and separate one from the other ¹. The purpose of Qur'an, therefore, was to bring forth men from darkness into light ², expose which was concealed ³, remove the evil and improve the condition of those who believe ⁴, purify and teach them wisdom ⁵. Otherwise there would have been no justification in rewarding the good or punishing the bad one, because Allah never punishes unless Messenger is sent to any nation. ⁶

Thus the main purpose of sending the Qur'an, as it appears from the Holy Qur'an itself, was to revive and accomplish the Message of Allah which, though previously sent through earlier Prophets, was changed, modified, forgotten, concealed and mixed up with "Kufr" and "Shirk" by the descendants of Bani Israel. Then Allah also took upon Himself the responsibility of its preservation and dissemination of its teaching ⁷ so that human being should follow it with full faith and

-
1. Imran, 3 : 4.
 2. Ibrahim, 14 ; 1.
 3. Maa'idah, 5 : 15.
 4. Mohammad, 47 : 2.
 5. Baqarah, 2 : 151; Jumu'ah, 62 : 2.
 6. Sho'ara, 26 : 208.
 7. Ana'aam, 6 : 131; Hijr, 15 : 9, Qiyamah, 75 : 17.

authenticity as to its origin as well as the contents, and achieve the success of life in this as well as the next world. It may be noted that it was never the intention to impose Qur'an by force upon the non-believers. There is clear command of Allah that there is no compulsion in Religion.¹ Although it was not at all difficult for Allah to keep all human beings on one faith,² but it would have been contrary to the option which Allah has given to human beings to choose between right and wrong out of their own free will and clear understanding; and also there would have been no question of rewarding the good and punishing the bad, and in reality the entire universe would have been rendered purposeless. The system therefore from the very beginning has been to tell what is right and what is wrong, and to give good tidings for the right³ and warning for the bad⁴, and then leave it for the human beings to choose for themselves which of the two ways of life they like to live on, because every body will be responsible for his own actions and accordingly bear its consequences⁵.

The purpose of Qur'an, however, is not only to theoretically revive the Message of Allah, but also to bring it into actual practice by training of the individual and establishment of the Islamic State. In fact from the very beginning Man is subject to two fundamental relations i.e. relation of Man to Allah and relation of Man to Man. The first is personal or individualistic and the second, social or collectivistic. Right from the beginning the Prophets of Allah have been trying to make both these relations subject to the Commandments of Allah. Because if these relations are left to the discretion of man himself, then the former results in polytheism and man starts worshipping stones, sun, moon, stars, water and fire etc., (as we see in religions other

1. Baqarah, 2 : 256.

2. Shu'ara 42 : 8.

3. Baqarah, 2: 25,82; Maa'idah, 5: 9; Kahf, 18 : 107; Haj, 22 : 50; Ankaboot, 29 : 9; Luqman, 31 ; 8 ; Saba : 34 : 4.

4. Baqarah, 2 : 39 ; Maa'idah, 5 : 10; Kaf.18 : 106; Haj, 22 : 51; Ankaboot, 29: 23; Saba, 34: 5.

5. Ambia 21 : 109, Hajj 22:77, 54:56:57

than the Heavenly Religions) ; and the latter results in monopolisation of natural resources and means of livelihood by few powerful persons to the exclusion of the people at large and exploitation of man by man resulting in destruction of the social order of justice and safety of life and property of the individual (as we see in Capitalism, Communism and Dictatorship).

