



***Mausoleum of the Prophet of Allah  
(Peace be upon him)  
And  
The Great Mosque in Madinah  
Saudi Arabia***



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***“Four years after the death of Justinian was born in Mecca, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race”:***

John William Draper (47)

***“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire; that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?”***

Prof. Lamartine (17)

***I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Holy Quran, which alone are true and which alone can lead men to happiness”.***

Napoleon Bonaparte (17)



In the name of Allah, the most Gracious, the most Merciful.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۗ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*“Verily! Allah and His angles shower blessings on the Prophet.  
O you who believe! Ask blessings on him  
and salute him a worthy salutation”.  
(Qur’an 33:56)*

### Important Note

Wherever they read, whenever they utter the blessed name of the Prophet Mohammad, readers are requested to send their salutations by saying *“Sallallahu Alayhi Wa Aalehi Wa Sallam”* (in Arabic), OR *“Peace be upon him”* (in English). In return, this will bring blessings of Allah to them also.

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## CHRONOLOGY OF EVENTS

- 545 Birth of Abdullah, the Holy Prophet's father.
- 571 Birth of the Holy Prophet. Year of the Elephant. Invasion of Makkah by Abraha, the Viceroy of Yemen; his retreat.
- 577 The Holy Prophet visits Madinah with his mother. Death of his mother.
- 580 Death of Abdul Muttaleb, the grandfather of the Holy Prophet.
- 583 The Holy Prophet's journey to Syria in the company of his uncle Abu Talib. His meeting with the monk Bahira at Basra who foretells of his prophethood.
- 586 The Holy Prophet participates in the war of Fajjar.
- 591 The Holy Prophet becomes an active member of "Hulful Fudul", a league for the relief of the distressed.
- 594 The Holy Prophet becomes the Manager of the business of Lady Khadija, and leads her trade caravan to Syria and back.
- 595 The Holy Prophet marries Hadrat Khadija (R.A.H).
- 605 The Holy Prophet arbitrates in a dispute among the Quraish about the placing of the Black Stone in the Kaabah.
- 610 The first revelation in the cave at Mount Hira. The Holy prophet is commissioned as the Messenger of Allah.
- 613 Declaration at Mount Safa inviting the general public to Islam.
- 614 Invitation to the Hashimites to accept Islam.
- 615 Persecution of the Muslims by the Quraish. A party of Muslims leaves for Abyssinia.
- 616 Second Hijrah to Abyssinia.
- 617 Social boycott of the Hashimites and the Holy Prophet by the Quraish. The Hashimites are shut up in a gorge outside Makkah.

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- 619 Lifting of the boycott. Death of Abu Talib and Hadrat Khadija (R.A.H). Year of sorrow.
- 620 Journey to Taif. Ascension to the heavens.
- 621 First pledge at Aqaba.
- 622 Second pledge at Aqaba. The Holy Prophet and the Muslims migrate to Yathrib.
- 623 Nakhla expedition.
- 624 Battle of Badr. Expulsion of the Bani Qaynuqah Jews from Madinah.
- 625 Battle of Uhud. Massacre of 70 Muslims at Bir Mauna. Expulsion of Bani Nadhir Jews from Madinah. Second expedition of Badr.
- 626 Expedition of Bani Mustaliq.
- 627 Battle of the Trench. Expulsion of Bani Qurayza Jews.
- 628 Truce of Hudeybiyah. Expedition to Khyber. The Holy Prophet addresses letters to various heads of states.
- 629 The Holy Prophet performs the pilgrimage at Makkah. Expedition to Mautah against Romans.
- 630 Conquest of Makkah. Battles of Hunayn, and Taif.
- 631 Expedition to Tabuk. Year of Delegations.
- 632 Farewell pilgrimage of Makkah. Death of the Holy Prophet. (PBUH) Election of Hadrat Abu Bakar as the Caliph. Usamah leads expedition to Syria.

**Reference:** Islamic History (Chronology) by Amir Jafri and Shahid M.Shah computer program "ALIM".

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1. **Allama Syed Sulaiman Nadvi** (Seert-un-Nabi, Urdu)
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3. **Begum Ayesha Bawani Trust**, (Islam, The First and The Final Religion)
4. **Abdul Rahman Azzam** [The Eternal Message of Mohammad (PBUH)]
5. **Shah Misbah-ud-Din Shakeel** (Seerat-Ahmad Mujtaba, Urdu)
6. **Muhammad Marmaduke Pickthal** (The Glorious Quran, Text and Translation)
7. **K. S. Rama Krishna Rao** [Mohammad: The Prophet of Islam (PBUH)]
8. **Shabbir Hussain Qasim** (Farewell Address of the Messenger of ALLAH)
9. **Mian Abid Ahmed** [The Glory of Mohammad (PBUH)]
10. **Amir Afzal Khan** (Hazaar-e-Pak Ka Jalal-o-Jamal, Urdu)
11. **Sheikh Abdul Rauf** (The Vision, Selections from the Holy Quran)

There are many more authors whose works have been referred to in this text. May Allah bless them all.

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**Sultan Bashir Mahmood (S.I)**  
**Islamabad**  
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## FOURTH EDITION

After the publication of insulting cartoons in Denmark, by a sick man about the Last Messenger of Allah, the greatest Benefactor of the Humanity Mohammad (May peace be upon him), feelings of the Muslims all over the world, and of some non-muslims too, were injured greatly. They protested in love for the Prophet (PBUH) but in the end, frustrated indeed, they had to go back to their usual routines of life, while the cartoonist must have been amused with the satanic smile on his face. Encouraged by it, a priest in USA announced his plan to burn copies of the Holy Quran in public to give another mental shock to the Muslims. And so it continues, while Muslims cannot respond in the same fashion, being duty bound to respect all the holy books and their prophets since they hold them as their own. Indeed, these are difficult times for the custodians of the Last Revealed Message of Allah, and upholders of the honour of the prophets of all religions; Adam, Noah, Ibrahim, Moses, Jesus, and every other Prophet (May peace be upon them). All of them preached Islam, which means "Peace through submission to Allah", the one and only one God, the Creator and the Nourisher of everything in the Universe.

When the matter of cartoons was at its climax, one of the Danish Muslims asked me, how should he express his anger? I said, "Let us help the Danish people in their ignorance about the greatest Benefactor of the world by free distribution of books on the life of our beloved Prophet (PBUH). May be, after knowing him, they also stand hand in hand with us to protest against all those foolish people who dare to insult that Noblest Human Soul (May God's blessings be upon him ever and ever).

The third modified edition of the book "The First and The Last" is published under the revised name "The Future of Mankind – MOHAMMAD (صلى الله عليه وآله وسلم)" The Last

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Messenger of Allah with this aim in mind for the English speaking readers. The Muslims today are charged with the heavy responsibility to clear the prevailing ignorance about their noble religion, and the last Prophet of Allah for all the humanity, who gave unique honour to Man by declaring him as the Vicegerent of God on earth, and united mankind together, as children of one father, on the Word of God revealed to all the Prophets. "There is no god but Allah" I hope in its revised form, this book will serve as a forward step towards this noble goal.

**Sultan Bashir Mahmood  
Islamabad  
September- 2012**

## **5<sup>th</sup> EDITION**

Soon after 4<sup>th</sup> edition the need to publish 5<sup>th</sup> edition of this book has arisen due to the blasphemous movie film made in USA. Spontaneous reaction and expression of unparalleled love and respect for the Prophet Mohammad (PBUH) by the Muslims all over the world, has surprised people everywhere. Reaction of non-Muslims to all this depends upon the level of prejudice they suffer under the influence of the dark clouds of anti propaganda against Islam. It is our duty to clear it and help them in knowing the Truth. Thus brothers in "Noori-Tahreek", thought of starting a "Free Gift Book Scheme" to propagate knowledge about the religion of Islam, and it's Prophet (Peace be upon him). I am very grateful to my colleagues Engr. Tariq Masood, Muhammad Aslam Khan, Prof. Dr. Muhammad Iqbal, Engr. Muhammad Ibrahim and Sheikh Karamat Hussain to arrange the publication of this work.

**Sultan Bashir Mahmood  
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## EQUIVALENCE OF SOME OF THE ARABIC NAMES AND CONNOTATIONS USED IN THIS BOOK

1. ALLAH (الله) (The One and The Only God)
2. Prophet Mohammad, The Final Messenger of Allah  
(خاتم النبيين)
3. Peace be upon him...PBUH (صلى الله عليه وآله وسلم). It is strongly recommended to everyone to say PBUH, i.e. Peace be upon him, on uttering or reading the blessed name of Prophet Mohammad (PBUH). Insha Allah, they will be returned with blessings from Allah.
4. Since all prophets of God preached Islam, whenever you utter the name of any of them, out of respect, please say عليه اسلام (Peace be upon him)
5. R.A.H. (رضى الله عنه/عنها) means, "May Allah be pleased with him/her".  
  
Whenever a Muslim utters or reads the name of anyone of the righteous companions of the Messenger of ALLAH (PBUH), he should say "Razi Allah Un Hu" (رضى الله عنه) (May Allah be pleased with him/her); "Hu" for men and "Ha" for ladies (RAH) (رضى الله عنها).
6. MAKKAH (مكة): Birthplace of the Messenger of Allah (PBUH).
7. KAABAH (كعبه): The First House for worship of Allah (Bait-Ullah) built about 4500 Years ago by the Prophet Ibrahim (PBUH) (عليه السلام) in Makkah.

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8. MADINAH (مدینه): The city of the Messenger of Allah (PBUH) where he settled after migration from Makkah. Its old name was Yathrib (يثرب).

