

SIRĀJUM MUNĪRA

SIRĀJUM MUNĪRA

رسول الله

MUHAMMAD ﷺ
**The Perfect Guide
for Mankind**

Hadhrat MI Muhammad RabeyHasani Nadwi
(Damat Barakatuhu)

Compiled By
Hadhrat MI Muhammad Rabey-Hasani Nadwi
(Damat Barakatuhu)

Translated Under the Auspices of:
Hadhrat MI Shabbier Ahmed Saloojee
(Damat Barakatuhu)

Darul Uloom Zakariyya

Published by
Darul Uloom Zakariyya
South Africa

Translated by:
Akhtar Ali
Darul Uloom Zakariyya

Table of contents	Page
<ul style="list-style-type: none"> 📌 The offspring of Ādam عليه السلام 	
<ul style="list-style-type: none"> 📌 The Quraysh 	
<ul style="list-style-type: none"> 📌 The Lineage of Rasūlullah ﷺ 	
<ul style="list-style-type: none"> 📌 Adnān 	
<ul style="list-style-type: none"> 📌 Abdullah, The Son of Abdul Muṭallib 	
<ul style="list-style-type: none"> 📌 The Auspicious Birth of Rasūlullah ﷺ 	
<ul style="list-style-type: none"> 📌 The Fosterage of Nab Muḥammad ﷺ 	
<ul style="list-style-type: none"> 📌 The Demise of Rasūlullah’s ﷺ Mother 	
<ul style="list-style-type: none"> 📌 The Demise of Rasūlullah’s Grand Father 	
<ul style="list-style-type: none"> 📌 The Guardianship of Abū Ṭālib 	
<ul style="list-style-type: none"> 📌 The perfect human being 	
<ul style="list-style-type: none"> 📌 The treaty of Hilful Fuḍūl 	
<ul style="list-style-type: none"> 📌 Rasūlullah’s ﷺ marriage with Khadījah رَضِيَ اللهُ عَنْهَا 	
<ul style="list-style-type: none"> 📌 Rasūlullah ﷺ takes the responsibility of Ali رَضِيَ اللهُ عَنْهُ 	
<ul style="list-style-type: none"> 📌 Construction of the Ka’bah Shareef 	
<ul style="list-style-type: none"> 📌 Seclusion in the cave of Ḥirā 	
<ul style="list-style-type: none"> 📌 The inception of Wahi 	
<ul style="list-style-type: none"> 📌 Revelation in the month of Ramaḍān 	
<ul style="list-style-type: none"> 📌 Waraqah Ibn Nawfal رَضِيَ اللهُ عَنْهُ 	
<ul style="list-style-type: none"> 📌 Muḥammad ﷺ in the Bible and the Torah 	

Table of contents	Page
<ul style="list-style-type: none"> 📌 The prophecy of Muḥammad ﷺ in the Vedas 	
<ul style="list-style-type: none"> 📌 The complete and eternal Shariah 	
<ul style="list-style-type: none"> 📌 The doctrines of the Shariah 	
<ul style="list-style-type: none"> 📌 The Glorious Qurān 	
<ul style="list-style-type: none"> 📌 Revelation of Sūrah al-Muddathir 	
<ul style="list-style-type: none"> 📌 Invitation towards the truth 	
<ul style="list-style-type: none"> 📌 The earliest pioneers ﷺ 	
<ul style="list-style-type: none"> 📌 General invitation upon Mount Safah 	
<ul style="list-style-type: none"> 📌 Continuous effort of Rasūlullah ﷺ 	
<ul style="list-style-type: none"> 📌 Persecutions of the New Muslims 	
<ul style="list-style-type: none"> 📌 Persecution of Rasūlullah ﷺ 	
<ul style="list-style-type: none"> 📌 Atrocities of the Quraysh 	
<ul style="list-style-type: none"> 📌 Formation of a committee to persecute the Muslims 	
<ul style="list-style-type: none"> 📌 The Quraysh visits Abū Ṭālib 	
<ul style="list-style-type: none"> 📌 Conversation of Rasūlullah ﷺ with Utbah 	
<ul style="list-style-type: none"> 📌 Sayyidinā Hamzah ؓ enters the fold of Islām 	
<ul style="list-style-type: none"> 📌 Sayyidinā Umar ؓ enters the fold of Islam 	
<ul style="list-style-type: none"> 📌 Migration to Abyssinia 	
<ul style="list-style-type: none"> 📌 The Quraysh pursue the Muslims 	

Table of contents	Page
<ul style="list-style-type: none"> 📌 The Historical speech of Sayyidinā Ja'far <small>رضي الله عنه</small> 	
<ul style="list-style-type: none"> 📌 Sayyidinā Najāshī's <small>رضي الله عنه</small> compassionate resolution 	
<ul style="list-style-type: none"> 📌 Ostracised to the Valley of Abū Ṭālib 	
<ul style="list-style-type: none"> 📌 Release from the Valley 	
<ul style="list-style-type: none"> 📌 The Year of Sorrow 	
<ul style="list-style-type: none"> 📌 Rasūlullah's <small>ﷺ</small> journey to Tāif 	
<ul style="list-style-type: none"> 📌 'Udās embraces Islām 	
<ul style="list-style-type: none"> 📌 The Genies of Nasībayn accept Islam 	
<ul style="list-style-type: none"> 📌 The ascension and the Hijrah 	
<ul style="list-style-type: none"> 📌 Rasūlullah <small>ﷺ</small> meets with the dwellers of Yathrib 	
<ul style="list-style-type: none"> 📌 The first oath of allegiance at Aqabah 	
<ul style="list-style-type: none"> 📌 Islām in Madīnah Munawwarah 	
<ul style="list-style-type: none"> 📌 The second oath of allegiance at Aqabah 	
<ul style="list-style-type: none"> 📌 Resolution of the infidels to Assassinate Rasūlullah <small>ﷺ</small> 	
<ul style="list-style-type: none"> 📌 Hijrah towards Madīnah Munawwarah 	
<ul style="list-style-type: none"> 📌 The incident of Surāqah Ibn Malik 	
<ul style="list-style-type: none"> 📌 Incident of Ummi Ma'bad 	
<ul style="list-style-type: none"> 📌 Residence in Madīnah Munawwarah 	
<ul style="list-style-type: none"> 📌 Arrival of Rasūlullah <small>ﷺ</small> 	

Table of contents	Page
Construction of masjid al-Nabawi	
Universal fraternization	
Treaty with the Jews of Madīnah Munawwarah	
Establishment of an Islāmic society	
Inception of the Adhān	
Change of the Qiblah	
Sūfah and Ashābus Sūfah	
First military confrontation	
Prelude to the battle of Badr	
Brief account of the battle of Badr	
Treatment of captives	
In the aftermath of Badr	
Violation of the treaty by the Jews	
The compulsion of Ṣawm	
The case of Banū Qainuqah	
The battle of Uḥud	
Hamrā al-Asad	
In the aftermath of Uḥud	

Table of contents	Page
<ul style="list-style-type: none"> 📌 The event of Rajī' 	
<ul style="list-style-type: none"> 📌 Martyrdom of Sayyidinā Khubaib and Sayyidinā Zaid <small>رضي الله عنه</small> 	
<ul style="list-style-type: none"> 📌 Event of Bīr al-Ma'ūnah 	
<ul style="list-style-type: none"> 📌 Martyrdom of Sayyidinā Haram Ibn Milhān <small>رضي الله عنه</small> 	
<ul style="list-style-type: none"> 📌 Battle of Zāt al-Riqā 	
<ul style="list-style-type: none"> 📌 The deceit of Banū Nazīr 	
<ul style="list-style-type: none"> 📌 The battle of khandaq 	
<ul style="list-style-type: none"> 📌 The case of Banu Qurayzah 	
<ul style="list-style-type: none"> 📌 Sayyidinā Sā'd Ibn Mu'ādh <small>رضي الله عنه</small> 	
<ul style="list-style-type: none"> 📌 The case of Banū Mustaliq 	
<ul style="list-style-type: none"> 📌 Nikāḥ of Juwayriyah Bint Hārith 	
<ul style="list-style-type: none"> 📌 The event of IFK 	
<ul style="list-style-type: none"> 📌 The dream of Rasūlullah <small>ﷺ</small> 	
<ul style="list-style-type: none"> 📌 The Quraysh stops the Muslims from entering Makkah 	
<ul style="list-style-type: none"> 📌 The pledge of Ridhwān 	
<ul style="list-style-type: none"> 📌 The diplomacy of the Muslims 	
<ul style="list-style-type: none"> 📌 The peace treaty 	
<ul style="list-style-type: none"> 📌 Unfair demands of the Quraysh 	

Table of contents	Page
<ul style="list-style-type: none"> 📌 The Companions are tested 	
<ul style="list-style-type: none"> 📌 Apparent failure but ultimate success 	
<ul style="list-style-type: none"> 📌 Hidden benefits of the treaty 	
<ul style="list-style-type: none"> 📌 Amazing results of the treaty 	
<ul style="list-style-type: none"> 📌 Sayyidinā Khālid Ibn Walīd ﷺ embraces Islām 	
<ul style="list-style-type: none"> 📌 Sayyidinā Amr Ibn al-Ās ﷺ embraces Islām 	
<ul style="list-style-type: none"> 📌 Rasūlullah ﷺ invites the head of states to Islām 	
<ul style="list-style-type: none"> 📌 the conquest of Khaybar 	
<ul style="list-style-type: none"> 📌 The Nikāḥ of Sayyidatīnā Safiyyah ﷺ 	
<ul style="list-style-type: none"> 📌 Umratul Qadhā 	
<ul style="list-style-type: none"> 📌 The Ghazwah of Mūtah 	
<ul style="list-style-type: none"> 📌 The Quraysh violates the treaty 	
<ul style="list-style-type: none"> 📌 Abū Sufyān tries to reconcile 	
<ul style="list-style-type: none"> 📌 The announcement of Abū Sufyān 	
<ul style="list-style-type: none"> 📌 Insight of Rasūlullah ﷺ 	
<ul style="list-style-type: none"> 📌 Departure for Makkah Mukarramah 	
<ul style="list-style-type: none"> 📌 Open Forgiveness 	
<ul style="list-style-type: none"> 📌 The humble entry of Rasūlullah ﷺ 	

Table of contents	Page
📌 Today is the day of Mercy	
📌 The truth prevails	
📌 The Arabian peninsula embraces Islām	
📌 The Ghazawāt of Hunayn, Awtās and Tāif	
📌 Rasūlullah ﷺ appeases the Ansār	
📌 The Umrah of Ji'ir-rānah	
📌 The battle of Tabūk	
📌 The blessings of truthfulness	
📌 In the aftermath of Tabūk	
📌 al-Masjid al-Dhirār	
📌 The compulsion of zakat	
📌 The effort of Dawah becomes free	
📌 A comparative study of wars fought by Muslims	
📌 The year of delegations	
📌 Prelude to the farewell Hajj	
📌 The farewell Hajj of Rasūlullah ﷺ	
📌 The farewell sermon	
📌 Message to mankind at Arafah	

Table of contents	Page
<ul style="list-style-type: none"><li data-bbox="176 371 729 400">📌 The final sickness and demise of Rasūlullah ﷺ<li data-bbox="176 437 586 466">📌 Impact of Rasūlullah's ﷺ demise<li data-bbox="176 502 490 531">📌 the issue of Vicegerency	

FOREWORD BY:

Ḥadhrat Maulānā Rabey Hasani Nadwi Sahib

(Dāmat Barakātuḥu)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

و صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

Verily, Allāh ﷻ is the sole creator of every entity which exists in this universe. Allāh ﷻ alone created the heavens, the earth, the angels, man and every single creation, whether animate or inanimate. Allāh ﷻ conferred man superiority over His other creations. Foremost, Allāh ﷻ has blessed man with the gift of intellect; Allāh ﷻ has also placed certain responsibilities upon mankind. The purpose of man during this transient earthly life is to fulfill these responsibilities. Allāh ﷻ has blessed mankind with various amenities, so that he may fulfill his purpose and achieve his goals whilst residing on earth.

It is incumbent that mankind realised their value in the sight of their Rabb and they must also understand their responsibilities and the commands of their creator pertaining to these obligations. Therefore, whenever necessary, Allāh ﷻ deputed His designated servants, who were recipients of outstanding virtues and characteristics, to convey the message of guidance to mankind. These special servants of Allāh ﷻ are known as the Ambiyā (Alaihimus Salām). The Ambiyā (Alaihimus Salām) would guide their respective nations and ensure that they do not indulge in evil, and also that they were not overwhelmed by the

luxuries of this mundane world and that they were not becoming unmindful of Allāh's ﷻ orders and bounties.

Each Nabi warned his nation that if they did not obey the commands of their Creator and Master, Allāh ﷻ, they might face His wrath.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Man used to be a single Ummah (i.e. on a single faith). Then (after they differed in matters of faith), Allāh sent Ambiyā عليه السلام carrying good news and warning, and sent down with them the Book with Truth to judge between people in matters of their dispute. But it was no other than those to whom it (the Book) was given who, led by envy against each other, disputed it after the clear signs had come to them. Then Allāh, by His will, guided those who believed to the truth over which they disputed; and Allāh guides whom He wills to the straight path.

Whenever, the previous nations went astray, Allāh ﷻ deputed his special servants for their reformation. Allāh ﷻ selected such individuals to don the mantle of prophethood, who outshined their peers in character and attributes.

The last designated Nabi of Allāh ﷺ, was none other but our beloved Rasūl, Sayyidinā Muḥammad ﷺ of the Quraysh tribe. The Quraysh were the distinguished descendants of Sayyidinā Ibrāhīm عليه السلام and Sayyidinā Ismāīl عليه السلام.

As time went by, the Arabs deviated from the straight path. Rasūlullah ﷺ was sent in their midst to instil the tenets of Tawheed, to bring them back onto the path of righteousness and teach them how to become better human beings.

Rasūlullah ﷺ is the supreme paragon and embodiment of nobility, pristine morals and sublime virtues. Allāh ﷻ guided him through Waḥī (Divine Revelation). The Mubārak (blessed) lifestyle of Rasūlullah ﷺ covers every aspect and sphere of the human life, every Ummati can adhere to His ﷺ Sunnah and emulate his lifestyle. Therefore, it is incumbent that each Ummati acquaint himself / herself with the Seerah of our beloved Nabi ﷺ as stated by Allāh ﷻ in the Qurān Shareef.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا

Indeed in the Rasūl of Allāh (Sayyidinā Muḥammad ﷺ) there is a good example for you to follow, (especially) for those who have hope in (meeting) Allāh ﷻ and the reward of the last day and those who remember Allāh profusely.

The actions, words, teachings, instructions and prohibitions of Sayyidinā Muḥammad ﷺ will serve the purpose of guidance till the last hour for those seeking the pleasure of their Rabb. The teachings of Rasūlullah ﷺ bear great importance as emphasised by Allāh ﷻ :

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the messenger (Muḥammad ﷺ) has indeed obeyed Allāh ﷻ

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

He (Rasūlullah ﷺ) does not speak of his own accord, (His speech is) revelation as revealed by Allāh ﷻ

Prior to the advent of Rasūlullah ﷺ, Allāh ﷻ deputed various Ambiyā عليه السلام to various nations to guide them towards Tawheed and righteousness. Rasūlullah ﷺ is the final messenger of Allāh ﷻ . The teachings of Rasūlullah ﷺ , which came in the form of Waḥī, was not restricted to his time only but Allāh ﷻ has sent these teachings to guide mankind in every era, irrespective of race and language. Only in the teachings of Rasūlullah ﷺ is the salvation of humanity at large until the day of Qiyāmah:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And we have not sent you (O Muḥammad ﷺ) except as a giver of glad tidings and a warner to all of mankind, but most men know not.

Therefore, the teachings of Rasūlullah ﷺ was addressed to the whole of humanity, then during the lifetime of Rasulullah ﷺ the era of learning and preservation of *Ilmul Nubuwwah* begun. The Sahābah al-Kirām ؓ and the scholars of Islām went through great ordeals to preserve the teachings and Seerah of our beloved Nabi ﷺ.

Rasūlullah ﷺ lived for 63 years as per the lunar calendar. The Mubārak life of Rasūlullah ﷺ may be categorised into three very important eras:

1. From birth until he was 40 years of age
2. From when he was 41 years until he was 53 years old
3. From when he 54 years old until he was 63 years of age

The first category pertains to the era prior to his deputation as Allāh’s ﷻ final messenger. This was spent with his family and peers, who attested to his high morals and lofty being. He was loved and accepted by every single individual of society. At the age of twenty five he married Ummul Mu’mineen Khadeejah ؓ, who always supported and loved him.

At the age of forty, Allāh ﷻ sent down the first revelation upon Rasūlullah ﷺ; from then henceforth the system of Waḥī started, be means of which a proper system of guidance was established for mankind entirely. Rasūlullah ﷺ encouraged righteousness, forbade evil, guided his peers and companions towards the oneness and obedience of Allāhﷻ. When he began his mission, many were those who opposed him. His companions, family members and himself were subjected to untold tyranny and inhumane oppression, but

Rasūlullah ﷺ was steadfast and tolerated all these atrocities as he hoped for their guidance and salvation. This was the second phase of his blessed life which lasted up to when he was 53 years old.

As the atrocities of the disbelievers of Makkah Mukarramah kept on escalating, and the need for establishing an Islāmic society had arisen, Allāh ﷻ ordered Rasūlullah ﷺ and the companions to migrate to Madinah Munawwarah, that was the third stage of the blessed life of Rasūlullah ﷺ.

Allāh ﷻ guided Rasūlullah ﷺ throughout his mission by means of the Glorious Qurān. Simultaneously, whichever command Rasūlullah ﷺ received from Allāh was acted upon and propagated by the companions. In all matters, the modus operandi of Rasūlullah ﷺ was not just to have orders passed, but he would practically educate the companions and he would teach them with utmost kindness and compassion. In order to encourage the companions, practical examples was instituted within the lifestyle of Rasūlullah ﷺ. Moreover, the companions would preserved the teachings of Rasūlullah ﷺ by memory and passed it onto later generations.

Allāh ﷻ decreed the glorious Qurān and teachings of Rasūlullah ﷺ as a way of life for humanity at large to last until the day of Qiyāmah. To learn and comply with these teachings is imperative upon every single Muslim as it is the only way and means of salvation for humanity. The scholars of the Ummah (may Allāh ﷻ bless them eternally) have disseminated to a great extent, the sayings and events pertaining to Rasūlullah's ﷺ life, so that each Ummati to be born until the day of Qiyāmah may benefit and attain salvation.

The sayings and events pertaining to the Mubāarak life of Rasūlullah ﷺ consist of two aspects:

1. al-Hadīth al-Nabawi (sayings, practices and tacit approval of Rasūlullah ﷺ)

Tacit approval means that someone said something or acted in a particular manner and his saying or act either took place in the presence or absence of Rasūlullah ﷺ and when Rasūlullah came to know of it, he either confirmed it in clear words or remained silent without any indication of disapproval. Such silence, being an implied approval of Rasūlullah ﷺ is also included in the term Hadīth.

2. al-Seerah al-Nabawi (biography of Rasūlullah ﷺ)

Everything that was related pertaining to these two aspects of Rasūlullah's ﷺ life was conveyed by the companions رضي الله عنهم to their succeeding generations and the latter, in turn conveyed it to their successors. Finally, in due course everything was recorded and preserved in book form.

From the very onset, it has been the trend of the enemies of Allāh عز وجل and Rasūlullah ﷺ to promote misconceptions and allegations against Islām. Similarly, the misconceptions caused by several bias, antagonistic historians in this respect and the way they portrayed the life of Rasūlullah ﷺ and the history of Islam, has created a wide chasm between Muslims and non-Muslims. By presenting an accurate picture of Islām and the personality of Rasūlullah ﷺ, these misconceptions may be dispelled and hopefully those

who were unaware of the true personality and perfect character of Rasūlullah ﷺ will find a perfect paragon to emulate.

The task of recording and preserving accurate information on the Sunnah, Seerah and Islamic history had started from the time of the chosen companions of Rasūlullah ﷺ. When Sayyidinā Muāwiyah ؓ was appointed governor, he resolved to have a book on History compiled. For this purpose he summoned Ubaidah Ibn Shurayh Jurhumi from San'ā, who collected and compiled the events of the people and kings of the past.

Taking this as a cue, other men of writing started compiling the Seerah of Rasūlullah ﷺ. This sacred task did not start until the compilation of the Qurān Shareef was complete. Amongst the first companions who individually recorded the Seerah were:

1. Sayyidinā Abdullah Ibn Abbas ؓ
2. Sayyidinā Bara Ibn 'Āzib ؓ
3. Sayyidinā Abdullah Ibn Amr ibn al-'As ؓ
4. Sayyidinā Anas Ibn Malik ؓ
5. Sayyidinā Jabir Ibn Abdullah ؓ

From amongst the Tabi'īn and their successors:

1. Sayyidinā Urwah Ibn Zubair ؓ
2. Sayyidinā Abbān Ibn Uthmān ؓ
3. Sayyidinā Wahab Ibn Munabbih ؓ
4. Sayyidinā 'Āsim Ibn Qatādah ؓ

5. Sayyidinā Shurahbīl Ibn Sā'd رضي الله عنه
6. Sayyidinā Muḥammad Ibn Muslim Ibn Shihab Zuhri رضي الله عنه
7. Sayyidinā Abdullah ibn Abi Bakr Ibn Hazm رضي الله عنه
8. Sayyidinā Umar Ibn Abdul Aziz رضي الله عنه
9. Sayyidinā Musa Ibn Aqabah رضي الله عنه
10. Sayyidinā Ma'mar Ibn Rashid رضي الله عنه
11. Sayyidinā Muḥammad Ibn Ishāq رضي الله عنه
12. Sayyidinā Abu Muḥammad Abdul Malik Ibn Hishām رضي الله عنه
13. Sayyidinā Muḥammad Ibn Sā'd رضي الله عنه
14. Imam Bukhari رضي الله عنه
15. Imam Muslim رضي الله عنه
16. Hāfidh Ibn Hajar رضي الله عنه

These are but a few of the prominent writers, the truth of the matter is that the Seerah has been compiled by innumerable authors in various languages. Many of these authors were non-Muslims, they made it their life ambition to study the sublime lifestyle of Rasūlullah ﷺ and eventually many of them were blessed with Hidāyah (Divine guidance).

A FEW FAMOUS BOOKS ON THE SEERAH OF NABI MUḤAMMAD ﷺ

1. Al-Jawam Al-Seerah Al-Nabawiyyah: By Allāmah Ali Ibn Hazm Andalusi (454 A.H.)

2. Al-Durar Fi Ikhtisaril Maghazi Wa Al-Siyar: By Imam Yusuf Ibn Abdul Bar Al-Qurtubi (465 A.H.)
3. Al- Rauz Al-Anaf : By Abdul Rahman Suhayli (581 A.H.)
4. Uyoonul Al-Asar Fi Funoon Al-Maghazi Wa Al-Shamail: By Ibn Sayyidun Nas Basri al-Shafi'I (734 A.H.)
5. Zadul Ma'ad Fi Hadyi Khairil Ibaad: By Allamah Ibn Qayyim Jawzi (741 A.H.)
6. Al-Siraton Nabawiyyah: By Imam Zahabi
7. Al-Fusool Fi Seeartil Rasool: By Hafidh Ibn Katheer (774 A.H.)
8. Seeartul Halbiyyah: By Ali Ibn Burhaan Al-Deen (975 A.H.)
9. Al-MaWaḥib Al-Ladunyah: By Allamah Ahmed Ibn Muḥammad Al-Qastalāni رَحِمَهُ اللهُ
10. Nazratun Naeem Fi Makarimul Akhlaqi Rasūlul Kareem: In the year 1418 A.H. Dr. Sheikh Sālih Ibn Abdullah Ibn Hameed, Imam and khateeb of the Haram of Makkah Mukarramah, compiled the above mentioned masterpiece in collaboration with as many as 31 experts in various sciences such as history, genealogy and Seerah. The magnum opus of Dr.Salih has assumed the status of an encyclopaedia on the subject matter of Seerah.

A very precious collection on the Seerah is also available in the Urdu language; and still with the grace of Almighty Allah addition upon addition is being made. Hereby is a list of valuable books on the topic of Seerah in the Urdu language:

1. Nashrut Teeb Fi Zikrin Nabiy Al-Habeeb: By Sayyidinā MI Ashraf Ali al-Thānwi رَحِمَهُ اللهُ (1362A.H.)

2. Rahmatul Lil Alameen: By Qādhi Suleiman Mansoorpuri رحمته
3. Seeratun Nabawi: The first volume was compiled by Allāmah Shibli Nu'māni رحمته (1332 A.H.) and the last six volumes were compiled by his outstanding student, Allāmah Syed Suleiman Nadwi رحمته (1373 A.H.)
4. Asah-hus Siyar: Maulana Hakeem Abul Barakat Abdul Rauf Danapuri رحمته
5. Seeratul Mustapha: Maulana Muḥammad Idrīs Kandhlawi رحمته (1394 A.H.)
6. al-Nabi al-khatim: Maulana Sayyid Manazir Hasan Geelani (1375 A.H.)
7. Muḥammad Rasūlullah: Maulana Sayyid Muḥammad Mia (1395 A.H.)
8. Muhsin-e-Insaniyyat: Maulānā Naeem Siddiqui رحمته
9. Nabi-e-Rahmat: Maulana Sayyid Abdul Hasan Ali al-Nadwi (1420 A.H.)
10. Hadi-e-Alam: Maulana Muḥammad Wali Razi (brother of Mufti Taqi Usmani DB)

Every single author, who dedicated their time and life to write on the topic of Seerah, did so in conformity to the need and circumstances which were prevalent in their respective times and era. Thus, each one of these books has their own unique utility and benefits and indeed, each one of these masterpieces served its particular purpose.

Likewise, this humble servant was counselled, despite his inadequate knowledge, by some sincere friends and close ones to compile a concise manuscript with the attempt of highlighting the practical aspect of the pristine lifestyle and biography of our beloved master, Sayyidinā Muḥammad ﷺ.

I am indefinitely grateful to all those who have encouraged and assisted this humble soul in pursuing and completing this marvellous task. Amongst them are:

1. Maulana Muḥammad Wazeh Rasheed Hasani Nadwi (the dean of Nadwatul Ulamaḥ)
2. Maulana Bilal Abdul Hai Hasani Nadwi
3. Maulana Mahmood Hasani Nadwi
4. Especially, Ḥadhrrat Maulana Muḥammad Waseeque Nadwi (lecturer at Nadwatul Ulamaḥ, Lucknow). I am greatly indebted and grateful to him for his strenuous efforts and diligence.

May Allāh bless His acceptance to all those who have assisted and may Allah Ta'ālā increase them in blessings and rewards.

Mohammad Rabey Hasani Nadwi

Nadwatul Ulamaḥ Lucknow

Friday, 18th Rabi al-Thāni, 1429 A.H.

25th April, 2008

FOREWORD

ḤADHRAT MAULĀNĀ SHABBIER AHMED SALOOJEE

(DAMAT BARAKATUHU)

Senior lecturer of Ḥadīth and Principal of Dārul Uloom Zakariyya

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
و صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

Verily, the lifestyle and biography of the final Nabi, Sayyidinā Muḥammad ﷺ is the most perfect way of life for mankind as stated by Allāh ﷻ in the Qurān al-Karīm.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ

Indeed in the Rasūl of Allāh (Sayyidinā Muḥammad ﷺ) you have a good example to follow

Verily, the teachings of Rasūlullah ﷺ will serve as guidance to the whole of mankind for eternity. Rasūlullah ﷺ was sent to uplift humanity from the abyss of immorality, corruption, polytheism (Shirk) and to perfect the lifestyle of mankind at large.

Allāh Ta'ālā deputed Rasūlullah ﷺ as the last messenger, elevated the status of Rasūlullah ﷺ and blessed him with the title and honour of *Rahmatul Lil 'Alameen* (mercy for mankind).

Upon, the Mubārak birth of Rasūlullah ﷺ the world witnessed the eclipse of many a tyrannical nation, whose oppressions and tyranny have filled the annals of history.

It was only through the blessings and lofty status of our beloved Nabi ﷺ that Allāh Ta'ālā elevated the Arabs from being the most downtrodden nation to becoming exemplary role models and leaders of mankind.

Without any prejudice one may say that the most influential person to ever walk the surface of the earth, pertaining to every sphere and walk of life is Sayyidinā Muḥammad ﷺ. An American historian, Michael H. Hart has termed Rasūlullah ﷺ as the most successful and influential person in his book, *The 100 of the most influential persons in history*.

He writes:

“My choice of Muḥammad ﷺ to lead the list of the world’s most influential personalities 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.”

Allāmah Shibli Numāni رَحِمَهُ اللهُ has written in his magnum opus, *Seeratun Nabi*:

Verily, it is a matter of great honour for the Muslim Ummah, that every action and word of Rasūlullah ﷺ has been preserved. There is no other individual in history whose lifestyle has been preserved and emulated to such an extent.

The scholars of Islām have been so diligent and meticulous in the science of Seeratun Nabawi that they have recorded the biographies of approximately 13,000 individuals who have narrated and witnessed the actions of Rasūlullah ﷺ. And this was done during that era whence the science of recording biographies was still at its onset. “

The lifestyle and lofty status of Rasūlullah ﷺ is so remarkable that many a non-Muslim writers could not hold their pens back once they started writing on his ﷺ sublime lifestyle and character, for many it became the hallmark of their careers.

The purpose of studying the Seerah is to acquaint one’s self with the lifestyle of our beloved Nabi ﷺ and to emulate the embodiment of piety, subservience and all the other sublime attributes which were found in Imāmūl Ambiyā ﷺ . From this perspective, the scholars of Islām have termed the Seerah of our Nabi ﷺ as the speaking Qurān.

Once Sayyidatinā Aishah ؓ was questionned regarding the character of Rasūlullah ﷺ. She answered:

كَانَ خُلُقُهُ الْقُرْآنَ

The character of Rasūlullah ﷺ was that of the Glorious Qur’ān

The above sentence of Ummul Mu’mineen, Sayyidatinā Aishah ؓ is a very comprehensive statement. It denotes that the character and attributes which are encouraged by the Glorious Qurān were found in the life of Rasūlullah ﷺ.

Likewise, the life of Rasūlullah ﷺ was pure and untainted by those qualities which the Glorious Qurān condemns and discourages. The faith of Islām encourages every Muslim individual to learn and adopt the sublime attributes of Rasūlullah ﷺ and to refrain from those characteristics which the beloved of Allāh ﷻ has loathed and ordered his ﷺ Ummah to keep away from.

The most outstanding aspect of our beloved Rasūl's ﷺ Seerah is that of practicality. The lifestyle of Rasūlullah ﷺ is not limited to a selected class of individuals but rather, every Ummati can practice upon the Mubārak lifestyle of Nabi Muḥammad ﷺ.

Currently and in past recent years the enemies of Islām have place their all into destroying and tainting the integrity of our beloved Nabi ﷺ; through every medium available to the masses such as literature, internet etc. Therefore it is of utmost importance that every individual of the Ummah familiarizes himself/herself with the Seerah of our beloved Rasūl ﷺ.

Ḥadhrat Maulānā Rabey Nadwi (Dāmat Barakātuḥu) has researched the topic of Seerah extensively and he has composed a masterpiece on the subject – *SEERAJUM MUNEEERAH – RAHBAR-E-INSANIYAT*. Ḥadhrat Maulānā has presented the subject of Seerah in a very simple way and most importantly, he laid great emphasis on the practical aspects pertaining to the Seerah of Rasūlullah ﷺ, so that readers may imbibe the true purpose of studying the Seerah.

Initially, Ḥadhrat Maulānā Rabey composed his masterpiece in the Urdu language and gifted this humble soul a copy. After perusing throughout the

book, I realized that its benefits should not be limited to the circle of Urdu readers only. Therefore, I made a humble request to Ḥadhrat Maulānā Rabey sahib to abridge its contents and sought his permission to translate this marvelous Kitāb into the English language. Ḥadhrat Maulānā happily gave us his permission to translate the Urdu version of *RAHBAR-E-INSANIYAT* into English.

May Allāh Ta'ālā reward Ḥadhrat Maulānā Rabi sahib for his kindness and compassion towards this humble servant

Undoubtedly, in the past years there have been many reliable books that have been translated and compiled in the English language regarding the topic of Seeratun Nabawi. Undoubtedly, each of these books have their unique outstanding benefits; but also the masterpiece of MI Rabey sahib outshines most manuscripts in regards to its simplicity, academic research and most importantly, I hope that it will awaken a sense of practicality within its readers.

The author, Ḥadhrat Maulānā Rabey Nadwi sahib is currently one of the most accomplished scholars of the Indo-Pak subcontinent. Ḥadhrat Maulānā is also among the foremost students of Ḥadhrat Maulānā Abul Hassan Ali Nadwi رحمۃ اللہ علیہ. Ḥadhrat has composed various manuscripts on various Islāmic subjects that are available throughout the globe.

We hope that the circle of respectable virtuous readers will look at this work with an eye of acceptance and that the enthusiasts will derive maximum benefit from it. The present developing generation of students and laymen

should especially utilize it as a means of acquainting themselves with the pristine lifestyle of our beloved Nabi ﷺ.

We are indefinitely grateful to all those who have assisted in completing this marvellous task, especially:

1. Muhtaram MI Suleiman Ganchi sahib
2. Maulana Muhammad Saloojee
3. Muhtaram Teacher Saleem Sahib
4. Muhtaram brother Yusuf Asmal Sahib

Finally we beseech Allāh Ta'ālā to accept this noble effort, to reward Ḥadhrat Maulānā Rabey Sahib and may Allāh Ta'ālā make it a means of achieving His mercy and also a means of attaining His beloved Rasūl's ﷺ Shafā'ah (intercession) on the day of Qiyāmah for everyone who has assisted in this noble project.

Āmeen

Shabbier A.Saloojee

Darul Uloom Zakariyya



DEPUTATION OF THE AMBIYĀ ('ALAIHIMUS SALĀM)

(1)

THE OFFSPRINGS OF ĀDAM عليه السلام

When the progenitor of mankind, Nabi Ādam عليه السلام was created, Allāh ﷻ bestowed him with the honour of residing in Jannah (paradise), the most comfortable abode in the heavens. Prior to the creation of man, Allāh ﷻ created the 'Jinns' and from among them an individual by the name of Iblīs; it is said that he was a great and ardent devotee of Allāh ﷻ.

He resided in Jannah on account of his extensive worship and veneration. But sadly, he was misguided by his foolishness and pride. He was jealous that irrespective of his endeavours and achievements, greater honour and respect had been bestowed unto Nabi Ādam عليه السلام.

Allāh ﷻ ordered the angels and the Jinns to honour Nabi Ādam عليه السلام by prostrating to him. The angels complied, but Iblīs, blinded by his jealousy and contempt, refused to obey the command of his Rabb.

As a result of his rebellion and disobedience, Allāh ﷻ cursed Iblīs and banished him from Jannah. Driven by the raging fire of revenge and despise, Iblīs, the accursed, deceived Ādam عليه السلام and his spouse Hawa (Alaihassalām) and tricked them into eating from the forbidden tree. When Ādam عليه السلام and Hawa (Alaihassalām) were created, Allāh ﷻ gave them permission to roam the gardens of Jannah and to eat the fruits of any tree except one.

Shaytān, through his deceitful snares forced Nabi Ādam عليه السلام and his wife to disobey the command of their Rabb by tricking them into eating from the forbidden tree. Allāh ﷻ was displeased with Ādam عليه السلام for breaking His command.

Both Ādam عليه السلام and Hawa (Alaihassalām) were sent to earth. Iblīs the accursed was unflinching and resolute in his disobedience to Almighty Allāh and did not seek forgiveness; because of his pride, Shaytān and his followers have been cursed for eternity.

On the other hand, Nabi Ādam عليه السلام sought his Rabb's clemency with utmost humility and repentance and Allāh ﷻ forgave him, but due to his slight inclination towards disobedience, Allāh ﷻ decreed that Nabi Ādam عليه السلام and his progeny will be tested while residing on earth. They have to prove that they are subservient to Allāh ﷻ and that they are deserving of entering Jannah once again.

The same condition applies to the Jinns. Allāh ﷻ has decreed that this state of affairs will prevail until the final hour so that the progeny of Nabi Ādam عليه السلام, mankind,

and those Jinns who are not the disciples of Iblīs may prove that they are worthy of Allāh Ta'āla's mercy.

When human beings first inhabited this world they were obedient and conscious of Allāh's ﷻ commands. But as time went by, they gave precedence to their earthly base desires over their religious commitments and righteous morals, thus alienating themselves from their creator.

Therefore, Allāh ﷻ selected pious and sound people from among them to guide them and to lead them back towards his obedience and to rectify their shortcomings. These people were known as Ambiyā (prophets).

Whenever disobedience, corruption and evil became rampant in any nation, Allāh ﷻ deputed a Nabi for their guidance. The Ambiyā (ʿAlaihimus Salām) came to every nation and conveyed the message of righteousness most zealously and wisely.

The first Nabi was the father of mankind, Nabi Ādam عليه السلام. He guided his children onto the path of obedience and righteousness. With the passing of time; evil and corruption crept into the lives of the descendants of Ādam عليه السلام and accordingly the Ambiyā (ʿAlaihimus Salām) were sent for their rectification.

وَأِن مِّنْ أُمَّةٍ إِلَّا خَلْنَا فِيهَا نَذِيرًا

And there is no nation to which a warner has not come.

(Al-fātir: 24)

Allāh ﷻ has mentioned some names of the Ambiyā (`Alaihimus Salām) in the Glorious Qurān and regarding others; all that has been said is that a Nabi or Rasūl was sent to them. The very first Nabi whom Allāh ﷻ mentions in the Glorious Qurān is Nūḥ عليه السلام - (Noah).

He was sent to his nation many centuries after the advent of Ādam عليه السلام. His nation started revering their pious predecessors by remembering them in the form of pictures and sculptures and they gradually moved from reverence to Shirk (polytheism). They also perpetrated various other wrong-doings and sins.

Nūḥ عليه السلام lived among them for almost 950 years. In spite of his endless struggles very few individuals from among his people were blessed with the gift of Tawheed (monotheism) and the ability to differentiate between evil and righteousness.

When Nūḥ عليه السلام realized that there was no hope left for the disbelievers, he prayed to Allāh ﷻ for their chastisement. Allāh ﷻ accepted his Du`ā and decreed their annihilation in a deluge.

Before the start of the flood Allāh ﷻ had instructed Nūḥ عليه السلام to build an ark by means of which Nūḥ عليه السلام and his followers were saved.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ . فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

“And indeed we sent Nūḥ عليه السلام (as our messenger) to his people, and he remained with them for a thousand, less fifty years; and the flood engulfed them, for they were wrong doers.”

(Al-Ankabūt: 14-15)

Allāh ﷻ has mentioned the incident of those who were saved from the flood in the Glorious Qurān and the stories of the Ambiyā (‘Alaihimus Salām) that were sent to the inhabitants of the Arabian Peninsula; whenever they persisted in the disobedience of Allāh ﷻ and did not pay heed to the admonishment of their Ambiyā (‘Alaihimus Salām), they faced the wrath and retribution of the Almighty.

From among the chastised nations mentioned in the Qurān Shareef was the powerful civilization of Ād. They were located in the western part of Syria. They engaged in idol worship and oppressed the weak and destitute. Immorality, oppression, and egotism was prevalent among them. Allāh ﷻ sent Hūd عليه السلام as His Rasūl to them. Eventually, Allāh Ta’āla’s wrath descended upon them when they mocked their Nabi and disregarded his admonitions.

After the nation of Ād, Allāh ﷻ mentions the nation of Thamūd. They were located in the northern part of Ḥijāz. Allāh ﷻ deputed Sālih عليه السلام to them. Like the nation of Ād they were involved in the worship of numerous deities, oppression and all sorts of immorality. They caused much distress and anguish to Sālih عليه السلام .

As a sign of verisimilitude to the Nubuwwah of Sālih عليه السلام , Allāh ﷻ sent a she-camel to them and warned them not to harm it at any cost. They did not heed the warnings of Sālih عليه السلام and were annihilated save a few pious people and their children.

After the civilization of Thamūd, Allāh ﷻ mentions the nations of Lūt عليه السلام and Madyan. These nations and civilizations caused great discomfort and anguish to their respective Ambiyā (Alaihimus-Salām) by not relinquishing their evil and corrupt life-style.

The nation of Lūt عليه السلام inhabited present day Palestine. Besides idol worship and other evils, their most immoral and revolting trait was their involvement in the heinous act of sodomy. When they did not heed the warnings of their Nabi, Allāh ﷻ unleashed a volcanic earthquake upon them.

The nation of Madyan was located in the northern part of Hijāz. Besides idol worship, they used to take part in fraudulent transactions. Shu'aib عليه السلام was deputed as a Nabi to them. He tried his utmost to reform them, but eventually they also wandered towards the wrath of Allāh ﷻ and were destroyed by an earthquake.

Then the Glorious Qurān depicts the horrible perpetrations of the Egyptian civilization. The Coptic king, the Pharaoh and his subjects had caused great havoc and mischief on earth. Whenever a male child was born to the Israelites, this innocent soul was murdered mercilessly, whereas new-born girls were kept alive to serve the royal family and Coptic aristocrats. Oppression was rife and the Pharaoh was the self-proclaimed God.

He had enforced his worship upon his subjects and had openly announced that there was no deity besides him. The Nabi of the Israelites, Mūsa عليه السلام admonished him for a very long time but the Pharaoh did not cease his erroneous ways and tyranny.

Finally, Almighty Allāh's wrath descended upon him and his followers and they all drowned in the Red sea during the exodus of the Israelites.

As for the Israelites they were not steadfast on the teachings of Mūsa عليه السلام and wavered from the path of righteousness. They moved away from the teachings of their Ambiyā (‘Alaihimus Salām) by regularly violating the commands of Allāh ﷻ and murdering their innocent Ambiyā (‘Alaihimus Salām), culminating with the fact that they even planned the assassination of Isa عليه السلام, but they did not succeed and were thwarted by Almighty Allāh who raised Isa عليه السلام to the heavens and saved him from their wicked agenda.

These are but a few examples which are explicitly mentioned in the Glorious Qurān. Besides these nations there were innumerable civilizations that inhabited this world and Allāh ﷻ had deputed His Ambiyā (Alaihimus Salām) to each one of these nations. When they persisted in the disobedience of Allāh ﷻ and did not heed the warnings of their Ambiyā (‘Alaihimus Salām), Almighty Allāh’s wrath descended upon them. The Israelites had settled in Egypt and Syria. At the same time various other civilizations in different parts of the world were involve in the worship of false gods and polytheism. Besides idolatry they were submerged in various unimaginable evils and immoral acts.