After centuries old struggle by many Prophets of Allah, it was Prophet Abraham who for the first time succeeded in achieving the first objective that of bringing the relation of Man to Allah under the direct Commandments of Allah and gave a successful death blow to all polytheistic ideas. He established two well-known centres at Syria and Hijaz for propagation of this objective which prove to be the torch bearers of Supremacy and Absolute Oneness of Allah throughout the history of mankind. Unfortunately in the hands of Bani Israel the objective achieved by Abraham was the defaced, change and materially modified as we have already seen, and therefore the first objective of Qur'an was to revive it, and as we have previously studied in detail, Qur'an actually achieved this objective. Thus it is cleared that the Holy Prophet (p.u.b.h) did not introduce any new religion. He only revived Islam, the Religion of Allah, or the Religion of Truth within the meaning of Qur'an, which was preached by all Prophets of Allah, including Prophet Abraham, and though the Jews the Christians as well as the Quraish of Mecca, all claimed themselves to be the followers of the Abraham, yet the Jews modified Islam in their own way and named it as Judaism, and the Christians modified Islam in their own way and named it as Christianity, and the Quraish of Mecca altogether gave it up and adopted idolatry in its stead. From amongst all these three groups of people, the first confrontation of the Holy Prophet (p.u.b.h) was with the Quraish and other idolator tribes of Arabia, and in this confrontation the ultimate success was of the Holy Prophet (p.u.b.h) with the result tribe of Arabia gave up idolatry and returned to Islam, the religion previously preached by their fore father.... Prophet Abraham, and once again, and for all times to come, Ka'bah became the centre of exclusive worship of Allah the Almighty.

Next confrontation of the Holy Prophet (p.b.u.h) was with the Jews of Medinah, and, as we have already noted, the Jews who refused to accept Islam were first exiled from Medinah and then finally defeated at Khaibar. Similarly, the Christians, who did neither accept Islam nor agreed to pay the "Jizyah" received serious set back in their confrontations with the Muslim army, firstly at Mota and then at Tabuk, and were so over sawed that they could not dare to come forward to fight against the Muslims. Thus the entire Arabia was cleared off from idolatory and polytheism and Islam was again established as the Religions of the entire people of Arabia, as we have already noted, Islam soon became an International Religion having in its fold billions of the people all over the world, and it is soon going to dominate the whole world as the only Religion.

Here it may also be noted that the world "Religion" has been used for the world "Deen", used by the Holy Qur'an in the verses mentioned above, and, in the Qur'anic sense, the world "Deen" includes the Faith as well as the Law, known as "Shari'ah". Faith and Shari'ah both were given to the previous Prophets also but their coming generations gave up both. In the form of Islam, both the Faith as well as the Law or Shari'ah were revived, completed and finally enforced, and, on the occasion of the Hajjatul Wadaa', Allah the Almighty declared that,

"This day have I perfected for you your religion, and completed My Favour to you, and chosen for you Islam as a religion"(Maa'idah, 5 : 3).

This announcement was made when Islam had already been fully established in Arabia. The next step was, and is, to cause it prevail all over the world, and this process, under the Divine Plan, is by and by gaining the field, inspite of over all oppositions, plannings, propagandas diplomacies, spending still continuing of money, and use of force, by the non-Mulsims to check it.

BIOGRAPHY

1. Jaan-e-janaan, by professor Dr. Muhammad Mas'ud Ahmad, 1st edition 1988 A.D, International publications, Hyderabad, sindh.
2. Shawahid-un-Nabuwah Le Taqwiyyat-ul-Yaqeen Ehl-e-Fatwa, by Abdur Rahman Jaami, Lahore, 1985 A.D
3. Meelaad-e-Mustafa, by Allama Ibne Kaseer, Urdu Translation by Maulana Iftikhar Ahmad Qadri, Lahore 1985 A.D.
4. Asadul Ghaabah Fee Ma'rifat-ul-Sahabah, by Abi Hasan Ali al-Jafri, Ibnul Aseer, Lahore, 1987 A.D.
5. Al Bidayah Wan Nahayah, by Abul Fida Ismail bin Umar al-Damishqi (d.774 A.H), Egypt.
6. Khaatam-un-Nabuwat, by Maulana Ahmed Raza Khan, Lahore, 1974 A.D.
7. Khasaa'is-ul-Kubra, by Jalauddin Suyuti.
8. Anwar-ul- Muhammadiyah, by Muhammad zia-ul-Qadri, Lahore, 1996 A.D.
9. Nabi-e-Rehmat, by Maulana Syed Abu Hasan Ali Nadvi, 3rd edition, 1989, Majlis Nashriyaat-e-Islam, Nazimabad, Karachi.
10. Seerat-un-Nabi, by Allama Shibli Nomani, 4th edition, published by Muhammad Sa'aed & Sons, Maulvi Musafir Khana, M.A. Jinnah Road, Karachi.
11. Seerat Rasul-e-Arabi, by Allama Noor Bakhsh Tawakkali, 1984 A.D. Ali Kamran publishers, Lahore.
12. Kamal-e- Mustafa, by Syed Muhammad Ismail Raza Zabeen Trimizi, Karachi, 1987, A.D.
13. Zia-un-Nabi, by peer Karam Shah al-Azhari, 1420 A.H, Zia-ul-Qurban Publications, Lahore.
14. Al-Seerat-un-Nabwiah, by Ibne Hishaam, Cairo, 1937.
15. Al-Seerat-un-Nabwiah, by Ibne Kaseer.
16. Al-Seerat-un-Nabwiah, by Ahmad Zaini Dhalaan .
17. Al-Seerat-un-Nabwiah, by Muhammad Abu Zorah.
18. Rehmatul Lil Aalameen, by Qazi Muhammad Sulaiman Salman Mansurpuri, published by Shaikh Ghulam Ali & Sons, Lahore.