9. QURAN (قرآن): The Book of Allah revealed to Mohammad, the Last Messenger of Allah (PBUH).

10. REFERENCE TO HOLY QURAN

Holy Quran consists of 114 chapters and each chapter consists of a number of ayaat (ayaat). In this book wherever any Ayat of Quran is referred to, its number is written within the bracket, and outside is written the number of the relevant chapter. For example 33 (21-25) means Ayaat 21 to 25 of Chapter 33 of the Holy Quran.

11. AYAT (آيه): Ayat means a complete verse of the Holy Quran. Its plural is Ayaat. Literally it means sign. Thus creations of Allah are also referred as ayaat of Allah in the Holy Quran.

12. HADITH (حديث): The record of the sayings and deeds of the Prophet of Allah (PBUH); plural, Ahaadith (احاديث). They were compiled in book form 50 to 150 years after the era of the messenger of Allah (PBUH) by the scholars of Islam according to the strict verification criteria set by them.

13. GIBRAEEL (جبرائيل عليه السلام): The Angel who brought revelations from Allah to His Messenger (PBUH).

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## BEFORE TIME

**And God said, "Let there be light, and there was light...  
God saw that light was good and He separated light from  
darkness....."**

**(The Holy Bible-New International Version)**

Modern science believes that Universe was created, some fifteen billion years ago, suddenly in a Big Bang. Why did the Creator do so? This is a mystery for which science has no answer. Islamic tradition says that before that Allah was like a Hidden Treasure. He decided that He should be known and He created all this. So the design basis of universe is the Man who strives to know his Creator. He is not the evolutionary product of it, but the very reason for it.

So, BILLIONS OF YEARS AGO there were no stars. Our sun, moon and earth were also not there. Universe was still at the design stage; when ALLAH created the Soul and the Light (نور) of Mohammad (PBUH), the symbol of perfection, the ultimate objective of creation, for His own Desire to be known outside of His Own Self. That was the beginning of the limitless, timeless abode of souls, angels, Jinns, and other spiritual beings. When the Creator thought it appropriate, He created universe as part of His Plan of Manifestation of His own Reality and to welcome His ideal Man "Mohammad", the Most Praised one (21, 22, 23)

In the World of Souls, the Supreme Creator asked them a simple question:

"AM I NOT YOUR LORD"?  
to which they all replied in one voice,  
"YES – INDEED. WE TESTIFY."  
Quran 7(172)

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So the great Reality of our Creator became the part of our psyche. That is why mankind has always believed in God, in one form or another. Even the most primitive societies had a religion; believed in spiritual beings and in the persistence of the souls after physical death. (46)

This testament of faith also represents a longing for perfection, which manifested itself in the last and the greatest of the prophets sent in furtherance of the Divine Design. The philosopher-cum-poet Iqbal, has characterized this phenomenon of the "Light of the Chosen" (نور مصطفیٰ) as the focal point, the fulcrum of the Design.

(Wherever you see the world of colour & fragrance,  
out of which grow the flowers of desire  
you will find it is kindled  
with the glowing Light of Mustafa, the Chosen One)

After determining the basic objective, Allah set out to create the physical universe, and later, at the appropriate time, the befitting humanity. Consequently, He gave the Command of KUN; Be! and suddenly, Time and Space were born with a Big Bang. From the abode of souls, we too were witness to that great event when energy and matter were being created out of Nothingness. That is perhaps why the great human minds still try to recollect what happened on that occasion.

Then the primordial matter began to rotate in the whirlpool of galaxies. From the vantage point of souls, we were witnesses to the scenario of the formation of stars out of the condensed smoky primordial matter. Later came into existence the earths, the suns and the moons. So the stage of the Universe was set with everything in it to receive man in his present form. Souls were given bodies to have a closer contact with the

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material creations of our Lord. The Muslim mystics have left a vast body of knowledge about this spiritual cosmology. (21),(22),(23). Among them Jalal-ud-Din Rumi, as translated by Allama Iqbal in his book "Reconstruction of Religious Thought in Islam" (21), says:

*"First man appeared in the class of inorganic things;  
Next he passed there from into that of plants;  
For years he lived as one of the plants,  
Remembering naught of his inorganic state so different:  
And when he passed from the vegetative to the animal  
state,  
He had no remembrance of his state as a plant,  
Except the inclination he felt to the world of plants,  
Especially at the time of spring and sweet flowers,  
Like the inclination of infants toward their mothers,  
Which know not the cause of their inclination to the  
breast:  
Again the Great Creator as you know,  
Drew man out of the animal state, into the human state.  
Thus man passed from one order of nature to another,  
Till he became wise and knowing and strong as he is now.  
Of his first souls he has now no remembrance,  
And he will be changed again from his present state.*

The first stage of our journey of eternity started in Jannah (Paradise), the unparalleled abode of happiness and satisfaction. However, out of the protected environment of the world of the souls, we were faced with the treachery of Shaytan, who out of jealousy, became our eternal enemy. We were victim of his enticement and thus failed to maintain the discipline of Jannah. Thus started our journey to Earth. Allah (Glorified is He)

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naturally forgave us for our weaknesses. He very kindly limited our stay on earth, to learn Divine discipline, to a few moments, relative to our total existence in the cosmos. Not only that, He sent great teachers and prophets to teach us how to live in the world, lest we may default again, and thus render ourselves unfit to go back to our prestigious abode of the lost Jannah. According to the Holy Quran there has been no society or tribe on earth which did not receive this guidance from the Creator of mankind.

When humanity had matured and could preserve the Message for good, Allah sent the last of His Messengers, Mohammad (PBUH). He (PBUH) was given the gift of an everlasting Guidance called Al-Quran, completing and unifying the mission of all the earlier prophets of Allah (PBUH). He told that there had been over hundred thousands of them before him. Since then, mankind has achieved greatest heights in science, cosmology and every other branch of knowledge, proving that indeed they are the vicegerent of God on earth.

Billions of years henceforth, perhaps earlier, the present cosmic order will roll back to the original Nothingness, to give birth to a much grandiose world, again with a Big Bang. Then Humanity will be called back from everywhere in the cosmos to re-qualify them for their new Home in the Hereafter. That will be the time of extreme turbulence, Souls will be in remorse for the damage which they might have caused to themselves during their period of earthly lives. "Who is worthy of Jannah (Paradise)"? That will be the question in every mind. In a state of uncertainty, fear and repentance, they will be looking for the Saviours all around to lead them to Paradise (36).

Turn by turn, they will go to Adam, Noah, Ibrahim, Moses, Jesus, and all other illustrious prophets of God; may Allah bless them all. But each one of them will advise the seekers to go to

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the PERFECT SOUL, the last Messenger of Allah, Mohammad (PBUH) because only he could lead them to salvation on that Day, of course with the permission of Allah Subhana-Hu.

*“Behold!, Allah took the Covenant from (people through their) Prophets, saying”: After the Book and Wisdom, which I have given you, there will come to you an Apostle, confirming that which you possess;*

*You must believe in him and succour him.*

*“Will you” He said – “Acknowledge and accept My Covenant”?*

*They (souls of the human beings)*

*Said; We do acknowledge it”*

*He said, “Then bear witness and I shall be your witness.*

*“And henceforth, all who turn away from this pledge*

*They will be miscreants”. 3(81-82)*

I do testify and say from the core of my heart, There is no God but Allah only, and Mohammad is the last Messenger of Allah, the Benefactor of the worlds” .

اشهد ان لا اله الا الله وحده لا شريك له واشهدان محمدا عبده ورسوله،  
خاتم النبيين، ورحمة العالمين

I submit myself before the Saviour and write these few lines to acknowledge my gratitude to the greatest Benefactor of mankind, the Mercy for all creatures, the very reason of creation of the universe, the first and the last of the Prophets of Allah (PBUH).

**Sultan Bashir Mahmood (S.I)**





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# **PART ONE**

## **THE ADVENT OF THE LAST MESSENGER OF ALLAH (PBUH)**



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# Chapter 1

## THE PROPHET OF HUMANITY

*“O Prophet! Truly We have sent you as a witness (over mankind), A Bearer of good news and a Warner (for them) And as a Caller to Allah by His permission And as a Beacon that gives Light (To enlighten the humanity)”.*  
**33 (45-46)**

The emergence of Islam was the greatest leap forward for mankind, a great setback to ignorance, a Big Bang of enlightenment, a practical realization of the ideals of the earlier prophets of Allah, and a great revolutionary reform movement, the fruits of which have benefited every soul. It was a miracle, brought about by one man strengthened with the Revelation from Allah. Arabs, who were previously of no consequence in the world, by following his teachings became the founders of a unique civilization unparalleled in human history, a civilization which fulfilled the spiritual as well as the physical needs of mankind, based upon the belief in “One God - One Humanity” and Accountability in the life Hereafter. In less than twenty years after the departure of the Prophet of Allah (PBUH) from his earthly abode, the new order founded by him had already enlightened most of the known world. All beneficial aspects of modern Science and Technology also rest upon the Muslim contributions from 7<sup>th</sup> century to 13<sup>th</sup> century AD.

His influence in the world can be gauged by the fact that not even a micro-second passes on earth when somebody, somewhere on the globe does not reaffirm his faith in him by pronouncing, “There is no God but Allah and Mohammad is the

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Messenger of Allah”, a Call which keeps the atmosphere vibrating all the time.

*According to Michael H. Hart, “No one on Earth has influenced mankind more than Mohammad (PBUH). He was the only man in history to be supremely successful on both the religious and secular levels” (2). Had he not been there, our world would have been very much different, and without his teachings life will not be worth living. The principles of freedom, human dignity and equality, love and brotherhood; respect for each other, quest for knowledge, science and technology; rule of law and justice, human rights and welfare of the people, concern for the cleanliness and upkeep of the environment, and all other great ideas which we cherish so much, were originated and practically demonstrated by Mohammad (PBUH), fourteen hundred years ago.*

He acted upon what he preached. His greatest gift to mankind is his personal example, a perfect demonstration of the human ideals, free of any type of contradictions, each detail of which is contained in books of Ahadith as if he himself is living before our own eyes (24-30).