Eventually, Allāh ﷻ stopped the chain of Nubuwwah because of mankind’s transgression and excessive disobedience. Perhaps He wanted to see the limits to which man was ready to stoop in fulfilling his animalistic desires. Therefore, after the ascension of Isā عليه السلام, Allāh ﷻ interrupted the chain of Nubuwwah for approximately 600 years, during which humanity faced its greatest downfall. During these 600 years mankind had increased in great numbers and had become most despicable in the sight of Allāh ﷻ. By way of chastisement, Allāh ﷻ almost destroyed the entire race of man as mentioned in a Ḥadīth of Musnad Ahmad:

إن الله نظر إلى أهل الأرض فمقتهم عربهم وعجمهم إلا بقايا من أهل الكتاب

“Almighty Allāh looked upon earth and despised its inhabitants, regardless of them being Arabs or non-Arabs, except for the remaining people of the book”

But Allāh ﷻ the most Merciful Lord of the heavens and earth once again looked upon mankind with compassion and blessed them with another opportunity to rectify their misdeeds. For this purpose He deputed a Nabi, who was endowed with perfect attributes and outstanding characteristics, and, this messenger was none other than our beloved Nabi, Muḥammad Ibn Abdullah ﷺ.

Indication of the advent of Nabi ﷺ was given to the previous Ambiyā (`Alaihimus Salām) in their divine scriptures. They were told that when evil and corruption will become rife and mankind will be falling into the abyss of immorality and delinquency, Allāh ﷻ will send the final and most virtuous Nabi for their reformation.

Another indication is that Rasūlullah's ﷺ blessed name, Ahmad, has also been mentioned in the divine scriptures of other Ambiyā (`Alaihimus Salām). Accordingly, 600 years after Isa عليه السلام, this great Nabi was born with the most unrivalled lineage into the illiterate and uncivilized Eastern Arab nation.

The Arabs inhabited the mountainous and harsh land of the Arabian Peninsula; because of which they were not influenced by the evil cultures of other nations. They were uncivilized but were living the natural way of life and their hearts were unaffected by the corrupt ideologies of other civilizations.

Hence, they were intrinsically ready to undertake the responsibility of guidance for the Arabs and Non Arabs alike. Nabi ﷺ undertook this endeavour and pledge most zealously, and in a short while great improvement and an exceptional transformation pertaining to human behaviour took place due to which mankind was saved from the chastisement of Allāh ﷻ .

A new dawn had risen in the history of mankind. A new civilization had arisen that was about to guide mankind towards success and righteousness; a catalyst to revolutionise the entire world socially and religiously.

The beloved Nabi of Allāh ﷻ , Muḥammad ﷺ was endowed with magnanimous attributes, virtues and altruistic characteristics. He came as a mercy for mankind and the entire universe. Nabi Muḥammad ﷺ reformed the world with great wisdom and acumen, by means of which, astounding changes came about.

From this point onwards a historical revolution was born at the doorstep of the Arabs which gradually encompassed the entire world. It took mankind out of the displeasure of their creator into the obedience of Allāh ﷻ , and created such champions of Islām who set records in every sphere of life, as mentioned in the Glorious Qurān:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“Allāh ﷻ is pleased with them and they are pleased with Him”

The Arabs were the progeny of the children of the saved-nation of Nūḥ عليه السلام . Actually mankind progressed from them. Historically it has been proven that Nūḥ عليه السلام had three sons who were the progenitors of mankind. One was Sām and his

descendants were those people who inhabited the eastern part of the world, which mostly consists of Iraq, the Arabian Peninsula and Egypt.

His second offspring was Hām and his descendants were the people of Africa, most of them migrated to the southern part of the world. The third son of Nuh عليه السلام is known as Yāfith; his progeny inhabited the northern and eastern part of the world. The Arabs are the children of Sām. They moved and settled throughout the Arabian Peninsula.

Another important tribe was that of Qahtān. They had two branches, one was situated in Yemen, the southern part of the Arabian Peninsula and the other branch was located in Iraq. Ibrāhīm عليه السلام was born in the tribe of Qahtān and grew up in Iraq. Later on Allāh ﷻ selected him as His Rasūl for the reformation and salvation of his people.

Ibrāhīm عليه السلام was of the Arqaḥshāz lineage from the children of Sām. He was of the Kildāni family. The members of the Kildāni family were star worshippers. From the very onset of his childhood he could not comprehend his people and family's erroneous beliefs. He pondered over the fact that how can the stars be one's creator. He pondered over the stars, the moon and the sun but he could not find an answer.

He believed that the Creator is much greater than these celestial entities and he absolved himself from believing in them and prayed for guidance. Allāh ﷻ accepted his supplications and blessed him with the light of monotheism and selected him as His Rasūl. He demolished the idols of his nation and invited them towards righteousness and monotheism but that angered his people and they flung him into a blazing fire, but Allāh ﷻ protected him. Thereafter, he left his home and migrated

towards Syria and settled in Palestine. His nephew, Lūt عليه السلام came with him and together they endeavored in the reformation of their respective nations.

Sayyidinā Ibrāhīm عليه السلام had a son by the name of Ishāq عليه السلام, and a grandson, Yā'qub عليه السلام, also known as Israīl, his progeny initially settled in Syria and later on relocated in Egypt. Ibrāhīm عليه السلام had another son, Ismāīl عليه السلام.

Allāh ﷻ ordered Ibrāhīm عليه السلام to leave Ismāīl عليه السلام and his mother Hājirah (Alaihassalām) in the barren land of Arabia which became known as Makkah Mukarramah. Later on the Jurhum tribe of Qahtān also settled there and Ismāīl عليه السلام married a Jurhumi woman and started his own family. Branches from the progeny of Ismāīl عليه السلام settled in places like Najd and Hījāz. From among the inhabitants of Hījāz, there was a man by the name of Mudar and the Quraysh tribe is his progeny.

The colonization of Makkah Mukarramah started with Ismāīl عليه السلام. As a child his father took him to Makkah Mukarramah by the command Allāh ﷻ who tested him by ordering him to leave his wife and infant son in a dry, unseasonable and barren place. Ibrāhīm عليه السلام, Khalīlullah complied with his Rabb's command without hesitation. That was the very same place where Nabi Ādam عليه السلام laid the foundation of the first Masjid which later fell to the ground.

The incident of Ibrāhīm عليه السلام leaving his family in the barren lands of Makkah Mukarramah is mentioned in the Glorious Qurān:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ
تَهْوِي إِلَيْهِمْ وَارزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

Our Lord! I have settled some of my offspring in a barren valley near your sacred house. Our Lord! Let them establish Ṣalāh! Make incline the hearts of mankind towards them, and provide them with fruits so that hopefully they will be thankful.

[Ibrāhīm: 37]

Through Allāh's infinite grace and mercy, both mother and child survived the deserts of Arabia. When Ismā'īl عليه السلام grew up, once again Allāh ﷻ tested Sayyidinā Ibrāhīm عليه السلام. Allāh ﷻ ordered him to sacrifice his beloved son and once again he complied with the wishes of his lord. He closed his eyes and placed a razor-sharp knife on the throat of Ismā'īl عليه السلام, but before he could slaughter his son, Allāh ﷻ had replaced Ismā'īl عليه السلام with a ram from Jannah. Ibrāhīm عليه السلام slaughtered the ram and Allāh ﷻ accepted his offering and regarded him as His most sincere and chosen servant. Allāh ﷻ also blessed him with the title of Khalīlullah.

Thereafter, Allāh ﷻ ordered Ibrāhīm عليه السلام and Ismā'īl عليه السلام to rebuild the Ka'bah Shareef. Thus, the Ka'batullah became the first House of reverence in the world and the actual and first Islāmic centre for Allāh's obedience and worship; Allāh ﷻ has designated the Ka'bah Shareef as the house of monotheism and righteous faith until the day of judgement. The children of Ismā'īl عليه السلام increased in number and spread to other parts of the peninsula. Those who settled in Makkah Mukarramah undertook the responsibility of safeguarding and maintaining the Ka'bah Shareef.

From the progeny of Ismā'īl عليه السلام came Adnān, Ma'ād, Nazār, Mudar and Rabī'ah. The latter and his progeny settled in the eastern part of Najd and Mudar settled in Makkah itself. The Quraysh tribe came from the progeny of Mudar.

The Quraysh were the custodians of the Baytullah. The house of Allāh was considered consecrated and the Arabs came from all over to perform Hajj. The Quraysh used to tend to the needs of the pilgrims. Because of the blessings of the Baytullah, Allāh ﷻ protected the city of Makkah Mukarramah.

(2) THE QURAYSH

Ibrāhīm عليه السلام left his eldest son, Ismā'īl عليه السلام in Makkah Mukarramah and when he grew up, father and son rebuilt the Ka'batullah together, which came to be known as the first house of Allāh ﷻ on earth. Ibrāhīm عليه السلام humbly prayed to Allāh ﷻ to make the Baytullah a well-visited place and to give his children the capability of tending to the Ka'bah Shareef and also to make it the Centre of Tawheed.

He supplicated to Almighty Allāh to provide for his children in the barren land of Makkah Mukarramah and to enable all the Muslims to visit the Baytullah and worship Allāh ﷻ. Allāh ﷻ accepted the Du'ā of Ibrāhīm عليه السلام and the Baytullah became prominent as a sacred place among the Arabs and they would visit the Baytullah yearly on the occasion of Hajj.

Makkah Mukarramah became a revered place and its inhabitants, the Quraysh, became the trustees of the Baytullah and everyone respected and honoured them. They could travel anywhere throughout the Arabian Peninsula without fear. They

were well-connected with various tribes due to their central prestige and status. Furthermore, they were more experienced in understanding the daily needs of life and in spite of being illiterate and uneducated they were quite advanced when compared to the other Arabian tribes because of their dealings with other civilized and advanced nations.

As a result of their progress they were well-respected among Arabs and non-Arabs. One of the dignitaries of the Quraysh was Qusay Bin Kilāb. Due to his intellectual and remarkable attributes he was appointed as the mayor of Makkah Mukarramah. After his demise, his responsibilities were handed over to his children.

The responsibility of looking after and tending to the pilgrims was passed onto the great grandfather of Nabi Muḥammad ﷺ and this duty remained in his progeny until it was conferred upon the uncle of Nabi Muḥammad ﷺ, Abu Ṭālib. The office of tending to the pilgrims was such that the entire Arab world recognized and respected its holders because of their interaction with them. Allāh ﷻ speaks of this blessing in the Glorious Qurān:

لِيَأْبَافِ قُرَيْشٍ . إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ . فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ . الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ
مِنْ خَوْفٍ .

In acknowledgement of the established traditions of the Quraysh, traditions of the winter and summer caravans; so let them worship the lord of this house. Who has preserved them from hunger and secured them from fear.

Due to being the custodians and trustees of this consecrated Centre of Allāh's worship, the Quraysh had inherited great respect and status among the Arabs. The Banū Hāshim had inherited greater status for being the hosts and attendants of the pilgrims.

Besides this unique worldly honour, Allāh ﷻ had made them recipients of numerous virtuous attributes. The beloved Nabi, Muḥammad ﷺ was born in the midst of the Quraysh.

(3)

THE BLESSED LINEAGE OF NABI MUḤAMMAD ﷺ

The lineage of our beloved Nabi ﷺ starts from the eldest son of Ibrāhīm عليه السلام. Allāh ﷻ had granted Ibrāhīm عليه السلام more credence in comparison to the previous Ambiyā ('Alaihimus Salām) He had achieved higher status through his sacrifices and offerings than the other Ambiyā ('Alaihimus Salām) , due to which Allāh ﷻ blessed him with the title and seal of 'Khalīlullah' (The friend of Allāh), as mentioned in the Glorious Qurān.

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And Almighty Allāh selected Ibrāhīm as his friend.

Ibrāhīm عليه السلام supplicated to Allāh to accept his progeny and descendants. Allāh ﷻ answered his supplications and blessed his progeny with numerous favours. However, Allāh ﷻ also decreed that this blessing is for those people who tread the straight path and live righteously.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي

الظَّالِمِينَ

And remember when his lord tested Ibrāhīm with his commands, and he fulfilled them, He said: I have appointed you as a leader over people. Ibrāhīm said: and what about my descendants? Allāh said: my promise does not include wrong doers.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ . رَبِّ إِنَّهُمْ أَضَلُّنَا كَثِيرًا مِنْ النَّاسِ
فَمَنْ يَبْعِنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِلَيْكَ غَفُورٌ رَحِيمٌ . رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زُرْعٍ عِنْدَ
بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

And when Ibrāhīm said: “My lord! Make this town safe and protect me and my progeny from idol-worship. My lord! They have led many people astray. If anyone follows me, he is truly of me, and whoever disobeys me-you are ever-forgiving, the Most merciful.

“our lord! I have settled some of my offspring in a barren valley near your sacred house, our lord! Let them establish Ṣalāh! Incline the hearts of mankind towards them, and provide them with fruits so that hopefully they will be thankful.”

In the quest of pleasing his Rabb, Ibrāhīm عليه السلام responded to every command of Allāh ﷻ submissively. One of the many sacrifices of Ibrāhīm عليه السلام was that he left his wife and newborn child in a deserted and barren wasteland without any food or water, where there was neither helper nor anyone to care for them.

Furthermore, when his beloved son grew up, Allāh ﷻ ordered him to sacrifice him, and then too he did not hesitate in fulfilling his Rabb's wish. But Allāh ﷻ The Most Merciful, saved Ismā'il عليه السلام and blessed his lineage with the advent of the final Messenger, Nabi Muḥammad ﷺ.

Therefore, the children of Ibrāhīm عليه السلام were all blessed with Nubuwwah: Ismā'il عليه السلام, Ishāq عليه السلام and then the son of Ishāq عليه السلام, Yā'qub عليه السلام and his son Yūsuf عليه السلام, were all selected as Ambiyā ('Alaihimus Salām).

Especially in the case of Ismā'il عليه السلام, Allāh ﷻ had decreed that that the final and greatest Nabi Muḥammad ﷺ will be from his progeny; such a great Nabi, that he will be entrusted with Nubuwwah (prophethood) in an era, wherein humanity will have fallen into the abyss of demoralization and wickedness.

This is the blessed lineage of Nabi Muḥammad ﷺ.

Muḥammad Bin Abdullah Bin Abdul Muṭallib Bin Hāshim Bin Abd Manāf Bin Qusay Bin Kilāb Bin Murrah Bin Ka'b Bin Lu'ay Bin Ghālib Bin Fiḥr Bin Mālik Bin al-Nadr Bin Kinānah Bin Khuzaymah Bin Mudrikah Bin Ilyās Bin Mudar Bin Nazār Bin Ma'd Bin Adnān

(4)
ADNĀN

The lineage of Adnān can be traced to Ismā'il Ibn Ibrāhīm عليه السلام. The lineage of Nabi Muḥammad ﷺ from Adnān to Ismā'il عليه السلام is proven from authentic narrations.

From among the children of Adnān, Mudar and Rabīʿah were well-known. Mudar settled in the western part of Arabia also known as Ḥijāz and Rabīʿah settled in Najd, the eastern part of Arabia.

From the children of Mudar, Ilyas and Qays became famous in history and from the children of Ilyas, Kinānah was well known and his children were known as Banū Kinānah. Kinānah had a son by the name of Nadr and he in turn had a son known as Fiḥr, who was also known as Quraysh. Later on, his progeny became the inhabitants of Makkah Mukarramah. Qusay Bin Kilāb was an important dignitary from among the children of Fiḥr.

Before the advent of Qusay, the management and trusteeship of Makkah Mukarramah was in the hands of Banū Khudhāʿah. When Qusay was appointed as chief of Makkah Mukarramah, he fulfilled this obligation most affectively and successfully. Thereafter, these obligations and duties were distributed to various branches of the Quraysh. The children of Qays moved to various parts of Ḥijāz, like Tāif and places surrounding Makkah Mukarramah. The Banū Thaqeef settled in Tāif and the Hawāzin settled in the surrounding areas of Makkah Mukarramah and Tāif.

Qusay had a son, Abd Manāf and in turn Abd Manāf was blessed with four sons.

1. Muṭallib
2. Nawfal
3. Abd Shams
4. Hāshim

From these four, Hāshim was more prominent due to his discipline and political demeanor. Hāshim had a son, Abdul Muṭallib, who inherited his father's attributes

and responsibilities. He was well respected in Makkah Mukarramah. He is the grandfather of Nabi Muḥammad ﷺ. He had ten offspring and Abdullah was the father of Nabi Muḥammad ﷺ. His other sons were:

1. Abu Ṭālib
2. Zubayr
3. Hamzah
4. Abbās
5. Abu Lahab (Abdul Uzzah)
6. Hārith
7. Hijl
8. Muqawwim
9. Zirār

Abu Ṭālib was more prominent than his brothers. He benefitted and assisted Nabi Muḥammad ﷺ tremendously. Sayyidinā Abbās ؑ and Hamzah ؑ subsequently embraced Islām and were always by the side of Rasūlullah ﷺ. Abu Lahab was kind to his nephew prior to Nubuwwah but afterwards he became his harshest enemy.

(5)

ABDULLAH, THE SON OF ABDUL MUṬALLIB

The respected father of Nabi Muḥammad ﷺ passed away at a very young age but he was bestowed with great honour and status during his life. His father, Abdul Muṭallib

had taken a vow that if Allāh ﷻ blesses him with ten male off-springs, he would offer one of them as a token of his gratitude in the court of Allāh ﷻ .

When his tenth child, Abdullah was born Abdul Muṭallib was told that he should be sacrificed but was later advised that he should rather pay blood money than slaughtering him.

When the day for payment drew near, he was told to pay a great amount in cash and also to slaughter a large number of camels. He abided by the decision that was made and did not hesitate in fulfilling his promise. Thus, Abdullah's life was saved in the very manner that the life of Ismā'īl عليه السلام was saved by Allāh ﷻ .

(6)

THE AUSPICIOUS BIRTH OF NABI MUHAMMAD ﷺ

Allāh ﷻ had decreed that in spite of losing his father's care and upbringing, Nabi Muḥammad ﷺ will be nurtured divinely. Therefore, six months prior to Rasūlullah's ﷺ birth, his father breathed his last while journeying towards Madīnah Munawwarah and was buried there.

The blessed birth of Nabi Muḥammad ﷺ took place on Monday the 9th Rabi al-Awwal, corresponding to the 17th of April 570 C.E. When Nabi Muḥammad ﷺ was born, his grandfather, Abdul Muṭallib took him ﷺ into his care and nurtured him ﷺ with great affection and compassion.

(7)

THE FOSTERAGE OF NABI MUHAMMAD ﷺ

In the past, it was customary that newborn infants were sent to rural areas for their initial upbringing and breastfeeding. Probably, because the environment and climate of rural areas was more favourable when compared to the city and urban areas. And also, villagers are usually more humble, peaceful and their dialect is more refined than city dwellers.

The tribe of Hawāzin was situated between Makkah Mukarramah and Tāif, more towards the northern part of Makkah Mukarramah. One of the branches of the Hawāzin tribe was Banū Sā'd. Every year, the women of Banū Sā'd would come to the city and take newborns infants back to their village for fostering. For two to three years they would nurture them alongside their own children and in return the parents rewarded them.

As usual these women came to Makkah Mukarramah in the year which Nabi Muḥammad ﷺ was born and they took all those babies whose parents were affluent but none of them expressed any interest in taking baby Muḥammad ﷺ. The reason for this was because Rasūlullah's ﷺ father had passed away and there was little hope of receiving any remuneration for his fostering. One of the foster mothers was Sayyidatinā Halīmah Bint Abi Dhu'ayb al-Sā'diyyah. While on her way to Makkah Mukarramah, she was delayed. On reaching Makkah Mukarramah, she realized that all the babies from affluent homes had been taken, and she had no choice but to take little Muḥammad ﷺ. She knew that she will not be receiving much in fostering this baby and felt a little despondent.

But when she took Rasūlullah ﷺ in her care, she became the recipient of untold benefits. Her family experienced blessings in many ways to such an extent that all the other women were envious of her. For this reason, Sayyidatinā Halīmah رضى الله عنها kept Rasūlullah ﷺ with her longer than usual.

Sayyidatinā Halīmah رضى الله عنها has narrated:

“In this very manner he stayed with us and we kept on experiencing great blessings by the grace of Allāh ﷻ, until two years of his fostering was over. He was much healthier and stronger than other two year old babies. Finally I brought him back to his mother, even though I wanted to keep him with us for a bit longer. I requested his mother to send him back with us so that he may become healthier and also because I feared that he will get sick in Makkah Mukarramah. I kept on requesting and insisting until she gave in to my request.

(8)

THE DEMISE OF NABI MUḤAMMAD'S ﷺ MOTHER AND HIS GRANDFATHER'S GUARDIANSHIP

Rasūlullah ﷺ was much loved by his mother since his father's demise. Once, his ﷺ mother took him to visit her parents who resided in Madīnah Munawwarah. She stayed for a few months at her parents' house. She fell sick on the way back at Abwah and eventually she also breathed her last.

Sayyidatīnā Umm Ayman, Rasūlullah ﷺ dry-nurse had also accompanied them on this journey. The beloved mother of Rasūlullah ﷺ was buried at Abwah. Nabi ﷺ came back to Makkah Mukarramah with Umm Ayman ؓ. At the time, he was six years old and sadly at such a young age he had lost the shadow of both parents.

(9)

THE DEMISE OF RASŪLULLAH'S ﷺ GRANDFATHER

From then on Nabi Muḥammad ﷺ was nurtured by the men of his family. His grandfather took good care of him. Abdul Muṭallib was the chief of Makkah Mukarramah. Unfortunately, he also passed away two years later and Rasūlullah ﷺ came under the guardianship of his uncle, Abu Ṭālib. At the time Nabi ﷺ was eight years old.

Thus the birth and nurturing of this great personality who was destined to revolutionise the world was such that prior to his birth he lost the affectionate care of his father, at the tender age of six he lost the loving arms of his mother and at the age of eight he lost his compassionate grandfather. Such colossal ordeals at such a young age are usually a great challenge in life.

(10)

THE GUARDIANSHIP OF ABU TĀLIB

After the demise of his grandfather, Nabi ﷺ came into the custody of his uncle, Abu Tālib. As was the custom of the inhabitants of Makkah Mukarramah and the Quraysh, the uncle of Rasūlullah ﷺ was also a businessman.

When Rasūlullah ﷺ was twelve years old, his uncle decided to embark on a trip to Syria and young Muḥammad ﷺ insisted on accompanying his uncle, Rasūlullah's ﷺ uncle took him along, thus, giving him an opportunity to visit Syria and exposure to the intricacies of commerce and trade.

A little over a decade later this knowledge proved to be very beneficial when he ﷺ was employed by his wife to be, Sayyidatinā Khadījah رضي الله عنها.

When we study the early life of Rasūlullah ﷺ, we realize that, in spite of losing both his parents and after experiencing the unfavourable vicissitudes surrounding his childhood, as a child Rasūlullah ﷺ was not affected psychologically or physically.

Instead he was the recipient of marvelous attributes such as patience, self-confidence, truthfulness, honesty and great determination, and albeit such hostile situations he ﷺ received respect, honour and acceptance from both his peers and foes.

Prior to his Nubuwwah every single individual from among Rasūlullah's ﷺ peers or strangers considered him to be the most respectful and kind person and because of these refined attributes, everyone loved him and used to address him as al-Sādiq (The Truthful) and al-Amīn (The Trustworthy). Rasūlullah ﷺ took part in various

virtuous and positive social and familial activities and secluded himself from detestable gatherings and wrong doings.

After the chain of Nubuwwah had been interrupted, around 600 C.E., the world witnessed an era of great changes and upheavals. Mankind had seen great progress and advancement in secular matters as the world was entering into an era of prosperity and global renaissance but morally it had fallen into an abyss of degeneration and destruction. As a direct result of this state of affairs, the whole of humanity was almost annihilated but through His mercy and grace, Allāh ﷻ gave mankind another chance to reform.

That is why there was a need for a Nabi who could manage various responsibilities in multiple situations. It was desirable that his humane attributes be most perfect and not be affected in the least by contemporary social corruptions and flawed dogmas and that he is pure at heart so that he may carry the responsibility of divine revelation to be most effective as a reformer.

Allāh ﷻ selected Nabi Muḥammad ﷺ for this purpose and from early childhood Allāh ﷻ made him endure multiple ordeals so that he may be equipped with the required attributes for the mission of Nubuwwah (prophethood), thus becoming an example in every circle of life, whether individual or social.

(11)

THE PERFECT HUMAN BEING

Allāh ﷻ had already decreed that a monolithic burden will be placed upon his last and chosen Nabi ﷺ, which a normal human being will not usually be able to bear. Therefore Allāh ﷻ had strengthened the mind and body of our beloved Rasūl ﷺ. For this reason, Allāh ﷻ made him ﷺ go through various upheavals from his ﷺ birth. Firstly, he ﷺ lost his father before birth; at the age of six he lost the affection of his mother, whereas other children enjoyed the comfort of their parents.

Normally, such occurrences can do great psychological damage to a child. After losing the care and affection of his parents he still had his grandfather to fill in the void, but when he was eight years old, his grandfather also passed away. Usually, a six-year old cannot endure such loss and trauma as it will affect him negatively and eventually he will lose track of his goals in life and might not be successful in life.

However, if he learns how to bear these burdens he will inherit a mental capacity to handle any difficult and herculean task of life with ease. Allāh ﷻ had blessed Muḥammad ﷺ with this courage, by means of which he could make correct choices and navigate his way through the intricacies of life. In his early years he had already achieved a respectful and successful life.

Hence, at the time when Rasūlullah ﷺ had reached the age of puberty he was already frowning on the corruption and immoral norms of society which were prevalent in his surroundings; Rasūlullah ﷺ realized that his peers were inclined

towards a respectful and prosperous life but they were spiritually hollow and when in need they were bowing to man-made idols and false deities. Thus they were seeking spiritual elevation in wrong avenues. The controversy was as translucent as water to Rasūlullah ﷺ, that in the pursuit of success his people were disgracing themselves in front of their own hand-made fallacious deities.

Rasūlullah ﷺ could not comprehend these futile ideologies and for this very reason he would isolate himself from such evils and baseless activities. Prior to revelation, whenever Rasūlullah ﷺ became uncomfortable with his surrounding environment, he secluded himself in the cave of Hirā on Jabal al-Nūr (the mountain of light) to meditate.

(12)

THE TREATY OF ILFUL FUḌŪL

An affluent person, ‘Āsim Ibn Wā’ill, had oppressed a poor traveler from the tribe of Zubayd. A few inhabitants of Makkah Mukarramah formed a committee to assist the oppressed person and other such people who had been deprived of their rights. Rasūlullah ﷺ was also a member of this committee, and whenever there was any such affair pertaining to the rights of the oppressed, orphans or any such issues whether domestic or foreign by nature, Rasūlullah ﷺ never hesitated to uphold the cause of justice. When people witnessed the character and trustworthiness of Rasūlullah ﷺ they began to trust him to such an extent that they would often leave their valuable commodities and property in his care for safe-keeping.

(13)

RASŪLULLAH'S ﷺ PARTNERSHIP AND MARRIAGE

WITH KHADĪJAH ﷺ

Sayyidatīnā Khadījah ﷺ was a respectful lady who hailed from a very affluent family. She maintained an import and export business. When she became a widow, she started looking for a reliable and intelligent person to conduct her business transactions in foreign countries, someone who was willing to travel with her subordinates and supervise them.

When she heard of Rasūlullah's ﷺ character, she sought his ﷺ help and gave him charge of a foreign business expedition alongside one of her attendants. Her actual aim was to test the expertise, business acumen and efficiency of Muḥammad ﷺ. It was a successful expedition for Nabī ﷺ and Khadījah ﷺ. The attendant of Khadījah ﷺ witnessed and praised the proficiency and trustworthiness of Rasūlullah ﷺ.

Many respectable and noble people had sought the hand of Khadījah ﷺ, but she always declined their proposals. But in the case of Muḥammad ﷺ, she was the one to propose. She was fifteen years older than Rasūlullah ﷺ, but after witnessing the magnificent attributes of Muḥammad ﷺ, she decided to spend the rest of her life with him. Rasūlullah ﷺ was twenty five years old and she was forty, but irrespective of the age gap Rasūlullah ﷺ was very happy in selecting Ummul Mu'mineen Sayyidatīnā Khadījah ﷺ as his life partner.

This was the first marriage of Rasūlullah ﷺ and normally men tend to marry younger women but Rasūlullah ﷺ disregarded this major difference in age and was content with the nobility and magnificent attributes of Khadījah ؓ. After his marriage, Rasūlullah ﷺ played both the role of husband and business partner. They lived an honest and respectful life together, always caring and loving each other and fulfilling their duties and responsibilities as exemplary citizens.

Through this marriage Rasūlullah ﷺ became affluent. As time went by, Rasūlullah ﷺ became more inclined towards the worship and remembrance of Allāh ﷻ ; especially after witnessing the corrupt environment that was prevalent in Makkah Mukarramah. He spent most of his time in seclusion in remote places.

He had received a slave, Zayd Bin Hārithah ؓ, as a marriage gift from his wife. Zayd ؓ was always helpful and dutiful to Muḥammad ﷺ. and instead of keeping him as mere errand-boy, Rasūlullah ﷺ adopted the young boy and freed him from the clutches of slavery.

(14)

RASŪLULLAH ﷺ UNDERTAKES THE UPBRINGING OF 'Ali ؓ

Rasūlullah ﷺ, knew that his uncle, Abu Ṭālib, was financially not sound. He approached his other uncle, Abbās, and suggested that as Abu Ṭālib has more

children and his expenses are much more they should alleviate his financial burden him by taking the responsibility of maintaining at least two of his children.

Hence, in accordance to this plan, Muḥammad ﷺ and Abbās ؑ each took one of Abu Ṭālib's sonS in their care. Abbās ؑ took Aqīl ؑ in his care and Rasūlullah ﷺ took the responsibility of raising Ali ؑ.

Sayyidinā Ali ؑ was thirty years younger than Muḥammad ﷺ. When Ali ؑ came into the custody of Rasūlullah ﷺ he was five years old and Muḥammad ﷺ was thirty five. Rasūlullah ﷺ nurtured Ali ؑ as his own son.

(15)

THE CONSTRUCTION OF THE KA'BAH SHAREEF

In the quest of righteousness Rasūlullah ﷺ used to visit the Baytullah and worship Allāh ﷻ . He used to worship Allāh ﷻ in the mode of his forefathers and founders of the Ka'bah Shareef, Ibrāhīm عليه السلام and Ismāīl عليه السلام . His temperament did not agree with the customary idol worship which was prevalent in those days, therefore he used to seclude himself from such futile activities and worshipped Almighty Allāh instead.

At the same time, the inhabitants of Makkah Mukarramah decided to rebuild the Ka'bah Shareef as its roof had collapsed and its four walls were not high enough. The Ka'bah Shareef was located on a slope; in case of severe floods there was always the

possibility of its destruction. The Quraysh were informed that a ship had sunk at the shores of Jeddah. A Qurayshite leader went there and retrieved its planks for the construction of the Ka'bah Shareef. Thus the construction of the Ka'bah Shareef started anew.

As the construction of the Ka'bah Shareef was a sacred activity, each family from the Quraysh wanted their representatives to take part in it. Rasūlullah ﷺ was thirty five years of age at the time. He ﷺ assisted in the menial work and carried heavy boulders on his shoulders, many a time scaling his skin in the process; when it was time to place the Ḥajrul Aswad (Black Stone) in its designated place, the leaders of the Quraysh started disputing among themselves as each one of them felt that he deserved the honour of this sacred task. The argument almost culminated in tribal war. Eventually they all agreed that the first person to enter the sanctuary of the Baytullah the next day will arbitrate this matter.

The following day Rasūlullah ﷺ received this honour by being the first person to enter the Baytullah. When the inhabitants of Makkah Mukarramah saw Muḥammad ﷺ they were overjoyed and said he was al-Sādiq and al-Amīn. He was the perfect arbitrator.

Rasūlullah ﷺ decided that the Black Stone should be placed on a cloth and the leaders of the Quraysh were to take part by holding the cloth and Rasūlullah ﷺ placed the *Ḥajrul Aswad* in its appropriate place with his blessed hands.

In this wise manner Rasūlullah ﷺ saved the Quraysh from unsheathing their swords as was customary among the Arabs when deprived of such status and honour. After

witnessing the wisdom of Muḥammad ﷺ, his prestige and honour took a greater leap in the hearts and eyes of his people.

The inhabitants of Makkah Mukarramah had already acknowledged his perfect attributes but on this occasion a new chapter was added and from then on they started taking recourse to his counsel in all their difficult and important state of affairs.

(16)

RASŪLULLAH'S ﷺ SECLUSION IN THE CAVE OF HIRA

Prior to Nubuwwah, Nabi Muḥammad ﷺ used to contemplate on the social and religious deterioration surrounding him. Men were moving away from their humanity and purpose of life and were falling headlong into utter annihilation. Rasūlullah ﷺ used to keep away from the cities and isolate himself in the cave of Ḥirā.

His purpose for seeking loneliness and tranquility was to meditate about the truth. As Rasūlullah's ﷺ deputation was drawing nearer he started witnessing unusual signs. He could hear the trees and stones addressing him as the Nabi of Allāh ﷻ. On hearing these voices he would search for their origin but could not find anyone around him. When he turned forty, the age of physical and mental perfection, Allāh ﷻ placed the mantle of Nubuwwah on his shoulders.

عَطَاكَ فِي
وَسَيُؤْتِي

THE DAWN OF REVELATION

AND

THE MISSION OF RASŪLULLAH



(17)
THE INCEPTION OF REVELATION

When Nabi Muḥammad ﷺ had turned forty, Allāh ﷻ sent the archangel, Jibrāīl عليه السلام, to him and the inception of divine revelation started. At the time, Muḥammad ﷺ was meditating in the remote cave of Ḥirā which was situated on Jabal al-Nūr (the mountain of light).

When Jibrāīl عليه السلام handed the first revelation to Rasūlullah ﷺ, his mission started. The first revelation was pertaining to knowledge. Rasūlullah ﷺ was *'Ummi'* (viz. he did not learn to read or write) and the first revelation that Allāh sent to him emphasized that knowledge should be attributed to the blessed name of Allāh ﷻ at all times.

When the chain of revelation started, Rasūlullah ﷺ was very scared, because of its divine weight and responsibility. At first it was so burdensome that Rasūlullah ﷺ felt that he would not be able to discharge its requirements suitably, but Almighty Allāh, The Most Wise, knew in His infinite wisdom that Muḥammad ﷺ had the required potential to bear this colossal burden.

(18)

REVELATION IN THE MONTH OF RAMAḌĀN

The inception of Wahi (revelation), took place on the 27th of RamaḌān with the opening verses of Sūrah Iqra'. In these first few verses Muḥammad ﷺ was ordered to read in the name of his Rabb, Almighty Allāh and he was also told to establish a firm belief that his Rabb is Karīm (most Gracious and Beneficent).

This was the first revelation which brought the words of Allāh ﷻ to mankind and from then onwards, a steady flow of revelation followed until the entire Qurān was revealed. Allāh ﷻ has revealed guidance in the Glorious Qurān for every single Muslim in accordance to their needs and social life, which is also known as the injunctions of the Sharī'ah.

Besides the Qurān, revelation also came in various other forms, such as dreams or Sayyidinā Jibrāil عليه السلام would pass Allāh's commands to Rasūlullah ﷺ verbally and in this way the precepts of Muḥammad's ﷺ mission were laid out.

The noble wife of Rasūlullah ﷺ, Āishah رضي الله عنها described the first Wahi that was revealed in the cave of Ḥirā:

"When Muḥammad ﷺ was spending most of his time in the cave of Ḥirā, one day the archangel, Jibrāil عليه السلام appeared out of nowhere and said: "Read!"

Rasūlullah ﷺ answered: "I do not know how to read".

The angel took hold of him and squeezed him tightly and said: "Read!"

Once again he answered:" I do not know how to read"

Jibraīl عليه السلام again squeezed him tightly until he was exhausted and when he left him to breathe, he repeated:” Read”

Nabi ﷺ answered: “I do not know how to read”

Finally he squeezed him again for a third time and recited the following words:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ . خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ . اقْرَأْ وَرَبُّكَ الْأَكْرَمُ . الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read in the name of your Lord who created, He Created man from a clot of blood.

Read: and your lord is The Most Generous, He who taught by the pen, taught man what he did not know.

After this unusual event Rasūlullah ﷺ rushed home with the verses that the angel had recited unto him. His heart was pounding and he was very scared. He came to his wife, Sayyidatinā Khadījah رضي الله عنها, and told her, “cover me”, “cover me”. She covered her beloved husband, Nabi ﷺ until he finally recovered from this strange encounter.

He then told Sayyidatinā Khadījah al-Kubrah رضي الله عنها about his experience, and how terrified he was and also how extremely apprehensive he felt that he will be duty-bound to carry a great burden. Muḥammad ﷺ told Khadījah رضي الله عنها.” I was very scared and I thought that I was about to lose my life.”

She consoled him and said: “Definitely not, I swear, that Allāh will never let you go to waste, you always fulfill the rights and dues of your family, if you see someone in distress and in need you assist him by carrying his burden; you always help the destitute, you are a good host to your guests and you always assist the needy and those in difficulty.”

(19)

WARAQAH IBN NAWFAL ﷺ

Thereafter, Khadījah ؓ took Rasūlullah ﷺ to her paternal cousin, Waraqah Ibn Nawfal, who was a learned scholar of the divine scriptures so that he may talk with Muḥammad ﷺ and shed some light on the matter.

Waraqah acknowledged the phenomenon which Muḥammad ﷺ had witnessed and attested that this was a clear sign that he is the final and chosen messenger of Allāh ﷻ as mentioned in the divine scriptures. He also encouraged Muḥammad ﷺ to be firm in his mission as he will face various difficulties and obstacles and Allāh ﷻ will protect him at all times.

He also said: “I wish I was younger and I wish to live until the time when your people will exile you, so that I may help you.”

Upon hearing this, Rasūlullah ﷺ exclaimed: “Will my own people exile me?”

He replied:” Whenever someone was selected for the mission of Nubuwwah, people became his enemies, and if I live until such a time I will assist you to my utmost ability.”

After a few days Waraqah breathed his last.

(20)

MUḤAMMAD ﷺ IN THE BIBLE AND THE TORAH

In the Bible, the book of John chapter 14, glad tidings regarding the advent of the last Prophet (i.e. Muḥammad ﷺ) appear in the following verses:

1. “And I will pray to the Father, and He will give you another Helper, that he may abide with you forever-“ [14:16]
2. “But the Helper, the Holy Spirit, whom the father will send in my name, He (Muḥammad ﷺ) will teach you all things, and bring to your remembrance all things that I said to you” [14:26]
3. “But when the helper comes, whom I shall send to you from the father, the spirit of truth which proceeds from the father, He (Muḥammad ﷺ) will testify of me.”[15:26]
4. Nevertheless I tell you the truth. It is to your advantage that I go away, the helper will not come to you; but if I depart, I will send him to you. And when he comes, he will convict the world of sin, and of righteousness, and of judgement: Of sin, because they do not believe in me; of righteousness, because I go to my father and you shall see me no more; of judgement because the ruler of the world is judged. I still have many things to say to you, but you cannot bear them now. However, when he (Muḥammad ﷺ) the spirit of truth, comes, He will guide you all into truth; for he will not speak of his own authority, but whatever he hears he will speak; and he will tell of things to come.” [16: 7-13]

Allāh ﷻ mentions in Sūrah Saff:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي
مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

And when Isa (عليه السلام) the son of Maryam said:

“O’ tribe of Israel, I am the Rasūl (messenger) of Allāh to you, confirming the Torah which came before me and giving you glad tidings of a Rasūl (messenger) after me whose name is Ahmad.”

Most definitely Rasūlullah ﷺ fit the profile of the messenger described by Isa عليه السلام .

(21)

THE PROPHECY OF MUḤAMMAD ﷺ IN THE VEDAS

The attributes and advent of Nabi Muḥammad ﷺ have also been mentioned in the Vedas, the religious book of the Hindus, as follows:

1. Muḥammad (the pure one) will be praised and loved by everyone. [Rigveyd: 1-13-3]
2. Muḥammad (the pure one) will use camels as conveyance.[Atarveyd: 2-127-20}
3. Muḥammad (the pure one) will be given divine knowledge. [Rigveyd Sunehta: 3-13-1]

4. Muḥammad (the pure one) will be very handsome and a holder of great knowledge.[Rigveyd: 2-3-2]
5. Muḥammad (the pure one) will take people out of sins.[Ragveyd:4-106-1]
6. His worldly name will be Muḥammad.[Atarveyd: 3-127-20]
7. Muḥammad (the pure one) will have ten thousand friends. [Atarveyd: 3-127-20]
8. Muḥammad (the pure one) will be praised. [Rigveyd: 3-13-1]
9. Muḥammad will revolutionise society and will annihilate corruption and evil. [Bagwat Paran 12, Iskandar, 12 Dhiya 20 shulook]
10. When the fragrance of his body will touch people their hearts will become pure of all evil.[Bagwatparan 12, Iskandar 12, Dhiya and 21st shulook]

Those familiar with the Mubarak biography of Muḥammad ﷺ will realize that the above mentioned attributes befit the blessed personality of our Rasūl ﷺ.

The first revelation given to Muḥammad ﷺ taught the believers of the al-Qurān al-Karīm the path of knowledge which guarantees the success of humanity.

With the opening word - *Iqra* (read) was attached to *Bismi Rabbika* (in the name of your Rabb – Allāh ﷻ), which emphasized that man should connect his reading with the name of his Rabb.

This implies that all the knowledge that man can accrue through his research and acumen should be attributed to his Creator and owner, Almighty Allāh. In this way he will not tread the path of deceit for verily man is vulnerable to the lures of his carnal desires.

(22)

 THE COMPLETE AND ETERNAL SHARĪ'AH

Allāh ﷻ has made human beings aware of this knowledge through the Glorious Qurān Karīm and his beloved Nabi, Muḥammad ﷺ. Allāh ﷻ has decreed that man should subjugate himself to the teachings of the Glorious Qurān. This knowledge will prevail until the last hour and those who defy the commands of Allāh ﷻ and reject this divine knowledge will face the wrath of Almighty Allāh.

It is incumbent that each individual takes of this knowledge in accordance to his or her requirements. This order of Allāh ﷻ is termed as the Sharī'ah. Such knowledge has always been brought to the dwellers of earth through the medium of the Ambiyā ('Alaihimus Salām). Each Nabi was sent to a specific nation for a stipulated time but Rasūlullah ﷺ was sent for the guidance of humanity at large.

Our beloved Rasūl, Muḥammad ﷺ is the seal of prophethood and the Sharī'ah has been perfected in such a way that no changes will ever come about in it. The decree and commands of Allāh ﷻ have been preserved and explained in the Sharī'ah; therefore it is incumbent that every single individual moulds his/her life in accordance with it.

The Sharī'ah that was given to Muḥammad ﷺ is similar to the ones which were given to the previous Ambiyā ('Alaihimus Salām), thus it is not entirely a new Sharī'ah but the previous Sharī'ah were limited to their time, and the Sharī'ah of Rasūlullah

ﷺ has been completed and is accessible to every single human being and covers every sphere of life.

(23)

THE DOCTRINES OF THE SHARĪ'AH OF THE FINAL MESSENGER
MUḤAMMAD ﷺ

1. In the Sharī'ah of Muḥammad ﷺ and that of the previous Ambiyā ('Alaihimus Salām), Tawheed (monotheism) stands as the cardinal factor. Tawheed dictates the belief that Allāh ﷻ created everything existent in the universe and He is the only one who controls everything.