19. Subulul Huda Wal Rishaad, by Muhammad bin Yusuf Swalehi.
20. Muhammad Rasulullah, by Muhammad al-Sadiq 'Arjoon.
21. Muhammad Rasulullah, by Shaikh Muhammad Raza.
22. Khaatam-un-Nabiyeen, by Muhammad Abu Zohra, Cairo.
23. Madarij-un-Nubuawah, by Shaikh Abdul Haq Mohaddis Dehelvi.
24. Dala'il-un-Nubuawah, by Baihaqi
25. Dala'il-un-Nubuawah, by Ibne Nu'aim, Aalimul Kutib, Beirut.
26. Sarwar-e--Aalam, by Maulana Siddiq deedar Chan Bishweshwar, Deendaar Anjuman, Karachi, 1978 A.D.
27. Kalki Autaar and Muhammad Sahib, by pandit Ved Parshad, vide "Radiance" of 31st August, 1980, Delhi, and Daily "Jasarat", of 19th September, 1980, Karachi
28. Jaamaaspi by Hakeem Jaamaaspi, 439 A.D., vide 'Bashaaraati' by Muhammad Afzal Shareef, Karachi, 1983, A.D,
29. Mutala'e Seerat, by Dr. Liaquat Ali Khan Niazi, 1993 A.D., progressive publishers, Lahore.
30. Huzoor ki Tareek-e-pedai'sh, by Muhammad Sultan Shah, published by Markazi Majlis-e-Imam-e-Azam, Lahore, 1991, A.D.
31. Mu'ajjam, by Yaqut, Egypt.
32. Jazeerat-ul-Arab, by Hamadani, London.
33. Uswa-e-Rasul-e-Akram, by Dr. Abdul Hai, English Translation by Muhammad Muqtadir, finalized by Syed Tanzeem Hussain, Karachi.
34. Khasa'il-un- Nabawi.
35. Zadul Ma'aad, by Ibne Qayyim, Beirut, 1985 A.D.
36. Nashr-ut-Tib.
37. Al-Kamil Fit Tareekh, by Ibne Aseer, Beirut, 1965 A.D..
38. Sharhe Muwahibil Ladunyah, by Allama Zarqani.
39. Ansaabul Ashraaf, by Ahmad bin Yahya al-Baghdadi, Egypt, 1959 A.D.
40. Mu'ajjamul Baladaan.
41. Taareekh-ul- Arab Fil Islam, by Dr. Jawwad Ali.
42. Al-Yahood Fil Bilad-il-Arab.