He showed mankind the reality of God in its true perspective and its own lofty place in the annals of time and space. Before him, man was enslaved by home-made gods all around. In every land and country people worshipped, out of fear, all types of odd things. In the Indian sub-continent alone, man used to worship more than one thousand types of gods. The earth, seas, mountains, trees, beasts, priests, kings and warriors, even private parts of men and women were articles of worship for them. People sacrificed their innocent children on the altars of those man-made gods (1, 2, 10).

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Things were equally bad in other lands. Europeans lived in dark ages. They had no history, no civilization, but a host of gods invented by their fertile brains. They regarded the evil and the good as the acts of the evil and good gods respectively. They invented a mythology of wars between gods in the heavens. As quoted by the British historian Thomas Carlyle, Europeans believed that in one such war a god called Yamer killed his rival god. Consequently, the vault of sky was formed out of his skull and stars were the droplets of his blood (5).

Things had gone worse in the East also. In Kaabah, that symbol of monotheism, the holiest place on earth, built by Ibrahim about 2500 BC for the worship of one God, there were 360 idols, one for each day, made of wood, stone, earth and human skeletons (9). This was the state of the world when the Benefactor arrived. He pronounced with full force:

يا ايها الناس قولوا لا اله الا الله تفلحوا

*“O! Mankind, pronounce, there is no God..... but Allah, You will find salvation”*

This pronouncement kindled new light for mankind. In it they saw for them the freedom from all fears and false deities. It was the crossing over the barrier of ignorance between Man and the true God of Universe. He taught that Allah is not the product of Time and Space but Creator of them who is everywhere. Flowers smile with Him, birds sing due to Him, stars twinkle with His Light, heavens expand, earth shrinks, oceans have ebbs & tides, and day and night alter due to His Design. From the vast heavens to the invisible particles of matter, each one invites Man to Him. He is the Absolute Reality, above the bounds of relativity. Concept of the first or the last, near or far off has no bearings on Him; He is the Innermost and the Outermost, the First and the Last knower of everything. He is above Time and Space, beyond our comprehension, because there is nothing like

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Him. He is the Absolute Superset, the Primordial Cause. Everything is from Him and ultimately goes back to Him. He is from none.

He taught that man is Vicegerent of Allah on earth. He is the design basis of the Universe; not its product, but the very reason for its creation. Everything in it is made for him, and he is made to serve His Creator.

He told mankind, "There is no need of any intercessors, mediators or priests between Man and his Creator. "He is with you all the time, nearer than your jugular vein".

He taught, "There is no original sin. Each one of you is born innocent. Children will not have to account for the sins of their fathers. Man is responsible for himself alone. Bow down before your Lord and ask for forgiveness. He is the Most Forgiving; that is the true religion".

He taught, "The whole earth is your place of worship; its every inch is your mosque. It is sacred everywhere. Do not let it be spoiled".

He emphasized, "Humanity is like the family of Allah. So love each other like the members of a family".

Over the centuries, such teachings of the prophet of Islam (PBUH) have had a tremendously good effect upon the human civilization. It has helped the Christian priests to modify their inherently contradictory doctrine of one in three and three in one; the Father, the Son and the Holy Spirit. Emergence of the Protestants and their eventual separation from the Catholics is also said to be due to the influence of Islam on Christianity in Europe.

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The Hindus, though still worship idols, have also started acknowledging The One God as the Creator of the Universe. Many of the reformative movements in India were also the result of the impact of Islam on Hinduism; for example the Sikh religion. Thus, the Benefactor of the Worlds (رحمة العالمين) showed the world the way to the universal religion for mankind, "One God and One Humanity". Insha Allah, day is not very far off when whole of the world will believe in his teachings. We are all members of His family.

He asked the oppressed to defend them. He told people, "Help the oppressed and the oppressor". "How can we help the oppressor"? Asked his companions. "Stop him from cruelty. This is the way to help him", he replied.

He taught mankind; "An Arab is no superior to a non-Arab and a non-Arab is not better than an Arab; The only standard of superiority of man over man is his "Piety" in the Sight of Allah".

He announced that all human beings are born free. He said, "Your slaves are your less privileged brethren", so serve them with the food you eat yourself, give them the clothing as you wear yourself, make them sit where you like to sit.... treat them gently, with kindness", and if you set them free, it will be the highest act of worship.

He gave protection to every man's honour, property and life by pronouncing: "Your life, property, and your honour is more important than the Holy Kaabah.....".

He promoted social harmony by advising his followers: "Your religion is Islam which means peace..... so whenever you meet each other, say, "peace on you".

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He came to the rescue of women and gave them the property rights, protected their honour and raised their status in society. He said, "Remember, Paradise lies at the feet of your mother....". "Fear Allah about the rights of women....". As per the Divine Revelation, the Holy Prophet (PBUH) gave them their due share in inheritance from their parents and husbands; gave them the right to decide their marriage partners and made for them laws to annul the marriage if they were not happy.

Today world speaks of human rights and human dignity. Women and children days are celebrated. They speak against slavery and talk of equal rights. All this is very good. However if we reflect for a while on the history of mankind, these noble sentiments were for the first time preached and practiced by the society which the Prophet of Allah (PBUH) established in Madinah in the year 610 A.D. and from there onward this great legacy has slowly spread over the globe. Nevertheless, humanity still lags far behind the ideals he displayed in that island of highest civilization of Madinah. Mankind still needs to learn a lot from that embodiment of truth and honesty, love and compassion even for the enemies. May peace and blessing of Allah be upon him?

He is also the founder of the present civilization in terms of its quest for knowledge and zest for science and technology. The first commandment he received from the Creator of the Universes was, "Read"! His miracle was the Book "Al-Quran", which also means something to be read again and again. Thus, he set the era of "Pen and Book", declaring that to study nature was also an act of worship of God.

Numerous ayaat of the Holy Quran invite man to think and reflect upon the vast expanse of Allah's creations in order to know something about His Grand Design. Thus, probing the depths of nature he made the highest act of worship in Islam. In



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the holy Quran, the Creator of the worlds asks those who do not use their brains: *“Think you not...?” “Are you like cattle who pass by the Signs of Allah ...?” “Are those who know, and those who know not, equal?”* This was repeatedly and clearly stated in the Holy Quran that criteria of distinction of Man over other Creatures of Allah is his superior knowledge of things. As a result, Muslims became hungry for knowledge. The Prophet of Allah advised them to seek knowledge even if they have to go to China ..... a far off land in those days from Arabia. Their prayers were, *“O! Allah show me the things, as they are.....” “O! Allah increase me in knowledge”*. And Mohammad (PBUH) prayed the same for himself.

Thus, he infused in his followers the spirit of learning, love of knowledge, zest for research; making learning of sciences obligatory on them.

In pursuance of these noble teachings, his followers, keen for knowledge, set themselves building new horizons of thought upon the ancient sciences of Greeks, Persians, Hindus and Chinese. Books were valued as treasures and the Muslim nobles tried to surpass each other in having bigger and bigger libraries. Muslim scientists also contributed a lot to the existing knowledge by doing high quality fundamental work in Physics, Mathematics, Algebra, Chemistry, Medicine, Astronomy, Agriculture, Oceanology, Biology, Botany, History, Geography, Sociology, Philosophy, and Psychology etc. Thus, they laid foundations for the present culture of science and technology (6, 8, 14, 40). However, in its approach and sense of direction it differed a lot from the Western modern science of today. It had a purpose before it, i.e. to know their Creator and serve His creations. It was not commercially or military oriented.

In short, The Prophet of Allah (PBUH) indeed set the noblest example for mankind in every sphere of life. His deed

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and saying matched together. His total life is like an open book before us. He would never ask his followers to do what he did not practice himself.

He started his life as an orphan and served as a shepherd in childhood and later as a trader in his adolescence. As an employee and as a self-employed businessman he set such examples of honesty that people called him with the title of “Al-Ameen” (الامين), the most trustworthy one. His truthfulness was also proverbial. People of Makkah gave him the name “As-Sadiq” (الصادق), the Most Truthful one i.e.

As a citizen, people respected his judgment and brought their disputes to him for settlement. As a religious man, he set the lofty example of piety. He worshiped Allah so much that Makkans used to say, “Mohammad is in love with his God”.

He married at the age of 25 years to a much senior lady; had children, and lived an exemplary satisfying family life for 25 years till her death.

After he was adorned with the mantle of prophethood by Allah, in the discharge of his duty he began to preach the revealed Message to his people. Since it was against their vested interests he became target of wrath of the chiefs of tribes for speaking against their idol worship and their oppression of the poor slaves and women. He faced all kinds of brutalities with great patience, steadfastness, self-sacrifice, courage, endurance, and passive resistance against his adversaries. His commitment of faith in one God, lofty moral standards, love for humanity, passion for peace, concern for the oppressed; and his wisdom, dedication, and hard work are unparalleled.