We believe in Him and surrender to Him only; associating partners with Him or believing someone else to be god will draw His wrath and anger. In a nutshell, the message of Tawheed of the Ambiyā ('Alaihimus Salām), is that no creation, whether human or non-human should be ascribed as partners with Allāh ﷻ in any way.

2. Allāh ﷻ selected a group of his chosen servants, the Ambiyā ('Alaihimus Salām) to propagate His message to mankind. Their every action, whether verbal or physical was in accordance to the will of Allāh ﷻ. Therefore it is incumbent that we have faith in them, because by following their teachings we are actually adhering to the commands of Almighty Allāh.

3. Thirdly, the article of belief in the hereafter was taught by each Nabi, which denotes that this mundane life will cease to exist and the absolute life of the hereafter will last forever. Every human being will have this life in the hereafter but success and failure in regards to the hereafter is proportionate to the extent of one's obedience.

4. After these three major points, it is of utmost importance to believe that the angels are the creation of Allāh ﷻ. They are heavenly creatures and are not visible to the human eye. Usually they appear in their original form to deliver the message of Allāh ﷻ to the Ambiyā (Alaihimus Salām). They are always subservient to Allāh ﷻ and only act in accordance to the wishes of the Almighty. They are forever engaged in the worship and glorification of Allāh, Master of the worlds.

5. We also believe that Allāh ﷻ is the sole creator of all existing realms and creation. These entities were not created without a purpose. The purpose of their creation and all the details pertaining to their existence were decreed before their creation.

Therefore, everything takes place in accordance with the sublime decree of Allāh ﷻ, whether it is good or bad and this is known as '*Taqdeer*', i.e. destiny. When this transient life comes to an end there will be the everlasting life of the hereafter, wherein each individual will be questioned about his/her earthly life; and according to their past actions, they will be rewarded or punished.

These are the fundamental beliefs of Islām which each Muslim has to believe and practice upon, and the injunctions that pertain to these beliefs are known as the ‘Sharī’ah’. Allāh ﷻ states in the Glorious Qurān:

ان الدين عند الله الإسلام

Verily, Islām is the only faith by Allāh.

The above mentioned beliefs have been mentioned in the following sentence:

آمنت بالله و ملائكته و كتبه و رسله و اليوم الآخر و القدر خيره و شره من الله تعالى و البعث بعد

الموت

I believe in Allāh, His angels, His divine books, His messengers (The Ambiyā – ‘Alaihimus Salām), the day of judgement, in the dictates of fate; that good and evil is decreed by Almighty Allāh and in the resurrection after death.

After believing in the above tenets, the next phase is of practicality; which is also termed as the Sharī’ah. The Sharī’ah enjoins that we live our lives in accordance to the commands of Allāh ﷻ as told to us by the Ambiyā (Alaihimus Salām).

Each Nabi instructed his followers to lead their lives in accordance to the commands of Allāh ﷻ, to deal justly and kindly with one another and also to earn and use the blessings of Allāh ﷻ righteously. Likewise, the final Sharī’ah that was conferred upon Muḥammad ﷺ comprises of both, knowledge and practicality.

Prior to the inception of Rasūlullah's ﷺ Nubuwwah the inhabitants of Makkah Mukarramah were adrift from the path of righteousness. Allāh ﷻ sent Muḥammad ﷺ in their midst for their guidance.

The forefather of the Arabs, Ibrāhīm عليه السلام had supplicated to Allāh ﷻ to send a Nabi from among them for their salvation. Allāh ﷻ accepted his supplications and after a lapse of time He - sent Muḥammad ﷺ to the Arabs as the final Nabi. Allāh ﷻ has decreed that until the end of time no one will be conferred with the mantle of Nubuwwah.

(24)

THE GLORIOUS QURĀN

The Glorious Qurān effectively narrates the accounts of the previous nations and expounds the differences between monotheism and polytheism and the significance of righteousness and irreverence. The Glorious Qurān has been revealed in the most eloquent and fluent Arabic form. Upon hearing its recital the Arabs were forced to believe that these verses were not the fabrication of Muḥammad, who was an 'Ummi' (unlettered).

The eloquence of the Glorious Qurān is not something which man can concoct of his own accord; it is indisputably divine. The Qurān is a miracle which was given to the final Nabi ﷺ, by means of which, mankind was taught how to earn Allāh ﷻ pleasure and how to attain salvation in Duniyah and Ākhirah.

The Glorious Qurān is a revelation from Allāh ﷻ and every verse in it is a miracle. There are multiple anecdotes substantiating the fact that whosoever listened to the Glorious Qurān without any bias and chauvinism has been affected by its magnanimity and was blessed with monotheism. A great number of people have entered the fold of Islām by only listening to the glorious Qurān.

(25)

THE REVELATION OF SŪRAH MUDDATHIR

After the inception of Wahi, the chain of revelation stopped for a while. Nabi Muḥammad ﷺ used to wait impatiently and eventually the sequence of revelation started once again as described in the words of Muḥammad ﷺ:

“I was walking when suddenly I heard a voice from above, when I raised my eyes towards the sky, I saw the same angel who came to me in the cave of Ḥirā, levitating in mid-air on a majestic throne. I was overawed and scared by this phenomenon, and I said (to Khadijah رضي الله عنها) ‘cover me...cover me...’and in this very condition the flow of Wahi started again.”

يَا أَيُّهَا الْمُدَّثِّرُ . قُمْ فَأَنْذِرْ . وَرَبِّكَ فَكَبِّرْ . وَبِابِكَ فَطَهِّرْ . وَالرُّجُزَ فَاهْجُرْ . وَلَا تَمَسَّنْ يَدَاكَ فِصْحَةٌ . وَلِرَبِّكَ فَاصْبِرْ .

فَإِذَا نُقِرَ فِي النَّاقُورِ . فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ . عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ .

O' you enveloped in your cloak! Arise and warn. Magnify your lord. Purify your clothes. Shun all filth. Do not give out of a desire for gain. Be steadfast

for your Rabb. For when the trumpet is blown, that day will be a difficult day, not easy for the disbelievers.

In the above verses, Allāh ﷻ pacified Muḥammad ﷺ and informed him not to be afraid of the task which was given to him. He was told to be brave and to tread the path of his mission, to spread the grandeur and oneness of his Rabb, to keep away from vile and obscene actions and also to be aware that when the trumpet will be blown, it will be a difficult day for the evil ones.

Thus, the Nubuwwah of Muḥammad ﷺ had begun in a manner which was far different to that of the earlier Ambiyā (ʿAlaihimus Salām). After the revelation of Sūrah al-Muddathir, the revelation of the Glorious Qurān did not stop again. It continued constantly.

(26)

INVITATION TOWARDS THE TRUTH

Upon his deputation, Muḥammad ﷺ started informing people of the commands of Allāh ﷻ. He would tell them:

"يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا"

People recite the Kalimah "**Lā ilāha illalāh**" and you will be successful.

His message fell upon those who used to worship and revere stones, wooden idols and unanimated objects. The Nabi of Allāh ﷻ asked "Why do you worship such

things that cannot talk nor do anything? You associate them with the one and only Almighty, what kind of absurdity is that?"

He told them: "I am your Rabb's messenger, commanded to confer his message upon you, so that you may worship Him. He is your only Rabb, do not wander here and there, listen to me and I will tell you what Allāh ﷻ confers upon me."

(27)

THE FIRST MUSLIMS ﷺ

It was incumbent upon Muḥammad ﷺ that he pass the message of Allāh ﷻ to his family and countrymen first and then to strangers. Therefore, he initiated his mission with his immediate family members and close ones and was successful from the very start. His beloved wife- Khadījah رضي الله عنها, his cousin- Aly Ibn Abi Ṭālib رضي الله عنه who was under his tutelage, his attendant and adopted son - Zayd Ibn Hārithah رضي الله عنه and his dear friend, Abu Bakr al-Siddīq Ibn Quhāfah رضي الله عنه all brought Ṭmān at the very inception of his mission.

After the first revelation, the Nabi of Allāh ﷺ carried out his mission behind closed doors. He conveyed the message of Allāh ﷻ only to those from whom he was certain of receiving a positive response. A very small group of people had entered the fold of Islām.

Upon his acceptance of Islām, Abu Bakr رضي الله عنه informed his family members and close friends of the commands of Allāh ﷻ and encouraged them to believe and accept

the message of Muḥammad ﷺ . Likewise many individuals from the Quraysh came into the fold of Islām willingly, from among them were:

Uthmān Ibn Affān, Zubayr Ibn Awām, Abdur Rahmān Ibn ‘Awf, Sād Ibn Abi Waqqās, Talha Ibn Ubaidullah, Abu Ubaidah Ibn Al-Jarrāh, Arqam Ibnul Arqam, Uthmān Ibn Madh’ūn, Ubaidah Ibn al-Hārith Ibn Abdul Muṭallib, Sa’eed Ibn Zayd, Khabbāb Ibn al-Arat, Abdullah Ibn Mas’ūd, Ammār Ibn Yāsir, Suhayb and many others.

رضي الله عنهم أجمعين

(28)

GENERAL INVITATION UPON MOUNT SAFAH

For almost three years Rasūlullah ﷺ carried out his message secretly to a group of selected individuals, then the day came when Allāh ﷻ instructed him to convey the message of Deen to the general masses:

يَا أَيُّهَا الْمَدَّثِرُ . قُمْ فَأَنْذِرْ

O’ you who are enveloped in your cloak! Arise and warn.

Thus, one day he climbed mount Safah and called out to the people as was customary in case of imminent danger. The citizens of Makkah Mukarramah gathered at mount Safah, while addressing them Muḥammad ﷺ said:

“If I was to inform you that there is an army behind this mountain and they are about to launch a sudden attack upon you, will you believe me?”

The people of Makkah Mukarramah answered in one voice: “Surely we will believe you as you can see on the other side while we cannot.”

Rasūlullah ﷺ replied: “Therefore listen attentively, I am warning you of a great punishment in the everlasting life if you do not accept the oneness of Allāh ﷻ ; and your Creator has conveyed this message upon me.”

Upon hearing this many people became angry and agitated and said, have you gathered us here for this very reason. They started vilifying Rasūlullah ﷺ. From among these people, the uncle of Rasūlullah ﷺ, Abu Lahab and another prominent leader of the Quraysh, Abu Jahal were in the forefront.

From this moment onwards those who were misguided started expressing their enmity towards the Nabi of Allāh ﷺ. Rasūlullah ﷺ did not respond in kind as he was instructed by Almighty Allāh to exercise patience, so that eventually his enemies may realize that he was not in pursuit of glory but his only ambition was their reformation and subservience to their creator.

(29)

THE CONTINUOUS EFFORT OF RASŪLULLAH ﷺ

From this occasion onwards, Nabi Muḥammad ﷺ preached openly, whenever he found an opportunity to teach people about the magnificence of monotheism he would do so. He would encourage people towards righteousness and discourage them from oppression, evil and immodesty. He would teach them that the worship of idols, stones and trees is unprofitable. He would impart upon them that Allāh ﷻ is free of shortcomings.

He taught them that the sun, the moon, the stars, the heavens, the earth and every single atom in the universe has been created by Allāh ﷻ .

Each creation is entirely dependent upon Him. He listens to the pleas of His servants, He cures the sick, He fulfills the wishes of whomsoever He wishes, without His will nothing can be achieved. The angels and the Ambiyā (`Alaihimus Salām) are mere servants and they are also dependent upon Allāh ﷻ .

The carnivals of 'Ukāz, 'Uyaynah and Dhil Majāz were famous among the Arabs. People used to attend them from far and wide. Rasūlullah ﷺ visited these gatherings and meet with the travellers and invite them towards the oneness of Allāh ﷻ .

(29)

PERSECUTION OF THE NEW MUSLIMS

The number of believers kept on increasing slowly. Some came into the fold of Islām by merely listening to the Glorious Qurān; some were affected by the sublime character and sincerity of Muḥammad ﷺ and others were touched by his qualities of trustworthiness and truthfulness and also by his heartfelt sympathetic method of preaching.

In spite of all their efforts the disbelievers could not weaken the faith of the new Muslims because of which the persecutions and atrocities of the enemies of Islām only increased. Allāh ﷻ had ordered the Muslims to be patient and to seek the help of Allāh through patience and Ṣalāh. Traditionally Arabs have a temperament of defending themselves but in this case they had to subdue their emotions and stay steadfast on the path of Islām.

On the other hand, the tempo of atrocity from the Makkan disbelievers was reaching its summit. Their oppressions reached such an extent that on one occasion a companion enquired from Rasūlullah ﷺ: “O Rasūlullah ﷺ! For how long must we exercise patience, we are in deep waters?”

The Nabi of Allāh ﷺ was reclining, he sat up and said with conviction: “Allāh’s help will surely come, be patient and remember that in the previous nations the new believers had to face worse atrocities, to such an extent that they were sawed alive.”

(30)

PERSECUTION OF NABI MUHAMMAD ﷺ

From among the disbelieving Quraysh, the likes of Abu Jahl, Abu Lahab, Aswad Ibn Abd Yaghūth, Walīd Ibn Mugheerah, Umayyāh Bin Khalaf, Nadr Ibn Hārith, Munabbih Ibn Hajjāj, and Uqbah Ibn Abi Mu'īt were always interfering with Rasūlullah ﷺ.

They would lay thorns on his way and while he would be praying they would laugh and jeer at him. Once they placed the placenta of a camel on his shoulders while he was in Ṣalāh. They throttled him with his scarf to the point that there were abrasions on his blessed neck. They called him a sorcerer, a madman and when he was out of Makkah Mukarramah they would send street urchins after him. While he was reciting the Glorious Qurān in Ṣalāh, they would blaspheme and execrate Rasūlullah ﷺ and Allāh ﷻ.

Once Rasūlullah ﷺ was performing Ṣalāh in the Haram Shareef and the leaders of the Quraysh were also present there. Abu Jahl said: 'I wish someone would bring the birth sack of a camel (that had given birth recently) with all its filth and impurities and place it on the back of Muḥammad ﷺ while he is in Sajdah.'

Uqbah volunteered and said that he was willing to accomplish this wicked task. Subsequently he placed the filthy placenta upon Muḥammad ﷺ. As the Quraysh were roaring with laughter, someone informed Sayyidatinā Fātimah (رضي الله عنها), the beloved daughter of Rasūlullah ﷺ, of how the disbelievers were tormenting her beloved father ﷺ.

In spite of her young age, compelled by love for her father, she ran to the Haram Shareef and removed the impurities that were placed upon Rasūlullah ﷺ and cursed Uqbah.

Whenever Rasūlullah ﷺ preached about Islām and righteousness in a gathering, Abu Lahab interrupted him by chanting slogans such as ‘Muḥammad is a liar, Muḥammad is a magician. Do not listen to him’.

A companion رضي الله عنه narrates: “Prior to my accepting Islām, I was once at the carnival of Dhil Majāz. Muḥammad ﷺ was also there and he was telling people to bear witness that there is no god but Allāh ﷻ. Abu Lahab was throwing dirt at him and telling people: “Do not listen to him, do not go close to him; he wants you to stop the worship of Lāt and Uzzāh.”

On one occasion Nabi Muḥammad ﷺ was praying in the Ka’bah Shareef, Uqbah placed a shawl around his neck and tried to throttle him. By chance Abu Bakr رضي الله عنه appeared on the scene and was able to deliver the messenger of Allāh from the clutches of Uqbah. Sayyidinā Abu Bakr رضي الله عنه reprimanded Uqbah by saying: “You want to kill this man for the sole reason that he professes there is only one God.”

(31)

THE ATROCITIES OF THE QURAYSH

Thus there were two groups from the Quraysh, those accepting Islām and those who were against Islām due to their leadership and family status. They were outraged at the new believers and at every available opportunity they oppressed and persecuted them, they did everything for the new Muslims to renounce Islām and return to the traditional false religion of their families.

As for those who were outsiders and were not of the Quraysh tribe, they were constantly oppressed and persecuted; to such an extent that many of them died due to the unbearable atrocities of the disbelievers.

- ❖ Sayyidinā Bilal رضي الله عنه was an Abyssinian slave who belonged to Umayyah bin Khalaf. When Umayyah heard that Bilal رضي الله عنه had entered the fold of Islām, he was furious and inflicted various types of punishment upon Bilal رضي الله عنه. He would place a noose around his neck and hand him over to the ruffians of the neighbourhood to be dragged through the mountains of Makkah Mukarramah, leaving abrasions on his neck and body.

At times he would be forced to lie on the scorching sand of Makkah Mukarramah and a heavy boulder would be placed upon his chest, thus making it impossible for him to move. At times he was left in the scorching sun to burn and starve. These were some of the difficulties that poor Bilal رضي الله عنه had to face in the cause of righteousness and in spite of all these atrocities he would still hymn and praise

the glorious name of the Almighty: ‘Aḥad’... ‘Aḥad’...Allāh, the One...Allāh, the One.

Finally, Allāh ﷻ relieved him from his agony when Sayyidinā Abu Bakr ﷺ purchased him from Umayyah and set him free.

- ❖ Ammār ﷺ, his father, Yāsir ﷺ and mother, Sumayya ﷺ had also accepted Islām. The Banū Makhzūm tribe used to bring them out in the scorching sun of Makkah Mukarramah and persecute them. When Rasūlullah ﷺ saw them, his heart would cry out with sympathy and sadness. But at the time he could not help them besides giving them these words of glad-tiding:

"أصبروا يا آل ياسر فإن موعدكم الجنة"

O’ the family of Yāsir! Be patient! Verily, your abode is Jannah.

The tempo of persecution upon them kept on increasing, until the accursed Abu Jahl plunged a spear in the most sensitive part of Sayyidatinā Sumayya’s ﷺ body which eventually resulted in her martyrdom. (Sayyidatinā Sumayya ﷺ was the first lady to be blessed with martyrdom in the cause of Islām)

- ❖ Sayyidinā Abu Fakīh ﷺ was tied up and dragged over the gravel of Makkah Mukarramah.
- ❖ They tortured Sayyidinā Khabbāb Ibn al-‘Arat ﷺ by pulling his hair, strangling him and forcing him to lie on burning coals.

The atrocities of the Quraysh were not limited to the slaves and the weak but they also persecuted their relatives and kinsmen.

- ❖ The uncle of Sayyidinā Uthmān Ibn Affān ؓ, Hakam Ibn Abu Al-`Ās used to tie him to a date palm and light a fire beneath him.
- ❖ When the mother of Mus'ab Ibn Umayr ؓ learnt about her son's conversion to Islām, she disowned him and threw him out of her home.
- ❖ Some of the companions of Rasūlullah ﷺ were wrapped up in the skins of carrion and thrown on the blistering rocks of Makkah Mukarramah.

The Nabi ﷺ of Allāh ﷻ had commanded the new Muslims to exercise patience and not to respond in kind to the persecutions of the Quraysh, as Allāh ﷻ had commanded them to do so in the Glorious Qurān.

كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ

Hold back your hands (from fighting) and establish Ṣalāh

The objective at the time was to educate and reform the Arab Nation. Rasūlullah ﷺ was sent to guide them towards Islām. If the new Muslims had to respond in kind, the disbelievers would have increased their atrocities and drifted farther away from the Deen of Allāh.

Also at first the Muslims were not ready to challenge the persecution of the disbelievers with might. If they had to reciprocate to the oppression of the disbelievers with force, then the feeble effort of Dawah which was taking place would have degenerated quickly.

Therefore, they had to tolerate the persecution of the disbelievers with patience so that the objectives of Islām were prioritized and safeguarded. Rasūlullah ﷺ would regularly advise the new Muslims to seek Allāh Ta'āla's help through Du'ā, Ṣalāh and Sabr (patience).

(32)

THE FORMATION OF A COMMITTEE TO PERSECUTE THE MUSLIMS

The Quraysh continued to persecute Rasūlullah ﷺ and the Muslims, but regardless of their atrocities, the Muslims stood firm on the path of righteousness and Īmān. When the disbelievers realized that their individual efforts were fruitless, they decided to carry out their ruthless pursuits collectively, because of which they established multiple committees.

In one convention, Abu Lahab, the accursed, presided over twenty five leaders of Makkah Mukarramah. Their objective was to disrupt the effort of Rasūlullah ﷺ and also to distance the newcomers from Islām by spreading adulterated information about the Nabi of Allāh ﷺ.

One member said: “We will tell people that he is a soothsayer.”

Walīd Ibn Mugheerah spoke: “I have met great soothsayers and fortunetellers, but where does the insipid versification of the soothsayers stand against the pristine speech of Muḥammad ﷺ? We should not say anything against him, which in turn will make us liars among the Arabs.”

Another member said: “We will brand him as a madman.”

Walīd said: “How is Muḥammad connected to insanity?”

Another one said: “In that case we will call him a poet.”

Walīd retorted by saying: “We are well aware of the intricacies of poetry; Muḥammad’s speech has no connection with poetry.”

Someone said: “We will tell everyone that he is a magician.”

Walīd retorted: “Muḥammad is hygienic, pure, refined and ethical. These are qualities that are not found in magicians. Magicians are always filthy, unethical and terrifying.”

Finally they concluded on the following resolution:

They will torment Muḥammad in every possible way. When he is speaking they will jeer at him and mock him.

(33)

THE LEADERS OF THE QURAYSH PAY ABU TĀLIB A VISIT

Despite the various allegations against Muḥammad ﷺ, the name of Rasūlullah ﷺ was on the lips of every Qurayshite. The enemies of Islām would encourage each other to oppose Rasūlullah ﷺ. And gradually a hostile environment against the

Muslims came into existence. A delegation of the Quraysh decided to pay Abu Ṭālib, the uncle and guardian of Rasūlullah ﷺ, a visit. They said:

"O' Abu Ṭālib, you have grown old and your status and honour is unique in our midst. We instructed you earlier and we are asking you again, to prohibit your nephew from his endeavours. You did not heed our warning, by god we cannot be patient anymore. We cannot tolerate the statements that he's making regarding our forefathers, that they were misguided and that we lack understanding. Our deities are being blemished. Either you stop him or we will deal with him and you as well, until we are successful or we all die trying."

It was difficult for Abu Ṭālib to bear the criticism and separation of his people, but he was not ready to desert his nephew and to hand him over to them. He called Rasūlullah ﷺ and told him:

"O' my beloved nephew, the people of our tribe came to me earlier and they were complaining about you. Dear nephew! Mind my life and yours as well and do not place such a burden upon me that I cannot bear."

Upon hearing this, Rasūlullah ﷺ felt that Abu Ṭālib was abandoning him and he will not assist him. With sadness he said:

"Dear uncle! If these people place the sun in my right hand and the moon in my left, for me to stop the mission of Deen then too, by Allāh, I shall never do so. I will keep on inviting towards the oneness of Allāh ﷻ, until Allāh elevates his Deen or I perish while trying."

Rasūlullah's ﷺ blessed eyes were filled with tears. He thought that he was losing the assistance and compassionate care of his uncle. As he was about to leave, Abu Ṭālib called out and said: "Dear nephew, come closer."

As the Nabi of Allāh ﷺ came closer, his uncle said:

"My dear nephew, do as your heart wishes, by Allāh ﷻ I will never desert you and I will never surrender you to anyone."

(34)

THE CONVERSATION OF MUHAMMAD ﷺ WITH UTBAH

Rasūlullah ﷺ carried out the message of Allāh ﷻ with great zeal and patience and as usual the disbelievers did not stop interfering with his mission. The Quraysh could not threaten the life of Muḥammad ﷺ, due to his connection with the tribe of Abd Manāf, which was an offshoot of the Quraysh clan and also due to the influence and assistance of Rasūlullah's ﷺ uncle, Abu Ṭālib, an eminent leader of the Arabs.

But they left no stone unturned in persecuting the beloved of Allāh ﷻ. They would occasionally scatter thorns on his path and place impurities on his blessed body while he was in Sajdah. They resorted to the worst of profanities against him. The Quraysh were astonished and perplexed at Rasūlullah's ﷺ perseverance.

They could not understand why he was enduring their atrocities. The human mind is accustomed to believing that one would usually go to such lengths for the sake of honour, status and wealth.

The Quraysh concluded that Rasūlullah ﷺ must desire the trivial entities of this world in lieu of his endurance. For this reason, the Quraysh appointed one of their most eminent leaders, Abul Walīd'Utba Ibn Rabī'ah to confront Muḥammad ﷺ. He came to the Nabi of Allāh ﷺ and said:

"I need to discuss an important matter with you. Your past actions have stirred great conflict within our society. What are your objectives, what do you wish to accomplish? What do you want? If there's anything we can assist you with, let us know and we will give it to you on condition that you stop your preaching.

If you want to become the leader of Makkah Mukarramah, let us know, if you want to be married into a lofty family, tell us; if you want treasures, tell us and we will bring it to you. We are ready to crown you as the king of Makkah Mukarramah. If you have been affected by some evil spirit, we will make arrangements to cure you and we will disburse all your medical expenses until you are completely cured, but please put an end to your endeavours."

'Utba was certain that Muḥammad ﷺ would agree to his proposition.

When 'Utba had completed his offer, Rasūlullah ﷺ asked him if he was done. He replied in the affirmative. Nabi Muḥammad ﷺ requested that he should listen to what he had to say and recited the following verses of Sūrah Hā Mīm Sajdah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم . تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ . كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ . بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ . وَقَالُوا قُلُوبُنَا فِي أَكْتَةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمَلْ إِنَّا نَحْنُ غَامِلُونَ .

In The Name Of Allāh, All- Merciful, Most Merciful

Hā Mīm - A revelation from the Most Merciful, Most compassionate; a book whose verses are elaborated in the form of an Arabic Qurān for a people who understand. As a bearer of glad tidings and warnings; yet most of them have turned away and do not hear. They say: "Our hearts are covered up against what you call us to and there is deafness in our ears. There is a screen between us and you. So act (as you wish) we are certainly acting (as we wish)."

‘Utbāh reclined on his hands and listened attentively. He was mesmerized with the beauty of the Glorious Qurān. When Muḥammad ﷺ reached the verse of Sajdah, he prostrated and exclaimed: “O’ Abul Walīd! You heard what you had to hear; now you may do as you wish.”

The Glorious Qurān had an amazing impact upon ‘Utbah. He had fallen in a state of divine ecstasy. As he walked away quietly, he was no more the same person. The Qurayshite chiefs asked him about his meeting with Muḥammad. What did Muḥammad say? What did you hear? What transpired between you and him?

Utbāh answered: “O’ Quraysh! I heard such a speech that is neither poetry nor magic. Listen to me and follow my opinion in this matter, leave Muḥammad ﷺ alone. If he is successful and overpowers the Arabs, it will bring you great honour and if he is unsuccessful the Arabs will annihilate him. Unfortunately, ‘Utbāh’s allocution fell on deaf ears and the Qurayshite believed that ‘Utbah had been affected by magic.

(35)

SAYYIDINĀ HAMZAH رضي الله عنه EMBRACES ISLĀM

Once Rasūlullah ﷺ was sitting on mount Safah when suddenly Abu jahl came over and started shouting profanities at him. The Nabi of Allāh remain silent, upon which Abu Jahl became enraged and threw a stone at Muḥammad ﷺ, causing an injury to his head.

A short while later, the uncle of Rasūlullah رضي الله عنه, Hamzah رضي الله عنه, who was not a Muslim as yet, returned from a hunting trip. He was considered as one of the most courageous and bravest youth of the Quraysh. The slave girl of Abdullah Ibn Jad’ān informed him of the cruelty of Abu Jahl.

Hamzah رضي الله عنه was enraged at Abu Jahl’s audacity. He went over to Abu jahl and cudgeled him with his bow. He kept on thrashing him and said: “How dare you abuse my nephew. As from now, I shall follow his religion and I believe in the same things he does.”

Abu jahl, the coward, remained silent. Sayyidinā Hamzah’s رضي الله عنه entry into the fold of Islām was a heartfelt blow for the disbelievers.

Sayyidinā Hamzah's ﷺ Islām brought great relief to Rasūlullah ﷺ and the other Muslims. The Quraysh were reluctant to interfere with him as he was brave and courageous. But in spite of that, Rasūlullah ﷺ wished for more reinforcements. Therefore, Rasūlullah ﷺ asked Allāh ﷻ to reinforce Islām with Abu Jahl or Umar Ibn al-Khattāb. The supplication of Muḥammad ﷺ was accepted in favour of Umar ﷺ.

(36)

SAYYIDINĀ UMAR ﷺ ENTERS THE FOLD OF ISLĀM

Three days after the conversion of Hamzah ﷺ to Islām, Sayyidinā Umar ﷺ was also blessed with Īmān and Islām. Prior to becoming a Muslim he was as antagonistic as the other disbelievers towards the Muslims. He was among the most courageous and daring youth of the Arabs and was also the official liaison of the Quraysh regarding foreign affairs.

On one occasion, the Quraysh had gathered to resolve their dilemma with regards to Rasūlullah ﷺ. Umar was also seated in that gathering and after a while he exclaimed that there was no need for such daily bickering. He offered to put an end to their crisis by murdering Muḥammad ﷺ.

He left the gathering with this intention and armed himself to confront the beloved Nabi of Allāh ﷻ. On his way he encountered Sayyidinā Nu'aym Ibn Abdullah ﷺ. On seeing Umar's ﷺ agitation, Sayyidinā Nu'aym ﷺ queried his intention.

Sayyidinā Umar رضي الله عنه exclaimed:

“I am about to put an end to Muḥammad. He has caused enough trouble.” Sayyidinā Nu’aym رضي الله عنه was shocked and tried to change his resolution by saying: “Why don’t you start with your household first, your sister and brother in law have accepted Islām as well.”

Upon hearing this, Sayyidinā Umar رضي الله عنه retraced his steps towards his sister’s house. Sayyidinā Khabbāb رضي الله عنه was teaching the couple Sūrah Taha from a parchment. On hearing the footsteps of Sayyidinā Umar رضي الله عنه, Sayyidinā Khabbāb رضي الله عنه hid in the adjacent room. His sister, Fātimah رضي الله عنها tried to conceal the Qurānic parchment but she was too late as Sayyidinā Umar رضي الله عنه had already heard the recitation of Sayyidinā Khabbāb رضي الله عنه.

As he entered he asked: “What were you murmuring?” His sister and brother in law asked if he had heard anything. He answered that he had heard them and that he also knows that they have accepted the creed of Muḥammad ﷺ.

He was about to pounce upon his brother-in-law, Sayyidinā Sa’eed Ibn Zayd رضي الله عنه when his sister intervened, but that did not stop him and he assaulted both of them. Notwithstanding the assault, his brother-in-law and sister cried out: “verily, we are Muslims, and we brought Īmān upon Allāh ﷻ and His Rasūl ﷺ. You may do as you wish with us.”

Upon seeing his sister’s blood, Sayyidinā Umar’s رضي الله عنه anger subsided and he felt ashamed of himself as violence against women was a shameful and disgraceful act

among the Arab Nobility. He calmed down and said: “Show me what you were reading. I also want to know the teachings of Muḥammad.”

Sayyidinā Umar رضي الله عنه was an educated man and on hearing his request his sister exclaimed that they are not sure of his intentions. He answered that there was nothing to worry about. He took an oath to assure them that he harboured no evil intentions. On seeing the change in his demeanor, his sister hoped that he would embrace Islām as well. She said: “Dear brother, due to your polytheistic beliefs you are impure, and only the pure ones may touch this blessed manuscript.”

Upon his sister’s insistance he stood up and purified himself. After he had performed Wuḍu (ritualistic ablution) his sister handed the Qurān Shareef to him. He had hardly read the entire chapter when he exclaimed: “How magnificent and pristine are the teachings of the Glorious Qurān”

(37)

MIGRATION TO ABYSSINIA

When Rasūlullah ﷺ realized that his companions and friends were facing persecution from every corner and that he could not protect them, He ﷺ said: “It is my advice that you migrate to Abyssinia. The Abyssinian king, Najashi رضي الله عنه is a just man, oppression is not allowed in his kingdom. Stay there until Allāh ﷻ resolves the ongoing dilemma that you are facing here.”

The distressed believers accepted Rasūlullah’s ﷺ suggestion. They migrated to Abyssinia. This was the first migration in the history of Islām. There were ten

individuals in this delegation. They appointed Sayyidinā Uthmān Ibn Madh`ūn رضي الله عنه as their emir.

Later on, other Muslims also undertook such expeditions, some went alone and others went with their families. Eventually a total of eighty three individuals migrated to Abyssinia.

(37)

THE QURAYSH IN PURSUIT OF THE MUSLIMS

The disbelieving Quraysh tried to stop the Muslims by pursuing them until the seashore, but fortunately they had already set sail. When the Quraysh realized that the Muslims had found a safe haven, they decided to send Abdullah Ibn Rabī'ah and Amr Ibn al-Ās Ibn Wāill as their representatives to appeal to the king to return the fugitives to Makkah Mukarramah.

They were laden with expensive gifts and presents. On reaching the court of Najashi رضي الله عنه, they tried their utmost in persuading him to return their fellow countrymen who had migrated to the Abyssinian Kingdom.

However, the wise king did not pay heed to their demands and instead called for the Muslims and his priests. While addressing the Muslims, he asked: "Tell me about your new religion because of which you have renounced the beliefs and faith of your forefathers and for which you have deserted your own people. Surely, it is not a religion that I know of."

Instantly, the paternal cousin of Rasūlullah ﷺ, Jā'far Ibn Abi Ṭālib ؓ stood up and said:

O Noble king! I would like to ask a few questions to our fellow country-men. You may seek some answers from them.

1. Are we slaves who have abandoned their masters? If we are, then definitely we should be returned to our rightful masters.

Najashi ؓ addressed Amr Ibn al `Ās and said: "Are they run-away slaves?" He replied in the negative and said that they were not slaves but free citizens and respectable people of their community.

2. Sayyidinā Ja'far ؓ requested that the King should ask them if they were fugitives who have murdered anyone, if yes, then they should be returned to the family of the victim without any delay.

The king asked Amr Ibn al-`Ās if they had committed murder, he replied that they haven't spilled a single drop of blood.

3. Sayyidinā Ja'far ؓ said: "O 'king, ask them if we have stolen anyone's wealth. If we did steal anyone's money, we are ready to pay back."

Najashi ؓ told Amr Ibn al `Ās: "If they have usurped anyone's wealth; I take the responsibility of paying the owner's dues." Amr answered that they have not taken a cent from anyone.

While addressing the Qurayshite delegation the King asked: “Then what is the matter? What do you seek from these people?”

Amr Ibn al `Ās answered: “Once we were followers of the same creed. We stayed steadfast upon the religion of our forefathers, and they have abandoned our religion for a new one.”

While addressing the companions, Najashi رضي الله عنه asked: “Which religion did you forsake, and which religion did you embrace?”

(38)

THE HISTORICAL SPEECH OF SAYYIDINĀ JA’FAR رضي الله عنه

While elucidating both religions, Sayyidinā Ja’far رضي الله عنه made the following historical speech:

“O Honourable king! We were a misguided nation who used to worship idols. We used to consume carrion; we were perpetrators of every unimaginable act of immodesty. The strong would oppress the weak. In this despicable condition of ours, Allāh ﷻ sent one of his messengers to us; who was known for his meritorious lineage, truthfulness and trustworthiness.

He invited us towards Tawheed (monotheism). He told us to worship and revere Allāh. He encouraged us to forsake the traditional idols which our forefathers were worshipping. He commanded us to be truthful and trustworthy. He also urged us to shun all immoral activities that are ramp in our society such as taking the lives of the

innocent for no reason, usurping the wealth of orphans, accusing chaste women of adultery. He taught us to worship only one Allāh and not to associate partners with Him. He commanded us to establish Ṣalāh, to give Zakāh, and to fast.

We accepted his teachings and believed in him as the final messenger. We followed his divine way of life. We chose to worship One Allāh and not to associate partners with Him. We took as lawful what Allāh ﷻ made lawful and as unlawful what He declared as unlawful. Our people became our enemies because we accepted his teachings. They tortured and forced us so to abandon the worship of Allāh ﷻ and return to idolatry.

They want us to return to our ignorant and heinous lifestyle which we have shunned. When we could not bear their oppression and persecution anymore, we took shelter in your land. O' king, we came here seeking protection from the oppression of the infidels; we hope that you will not allow them to persecute us anymore."

(39)

SAYYIDINĀ NAJASHI'S ﷺ COMPASSIONATE RESOLUTION

The king, Najashi ﷺ was pleased with Sayyidinā Jā'far's ﷺ extemporaneous speech and exclaimed: "Go and live peacefully in my land, no one will hurt you here."

He returned the gifts of the Qurayshite delegation and did not pay heed to their claims. The following day, two spokesmen of the Qurayshite delegation went to the King and implied that the Muslims do not believe in Isa عليه السلام, the son of Maryam ('Alaihassalām).

Once again, the Muslims were summoned to the royal court. When questioned about the accusation made by the Quraysh, Sayyidinā Ja'far عليه السلام recited the opening verses of Sūrah Maryam.

Najashi عليه السلام picked up a twig from the floor and said: “By Allāh! The son of Maryam was no more than this.” The king broke into tears until his beard was drenched with tears. The priests of the royal court were affected as well, they cried so profusely that their robes were soaked with tears.

Najashi عليه السلام remarked: “Muḥammad عليه السلام is the same Rasūl that was prophesied by Isa عليه السلام, all praises are due to Allāh عليه السلام that I have been blessed with the era of this blessed Nabi. Thenceforth, the Qurayshite delegation was dismissed disgracefully from the king’s court.

(40)

OSTRACISED TO THE VALLEY OF ABU ṬĀLIB

When the Quraysh realized that irrespective of their vicious persecutions, the circle of Islām was growing bigger, so much so, that the likes of Umar عليه السلام and Hamzah عليه السلام had accepted Islām and Najashi عليه السلام gave refuge to Muslim immigrants, while the Qurayshite delegates were shown the door of his royal court disgracefully; they decided to ostracise Rasūlullah عليه السلام and his family to the rocky terrains of Makkah Mukarramah.

The infidels made a collective pledge that no individual or family will interact or deal with Rasūlullah's ﷺ clan, the Banū Hāshim. No one was allowed to conduct business dealings with them; no one was allowed to assist them with provisions and rations. A treaty was written and was suspended on the door of the Ka'bah Shareef by Mansūr Ibn Ikramah. The treaty stated that the expatriation of the Banū Hāshim was to last until Muhammad ﷺ is handed over to the Quraysh.

Rasūlullah ﷺ, Abu Ṭālib and the rest of the Banū Hāshim had to leave Makkah Mukarramah and take refuge in the valley of Abu Ṭālib. Besides Abu Lahab, the other non-Muslims from the Hashemite clan also came along based on their love and familial support to the Nabi of Allāh ﷺ and his uncle.

Those were dark days for the Banū Hāshim and the Muslims. The valley used to echo with the cries of hungry children. Many a time, mothers had to feed them leaves to pacify them. The pitiless disbelievers of the Quraysh would rejoice at their pain. Sayyidinā Sā'd Ibn Abi Waqqās ؓ narrates that on one occasion he came across a piece of dry skin, which he ate after cleaning and boiling it in hot water. In spite of all these adversities, many were those that sympathised with the Banū Hāshim.

Once, Hakīm Ibn Hizām ؓ sent some barley with his attendant for his aunt, Khadījah ؓ. On the way he met with Abu jahļ, the accursed, who wanted to snatch the barley from him, unexpectedly Abul Bakhtari passed by; he was not a Muslim as yet but was always sympathetic towards the Muslims. He implored Abu jahļ to allow the provision sent by Hakīm be given to Khadījah ؓ. Thus the beloved Rasūl of Allāh ﷺ and his family, the Banū Hāshim spent three agonizing years in the rocky terrains of this valley.

(41)

RELEASE FROM THE VALLEY

Eventually the day came when a group of Muslim youth such as Hishām ibn Amr, Zaheer Ibn Abi Umayyah ibn Mugheerah, Mut’im Ibn Abi Adi and Zam’ā Ibn al-Aswad decided to deliver the Banū Hāshim from the clutches of oppression.

After much deliberation on the current affairs they concluded that an effort must be made to put an end to the enforced exile of the Banū Hāshim and the Muslims. They entered the sacred precinct of Makkah Mukarramah where Zaheer رضي الله عنه addressed the masses and said:

“O’ Dwellers of Makkah, Is it fair that we are living comfortably while the Banū Hāshim are deprived of the basic necessities of life? I swear by Allāh, I will not rest until this discriminating document is torn to pieces.”

Abu Jahl became agitated and warned that no one has the right to touch this document as it was written with the consensus of the inhabitants of Makkah Mukarramah. Zam’ā رضي الله عنه retorted and said: “You are a liar. When this document was drawn we were not in agreement with its contents.”

On the other hand, Rasūlullah ﷺ was informed through revelation that the contents of the treaty had been destroyed by termites; besides the blessed name of Allāh ﷻ nothing else was left on the parchment. The Nabi of Allāh ﷺ informed his uncle of this new development and in turn he told the Quraysh about this.

Mut'im entered the Ka'bah Shareef and opened the treaty, and just as Rasūlullah ﷺ predicted only the name of Allāh ﷻ was left. They showed the document to the disbelievers and annulled the treaty. Mut'im Ibn Adi ؓ, Adi Ibn Qays ؓ, Zam'ā ibn al-Aswad ؓ, Abul Bakhtari ؓ and Zaheer ؓ donned their weapons and went to the Valley of Abu Tālib, and brought the Banū Hāshim back from exile after three long agonising years.

(42)

THE YEAR OF SORROW

When the Nabi ﷺ of Allāh and the Muslims returned from exile, the Quraysh increased their persecution and atrocities but over and above, Rasūlullah ﷺ had to face another dilemma this year. He lost his sympathetic and kindhearted uncle, Abu Tālib and his beloved and caring spouse, Khadījah ؓ.

They were his pillars of comfort and support. They were always supportive, compassionate and considerate towards him. They both breathed their last in the tenth year of Nubuwwah after returning from the valley of Abu Tālib. The Beloved Rasūl of Allāh ﷺ was deeply bereaved by their demise. This year is known as '*Āmul Huzn'*, the year of sorrow.

(43)

RASŪLULLAH'S ﷺ JOURNEY TO TĀIF

Initially, Rasūlullah ﷺ carried out the message of Islām covertly in Makkah Mukarramah. Three years later, when the order was given that Islām must be preached openly, the disbelieving Quraysh laid out all sorts of hindrance on his path.

Then too, in spite of their persecution Rasūlullah ﷺ was secure from any major life-threatening situations due to the support and protection of Abu Ṭālib; and on the other hand his beloved wife would comfort him and take his mental fatigue and worries away.

He concluded that if he could get the support of the notable leaders of Tāif, he would be able to carry out the mission of Deen effectively.

Henceforth, he proceeded to Tāif with the intention of gaining the support of the Banū Thaqaef tribe. The Banū Thaqaef was among the most respected and revered tribes of Tāif. Its members had great authority and influence in Arabian society.

Once there, Muḥammad ﷺ approached the tribe's three foremost leaders, Abd Yālayl, Mas'ūd and Habeeb.