43. Banu Israel Fil Qur'an and Sunnah, by Dr. Syed Muhammad al-Tantawi.
44. Mecca and Medinah Fii Jaahiliyah and Ehd-e-Rasul, by Ahmad Ibrahim al-Shareef.
45. Wafa-ul-Wafa, by al-Samdudi, Beirut, 1981, A.D.
46. Amta'ul Asma, by Maqrezi
47. Al-Iktifa fee Maghazi Rasulullan, by Sulaiman Musa bin Utbah (d. 634 A.H), Cairo.
48. Ansaabul Ashraaf, by Allama Balazari.
49. Nazariah Jadeedah Fee Seerat Rasulallah, by Dr. Constans, Beirut, 1983, A.D.
50. Taareekh-e-Tabari by Ibne Jareer Tabari.
51. Bulughul Arab fee Ma'arifat Ehwaal-e-Arab, by Syed Muhammad al-Baghdadi Beirut.
52. Muqaddamah, by Ibne Khuldoon, Beirut
53. Al-Rozul Unf, by Abul Qasim Abu Ubaid, Darul Fikr, Beirut
54. E'lamul Nubuawah, by Maawardi, Darul Kutub 'Ilmiah, Beirut
55. Taareekhul Islam, by Dr. Hasan Ibrahim Hasan, Egypt.
56. Al-Ma'arif, by Ibne Qutaibah, Ashul Kutub, Karachi.
57. Iran Ba Ehde Sasaniyaan, by professor Arthur Criston, Urdu Trasalation by Dr. Muhammad Iqbal, Anjuman Taraqqi-e-Urdu.
58. Taarekkhul Khamees by Shaikh Hussain bin Muhammad bin Hasan.
59. Ma'ariful Qur'an, by Mufti Mhammad Shafi.
60. Kanzul Eiman, by Maulana Ahmad Raza Khan, and its Commentary Khaza'inul 'Irfan, by Maulana Nadeemuddin Muradabadi.
61. Tafseer-e-Mazhari, by Qazi Sana ullah an Panipati.
62. Roohul Ma'ani, by Allama Alusi
63. Tafeemul Qur'an, by Syed Abul A'ala maududi
64. Zia-ul-Qur'an by per Karam al-Azhari
65. Mishkat-ul-Masabeeh.
66. Ma'ariful Hadees, by Manzoor Ahmed Nomani.
67. Fath-ul-Baari, by Allama ibne Hajar, Beirut.
68. Shama'il-e-Tirmizi.

69. Saha Sittah.
70. Masnad Ahmed.
71. Tabqaat Ibne S'ad.
72. Mirqatul Mafateeh, by Mulla Ali Qari.
73. Adalat-e-Nabawi Ke Faislay, by Abdullah al-Qurtabi, Adabistan, Rang Mahal, Lahore, 1996.
74. Dictionary of Islam, by T.P. Hughes.
75. The Benefactor, by Fakir Syed Waheed-ud-Din, Lion art press, Karachi, 1964.
76. Islam- the Religion of all Prophets, Begum Aisha Bawany waqf, Karachi.
77. Israil and the prophecies of the Holy Qur'an, by Ali Akbar, 5th edition, Seraj publications, Leckwith, Cardiff
78. A Day with the prophet, by Ahmad Von Denfeer. The-Islamic Foundation, Leicester, U.K. 1979 A.D.
79. A Treasury of Hadith and Sunnah, by Dr. Mazhar U. Kazi, Allah Bukhsh Barkhurdari Trust, Karachi.
80. Life of Mahomet, Sir William Muir.
81. From Miraj to Domes, by Dr. Ishtiaq Hussain Qurashi, Karachi 1983 A.D.
82. Mohammad - Life and Times, by S. Moinul Haq, Hamdard Foundation, Karachi.
83. Muhammad His life is based on Earliest Sources, by Martin Lings, Sochail Acadmey Lahore 1994 A.D.
84. The Life of Muhammad, by Muhammad Hussain Haykal.
85. The Life of Muhammad, (English Translation of Ishaq's Seerat), by A. Guillaune, Oxford University press, 1955 A.D,
86. Muhammad- Man and Prophet, by M. A. Salahi, 1995 A.D. Qaeensland.
87. The Age of Faith, by Will Durant, New York, 1950 A.D.
88. History of Persia, by Lieut, Col. P.M. Sykes, London, 1915 A.D.
89. The New Encyclopaedia Brittanica, 15th edition, 1973 A.D. volumns. 3,4,5,9,10.
90. The Heros and Hero-Worship, by Thomas Carlyle, Oxford University press.

91. The Glory of Muhammad, by Mian Abid Ahmed, Seerat International Research Centre, Lahore, 1993 A.D,
92. The Arabian Prophet, by Dr. Ata Mohy-ud-Din, Ferozsons, Lahore, 1955 A. D.
93. The 100, Michael H. Hart, A & W Visual Libray, New York, 1978 A.D.
94. Muhammad and the Rise of Islam, by Margoliouth