Indeed, he is the Mercy for God’s all creatures, the true embodiment of Islam, which means religion of peace through

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submission to their Creator. He lives in the heart of billions of people; and he is winning more and more followers every day. Insha Allah in the next few centuries, as Bernard Shaw predicted, "It will be the religion on which the whole of humanity will unite" (17). Mohammad (PBUH) made no difference between himself and the earlier Prophets (PBUH). All the one hundred and twenty four thousands earlier prophets, including "Noah" (نوح), "Ibrahim" (ابراهيم), "Moses" (موسى) and "Jesus" (عيسى), preached Islam, finally completed on Mohammad, the last of the prophets of Allah on earth (PBUH). On this Allah Subhana-Hu says in the Holy Quran:

*"(O Mankind!) to each of you we have given a Law and a Way and pattern of life,  
Had Allah willed He could have made you one community, but That He wished to try and test you by that which He gave you, (Freedom of choice and authority) So try to excel each other in good deeds, To Him you will return in the end And then, He will inform you of that wherein you differed (about Islam)"5 (48).*



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## Chapter 2

### EARLY LIFE OF THE MESSENGER OF ALLAH (PBUH)

*“Indeed, O Mankind! in the Messenger of Allah,  
You have the best example to follow” 33 (21)*

#### 2.1 The Man and His Era

It was the 27<sup>th</sup> night of the month of Ramadhan in the year 612, when on the hilltop of a mountain called Hira, about 3km. outside Makkah, the new world order was ushered with the command of “Iqra” to a man named Mohammad, which means “the most praised one”. May Allah bless him ever and ever? He has benefited and influenced humanity more than anyone else in the entire history of mankind (2,4). It was his practice for years to come to this place in the month of Ramadhan every year for meditation and worship of Allah, besides whom there is no other god. At midnight, when it was silence all around, and clear star-lit sky, he received the first revelation from the Creator of the worlds. It said:

*“Read!  
In the Name of your Creator,  
Who has created (everything)”  
Created man with Alaq (i.e. process of  
Joining the sperm of father with the mother’s egg),  
Read! And your Lord is most Bounteous;  
Who teaches by the Pen;  
Teaches man that he knows not.....96(1-5)*

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Thus began the greatest movement of the human history the theme of which became “Read, Read, and Read.....;” a civilization geared to universal literacy based upon the pen, and the book. Those were the times of great upheaval, moral degradation and chaos all over the world. People, as per prediction in different religions, were waiting for the Savior. According to British historian J. H. Denison (3):

*“In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old cultures that had made civilization possible had broken down, and nothing had been found adequate to take their place. It was a time fraught with tragedy. Civilization stood tottering, rotten to the core... It was among these people that the man Mohammad was born, who was to unite the whole known world” (3).*

In those days Arabs, though claimed many prophets in the past, had forgotten their message and replaced idolatry in place of the pure monotheism taught by Prophet Ibrahim (PBUH). People in Makkah, were the high priests of idolatry, downgraded morally to the lowest ebb. They were crude, uncivilized, proud and mostly illiterate people guided by their tropical traditions. They regarded man’s greatness in his power to torture others. Each tribe had own god at the altar of which sometimes they even performed human sacrifice. The birth of daughter was considered a disgrace for the family, and infant child was often buried alive. There was no concept of rule of law and human rights. The society was a sort of tribal democracy to suit their tribal interests. Inter-tribal disputes, some of which had lasted for centuries, took a large toll of lives. Slavery was practiced in its worst forms and “might is right” was the accepted social principle.

They had no religion but customs followed by their fore-fathers. Self-interest, family and tribe decided their code of life.

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If they tried to surpass each other in hospitality or bravery, it was also for the sake of their tribal pride only. Otherwise, the weak had no dignity, no rights in that society. Women were a readily exchangeable commodity. They were heavy drunkards with little idea of personal hygiene. They had some concept of a Supreme Being up there in the skies but regarded His role unimportant in their daily life. They did not believe in the life after death and considered the life of this world the only life(1,7,9).

At that time the known world was ruled by two superpowers; the Eastern Roman or Byzantine Empire to the west and north of Arabia and the Persian Empire to the east. The great civilization of the Southern peninsula having declined long before, Arabia was now a wild desert of little significance to the rest of the world, living in the darkest period of its history.

In this era of ignorance, darkness and chaos, Allah Subhana-Hu, out of His immense Mercy for humankind sent Mohammad (PBUH) with the light of Revelation, named "Al-Quran", with the mission to enlighten the world with light of Allah. In twenty-three years of great struggle, trials and frustrations, with the power of faith in Allah, and immense patience with which he faced brutal persecution at the hands of the enemies of Islam, he changed the course of the world history, moulded it with his own hands and set the current of events to the greatest benefit of all the living beings. Through him, mankind rediscovered their Creator and their own self. In less than half a century, his followers changed the world forever. Even a man like Thomas Carlyle, who was a jealous Christian missionary of 20<sup>th</sup> century, acknowledged, "*He has exercised the greatest influence upon the human race*" (5). According to Michael H. Hart, a non-Muslim American historian, "*He ranks number one among the hundred most influential persons in history*" (2).

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He started his work at the mature age of forty in Makkah, the historic and central city of Arabia, which housed the famous Bait-Ullah, built by Ibrahim, his great grandfather, about 2800 years before him, for the worship of one God. It had now 360 idols, one for every day of the year. When he preached them against idolatry, saying "There is no god but one Allah", chiefs of Makkah joined hands with priests and opposed him bitterly. In spite of all this opposition, in a span of 23 years, the prophet of Allah unified the Arabian Peninsula into a nation of Islam, speaking a standardized language, following one legal system and obeying the One God according to the revealed code of life, known as Holy Quran. To this day, it is the fastest growing religion of Mankind.

In the social sciences, his most remarkable achievement was that he gave Man the status of the most honoured creature of God in the entire universe, His Vicegerent on earth, the very reason for creation of everything. He dignified labour, by working with his own hands, and as a true leader of mankind he set the example by practicing what he preached. He destroyed false notions of pride as he himself worked side by side with other Muslims and made the peasant and the king kneel together in worship before Allah only, and proclaim, "God alone is great".

Even before he received God's Revelation, he was a remarkable individual, altogether different from his contemporaries. He had never indulged himself in any of the widespread vices of that period. Makkans regarded him a strange man, who never told a lie, broke a promise, or deceived anyone. Though averse to their way of life, he loved his people very much. He was the protector of the oppressed and loving uncle of the children playing in the streets of Makkah. Everyone loved him. He was very handsome, robust, quiet, but all the time smiling youngman, an embodiment of best manners,



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truthfulness, and honesty. Out of respect, they called him not by his name but by the titles As-Sadiq, "The Most Truthful one", and Al-Ameen, "The Most Trustworthy One". Even after declaration of prophethood, when whole lot of Makkan chiefs were his enemies, they will but acknowledge "we don't mean you are a liar but we don't like your preaching".

According to Professor Stanley Lane Pool: (4)

*"He was the most faithful protector of those he protected, the sweetest and the most agreeable in conversation. Those who saw him were suddenly filled with reverence, those who came near him loved him; those who described him would say, "We have never seen his like either before or after ....." (4).*

A Hindu scholar K.S. Rama Krishna Rao in his book "Mohammad, the Prophet of Islam", Pub. Riyadh, Saudi Arabia says:

*"When he (Mohammad PBUH) appeared, Arabia was a desert – a nothing. Out of nothing of the desert a new world was fashioned by the mighty spirit of Mohammad – a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to India and influenced the thought and life of three continents – Asia, Africa and Europe" (14).*

*The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes? There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of women, Muhammad, the Judge; Muhammad the Saint. All in all these*

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*magnificent roles, in all these departments of human activities, he is like a hero.*

*Orphanhood is the extreme of helplessness and his life upon this earth began with it. Kingship is the height of the material power and his life ended with it. From an orphan boy, to a persecuted refugee, then to an overlord spiritual as well as temporal – of a whole nation and arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its ups and downs, its terror and splendor, he has stood the fire of the world and came out unscathed to serve as model in every phase of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions.*

*If, for instance, greatness consists in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearers of civilizations and learning, has every claim to that greatness. If greatness lies in unifying the discordant elements of society by the ties of brother-hood and charity, the Prophet of the desert has every title to this distinction. If greatness consists in reforming those wrapped in a degrading superstition and pernicious practices of every kind, the Prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions.*

*If it lies in displaying high morals, Muhammad has been admitted by friends and foes as Al-Amin, and As-Sadiq, the Trustworthy and Truthful.*

*If a conqueror is a great man, here is a person who rose from a helpless orphan and a humble creature to be the ruler of*

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*Arabia, the equal of Khusros and Caesars', one who founded a great empire that has survived all these 14 centuries.*

*If the devotion that a leader commands is the criterion of greatness, the Prophet's name even today exerts a magic charm over millions of souls, spread all over the world.*

*"He had not studied philosophy in the school of Athens or Rome, Persia, India or China, yet he could proclaim the highest truths of eternal value to mankind. Unlettered himself, he could yet speak with an eloquence and fervour which moved men to tears of ecstasy. Born an orphan and blessed with no worldly goods he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled (14)".*

## **2.2 Childhood**

He was born in Makkah on 22<sup>nd</sup> April, 571 A.D. into the Hashemite branch of the Quraish, a prominent tribe of Arabia, a direct descendent of Hazrat Ibrahim through his son Ismael. (Peace be upon them). Leaving aside some individuals, most of the Hashemites were the monotheists in Arabia. His father's name was Abdullah, meaning, slave of Allah. He was the youngest out of eleven sons of Abdul Muttaleb, the grand Chief of Makkah, sixty generations after Prophet Ismael (PBUH). Due to this noble connection, his family had always enjoyed a position of honour and respect among all the Arab families. They had produced several men of distinction and eminence in Arab history (1, 19, 43). The great Quassi was one of them, who unified Quraish and started democratic rule by consensus among several sub-tribes. He is the one who first time built the people's house, a sort of modern parliament building, called

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Dara-tul-Nadwa in Makkah (دارة الندوة), which means “House of Debating”.