He ﷺ requested their assistance and support in favour of Islām, but once again Allāh ﷻ had decreed that his Nabi's ﷺ patience and resolution would be tested. The leaders of Tāif rejected Rasūlullah's ﷺ proposal and instead of following the Arabian tradition of accommodating travellers, they followed in the footsteps of the Quraysh. One of them said: "Did Allāh really send you as his Rasūl?"

Another remarked: “Couldn’t Allāh ﷻ find anyone else to send as his Rasūl?”

The third leader said: “I will not speak with you, if you are truthful; then to speak with you is tantamount to disrespect and if you are a liar, I do not want to entertain your lies.”

That was not the end of their uncongenial hospitality; but they also encouraged the street hooligans of Tāif to go after Rasūlullah ﷺ. They pelted the beloved Nabi of Allāh ﷻ until his blessed shoes were soaked in his own blood. Eventually, he left the city with a broken heart and utter disappointment.

(44)

SAYYIDINĀ ‘ADDĀS ﷺ ACCEPTS ISLĀM

Shaybāh Ibn Rabī’ah and his brother ‘Utbah from the Qurayshite clan owned a garden in the vicinity of Tāif. They happened to be visiting their property when Rasūlullah ﷺ journeyed towards Tāif. Despite their differences with Rasūlullah ﷺ, due to their familial ties with him they felt that they should assist him in this difficult situation.

They sent a bunch of grapes for the Nabi of Allāh with their slave ‘Addās. The Nabi of Allāh ﷺ, recited **‘BISMILLAH’** just as he was about to start eating, ‘Addās questioned Sayyidinā Muḥammad ﷺ about his recitation of Bismillah; Rasūlullah ﷺ in turn explained that he is the Nabi of Allāh. ‘Addās was acquainted with the Bible. He realized that Muḥammad is certainly the final Nabi of Allāh and accepted Islām and kissed Rasūlullah ﷺ out of reverence and respect.

When he returned, his masters rebuked him and told him to keep his distance from Rasūlullah ﷺ. Their remarks fell on deaf ears. The merciful messenger supplicated to

Allāh ﷻ of his pain, he asked Almighty Allāh to assist him with patience, steadfastness and also to bless him with His indefinite divine pleasure.

This is the heart rendering and sincere Du'ā (supplication) of Nabi Muḥammad ﷺ:

اللهم إليك أشكو ضعف قوتي وقلة حيلتي، وهواني على الناس، يا أرحم الراحمين إلى من تكليني؟ إلى عدو يتجهمني؟ أم إلى قريب ملكته أمري، إن لم تكن ساخطا علي فلا أبالي، غير أن عافيتك أوسع لي، أعوذ بنور وجهك الكريم الذي أضاءت له السموات وأشرقت له الظلمات وصلح عليه أمر الدنيا والآخرة، أن تحل علي غضبك أو تنزل علي سخطك ولك العتبي حتى ترضى، ولا حول ولا قوة إلا بك "

"O Allāh! To you only, do I complain of the feebleness of my strength, of my lack of resources and my being unimportant in the eyes of people. O' Most Merciful of all those capable of showing mercy! You are the Rabb of the weak and you are my Rabb, to whom will you entrust me; to an unsympathetic foe or to a stranger who has control over my affairs?

Not in the least do I care for anything except that I have your protection. I seek shelter in your light, the light which illuminates the heavens and dispels all sorts of darkness, and which controls all affairs in this world and the hereafter. May it never be that I should incur your wrath, or that you should be displeased with me, I must remove the cause of your displeasure until you are pleased. There is no strength or power but through you.

(45)

THE JINNS OF NAŚĪBAYN ACCEPT ISLĀM

On his way back from Tāif, the beloved of Allāh ﷺ stopped at Nakhlah. As he was reciting the Glorious Qurān during Tahajjud Ṣalāh, an extraordinary feat took place. The Jinns of Naśībayn made contact with him ﷺ on account of his beautiful recitation of the Glorious Qurān.

Generally, these creatures are not visible to the human eye, but on certain occasions they manifest themselves. Nonetheless, just like us they possess intellect, they eat and drink and are required to follow the Sharī'ah. If they do not they will be thrown in the fire of Jahannum alongside the disbelievers.

They were moved by the recitation of the Glorious Qurān and brought Īmān that very night. Allāh ﷻ has mentioned this event in the Glorious Qurān. Muḥammad ﷺ took comfort in this revelation that although the people of Tāif did not embrace Islām, some other creation of Allāh ﷻ did benefit from him and also proved that Islām is a true religion.

(46)

THE ASCENSION AND THE HIJRAH

The beloved Rasūl of Allāh ﷺ had endured the persecution of the disbelievers for quite a long time. For seven years he persevered as he knew that all these trials and tribulations were from Allāh ﷻ, by means of which Almighty Allāh was strengthening his faith and belief. He had complete trust in the promises of Allāh ﷻ. He knew that the Muslims would have a brighter future and all these atrocities were temporary and that everything was destined by Allāh ﷻ The Most Wise. But nonetheless, Muḥammad ﷺ was also human, many a time he would be saddened because of the trials he was going through.

Undoubtedly, the faith of our Nabi ﷺ had reached perfection. He never wavered on his path. His steadfastness, patience and forbearance were at its peak, which mere humans will never be able to perceive. In spite of this, Almighty Allāh decided to lessen the burden of his beloved by showing him his status and the promises that were made to him in regards to the hereafter during the Mi'rāj. Rasūlullah ﷺ was granted exceptional honour during this night, he was invited to the heavens where he achieved such closeness to His Rabb that no creation will ever perceive.

Rasūlullah ﷺ was resting in the blessed precincts of the Ka'bah Shareef when Sayyidinā Jibrāil عليه السلام appeared and informed him that he has been summoned to the divine court of Allāh ﷻ. This miraculous journey transpired during one night. First, he ﷺ was taken to Masjid al-Aqsa, where he met all the previous Ambiyā ('Alaihimus-Salām).

Rasūlullah ﷺ led them in Ṣalāh, thus defining his leadership over all the other Ambiyā (‘Alaihimus Salām). He then journeyed through the heavens and was finally taken to the divine court of the Allāh ﷻ where He was blessed with the divine speech and closeness of Almighty Allāh.

The details of Rasūlullah’s ﷺ ascension are mentioned in various Ahādīth. For example, in the Sunan of Abu Dawūd Shareef it is narrated that Rasūlullah ﷺ said that when the Mi’rāj took place he passed a group of people with copper fingernails who were scarring their own faces and chests. He ﷺ questioned Jibraīl عليه السلام about these people and was told that these people were devourers of human meat, i.e. they were backbiters and slanderers.

During the auspicious night of Mi’rāj, Rasūlullah ﷺ was presented with three beautiful gifts.

- (1) The last verses of Sūrah Baqarah, which illustrate the basic beliefs and tenets of Islām and Īmān.
- (2) Glad tidings that soon the atrocities and adversities which the Muslims were facing will come to an end and also that Allāh ﷻ will bless those who do not ascribe partners with Him with His forgiveness and mercy.
- (3) The magnificent gift of Ṣalāh was given to the Ummah.

In the morning, Rasūlullah ﷺ informed his peers of his miraculous journey. As usual his enemies jeered at him, saying: “This is impossible! There is no such conveyance in the world by means of which someone can travel from Makkah

Mukarramah to Baitul Muqaddas overnight and be back before dawn. This is proof that this man is a liar (*Na'ūdhubillah*)."

But his true friends and believers responded by saying that they believe Muḥammad ﷺ in regards to much greater mystical matters, therefore there is nothing that can stop them from having faith in his ascension.

His dear friend, Abu Bakr Siddīq ؓ responded to the disbelievers by saying: "If Muḥammad ﷺ says that he undertook such a journey; then it is the absolute truth, why would I doubt him? He informs me that revelation descends upon him from the skies and I believe him, when this is much more difficult to comprehend in comparison to that which you people are denying.

(47)

RASŪLULLAH ﷺ MEETS WITH THE DWELLERS OF YATHRIB

It was the habit of Rasūlullah ﷺ to meet and propagate Islām to the tribal-leaders during the Hajj season. During the tenth year of his Nubuwwah, in the month of Rajab as usual he approached the chieftains of various tribes, in the valley of Aqabah he met with the leaders of the khazraj tribe.

Today there is a masjid by the name of Masjid al-Aqabah at this very location. Rasūlullah ﷺ preached and invited the Banū Khazraj to Islām; he also recited a few verses from the Glorious Qurān to them.

There were Jews that lived in the surroundings of Madīnah Munawwarah, and the inhabitants of Madīnah Munawwarah had heard from them that in the near future a Nabi ﷺ will emerge from these lands. The dwellers of Madīnah Munawwarah realized that Rasūlullah ﷺ is the final messenger of whom the Jews foretold and decided to precede them in accepting the message of Deen.

(48)

THE FIRST PLEDGE OF AQABAH

The following year, during the Hajj season twelve Ansār (the helpers) took the oath of allegiance and requested that Rasūlullah ﷺ should designate someone to accompany them to Madīnah Munawwarah to educate the new-Muslims.

Rasūlullah ﷺ appointed Sayyidinā Mus`ab Ibn Umayr ؓ for this prestigious task. These people had taken a solemn pledge at the blessed hands of Rasūlullah ﷺ that they will abstain from adultery, theft, tale-carrying and killing of infants and that they will be steadfast in the cause of righteousness and they will uphold the tenets of monotheism.

(49)

ISLĀM IN MADĪNAH MUNAWWARAH

This oath of allegiance was solemnized at the end of the eleventh year of Nubuwwah. On this occasion Rasūlullah ﷺ sent Sayyidinā Mus`ab Ibn Umayr ؓ to Madīnah Munawwarah, upon his arrival, Sayyidinā Mus`ab ؓ started educating the people of Yathrib about Islām.

Due to his zeal and diligence people were entering into the fold of Islām in great numbers. He resided at the home of As'ad Ibn Zurārah ؓ, who had already entered the fold of Islām. They arduously propagated the beautiful teachings of Islām. When the total number of Muslims had reached forty, Sayyidinā Mus'ab ؓ established the Jumuaḥ Ṣalāḥ, this was the first Jumuaḥ Ṣalāḥ that was held in Madīnah Munawwarah. It happened prior to the migration of Rasūlullah ﷺ.

(49)

THE SECOND OATH OF ALLEGIANCE AT AQABAH

Due to the endless effort of Sayyidinā Mus'ab Bin Umayr ؓ, Islām was abuzz in every household of Madīnah Munawwarah. The following year, the 13th year of Nubuwwah, a delegation of seventy three men and two women assembled in the darkness of the night at the valley of Aqabah and took the oath of allegiance at the blessed hands of Rasūlullah ﷺ.

Simultaneously, they requested that Rasūlullah ﷺ migrate to Madīnah as the Muslims there had increased in great numbers and that he should make Madīnah the centre and base of his mission. Rasūlullah's ﷺ uncle, Sayyidinā Abbās ؓ, who had not professed Islām as yet; was also present during this historical occasion.

On hearing their request, he approached the dwellers of Madīnah Munawwarah and said: "O' people of Khazraj! If you accept to stand by the side of Muḥammad and his companions against their enemies and promise to defend him at every juncture and to support him until your last breath, then only your request is acceptable."

The Ansār replied: “We were brought up under the shade of swords. We know what the pledge binds us to; we also acknowledge that taking this oath of allegiance means going to war with the Arabs and Non-Arabs.

Sayyidinā Abbās Ibn Ubadah رضي الله عنه said: “If the Nabi of Allāh ﷺ permits we will wage war the very next day against the inhabitants of Makkah Mukarramah and give them a demonstration of our skills in swordsmanship.”

Rasūlullah ﷺ exclaimed that he has not been given the permission of waging war. Thereafter, he selected twelve people from the Ansār; all of them were dignitaries and leaders of their respective tribes.

When the dwellers of Yathrib gave open asylum to Islām and its followers, Rasūlullah ﷺ gave permission to the Muslims of Makkah Mukarramah to immigrate to Madīnah Munawwarah. As soon as the Quraysh received wind of this development, they fell upon the Muslims from everywhere. But that was not enough to break the determination of the Faithful servants of Allāh ﷻ; they kept on immigrating covertly, until most of the Muslims from Makkah Mukarramah had immigrated besides Rasūlullah ﷺ, Sayyidinā Abu Bakr رضي الله عنه, Ali رضي الله عنه and those poor Muslims who were not financially able to bear the expenses of migration.

The immigrants faced multiple adversities from the Quraysh, for example the disbelievers usurped all the belongings and wealth of Sayyidinā Suhayb Rūmi رضي الله عنه.

(50)

RESOLUTION OF THE QURAYSH TO ASSASSINATE RASŪLULLAH ﷺ

As the number of those immigrating to Madīnah Munawwarah kept on increasing, the disbelievers decided that the only way to resolve their problem was to assassinate Muḥammad ﷺ. They gathered secretly at a place known as Dārul Nadwa to deliberate the murder of Rasūlullah ﷺ; various suggestions were made, but eventually the members of the devious group agreed upon the proposition of Abu Jahl (the accursed), who said:

“From every Arab tribe a young man must be selected. They will jointly lay siege on the house of Muḥammad throughout the night; as soon as he leaves his home they shall assault him with their swords. The benefit of this scheme is that the blame of his murder will fall on various tribes, thus making it impossible for the family and friends of Muḥammad to seek revenge, by means of which we will finally put an end to this growing evil that has caused much trouble to all of us.”

(51)

MIGRATION TOWARDS MADĪNAH MUNAWWARAH

Allāh ﷻ states in the Glorious Qurān "وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ" and *Allāh ﷻ will protect you from people*. As planned the disbelievers laid siege on the house of Rasūlullah ﷺ, on the very same night that Allāh ﷻ ordered His Nabi ﷺ to migrate.

Irrespective of the threats surrounding his home, Muḥammad ﷺ first returned the belongings of the people which had been entrusted to him, he then recited a few verses of Sūrah Yāseen and blew a handful of sand towards those laying siege around him. By the will of Allāh ﷻ they were blinded and Rasūlullah ﷺ left right under their noses. This event took place on the 27th of Safar during the 13th year of Nubuwwah on a Thursday.

Early that day, Rasūlullah ﷺ informed his close friend Abu Bakr ؓ of Allāh's command, that he has been instructed to migrate towards Madīnah Munawwarah. Abu Bakr ؓ replied by saying: (الصحبة يا رسول الله) O' messenger of Allāh! I seek to accompany you on this journey. Rasūlullah ﷺ replied: "Yes, Abu Bakr, you will be my companion during this journey."

Thereafter, Abu Bakr ؓ presented Rasūlullah ﷺ with two camels and he also hired Abdullah Ibn Arīqat as their guide. When they were about to depart, the daughter of Abu Bakr ؓ, Asmā ؓ prepared some provisions for the road, she tore her waist garment in two pieces and wrapped the food with it. It was on this occasion that Rasūlullah ﷺ gave her the title of Zin Nitāqayn.

As Rasūlullah ﷺ was leaving, he faced the Ka'bah Shareef and said:

"O Makkah! You are more beloved to me than the entire world, but your inhabitants do not allow me to live peacefully."

Sayyidinā Abu Bakr رضي الله عنه and Rasūlullah صلى الله عليه وسلم left Makkah Mukarramah in the middle of the night, cloaked by its darkness, they had embarked on a very difficult and treacherous journey, the sharp-edged stones on the way were injuring the blessed feet of Rasūlullah صلى الله عليه وسلم.

After five kilometers of arduous travelling, they reached a cave atop mount Thaur. Sayyidinā Abu Bakr رضي الله عنه entered the cave and cleansed the entire place thoroughly; he tore a few rags from his clothes to plug the openings of the cave. He then requested Rasūlullah صلى الله عليه وسلم to enter the cave and rest while he stood guard. They camped in the cave for three days; on the fourth day once again they set forth on their journey.

During their stay on Mount Thaur, Sayyidinā Asmā رضي الله عنها used to send food for them with her brother Abdullah Ibn Abi Bakr رضي الله عنه, who would also inform Rasūlullah صلى الله عليه وسلم and his father of the latest happenings in Makkah Mukarramah. Āmir Ibn Fuhayrah رضي الله عنه would graze his herd of sheep in the vicinity of the cave to provide the two companions with milk.

(52)

THE INCIDENT OF SURAQAH IBN MĀLIK

In the meanwhile, the Quraysh had promised a bounty of a hundred camels upon the capture of Rasūlullah صلى الله عليه وسلم and Sayyidinā Abu Bakr al-Siddīq رضي الله عنه. Surāqah Ibn Mālik Ibn Ju'sham, a bounty hunter, on hearing this announcement decided that he will capture the two companions and reap the grand prize.

He spotted Rasūlullah ﷺ outside Makkah Mukarramah. As he was racing his horse towards Rasūlullah ﷺ, it slipped and fell. When he tried again his horse slumped into the rocky grounds up to its knees.

(In a narration of Bukhari Shareef, Rasūlullah ﷺ made the following Dua: “O Allah! Let him fall to the ground” and in another narration he ﷺ said: “O Allah! Suffice for us as you wish)

Every time he tried to come close to Muḥammad ﷺ he experienced the same predicament; eventually he realised that he was up to an unnatural phenomenon (i.e. the two companions were divinely protected).

He cried out to Rasūlullah ﷺ that he came in peace and only intends to speak with him. Surāqah informed Rasūlullah ﷺ that the Quraysh had placed a bounty on him and his companion, and that he does not have any intention of harming Rasūlullah ﷺ. As an added precautionary measure, he requested for a document of pardon, the slave of Abu Bakr (رضي الله عنه), Āmir Ibn Fuhayrah (رضي الله عنه) wrote the document on a piece of leather for him.

(53)

THE INCIDENT OF UMMI MA'BAD

Once Rasūlullah ﷺ had crossed the territory of the Quraysh and their ally, the tribe of Banū Kinānah, and had entered the terrain of the enemies of the Quraysh, the Banū Khuzā'ah, he stopped travelling in secrecy as the probability of being harmed was less in that area.

While journeying Rasūlullah ﷺ felt hungry. As per Arabian custom someone from Rasūlullah's ﷺ caravan approached a hut and presented themselves as travellers seeking to purchase some dates and meat. The hut belonged to a lady of the Banū Khuzā'ah, by the name of Ummi Ma'bad. She was an incredibly hospitable woman. She wanted to tend to her guests, but she had nothing to offer and her sheep were void of milk.

Rasūlullah ﷺ supplicated to Allāh ﷻ recited Bismillah and place his blessed hands on the udders of a goat; by the grace of Almighty Allāh, they started filling up.

Rasūlullah ﷺ and his companion drank to their hearts content and set forth on their journey. Ummi Ma'bad ؓ has blissfully narrated this incident. After a while the husband of Ummi Ma'bad arrived, he was perplexed to see a bowl filled with milk in their hut, he asked his wife where this milk came from. She replied:

"Today an exceptionally blessed man happened to pass this way and by Allah this milk is due to the Blessings (Barakah) of his advent." Her husband replied: "It seems this is the same person of the Quraysh that I have been looking for, please describe this person to me."

Ummi Ma'bad ؓ said: "I saw a man who is outstanding in tidiness, radiant face, proportionate anatomy, chaste in appearance and excellent manners. He was not fat nor was he bald. He was exceptionally handsome, with a robust physique and appropriate height. He had a trace of antimony (kohl) around his eyes. His pupils were beautifully black and his eyeballs were extremely white, his eyelashes were

thick and long. He was dignified and articulate, neither too talkative nor too shy. When he spoke, it seemed like pearls were coming out of his mouth, he was appealing like a green branch that hangs between two tender and delicate ones. His companions would readily comply with his wishes; they always stayed by his side. He was neither brusque nor a blabber."

Upon hearing the description of Rasūlullah ﷺ, Abu Ma'bad exclaimed: "Verily, he is the man whom the Quraysh are chasing. I must meet him."

Nonetheless, without further incidents and fear Rasūlullah ﷺ and his companion, led by their guide continued their journey, until they reached Quba which is approximately three kilometres south of Madīnah Munawwarah.

(54)

RESIDENCE IN MADĪNAH MUNAWWARAH

The Arab inhabitants of Yathrib (Madīnah Munawwarah) were originally of the Aws and Khazraj tribes, most of them had entered the fold of Islām prior to Rasūlullah's ﷺ migration.

They accepted the Muhājirīn as their brothers. An environment of Islāmic brotherhood had already come into existence before the Hijrah of Rasūlullah ﷺ, thus they were ready for Rasūlullah's ﷺ arrival.

(55)

THE ARRIVAL OF RASŪLULLAH ﷺ

Rasūlullah ﷺ entered Madīnah Munawwarah via Quba. At Quba he laid camp for three days. Prior to his arrival at Madīnah Munawwarah he laid the foundation of a Masjid at Quba, the first Masjid in Islām. Allāh states in the Qurān Shareef:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّهَرُوا وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ

Surely the Masjid which was founded upon Taqwā (Allāh-Consciousness) from the first day is more befitting that you should stand (for Ṣalāh) within it. Therein, are men who love (physical and spiritual) purity. And Allāh loves those who purify themselves.

Rasūlullah ﷺ, reached Quba on a Monday, three days later he set out for Madīnah Munawwarah. He performed the Jumuah Ṣalāh en-route. On his arrival to Madīnah Munawwarah, the inhabitants of the blessed city extended a historical and warm welcome to Rasūlullah ﷺ.

The head of each family requested that Rasūlullah ﷺ stay at his home. Eventually, Rasūlullah ﷺ decided to accept the invitation of the household whereby his camel halts. Allāh ﷻ had ordered His Nabi ﷺ to let his camel loose as the location of its stop was decreed by Almighty Allāh. Rasūlullah ﷺ had to abide by this injunction of the Almighty as every family residing in Madīnah Munawwarah wanted Rasūlullah ﷺ to reside with them.

Nevertheless, this privilege was destined for Sayyidinā Abū Ayyūb al-Ansāri رضي الله عنه. Rasūlullah's ﷺ camel halted at his doorsteps and Rasūlullah ﷺ took residence in his home. It was an amazing coincidence that Sayyidinā Abū Ayyūb رضي الله عنه was connected to Rasūlullah's ﷺ via the mother of Rasūlullah's ﷺ grandfather, Abdul Muṭallib.

(56)

THE CONSTRUCTION OF AL-MASJID AL-NABAWI

Rasūlullah ﷺ purchased a plot of land adjacent to the residence of Sayyidinā Abu Ayyūb Ansāri رضي الله عنه, to build a Masjid. This land belonged to two orphans, who wanted to donate it in the cause of Allāh ﷻ. Rasūlullah ﷺ declined their kind offer and paid the full price.

Rasūlullah ﷺ participated in the manual work involving the construction of the Masjid. This is the same Masjid which today is known as Masjid al-Nabawi (Rasūlullah's ﷺ Mosque) and is the main Masjid of Madīnah Munawwarah.

(57)

UNIVERSAL FRATERNISATION

With the arrival of the Qurayshite Muslims in Madīnah Munawwarah and their intermingling with the people of Aws and Khazraj, the ethical and religious bond between these two groups had eliminated their past prejudices.

Both had united as one under the banner of Islām and were disciples of the same mentor and leader. Thus the Islāmic way of life had taken a beneficial turn for the Arabs and non-Arabs as well. They had the wise, kind and compassionate Rasūl of Allāh as their guide. A new power had evolved, a power that had its reigns in the blessed hands of Rasūlullah ﷺ.

The immigrants from Makkah Mukarramah were not akin with the people of Aws and khazraj as they were the descendants of Ismāīl عليه السلام. Actually there existed a long-standing rivalry between the two parties. Rasūlullah ﷺ solved this problem by conducting a treaty of fraternization between the two parties, by means of which their ancestral disparity turned into brotherhood. The great author of Islām, Sheikh Sayyid Abul Hasan Ali al-Nadwi رحمه الله writes:

"This fraternization was the prelude to the establishment of a missionary Ummah, which was about to revolutionise the world; a fraternization that would teach mankind the path of righteousness, a unique covenant that would save humanity from disorder and the chaos of misdeeds and strengthen the bond of Islāmic brotherhood, faith and scrupulousness. This blessed covenant between the Muhājirīn and Ansār became the foundation and harbinger of a new world for mankind."

By welcoming Islām in their city and by accepting its pristine teachings the inhabitants of Yathrib were encouraged to live as brothers and to forego their past tribal prejudices. Islām taught them to give preference to justice and humane compassion over their ethnic rivalry. They had not only accepted each other as brothers but had welcomed the immigrants of Makkah Mukarramah within their

circles. With the arrival of Rasūlullah ﷺ, an atmosphere of love, compassion, brotherhood, concern and sympathy prevailed.

(58)

TREATY WITH THE JEWS OF MADĪNAH MUNAWWARAH

The Jewish tribes who had settled in Madīnah Munawwarah, alongside the Arabs, were originally from Syria. They had learnt from their divine scriptures and priests that a Nabi will emerge in one of the date-palm regions within the Arabian Peninsula. Due to their racial discrimination they differed from the Arabs in ideology, character and religious beliefs.

They were aloof from the original dwellers of Madīnah Munawwarah from a religious, ethnic and psychological perspective. At the same time, they were more educated and economically more affluent than the Arabs; however the Arabs had a larger populace than the Jews. The Jews looked down upon the Arabs because of their affluence. They would taunt the Arabs by saying: "Our books have foretold the arrival of a Nabi in these regions, on his appearance we will claim our superiority and dominance over you."

(59)

THE ESTABLISHMENT OF AN ISLĀMIC SOCIETY

Rasūlullah ﷺ, had generated an atmosphere of Islāmic lifestyle and unity upon his arrival in Madīnah Munawwarah, under which, each Muslim individual made a commitment to follow the Sharī'ah under the guidance of one leader. An important issue of this new social order was that the Muhājirīn and the inhabitants of Madīnah Munawwarah were of different backgrounds and different tribes. The inhabitants of Makkah Mukarramah had to abandon their belongings and financial resources while immigrating to Madīnah Munawwarah and had to start a new life without any financial basis, which was no easy task.

But, their staunch faith always prompted them to accept the teachings of Rasūlullah ﷺ. Rasūlullah ﷺ resolved the aforementioned predicament by crafting a bond of brotherhood between these two parties. In this manner, each immigrant from Makkah Mukarramah was bonded with a Medinite as brothers; this development impacted the life of the Muslim Ummah in an amazing way.

On the other hand, Rasūlullah ﷺ concluded a treaty with the Jewish populace of Madīnah Munawwarah to ally with the Muslims. Thus, a perfect environment came into existence in Madīnah Munawwarah.

Here Rasūlullah ﷺ, had the opportunity of laying the foundation of an Islāmic social order, which was not possible in Makkah Mukarramah. In Makkah Mukarramah, Islām was restricted to a few but in Madīnah Munawwarah it was a complete

different scenario, the faith was practiced upon openly and without fear from any quarter.

(60)

THE INCEPTION OF ADHĀN

Ṣalāh had already been made compulsory in Makkah Mukarramah but due to the prevailing hindrances it was mostly performed secretly. In Madīnah Munawwarah there were no such obstructions; the Muslims could establish Ṣalāh openly. Henceforth, there was a need to call people to the Masjid for the sake of congregational Ṣalāh; thus the Adhān was incepted during the first year of the Hijrah.

Initially, the Muslims resorted to various means of calling people to the Masjid. Some suggested the blowing of a trumpet or the beating of a drum. But eventually, a Sahābi رضي الله عنه came to Rasūlullah ﷺ and narrated a dream wherein he saw a person calling unto Ṣalāh with the words of the Adhān. Rasūlullah ﷺ exclaimed that these words were from Allāh ﷻ. The dream which the Sahābi saw was actually an inspiration from the Almighty. Rasūlullah ﷺ called upon Bilāl رضي الله عنه and told him to call out the Adhān. Thus the call to Ṣalāh was incepted.

(61)

CHANGE OF THE QIBLAH

Since Masjid al-Nabawi was located in between Baitul-Muqaddas and the Haram (Holy Sanctuary) of Makkah, there was the issue of which Qiblah to face. Until then, in accordance to previous religions, Baitul-Maqdis had been the Qiblah and Rasūlullah ﷺ and the Muslims were bound to observe that direction until Allāh ﷻ revealed a new Qiblah for them.

Nonetheless, due to its sanctity the Muslims yearned for the Ka'batullah to be their Qiblah. Perhaps that's why, whenever Rasūlullah ﷺ performed Ṣalāh in the Haram of Makkah Mukarramah he would stand near the southern side of the Ka'bah so that he faced northward. By doing so, he would be facing both the Baytullah and Baitul-Maqdis. But such a posture was not possible in Madīnah Munawwarah and no instruction had yet been revealed with regards to changing the Qiblah.

Therefore, Rasūlullah ﷺ, adopted the direction of the previous Ambiyā ('Alaihimus Salām), Baitul-Maqdis, and by doing so, the Muslims' backs were facing the Ka'bah Shareef.

Rasūlullah ﷺ yearned for the Ka'bah Shareef to be the new Qiblah of his Ummah, for it was Ibrāhīm عليه السلام, the progenitor of the Ambiyā ('Alaihimus Salām), who adopted Baitul-Maqdis as Qiblah and he was the one who built the Ka'bah Shareef and proclaimed it as the greatest Centre of faith and worship and prayed that Almighty Allāh grant the Ka'bah Shareef prominence. Allāh ﷻ had decreed that the

Ka'bah Shareef was to be the first House of worship and the greatest paragon of monotheism on earth.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Verily, the first house (of worship) appointed for mankind was at Bakkah (Makkah Mukarramah), full of blessings and guidance for all the worlds.

Thus, it appeared that the Ka'bah Shareef deserved to be the Qiblah, but Rasūlullah ﷺ could not act on his own accord; he could only express his desire through supplication. Eventually, Allāh ﷻ accepted the Du'ā of his beloved Nabi ﷺ and conceded to his wish by changing the Qiblah from Baitul-Maqdis to the Ka'batullah in the month of Sha'bān during the second year of Hijrāh.

(62)

SUFFAH AND THE AS'HĀBUS SUFFAH

Subsequent to the change of Qiblah towards the Baytullah (Ka'bah Shareef), the wall of the first Qiblah (Baitul Muqaddas) and the area adjacent to it became home to the poor students who wanted to learn from Rasūlullah ﷺ. This place was popularly known as Suffah. The blessed family would usually provide these students of Deen with food and nourishment.

Many a time Rasūlullah ﷺ had to face starvation due to his generosity and philanthropy for the poor, but the beloved of Allāh ﷻ would endure it patiently. Sometimes, the total number of students residing at Suffah would reach seventy. Suffah was the first Madrasah in Islām. Rasūlullah ﷺ would teach the companions

and impart to them the various types of Islāmic knowledge and injunctions. From thereon Madāris kept on being established throughout the world.

Another important fact is that, upon the Muslims' arrival in Madīnah Munawwarah, the disbelievers conspired and considered various military assaults upon Madīnah Munawwarah as the dwellers of Madīnah Munawwarah had given refuge to the immigrants of Makkah Mukarramah.

On the other hand, the Muslims felt that it was time to teach the disbelievers that they were not afraid of the Quraysh; they would not tolerate their oppression anymore.

Hence, Rasūlullah ﷺ started dispatching small military contingents (*Sariyyah*) to surrounding areas to ensure the safety of Madīnah Munawwarah. This was done with the aim of gauging the military activities of the Quraysh; and to inform the enemies of Islām that the Muslims were not oblivious of their activities and were ready to stand up against their atrocities.

(63)

THE FIRST MILITARY CONFRONTATION

With these objectives in mind, Rasūlullah ﷺ dispatched contingents to various regions. They were to evaluate the activities of the disbelievers and show them that the Muslims were not afraid of them and if the need arises, they would meet force with force.

The coastal area adjacent to Madīnah Munawwarah was the usual route which caravans took when travelling between Syria and Makkah Mukarramah. The Quraysh, were the only Arabian tribe, allowed to cross through the territories of other tribes without their permission, as they were the custodians of the Ka'bah Shareef. Here as well, they enjoyed this honour; hence the Qurayshite caravans and businessmen could travel North and South, without any hindrance.

Only the Quraysh enjoyed this prerogative, otherwise the general custom among the Arabs was that no tribe would allow another tribe entry without permission or only after having secured asylum from an influential person of that region. In case someone wanted to force his way through, it usually ended in warfare.

Madīnah Munawwarah was the new home of the Muslims. Many of these Muslims were of the Quraysh tribe; many of them had been oppressed and robbed of their belongings. They were forced to abandon their wealth and possessions while immigrating from Makkah Mukarramah, on the other hand the Quraysh boosted their economy by usurping the wealth of these poor Muslims. The disbelievers of Makkah had invested the usurped wealth of the Muslims in their military assets.

Therefore, upon their arrival in Madīnah Munawwarah, the Muslims decided that when the caravans of the Quraysh pass the surrounding regions of Madīnah Munawwarah, attempts must be made to retrieve their usurped wealth. At the end, they had the right to take their wealth back because the disbelievers were boosting their own financial status at the expense of the Muhājirīn's misery.

Six months after the Hijrāh of Rasūlullah ﷺ a Qurayshite caravan, headed by Abū Jahl, was passing through Muslim-territory; Rasūlullah ﷺ dispatched a small contingent of the Ṣahābah ؓ with the purpose of reconnaissance. By the time they had reached the coast, the caravan of Abū Jahl was long gone; hence there was no conflict.

While the caravan was on its way back, Rasūlullah ﷺ sent a group of thirty youth under the leadership of Sayyidinā Hamzah Bin Abdul Muṭallib ؓ to assess the situation. When the Muslim party reached the caravan, a clash took place, which almost resulted in a severe conflict, until an individual from the tribe of Juhaynah interceded.

A similar incident took place in the eighth month of the Hijrāh. Rasūlullah ﷺ was informed that a battalion of two hundred soldiers had amassed at Rābigh, a location between Makkah Mukarramah and Madīnah Munawwarah. Rasūlullah ﷺ dispatched a team of seventy youth under the leadership of Ubaydah al-Hārith ؓ to assess the situation. Here too, only a mild scuffle took place.

In the ninth month of the Hijrāh, Rasūlullah ﷺ was informed that another group of Qurayshite soldiers had mobilized at 'Khīrāz'. Rasūlullah ﷺ dispatched a party of twenty horsemen under the leadership of Sayyidinā Sā'd Ibn Abi Waqqās ؓ. By the time the Muslim cavalry had reached 'Khīrāz', the Quraysh had taken to their heels. Later on, Rasūlullah ﷺ was apprised that the Quraysh had gathered in 'Waddān', the Nabi of Allāh ﷺ appointed Sayyidinā Sā'd Ibn Ubādāh ؓ as his deputy over Madīnah Munawwarah while he personally rode to Waddān to evaluate the threat, there too the enemies of Allāh ﷻ had fled the spot before his arrival. Later on, the

same happened at 'Buwāt', there too the enemies had retreated prior to the arrival of Rasūlullah ﷺ.

In the same month, an enemy group, under the leadership of Amr Ibn Jābir Faḥri entered Madīnah Munawwarah and went on a spree of pillage and plunder. Rasūlullah ﷺ and a team of Muslims went after them, Rasūlullah ﷺ pursued these villains up to the vicinity of Badr, but unfortunately Amr and his cohorts had gone so far ahead that it was senseless to further their pursuit. This incident is known as Ghazwah al-Safwān.

(64)

PRELUDE TO THE BATTLE OF BADR

In the sixteenth month of the Hijrāh, Rasūlullah ﷺ received Intelligence that a caravan from the Quraysh, headed by the military commander of the disbelievers Abū Sufyan, was advancing towards Syria with the aim of strengthening the military might of the Quraysh. Rasūlullah ﷺ and a group of Ṣahābah ﷺ set out in pursuit of this caravan. By the time they had reached Yambū', the caravan was out of their reach.

When Rasūlullah ﷺ heard that Abū Sufyan's caravan was on its way back from Syria, once again he set out in its pursuit alongside a group of Muslims. On receiving intelligence of Rasūlullah's ﷺ departure, Abū Sufyan immediately sent word to Makkah Mukarramah that their precious caravan was under attack and they needed immediate assistance.

The Muslims had reached the vicinity of Badr, but the caravan was long gone; as the Muslims were returning to Madīnah Munawwarah, Rasūlullah ﷺ received intelligence that the disbelievers of Makkah Mukarramah had already dispatched an army, equipped to their teeth, to wage a full-fledged war against the Muslims. Rasūlullah ﷺ consulted the companions; they were a mere 313 in total.

They came out with the intent of stopping the caravan of the Quraysh; not to engage in a full-fledged war. Now that the arrival of the Qurayshite army was eminent, it was necessary that Rasūlullah ﷺ consult his companions, whether to engage the disbelievers so that they do not get the idea that the Muslims were scared of them or to retreat to Madīnah Munawwarah by means of which war could be averted. Eventually, Rasūlullah ﷺ and the companions decided that to retreat from Badr will be deemed as an act of cowardice and disgrace. Hence, irrespective of the odds, they decided to face the disbelievers. It is this very incident which came to be known as '*The Battle of Badr.*'

The forces of the Quraysh were armed to their teeth. Their army consisted of a thousand soldiers. The Muslim army was only a third of their total number. The Muslims were confident of Almighty Allāh's help. The battle took place and the Muslims were the victors of the day and the Quraysh had to flee the battlefield disgracefully.

The battle of Badr brought honour and great repute to the Muslims, who until now were regarded as a group of feeble and helpless individuals. Thanks to the battle of Badr, the Quraysh and the neighboring tribes realized the Muslims' might.

(65)

BRIEF ACCOUNT OF THE BATTLE OF BADR

The battle-ground of Badr is situated approximately 150 kms south of Madīnah Munawwarah. It was then a vast open uninhabited terrain. There was a water-well near the battlefield at Badr. The route to Syria was located on the western side of the well. Most caravans would use this route to go to and come back from Syria. Rasūlullah ﷺ had arrived at this location with the intent of intercepting the caravan of the Quraysh but upon his arrival he received reports that the convoy of the disbelievers had already left, he also received news that the disbelievers of Makkah Mukarramah had raised an army to wage war against the Muslims and were already on their way.

Thereupon, Rasūlullah ﷺ consulted his companions, the Muhājirīn and Ansār. They were all in favour of facing the disbelievers, therefore the Nabi of Allāh ﷺ stayed. Upon their arrival, Quraysh laid camp at the better part of the open ground, the Muslims were only a third in comparison to the disbelievers and they had lesser weapons. Nonetheless, it was a matter of survival for Islām; if the disbelievers had to achieve victory over the Muslims, Allāh forbids, the Muslims would have been wiped off the surface of the earth as this small group of believers was the actual strength of the Muslim Ummah at the time.

The companions pitched a tent at an elevated place for Rasūlullah ﷺ, from where he could see the entire battlefield. Rasūlullah ﷺ and Sayyidinā Abū Bakr al-Siddīq ؓ stayed in the tent while Sayyidinā Sad Ibn Abi Waqqās ؓ armed with his weapons

stood guard at the front to protect the beloved Nabi of Allāh ﷺ. As for Rasūlullah ﷺ he was busy supplicating to Almighty Allāh in Sajdah:

“My Rabb, if this small group of your servants is destroyed today, there will be no one left to worship you.”

When Rasūlullah ﷺ laid eyes on the well-equipped Qurayshite army he made the following Du’ā:

O Allah! Here are the Quraysh marching ahead in all their arrogance. They have come to challenge You and falsify Your messenger. O Allah! I beg of You to bless us with victory over them as promised by You. O Allah! Annihilate them (the forces of falsehood)

Ibn Ishāq has narrated that Aswad Ibn Abdullah al-Aswad was the first from the disbelievers’ camp to make an attempt of raiding the Muslim’s water reservoir but was killed during his attempt. Then Walīd Ibn Utbāh, ‘Utbah Ibn Rabī’ah and Shaybāh Ibn Rabī’ah came from the infidels’ camp to challenge the Muslims on a one on one duel.

From the Muslims’ camp, Sayyidinā Ali (رضي الله عنه), Sayyidinā Hamzah (رضي الله عنه) and Sayyidinā Ubaidah Ibn al-Hārith (رضي الله عنه) responded and all of the above mentioned infidels were killed. However, Sayyidinā Ubaidah (رضي الله عنه) was wounded and the same wound proved fatal and became the cause of his martyrdom. He breathed his last on the way back at Saffrah.

After these duels, it was a full-fledged war that had started. The first to meet martyrdom was Muḥja رضي الله عنه, the freed slave of Sayyidinā Umar Bin al-Khattāb رضي الله عنه. Then, Hārith Ibn Surāqah al-Ansari رضي الله عنه was martyred by an arrow as he was drinking water from the well; meanwhile, Sayyidinā Umayr رضي الله عنه launched an assault against the disbelievers and was blessed with martyrdom.

It was a raging battle, Rasūlullah ﷺ was constantly supplicating to Allāh ﷻ. He was so engrossed in Du'ā that his shawl had slid off his shoulders and yet he kept on supplicating fervently. His blessed tears were rolling down his cheeks. Sayyidinā Abū Bakr رضي الله عنه came along and re-adjusted his shawl. While he was in this divine ecstatic state Rasūlullah ﷺ picked up a handful of sand and said:

"شاهت الوجوه" - (May their [the disbelievers] faces be disfigured)

He blew the sand towards the disbelievers. Immediately, the infidels started rubbing their eyes, their onslaught was affected and they could not face the Muslims any longer. Allāh ﷻ states in the Glorious Qurān in regards to this incident:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

And you (O Muhammad ﷺ) threw not when you did throw, but Allah threw

Simultaneously, Allāh ﷻ sent an army of angels to assist the believers; they came in the appearance of human beings and assisted the Muslims. In a short while the battle had changed its course and the believers had the upper hand.

Many proud leaders of the disbelievers were slain and many of them were captured. The Muslims had achieved victory. This was the first battle against the Kuffār, the Mujāhidīn (Muslim soldiers) were lesser in number yet they challenged and faced a fiercer and mightier army and achieved a magnificent victory. The disbelievers were disgraced and wanted to flee but had nowhere to flee to.

The number of Shuhadāh (martyrs) was much less than the number of slain infidels. There were only fourteen martyrs, of whom six were from the Muhājirīn and the rest were from the Ansār. Due to the sincerity and fervor shown by the Muslim army, Allāh ﷻ gave them assurance of his happiness and guarantee that all their previous mishaps and sins had been forgiven.

(66)

TREATMENT OF THE CAPTIVES

After consulting the companions, Rasūlullah ﷺ decided that the captives of war would be released on the payment of ransom. Thereupon, Allāh ﷻ informed Rasūlullah ﷺ that these enemies of Islām should have been slain and setting them free was not appropriate, but since they were freed on the basis of Mashwarah (mutual consultation) it was not blameworthy and Allāh ﷻ would change the situation to the advantage of the believers.

After the battle, Rasūlullah ﷺ dealt with the captives in accordance to what was beneficial for Islām and the Muslims, those who were a threat to the believers were put to death while others were freed upon remuneration of the agreed ransom. That amount was later used for the benefit of the Muslims and Islām.

At times Rasūlullah ﷺ would set a captive free in exchange for a Muslim prisoner that was captured by the Kuffār and sometime he would free a disbeliever in exchange of nothing as a token of sympathy and kindness. Uqbah and Nadr Ibn Hārith were killed and the rest of the prisoners of war were brought back to Madīnah Munawwarah.

Sayyidinā Abbās, Aqīl (the brother of Sayyidinā Ali ؑ) and Abul 'Ās - the son-in-law of Rasūlullah ﷺ had not accepted Islām as yet, they were also captured at Badr. The Nabi of Allāh ﷺ released them in exchange of ransom.

(67)

IN THE AFTERMATH OF BADR

After the battle of Badr, for almost a year, on several occasions, whenever, Rasūlullah ﷺ received news that the enemies of Islām were mobilizing at a certain place or just to solve a certain disturbance, he would personally go there accompanied by the Şahābah ؓ to remedy the situation or he would at other times sent a deputation of the Mujahidin.

By and large, on such occasions there was no need to call for arms. For example the Ghazawāt of Banū Sulaym, Suwayq, Banū Ghitfān and Banū Najrān, in all these events not a single arrow was shot because the enemies would take to their heels before the arrival of the Muslim army.

(68)

VIOLATION OF THE TREATY BY THE JEWS

There was a settlement of Jewish tribes in the vicinity of Madīnah Munawwarah with whom Rasūlullah ﷺ had concluded a treaty that they would not assist any foreign force against the inhabitants of Madīnah Munawwarah.

But as usual, being Machiavellian by nature the Jews violated this treaty and covertly instigated the enemies of Islām to raid Madīnah Munawwarah and wage war against Islām. They also promised the enemies of Islām that they would assist them in the battle. This was an unmitigated violation of the treaty. Banū Qainuqah was in the forefront of this disloyalty, firstly Rasūlullah ﷺ dealt with them. Kā'b Bin Ashraf who was the ringleader of these traitors used to openly plan against the Muslims; eventually he was punished and was executed.

In spite of the new-found dominance of the Muslims, the disbelievers did not rest at ease. They kept on conniving against Islām and the believers, because of which now and again the Muslims had to confront the Kuffār. These were minor skirmishes which the Muslims had to face.

Those detachments in which Rasūlullah ﷺ personally took part are known as Ghazawāt and those expeditions that were headed by the Şahābah رضي الله عنهم are known as Sarāyā.

For almost five years after the battle of Badr there were no military conflicts besides the Ghazwah of Uhud. Whenever there was any disturbance and the need did arise, these uproars were dealt with appropriately.

(69)

THE COMPULSION OF SAWM (FASTING)

The foremost and basic injunctions of the Sharī'ah are the five pillars of Islām, the directives of Ṣalāh and Tawheed were proclaimed during the Makkan era whereas the tenets of Zakah and Ṣawm were ordained during the Medinite era. As for Hajj it was already in practice by the Arabs. Later on the Sharī'ah rectified the former acts of paganism that had become part of Hajj.

The injunction of Ṣawm calls for fasting during the entire month of Ramaḍān, it is imperative to fast for a complete lunar month. At the end of Ramaḍān, the first day of the new month is known as 'Eid, a day of joy and gratitude to our creator. Allāh ﷻ has ordered his servants to give charity (Sadaqatul Fitr) on the day of 'Eid.

Prior to the compulsion of Ṣawm, fasting was observed on the tenth of Muharram in accordance to the Sharī'ah of the previous Ambiyā ('Alaihimus Salām). Thereafter, the fasting of Ramaḍān had been determined as one of the pillars of the Sharī'ah. Alongside the worship and reverence of Almighty Allāh, another salient aspect of this blessed month is kindness and generosity towards the less-privileged.

Through the fast of Ramaḍān Islām instills within the Muslim Ummah compassion for the poor and a practical perception of their agony and difficulties. Surely, abstinence from eating and drinking for twenty-nine to thirty days reminds one of the misery and hardships which our indigent brothers and sisters have to face on a daily basis.

At sundown as we prepare for the long-awaited time of Iftār, Islām encourages us to take care and assist our poor brethren by inviting them to eat with us.

Thus the affluent are taught the strain of hunger while an opportunity is provided to assist the needy.

(70)

THE CASE OF BANŪ QAINUQAḤ

Banū QainuqaḤ was a Jewish tribe and just as with other tribes, at the very beginning Rasūlullah ﷺ had concluded a peace treaty with them. A jeweller of the Banū QainuqaḤ humiliated a Muslim woman in the market place by pulling her clothes and exposing her body. She immediately called for help, upon which a number of Muslims gathered to defend her honour, during which this depraved Jew was killed, instantly his kinsmen retaliated and killed one of the Muslims.

Because of this mayhem and also due to the violations of the Banū QainuqaḤ, Rasūlullah ﷺ ordered a siege upon their fort. At the end they had to lay down their arms and concede to Rasūlullah's ﷺ verdict. Rasūlullah ﷺ ordered their expulsion out of Madīnah Munawwarah. Thereafter they relocated at Khaybar. Finally the Muslims of Madīnah were relieved of their mischief.

(71)

THE BATTLE OF UHUD

In the aftermath of Badr, the antagonism and urge for revenge within the disbelievers had intensified more than ever. They even had the audacity of sending a message to the Muslims that they will not rest until they avenge the disgraceful defeat they sustained at Badr.

Three years after the battle of Badr, the disbelievers allied their forces with the neighbouring tribes of Makkah Mukarramah and mustered an army of three thousand with the intent of attacking Madīnah Munawwarah. They had not yet reached the outskirts of Madīnah Munawwarah when Rasūlullah ﷺ received Intelligence of their assault.

Rasulullah ﷺ immediately consulted the noble companions رَضِيَ اللَّهُ عَنْهُمْ as to whether they should adopt an offensive strategy by locking horns with the enemies outside the precincts of Madīnah Munawwarah or should they rather adopt a defensive strategy and fight back from within the walls of the city. Rasūlullah's ﷺ personal preference and that of many a veteran companion رَضِيَ اللَّهُ عَنْهُمْ was to deal with the enemies from within the sanctuary of Madīnah Munawwarah. But many enthusiastic companions رَضِيَ اللَّهُ عَنْهُمْ were of the opinion that they should take the fight out of Madīnah to the enemy.

They expressed their opinion with great enthusiasm and vigour. Eventually taking a battalion of one thousand Mujāhidīn, Rasūlullah ﷺ advanced three kilometers out of Madīnah Munawwarah to a place known as Uḥud.

The enemies of Allāh ﷻ and the Muslims had both laid camp at this very place. This was the only open terrain outside Madīnah Munawwarah and it was located right in front of the Uḥud Mountain. From among the one thousand individuals who had accompanied the Nabi of Allāh ﷺ many were those who initially wanted to fight from within the walls of Madīnah Munawwarah.

Another important point to remember is that the ranks of the Mujāhidīn had been infiltrated by a number of hypocrites, who had joined the campaign of Rasūlullah ﷺ under social pressure but later on deserted Rasūlullah ﷺ under the pretext that they are risking their lives for nothing and the battle should have taken place from within Madīnah Munawwarah, as it is much safer and to face the enemies on an open terrain would be tantamount to suicide.

The hypocrites started such bickering along the way and tried to mislead many others with their corrupted views. Finally a total of three hundred hypocrites deserted the Muslims army, thus reducing their number to a mere seven hundred.

At the end, seven hundred lightly armed Muslim soldiers were up against three thousand disbelievers who were armed to their teeth. The Muslim army had the upper hand but farther on due to a mistake by a squad of archers which Rasūlullah ﷺ had posted at a nearby elevation, the Qurayshite army gained dominance and adopted a surprised strategy.

This sudden change disheartened the Muslim soldiers and almost lead to defeat but the beloved Rasūl of Allāh ﷺ gathered his companions and reorganised their formation anew; which eventually caused the troops of the enemy to flee the

battlefield, however while retreating they kept on saying that they will return with a bigger army.

The Muslims had to face various trials during this battle, for instance, while the Qurayshite army had the upper hand, the disbelievers spread the rumour that Rasūlullah ﷺ had been martyred. More so, Rasūlullah ﷺ suffered an injury on his blessed face and lost his Mubārak tooth. During the sudden assault of the enemies many companions tasted martyrdom.

From among them was the beloved uncle of Rasūlullah ﷺ, Sayyid al-Shuhadāh (the leader of martyrs) Sayyidinā Hamzah Ibn Abdul Muṭṭalib ؓ, the great teacher from the galaxy of the companions, Sayyidinā Mus'ab Ibn Umayr ؓ and many other veteran companions. Eventually, the Kuffār had to retreat and the Muslims were blessed with triumph but at the cost of much bloodshed and loss of lives.

The battle of Uḥud was a crucial phase and an important lesson for the Muslims. This event has been cited in the Qurān Shareef as well, that while having the beloved of Allāh ﷺ in their midst and while they have been blessed with firm Īmān, the Muslims should not have fallen prey to such frailties, for these very shortcomings became the cause of a near-defeat.

The biggest mishap was that there was a barren passage between Madīnah Munawwarah and the battlefield, the one end was occupied by the disbelievers and at the other end there was a hill. Rasūlullah ﷺ had placed a troop of archers at this location so that the disbelievers do not get the opportunity of making an unexpected assault.

When the disbelievers started fleeing the battlefield, most of the archers let their guard down and came down to collect the spoils of war alongside the rest of the Muslim army, they thought that the battle was over as the enemy had taken to their heels. Unfortunately, to the detriment of the Muslims this decision took the lives of their own comrades. When the disbelievers saw that the archers had abandoned their posts, they took advantage of the situation and with the aid of a small battalion launched a sudden attack against the Muslim army from the rear.

This unexpected assault and rumour of Rasūlullah's ﷺ martyrdom disrupted the ranks of the Muslim army and only later did they manage to regain control of the battle field. Nonetheless, the miscalculation of the archers served as a warning to everyone, that success is in complete subjugation to the commands and teachings of Rasūlullah ﷺ.

The battle of Uḥud took place during the month of Shawwāl on a Saturday 3 A.H. An important happening of the battle of Uḥud was that the presence of the hypocrites came to light. It was obvious that many an individual had not embraced Islām with sincerity but had rather entered the fold of Islām due to the popularity and upper hand of the Muslims.

Now the companions and sincere Muslim citizens of Madīnah Munawwarah knew that there were many claimants of Islām but the sweetness and reality of Īmān had not seep through their hearts as yet. Rasūlullah ﷺ did not expose them and kept on dealing courteously with them while hoping that in the long run they will be blessed with the reality and sweetness of Īmān.

(72)
HAMRĀ AL-ASAD

The Muslims sustained massive injuries at the battle of Uḥud, yet as a tactical principle and to instill awe and fear within the hearts of the enemies, Rasūlullah ﷺ pursued the disbelievers up to Hamrā al-Asad but no physical engagement took place between the two parties.

(73)
IN THE AFTERMATH OF UHUD

After the battle of Uḥud, Rasūlullah ﷺ dispatched multiple contingents to various places whenever he received intelligence that the enemies of Islām were mobilizing against the citizens of Madīnah Munawwarah. Occasionally, Rasūlullah ﷺ would proceed with them or he would dispatched an army under the leadership of a Sahābi. During the fourth year of the Hijrāh, in the month of Muḥarram, Talha and Salmah Ibn Khuwaylid persuaded the tribes of Qutn, who resided in the mountainous regions of Fayd to raid Madīnah Munawwarah.

As soon as Rasūlullah ﷺ received confirmation of this attack, he dispatched an army of a hundred and fifty soldiers under the leadership of Sayyidinā Abu Salmah رضي الله عنه, but the enemies retreated before they could face-off with the Muslim army.

Thereafter, Rasūlullah ﷺ received reports that Sufyān Ibn Khālid was about to host an assault against Madīnah Munawwarah. In order to counter-attack this raid, Rasūlullah ﷺ sent a troop under the command of Abdullah Ibn Unays ؓ. The enemies suffered a disgraceful defeat at the hands of the Muslim army.

(74)

THE EVENT OF RAJĪ'

A group of people from the tribe of 'Adhal and Qārah came to Madīnah Munawwarah and professed Islām, they requested Rasūlullah ﷺ to send some of his companions ؓ with them to their respective tribes to impart the teachings of Islām upon their kinsmen but unfortunately to the dismay of the believers this was a trap and conspiracy.

Rasūlullah ﷺ sent a group of ten companions ؓ with them. Out of Madīnah Munawwarah, at Maqām al-Rajī' these companions were captured. From among these ten companions seven of them resisted and were blessed with Shahādah.

Another three were sold by their captors, Sayyidinā Khubaib ؓ and Sayyidinā Zayd Ibn Dathinah ؓ were sold at Makkah Mukarramah, where they were openly executed. The calmness, conviction and firmness of Īmān exhibited by Sayyidinā Khubaib ؓ is unique in the parables of history and worthy of being written in golden letters.

(75)

THE MARTYRDOM OF SAYYIDINĀ KHUBAIB رضي الله عنه AND SAYYIDINĀ
ZAYD IBN DATHINAH رضي الله عنه

Sayyidinā Khubaib رضي الله عنه was purchased by Hujayb Ibn Abi Ihāb who intended to avenge his father and Sayyidinā Dathinah رضي الله عنه was purchased by Safwān Ibn Umayyah for the same reason.

When Sayyidinā Zayd رضي الله عنه was about to be executed, the Quraysh took him out of the Haram, as he stood at the altar of death, Abu Sufyān said to him:

“O Zayd! I ask you to tell me the truth, would you not be delighted to be set free and Muḥammad ﷺ executed in your place while you are relaxing comfortably in your home with your family?”

Sayyidinā Zayd رضي الله عنه retorted: “I cannot tolerate the thought of being comfortable and at ease with my family while a thorn pricks Muḥammad ﷺ. *(and here you’re asking me to wish for his death)*

Thereupon, Abu Sufyān exclaimed: “I have never seen anyone as beloved as Muḥammad is to his companions.” Thereafter Sayyidinā Zayd رضي الله عنه was blessed with martyrdom.

When Sayyidinā Khubaib رضي الله عنه was about to be executed at the gallows, he requested the opportunity of performing two Rak’āt of Ṣalāh; the disbelievers acceded to his

request, upon which he performed two very beautiful Rak'āt of Ṣalāh with utmost calmness and devotion.

When he finished he addressed the disbelievers and said: "I did not prolong my Ṣalāh because you would have accused me of doing so for fear of my imminent execution."

Thereupon he recited the following couplets:

ولستُ أبالي حين أُقتلُ مُسلمًا ... على أي شقٍّ كان لله مصرعي

وذاك في ذات الإله وإن يشأ ... يُبارك على أوصالٍ شلُو ممزَع

As I am facing death in the cause of Islām

I could not care less which direction I am facing

I am bearing all these transgression for the pleasure of Allāh

If He wills this feeble body of mine shall be the recipient of His blessings

(76)

THE EVENT OF BĪR AL-MA'ŪNAH

In the month of Safar 4 A.H. the event of Bīr al-Ma'ūnah took place. Abu Barāh al-Kilābi a chief of Najd (Arabian Highlands) had requested Rasūlullah ﷺ to send some of his companions to Najd to impart the teachings of Islām upon his tribesmen.

(The Nabi of Allāh ﷺ was anxious for the safety of his companions ؓ, but Abū Barāh promised that he will keep them safe.)

Rasūlullah ﷺ acceded to his request and dispatched a group of seventy Ṣahābah al-Kirām ؓ towards Najd who were known as the Qurrā. The people of Najd betrayed the companions and cold-bloodedly murdered almost every member of this caravan. When Rasūlullah ﷺ heard of the massacre of his companions in this expedition, he was so anguished that never in his life was he so grief-stricken. For an entire month he cursed the murderers of the Ṣahābah in the Qunūt of the Fajr Ṣalāh.

(77)

THE MARTYRDOM OF SAYYIDINĀ HARAM IBN MILHAN ؓ

Sayyidinā Haram Ibn Milhān ؓ was also martyred during this tragic event; he was killed by Jabbār Ibn Salma. The last words of Haram Ibn Mulhān ؓ prior to his martyrdom became a source of guidance and a means for the Islām of his murderer. Jabbār ؓ narrates that this incident had drawn him to Islām, he recounts:

“I attacked one of them with my spear between his shoulders; my spear pierced through his body, as it came out through his chest, in a state of jubilation and ecstasy he exclaimed:

فزت ورب الكعبة

By the Rabb of the Ka'bah, I have achieve eternal success

Hearing this I said to myself in astonishment: “What success is he talking about? Did I just not kill him? “Later on when I investigated the matter I was told that success refers to martyrdom, upon which I said: By Allāh! Verily, he did achieve eternal success. This sentence became the cause of my admission into Islām.

(78)

THE BATTLE OF ZĀT AL-RIQĀ

During the fourth year of the Hijrāh the battle of Zāt al-Riqā took place; the beloved of Allāh ﷺ personally took part in this encounter with the Banū Ghitfān. The two parties came face to face but there were no physical encounters.

Due to an extreme lack of provisions, the Mujāhidīn did not have any footwear; they were forced to wrap their feet in rags and pieces of cloth. In the Arabic language rags are termed as ‘Riqā’. Hence this expedition became famous as, *The Battle of Rags*.

(79)

THE DECEIT OF BANŪ NAZĪR

Rasūlullah ﷺ visited the Jewish tribe - Banū Nazīr during the fourth year of the Hijrah, the Banū Nazīr resided at the outskirts of Madīnah Munawwarah. They also fell under the purview of the treaty that was concluded with the Jews of Madīnah Munawwarah.

Once there, Rasūlullah ﷺ requested their co-operation in paying the blood money of two slain members of the tribe of Banū Āmir (the Banū Āmir and Banū Nazīr were allies). They welcomed Rasūlullah ﷺ with an impressive display of courtesy and pledged to assist in the payment of the blood money, meanwhile the accursed Ibn Jahsh was sitting on top of the wall and was about to drop a huge boulder upon Rasūlullah ﷺ.

Sayyidinā Abu Bakr al-Siddīq ؓ, Sayyidinā Umar ؓ and Sayyidinā Ali ؓ were present with Rasūlullah ﷺ on this occasion. As Rasūlullah ﷺ sat under the wall, Allāh ﷻ informed him of their mischief. He immediately moved from there and returned to Madīnah Munawwarah.

Rasūlullah ﷺ decided that the Banū Nazīr must vacate the vicinity of Madīnah Munawwarah because of their treacherous ways and their constant betrayal. If they do not leave Madīnah Munawwarah peacefully they would be forcefully driven out of their homes. Initially they tried to resist the order of Rasūlullah ﷺ but realized that it was of no avail.

Eventually they had to leave Madīnah Munawwarah shamefully with only that amount of their belongings that their camels could bear. After their expulsion from Madīnah Munawwarah some of them relocated at Khaybar and others at Syria. Finally, the Muslims of Madīnah Munawwarah were saved from their conspiracies, betrayals and constant mischief without spilling a single drop of blood.

(80)

THE BATTLE OF KHANDAQ

When the disbelievers could not individually break the confidence and might of the Muslims even after having exhausted every possible avenue, they decided to join forces with one another and attack Madīnah Munawwarah.

Therefore, the Jews of Madīnah, the hypocrites, the Quraysh and their allies joined forces to raid Muslim territories and to crush the strength of the Muslims. In this conspiracy the expelled Jews of Madīnah Munawwarah and their allies who were still living in the surroundings of Madīnah Munawwarah, especially the Banū Qurayzah were in the forefront. They had assured the Quraysh that while the Quraysh will attack from outside they will execute a coup d'état from within Madīnah Munawwarah.

An alliance came into existence, comprising of the Quraysh of Makkah Mukarramah, a few neighbouring tribes who had allied with the disbelievers, the Ghitfān tribe of Najd, the hypocrites and the Jews of Madīnah Munawwarah who were operating clandestinely.

In the month of Dhul Qa'dah 5 A.H. the Quraysh marched towards Madīnah Munawwarah with an army four thousand strong; the Banū Ghitfān joined the Qurayshite army with another six thousand soldiers. The Muslims of Madīnah Munawwarah were up against an army of ten thousand, not forgetting the devious tribe of Qurayzah who were planning a coup from within. Abu Sufyān Ibn Ḥarb (who had not accepted Islām as yet) was the commander in chief of this lethal coalition.

On the other hand our beloved master, Rasūlullah ﷺ (may our lives and souls be sacrificed for him) was standing with an undersized army of approximately three thousand Muslim soldiers. The inhabitants of Madīnah Munawwarah were facing a very challenging and intricate situation. Rasūlullah ﷺ consulted his trusted companions, Sayyidinā Salman Farsi ؓ gave the opinion that Madīnah Munawwarah is surrounded and protected on three sides by massive mountains, which leaves only one entrance, therefore if the Muslims manage to dig a trench they will be able to barricade themselves on all sides and face the enemies of Islām. This suggestion of Sayyidinā Salman ؓ was sound and well-accepted by Rasūlullah ﷺ and the companions.

Thus, excavation started in preparing the trench. The Muslims of Madīnah Munawwarah used the trench to protect themselves and to safeguard their territory. For three consecutive weeks they had to endure the freezing wind of winter, lack of supplies, they had to bear the exhaustion of digging the trench and had to be on guard day and night in case the coalition of disbelievers launched a sudden attack against Madīnah Munawwarah.

These were trying hours under which the boldest of the bold would usually break. Probably the faith of the Noble Companions رضي الله عنهم in the unseen was being tested, that verily, Rasūlullah ﷺ is the messenger of Allāh ﷻ and Allāh's help is always with his beloved Nabi ﷺ, and then still, why were the Muslims facing such difficulties and trials.

In spite of all adversities, the Ṣahābah رضي الله عنهم were unmoved by the ruthless waves of difficulty which were crashing against them. They were being tested on a psychological and physical platform, but the Companions were firm in their Īmān and conviction upon Almighty Allāh's assistance. At the end Almighty Allāh blessed them with triumph.

Allāh's help came in the guise of fierce gales which uprooted the tents of the enemies and destroyed their camps. The battle was won without shedding a single drop of blood, eventually the enemies of Islām took to their heels disgracefully. The trials which the Ṣahābah al-Kirām had to face during the battle of khandaq are mentioned in the Qurān Shareef in the following verse:

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ
الظُّنُونَا - هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

Remember when the enemy came at you from above and from beneath you, and when your eyes were dazzled (with fright) and your hearts had reached your throats, and you were thinking all sorts of thoughts about Allāh. There the believers were put to trial and were severely shaken.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

O you, who believe, remember Allāh's favour upon you, when the forces (of the infidels) came upon you, and we sent upon them fierce winds and the forces (of the angels) which you could not see. And Allāh is forever watchful over your actions.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

Allāh has turned back the disbelievers with all their rage, having achieved no good; and Allāh is sufficient for the believers against fighting (Allāh made it unnecessary for the believers to fight). And Allāh is most-powerful and mighty.

The help of Almighty Allāh could have been given to the Muslim Army at the very onset of this episode, but perhaps Allāh ﷻ wanted to test his faithful servants. Thus they had to face these unusual trials for three consecutive weeks but never did the Noble companions of Rasūlullah ﷺ waver in their faith.

Rasūlullah ﷺ was the commander in chief during the entire campaign, at a certain point he consulted the Ansār ﷺ from among the Ṣahābah ﷺ and asked them if a certain amount from their date orchards should be offered to the enemies to call them off. The Ansār ﷺ replied that they did not lower themselves by paying their enemies during the days of ignorance, therefore, how can they succumb to the enemies' threats now that they have been blessed with Islām.

The Ansār ؓ reassured Rasūlullah ﷺ that they will stand by his side throughout every ordeal. Once again, the Noble Şahābah ؓ proved their firmness of Īmān.

(81)

THE CASE OF BANŪ QURAYZAH

Among the Arab tribes of Madīnah Munawwarah, the Aws and Khazraj were the largest tribes and wielded dominance over the common populace. Upon entering the fold of Islām, these two tribes were united under the banner of Islāmīc Brotherhood. Besides the Arabs there was a settlement of Jews living in Madīnah Munawwarah, from among which the tribes of Banū Qurayzah, Banū Nazīr and Banū Qainuqah were the largest. Initially, Rasūlullah ﷺ concluded an agreement with both parties that they will not harm one another and in case Madīnah Munawwarah is under attack they would assist each other.

As usual the aforementioned Jewish tribes plotted against the citizens of Madīnah Munawwarah on various occasions, due to which the Muslims had to incur heavy losses. Hence, Rasūlullah ﷺ had to take some precautionary measures against them. The Banū Nazīr was expelled from Madīnah Munawwarah. After the expulsion of the Banū Nazīr – Rasūlullah renewed the initial pact made with the Jews; he took reassurances from the Banū Qurayzah that they will join forces with the Muslims in case of an assault against Madīnah Munawwarah.

But instead the chief of the Banū Qurayzah, Huyayy Ibn Akhtab disregarded the pact made with Rasūlullah ﷺ by instigating his fellowmen to join forces with the Quraysh.

When Rasūlullah ﷺ received reports of their treason, he sent the chief of the Aws tribe, Sā'd Ibn Mu'ādh ؓ and the chief of the Khazraj Tribe, Sā'd Ibn Ubādah ؓ to investigate the veracity of this report.

After much inquiry the Şahābah al-Kirām ؓ realized that the treachery of the Banū Qurayzah was more critical than what they had heard. Moreover, during this investigation the people of the Banū Qurayzah were insulting towards the beloved Nabi ﷺ of Allāh, disrespectfully they blurted out: "What prophet of Allāh (we do not acknowledge him as the prophet of Allāh), we have no agreement or pact, whatsoever, with Muḥammad (ﷺ). "

This was a new change of tides which exposed the treacherous traits and threats of the Banū Qurayzah. Rasūlullah ﷺ and the Şahābah al-Kirām ؓ decided that it was incumbent to get rid of the cancerous threat that the Banū Qurayzah was posing to Islām and the Muslims of Madīnah Munawwarah, subsequently after the battle of Khandaq, Rasūlullah ﷺ did not remove his armour and ordered his companions ؓ to march towards Banū Qurayzah. Rasūlullah ﷺ informed his companions that he will be accompanying them in the forthcoming encounter. Once there, the Muslims laid siege upon the settlements of the Banū Qurayzah, the siege lasted for twenty-five days; at the end the enemies of Allāh could not withstand the siege and surrendered.

In the meanwhile the Banū Qurayzah sent a messenger to Rasūlullah ﷺ requesting him to send Amr Bin Awf ؓ of the Aws tribe, (the Banū Qurayzah were allies with the tribe of Aws as well) so that they may consult him regarding their situation.

Rasūlullah ﷺ took their request into consideration and sent Abu Lubābah (Amr Ibn Awf) ؓ, as soon as they saw him they stood in reverence for him, their women and children started crying and screaming, seeing this softened his heart. They asked him: “O Abu Lubābah! Must we surrender to the decision of Muḥammad ﷺ?”

He answered in the affirmative and simultaneously passed his hand on his throat (denoting that they will be killed if they do not yield to Rasūlullah ﷺ orders).

Sayyidinā Abu Lubābah ؓ narrates that he immediately realized that he had betrayed Allāh ﷻ and his beloved Nabi ﷺ. With great remorse he rushed to Rasūlullah’s ﷺ Masjid and tied himself to a pillar. He announced that he will not move from there until Allāh ﷻ forgives him and as a sign of true penitence he vowed that he will never set foot within the territory of the Banū Qurayzah and that he will never look at that place again where he had betrayed Allāh and his beloved Rasūl ﷺ.

Allāh ﷻ accepted his sincere Tawbah and revealed the following verse of the Qurān Shareef:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And there are others who have acknowledged their wrong actions. They have mixed a deed that was righteous with another that was evil. Soon Allāh will accept their repentance. Undoubtedly, Allāh is the Ever-forgiving, Most Merciful.

Upon the revelation of the above verse, the people of Madīnah Munawwarah rushed to Rasūlullah's ﷺ Masjid to give Abu Lubābah ؓ the glad tidings that his Tawbah has been accepted. He exclaimed: "By Allāh ﷻ unties my ropes with his auspicious hands!"

When Rasūlullah ﷺ came out for the Fajr Ṣalāh he untied the ropes. Abu Lubābah ؓ had remained in this condition for approximately twenty days, at the time of Ṣalāh his wife would untie him so that he may pray, after which he would have himself fastened again.

(82)

SAYYIDINĀ SA'D IBN MU'ĀDH ؓ

The Banū Qurayzah requested that Sayyidinā Sā'd Ibn Mu'ādh ؓ should arbitrate their case and also pledged that they will readily abide by his verdict. Prior to Islām, Sayyidinā Sā'd ؓ had dealings with the Banū Qurayzah, therefore they thought that Sayyidinā Sā'd's ؓ decision will be in their favour.

It should be noted that the punishment for treason within Jewish jurisprudence is death; it was for this very reason that the Banū Qurayzah had requested that Sayyidinā Sā'd ؓ should be appointed as their judge, presuming that he will have their sentence commuted. Rasūlullah ﷺ consented to their request and Sayyidinā Sā'd ؓ was appointed to preside over their case. Sayyidinā Sā'd ؓ gave the verdict in accordance to Jewish jurisprudence, pronouncing the verdict he said:

"Their women and children will be enslaved, their menfolk will be put to death and their belongings will be distributed."

Sayyidinā Sā'd's ﷺ verdict was exactly as the verdict of the divine book of the Jews, the Torah, upon which Rasūlullah ﷺ exclaimed: "O Sā'd, your verdict is in conformity with the decision of Almighty Allāh." Since this sentence was in accordance to the military rules of the Jewish Sharī'ah, it was immediately executed.

At the time Sayyidinā Sā'd ﷺ was sick, his sickness was life-threatening and turned out to be fatal. His death was a great loss to the Muslim Ummah and he was mourned by all the Muslims. Rasūlullah ﷺ gave the Companions ﷺ the glad tidings that Sayyidinā Sā'd ﷺ has been blessed with Allāh's divine acceptance.

(83)

THE CASE OF THE BANŪ MUSTALIQ

During the sixth year of the Hijrah, Rasūlullah ﷺ received reports that the Banū Mustaliq (an offshoot of the Banū Khuzā'a) had mobilised an army and were making arrangements to advance against Madīnah Munawwarah. Rasūlullah ﷺ sent Sayyidinā Zayd Ibn Khusayb ﷺ to investigate the matter, who later affirmed that the information was indeed true.

Thereupon, Rasūlullah ﷺ proceeded with the Ṣahābah al-Kirām ﷺ to face the enemies, at Muraisī' (a spring-well owned by the Banū Mustaliq) Rasūlullah ﷺ received the report that the chief of Banū Mustaliq, Hārith Ibn Dhirār had taken to his heels alongside his comrades; but the people living in the surrounding of Muraisī' were determined to lock horns with the Muslim army. They prepared their men and in the end the Mujāhidīn emerged victorious.

(84)

 THE NIKĀH OF SAYYIDATINĀ JUWAYRIYAH BINT HĀRITH رضي الله عنها

After fleeing the battlefield the Banū Mustaliq was in a state of helplessness and abjection, most of their fellowmen and women were captured in the aftermath of the battle. From among the captives was the daughter of their leader, Juwayriyah Bint Hārith Ibn Dhirār. Out of his benevolence, Rasūlullah ﷺ freed her and took her into his matrimony.

This act of kindness had such an impact upon the people of Banū Mustaliq that the entire tribe accepted Islām. When the Muslims witnessed Rasūlullah's ﷺ kindness with his captive, they also followed in his footsteps and freed all the men and women who had been captured, eventually this event turned out more beneficial and providential than anticipated.

(85)

 THE MISCHIEF OF THE HYPOCRITES AND THE EVENT OF IFK

There were a number of hypocrites who had accompanied Rasūlullah ﷺ during the campaign of Muraisī, these were individuals whose hypocrisy had not been disclosed as yet and were considered sincere Muslims. The number of participants in any Ghazwah had never been as high as in this expedition. When the enemies of Islām and the hypocrites realised that it is next to impossible to defeat the Muslims in

battlefield or by means of materialistic power, they decided to infiltrate Muslim ranks and cause discord within them.

To disunite the Muslims they decided to discredit those individuals who were the strong pillars and souls of the Ummah and they also plotted to humiliate the beloved Rasūl ﷺ of Allāh ﷻ. They hoped to weaken the faith of the general Muslim populace in regards to the Nubuwwah of Rasūlullah ﷺ. Finally they found the opportunity they had been awaiting for so long.

One early morning, Ummul Mu'mineen, Sayyidatīnā Āishah رَضِيَ اللهُ عَنْهَا excused herself from the rest of the caravan, on her return she realised that the caravan had departed; those Ṣahābah رَضِيَ اللهُ عَنْهُمْ who were in charge of her mount presumed that she was sitting inside her Howdah. Later, with the assistance of a companion she found her way back to the main caravan.

The enemies of Islām took this opportunity and calumniated her; this was an open attempt to discredit the household of Rasūlullah ﷺ. For the first time, the intent of the hypocrites had become apparent. This incident is termed as the event of **IFK** (calumny) in the Glorious Qurān.

This horrendous allegation started on the way back from the Ghazwah of Muraisī'. The hypocrites initiated their task by firstly raising suspicions and rumours. Once they had reached Madīnah Munawwarah they started propagating these rumours.

Unfortunately, some sincere Muslims as well were ensnared by the hypocrites and participated in these rumours.

Rasūlullah ﷺ had to tolerate the antagonising climate created by the hypocrites for a while, but at last Allāh ﷻ declared the innocence of Sayyidinā Āishah رَضِيَ اللهُ عَنْهَا, an eminent and chaste Sahābīyah and at the same time the chosen wife of Rasūlullah ﷺ. Allāh ﷻ reprimanded all those who participated in the calumny of Ummul Mu'mineen, Sayyidatinā Āishah رَضِيَ اللهُ عَنْهَا and strict measures were levied against them.

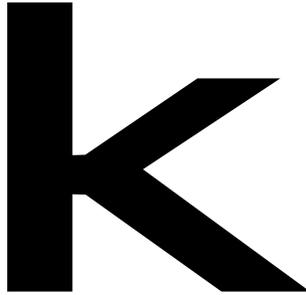
Several verses of the Glorious Qurān were revealed to refute the allegations of the hypocrites. Eventually the perpetrators were punished as mentioned in a narration of Sahīh al-Muslim.

The revelation sent by Almighty Allāh destroyed the expectations which the Munafiqūn had at ruining the household of Rasūlullah ﷺ and from high above Sayyidinā Āishah رَضِيَ اللهُ عَنْهَا was exonerated.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ
 الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ . لَوْ لَأِذٍ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا
 وَقَالُوا هَذَا إِفْكٌ مُبِينٌ

Those who have come up with the false accusations are a group from among you. Do not think it is bad for you; rather it is good for you. Every one of them is liable for what he earned of the sin.

And the one who played the major role in it, for him there is a mighty punishment. Why, when you (O believers) heard it-did the believing men and the believing women not think well about their own selves, and why did they not say, 'this is an apparent lie'



THE JOURNEY TO MAKKAH MUKARRAMAH AND THE TREATY OF HUDAYBIYYAH



(86)

THE DREAM OF RASŪLULLAH ﷺ

During the Ghazwah of Ahzāb, also known as the Ghazwah of Khandaq, the disbelievers of Makkah Mukarramah had joined forces with the Jews and hypocrites of Madīnah Munawwarah. By the grace of Allāh ﷻ they were defeated and forced to retreat disgracefully; during which the Quraysh realised that it was futile and pointless to wage a full-fledged war against the Muslims, but nonetheless, they kept on pestering the Muslims occasionally.

Whenever Rasūlullah ﷺ received reports of enemy mobilisation he would immediately dispatch a contingent of Muslim Soldiers to curb any potential threats. This constant restraint on the efforts of the disbelievers had proven that the Muslims had dominance over the Arabian Lands.

During this very time, Rasūlullah ﷺ saw in a dream that he ﷺ had entered Makkah Mukarramah and was performing Tawāf of the Ka'bah Shareef with a few companions ﷺ. Verily it was an accurate dream but there were no specifications as to the exact date and time. When Rasūlullah ﷺ informed the companions ﷺ of his dream, they were excited and overjoyed.

For a long time they had been separated from Makkah Mukarramah and the Ka'bah Shareef (which they loved dearly). They were extremely enthusiastic to travel to Makkah Mukarramah and once again perform Tawāf of the Ka'bah Shareef.

Among the Muhājirīn the yearning for Makkah Mukarramah was far greater than the Ansār, as Makkah Mukarramah was their birth place.

When Rasūlullah ﷺ informed them of his dream they anticipated that he ﷺ will undertake the journey of Umrah that very year. Rasūlullah ﷺ made preparations for Umrah as the dream of a Nabi is always true and his companions also started preparing to accompany him on this historical journey.

The intent of Rasūlullah ﷺ and the companions ؓ was solely to perform Umrah and not to stir any conflict with the infidels of Makkah Mukarramah. As for Umrah, anyone visiting the sacred precincts of Makkah Mukarramah was allowed do so.

But it was a different situation because previously the Muslims could not enter Makkah Mukarramah, but now they had proven that along being the slaves of Allāh ﷻ they were also the new gladiators of Arabia. Nevertheless, as Rasūlullah ﷺ and the companions only intent was to perform Umrah, they tied their Ihrām from Madīnah Munawwarah to inform every one of their intention.

(87)

THE QURAYSH TRY TO STOP THE MUSLIMS FROM ENTERING MAKKAH MUKARRAMAH

The Quraysh were very worried when they learnt that Rasūlullah ﷺ had arrived and he ﷺ had laid camp outside Makkah Mukarramah. Rasūlullah ﷺ felt that it was necessary to send one of his companions to the Quraysh and pacify them that the Muslims did not come with the intention of stirring any conflict.

Rasūlullah ﷺ deputed Sayyidinā Uthmān ؓ as his ambassador to inform the Quraysh that Rasūlullah ﷺ and the Muslims were there to perform Umrah and they did not have any other ulterior motives. Rasūlullah ﷺ also instructed Sayyidinā Uthmān ؓ that he should invite the infidels of Makkah Mukarramah towards Islām and he should console the Muslims who were not able to emigrate to Madīnah Munawwarah and had concealed their Īmān (faith) that soon Allāh ﷻ will deliver them from the clutches of the disbelievers and eventually the Deen of Allāh ﷻ and his Beloved Rasūl ﷺ will prevail.

Sayyidinā Uthmān ؓ set forth for Makkah Mukarramah. Upon his arrival he met with Abu Sufyān and other leaders of the Quraysh and delivered the message of Rasūlullah ﷺ.

(88)

THE PLEDGE OF RIDHWĀN

Later on Rasūlullah ﷺ received news (which later proved to be untrue) that Sayyidinā Uthmān ؓ had been martyred. The Nabi of Allāh ﷻ was grief-stricken; he ﷺ encouraged the Şahābah ؓ to pledge that they will avenge the martyrdom of Sayyidinā Uthmān ؓ. The companions gathered around under a tree, Rasūlullah ﷺ took a pledge from each one of them that no one will turn their backs in regards to what had happened to Sayyidinā Uthmān ؓ.

The Beloved Rasūl of Allāh ﷺ grasped his own blessed hands and said: “This pledge is on behalf of Uthmān رضي الله عنه.” The pledge took place at Hudaibiyyah under an acacia tree and is known as Bay’atul Ridhwān.

It showed the firmness and integrity of the Muslims’ faith. Allāh showed his appreciation to the Muslims by mentioning this event in the Glorious Qurān:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ
فَتْحًا قَرِيبًا

Allāh was pleased with the believers when they offered you their pledge of allegiance under the tree. Verily, Allāh ﷻ is aware of what is within their hearts (their love and devotion for Rasūlullah ﷺ). So He sent down tranquillity upon them and rewarded them with an imminent victory.

(89)

THE DIPLOMACY OF RASŪLULLAH ﷺ

The Muslims were still dealing with this confusing and unresolved matter when Budayl Ibn Waraqah al-Khuzā’i arrived with a few members of his tribe. He wanted to discuss the objectives of Rasūlullah’s ﷺ visit.

Rasūlullah ﷺ explained to him that the Muslims did not travel from Madīnah Munawwarah to Makkah Mukarramah to wage war against the Quraysh; their only purpose was to visit the Baytullah and as it is, war between the Muslims and the disbelievers had already destabilised the Quraysh.

Rasūlullah ﷺ requested that they should conclude an agreement affirming that they will not interfere with the Muslims and will allow them to perform Umrah peacefully, and in case they wanted to interfere and go to war, Rasūlullah ﷺ said: “Then I will have no other alternative but to respond in kind, and by Allāh ﷻ, the one who controls my life and soul, I will fight for the cause of Deen until my head is separated from my body or Allāh’s religion becomes dominant.’

When Budayl went back, he delivered Rasūlullah ﷺ message to the infidels of Makkah Mukarramah. Urwah Ibn Mas’ūd exclaimed that Muḥammad ﷺ has made a reasonable offer and they should consider his request. Sayyidinā Urwah requested the leaders of Makkah Mukarramah to give him an opportunity to consult with Rasūlullah ﷺ regarding His proposals.

While speaking with Rasūlullah ﷺ, Urwah Ibn Mas’ūd was observing the Ṣahābah al-Kirām ؓ. If Rasūlullah ﷺ spat, the Ṣahābah ؓ would rush to catch his blessed saliva and apply it to their bodies, when Rasūlullah ﷺ gave an order they would comply happily, when he ﷺ performed Wuḍu (ablution) they would not allow a single drop to be wasted. So much so at occasions it seemed that they might fight one another; when he spoke the Ṣahābah ؓ were all ears. Out of reverence and love no one would raise his eyes towards him whilst he was speaking. When Urwah returned he told his companions:

“O people! I had the opportunity of visiting many a royal court; I have been to the royal courts of the Caesars, the Chosroes, Negus and other great rulers. I have seen the awe and reverence they enjoy, but I swear by Allāh that I have never seen any

leader who enjoys as much respect and love from his subordinates as Muḥammad ﷺ. My advice is that you accept his offer.”

(90)

THE PEACE-TREATY

A little while later Mikrāz Bin Hafs of the Banū Kinānah tribe returned from the Muslim’s camp, he also affirmed the report of Urwah Ibn Mas’ūd regarding the Nabi of Allāh ﷺ. While Mikrāz was busy discussing the matter at hand with Rasūlullah ﷺ the Quraysh sent Suhail Ibn Amr towards the Muslims’ camp. When Rasūlullah saw him he remarked to the companions that Suhail Ibn Amr is on his way to negotiate the peace-treaty and the Ṣahābah ﷺ should prepare the document on which the treaty will be written.

Rasūlullah ﷺ asked for his scribe, Sayyidinā Ali ﷺ and told him to start off by writing **“Bismillahir Rahmanir Raheem”**-I start in the name of Allāh who is the most merciful and most compassionate.

Suhail Ibn Amr immediately said: “We are not aware of the term ‘Rahmān’, you should rather write what we are accustomed to, *Bi-ismika Allāhumma* – O Allāh, I am starting in your name – Rasūlullah ﷺ commanded Sayyidinā Ali ﷺ to accede to his demand, the Ṣahābah were not happy with the attitude displayed by Suhail, but Rasūlullah ﷺ pacified them and told Sayyidinā Ali ﷺ to write *‘Bi-ismika Allāhumma’*.

Thereafter, Rasūlullah ﷺ told Sayyidinā Ali ؑ to write “This is the treaty which Muḥammad Rasūlullah (Muḥammad the messenger of Allāh) ﷺ ... he had not finished his sentence as yet when Suhail interjected and said:

“If we accepted you as the Rasūl of Allāh and believed in you we would not have had any altercations with you and the Muslims. We would not have prevented you from visiting the Baytullah and we would not have waged war against you, therefore erase Muḥammad Rasūlullah and write Muḥammad Ibn Abdullah (Muḥammad the son of Abdullah).”