Abdullah was the most charming son of Abdul Muttaleb. His illustrious father trained him as an export/import businessman who took part in many trading missions on his behalf. When he was twenty-five years, his father married him to the best maiden of the whole clan, Amna, daughter of the chief of Bani Zahra, another monotheist. Some of her family members had migrated to Yathrib, a town 300 km in the north of Makkah. Who knew at that time that one day this connection was to play an important role in the life of the Messenger of Allah’s (PBUH) family? After passing a few months of matrimonial life, Abdullah went to Syria with a trade caravan. On his way back home, he was seized with illness in Yathrib and died there. To the young bride this was the greatest shock, particularly when she was going to be a mother soon. Thus Mohammad (PBUH) was an orphan at his birth. His mother (May Allah be pleased with her) stated that at the time of her son’s birth, she felt that a light had emerged out from her body which illuminated East and West. Perhaps inspired by this dream, Abdul Muttaleb named the young infant “Mohammad”, which means “The most admired one”. Since this was a very rare name then, Makkan chiefs laughed over it, but Abdul Muttaleb proudly predicted that before long you would see him true to his name. And how right he was!

In those days it was customary among noble Makkan families to send their infants in the care of nurses of tribes in the rural areas, so that they should grow in the clean open air of the desert and learn pure Arabic speech. Amna (RAH) also gave her son to the loving care of Halima Saadia, a noble lady of desert tribe of Bani Saad, who lived some thirty kilometers outside Makkah. His foster parents were poor people, but with the coming of this child (PBUH) their luck changed. Their goats

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began to yield milk more than anyone else's herd and their lands became fertile as never before. After two years, the child Mohammad (PBUH) was brought back to his mother, but due to plague in Makkah, he was returned to the pure desert air for another couple of years.

He was an extraordinary individual from his early childhood. Recounting the days of his childhood, his foster mother Halima Saadia says, "He did justice right from the beginning. He sucked milk only from one side, leaving the other for his foster brother Abdullah". She tells; "His growth was better than other children and he seemed much bigger than his age. Whoever saw him was struck by the innocence and charm of his personality. His face radiated like full moon in darkness. He went out to play with other children, but he would not take part in untidy activities. Instead he would prefer to go with his foster father to graze the goats" (9), (31)

When he attained the age of six (577 AD), he was brought back to Makkah in the loving care of his mother. She was waiting for this moment since long but prevented by plague only. Her first act was to take her son to Yathrib to show him the grave of his father. What were his feelings, we don't know, but 47 years later when he had to migrate from Makkah, he chose it the new home for Islam, which had already given the final resting place to his father and then to his mother. In the course of his stay there, he also learnt swimming and made many friends. Like any other child, he freely roamed in the streets of Yathrib with his friends, enjoying playing in its gardens of dates and grapes.

The son and the mother stayed about one month in Yathrib. They enjoyed every minute of this stay, being together most of the time. Saying farewell to his friends, maternal cousins and relatives, they left for Makkah where his grandfather was waiting for them anxiously. But Allah Subhana-Hu had different

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plans for him. On her way back to Makkah, at a place called Abwa, a small town about 65 Km outside Yathrib, Amna suddenly became very sick. She did not survive her illness and was buried there (May Allah have Mercy on her forever). To the young child (PBUH) the world may have seemed filled with darkness to see his mother being committed to the earth. Leaving his father and mother back there, he left for Makkah, obviously with a very heavy heart in company of the slave girl Umm-i-Aimen (RAH), who henceforth was to play the role of mother for him. Perhaps being an orphan was necessary for his training to be independent, self-reliant, and self-confident, to stand alone to face the world in the deliverance of the Message of Allah to the whole of humanity, against all odds, 34 years after this tragic event.

### **2.3 Adolescence**

After the death of the loving mother, his grandfather Abdul Muttaleb took him in his care. He showed greater love and kindness to him than his own offspring. His sons did not dare to sit by their father, but Mohammad (PBUH) had the unique privilege to sit with his grandfather on the mat spread for him in the holy Kaabah, chiefs of Makkah sitting around him in a semi-circle. However, it did not last for long also. Just after two years (580 AD) he, Abdul Muttaleb, died too. At his deathbed, his greatest worry was to whom should he hand over the eight-year child who had neither father nor mother. Finally, he decided for Abu Talib, who was not only his real uncle but a man of great wisdom and merit also. Hashimites chose him to be their chief after Abdul Muttaleb. For the next forty-three years, as long as he lived, Abu Talib guarded him (PBUH) more than his own children.

Abu Talib was a man of meager means with a large family. Mohammad (PBUH) was not like any other child. Repeated loss

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of the dear ones had made him very self-confident, thoughtful and responsible. So, to help his uncle, the young Mohammad (PBUH) took upon himself to graze his goats and camels. He enjoyed this job and felt satisfied that he was at least doing something for his uncle. Also by grazing goats in the rugged mountain hills of Makkah, he acquired close knowledge of the surrounding areas, which proved of great value in his years of struggle for Islam. Moreover, controlling flocks of goat, sheep and camels is not an easy job. Young Mohammad (PBUH) thus developed qualities of great tolerance, patience, perseverance, and hardship, which proved of great value when he had to teach the flocks of Arabian tribes to deliver the Message of Allah as the last Messenger of God on earth. Indeed these qualities are essential requirement for leadership job.

As said already, most of the Makkans were idolaters, but he hated this from his very childhood. Once when his uncle Abbas insisted on his joining a pagan celebration he fell ill and swooned. When he regained consciousness, everyone wanted to know what had happened. "In this idol-house", he said, "I saw a tall man commanding me, O! Mohammad (PBUH) keep away. Do not touch idols. They are unclean". Arabs, superstitious as they were, never afterward asked him to participate in these rituals(31).

#### **2.4 Trade Journey and Christian Monk**

Like other nobles of Makkah, Abu Talib was also a trader by profession. Makkans' economic life survived on the trade caravans, which in winter went for Yamen; and in summer to colder Syria. When Mohammad (PBUH) was twelve years of age (583 AD), he insisted to accompany his uncle in one of his trade missions. Normally children of this age play in streets. But Mohammad was different from all of them. On arrival at Basra, they halted near the monastery of a Christian monk called

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Buhaira. He watched the radiant young trader and went to him, "I charge you in the name of Lat and Uzza (names of two Arab Idols) to answer my question correctly" said Buhaira. Mohammad (PBUH) immediately replied, "Don't bind me with the oath of Lat and Uzza. I hate nothing more than them". The monk then interrogated him about condition of his sleep, his dreams, nature and other matters. He circled round him and examined his sacred body. "What is he to you"? He asked Abu Talib, who replied, "He is my son". "The parents of this boy cannot possibly be alive at this stage," said Buhaira, who was well versed in the prophecies of the holy Bible and Torah about the last of the Messengers of Allah on earth. On gathering all this information the monk advised Abu Talib, "Take your nephew back to Makkah immediately and protect him from the Jews. By God, if they recognize those signs in him which I have seen, they might do some mischief to him, for your nephew has all the signs of the "Awaited Prophet" as given in our religious books". Perhaps Abu Talib did not understand much of it but agreed to complete his business quickly there in Basra, and take him back to Makkah (1, 9, 10, 31).

## **2.5 The Youngman in Teens**

As said already, his growth, both physical and mental, had been remarkably fast since his infancy. By the age of 14, he was a grown up, stout and sturdy boy of very handsome magnetic looks. At this tender age, he got himself fully involved in the civic life of the city. Besides helping his uncle in his business activities, young Mohammad was also known for caring of the elderly people; and destitute children, particularly orphans. He participated in manly games, particularly wrestling, shooting arrows and use of weaponry of those days. At the age of six, when he had visited Yathrib, he had shown keen interest in swimming too, but there was no facility for it in Makkah.



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When 15 (586 AD), he participated in the famous battle called Fajaar against an Arab tribe that had attacked Makkah. He took upon himself the duty to collect arrows from the rear and hand them over to his uncles to shoot at the enemy.

At this tender age, he was a remarkable individual, very active, very thoughtful, serious and brave young man, with a loving and caring nature of very clean habits. He had few close friends. Among them was Abu Bakar, son of Abu Quhafah who was also about the same age; a slim boy of very neat habits. He is the same who was the first to accept Islam when at the age of forty, Mohammad declared prophethood. He also liked Hamzah, his real uncle, a few years older than him. He also loved him very much.

### **Hulful Fudul (591 AD)**

As we have already discussed in this book, Arab tribes often fought with each other, to establish their superiority. Moreover, there was no security for travelers, weak, and poor. Thus, people knew peace and rest neither by day nor by night. Sensitive mind of the future Messenger of Allah (PBUH) was perturbed and sad to see that useless bloodshed. At the end of the battle of Fajaar, some righteous men of Makkah thought of a movement for peace. At the age of 16, the young Mohammad (PBUH) also joined them and became the founder member of the league called Hulful Fudul which means the agreement signed between Fazals, as the names of three of the original proponents were the same. Mohammad (PBUH) was the fourth. Later some other people also joined it. Its aim was to help the oppressed and check the oppressors, to protect the travelers and help the poor, and to promote peace in Makkah and surrounding areas by persuading the warring parties to negotiate their disputes on table. Thus at a very young age, he was far ahead of his times in whatever capacity, and as much

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possible, he took part in the welfare of the people. In Makkah elderly wise men talked of him as the role model for the youth.

He had already traveled to Syria on a trading mission with his uncle Abu Talib. He loved that. By eighteen, on profit sharing basis he also began to take independent trading assignments on behalf of other people, in which he was very successful. Impressed by his hard work, charming manners, meticulous planning, vision and power of taking right decisions, and above all, his truthful and honest dealings, more and more people wanted him to do business on their behalf.

## **2.6 Khadija-tul-Kubra (RAH)**

In the trading business of Quraish, the most respected name was of Lady Khadija (RAH). She was a widow who managed her business through her managers. She was also well known for her wisdom, understanding, good sense and honest dealings. People out of respect called her “Tahira” i.e. the pure one”. Allah had also gifted her with beauty and grace.