Rasūlullah ﷺ answered: “Regardless of your denial I am the unfeigned messenger of Almighty Allāh”. Thereafter Rasūlullah ﷺ instructed Sayyidinā Ali ؑ to erase Muḥammad Rasūlullah and write Muḥammad Ibn Abdullah.

Sayyidinā Ali ؑ replied that by Allāh he will never do such a thing, what he meant was that he did not have the courage to erase the title of Rasūlullah next to the blessed name of his beloved Nabi.

Rasūlullah ﷺ knew that Sayyidinā Ali’s ؑ refusal was because of his extreme love for him ﷺ. He ﷺ asked for the exact spot where the word ‘Rasūlullah’ was written and erased it with his Mubārak (blessed) hands.

(91)

THE UNFAIR DEMANDS OF THE QURAYSH DURING THE TREATY OF
HUDAYBIYYAH

One of the clauses which Rasūlullah ﷺ proposed was that the Muslims have concluded this treaty on the basis that the Quraysh will not prevent the Muslims from making Tawāf of the Ka’bah.

Suhail exclaimed: “If we agree to this proposal and word has to get out that we succumbed to your demands, the entire Arab world will assume that the Quraysh have concluded this treaty out of fear. Therefore, we will bring this clause in next year only.” Rasūlullah ﷺ agreed to Suhail’s demand.

Suhail also said that they should include in the treaty that if anyone from the Qurayshite camp seeks refuge at Madīnah Munawwarah, the Muslims will send him back even though he is a Muslim. The Muslims exclaimed that they will never return their own brothers who are in need of their help to the disbelievers. This matter was still under discussion when the son of Suhail, Abu Jandal ؓ managed to escape from captivity and came running to Rasūlullah ﷺ while still in restraints.

(Abu Jandal ؓ had embraced Islām before this and the disbelievers of Makkah Mukarramah were subjecting him to indescribable atrocities.)

When Suhail saw his own son seeking the help of the Muslims, he exclaimed” O’ Muḥammad! As per the terms of the treaty I demand that you return this man to

me.” Rasūlullah ﷺ replied” This matter is still under discussion and has not been included in the treaty as yet.”

Suhail threatened that if this is the case then the Quraysh will annul the treaty entirely. Rasūlullah ﷺ requested that they should allow Abu Jandal ؓ to return to Madīnah Munawwarah with the Muslims as a personal favour, but then too Suhail Ibn Amr did not budge. Thereupon Rasūlullah ﷺ told him to do as he wishes. He replied that he will not do anything (*meaning he will not concede to the Muslim’s request*).

Abu Jandal ؓ screamed: “O ‘Muslims, I have accepted Islām, will you really send me back to the disbelievers?”

Abu Jandal ؓ had suffered tremendously at the hands of the disbelievers. Rasūlullah ﷺ had no choice but to return him due to the treaty.

Another important clause of this treaty was that both parties agreed upon a cease-fire for ten years so that the Arabs may live in peace and harmony and those who suffered the consequences of war may heal.

Another important article was that if anyone from among the Quraysh sought refuge from the Muslims, it would be incumbent upon the Muslims to send him back to his guardians while if anyone from the Muslim-camp decided to leave and move to Makkah Mukarramah, the Quraysh will not be obligated to return this person and furthermore, the surrounding Arabian tribes were at liberty to choose sides between the Muslims and the Quraysh. The tribe of Banū Bakr allied with the Quraysh and the tribe of Banū Khuzā’ah allied with Allāh’s Rasūl ﷺ and the Muslims.

TERMS OF THE TREATY:

1. All hostilities will cease for the next ten years.
2. Any member of the Quraysh who flees to Madīnah Munawwarah without the permission of his master or guardian will be returned even though he is a Muslim.
3. Any Muslim who flees to Makkah Mukarramah from Madīnah Munawwarah will not be returned to the Muslims.
4. During this period, none of the parties will raise a sword against the other and neither will they engage in any form of treachery and betrayal.
5. This year Muḥammad ﷺ will return to Madīnah without performing Umrah. He ﷺ will be allowed to enter Makkah Mukarramah the following year for a period of three days only.
6. The other tribes of the Arabian Peninsula have the option of allying with whichever party they wish to.

(92)

THE COMPANIONS ﷺ ARE TESTED

When the Ṣahābah witnessed the inequity of the treaty and how much Rasūlullah ﷺ was tolerating, they could not keep quiet anymore; the prejudice of the Quraysh was tearing them from within. Finally Sayyidinā Umar ؓ approached Rasūlullah ﷺ and asked “Are we not on the true path and these disbelievers are treading the path of falsehood?”

Rasūlullah ﷺ answered:” Verily we are on the truth and they are on falsehood.”

Sayyidinā Umar ؓ incredulously asked: “Then why do we have to tolerate this disgrace and did not the Rasūl of Allāh ﷺ promise us that we will visit the Baytullah and perform its Tawāf?”

Rasūlullah ﷺ replied:” Yes, I did promise, but tell me, when did I promise that we will perform Tawāf this year?”

Then Sayyidinā Umar ؓ approached Sayyidinā Abu Bakr ؓ and asked him the same questions, there too he received the same answers, word for word and He added: “This is Allāh’s messenger, hold firm onto him”.

When the signing of the treaty was concluded, Rasūlullah ﷺ addressed the companions ؓ and told them to slaughter their animals and shave their heads. The companions ؓ were disillusioned and distressed because of the treaty and they could not comprehend what was going on, because of which they were reluctant to slaughter and remove their Ihrām.

The Nabi of Allāh ﷺ was surprised at the companions’ reaction and thought to himself, is it possible that the Muslims are not obeying their Nabi ﷺ?

In this state of utter perturbation, Rasūlullah ﷺ retreated to his tent, He ﷺ was accompanied by his confidante, Ummul Mu’mineen Ummi Salmah ؓ. Nabi ﷺ related the state of affairs that had transpired. She reassured Rasūlullah ﷺ that the companions ؓ will never disobey their Nabi ﷺ and said: “Right now the companions are devastated and disheartened. Do not say anything to anyone. You

should go outside, slaughter your animal and shave your head. The companions رضي الله عنهم are bound to follow suit.”

Thereupon, Rasūlullah ﷺ came out and slaughtered his animal, after which he shaved his blessed head. The Muslims were in shock because the thought did not cross their minds when they left Madīnah Munawwarah that they will not be able to fulfil their long-awaited dream of visiting the Baytullah and instead bear so much humiliation. But when they saw Rasūlullah ﷺ slaughtering his animal and shaving his head, they all stood up and followed him in total subordination and adherence.

(93)

THE HIDDEN BENEFITS OF THE TREATY

On the way back to Madīnah Munawwarah Allāh ﷻ revealed the following verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا - لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا
مُسْتَقِيمًا - وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا

“Verily, We have given you (O Muḥammad ﷺ) a manifest victory. That Allāh may forgive you your shortcomings of the past and those that may occur in the future, and so that he may complete His favour upon you, and guide you on the straight path.”

Sayyidinā Umar asked: “O Rasūlullah ﷺ, is this a victory?”

Rasūlullah ﷺ replied: “Indeed, it is.”

The treaty of Hudaibiyyah apparently seemed one-sided and biased but future events proved that the treaty was more beneficial to the Muslims than they could ever imagine.

(94)

APPARENT FAILURE BUT ULTIMATE SUCCESS

After the treaty a Sahābi by the name of Abu Basīr' Utbah Ibn Usayd رضي الله عنه escaped from the Quraysh and came to Madīnah Munawwarah seeking asylum, the Quraysh instantly dispatched two of their people in his pursuit. They reminded Rasūlullah ﷺ of the treaty and demanded that Abu Basīr رضي الله عنه be handed over to them.

On the way back to Makkah Mukarramah Abu Basīr رضي الله عنه slayed one of his captives while the other managed to return to Madīnah Munawwarah. Shortly thereafter Abu Basīr رضي الله عنه arrived and said:

“O the beloved Nabi of Allāh ﷺ, you sent me back because of the terms of the treaty but now I came on my own, therefore you should not be responsible for me.”

But Rasūlullah did not agree as this might cause bigger problems, Abu Basīr رضي الله عنه understood Rasūlullah's ﷺ viewpoint, therefore, instead of staying at Madīnah Munawwarah he migrated to the sea-shore. Later on, another oppressed Muslim, Abu Jandal Ibn Suhail, also escaped the atrocities of the Quraysh and took refuge at Abu Basīr's رضي الله عنه safe haven. Likewise whoever managed to escape the persecution of the Quraysh started joining Abu Basīr رضي الله عنه.

Gradually, a group of determined and vindictive young men had gathered in the wilderness. They had to undergo untold sufferings in the desert, where there was neither habitation nor vegetation. However, they were not bound by the treaty anymore. They were fugitives and proved to be a great nuisance to the Quraysh by dealing blow after blow on their caravans that happened to pass that way. They would usually loot their goods and if anyone dared to resist they would slay him.

This compelled the Quraysh to beseech Rasūlullah ﷺ to intervene and call the fugitives to Madīnah Munawwarah. They also promised not to interfere with anyone who wished to emigrate to Madīnah Munawwarah and agreed to change the terms of the treaty.

(95)

THE BENEFITS OF THE TREATY AND ITS AMAZING RESULTS

Later on an array of events proved that the treaty of Hudaibiyah (which initially seemed to be in favour of the Quraysh and during which Rasūlullah ﷺ had to bear the preposterous demands of the disbelievers) was actually beneficial and in favour of the Muslims and Islām.

The treaty had opened new doors for the propagation and expansion of Islām. From thereon Islām started spreading throughout the Arabian Peninsula much faster than it ever did, because now the Muslims were not restricted to Madīnah Munawwarah only, they could intermingle and socialise with other Arabian tribes and invite them to the fold of Islām.

The Beloved Rasūl of Allāh ﷺ sent various emissaries and letters to the leaders of neighbouring tribes, to the Persian, Roman and Abyssinian kings inviting them to Islām and the oneness of Almighty Allāh.

(And because of the cease fire they witnessed the peaceful lifestyle of the Muslims)

Thus a new chapter had unfolded in the history of Islām, a chapter of greatness and righteousness. Allāh ﷻ states in the Glorious Qurān:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Perhaps, you may dislike something while it is beneficial to you and perhaps you may like something while it is detrimental to you. Verily, Allāh ﷻ knows while you know not."

Thus Islām was introduced to everyone and people began entering the fold of Islām in great numbers. And for these very reasons Allāh ﷻ had termed the treaty of Hudaibiyyah as a momentous victory. Because of the treaty the Şahābah al-Kirām رضي الله عنهم and Rasūlullah ﷺ performed Umrah the following year and the disbelievers could not interfere with them.

Another remarkable benefit of the treaty was that the disbelievers of Makkah Mukarramah and the Arabs became aware of the diplomatic nature of Islām that the Muslims went to the extent of accepting the biasness and prejudice of the Quraysh for the sake of diplomacy and peace-making.

(96)

SAYYIDINĀ KHĀLID IBN WALEED رضي الله عنه AND SAYYIDINĀ AMR IBN AL-ĀS
رضي الله عنه EMBRACE ISLĀM

Sayyidinā Khālid Ibn Walīd رضي الله عنه and Sayyidinā Amr Ibn al-as رضي الله عنه were from among the elite members of the Quraysh. Because of their support the disbelievers felt invincible. At the time of the treaty of Hudaibiyyah they were with the Quraysh.

Sayyidinā Khālid رضي الله عنه was an expert at warfare and military co-ordination while Sayyidinā Amr رضي الله عنه was an experienced and wise politician. After the treaty of Hudaibiyyah they both embraced Islām after witnessing the veracity and peaceful nature of Islām. They made great contributions towards Islām and achieved great feats throughout their lives.

The sword of Sayyidinā Khālid رضي الله عنه annihilated the Syrian and Roman dynasties, so much so that his sole participation was a sign of victory during the fiercest of battles. His heroic achievements on the battlefields are unique and worthy of being written in gold. It was for this reason that the beloved Rasūl of Allāh ﷺ gave him the title of Saifullah (the sword of Allāh).

Sayyidinā Amr Ibn al-Ās رضي الله عنه the conqueror of Egypt, was known as one of the four most intelligent and brilliant minds of his time. He also accepted Islām during that time. Their acceptance of Islām brought great support to the Muslims. Their talents and achievements were very helpful in the propagation of Islām.

(97)

RASŪLULLAH ﷺ INVITES THE HEADS OF STATE TO ISLĀM

Due to the peace resolutions of both parties a more conducive atmosphere for the propagation of Islām had taken birth. People wanted to know more about Islām. Rasūlullah ﷺ took advantage of this development and expanded the efforts of Tablīgh.

Rasūlullah ﷺ started sending emissaries to the weak, powerful, monarchs, kings, nobility, leaders, followers, slaves, Arabs and non-Arabs alike. On many occasions he ﷺ went personally and on other occasions he ﷺ would send one of his close companions as his emissary.

The message of Rasūlullah ﷺ to all of them was that they should accept the truth, believe in the message of Allāh, follow His Nabi ﷺ and propagate the pristine religion of Islām, by means of which they will be successful in this ephemeral life and the everlasting hereafter.

Between the sixth and seventh year of the Hijrāh, Rasūlullah ﷺ dispatched a group of emissaries to deliver the message of Allāh and his Rasūl ﷺ to the neighbouring kings and leaders. Some of the companions suggested that Rasūlullah ﷺ must have his own seal, as his epistles must bear his emblem. Rasūlullah ﷺ had a ring made which he used to imprint his letters and epistles. The seal of Rasūlullah ﷺ had three lines, at the top the exalted name of Allāh was written, on the second line the word Rasūl and on the third line the blessed name Muḥammad was inscribed.

One epistle was sent to the Abyssinian King at the hand of Sayyidinā Amr Ibn Umayyāh al-Dumari رضي الله عنه, another epistle was sent at the hand of Dihyā Ibn Khalīfah al-Kalbi رضي الله عنه to the Roman Caesar, who was then residing in Syria, a third epistle was sent to the King of Iran at the hand of Sayyidinā Abdullah Ibn Huzāfah al-Sahmi رضي الله عنه and a fourth letter was sent to the Alexandrian king –Muqawqis, at the hand of Hātib Ibn Abi Balta'ā رضي الله عنه, a fifth letter was sent to the king of Ghassān, Hārith Ibn Shamar, at the hand of Shujā' Ibn Wahb al-Asadi رضي الله عنه and a sixth letter was sent to the Shah of Yamāmah at the hand of Sayyidinā Sālih Ibn Umar Ibn Abd al-Shams رضي الله عنه.

From among all these kings and monarchs, only Najashi, the king of Abyssinia and the Roman King Heraclius paid respect to the epistles of Rasūlullah ﷺ. They gave a warm welcome to the emissaries of the Nabi of Allāh ﷺ.

On the other hand the Shah of Iran was disrespectful and tore the letter of our Beloved Nabi ﷺ; moreover he sent a messenger to his Yemenite governor and ordered him to have someone sent over to Madīnah Munawwarah to admonish Rasūlullah ﷺ. Later on Allāh avenged his Nabi ﷺ, and humiliated the Iranian Shah, his own son rebelled against him and murdered him for the royal throne.

Rasūlullah ﷺ sent epistles to the Arabian Kings and notables as well; these letters had the desired effect on these nobilities. An epistle was sent to the king of Amman at the hand of Sayyidinā Amr Ibn al-as رضي الله عنه, he accepted the message of Rasūlullah ﷺ and entered the fold of Islām. Another epistle was sent to the king of Yemen, Hārith Ibn Kilāl at the hand of Sayyidinā Mu'āwiyah Makhzūmi رضي الله عنه, he did not accept Islām instantly but he allied his kingdom with the Muslims.

Rasūlullah ﷺ sent Sayyidinā Mu'ādh Ibn Jabal ؓ and Sayyidinā Ali ؓ to Yemen to teach and propagate the faith of Islām to the Yemenites, they were very successful in this endeavour as the people of Yemen entered the fold of Islām in great numbers.

In addition to the above mentioned leaders, Rasūlullah ﷺ sent epistles to many other kings and monarchs. Thus the message of Deen was conveyed to rulers of the Arabian and Non-Arabian peninsula as well. The call of Deen which started secretly and received oppositions from everywhere was being propagated openly. Most of the letters written by Rasūlullah ﷺ have been preserved. Hereby is a paradigm:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلَامٌ عَلَيَّ مَنْ اتَّبَعَ الْهُدَىٰ أَمَا بَعْدُ
فِيَّيْ أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْتَ تَسْلَمَ، وَأَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ
الْأَرِيْسِيِّينَ (وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ. وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

In the name of Allāh, The Beneficent and the most merciful: (this letter is) from Muḥammad, the son of Abdullah to Heraclius, the great (ruler) of the Romans (Byzantines). Peace be upon him, he who follows the path of guidance.

I invite you to enter the fold of Islām, become a Muslim and you shall be safe (from the Wrath of Allāh) and Allāh will double your reward (as your people will follow in your footsteps and be saved because of you), if you reject, you shall bear the sins of the Arians. (And I recite to you the statement of Allāh ﷻ) O people of the scripture! Come to a word common to you and us that we worship none but Allāh and that we

associate nothing in worship with Him, and none of us shall take others as Lords beside Allāh. Then if they turn away, say: "Bear witness that we are Muslims (those who have surrendered to Allāh)."

When the blessed letter of Rasūlullah ﷺ was read out to Heraclius, he called unto Abu Sufyān, a Makkan leader who was in Rome at the time, the king questioned him regarding Rasūlullah ﷺ.

On hearing the answers he exclaimed that he was expecting the arrival of a Nabi but never thought that he would be sent among the Arabs. He said if he could, he would have travelled to Makkah Mukarramah and washed the blessed feet of Rasūlullah ﷺ with his own hands.

(98)

THE CONQUEST OF KHAYBAR

During the seventh year of the Hijrah, in the month of Muharram, Rasūlullah ﷺ marched towards Khaybar. His ﷺ objective was to curb the growing power of the Jews who had amassed at Khaybar. His secondary objective was to maintain peace-resolutions with the hostile tribe of Ghitfān, who were located between Hījāz and Najd. Without a peace-treaty it would have been difficult to keep the Quraysh at bay.

Khaybar was the last strong fort of the Jews within the Arabian Peninsula; from there they were planning, instigating and assisting all those who were bent on destroying Islām. Alongside the Jews the tribesmen of Ghitfān were also planning an assault against Madīnah Munawwarah. The aforementioned conspirators had always carried a grudge against Rasūlullah ﷺ and Islām.

Upon reaching Khaybar, Rasūlullah ﷺ instructed Sayyidinā Ali ؑ to lay siege on the last and strongest bastion with these words:

‘After you have surrounded them, invite them to the fold of Islām and do not forget to emphasise the rights of Allāh ﷻ which He has over them. I swear by Allāh, one person entering the fold of Islām through your medium is much better than a herd of red-camels.’

By the mercy of Almighty Allāh, Sayyidinā Ali ؑ and his comrades were victorious and the Muslims conquered the entire stronghold. Days went by in besieging these bastions; eventually the Jews requested a peace-treaty and requested Rasūlullah ﷺ to allow them to stay on condition that they would cultivate the land and pay half the harvest to the Muslims. Rasūlullah ﷺ accepted this condition and Khaybar became a vassal state.

Rasūlullah ﷺ would usually send Sayyidinā Abdullah ibn Rawāhah ؑ to estimate the distribution of the harvest and produce of khaybar. After distributing the produce into two equal shares, Abdullah Ibn Rawāhah ؑ would tell the Jews of Khaybar to choose which ever share they preferred.

After witnessing the unbiased and non-discriminating attitude of the Muslims, the Jews exclaimed that the heavens and earth are still in place because of these unique qualities of justice and fairness.

Following the conquest, Rasūlullah ﷺ stayed on for a few days at Khaybar, during which the Jews of Khaybar tried to poison him ﷺ. Zainab Bint Hārith, the wife of Salām Ibn Mushkim sent a poisoned roasted-lamb to Rasūlullah ﷺ, as soon as he tasted the food he realised that the food was contaminated. He did not eat the rest but unfortunately the effect of this poison was to last until his demise.

After the conquest of Khaybar Rasūlullah ﷺ turned his attention towards Fadak. Thereto, the Jews offered a peace-agreement that they will give the Muslims half of their agricultural produce, Rasūlullah ﷺ accepted their offer.

Nabi ﷺ used to spend the produce of Fadak on his family and the general Muslim populace of Madīnah Munawwarah. Rasūlullah ﷺ could do so because Allāh ﷻ had ordained that Rasūlullah ﷺ will have proprietary rights over those properties and possession that were obtained without war and bloodshed.

Thereafter, Rasūlullah ﷺ marched towards Wādi al-Qurā, another Jewish settlement situated between Khaybar and Taymā. Rasūlullah ﷺ did not plan on waging war against them; his sole intent was to invite them towards Islām. Rasūlullah ﷺ addressed them in the following words:

‘Enter the fold of Islām, your life and wealth will be protected and the rest is between you and Allāh ﷻ.’

But the Jews had already set their minds on war and fired arrows at Rasūlullah ﷺ and his companions. Thus a battle started but after a short while the Jews of Wādi al-

Qurā admitted defeat and requested a peace-agreement just as the Jews of Fadak and Khaybar had.

When the Jews of Taymā heard that their brethren of Khaybar, Fadak and Wādi al-Qurā have signed peace-agreements with Rasūlullah ﷺ, they also did the same. Thus they kept their wealth and belongings to themselves and Rasūlullah ﷺ returned to Madīnah Munawwarah.

(99)

THE NIKĀH OF SAYYIDATINĀ SAFIYYAH ؓ

After the conquest of Khaybar Rasūlullah ﷺ comforted the Jews just as he did with the tribe of Banū Qainuqah. Rasūlullah ﷺ freed the daughter of their leader, Ummul Mu'mineen Safiyyah ؓ and married her. Later on this marriage proved to be very beneficial.

(100)

UMRATUL QADHĀ

During the treaty of Hdaybiyyah Rasūlullah ﷺ made an agreement with the Quraysh that he will complete his deferred Umrah the following year. During the seventh year of the Hijrah Rasūlullah ﷺ and the companions ؓ set out to perform Umrah. This time the Quraysh did not interfere with the Muslims and allowed them safe passage into Makkah Mukarramah, as for themselves, they locked their houses and retreated to the mountain of Qu'aiqa'ān.

Rasūlullah ﷺ stayed in Makkah Mukarramah for three days and then departed. During this historical journey, Rasūlullah ﷺ married Sayyidatīnā Maymūnah Bint Hārith ؓ of the Banū 'Ilāl tribe, an off-shoot of the Quraysh.

(101)

THE BATTLE OF MŪTAH

Rasūlullah ﷺ sent an epistle with Hārith Ibn Umayr al-Azdi ؓ to the governor of Basrah, Shurahbīl Ibn 'Amr al-Ghassāni. At the time Basrah was under the colonization of the Byzantine Empire. Shurahbīl ordered his men to murder Sayyidīnā Hārith ؓ.

When Rasūlullah ﷺ heard of the martyrdom of his companion, he ordered Sayyidīnā Zayd Ibn Hārithah ؓ to march towards Basrah with an army of three thousand Mujāhidīn. This momentous battle took place during the month of Jamādul Ūla, in the eight year of the Hijrah.

As the Mujāhidīn were leaving Madīnah Munawwarah, Rasūlullah ﷺ said that if Zayd ؓ is martyred then Sayyidīnā Ja'far Tayyār ؓ should take his place as commander; if he is also martyred, Abdullah Ibn Rawāhah ؓ should take his place.

Rasūlullah ﷺ instructed the Ṣahābah al-Kirām ؓ that they must invite their opponents towards the Deen of Allāh ﷻ, if they enter the fold of Islām there shall be no need for war. This was the first Muslim army to enter Byzantine territory.

When the Muslim army reached Ma'ān, they received reports that the Roman King, Flavius Heraclius has mobilized an army of a hundred thousand soldiers at Balqah. Sayyidinā Zayd رضي الله عنه the commander, thought that he should wait and consult Rasūlullah ﷺ as to his next move but Sayyidinā Abdullah Ibn Rawāhah رضي الله عنه approached him and said:

“We are not here for victory but we are here for the great treasure of martyrdom.”

The Muslim army was moved by these words of Sayyidinā Abdullah Ibn Rawāhah رضي الله عنه. Without a second thought they marched forward to face the Roman army at Mūtah. The first to be blessed with Martyrdom was Sayyidinā Zayd رضي الله عنه, immediately Sayyidinā Ja'far رضي الله عنه took hold of the battle-flag and fought valiantly until he was also martyred because of many sword-wounds.

After Sayyidinā Ja'far رضي الله عنه, Sayyidinā Abdullah ibn Rawāhah رضي الله عنه took charge until he was blessed with Shahādah. Then Sayyidinā Khālid Ibn Walīd رضي الله عنه, the sword of Allāh, was appointed as the general by the Şahābah al-Kirām. Sayyidinā Khālid رضي الله عنه was well known for his military acumen and leadership, under his command the Muslim army achieved a great victory. After the battle they returned to Madīnah Munawwarah safely.

(101)

THE QURAYSH VIOLATE THE PEACE-TREATY

As a result of the treaty of Hudaibiyyah, a peaceful and friendly environment came about among the Muslims, the Quraysh and their allies. Many of those who were unaware of the teachings of Islām had the opportunity to scrutinise the Muslims at close range and accept Islām.

The Quraysh could not maintain this truce for long. Two years had not passed when the Quraysh violated the conditions and clauses of the treaty. It so happened that the partisans of the Quraysh, the Banū Bakr launched an attack against the ally of the Muslims, the Banū Khuzā'a.

Instead of opposing the onslaught of their ally, the Banū Bakr, the Quraysh assisted them and breached the treaty of Hudaibiyyah, they did not only support their friends but they went to the extent of doing the unimaginable, by assisting the Banū Bakr in murdering the tribesmen of Banū Khuzā'a within the sanctified precincts of the Baytullah. The Banū Khuzā'a had been oppressed and had the right to call onto their confederates, the Muslims of Madīnah Munawwarah, for help.

The Banū Khuzā'a sent Amr Ibn Sālim to Madīnah Munawwarah to seek the help of Allāh's Nabi ﷺ; at the time, Rasūlullah ﷺ was at Masjid al-Nabawi with the Ṣahābah al-Kirām رَضِيَ اللهُ عَنْهُمْ. Amr Ibn Sālim narrated the gruesome atrocities of the Quraysh and Banū Bakr to Rasūlullah ﷺ and how they dared to undermine the treaty. Shortly after the arrival of Amr Ibn Sālim, another representative of the Banū Khuzā'a,

Budayl Ibn Waraqah al-Khuzā'i arrived with his fellowmen. They also related the same episode to Rasūlullah ﷺ.

Rasūlullah ﷺ listened to the details of their heart-breaking pleas with sympathy and felt that it was apt of them to seek his help and assistance. Nabi ﷺ also guessed that the leader of the Quraysh, Abu Sufyān will shortly come to Madīnah Munawwarah to renew the treaty which the Quraysh had breached.

(102)

ABU SUFYĀN TRIES TO RECONCILE

Just as Rasūlullah ﷺ had presumed, Abu Sufyān came to Madīnah Munawwarah to renegotiate the peace-treaty. His daughter, Ummul Mu'mineen Ummi Habibah ؓ was the wife of Rasūlullah ﷺ. Upon his arrival, Abu Sufyān went directly to her house and sat on the blessed bed of Rasūlullah ﷺ.

Ummul Mu'mineen-Ummi Habibah ؓ immediately removed the bed-sheet from underneath her father. Abu Sufyān was taken aback and remarked: "My dear daughter, why did you remove the bed-sheet, is it because the bed-sheet is not worthy of my status or am I not worthy of this bed-sheet."

Sayyidatinā Ummi Habibah replied: "This is the resting-place of Rasūlullah ﷺ and you are a polytheist, I cannot allow you to smudge the blessed place of my beloved Nabi ﷺ with the filth of polytheism."

Abu Sufyān was shocked at his daughter's stern answer and remarked that she has changed since she moved away from them. Finally Abu Sufyān left from there and proceeded to meet with Rasūlullah ﷺ. As expected he requested that Rasūlullah ﷺ should not abrogate the treaty. Rasūlullah observed silence.

Then he went to Abu Bakr ؓ and asked him to speak with the Nabi of Allāh ﷺ to maintain the treaty, Sayyidinā Abu Bakr ؓ answered that he cannot help him in this matter. Abu Sufyān was losing hope. He then proceeded to Sayyidinā Umar ؓ and told him that he is related to Rasūlullah ﷺ, and requested that Sayyidinā Umar ؓ should appeal to Rasūlullah ﷺ on his behalf.

Sayyidinā Umar ؓ rebuked him and said: 'You expect me to plead for you by the Rasūl of Allāh ﷺ? I swear by Allāh, even if I do not find anyone to accompany me but ants, I shall wage war against you.'

Thereafter, Abu Sufyān approached Sayyidinā Ali ؓ who was at the time sitting in the company of his wife, the daughter of Rasūlullah ﷺ, Fatima ؓ and their son, Hassan ؓ.

Abu Sufyān said: 'Ali, my brother! I am your family and I come to you seeking your help in an urgent matter, I hope that you will not send me back empty-handed, will you please intercede on my behalf with Rasūlullah ﷺ?'

Sayyidinā Ali ؓ excused himself and replied that he cannot intercede or discuss this matter if Rasūlullah ﷺ has made a decision already.

Abu Sufyān then turned to Sayyidinā Fatima رضي الله عنها and said: “Will you please send this child of yours to intercede on my behalf with Rasūlullah ﷺ, maybe then Rasūlullah ﷺ will maintain the peace-treaty and your son will in turn become the leader of the Arabs.’

Sayyidatinā Fatimah replied: “My child does not have the authority to intercede in such matters with Rasūlullah ﷺ.”

Abu Sufyān said: “Ali, my dear brother! It seems as if this situation is not in my favour, please enlighten me.”

Sayyidinā Ali رضي الله عنه replied: “By Allāh! I cannot think of anything which will improve your situation, but you are the leader of the Kinānah tribe and the Quraysh, announce your purpose of coming to Madīnah Munawwarah, thereafter return to Makkah Mukarramah quietly.”

Abu Sufyān asked if that will resolve his situation, Sayyidinā Ali replied: ‘I do not think so, but what else can I say?’

(103)

THE ANNOUNCEMENT OF ABU SUFYĀN

Abu Sufyān came to the Masjid and announced: “O People of Madīnah! I hereby announce that the relationship which came about between the Quraysh and the Muslims of Madīnah Munawwarah because of the treaty of Hdaybiyyah should be maintained.”

After that he sat on his camel and departed for Makkah Mukarramah. When he arrived, the Quraysh asked him as to what he had been up to. He told them that he went to visit Muḥammad ﷺ in regards to their on-going dilemma but Rasūlullah ﷺ did not respond to his pleas. He narrated how he went to various Ṣahābah al-Kirām رضي الله عنهم and they could not also help him and lastly Ali عليه السلام was a little more lenient than anyone else. The Quraysh then asked him if Rasūlullah ﷺ took his announcement in consideration, he replied in the negative. The people of Makkah shouted: “Abu Sufyān! Woe betide to you, Ali was fooling around with you.”

(104)

THE INSIGHT OF RASULULLAH ﷺ

Back in Madīnah Munawwarah, Rasūlullah ﷺ ordered that everyone prepare to march towards Makkah Mukarramah, he did not reveal any details as to the purpose of his journey and also instructed his companions رضي الله عنهم not to disclose their agenda. He did not want the Quraysh apprised of his intent.

Everyone but one Sahābi رضي الله عنه did as ordered by Rasūlullah ﷺ. His name was Hātib Ibn Abi Balta‘ā رضي الله عنه, he wrote a letter to the Quraysh warning them that the Nabi of Allāh ﷺ was about to invade Makkah Mukarramah. The letter was sent with a woman travelling to Makkah Mukarramah.

Rasūlullah ﷺ was informed of Sayyidinā Hātib’s رضي الله عنه letter through Wahi (revelation). Subsequently, Rasūlullah ﷺ dispatched Sayyidinā Ali عليه السلام, Sayyidinā Zubayr رضي الله عنه, Sayyidinā Miqdād رضي الله عنه and Sayyidinā Abu Marthad al-Ghanawi رضي الله عنه to apprehend the courier of Hātib رضي الله عنه.

Sayyidinā Ali عليه السلام and his companions immediately left in pursuit of this unknown woman, after a short distance they accosted her and when questioned, she answered that she had never heard of this letter. Sayyidinā Ali عليه السلام remarked that the words of Allāh's Nabi ﷺ can never be incorrect and again demanded that she should hand the letter over or else they will perform a complete body search. When she saw that the companions رضي الله عنهم were determined to retrieve the letter from her, she gave in and took the letter out of her hair.

The letter was presented to Rasūlullah ﷺ; he immediately called for the sender, Sayyidinā Hātib Ibn Balta'ā رضي الله عنه. Rasūlullah ﷺ asked him if he has any enmity with Islām and as to why he sent this letter. Sayyidinā Hātib Ibn Balta'ā رضي الله عنه clarified the matter and explained that he did not intend to harm Islām or Rasūlullah ﷺ but he only sent the letter for his personal needs.

A few companions were furious and wanted to behead him as they considered this an act of betrayal. Rasūlullah ﷺ pacified the companions رضي الله عنهم and said that Hātib رضي الله عنه took part in the battle of Badr and should be excused. Thus the secrecy of Rasūlullah's ﷺ plan was maintained.

Rasūlullah's ﷺ forgiving Hātib Ibn Balta'ā رضي الله عنه showed his compassion and kindness, another reason for dismissing the case was to teach non-Muslims about the open mindedness of Islām and invite them towards the faith of Allāh.

(105)

DEPARTURE FOR MAKKAH MUKARRAMAH

Nonetheless, the Muslims prepared to leave from Madīnah Munawwarah covertly and by Allāh's grace the Quraysh did not have an inkling that Rasūlullah ﷺ and the Şahābah were marching towards Makkah Mukarramah.

In the meanwhile, Abu Sufyān, Hakeem Ibn Hizām and Budayl Ibn Waraqah were gathering information about the Muslims' state of affairs. Prior to this event the uncle of Rasūlullah ﷺ Abbās Ibn Abdul Muṭallib ؑ who loved his nephew dearly and was apparently supporting the Quraysh had actually travelled to Madīnah Munawwarah and accepted Islām at the blessed hands of Rasūlullah ﷺ.

Sayyidinā Abbās ؑ joined Rasūlullah's ﷺ convoy at Juḥfāh a place situated near Rābigh. Until then the Quraysh had no knowledge of the Muslims' movement. Just before the time of the 'Ishāh Şalāh, the Muslims reached a place known as *Marru-Zahrān*.

This place was approximately ten to fifteen kilometres out of Makkah Mukarramah. Rasūlullah ﷺ ordered the Şahābah al-Kirām ؓ to set their camp fires ablaze so that the citizens of Makkah are not taken by surprise.

Rasūlullah ﷺ hoped that the Quraysh will surrender without bloodshed upon seeing the magnitude of the Muslim army. From far and wide as many as ten thousand camp fires could be seen.

At the same time, Sayyidinā Abbās رضي الله عنه mounted the mule of Rasūlullah صلى الله عليه وسلم and proceeded to look for a shepherd so that he may send him to Makkah Mukarramah to inform the Quraysh of Rasūlullah's صلى الله عليه وسلم arrival and to tell them that they do not stand a chance against the Muslims, therefore it is in their best interest to surrender and save themselves before Rasūlullah صلى الله عليه وسلم enters Makkah Mukarramah.

(106)

OPEN FORGIVENESS

Rasūlullah صلى الله عليه وسلم displayed such forgiveness and leniency on this historical day as was never seen and will never be seen in the history of mankind; from among the Makkans only the one who did not want emancipation and wanted to end his own life would have been destroyed.

Rasūlullah صلى الله عليه وسلم ordered his army, that on their entrance into Makkah Mukarramah they are not to harm anyone but that person who opposes them and is bent on hurting the Muslims. He also ordered the Muslims not to touch the wealth and property of the inhabitants of Makkah Mukarramah.

It was an amazing sight; waves of Muslim battalions were entering Makkah Mukarramah as conquerors. Various tribes who had entered the fold of Islām were also pouring into Makkah Mukarramah, on that occasion, Abu Sufyān approached Abbās رضي الله عنه and as the tribes were passing by he enquired about their lineage and whereabouts.

Finally Rasūlullah ﷺ entered Makkah Mukarramah with his companions. He was surrounded by the Ansār and the Muhājirīn. Each one of them was camouflaged in weaponry and body-armour. They had encircled their Beloved Nabi ﷺ, following him everywhere and did not leave his side for a second.

Abu Sufyān asked Abbās ؓ about this group, whereupon Abbās ؓ answered that this is Rasūlullah ﷺ with his entourage of Şahābah al-Kirām. Abu Sufyān remarked: “O Abu al-Fadl! He did not enjoy such honour and status before, I swear by Allāh, today your nephew has achieved great honour and status.” Abbās ؓ replied that this is the miracle of Nubuwwah.

Abu Sufyān entered Makkah Mukarramah and announced at the peak of his voice: “O people of Makkah! Muḥammad has converged upon you with such a great army that you could never have imagined before.” Abu Sufyān announced the amnesty of Rasūlullah ﷺ, that whomsoever enters his house, shall be spared.

The people of Makkah Mukarramah rebuked him and asked: “How do you expect everyone to find shelter in your house?” Thereupon he announced that whosoever keeps his doors closed, will receive amnesty and whosoever will enter the precincts of the Baytullah shall be safe. After these announcements, the people of Makkah Mukarramah ran to the Baytullah Shareef while others entered their houses and locked their doors.

(107)

THE HUMBLE ENTRY OF RASŪLULLAH ﷺ

Rasūlullah ﷺ entered Makkah with utmost humility, submission and gratitude to Almighty Allāh. His blessed countenance was a few inches from touching the bridle of his camel. He was reciting Sūrah al-Fatah.

As Rasūlullah ﷺ entered Makkah Mukarramah with his mighty army of Ṣahābah al-Kirām, the past twenty years of persecution and atrocities which they endured at the hands of their own kinsmen unfolded in front of their eyes. This was the very land where they grew up and had their first memories of life but this was also the very land where they had to suffer the worst of atrocities in the history of humanity.

The Quraysh did everything in their power to eradicate Islām and its followers because of which the Muslims had to bid farewell to Makkah Mukarramah. For numerous years they could not return to their homeland, they could not visit the Baytullah and offer their servitude to Allāh ﷻ (through Tawāf and Umrah), which was an act of veneration allowed to any individual. No one had the right to forbid another person from visiting the Baytullah. There was no requirement for permission.

After all these years, Rasūlullah ﷺ was entering Makkah Mukarramah as a conqueror; the very place from where his companions and himself were driven out mercilessly. And now their enemies who had persecuted them endlessly were at their mercy.

From a historical and geographical viewpoint Makkah Mukarramah was the centre of Arabia. Anyone who would have conquered such a place would have entered with great pomp and pride, they would have displayed such pageantry that the whole world would have watched in amazement.

But Rasūlullah ﷺ did the complete opposite, he entered with utmost humility and a display of servitude to Allāh ﷻ. He did not enter with an entourage of affluent personalities but rather with Sayyidinā Usamah ؓ the son of his freed-slave, Sayyidinā Zayd ؓ. Usamah ؓ was riding on the same camel with Rasūlullah ﷺ. Even though there was many an affluent person who had accompanied Rasūlullah ﷺ, no one else received this honour.

A stranger approached Rasūlullah ﷺ during the conquest of Makkah to seek his help, while speaking to Rasūlullah ﷺ he was trembling with fear. Rasūlullah ﷺ pacified him and told him not to be scared as he was not speaking with a tyrannous king but rather with someone from the Quraysh whose mother used to eat dry meat.

(108)

TODAY IS THE DAY OF MERCY

When Sayyidinā Sā'd Ibn Ubādah ؓ, the leader of the Ansār passed by Abu Sufyān and the members of the Quraysh, those very Quraysh who left no stone unturned in persecuting the Muslims because of which they had to relinquish their belongings, homes and families, he said:

اليوم يوم الملحمة اليوم تستحل الحرمة اليوم أذل الله قريشاً

Today is the day when bodies will be chopped to pieces, today is the day when the forbidden will be made lawful and today is the day when Allāh will disgrace the Quraysh.

As Rasūlullah ﷺ passed by the Quraysh, Abu Sufyān complained about the statement of Sayyidinā Sā'd Ibn Ubādah ؓ. Rasūlullah ﷺ replied:

اليوم يوم المرحمة اليوم أعز الله فيه قريشا اليوم يعظم الله فيه الكعبة

Today is the day of mercy and kindness; today Allāh will honour the Quraysh and elevate the status of the Ka'bah Shareef.

Thereafter, Rasūlullah ﷺ called upon Sayyidinā Sā'd ؓ and took the flag of his tribe from him and handed it over to his son, Sayyidinā Qays ؓ. Apparently, Rasūlullah's ﷺ reason for this course of action was to suppress any possible tribal altercation that may arise due to Sayyidinā Sā'd's ؓ comment.

The statement of Sayyidinā Sā'd ؓ might seemed justifiable to an outsider, but Rasūlullah ﷺ understood the impact this simple statement could have more than anyone else. Sayyidinā Sā'd ؓ was a Medinite leader, and among the Arabs such condescending statements usually resulted in tribal warfare, and the Quraysh did not enjoy the opportunity of understanding Islām as yet, thus by retrieving the flag from Sayyidinā Sā'd ؓ and placing it in the hands of his son, Rasūlullah ﷺ averted any possible objection from their tribe that they have been debased and by changing the

statement-made by Sayyidinā Sā'd رضي الله عنه, Rasūlullah صلى الله عليه وسلم averted any possible objection from the Quraysh.

Because of Rasūlullah's صلى الله عليه وسلم wise course of action the great warrior and companion, Sayyidinā Sā'd رضي الله عنه and the leader of the Quraysh, Abu Sufyān and their respective tribes were appeased.

Here the Muslims had marched upon Makkah Mukarramah victoriously and had entered as conquerors but at the other end of Makkah Mukarramah, within the locality of Khandamah, a group of notorious rebels from the Quraysh had gathered and were preparing to strike at the Muslims.

Hammās Ibn Qays was also from among these Qurayshites; as he was gathering his weapons his wife remarked that today is not the day to stand up against the Muslims and Rasūlullah صلى الله عليه وسلم. He replied: "I hope to capture some of the Muslims and make them your servants". Thereafter, a minor skirmish took place at Khandamah; the Muslims were headed by Sayyidinā Khālid Ibn Walīd رضي الله عنه.

A number of Hammās' men were slain and many of them took to their heels. As for Hammās, he ran home to his wife who rebuked him by saying: "What happened, you were bragging a lot earlier that you will get me servants from the Muslims' army, did you manage to do so?"

Out of shame, Hammās replied that the Muslims' swords were unstoppable and most of his men ran away like cowards.

(109)

THE TRUTH PREVAILS

The flag of Rasūlullah ﷺ was hoisted at Maqām al-Hajūn. The Ansār and the Muhājirīn had encircled Rasūlullah ﷺ until he entered the Haram of Makkah. Upon his entry he first kissed the Black Stone and made Tawāf of the Baytullah Shareef. In those days there were three hundred and sixty idols within and around the Ka'bah. Rasūlullah ﷺ smashed each idol, one after the other with his bow. At the same time he was reciting the following verses of the Glorious Qurān.

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has come and falsehood has vanished. Falsehood is surely bound to vanish

جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ

The truth has come and falsehood (has vanished and it) has no power to originate or create anything

The beloved Nabi of Allāh ﷺ kept on reciting these verses and carried on breaking the false deities that surrounded the Ka'bah Shareef.

The Nabi of Allāh ﷺ made Tawāf of the Ka'bah Shareef while sitting on his camel, after which, Rasūlullah ﷺ called upon the key-holder of the Ka'bah Shareef Uthmān Ibn Talha and asked him to open the doors of the Ka'bah Shareef. As he entered the Ka'bah Shareef he saw pictures of Sayyidinā Ibrahim عليه السلام and Sayyidinā Ismāil

عليه السلام which depicted that they used to predict future events using arrows. Rasūlullah ﷺ exclaimed: “O Allāh, these were your pious and righteous servants; they never took part in such obscenities.”

Thereafter, Rasūlullah ﷺ commanded his companions to remove these portraits and arrows from the Ka’bah Shareef. Rasūlullah ﷺ locked the doors of the Ka’bah Shareef and prayed inside. He ﷺ stood in various sections of the Ka’bah Shareef and proclaimed the oneness of Almighty Allāh. Thereafter he exited the Ka’bah Shareef. Masjid al- Haram was filled with people, and the Quraysh were waiting for Rasūlullah’s ﷺ decision regarding them.

Rasūlullah ﷺ stood at the threshold of the Baytullah, he placed his hands on both doors of the Baytullah and exclaimed that there is no being worthy of worship besides Almighty Allāh, who has no partner, Allah ﷻ has fulfilled His promise and has given victory to His servants over His enemies.

Rasūlullah ﷺ said: “Listen attentively! Every wrong, all usurped properties and every life that was taken wrongfully have been placed under my feet.” That is all such wrongs that took place in the past have been rendered null and void by Allāh ﷻ and there is no need to avenge such matters anymore.

Besides the responsibility of tending to the Ka’bah Shareef and taking care of the pilgrims, every other office was taken away from the Quraysh and handed over to Muslims Governors. Rasūlullah ﷺ passed a number of laws pertaining to manslaughter, he turned towards the Quraysh and said:

“O people of Quraysh! Allāh has ended the vanity and arrogance which you professed because of your forefather’s glory. Your vanity and pride caused great disparity and havoc within society. All humans are the children of Nabi Ādam عليه السلام and Ādam عليه السلام was created from clay.”

Thereafter, Rasūlullah ﷺ recited the following verse from the Glorious Qurān:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

(O Mankind!) We have made you into nations so that you may know one another.

Verily, the noblest of you, in Allah’s sight, is the one who is most pious.

He ﷺ said: ‘O Quraysh! What treatment do you expect of me today?’

They replied: ‘We expect the same treatment that a brother expects from another noble and kind brother.’

Rasūlullah ﷺ could have retorted, until today what was the one brother doing to his other noble brother, but instead he said:

“Today I will make the same promise which Nabi Yusuf عليه السلام made to his brothers.”

He was referring to the time when the brothers of Yūsuf عليه السلام threw him in a deserted well to die but instead Almighty Allāh saved him and blessed him with honour and kingdom. Eventually the day came that the brothers of Yūsuf عليه السلام who tried to do away with him had to come to his threshold seeking his help.

Initially they did not recognise Yūsuf عليه السلام, that he is the same brother that they threw down into a well and about whom they lied to their father by telling him that he had been eaten by a wolf. Later on when they recognised him they were embarrassed and ashamed of themselves and begged for his forgiveness. At that time Yūsuf عليه السلام pacified his brothers by telling them that he will not hold a grudge against them and they may live freely in his kingdom, all is forgotten and what has happened in the past will stay in the past.

Thereafter, Rasūlullah ﷺ sat in Masjid al- Haram and called upon Sayyidinā Uthmān Ibn Talha ؓ and returned the keys of the Ka’bah Shareef to him. Rasūlullah ﷺ remarked: “Today is the day of compassion and forgiveness.” Rasūlullah ﷺ was referring to a time, prior to the Hijrah when he ﷺ had requested Sayyidinā Uthmān Ibn Talha ؓ to open the Ka’bah Shareef and Sayyidinā Uthmān Ibn Talha ؓ had refused because Nabi ﷺ was professing the oneness of Allāh.

At the time Rasūlullah ﷺ had told Sayyidinā Uthmān ؓ that such a day will come that he will hold the keys to the Ka’bah Shareef and he ﷺ will give it to whomsoever he ﷺ wishes. Sayyidinā Uthmān Ibn Talha ؓ had retorted by saying: “I wonder when such a day will come and I wonder if all the Qurayshites will be dead by that time.”

Rasūlullah ﷺ gave the keys back to him, whereas many a companion of Rasūlullah was desirous of obtaining the honour of tending to the Ka’bah. Rasūlullah ﷺ told Sayyidinā Uthmān that the keys of the Ka’bah Shareef will stay within his family for

generations, and if anyone ever takes the keys away from his kinsmen, that person will be an oppressor.

Sayyidinā Uthmān Ibn Talha رضي الله عنه narrates that as he was returning, Rasūlullah ﷺ called out to him and asked: “O Uthmān! Did I not tell you that such a day will eventually come?” Then and there, I remembered the conversation that transpired between me and Allāh’s beloved Rasūl ﷺ. I exclaimed that Verily Allāh’s Nabi was right and I accepted Islām.

When Rasūlullah ﷺ returned the keys to Sayyidinā Uthmān رضي الله عنه, he ﷺ also mentioned that he ﷺ is giving the keys back to him because he ﷺ has been ordered to do so by Almighty Allāh. It was during this occasion that Allāh ﷻ revealed the verse:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Surely, Allah commands that you return the trusts to whom they are due

Rasūlullah ﷺ ordered Sayyidinā Bilal رضي الله عنه to climb onto the roof of the Ka’bah Shareef and call out the Adhān. Some of the great leaders of the Quraysh were present as well; one of them remarked if Usayd (the previous master of Sayyidinā Bilal) had to be present, he would be disgraced to see that his slave has been given such great honour.

Thereafter Rasūlullah ﷺ visited his paternal cousin, Ummi Hani, there he took a bath and performed eight Rak’āt of gratitude (Ṣalāh al-Shukr) to Allāh ﷻ and when the

conquest was almost over, Rasūlullah ﷺ made a general announcement of amnesty to the citizens of Makkah Mukarramah. Everyone was forgiven besides a few; surely these people were deserving of punishment and at the end they were put to death. From among these few ill-fated individuals a few were smart enough to seek forgiveness from the Nabi of Allāh ﷺ. It was Rasūlullah ﷺ blessed habit to forgive anyone who sought his clemency, even if this person happened to be his staunch enemy.

Thereafter, Rasūlullah ﷺ sent various groups of Şahābah al-Kirām رضى الله عنهم to those places where the disbelievers of Makkah Mukarramah used to gather to worship their idols. These temples were filled with false man-made idols. Rasūlullah ﷺ ordered the companions رضى الله عنهم to destroy every single idol and their temples as well. An announcement was made that anyone who believes in Allāh ﷻ and his Rasūl ﷺ and the day of judgement should not keep any idols in their possession and in case they have any idols with them they must destroy them.

Thus, every hostile headquarter of disbelief throughout the Arabian Peninsula was destroyed. The unfathomable hostilities of the disbelievers which the Muslims had to endure for twenty years were finally over. In spite of all these atrocities Rasūlullah ﷺ did not seek revenge from anyone, he forgave everyone.

(110)

THE ARABIAN PENINSULA EMBRACES ISLĀM

After the conquest of Makkah Mukarramah, the Arabs entered the fold of Islām in great numbers. Various delegations would visit Rasūlullah ﷺ to embrace and learn about Islām. Allāh ﷻ speaks about this in the Qurān:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ . وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

When there comes the help of Allah (to you O Muhammad ﷺ against your enemies and the conquest of Makkah Mukarramah) and you see people entering the Deen of Allah in multitudes.

The conquest of Makkah Mukarramah was an amazing spectacle, after twenty years of oppression and atrocities, the oppression of the disbelievers came to an end. There was nothing which could stop the Muslims from seeking revenge but it was only the grand level of philanthropy of the Ṣahābah al-Kirām and Rasūlullah ﷺ that saved the enemies of Islām.

The conquest of Makkah Mukarramah was the day when the true meaning of forgiveness and mercy was shown to humanity. Rasūlullah ﷺ forgave all those people whom the most clement of people will not forgive, such as Ikramah the son of Abu Jahl, Wahshi, the murderer of his beloved uncle Hamzah ؓ and the likes of Habbār Ibn al-Aswad and Abdullah Ibn Sā'd Ibn Abi Sarh.

Rasūlullah's ﷺ demeanor was of such a forgiving and merciful nature that he even forgave those people and poets who tried to harm Islām and jeopardise his mission through their captivating poetry and deceitful propaganda. Initially, Rasūlullah ﷺ had announced that these people will not be forgiven, but when they approached him and begged for mercy, Rasūlullah ﷺ could not stop himself from forgiving them. The mercy and kindness shown by Rasūlullah ﷺ is unique within the annals of history.

(111)

THE GHAZAWĀT (BATTLES) OF ḤUNAYN, AWTĀS AND TĀIF

The neighbouring tribes of Hawāzin and Thaqeef were perturbed when the Muslims seized control of Makkah Mukarramah. Hawāzin was located between Makkah Mukarramah and Tāif, while Thaqeef was located within the perimeters of Tāif. These two tribes had strong ties with the Quraysh and were respectful and affluent tribes of the Arabian Peninsula.

After the conquest of Makkah Mukarramah, they began mobilizing their own armies to wage war against the Muslims; when Rasūlullah ﷺ received reports of this insurgency, he ﷺ decided to march towards the valley Ḥunayn with an army of twelve thousand soldiers.

Ḥunayn was approximately thirty kilometres south of Makkah Mukarramah. The tribesmen of Hawāzin brought their wives, belongings and animals with them; so that their hearts and minds are not distracted and they may fight to the bitter end.

One of the many absurd beliefs of the pagan Arabs was that the tree of Zāt al-Anwāt holds spiritual credence and brings good fortune. They used to place their weapons underneath it (seeking good-luck), they used to offer sacrifices underneath it and once a year they would spend an entire day underneath this tree. From among the Muslims' army there were certain individuals who had just embraced Islām; they had not shunned their ignorant and baseless ideologies of the past as yet. On the way to Ḥunayn they passed by their revered tree, upon which they asked the Nabi of Allāh: 'O' the Nabi of Allāh! In the same way that the pagans had the tree of zat al-anwat as a spiritual shrine, can we also have such a similar sanctuary for reverence?'

Rasūlullah ﷺ admonished them and exclaimed: Allāhu Akbar! I swear by Allāh, who holds my life in his hands that you have made the same request that the nation of Mūsa عليه السلام had made when they said:

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

They (the Israelites) said, "O Mūsa, assign a god for us like they have gods." He said, "You are really an ignorant people.

Nevertheless, the two armies came face to face. The tribe of Hawāzin was assisted by the tribes of Thaqeef, Nasr, Jashm and Sā'd Ibn Bakr. Moreover, Mālik Ibn Awf came to their assistance with a four thousand strong army. The Muslim army was twelve thousand strong which included a great number of new Muslims and those polytheists who vowed to participate in the battle.

The Muslims of a stronger faith felt that due to their great number they were invincible but this very thought became the cause of their failure. Allāh ﷻ did not approve of such thoughts, that the companions of his beloved Rasūl ﷺ should ever think that they can acquire victory due to their enormous number. Whereas Allāh's Nabi ﷺ taught them that everything is in the control of Allāh, irrespective of the odds, if Allāh wants to bless them with victory, He will do so in the greatest of adversities. Therefore they should always keep their gazes towards the help and mercy of Allāh ﷻ only.

For this very reason, Allāh ﷻ removed divine assistance for a little while. The disbelievers had placed a band of archers behind a mountain pass, and the Muslims were not aware of this strategy. When the archers started showering rains of arrows upon the Muslims they were caught off-guard. This sudden manoeuvre from the enemies was very disadvantageous to the Muslim Army.

The battle had only begun but it seemed that the Muslim army was in peril. When they had learnt their lesson that the vastness of their army does not make them triumphant, and it is only by Allāh's grace and mercy that they may achieve success, Allāh changed the tide in favour of the Muslim army. At the end, once again the Muslims were victorious. Allāh Ta'la speaks about this battle in the Glorious Qurān:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ
الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ - ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ
تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ

Surely, Allah ﷻ has blessed you with His help before on many a battlefield, and (you witnessed His help) on the day of Ḥunayn when your numbers made you proud, but they did you no good, and the earth for all its vastness, constrained you, and you turned your backs in retreat. Then Allah ﷻ sent down His tranquillity upon his messenger and upon the believers, and He sent down troops whom you did not see, and chastised those who disbelieved. Such is the reward for those who deny the truth.

After the battle of Ḥunayn, Rasūlullah ﷺ decided to lay siege upon the fortresses of Tāif. The leader of the Hawāzin tribe, Mālik Ibn Awf had taken refuge alongside his tribesmen within these fortresses. The rest of his army had taken refuge at Awtās.

Rasūlullah ﷺ decided to lay siege upon these fortresses so that there is no uprising in the future. Rasūlullah ﷺ dispatched a legion of Mujāhidīn under the command of Abu Amir al-Ash'ari ؓ to face off with the enemies but the siege lasted longer than expected. Finally, Rasūlullah commanded his troops to withdraw from Tāif. After a few months the tribesmen of Thaqeef entered the fold of Islām and all possible threats from this area had been secured.

(112)

RASŪLULLAH ﷺ APPEASES THE ANSĀR

During the battle of Ḥunayn, the tribesmen of Hawāzin had brought all their wealth and possessions with them so that they can be more focus. By the mercy and grace of Almighty Allāh the Muslims were triumphant. Therefore, when the tribesmen of Hawāzin took to their heels, their belongings became the spoils of war. On this

occasion the booty was much more than in any other battle. Usually the spoils of war were distributed to Muslim combatants but on this occasion Rasūlullah ﷺ gave a bigger portion of the booty to the newly reverted Quraysh, many of whom had accepted Islām out of fear for their lives.

Rasūlullah ﷺ did so to encourage them and to strengthen their ties with Islām. As for the Ansār, they were given a smaller portion than usual.

Some of the Ansār, who were originally from Madīnah Munawwarah, thought that Rasūlullah ﷺ emigrated to Madīnah Munawwarah due to the hostile environment of Makkah Mukarramah and now that the environment had changed, Rasūlullah ﷺ might come back to Makkah Mukarramah. And maybe that is why he had given a greater portion of the spoils of war to the new Muslims of Makkah Mukarramah.

But that was not the case, Rasūlullah ﷺ did not intend to return to Makkah Mukarramah. His every action was ordained by Almighty Allāh. He did not give preference to the people of Makkah Mukarramah for his personal gains or his kinship with them. Rather he did so to win their hearts, so that they may enter the fold of Islām with complete firmness and steadfastness. When Rasūlullah ﷺ became aware of the Ansārs' concerns, he called them and clarified the matter with them.

Rasūlullah was not angry with them but rather he understood that this misunderstanding was based on their love for him. At the end the matter was clarified and the Ansār were happy with Rasūlullah's ﷺ explanation. They were pacified to learn that Rasūlullah ﷺ was going back to Madīnah Munawwarah with them.

(113)

THE UMRAH OF JI'IR-RANAH

After resolving the above mentioned issues, Rasūlullah ﷺ decided to perform an Umrah. This Umrah is known as the Umrah of Jī'ir-rānah. After the completion of his Umrah, Rasūlullah ﷺ and the Ṣahābah ʿ returned to Madīnah Munawwarah. The above events transpired during the month of Dhul Qa'dah 8th A.H.

(114)

THE BATTLE OF TABŪK

Rasūlullah ﷺ received reports in the month of Rajab 9 A.H. that a battalion of Roman armies had mobilised at the northern borders of the Arabian Peninsula. He also received the news that a few Christian Arab tribes had joined forces with the Romans such as the tribes of Lakhm, Juzām, Āmilah and Ghassān. The Roman emperor, Heraclius had arranged an entire year's provision for his soldiers. He even paid them an complete year's salary in advance. By the time Rasūlullah ﷺ had received this report the frontline of the Roman army had already reached the state of Balqah. It seemed that they wanted to avenge their defeat at Mūtah.

Nonetheless, Rasūlullah ﷺ left Madīnah Munawwarah and marched towards Tabūk with an army of thirty thousand Mujāhidīn. It was extremely hot and the harvesting season had also dawned. Most of the inhabitants of Madīnah Munawwarah depended on the date industry. It was only because of their remarkable faith that they left their gardens and orchards unattended and departed with Rasūlullah ﷺ.

The Muslim army was short of resources; therefore the Muslims of Madīnah Munawwarah were encouraged to contribute in whatsoever way they could towards the expedition. Sayyidinā Umar رضي الله عنه divided his entire wealth in two halves and contributed the one half to the cause of Deen and the other half towards the welfare and needs of his family. When Rasūlullah صلى الله عليه وسلم questioned his dear friend Sayyidinā Abu Bakr رضي الله عنه as to what he had left behind, he answered: 'I left the name of Allāh and his beloved Rasūl صلى الله عليه وسلم.'

There was a shortage of riding animals within the Muslim army. One conveyance was allocated to eighteen people. Due to the shortage of provisions, many a time they had to eat leaves to suppress their hunger because of which their lips use to crack; many a time they could not find water and had to slaughter their camels and drink of the water which was inside these animals.

They came across various dangers along their way and had to travel through unknown and perilous grounds such as the ruins of Thamūd. Allāh عز وجل has spoken about these nations in the Glorious Qurān. Thousands of years ago, Allāh عز وجل had destroyed the nation of Thamūd. They were mighty people who used to carve their homes out of mountains with their mere hands. Rasūlullah صلى الله عليه وسلم ordered his companions not to eat and drink or rest at the ruins of Thamūd as Almighty Allāh's wrath had come down at this very place. Nonetheless, the Muslims marched towards the Roman battalions while tolerating these arduous ordeals patiently for the pleasure of Allāh عز وجل.

Upon his arrival at Tabūk, Rasūlullah صلى الله عليه وسلم laid camp for approximately twenty days. During that interim Yuhnāh Ibn Rubāh, the ruler of the province of Aylāh and the

Christians of Jarbāh and Azrah approached the Nabi of Allāh ﷺ and offered to pay the Jizyah (head tax levied on free non-Muslims under Muslim rule).

The effect of this expedition was such that the Romans abandoned their initial plans of attacking the Arabs and decided to withdraw from the battlefield. For the first time they had encountered the might of the Muslims.

At the same time Rasūlullah received reports that Akīdar Bin Abdul Malik al-kindī al-Nasrānī; the ruler of Dūmat al-Jandal who had allied himself with the Roman troops was preparing an onslaught against the Muslim army.

In order to bring him to his knees, Rasūlullah ﷺ dispatched an army of four hundred horsemen under the leadership of Sayyidinā Khālid ibn Walīd ؓ. Eventually, Sayyidinā Khālid ؓ caught up with the enemy and captured Akīdar. When he was brought back to the Muslim camp, Rasūlullah relieved him of the capital punishment and released him on condition that he pays the Jizyah. After an entire month, Rasūlullah ﷺ and the companions ؓ returned to Madīnah Munawwarah.

(115)

THE BLESSINGS OF TRUTHFULNESS

The expedition of Tabūk which ended without any bloodshed was unique for various reasons. For one, it took place during the scorching heat of summer. The Muslims had to part from their homes and the coolness of their orchards and travel through the arid and hot deserts of Arabia. It was also the harvesting season of the date industry at Madīnah Munawwarah, the orchards required immediate attention but

instead, the companions of Rasūlullah ﷺ ignored their annual harvest. This was an undisputable sign of their well-founded faith.

As for the hypocrites, Allāh ﷻ brought their true colours to light. They excused themselves from the expedition by presenting multiple unreasonable excuses, upon which Allāh ﷻ revealed verses of the Qurān exposing their treacherous identities.

Besides the Munafiqeen (hypocrites) there was a group of sincere companions who did not take part in the expedition. These individuals were sincere in their faith and love for Islām. They harboured no ill feelings against Islām. Upon the return of Rasūlullah ﷺ, Allāh ﷻ tested these selected companions in various ways.

They were not allowed to communicate with the inhabitants of Madīnah Munawwarah for fifty days. They were not allowed to have contact with their relatives and peers. So much so, that they even had to distance themselves from their spouses; they had no idea as to how long this sanction was to last. It was as if the earth had shrunk under their feet. They could not find solace in anything or anywhere and most importantly their beloved Nabi ﷺ was not communicating with them. The psychological trauma of this ban was unbearable.

Allāh ﷻ had ordered his beloved Nabi ﷺ to do so to distinguish between the sincere companions of Rasūlullah ﷺ and the hypocrites and also to strengthen the faith and conviction of the Şahābah al-Kirām رضي الله عنهم. These trials and ordeals served as a purifying medium for the sincere companions رضي الله عنهم just as unrefined gold is purified in burning furnaces.

The treatment which Rasūlullah ﷺ meted out to Sayyidinā Kā'b ؓ was different to that of the hypocrites. The Nabi of Allāh ﷺ knew that the hypocrites were not sincere; therefore it was pointless to rebuke them. Everything the Nabi ﷺ would tell them will eventually fall upon deaf ears. Their reformation was impossible and Allāh ﷻ has prepared a special place for their likes in the hereafter.

As for Sayyidinā Kā'b Ibn Mālik ؓ and his other two companions, Sayyidinā Murārah Ibn Rabi' ؓ and Hilāl Ibn Umayyah ؓ, Rasūlullah ﷺ had complete trust in their loyalty and faith. They did not take part in the expedition of Tabūk due to humane complacency. Therefore, Rasūlullah ﷺ reformed them in the severest of manner as it was possible to rectify their mishaps.

(116)

IN THE AFTERMATH OF TABŪK

The greatest benefit of Tabūk was that the Romans had realised the Valour and courage of the Muslims. Prior to this expedition the Romans had always looked down upon the Arabs as the Byzantine Empire was at its zenith, but when they came face to face with the Muslims, they realised how powerful the Arab Nation was. Maulānā Syed Abul Hassan Ali al-Nadwi ؒ writes:

“The expedition of Tabūk had a great impact upon the Byzantine dynasty. After the battle of Tabūk the enemies of Islām realised the true might and power of the Muslims. It instilled awe and respect in their hearts. It gave them an opportunity to contemplate on the veracity of Islām.

Most importantly, they realised that the rise of Islām and the Muslims was not temporary. From among all the expeditions which took place during the Mubārak lifetime of Rasūlullah ﷺ, the Ghazwah of Tabūk holds great importance as it yielded untold benefits to the Muslims and non-Muslims alike.

Initially, when Rasūlullah ﷺ emigrated to Madīnah Munawwarah, he adopted various measures to safeguard the citizens of the blessed city. During the second year of the Hijrah, an array of military encounters had begun, which eventually culminated with the battle of Badr. During his twenty-three years of Nubuwwah (prophethood) for only eight years Rasūlullah ﷺ had to resort to military tactics for the protection of the Muslim Ummah.

The first fourteen years were spent in unimaginable suffering, patience and perseverance. Rasūlullah ﷺ adopted patience for almost a decade and delivered the message of truth in spite of the atrocities of the enemies of Islām.

As time went by and the atrocities of the disbelievers escalated, the need for locking horns with the enemies of Islām became imperative. Thus for eight years, whenever the disbelievers and pagans tried to harm Islām, Rasūlullah ﷺ dealt with them accordingly. At the end the Muslims were crowned with success in their military exploits. The sequence of military ventures ended with the expedition of Tabūk. Finally, the Muslims could breathe in peace and establish an Islāmic society without any interference from the enemies of Islām. “

(117)

AL-MASJID AL-DHIRĀR

The hypocrites were always conniving against Islām. One of their many conspiracies was to erect a masjid in the surroundings of Masjid al-Quba from where they could mislead all those who could not attend Masjid al-Nabawi ﷺ.

Abu Āmir, a renegade from among the Ansār had accepted Christianity; he approached the hypocrites and told them to make arrangements to build the Masjid they had been talking about and in the meanwhile he visited the royal court of the Caesar and requested his help to eradicate Islām from the Arabian Peninsula.

As Rasūlullah ﷺ was leaving Madīnah Munawwarah for Tabūk, the hypocrites informed him that they have erected a Masjid for the elderly and infirm people of the community. They requested that he ﷺ should inaugurate this Masjid by performing one Ṣalāh therein. Rasūlullah ﷺ excused himself and replied that he had more pressing matters at hand which required his immediate attention.

As Nabi ﷺ was returning from Tabūk, he instructed Sayyidinā Malik Ibn Dakhshan رضي الله عنه and Ma'n Ibn Adi رضي الله عنه to destroy the so-called Masjid of the hypocrites.

The following verses refer to the structure of the hypocrites, Masjid al-Dhirār:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ
وَيَحْلِفُونَ إِنْ أُرِدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ
أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رَبِّهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“And (there are) those who have built a Masjid to cause harm (to Islam) and to promote infidelity and to create dissention among the believers and to provide a station for one who has been at war with Allah and His Messenger even before. They will certainly swear (and say), “We intended to do nothing but good” but Allah testifies that they are liars. Do not ever stand there (in Ṣalāh). Surely, the masjid that was founded on Taqwā (piety) from the very first day has greater right that you stand in it. In it, are people who observe purity; and Allah loves those who observe purity.

(118)

THE COMPULSION OF ZAKĀT

The compulsion of Zakāt was also ordained during the ninth year of the Hijrah. The obligation of Zakāt implies that every Muslim must assist his indigent brothers and sisters when his wealth has reached a certain amount known as Nisāb. The obligation of Zakāt is the fourth pillar of Islām.

The first pillar is the expression of Tawheed (monotheism), the second pillar is the establishment of five times Ṣalāh on a daily basis, the third pillar is the observance of

fast (Sawm) throughout the month of Ramaḍān, the fourth pillar is Zakāt and the fifth and final pillar is the performance of Hajj for those who are by the means, at least once during one's life time.

For the implementation of Zakāt, the Sharī'ah has ordained that the affluent person's wealth must reach a certain amount or else it is not compulsory to give out Zakāt. When one's wealth reaches this ordained amount, then every mature Muslim male or female must give out two and a half per cent of his wealth to selected categories of Muslims.

Islām is a religion which encourages compassion and kindness to the less fortunate. Islām teaches its adherents to treat others as their own brothers and sisters. Islām inspires its followers to be the well-wishers of mankind. Moreover, Islām is the sole religion whereby sharing the blessings and bounties bestowed by Almighty Allāh is as an act of worship.

(119)

THE EFFORT OF DAWAH BECOMES FREE OF THE IMPEDIMENTS CAUSED BY THE DISBELIEVERS

It was the 62nd year of Rasūlullah's ﷺ auspicious life. The first forty years of his life was unscathed and unscarred. His kinsmen and peers admired him and stood by his side at every given juncture. When Allāh ﷻ placed the mantle of Nubuwwah (prophethood) upon his shoulders, his very kinsmen and childhood peers became his sworn enemies. No stone was left unturned in persecuting the noble Rasūl ﷺ, whose

only mission and concern was to guide those very people who were bent on harming him. The first fourteen years of Nubuwwah were years of endurance and patience.

Eventually, when the polytheists of Makkah Mukarramah conspired to assassinate Rasūlullah ﷺ, Allāh ﷻ ordered his beloved Nabi ﷺ to emigrate to Madīnah Munawwarah. When they threatened to attack his new found haven, Allāh gave him permission to retaliate in kind and once their threats and hostilities became apparent, Allāh ﷻ ordered Nabi Muḥammad ﷺ to wage full fledged war against them to curb their evil attempts.

After the emigration, eight years were spent in repulsing the disbelievers' attempts to harm Islām and its adherents and two years went by in implementing the truce of Hdaybiyyah. Thus, these military unrests lasted for six years only. During these six years, the Muslims had the upper hand and were mostly triumphant. The message of Islām spread far and wide. At the end Islām triumphed and the forces of evil were destroyed.

Rasūlullah's ﷺ demeanour was unprecedented during these six years of military engagement. In this era his compassion is an eye opener for those claiming that their only ambition is world peace. The Muslim armies of Madīnah Munawwarah faced the enemies of Islām in as many as eighty-two occasions.

Rasūlullah ﷺ personally took part in twenty eight expeditions. At the end of his campaign the total casualty result was four hundred and fifty nine only. Eleven Muslims were captured during these six years. On the other hand, 6546 individuals were captured from the enemy's side; most of them were freed on payment of

ransom and many a time they were set free without any ransom. 6347 were freed without any indictment.

The total number of those injured amounted to a mere three hundred. Rasūlullah ﷺ was extremely tolerant even to the most ardent enemy of Islām. Such attributes are to be found only in Islām, Rasūlullah ﷺ did not resort to warfare to establish dominance but only to establish the truth and a peaceful life.

Islām teaches its followers that if non-Muslims do not oppose Islām, they must be protected and only the Jizyah will be levied upon them. And if they oppose Islām and its progress, then the Muslims are allowed to reciprocate. *(Such injunctions will be applicable in Darul Islām only).*

Allāh ﷻ states in the Glorious Qurān:

الَّذِينَ إِِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

(The ones who help Allah are) those who, when we give them power in the land, establish Ṣalāh, pay Zakāh, enjoin righteousness and forbid evil. And with Allah lies the fate of all matters.

Allāh ﷻ speaks of the permissibility of Jihād in the following verses:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انتهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Fight them until there is no mischief, and the way prescribed by Allah ﷻ prevails. But, if they desist, then aggression is not allowed except against the transgressors.

The final Nabi ﷺ of Allāh ﷻ displayed an exemplary life of compassion, kindness, empathy and most importantly an embodiment of complete perfection. He guided his followers and the rest of humanity while practising upon the pristine teachings of the Sharī'ah. But when he was compelled to resort to force, he did not hesitate:

وَلَوْ لَأَا دَفَعُ اللّٰهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهَدَمْتُ صَوَامِعَ وَبِيَعٌ وَصَلَوَاتٍ وَمَسَاجِدٍ يُذَكَّرُ فِيهَا اسْمُ اللّٰهِ كَثِيرًا

Had Allah not been repelling some people by means of some others, the monasteries, the churches, the synagogues and the Masājid where Allah's name is abundantly recited would have been demolished.

And it is this very responsibility which our beloved Nabi ﷺ has left unto us, that we should be the well-wishers of mankind and do everything in our capacity to lead them towards righteousness and eternal success as this was the mission of every single Nabi.

(120)

A COMPARATIVE STUDY OF THE WARS FOUGHT BY MUSLIMS AND NON-MUSLIMS

Here is an elucidation to all those who term Rasūlullah ﷺ and the companions as war-mongers. They should keep in mind that the just behaviour displayed by the Muslims is unparalleled within the annals of history. Up until today, there has not been any society, creed or nation who has shown as much justice and philanthropy as Islām.

The lifestyle laid by Islām was one of the greatest revolutions within the history of humanity, that until today, many years after the demise of its founder, Rasūlullah ﷺ, the world is still reaping its benefits. The following is a short list of how our Muslim predecessors dealt with their enemies and captives at the time of war and also how non-Muslims dealt with theirs.

HOW THE MUSLIMS DEALT WITH THEIR OPPONENTS

1. Of the seventy-two captives from the battle of Badr, Rasūlullah ﷺ freed seventy on payment of ransom. These captives were kept as guests within Muslim-camp and were never mistreated. Many an individual, from among these captives have attested that the Muslims were more concerned of their well-being and well-fare than that of their own children.

2. During the battle of Mustaliq more than a hundred men and women were captured. At the end every single one of them were freed without any remuneration.
3. Eighty armed soldiers were captured after Hodaybiyyah. Rasūlullah ﷺ released all of them without any condition or remuneration.
4. Rasūlullah ﷺ released six thousand captives, men and women, in the aftermath of Ḥunayn without remuneration, he ﷺ personally freed many prisoners by paying their captors from his own pocket. Many of these prisoners were given presents at the time of their release.

Rasūlullah ﷺ had given strict instructions that women, children and the elderly are not to be harmed. He instructed his companions that they should not mutilate the bodies of their enemies at any cost. If they make an agreement with the disbelievers they must uphold their contracts at all costs. If the Adhān (call to Ṣalāh) is heard from a city or any other sign of Islām is seen then the Muslim army must refrain from attacking such dwellings.

Rasūlullah ﷺ strictly forbade them from killing anyone who professed Islām, even if it was out of fear for the sword. On one occasion, some of the companions complained to Rasūlullah ﷺ that if a person only professes Islām to save his neck, why can't they get rid of such a person. Rasūlullah ﷺ replied: 'Did you tear his heart open and see what is inside?'

Once the beloved of Allāh ﷺ became very angry with Sayyidinā Usamah Ibn Zayd رضي الله عنه, Muḥlim Ibn Juthāmah رضي الله عنه and Sayyidinā Khālid Ibn Walīd رضي الله عنه for this very

reason. The merciful Nabi ﷺ took an oath from Usamah ؓ that he will never take the life of another man who has read the Kalimah al-Tayyibah (article of faith).

Prior to the battle of Ḥunayn Rasūlullah ﷺ ordered his companions not to raise their hands on children and women. Rasūlullah ﷺ expressed sincere remorse when he found the body of a woman who had died as a casualty of war.

It was because of the very unique and proficient teachings of Rasūlullah ﷺ that when the Khulafāh al-Rāshidīn ؓ conquered places like Iraq, Syria, Egypt, Iran and Khurasān the inhabitants of these cities entered the fold of Islām willingly. Such kindness and justice are not to be found today.

While keeping in mind the battles of the Muslims and the way they dealt with their adversaries, let's have a look at how the western world dealt with their adversaries. These are the very people who have the audacity to call Islām the faith of terrorism and warfare, while they are oblivious of the fact that every page of their history is stained with the blood of the innocent.

THE WEST AND THEIR DECEPTION

1. In the wake of the democratic revolution which took place in France, thousands of individuals were beheaded. When they could not kill each person individually the French invented the guillotine, by means of which countless individuals were murdered at a time. Historians have estimated that 2.6 million people were beheaded at the guillotine during the French revolution.

-
2. Likewise, ten million people were massacred during the socialist revolution in Russia.
 3. During the horrendous World War One of 1914, millions of people lost their lives. Men, women, children, young and old were killed mercilessly. It was one of the worst massacres that mankind had ever seen. The statistics are unbelievable. The following is a list of the number of people massacred in various countries during World War One:
 - 1,700,000 in Russia
 - 1,370,000 in France
 - 420,000 in Italy
 - 800,000 in Australia
 - 720,000 in Britain
 - 100,000 in Bulgaria
 - 100,000 in Romania
 - 100,000 in Austria
 - 205,000 in Turkey
 - 102,000 in Belgium
 - 50,000 in America

The total number of human beings who were massacred amounts to 7,338,000. The war lasted for four years. The above is just an approximate number of human lives that was taken. On the other hand, when we have a close look at the eight years of military engagement between the Muslims and their adversaries, we see that an approximate number of a thousand individuals lost their lives on both sides.

Still the west accuses Islām and the Nabi of Allāh ﷺ of injustice, when the matter is as translucent as water that they are the worst barbarians to have walked the surface of the earth. They spread tyranny throughout the world only in the name of socialism and freedom.

During the Second World War, millions of human lives were once again taken without any valid reason. Intoxicated with power, these so-called super powers squandered millions of dollars and pounds during World War Two, which lasted from 1938 to 1942. A total of ten million and six hundred thousand civilians lost their lives during the holocausts of World War Two.

America invested a total of 288 billion dollars in the war, (*in 1940 the estimated cost was \$288 Billion. In 2010 this would amount to approximately \$5 Trillion*) when at the same time an approximate number of ten million individuals were rendered homeless. Many of whom became sick due to chemical bombs. Until today many children in these afflicted areas are born with incurable abnormalities.

Moreover, when war is fought face to face on the battlefield it is deemed as an act of valour. Its soldiers are termed as heroes, whereas during world war two, America annihilated 275,000 thousand citizens of Hiroshima and Nagasaki by merely dropping

atomic bombs from a high altitude. Within seconds, thousands of innocent children and adults were massacred.

Atomic bombs weighing twelve thousand tons were dropped on residential populations causing the temperature to rise up to 500,000 degrees Fahrenheit. Unfortunately, this was not the end but rather the spree of violence and massacre had only begun. All this carnage did not take place to preserve one single human life or any sublime objective, but rather in the pursuit of power.

After world war two, 150,000 Korean civilians lost their lives due to America's occupation of Korea. In the gulf war, more than a hundred thousand people lost their lives. During the Afghan war, which was imposed by the then super power, Russia, 1,000,000 people lost their lives. This war lasted from 1979 to 1990. Millions of dollars were flushed down the drain and millions of people were rendered homeless.

The Historian and professor, Dr. Amrish Mishra has evaluated the following statistics in his latest historical analysis, *War of Civilization: Road to Delhi*. He writes that:

'The British had sent ten million innocent freedom fighters of India to the gallows for no obvious reason in 1857. Their only crime was that they spoke out against British imperialism and demanded their freedom. In this unimaginable carnage, Muslims and Hindus were butchered mercilessly. This tragic bloodshed started during 1857 and only ended in 1867.'

During his twenty three years of prophethood, Rasūlullah ﷺ resorted to military response for six years only. The total casualties of these military initiatives amounted to a thousand. Then how does the west and the so called philanthropists of today's

time brand Islām and its adherents with tyranny, when they have and are still murdering thousands, nay, millions mercilessly in their quest for glory and power. They claim world peace whereas they are the very ones to instigate wars and divide nations as they deem fit. On the other hand, the beloved of Allāh ﷺ united the entire Arabian Peninsula under the banner of Islām and equality.

Today, if unfortunately, an individual is murdered in a Muslim country, the entire world's media will focus their attention on this country and accuse it of barbarism and will make a racket. In case of an attack by alleged terrorists, without any investigation the headline in every newspaper will be stating that these attacks were engineered by Muslims. And who are these Muslims? They are the same people who will sacrifice their lives to comply with the teachings of Islām and their beloved Nabi ﷺ. Rasūlullah ﷺ always treated his foes with compassion and also commanded his followers to tread the same path.

If one should take the time and peruse the pages of history, he/she will realise that the followers of our Nabi ﷺ followed his every injunction till their last breath. Such facts have been acknowledged by Non-Muslim historians as well.

The western media who are always criticizing Islām have conspired and hidden the fact that thousands of innocent people are murdered within their countries for political reasons.

(121)

MASS ACCEPTANCE OF ISLĀM AND THE YEAR OF DELEGATIONS

For eight years, from the second to the ninth year of the Hijrah, Rasūlullah ﷺ and his companions ﷺ had to resist the military activities of the Quraysh and pagan tribes. At the end Islām triumphed and the entire Arab world had to acknowledge the veracity of Islām. After the expedition of Tabūk, the Arab world recognised Rasūlullah ﷺ as a leader and reformer.

As for those Arabs who did not understand Islām as yet; they sent their delegations to Madīnah Munawwarah during the 10th year of the Hijrah to learn about Islām. Ibn Ishāq رحمته الله has narrated that various tribes visited Rasūlullah ﷺ, most of them accepted Islām and as for those who did not enter the fold of Islām they concluded a peace treaty with Rasūlullah ﷺ.

Here is a list of the tribes who sent delegations to Madīnah Munawwarah during the ninth year of the Hijrah:

1. Banū Tamīm
2. Banū Āmir
3. Banū Sā'd Ibn Bakr
4. Banū Abd al-Qays
5. Banū Hanīfah
6. Banū Tayy

-
7. Banū Zubayd
 8. Banū Kindā
 9. Banū Jumayr
 10. Banū Hārith Ibn Kā'b
 11. Banū Hamdān
 12. Banū Adi Ibn Hātim
 13. Banū Farwā Ibn Amr Al-Juzāmi
 14. Banū Azd

From among the Banū Hanīfah, there was a man by the name of Musaylamah, who later inherited the title of Musaylamah al-kazāb (Musaylamah the notorious liar). Initially, he embraced Islām but later on became a renegade and claimed prophethood. Many an individual renounced Islām in his footsteps; this event is known as the *Fitnatul Irtidād* (the rebellion of the renegades). Musaylamah the liar was killed during this rebellion.

The arrival of the above mentioned delegations to Madīnah Munawwarah proves that geographically the entire Arabian peninsula had bowed down to the veracity of Islām. Most of the questions asked by the representatives of these delegations and the answers given by Rasūlullah ﷺ have been thoroughly recorded in the books of

Seerah. Usually these representatives accepted Islām and would return satisfied with Nabi's ﷺ answers.

Rasūlullah ﷺ propagated the message of Deen throughout Arabia, even to those hostile places which were inaccessible at first and they also entered the fold of Islām gradually. At the end the Quraysh who were the most respected notables of Arabia and enjoyed the privileged of tending to the Ka'bah Shareef and the Haram had also embraced Islām.

Prior to the Hajj season 9 A.H. Rasūlullah ﷺ appointed Sayyidinā Abu Bakr al-Siddīq رضي الله عنه as Hajj Amīr (leader). Sayyidinā Abu Bakr رضي الله عنه taught the Hujjāj the correct performance of Hajj in accordance to Islāmic injunctions.

Simultaneously, Sayyidinā Ali رضي الله عنه was commanded to publicly announce that the system of polytheism has been forbidden and from now on and no one believing in polytheism will be allowed to reside in Makkah Mukarramah. He also announced that the Arabian Peninsula has been purified of shirk (polytheism) and only Tawheed (monotheism) will prevail.

(122)

PRELUDE TO THE FAREWELL HAJJ

The spiritual and political centre of the Arabs, Makkah Mukarramah had fallen under the administration of the Muslims. The tribes of Hawāzin and Banū Tha'qef had exhausted every possible avenue to do away with Islām but eventually they also embraced the divine religion of the Almighty.

When there was no fear of a sudden attack against Islām, Rasūlullah ﷺ deemed that it was appropriate that he gathered all the adherents of Islām at the religious centre of Islām, so that they may execute the injunction of Hajj and Rasūlullah ﷺ may address the Muslim Ummah at the same time.

Therefore, as many as 114,000 servants of Islām and followers of Rasūlullah ﷺ gathered at Makkah Mukarramah and performed Hajj under the guidance of Rasūlullah ﷺ. This Hajj was actually a general announcement of the culmination of Rasūlullah's ﷺ mission and establishment of an Islāmic order. This was the only Hajj performed by Rasūlullah ﷺ during his Medinite lifetime.

It was during this occasion that Allāh ﷻ revealed general injunctions to be acted upon by the Muslim Ummah. Revelation was sent that the faith of Islām has been completed. Such declarations never took place in preceding times.