When she learnt about the truthfulness, honesty and high moral character of the budding young trader of Makkah, Mohammad (PBUH), she made an offer to him. “Take my merchandise to Syria. I shall give you a share more than what I give to others”. He accepted the offer and concluded a business agreement with her. She sent her slave, named Massera, with him. During the journey, Massera observed such high qualities of nobility, graceful habits and wisdom that he became his devoted admirer. Massera also noticed some unusual signs that surprised him very much. He saw as if the trees on the way saluted Mohammad (PBUH) by bending their branches, and clouds up in the sky traveled with him to provide shadow in the blazing heat of the desert. On his return to Makkah (594 AD) he reported all this to lady Khadijah (RAH). The trading mission was so

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successful that it earned her double the profits than usual. She was also highly impressed by his magnetic personality and goodly sweet manners.

After the death of her second husband, she had rejected several proposals of marriage from nobles of Quraish as none impressed her. As for Mohammad (PBUH), she felt attracted to him instantly. Only reservation was her age, she being much older. No longer delaying in implementing her resolve to marry, she intimated her feeling to a relative namely, Nafisa, who carried the proposal of marriage directly to him (PBUH). He did not reply immediately but asked his uncle and guardian, Abu Talib for advice, who happily endorsed the idea. So he accepted the proposal and married her (595 AD). He was twenty-five years of age at the time while Khadijah is said to be forty. Even then, it proved a very successful marriage. For 25 years, as long as she lived, he remained devoted to her.

As it is true in everything else, this marriage also seems part of the Divine plan for the prophetic mission ahead of Mohammad (PBUH). If he was the noblest man on earth, Khadijah (RAH) likewise proved to be the noblest among the women of the world. After her marriage, she placed all her wealth and resources at the disposal of her husband. Their home became the home of all the destitute, widows and orphans of Makkah. Their hospitality became proverbial among the tribes. They had perfect understanding on all worldly and spiritual matters. If he hated idol worship, she did too. If he went for meditation outside Makkah she accompanied him too. She proved to be his best friend, the most loving companion, source of great courage and consolation to the Prophet of Allah, as long as she lived. And in turn, he also gave her immense respect and love. Even after her death, he used to remember her and say, *"She gave me home when I was alone; she placed her wealth at my disposal when I was poor and she believed in*

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*me when the whole of world had rejected me".* Hazrat Ayesha (Razi Allah Anha), the youngest wife of Rasool-ul-Allah, whom he married about four years after her death, used to say, "I have not seen Khadija; but if ever I am envious of any other woman, that is her".

After her death, he had more wives. Altogether, he married with eleven women for different reasons but except Ayesha (RAH), daughter of Abu Bakar (RAH), all of them were widows or divorced women. Majority of these marriages were the need of the political, social and religious conditions of the time. Some of them were widows of his close companions who had rendered great sacrifices in the wars for Islam, to help and honour them after the demise of their illustrious husbands. In a few cases, they were Muslim ladies coming from the families of his staunch enemies, to soften their enmity against Islam. One of these ladies was Safia, the daughter of the chief of Jews; and one came from the royal Coptic christian Egyptian family.

Wives of the Prophet of Allah (PBUH) are called Ummahat-ul-Momineen i.e. mothers of the believers. Each of them was a school in herself for teachings of Islam, particularly to the Muslim womenfolk. They explained and demonstrated the Islamic philosophy of family life and religious matters concerning the women. No doubt, these marriages of the Prophet of Allah (PBUH) proved of great importance for mankind.

It may not be out of place to mention here that in exceptional circumstances, when practical situation may demand, Islam has allowed a man to marry up to four wives at a time. The Prophet (PBUH) was an exception by Divine order. However, this permission is with the strict condition to maintain full justice between them, which is very difficult to fulfill. Only the Prophet of Allah (PBUH) was the true embodiment of this

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justice. Thus, normal practice in Islam is of only one marriage at a time.

Khadijah (RAH) bore two sons and four daughters. The sons were named Qasim and Abdullah (known as Tahir and Tayyeb also). Names of the daughters were Zainab, Ruqqiya, Umm-i-Kulthum and Fatima. May Allah be pleased with them all? It may be worth mentioning here that lineage of the Messenger of Allah has survived only through his daughter Fatima who was married to his cousin Ali (RAH). All other daughters remained issueless, and his sons died quite young. The Prophet (PBUH) also adopted freed slave Zaid bin Hartha as his son. He also had the Honour of being one of the first to believe in him. He met martyrdom in the war of Mauta, the first encounter with Byzantine Empire, in the position of the commander of the Muslim Army (11, 12, 31).

## **2.7 The Noblest Citizen of Makkah**

By his thirtieth year, the would-be-Prophet had secured for himself a satisfying life, wealth, love and respect of his fellow beings (1). They regarded him a wise noble man, the one who would never tell a lie, even as a joke, and he was the most honest keeper of trusts. People looked for him to settle their disputes.

At the beginning of the 7<sup>th</sup> century, there were heavy rains in Makkah and Holy Kaabah building was washed away by the floodwater. The Quraish started the project to re-build Kaabah in year 605 AD on its foundation but a dispute arose among the tribes at the time of placing the holy stone called "Hajr-e-Aswad" on the wall. Each tribe wanted the exclusive honour to lift the holy black stone and fix it in its place. A never-ending tribal war seemed imminent. However, the elders of Quraish decided to wait till morning and appoint as arbitrator

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the one who shall be the first to enter a certain gate into the Holy Kaabah. So they began to wait for the morning. To their happiness, the first man to appear on the scene was Mohammad (PBUH). Seeing him they exclaimed with joy: Here is Al-Ameen,.... "Here is As-Sadiq. We trust his wisdom. We have full faith in him". He listened to them. Each one narrated the achievements of their forefathers in the service of Holy Kaabah, justifying its claim to get the honour of placing the holy black stone at its specified place. It was indeed a very difficult matter to decide, especially when the claimants were so many and so tricky. He thought for a while then settled this very sensitive matter most amicably to the satisfaction of everyone. He placed the Hajr-e-Aswad on a piece of cloth and asked all the tribal chiefs to lift it to the desired height all at the same time. Then he took out the stone and he himself fixed it at its place properly, where we find it now. Thus every tribe had the equal share in that unique honour and the dispute was resolved, which otherwise could flare into tribal war.

For such great qualities of head and heart, people of Makkah regarded him the wisest and the noblest son of Makkah. To the children he was the most beloved and favorite uncle, to the destitute and needy he was the most helpful brother, to the orphans and widows he was the most reliable protector. Even after the Revelation, when the whole of Arabia had become his enemy, no one ever raised a finger on his character. There was absolutely no contradiction in his words and deeds. If he was destined to be the last prophet of Allah (PBUH), no doubt he was raised for the job. When he started preaching Islam, even his staunchest enemies could not dare call him liar or doubt his integrity. True, the strength of character of a leader is his greatest asset.

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## Chapter 3

### THE ADVENT OF DIVINE REVELATION

#### 3.1 Meditation in the Cave of Hira (605-610 AD)

By the time Mohammad (PBUH) was thirty-five; his life had begun to change profoundly. He was sick of the idolatry and Arab Paganism. There were a few other noble souls in Makkah also who sought for the answers to some of the fundamental questions concerning man, such as, "What is the purpose of life? What after death? How to worship Allah Subhana-Hu? How to end exploitation? How to bring peace over earth? Which is true religion? How to live a life pleasing to the Supreme Creator?"

The sensitive mind of the future prophet though highly perturbed seeing the pathetic conditions around, but he did not know what to do. He had also many questions but no answer. His state of mind before he became the prophet of Allah is revealed in ayat 1-3 of surah Alam-Nashrah of the Holy Quran. Allah says to His Messenger, "Did We not open your mind for you, and thus we removed the burden from you, which was going to break your back?"

The urgent inner questioning drove him increasingly into solitude. It became his practice to retire from his family for a month every year to a cave in the desert for meditation. His place of retreat was the cave "Hira", at the hilltop, not far from Makkah, and his chosen month was Ramadhan, the month of fasting. There is a small hole, naturally cut in the wall facing the House of Allah (بيت الله). Mohammad (PBUH) must have been observing Kaabah through it several times daily. Sitting in the cave he was so deeply absorbed in meditation that often he

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would forget himself and would not even think of food and water for days. His worship was the same kind of worship, which his great grandfather Ibrahim (PBUH) had performed before his assumption of the Prophetic office. He used to reflect deep into the creations of his Lord, and so tried to recognize Him through His signs. He would spend days in and days out thinking about the Creator, His purpose behind this universe and the purpose of the Man in this organism.

In this period of his life, he used to see true dreams. They appeared to him as real as daylight events. This must have been a matter of surprise to him and for Khadija (RAH), but there was no explanation. With time, he grew to love solitude more and more. Sometimes, Khadija (RAH) also accompanied her illustrious husband, but mostly he was all alone.

### **3.2 The Greatest Event**

It was there on mount Hira that one night towards the end of the month of Ramadan in year 610 AD the greatest event of human history took place. He was then forty years old. On that night the Creator of the worlds manifested the Reason of His creation of the Universe and raised Mohammad (PBUH) as His Prophet and Messenger to all mankind and Jinns for all times to come. The blessed night on which that great event took place is given the name "Laila-tul-Qadr" i.e. "The Night of Honour" in the Holy Quran. It was the night of fulfillment of all the prophecies about the last Messenger of Allah, a night of great reward, better than the entire lifetime earning of any individual.

With it the new world order began, the era of the previous prophets came to an end and the "Last of them" advanced on the scene of the earth to testify the truth of the earlier prophets and to complete their message for mankind for all times to come. Henceforth, no religion is acceptable by the



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Creator but Islam i.e. “peace through submission to Allah only”. It is not a new religion but continuation of the teachings of the earlier Prophets, which were unfortunately corrupted, over time, by priestly injunctions. Hence the need for the new Prophet. Mohammad (PBUH) told that before him more than hundred thousand prophets were sent by Allah at various times to various nations over earth, and he is the Final one, to complete their mission of life, who throughout ages had been giving the glad tidings of his coming (8).

It had been foretold by Jesus Christ (PBUH) in the Holy Bible (John), *“Lo! Be it, when he, the Spirit of Truth is come, he will guide you on to Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak”* (John, XVI,13). Thus, Jesus (PBUH) ruled out his being the last prophet and taught his followers to be at the look out for him.

He is further reported to have told in the Bible by St. Barnabas (8). *“I am indeed sent to the House of Israel as a Prophet of Salvation; but after me shall come the Messiah, sent by God to all the worlds; for whom God has made the world”* (Ch.82, The Gospel of St. Barnabas).

Before Jesus (PBUH), Moses (PBUH) had also told in the Old Testament, *“The Lord your God will raise up for you a prophet like me (Moses) from among your brethren (descendants of Ishmael),”*. (Deuteronomy XVIII 15-19).

Such prophecies were not limited to the Old and New Testaments only. Tidings of his coming are also found in the oldest religious books of the Hindus, known as the Puranas. For example it is mentioned in Purana Para-3. *“A Malecha (belonging to foreign countries) spiritual leader and teacher will appear with his companions. His name will be the most praise-worthy i.e. Ahmed.....”*. (Bhavishya Purana Parv-3 Khand 3,

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Adhya 3, Shalok 5-8). (Ref.8). And in Vedas it was proclaimed. *“O people listen to this emphatically! The man of praise (Mohammad) will be raised among the people.....* (Atharna Veda Kanda 20, Sukta 127 Martra 1-3). These references have been digged by a Hindu professor K.S. Rama Krishna Rao (14) of Benaras University.

### **3.3 The First Revelation**

Coming back to the events of the blessed Night of Honour, he had just come out of the cave, more than half the night had already passed, standing alone on the mount Hira, he was looking to the shining stars when he saw the large figure of a Light Being near the horizon. It was approaching toward him slowly. Obviously afraid and perplexed but he kept standing and watched it come nearer. Suddenly he heard him say: “Read!” He said: “I cannot read”. The voice commanded again: Read!” He said: “I cannot read”. By this time, the Light Being was just before him. He embraced him tightly and a third time told him more forcefully to “Read!” “What should I read?” He asked: The Light Being said:

*“Read: In the Name of Your Sustainer, who created, everything*

*“Read: For Your Lord is the Most Bountiful One,  
“Who taught (man) the use of pen”*

*“(By that) Taught Man which he knew not”.*

*96(1-5)*

This was the first Revelation. Command of “Read – اقرأ”, instead of “Say- قل”, was very significant. It laid down the foundation of a “New World Order”, signified by the words “Read and Read”, whose hallmarks would be the “Pen and Book”, the supreme instruments of knowledge. With their use,

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the followers of the Messenger of Allah were soon to unveil the secrets of nature. Robert Briffalut (14) says in his well known book *"The Making of History"*, *"The debt of our science to the Arabs (the Muslim) does not consist of startling discoveries or revolutionary theories. Science owes a great deal more to the Arab culture (Islam): it owes its existence"* (14).

Obviously, it was a mind shaking experience. The Light Being told him that he was angle Gibraeel assigned to transmit the Message of Allah to His Prophets. He also told that it was his last assignment since Mohammad (PBUH) was the last prophet. The words of Revelation remained "as if inscribed upon his heart". He went out of the cave on to the hillside and heard the same awe-inspiring voice say: *"O Mohammad! You are Allah's Messenger, and I am Gibraeel"*. Then he raised his eyes and saw the angel, in the likeness of a man, standing above the horizon. And again the strange voice said: *"O Mohammad! You Are Allah's messenger, and I am Gibraeel"*. The Prophet (PBUH) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him (1, 10, 31).

This state lasted a long while, till at last the angel vanished. Early in the morning in distress of mind he returned home to his wife Khadijah (May Allah be pleased with her). He was worried and perplexed at what had happened. The words of the Revelation were ringing in his ears (PBUH). He (PBUH) asked her, "Wrap me, Wrap me". So he covered himself by a blanket, toe to head. As he became calm, the Prophet (PBUH) said, "O Khadijah! What has happened to me?" and related the whole episode to her, adding, "I am afraid of this happening".

She did her best to console him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he could be the last Prophet of

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Allah to mankind, foretold in the golden Books, and being awaited by the Jews, Christians, and followers of other religions.

Next day Khadijah (May Allah be pleased with her) took him to her cousin Warqa Bin Naufal, who had renounced idolatry and become a Christian. He had grown very old and blind but knew the Scriptures of the Jews and Christians by heart. He declared his belief that the heavenly Messenger who came to Moses had come to Mohammad (PBUH), and that he was chosen as the Prophet (PBUH). As for his vision of Light Being, he said that it was the same angel whom Allah had sent to Moses. "Then Warqa added, "I wish I could live to the day when your people will turn you out!". "Will my people expel me" enquired the Prophet (PBUH). "Yes", said Warqa, "There has been no man who brought what you will bring and he was not opposed. If I survive till that time, I shall help you".

Not long afterwards, however, Warqa Bin Naufal died. May Allah have mercy on him for his righteousness?

### **3.4 Reasons for His Distress of Mind**

To understand the reasons of the Prophet's diffidence and his distress of mind after the vision at Mount Hira, Marmaduke Pickthal (11) says, *"He was a man of humble and devout intelligence, a lover of silence and solitude. He had never thought that he would be the Prophet of Allah. The very idea of being chosen out of all mankind to face them alone, with such a Message, appalled him at the first encounter with the angel Gibraeel. The Divine nature of the call involved a change in his whole life, sufficiently disturbing to a sensitive and honest mind".(11)*

Thereafter began the period of great mental tension for him. What next, was the question which bothered him day and

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night? He anxiously waited for Gibraeel to come and guide him. But he did not visit. He was no more that cheerful a person he was. Under the burden of responsibility for peace of mind, he would cover himself fully under a cloak with eyes closed for hours on his bed. It must have been a difficult period for Khadija (RAH) also who always gave him confidence and was the first to say; "I believe in you".

The Prophet (PBUH) also resumed his meditations in the cave of Hira. In frustration, he would walk on the peaks wishing that he may fall and die. Burden on his mind was indeed unbearable as one can read from surah Alam-Nashrah.

*"Have we not expanded for you, your breast? And removed from you your burden, that galled your back, and raised high your esteem" (Abdullah Yousaf Ali)*

This situation lasted for about six months. One benefit, which occurred from this interval was that the awe of the first revelation on his heart wore off and he became eager for it. After some time, Gibraeel began to pay consolation visits to him off and on, assuring him that he had been chosen as the last of the Messengers of Allah to all mankind. Continuous visits of Gibraeel and the conviction that was brought with it, helped him to prepare for the tremendous task imposed on him. Overwhelmed with the feeling of obedience to Allah, he felt pride in being called "The Slave of Allah (Abdullah)" (9, 11).

However, experience of receiving Revelation was not an easy task. It is reported that at the moments of revelation the Prophet (PBUH) used to feel tremendous pressure on him. Even in cold weather he would begin to perspire, and his face would become red. It used to be a semi-conscious state and generally he covered himself with a piece of cloth. Due to this change in the physical state of the Prophet (PBUH), those near him used to

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recognize that angel Gibraeel had come with revelation from Allah (25).

### **3.5 First Converts**

The question before him was that how should he invite people to worship one Allah only and renounce hundreds of other gods. It was really a hard task to offer the people what was entirely contrary to their traditions and tribal practices. To begin with, the Messenger of Allah (PBUH) short-listed, for invitation to Islam, those people who had been close to him and were certain of his veracity and integrity.

As already said, the very first to accept Islam was his wife, Khadijah (RAH), whose support and encouragement proved very crucial in the first few years of his mission. She is not only the first among all women but has the singular honour of being the first to accept Islam in the whole of the world. Next to her was his childhood friend, Abu Bakar (RAH), a highly respected citizen of Makkah. Like Khadijah (RAH), he also accepted Islam without asking any question. The Prophet's young cousin, Ali (RAH) who was just eleven years old then, was another brilliant addition to the infant Muslim community. Zaid bin Hartha, (RAH), a freed slave of Khadijah (RAH) was the fourth in line to accept Islam. Later, through Abu Bakar's persuasion and guidance, Othman bin Affan, Zubair bin Awam, Abdul Rahman bin Auf, Saad bin Abi Waqas and Talha bin Obedullah also accepted Islam. May Allah be pleased with them all (19). They were all noted nobles of Makkah.

Period of secret preaching lasted for about three years. During this period about forty persons, the luckiest ones who ever walked on the earth, accepted Islam. Majority of them were men and women of position, rank, wealth and culture, and they knew the ins and outs of his life. They believed their

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companion (PBUH) without any demand for any miracles. To them this miraculous charade was enough evidence to believe in him. Three out of the first four caliphs, with their towering personalities, were the converts of this early period (19). This was another proof of the truthfulness of his claim of prophethood. Sayed Ameer Ali in his book "The Spirit of Islam" says, "If these men and women, noble, intelligent and certainly not less educated than the fishermen of Galilee (early followers of Jesus), had perceived the slightest sign of earthliness, deception, or want of faith in the teacher himself, Mohammad's hopes of moral regeneration and social reform, would all have crumbled to dust in a moment" (38).