In the Hajj sermon Rasūlullah ﷺ outlined miscellaneous principles and moral codes for the betterment of society. The following verse proclaiming the culmination of Deen (faith) was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected your religion for you, completed My favour upon you and have chosen for you Islām as your religion.

Allāh ﷻ has established three fundamental principles in this verse:

1. The chain of Nubuwwah which was in place from the first day that man walked the surface of the earth had come to an end. The Ambiyā ('Alaihimus Salām) were sent for the reformation of men. Rasūlullah ﷺ was the last link of this golden chain, he was the last messenger and the seal of prophethood.

The precepts of Islām have been presented in the most perfect manner, due to which there will be no requirement of change or alteration. This is why Allāh ﷻ states: “Today I have perfected your religion for you”. Those precepts and virtues which are essential for every human being to live successfully within society had been laid out.

2. Secondly, Allāh ﷻ states that he has completed his bounties upon mankind. Allāh ﷻ had established a platform of perfection and purification as paragon for the guidance of men and the Allāh ﷻ has blessed the Muslim with this lofty status.
3. Allāh ﷻ also states that he has chosen the Deen of Islām for his servants. Islām is the only way by means of which they may achieve salvation. Thus the teachings of Rasūlullah ﷺ was established as the only faith for mankind until the day of Qiyāmah.

At the end of the farewell sermon Rasūlullah ﷺ emphasised the importance of equality, justice and human rights. While addressing the audience he said:

“Those who are present should remember and retain these instructions and they must pass it onto those who are absent, for verily, many a time those who receive the message indirectly might grasp onto it more firmly than the ones who heard it directly.”

(123)

THE FAREWELL HAJJ OF RASŪLULLAH ﷺ

After the emigration, Rasūlullah ﷺ performed Hajj once only. It was also a farewell meeting with his Ummah. Prior to this occasion, hajj was not compulsory. It was only during the ninth or tenth year of the Hijrah that Almighty Allāh ordained the performance of Hajj. The Hajjatul-Wadā’ (farewell Hajj) holds great importance and virtue in Islām, as Rasūlullah delivered his parting advices to his Ummah on this occasion.

During the last year of his blessed life, the Companions رضي الله عنهم and adherents of Islām gathered around the chosen Nabi of Allāh ﷺ within the valleys of Makkah Mukarramah. During his sermon, Rasūlullah ﷺ encouraged the Muslim Ummah to hold onto the divine tenets of Islām until the day of judgement.

He ﷺ emphasized that the responsibility of Tablīgh has been placed upon the shoulders of the Ummah. He practically taught his followers the correct methodology of the Hajj rituals as well. Allāmah Ibn Qayyim رحمته الله has explained the complete Hajj of Rasūlullah ﷺ, while taking care of the minutest detail in his magnum opus, al-Zād al-Ma’ād.

Here is an excerpt, outlining the farewell Hajj of Rasūlullah ﷺ:

‘When the people of Madīnah Munawwarah heard that Rasūlullah ﷺ was to perform Hajj, they also made preparations so that they may have the privilege of accompanying him on this journey. When those living in the surroundings of Madīnah Munawwarah heard this news they came in droves and hordes. Oceans of people were to be seen from all sides. It was an assembly of 90 000 to 114 000.

Rasūlullah ﷺ departed from Madīnah Munawwarah on the 25th of Dhul Qa’dah 10 A.H. on a Saturday, between the Zuhr and ‘Asr Ṣalāh.

Before his departure he rendered a sermon wherein he explained the Wājibāt and Sunan of Ihrām. Thereafter he entered the seclusion of his home, took a bath, applied oil to his blessed hair, applied fragrance to his blessed body and donned the traditional two sheets known as Ihrām.

From there on, he left for Dhul Hulayfah where he performed two Rak’āt of ‘Asr Ṣalāh. He spent the night at Dhul Hulayfah where he also offered the Ṣalāh of Maghrib, ‘Ishāh, Fajr and Zuhr.

The Umahātul Mu’mineen (mothers of the faithful), and his daughter, Sayyidatinā Fātimah ؓ had also accompanied Rasūlullah ﷺ on this auspicious journey.

At the time, Rasūlullah ﷺ had donned the Ihrām of Qirān (viz. Ihram combining Hajj and Umrah). Then he recited the Talbiyah.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ

'Here I am, O Allāh! Here I am. You have no partner. Here I am. All praise and bounty belongs to You. You have no partner.'

Rasūlullah ﷺ recited the Talbiyah aloud, all his companions heard him. Allāh ﷻ revealed to his Nabi ﷺ that he should instruct his companions to recite the Talbiyah aloud as well. Rasūlullah ﷺ and his companions kept on reciting the Talbiyah throughout their journey, sometimes loudly and sometimes softly.

Along the journey they halted at the valley of 'Usfān, where Rasūlullah ﷺ informed his companions that Sayyidinā Sālih عليه السلام and Sayyidinā Hūd عليه السلام also passed through this valley on their way to the Baytullah to perform Hajj; six kilometres ahead of 'Usfān Rasūlullah ﷺ halted at Maqām al-Sarif.

His next stop was at Dhī Tuwa, where he spent the night and performed Ghusl before entering Makkah Mukarramah. Rasūlullah ﷺ entered Makkah Mukarramah on Sunday the fourth of Dhul Hijjah. He entered Makkah Mukarramah from an elevated slope near the Maqām al-Hajūn; and He ﷺ entered the Haram Shareef at Chāsht (forenoon).

The scholar, Imam al-Tabari رحمه الله has stated that Rasūlullah ﷺ entered the Haram from Bab 'Abd al-Manāf, also known as Bab Banū al-Shaybāh. Imam Ahmad Ibn al-Hambal رحمه الله narrates that Rasūlullah ﷺ supplicated at Bab al-'Ali. Tabari رحمه الله has also supported this view and has further added that he made the following supplication on sighting the Baytullah:

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً

O Allāh! Elevate this house (the Ka'bah Shareef) in honour, in exaltation, in esteem and awe

In a Mursal Riwayāyah, it has been stated that Rasūlullah ﷺ said Allāhu Akbar on sighting the Ka'bah Shareef and then made the following supplication:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ ، اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً
وَزِدْ مَنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَكْرِيمًا وَتَشْرِيفًا وَتَعْظِيمًا وَبِرًّا

O Allāh! You are peace, from You is peace, bless us with peace. O Allāh! Elevate this house (the Ka'bah Shareef) in honour, in exaltation, in esteem and awe, and elevate whoever performs its Hajj or Umrah in esteem, exaltation, honour and piety.

Thereafter, he went straight to the Baytullah and did not perform the customary two Rak'āt of Ṣalāh, also known as Tahiyyatul Masjid, as Tawāf of the Ka'bah Shareef is another form of Tahiyyatul Masjid. He ﷺ kissed the al-Hajr al-Aswad (Black Stone) and then proceeded from the right, no specific supplication has been narrated at this point. However, in between the Rukn al-Yamāni and the al-Hajr al-Aswad Rasūlullah ﷺ read the following Du'ā:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Rabb! Grant us good in this world and good in the Hereafter, and save us from the punishment of Fire.

During the first three rounds of his Tawāf, Rasūlullah adopted the walking style of *Ramal* that is walking briskly with short steps and also the act of *Idhtibā* that is uncovering the right shoulder while throwing the one side of the upper sheet on one's left shoulder throughout the entire Tawāf. Every time he went pass the Black stone, he would touch it with a stick and then kiss it.

After completing his Tawāf, Rasūlullah ﷺ proceeded to the rear of the Maqām al-Ibrahim and recited the following verse and performed two Rak'āt of Tahiyatul Tawāf.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And take (O people) the Station of Ibrahim عليه السلام as a place for Ṣalāh.

After completing his Ṣalāh, once again Rasūlullah ﷺ proceeded to the Baytullah and kissed the al-Hajr al-Aswad. Thereafter he exited the Haram through the front door and proceeded to the hillocks of Safah and Marwah where he recited the following verses of the Glorious Qurān.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Verily, Safah and Marwah are among the landmarks of Allāh

Then the Nabi ﷺ exclaimed:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

I am starting with the one with which Allāh has started

(Viz. Rasūlullah ﷺ started the Sa'ee from Safah to Marwah, just as Allāh ﷻ has mentioned Safah before Marwah in the Qurān al-Karīm)

He then climbed the hill of Safah, said Allāhu Akbar and made the following Du'ā thrice while facing the Baytullah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَرَمَ الْأَحْزَابَ وَحْدَهُ

There is no God but Allāh alone, He has no partner, to Him belongs the dominion. All praises are due to Him, He gives life and death. There is no God, but Allāh alone. He has fulfilled His promise, given victory to His servant and defeated the confederates (allied enemies of Islām) on His own.

While performing the Sa'ee (a ritual walk between the hills of Safah and Marwah) he would run at the slant, and would resume a normal pace once he was out of the slant. On reaching Marwah he climbed up and made the same supplication as on Safah while still facing the Baytullah.

After the Sa'ee of Safah and Marwah Rasūlullah ﷺ instructed all those pilgrims who did not bring their sacrificial animals with them to come out of their Ihrām as their Umrah was complete. They were told to stay in this condition until the eight of Dhil Hijjah.

Rasūlullah ﷺ was from among those people who had brought an animal as a token of sacrifice. He exclaimed that had he known from before he would not have brought

the sacrificial animals and would have worn the Ihrām of Umrah only. At this juncture he supplicated thrice for those who had shaved their heads and once only for those who had trimmed their hair.

During his four day sojourn at Makkah Mukarramah Rasūlullah ﷺ prayed the Qasar Ṣalāh. On Thursday he proceeded to Minah in the forenoon with the rest of the pilgrims. As for those who had exited the state of Ihrām, once again they had to tie the Ihrām of Hajj and proceed directly to Minah.

At Minah Rasūlullah ﷺ performed the Zuhr, 'Asr maghrib Isha and Fajr Ṣalāh. On the morning of Jum'ah he proceeded to Arafah through the road of Dabb after sunrise. The companions   were reciting the Talbiyah and Takbīr on the way to Arafah and Rasūlullah ﷺ did not object at all.

Rasūlullah ﷺ laid camp at the eastern side of Arafah at Namīrah. The Ṣahābah   had pitched his tent before his arrival. He first rested for a little while; in the afternoon he mounted the camel Qaswah and proceeded towards the valley of 'Urnah where he ﷺ addressed the pilgrims and rendered an inspiring sermon. During the sermon Rasūlullah ﷺ elucidated the beliefs of Islām and condemned the beliefs of Jāhiliyyah. He also emphasised the sanctity of each person's status, wealth and honour.

Thereafter, Rasūlullah ﷺ commanded Sayyidinā Bilal   to call out the Adhān and Iqāmah, after which he performed the Zuhr and 'Asr Ṣalāh. When he had completed his Ṣalāh, Rasūlullah ﷺ faced the Qiblah and supplicated while sitting on his camel.

Rasūlullah ﷺ engaged in dua and kept on imploring Allāh ﷻ till close to sunset. He commanded his companions to move away from the valley of ‘Urnaḥ and informed them that the plain of Arafah in its entirety is a place of Wuqūf (That it is compulsory to stand for a while at the plain of Arafah).

He encouraged the Hujjāj to observe the Wuqūf at their respective places as this was the legacy of their forefather, Sayyidinā Ibrahim عليه السلام. While supplicating he would raise his hands up to his chest just as how a mendicant usually seeks assistance (as a sign of humility and subservience to the Almighty).

Rasūlullah ﷺ also exclaimed on this occasion that the best supplications are those of Arafah. From among the many supplications which Rasūlullah ﷺ made at Arafah, the following is one of the most significant:

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي، وَتَرَى مَكَانِي، وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي، لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي، أَنَا الْبَائِسُ
الْفَقِيرُ الْمُسْتَعِيثُ الْمُسْتَجِيرُ الرَّجُلُ الْمُسْفِقُ الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِهِ، أَسْأَلُكَ مَسْأَلَةَ الْمُسْتَكِينِ وَأُبْتَهِلُ إِلَيْكَ
ابْتِهَالَ الْمَذْنِبِ الذَّلِيلِ، وَأَدْعُوكَ دَعَاءَ الْخَائِفِ الضَّرِيرِ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَفَاضَتْ لَكَ عَيْنَاهُ وَذَلَّ جَسَدُهُ
وَرَعِمَ أَنْفُهُ لَكَ، اللَّهُمَّ لَا تَجْعَلْنِي بِدَعَائِكَ شَقِيًّا، وَكُنْ بِي دَوْمًا رَحِيمًا، يَا خَيْرَ الْمُسْتَوْلِينَ وَيَا خَيْرَ الْمُعْطِينَ

O Allah! You hear what I say, You see where I am and You know what I conceal or reveal. Nothing is hidden from You. I am tormented, needy and miserable, I seek your refuge and assistance as I am grief stricken and perturbed. I acknowledge my sins and shortcomings; I call unto You like a beggar and cry unto You like an abased sinner. I beseech You like the one who is dismayed and disgraced. With tears and utmost

humility I beseech You and beg of You; O Allah! Do not reject my supplications; bestow me with Your mercy and clemency. Verily, You are the best of those who are implored and the best of givers.

Rasūlullah ﷺ also made this Du'ā:

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي، وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَأْبِي ،
وَلَكَ رَبِّ نِدَائِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَاسَةِ الصُّدُورِ، وَشَتَاتِ الْأُمْرِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ خَيْرٍ مَا تَجِيءُ بِهِ الرِّيحُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ "

O Allah! You deserve all praises as You have said Yourself and better praises than what we praise You with. O Allah! My prayers, my devoutness, my life and my death are all for You. Unto You we will return, and O My Rabb, to You belongs everything I have. O Allah, I seek Your refuge from the punishment of the grave, (evil) whispers within my bosom, disruption in my affairs and I seek refuge in You from every evil that the wind brings."

Sayyidinā Imam Ahmad Ibn al-Hambal رحمته الله has a narrated on the authority of Sayyidinā Amr Ibn al-Shu'aib رحمته الله that Rasūlullah ﷺ made the following Du'ā excessively:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no God but Allāh alone, He has no partner. To Him belongs the dominion, and all praises are due to Him, all good lies in His control and He has power over everything.

The following verse of the Glorious Qurān was revealed on the day of Arafah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islām as Din (religion and a way of life) for you

When the sun had completely set and the night had begun, Rasūlullah ﷺ departed from Arafah. Sayyidinā Usamah Ibn Zayd ؓ was seated at the back of his ﷺ camel. Rasūlullah ﷺ was extremely quiet on the way back from Arafah, his blessed forehead was almost touching the bridle of his camel. Rasūlullah ﷺ told his companions not to rush and to travel calmly and peacefully, as rushing is not an act of piety. Rasūlullah ﷺ returned via the road of Ma'zamīn.

Rasūlullah ﷺ recited the Talbiyah all the way back. He stopped once to relive himself and to perform Wuḍu. Sayyidinā Usamah ؓ asked him if they had stopped to perform Ṣalāh, Rasūlullah ﷺ replied in the negative and said that they will perform Ṣalāh further ahead.

Upon reaching Muzdalifah Rasūlullah ﷺ performed Wuḍu once again. The Muaddhin called out the Adhān and Iqāmah, after which Rasūlullah ﷺ lead the congregation for the Maghrib Ṣalāh. Thereafter, the companions loaded their goods

onto their caravans and once again the Muaddhin call out the Iqāmah and Rasūlullah ﷺ lead the ‘Ishāh Ṣalāh. The Adhān was not called out for the ‘Ishāh Ṣalāh and Rasūlullah ﷺ did not offer any Nafī (optional) Ṣalāh in between Maghrib and ‘Ishāh. Thereafter, Rasūlullah ﷺ slept until dawn.

Rasūlullah ﷺ performed the Fajr Ṣalāh at its earliest after the Adhān and Iqāmah were called out. Then he mounted his conveyance and proceeded to the Mash’arūl Harām (sacred site) where he supplicated in utmost humility and engaged in the remembrance and glorification of Allāh ﷻ while facing the Qiblah. When daylight had spread he announced that the entire Muzdalifah is a place of Wuqūf.

From there he proceeded towards Mināh while Sayyidinā Fadl Ibn Abbās ؓ was riding with him at the back of his ﷺ camel. From this point on, Sayyidinā Usamah Ibn Zayd ؓ had joined a group of pedestrians from among the Quraysh who were also proceeding towards Mināh.

Along the way Rasūlullah ﷺ instructed Sayyidinā Abdullah Ibn Abbās ؓ to collect seven pebbles for the pelting of the Jamarāt. Rasūlullah ﷺ turned the pebbles in his blessed hands and said: “Pelt the Jamarāt with such pebbles and avoid exaggeration in regards to the Deen of Allāh ﷻ, for verily, many of the previous nations were destroyed because of their exaggeration in religious matters.”

As Rasūlullah ﷺ was passing by the valley of Muhassar, he urged his conveyance and companions to quicken their pace. The valley of Muhassar was the exact location where Almighty Allāh destroyed the army of Abrāhah as mentioned in Sūrah al-fīl.

It is known as Muhassar because the Arabic word Muhassar means to halt and Allāh ﷺ halted the army of elephants in this very valley and stopped them from entering Makkah Mukarramah.

Likewise, Rasūlullah ﷺ quickened his pace at Maqām al-Hijr. The valley of Muhassar is located exactly in between Mināh and Muzdalifah (as a demarcation point), it is not part of either Mināh or Muzdalifah, likewise ‘Urnah is located in between Arafah and the Mash’arul Harām (Sacred sites of hajj rituals). Thus Minah is part of the Haram (sanctuary) and Mash’ar as well, whereas Muhassar is also part of the Haram but is not a Mash’ar. “Urnah falls in the Hill (Arabic term denoting an area beyond the Haram) and is not a Mash’ar. Muzdalifah and Arafah are part of the Haram and are Mashā’ir (plural for Mash’ar) as well.

On his arrival at Mināh Rasūlullah ﷺ took a shorter route to the Jamarah al-Aqabah. He pelted the Jamarah with seven pebbles, saying Allāh u Akbar at each throw, in a manner which small pebbles are thrown (without force and exaggerations) and this he did while at the bottom of the valley. He stood at a place where Minah, Arafah and Muzdalifah were on his right, and Makkah Mukarramah was on his left side.

He began pelting after sunrise while he was seated on his camel. Rasūlullah ﷺ stopped the Talbiyah and recited the Takbīr while pelting, thereafter he returned to Minah and rendered a stirring speech wherein He ﷺ highlighted the following points:

-
- The sacredness of Yawm al-Nahr (Day of Qurbāni)
 - Makkah Mukarramah has precedence over other cities in virtue
 - The Ummah must obey their just rulers
 - Rasūlullah ﷺ encouraged the Muslims to learn the rites of Hajj from him as this might be his only Hajj
 - Rasūlullah ﷺ instructed the Ummah not to return to the vices of the days of ignorance after his demise
 - Rasūlullah ﷺ emphasised the importance of Tablīgh, as many an absent person might remember the message more accurately than those present.
 - Rasūlullah ﷺ elucidated that the wrongdoer firstly oppresses himself.
 - Rasūlullah ﷺ emphasised the establishment of the five daily Ṣalāh, the observance of fast during the month of Ramaḍān and obedience to ones rulers as these acts will take a person into Jannah (paradise).

Thereafter, Rasūlullah ﷺ bade farewell to the pilgrims and proceeded to Minah for Qurbāni. Rasūlullah ﷺ slaughtered sixty-three camels, one for each year of his blessed life. Sayyidinā Ali ؑ slaughtered another thirty-seven camels on behalf of Rasūlullah ﷺ thus culminating at a hundred.

(124)

THE FAREWELL SERMON

During his farewell sermon the beloved Rasūl of Allāh ﷺ exhorted the Ummah towards equality, universal brotherhood and many other such notions in order to maintain peace among themselves and to be successful in this mundane world and the hereafter. He emphasised that all humans are equal in the court of Allāh ﷻ. No individual has precedence over another human being; the only excellence one may acquire is solely through piety and righteousness.

After praising and thanking Allāh ﷻ Rasūlullah ﷺ said:

"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be among you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust.

Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your RABB, and that HE will indeed reckon your deeds.

Allāh has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.

Allah has judged that there shall be no interest and that all the interest due to Abbās ibn 'Abd al-Muṭallib (Rasūlullah's ﷺ uncle) shall henceforth be waived...

Beware of Shaytān, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allāh's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allāh, perform your five daily prayers (Ṣalāh), fast during the month of Ramaḍān, and pay Zakāt. Perform Hajj if you can afford to. All mankind is from Ādam and Hawa, an Arab has no superiority over a non-Arab nor does a non-Arab have any superiority over an Arab; also a fair-skinned person has no superiority over a dark-skinned person nor does a dark-skinned person have any superiority over a fair-skinned person except through piety and righteous deeds.

Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allāh and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no Nabi (prophet) will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I

leave behind me two things, the Qurān and my example, the SUNNAH and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O ALLAH, that I have conveyed your message to your people".

Reference:

- Sahīh of Imam Al-Bukhari ﷺ
- Sahīh of Imam Muslim ﷺ
- Sunan of Imam al-Tirmidhi ﷺ
- Musnad of Imam Ahmad bin Hambal ﷺ

For the first time in the history of mankind an announcement was made declaring that all humans are equal. This declaration was made by none other than the Nabi of mercy, Muḥammad Rasūlullah ﷺ. The beloved Rasūl of Allāh ﷺ declared that irrespective of colour, race and status all Muslims are equal to one another. This was the first declaration of its kind which promoted social equality.

The United Nations made a similar statement thirteen hundred years later hoping that they will be able to end the racial and social imbalance that is prevalent throughout the world. Whereas, Islām had promoted this notion fourteen hundred years ago and its adherents have been acting upon it all along.

The second most important facet of the sermon was that Rasūlullah ﷺ abolished the practice of usury which had become a widespread means to looting the poor.

Because of usury, the affluent had caused much oppression over the less-fortunate. Rasūlullah ﷺ personally took the lead in this endeavour by abolishing the usury profits which were due to his uncle, Sayyidinā Abbās رضي الله عنه.

Thereafter, Rasūlullah ﷺ abolished the racial discrimination which was prevalent among the Arabs. In doing so, he even disregarded the tribal supremacy which his tribe, the Quraysh enjoyed over other clans. He encouraged the Muslims to live in harmony and mutual terms of sympathy.

Rasūlullah ﷺ instructed the Ummah not to dishonour or harm another human being at any cost, by doing so one will incur the wrath of Allāh, he thus exhorted us to observe the rights of our fellow human brethren just as we have to observe the rights of our Muslim brothers and sisters.

It is because of this exhortation of our Beloved Nabi ﷺ that people of different walks of life and distinct race and colour gather round the Ka'bah Shareef annually and stand next to each other on the basis of universal brotherhood. They all converge towards the Baytullah to answer the call of Sayyidinā Ibrahim عليه السلام when Allāh ﷻ ordered him to call out:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

(And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot)

Then Rasūlullah ﷺ announced that all human beings are the children of Nabi Ādam عليه السلام, whether they are from the Arabs or non-Arabs, irrespective of their colour

or ethnicity, each one of them are equal to one another. If anyone has precedence over another human being it shall be through piety and excellence in righteousness.

(125)

MESSAGE TO MANKIND AT ARAFAH AND MINAH

Rasūlullah ﷺ, the Nabi of mercy was sent by Allāh ﷻ the most merciful to guide mankind towards success and righteousness. Every soul to come until the day of judgement will depend on the teachings of our beloved Nabi ﷺ to achieve success in this mundane world and the everlasting hereafter.

Three months prior to his demise, Rasūlullah ﷺ unfolded the principles of success at Arafah and Minah. The great Islāmic erudite, al-Sheik Maulānā Sayyid Abu al-Hasan al-Nadwi رحمته الله writes:

Rasūlullah ﷺ established the fundamental principles of Islām in the farewell sermon. He banished polytheism and prevailing rituals of the days of Jāhiliyyah. Rasūlullah ﷺ left the Ummah with these teachings at Arafah and Minah, which have been acknowledged by every religion and society. He instructed the Ummah to abide by them and keep away from the unlawful, and they will be successful in this mundane world and the hereafter. Here, is a summary of all those factors which the beloved of Allāh ﷻ made unlawful and also those factors which he encouraged the Ummah to hold onto:

-  Manslaughter and killing without justification was forbidden
-  Usurping of wealth was forbidden

- 🏠 Violation of someone's chastity and honour was forbidden
- 🏠 The pagan customs and ritual were abolished
- 🏠 Usury was forbidden
- 🏠 Rasūlullah ﷺ commanded men to treat womenfolk justly
- 🏠 He ﷺ explained the rights of men upon their wives and vice-versa
- 🏠 He exhorted the Ummah to strictly adhere to the teaching of the Glorious Qur'an and his ﷺ Sunnah
- 🏠 He ﷺ said that as long as the Ummah holds firm unto the Qurān and his ﷺ Sunnah, they will not go astray
- 🏠 He ﷺ apprised the Ummah of the sanctity of *Yawmun Nahr* (Day of sacrifice / 9th Dhil Hajj)
- 🏠 Rasūlullah ﷺ elucidated the honour and distinction of Makkah Mukarramah over other cities
- 🏠 He ﷺ exhorted the Ummah to obey their just rulers who guides them in accordance to the commands of Allah ﷻ
- 🏠 Rasūlullah ﷺ exhorted the Ummah not to turn towards polytheism after him ﷺ
- 🏠 He ﷺ exhorted the Ummah not to fight one another after his demise
- 🏠 He ﷺ emphasized the establishment of the five daily congregational Ṣalāh
- 🏠 He ﷺ emphasized the injunction of fasting in Ramaḍān
- 🏠 He ﷺ clarified that all human beings are the servants of Allah ﷻ, no one has superiority over a fellow human being but thorough righteousness and piety

(126)

THE FINAL SICKNESS AND DEMISE OF RASŪLULLAH ﷺ

The Hajj journey was Rasūlullah's ﷺ final and last journey which took place approximately three months before his demise. The Companions رضي الله عنهم and the family members of Rasūlullah ﷺ witnessed multiple signs during this journey that the beloved of Allāh would be leaving this temporary world for the everlasting life of the Ākhirah. Some of these signs were:

- The Ayah : **اليوم أكملت لكم دينكم** (Today we have perfected your religion for you)
- The Sūrah: **إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ**
- Many actions and statements of Rasūlullah ﷺ also denoted that he will be passing on soon, such as the one occasion when he told the companions that he will meet them at the fountain of Kauthar. This sentence gave the companions رضي الله عنهم glad tidings of Jannah and encouragement to take utmost benefit from the company of Rasūlullah ﷺ.

Two months after the days of Hajj had ended, at the end of Safar, on a Monday Rasūlullah's ﷺ health started deteriorating. The final sickness started with headaches due to which his Mubāarak head had to be bandaged at all times. Actually, these were the aftereffects of the poison which was laced into his food by a Jewess from Khaibar. As soon as Allāh سبحانه informed his beloved ﷺ of their conspiracy, he رضي الله عنه stopped eating but the one morsel turned out to be fatal.

Even, in this state of pain and restlessness Rasūlullah ﷺ was engrossed in the worry of his Ummah. The reformation and success of his Ummah and the propagation of Deen were always his foremost concern.

It was during these difficult days that the beloved of Allāh ﷺ received information that the Roman regimes were planning a sudden assault against the Muslims. Despite his sickness, Rasūlullah ﷺ appointed Sayyidinā Usamah ibn Zayd ؓ as the emir of an army and ordered him to leave Madīnah Munawwarah at once to confront and subdue the Roman regimes.

Sayyidinā Zaid ؓ, the father of Sayyidinā Usamah ؓ was the slave of Rasūlullah ﷺ, whom he received as a gift from Ummul Mu'mineen, Sayyidatinā Khadījah ؓ. Eventually, Rasūlullah ﷺ freed Sayyidinā Zayd ؓ and adopted him as his son.

By appointing Sayyidinā Usamah ؓ, the son of a former slave as the leader of the Muslim army, in spite of the presence of many elite companions, Rasūlullah ﷺ had practically implemented the concept of equality as never seen in human history until then.

In the western world, the concept of human rights and equality was unheard of until recently. Discrimination on the basis of creed, colour, ethnicity, social hierarchy has been a common trend until the end of the last century, when the United Nations passed the motion of equality and human rights and ranked it as a fundamental segment and concept of democratic societies.

In spite of all these implementations and hypothesises, disparity and racial discrimination are still in vogue within the circles of the so-called peace loving civilized nations. Western nations still frown upon eastern nations and regard them as inferior beings but the followers of Muḥammad ﷺ have preserved the unique example of equality displayed by Rasūlullah ﷺ. Hence, history bears testimony to the fact that many a Muslim slave ascended the thrones of leadership and kingship on the basis of excellence and piety.

Alongside, the injunctions pertaining to the devotion and reverence of Allāh ﷻ , Rasūlullah ﷺ had also emphasized the importance of equality, justice and philanthropy. A few companions visited the beloved of Allāh during his final sickness; Rasūlullah ﷺ welcomed them and advised them to be just to mankind and not to treat any servant of Allāh ﷻ with pride and arrogance.

Rasūlullah ﷺ discouraged the Ummah from amassing the riches of this Dunyah and has instead encouraged them to spend in the cause of Allāh ﷻ and charity. He gave specific instructions in regard to the rights of Allāh ﷻ . He commanded his Ummah not to be ungrateful to Allāh ﷻ for His bounties as His blessings are countless and innumerable.

One of His greatest concerns was regarding the establishment of the five daily Ṣalāh with Jamā'ah (congregation). When he could not proceed to the Masjid, he instructed Sayyidinā Abu Bakr رضي الله عنه to lead the congregation. In this way Rasūlullah ﷺ informed the Ummah that Sayyidinā Abu-Bakr al-Siddīq رضي الله عنه is his rightful successor and Khalīfah.

Regarding Sayyidinā Abu Bakr رضي الله عنه, Rasūlullah ﷺ said: “There is no one who has favoured me with his wealth and family as Abu Bakr al-Siddīq رضي الله عنه.” Rasūlullah ﷺ also instructed the Muhājireen and the Ansār to be kind towards one another.

As the time for Rasūlullah’s ﷺ departure to the eternal abode of the hereafter drew nearer, he harshly admonished those people who usually turns the graves of the Ambiyā (*‘Alaihimus Salām*) and the pious into places of reverence and worship. The Jews and Christians had already perpetrated this despicable sin, therefore the beloved of Allāh ﷻ stated:

قَاتَلَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

May Allāh ﷻ destroy the Jews and Christians; they turned the graves of their Ambiyā (‘Alaihimus Salām*) into temples.*

Rasūlullah’s ﷺ last exhortation was regarding the establishment of Ṣalāh and kindness to ones subordinates. He would repeatedly say:

الصلاة و ما ملكت أيمانكم

Be careful about your Ṣalāh and those who are in your charge

It has been mentioned in a few narrations that his last Mubārak act was to use the Miswāk and his last words were:

لا إله إلا الله, إن للموت لسكرات

There is no Ilāh (god) but Allāh. Verily, death has its pangs.

These were followed by:

اللهم الرفيق الاعلى

With the exalted companion...with the exalted companion

These were his last Mubārak words, after this the auspicious soul of Rahmatul Lil A'lamīn left for its heavenly abode. Our beloved mother Sayyidinā Āishah رضي الله عنها has narrated:

“As the moment of Rasūlullah’s ﷺ departure drew nearer his Mubārak head was on my lap. For a moment he was unconscious. After regaining consciousness, he looked towards the heavens and said:

اللهم الرفيق الاعلى

When Rasūlullah ﷺ passed on, he had the entire Arab world under his control. The leaders and kings of the world were overawed by his personality and splendour. The companions رضي الله عنهم were ever-willing to lay their wealth, lives and everything before him. Yet, he bid this world farewell in such a state that he did not leave a single Dīnār, Dirham or slave behind. At the time of his demise, his possessions amounted to the following:

- A white mule
- A few weapons
- A piece of land, which he had already given away in charity

Rasūlullah ﷺ had pawned his armour to a Jew in exchange of thirty Sā' of wheat. (*A Sā' is an ancient measure of volume. The most common understanding is that one Sā' is equivalent to 2.5 Kg. of wheat.*)

At the time of his demise the armour could not be retrieved as he did not leave any wealth behind. He freed as many as forty slaves during his final illness. He had six or seven Dīnār with him, he had instructed Sayyidinā Āishah رضي الله عنها to give it out in charity. Our mother, Ummul Mu'mineen Sayyidatinā Āishah رضي الله عنها narrates that:

‘The beloved Nabi of Allāh ﷺ left this world in such a state, that there was nothing in my house which a human being could consume, besides a handful of barley that was lying on a shelf. I ate of this little barley for numerous days and it would not finish, until the day when I weighed it, after that it got used up in a few days.’

(127)

IMPACT OF RASŪLULLAH'S ﷺ DEMISE UPON THE COMPANIONS رضي الله عنهم

When the esteemed companions رضي الله عنهم heard of Rasūlullah ﷺ demise, it was as if they were struck by lightning. The love which the companions رضي الله عنهم had for Rasūlullah ﷺ has no parallel in the history of mankind. They were accustomed to his compassion and affection. They longed for his love and compassion more than a child who longs for his mother's compassion and love. Allāh ﷻ states in the Qurān al-Karīm:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Surely, there has come to you a messenger (Muhammad ﷺ) from among yourselves, who is distressed by the hardships you sustain, who is ardently desirous of your welfare and He is kind and merciful to the believers.

His devoted companions could not grasp the fact that their beloved Nabi ﷺ had breathed his last. Sayyidinā Umar ؓ was in dire shock, he drew his sword, came to the Masjid and exclaimed: ‘I will execute anyone who dares to say that Allāh’s Nabi is no more.’

Then Sayyidinā Abu Bakr ؓ appeared on the scene, for a moment he tarried at the gate of the Masjid, Sayyidinā Umar ؓ was addressing the people, then without paying attention to anyone Sayyidinā Abu Bakr ؓ headed to the chamber of Āishah ؓ and came close to the Mubārak body of Rasūlullah ﷺ.

At the time the Mubārak body of Rasūlullah ﷺ was covered. Sayyidinā Abū Bakr removed the cloth from the face of Rasūlullah ﷺ and kissed the countenance of his close friend and beloved Nabi ﷺ. He then said: “May my father and mother be sacrificed for you. You tasted death as decreed by Allāh ﷻ. Verily, you will not have to bear this burden again.’

When he exited the chamber of Āishah ؓ he saw that the companions were restless and could not grasp the fact that their beloved Nabi ﷺ also had to drink from the cup of death as mentioned by Allāh in the Qurān al-Karīm. Sayyidinā Abu Bakr ؓ ascended the Mimbar (pulpit) and said:

O people! If there was anyone who worshipped Muḥammad ﷺ, then he should know that Muḥammad ﷺ has passed away. And for those who worship and reveres Allāh, they may rest assured that Allāh is the ever-living.'

He then recited the following verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad is but a messenger, there have been messengers before him. So, if he were to die or be slain, would you turn about on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful.

Those present at this occasion later said that when Abu Bakr رضي الله عنه recited the above verse, it felt as if this verse has just been revealed. Sayyidinā Umar رضي الله عنه once said: “When Abu Bakr رضي الله عنه recited this ayah of the Qurān al-Karīm, I was taken aback and felt as if my legs could not support me anymore. Only then did I realise that Rasūlullah ﷺ was no more.”

Ḥadhrat Maulānā Abul Hassan Ali al-Nadwi رحمته الله writes:

Rasūlullah ﷺ breathed his last on Monday, after Zawāl. He was then sixty three years of age. This was the darkest and most dreary day for the Muslims and gloomiest day for humanity at large, whereas the day of his birth was the most auspicious and luminous day in the history of mankind.

Sayyidinā Anas رضي الله عنه and Sayyidinā Abu Sa'eed al-khudri رضي الله عنه have narrated: 'The day Rasūlullah migrated to Madīnah, everything was radiant and resplendent and the day of his demise was the gloomiest and most difficult day for the inhabitants of Madīnah Munawwarah.' Sayyidatinā Ummi Ayman رضي الله عنها, Rasūlullah's ﷺ dry-nurse was seen crying. When asked for the reason, she answered: "I knew that one day he ﷺ will have to leave this world, but I am crying because we have lost the link of divine revelation for ever and ever."

Rasūlullah ﷺ was buried the following day in the room of Ummul Mu'mineen Āishah رضي الله عنها, where he breathed his last. This was done in accordance to the Ḥadith Shareef of Rasūlullah ﷺ wherein he stated that the Ambiyā ('Alaihimus Salām) are to be buried at the place of their demise. The bathing and shrouding was performed by the Ahl al-Bayt, the grave was dug by Sayyidinā Abū Talha al-Ansāri رضي الله عنه. The Mubārah Janāzah (bier) was kept by the chamber of Āishah رضي الله عنها. The companions رضي الله عنهم arrived in groups and performed the Janāzah Ṣalāh (funeral prayer).

The impact and shock of Rasūlullah's ﷺ demise cannot be described in mere words but nonetheless the following sentence of Rasūlullah ﷺ may assist one in understanding the impact of his demise:

O people! If anyone from among the believers is grieved by the demise of his close ones, he should console himself by remembering the grief and anguish which he would have suffered due to my death; for verily; no sorrow can be greater to anyone from among my Ummah than the agony caused to him by my death."

Rasūlullah's ﷺ beloved daughter, Sayyidatinā Fātimah ؑ asked Sayyidinā Anas ؑ as he was returning from the burial.

يَا أَنَسُ أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْتُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ

“O Anas! How did your conscience allow you to place Rasūlullah ﷺ in the grounds? How could you cover his Mubārak countenance with dust?”

(128)

THE ISSUE OF VICEGERENCY

After Rasūlullah's ﷺ demise, the Ansār gathered at Thaḳīfah Banū Sā'idah to discuss the Caliphate and a course of action for the future. At this juncture, Rasūlullah's Mubārak body ﷺ had not been laid to rest as yet. When the Muhājireen heard of this new development, they rushed to the above mentioned location and consulted with the Ansār as to their plans.

The Ansār said that Rasūlullah ﷺ migrated to Madīnah Munawwarah and they gave refuge to him, therefore one of their dignitaries should be appointed as his Khalīfah. The Muhājireen replied that the Arabs will not recognise the caliphate of anyone but the Quraysh because they are considered to be the most superior in their lineage and their place of residence (Makkah Mukarramah). Therefore, someone from the Quraysh must be appointed for the office of Khilāfah.

While addressing the Ansār, Sayyidinā Abu Bakr ؑ said:

“O Ansār! I take an oath by Allāh that we do not deny your virtue and your sacrifices in Islām, nor your incumbent rights over us. But you know that the Quraysh hold a certain position among the Arabs which is not shared by anyone else. Allāh was pleased with you as the helpers of his religion and Rasūlullah ﷺ, and he promulgated the Hijrah towards you. We are therefore the leaders while you are the ministers. Your counsel will be sought and no matter will be decided without consulting you. “

After this speech, Khabbāb Ibn al-Mundhir ؓ stood up and said that it will be appropriate to appoint a leader from the Ansār and one from the Muhājirūn. Sayyidinā Abū Bakr ؓ replied that Rasūlullah ﷺ said that the leaders should be from the Quraysh.

(This is an authentic Ḥadīth and it has been narrated by forty Ṣahābah al-Kirām ؓ. - Sharh al-Shamāil of Allāmah Qāri: vol. 2/ pg. 219)

Saying this Sayyidinā Abu Bakr ؓ proposed Sayyidinā Umar’s ؓ name; Sayyidinā Umar ؓ said: “You were closer to Rasūlullah ﷺ than anyone else, and Rasūlullah ﷺ had appointed you as his Khalīfah in regards to the Ṣalāh during his sickness. Hence, you are more becoming for this responsibility than anyone else.”

Saying this Sayyidinā Umar ؓ took the hand of Sayyidinā Abū Bakr ؓ into his own and took the pledge of allegiance. The companions ؓ, Muhājirūn and Ansār were in total agreement with Sayyidinā Umar’s ؓ view, therefore they all followed suit and took the pledge of allegiance at the hands of Sayyidinā Abū Bakr al-Siddīq ؓ.

Thus he was unanimously appointed as the vicegerent of Rasūlullah ﷺ and Amīrul Mu'mineen by the companions. Later on, those who were not present at Thaḳīfah Banū Sā'idah also took the pledge of allegiance at the hands of Abu Bakr ؓ. The caravan of Islām kept on progressing under the supervision and command of Abu Bakr al-Siddīq as shown and elucidated by Rasūlullah ﷺ.

As for his inheritance, Rasūlullah ﷺ had already given specific instructions that it must be distributed among the Ummah and not his family members and dependants. Hence, his belongings were deposited at the Baitul Māl.

Rasūlullah ﷺ was survived by Sayyidatinā Fātimah ؓ from among his children. Rasūlullah's ﷺ other offspring had passed away during his Mubāarak life.





17 SHAWWÂL – 1433

04 / 09 / 2012

DARUL ULOOM ZAKARIYYAH

Bibliography

1. Al-Jami' Al-Sahīh – Bukhari Shareef
2. Sahīh Muslim
3. Sunan Al-Tirmidhi
4. Musnad Imam Ahmad Ibn Hambal
5. Mustadrak Hakim
6. Seerah Ibn Hishām
7. Seerah Halbiyah
8. Al-Raud al-Unf
9. Al-Mawāhib al-Ladunyah
10. Seerah Ibn Ishāq
11. Al-Seerah al-Nabawiyyah – Fathul Bari
12. Al-Seerah al-Nabawiyya – Imam Dhahabi
13. Zādul Ma'ād – Allāmah Ibn Qayyim Al-Jawzi
14. Al-Tarātib al-Idāriyyah – Allāmah Abdul Hayy
Katāni
15. Ansāb al-Ashrāf – Aḥmad Yahyā Biladhri
16. Subul al-Hudā Wal Rashād Fī Seerati Khayril 'Ibād
– Imam Muhammad Ibn Yusuf Salih Al-Shāmi
17. Al-Seerah al-Nabawiyyah al-Sahīhah – Dr. Akram
Dhiya Umri
18. Khulāsah Siyar Sayyidul Bashār – Sheikh
Muhibbuddeen Ahmad Bin Abdullah Al-Tabri
19. Nūrul Yaqīn Fī Seerati Sayyidil Mursaleen

20. Al-Wafā Bi Ahwālil Mustapha
21. Khātamun Nabiyyīn
22. Usdul Ghābah – Ibn Al-Aseer
23. Al-Bidāyah Wa Al-Nihāyah
24. Tārikh Al-Tabri
25. Al-Kamil Fi Al-Tarikh
26. Jamharatu Ansābil Arab
27. Ma Dha Khasiral Alam Bi Inhitātil Muslimeen
28. Seeratul Rasūl (SAW)
29. Jami' Al-Siyar
30. Uyūnul Athar Fi Funūn Al-Maghāzi Wa Al-Shamāil
Wa Al-Siyar
31. Murawwaj Al-Dhahab Wa Ma'ādinil Jawhar
32. Seeratul Nabi – Allāmah Shibli Nu'māni
33. Rahmatul Lil 'Ālamīn
34. Asahhus Siyar Fi Hadyi Khairil Bashar
35. Nabiyyul Rahmah – Maulana Abul Hasan Ali-al-
Nadwi