### **3.6 The First Call to Islam**

After about six months of the first revelation, he received the command from Allah:

*"O! You wrapped in the cloak,  
Arise and warn!  
And glorify the Name of your Lord openly..."*  
74:1-3

So far the movement of calling towards Islam had been under cover and worship was performed secretly. But the sun, whose light was to brighten the world, had to rise and dazzle the world. In fulfillment of command of Allah "Rise and Warn", the Messenger of Allah invited the whole clan of Abdul Muttaleb to a feast. When the dinner was over, the Prophet (PBUH) addressed the guests. What did he say in that meeting details are not available. However, he must have told them about his experience at Hira and that he had been chosen by Allah to deliver His Message to the world, like that of Ibrahim, Moses and Jesus (Peace be upon them) in olden times. He would have told them about the folly of pagan practices, with stress on pure

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monotheism. After brief address, he asked who would support him in Divine task. He had hoped that members of his clan, his elders, uncles and cousins will positively respond but silence descended on the whole company. He had never expected such a cold response from his own family. So he repeated his call but got no response. Among them was the young Ali, son of Abu Talib (RAH), who was mere 11 years old. He was sick at that time but rose to his feet, broke the silence and innocently said, *“My eyes are sore and my legs are thin, and in age I am younger than all of you, nevertheless, I shall stand by the Messenger of Allah”*. (31)

Elders of Bani Hashim wondered at the spectacles of these three persons (one of them a mere boy of eleven, the other being an elderly woman) deciding the fate of the world. Prophet’s uncle Abu-Lahab flew into rage and began to shout. Over time, most of the clan of Hashim accepted Islam, but this man, jealous as he was, became one of the bitterest enemies of the Prophet (PBUH). In the end, they departed to their homes, not even thanking the prophet (PBUH) for the sumptuous dinner.

Undeterred by what happened, a few days later, one early morning the Prophet (PBUH) ascended to the top of the Saffa mountain near Baitullah, the house of God, built by his great grandfather Ibrahim some twenty-five centuries earlier. This was the mountain on which once our lady Hajrah beseeched for water for her infant child Ismael, son of Ibrahim (May peace be upon them). He cried aloud: Oh! The Calamity of Morning. Oh! The calamity of Morning...”. In Arabia, this cry was used to be raised by a person who had seen an invader approaching his tribe in the early hours of the morning. On hearing this cry, people rushed towards him. When all had assembled, the Prophet (PBUH) called out each of the family member by name, and said, “If I tell you that an army stands behind this hill, ready



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for assault on you, will you believe me?" All said, "Yes, we will believe you. You are As-Sadiq. We have never found you telling a lie".

Thereupon the Prophet (PBUH) addressed them about the folly of idolatry; and with great concern stressed upon them, *"Save yourselves from the fire of Hell, by worshipping the one and only One God alone"*. On hearing this, Quraish were enraged and went away cursing him. Only a few people, mostly poor and slaves remained there for a while, trying to understand what he had said.

From this moment onward Makkan chiefs decided to stop the Prophet from preaching Islam and punish his followers mercilessly, to strike terror in the hearts of those inclined to join the new faith.

### **3.7 Preacher in Makkah**

The repeated experience of the Divine Revelation had a profound effect on the Prophet (PBUH). Prior to this experience he was a quiet man, a lover of solitude, but suddenly he had become the most eloquent man of Makkah, uttering words of great wisdom, unfolding the secrets of heavens and earth and narrating historical events of earlier generations which only the Jewish scholars and Christian monks knew to some extent. The Question before his opponents was, "How could an unlettered man do that"?

They were simply surprised. However, this is a question which has bothered the non-believers even today. Going through the Holy Quran, for example, Maurice Bucaille (35) wonders, *"How could he pronounce truths of scientific nature that no other human being could possibly have discovered at the*

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*time, and all this without making the slightest error in his pronouncement on the subject?"*

In favour of their forefathers' age-old custom of idol worship, most of the Makkans rejected the Truth, preached by the Messenger of Allah (PBUH). They had failed to see it objectively and thought that he had been possessed by some spirit. Very few of them realized that he had been chosen to be the Messenger of Allah, as Moses and Jesus (Peace be upon them) had been before.

However, undeterred, in obedience to the commands of Allah's revelation, he began to preach openly in market places to general public and tribes in the outskirts of Makkah. Often he could be seen preaching in the streets of Makkah and in front of the Kaabah, proclaiming;

*"O, people, say  
There is no God but Allah  
You will find salvation".*

The response was very discouraging, sometimes quite violent from the pagans of Makkah. They understood exactly what this simple statement meant for them. It implied negation of their home-made gods for different assignments, such as rain god, fertility god, god of war and peace, and god for the health and sickness etc. They found it hard to accept and they were puzzled in their reaction. They had believed in hundreds of idols as intercessors or sharing power with Allah. Even the strong among them behaved like gods. They wondered, "How could one God do all these different chores by himself only?" Makkah was a place of pilgrimage for whole of Arabia. People came with bags full of money to please their deities. Besides such philosophical reasons, there were powerful material motives for not accepting the new religion. The Quraish thought of

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deprivation from all such gifts to idols, if they believed in the unseen God of Mohammad (PBUH). So they rejected the Prophet (PBUH) and planned to silence his voice by persecuting new Muslims and ridiculing the Messenger of Allah (صلى الله عليه وآله وسلم).

The article of faith to enter Islam was simple and straightforward, clear and definite. It was simply to declare whole-heartedly *“There is no God but Allah and Mohammad (PBUH) is the Messenger of Allah”*.

It begins with a negation i.e. “There is no God”, asking man to reject all the customary, preconceived, man-made philosophies and false authorities. Once the heart is clear of the spiritual and temporal bonds of slavery only then it will be able to receive the Truth of the Supreme Creator by saying “But Allah”. This is to accept the Creator of the “Time and Space” as one’s only Lord, the Supreme Authority and to obey His Will and Law. As for how to know what has Allah desired for man, the answer is provided by the second part of the article of faith, “And Mohammad is the Messenger of Allah”. It implies that Revelation on Mohammad (PBUH) is the Will and the Word of Allah, obeying him is like obeying Allah directly.

Thus, the declaration “There is no God but Allah, and Mohammad is the Messenger of Allah”, had an electrifying effect on the one who accepted it. It meant throwing away old customs and a complete change of heart in the light of Allah’s Revelation. The Makkans refused to admit and submit to these monotheistic ideals. They saw in them a direct clash with their age-old traditions and customs. Particularly, the priestly class, who managed idol worship in Kaabah, and local tribal churches saw in Mohammad (PBUH) and his followers a great threat to their worldly exploits. Thus, they all got together to crush the budding movement of Islam. On the other hand, Muslims prayed

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to Allah Subhana-Hu day and night with the following ayaat of the Holy Quran to gain strength against their brutalities.

*In the name of Allah, The Rahman, The Rahim:*

- *All Praise be to Allah, Rabb of all the worlds,*
- *Most Beneficent, Ever-Merciful,*
- *King of the Day of Judgement.*
- *You alone we worship, and to you alone we turn for help.*
- *Guide us (O Lord) to the path that is straight,*
- *The path of those You have blessed,*
- *Not of those who have earned Your anger,*
- *Nor those who have gone astray.*

1(1-7)

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## Chapter 4

# TRIAL OF THE TRUTH AND PASSIVE RESISTANCE

### 4.1 Beginning of Persecution

Strong in his resolve, the Prophet (PBUH) disregarded opposition and went on warning, pleading and spreading the Message of Allah openly, with great courage and wisdom, while the Quraish did all they could to ridicule his teachings. Some perceived him as a rebel, some thought he had gone astray and some considered him possessed by devil. Thus, according to their own whims, each one thought it his/her duty to set him right.

Undaunted by the opposition from the disbelievers, the Prophet (PBUH) preached boldly and untiringly the revealed Truth, individually and publicly, pointing out the wretched folly of idolatry in the face of the laws of life and death, of growth and decay, which manifest the power of Allah and attest to His Sovereignty and as an indirect proof of the life after death. As he began to speak against their gods openly, Quraish became actively hostile, persecuting his poorer disciples, mocking and insulting him openly as you can see from Ayat 25 (41) .....

*Whenever they consider you (O Mohammad)  
They make you a target of their mockery,  
Saying, "Is this the one whom Allah has sent as an  
apostle?" 25(41)*

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The one consideration which restrained them from the physical attack on the Prophet (PBUH) was the fear of vengeance of his clan, Bani Hashim, who enjoyed considerable influence and power in Makkah and surrounding areas. Even though a majority of them had not yet declared their faith in him but were sympathetic to him personally. Moreover, according to their tribal traditions they were honour-bound to protect him, being a family member.

The new religion, with its message of unity of God and equality of mankind, was readily accepted by the poor, but, as said already, it hit directly at the vested interests of the priestly class of Makkah, who were rich and powerful. Source of their power and riches were the idolatry and pagan rites performed to please their gods. The Holy Kaabah itself housed 360 idols of different kinds for different jobs. They, therefore, opposed the prophet and his religion tooth and nail. It is remarkable that amidst all the bitterness and controversy, his adversaries never doubted his honesty. Abu Jehl, the ringleader of the opponents, used to say to him,

*“You are not a liar. But how can I believe that God has chosen you as His prophet instead of me?”*

In general, opposition of the non-believers was either out of ignorance, jealousy and pride in their traditions or due to their vested interests. Same has been indeed the story throughout history. In the modern times, if the Prophet of Islam (PBUH) has been accused of falsehood by some of the non-muslims, this has also been the result of misguided religious and political vengeance or sheer ignorance. However, in recent times, with growing knowledge about Islam, some of the more objective Christian scholars have started admitting this folly. Among them, W. Montgomery Watt, though a zealot Christian missionary could not but acknowledge;

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*“Not merely must we credit Mohammad with essential honesty and integrity of purpose; if we are to understand him at all, we must correct the errors we have inherited from the past”(7).*

Professor Krishna Rao, a Hindu, quotes from “Cambridge Medieval History”: (14)

*“The accounts of Mohammad and Islam which were published in Europe before the beginning of the 19<sup>th</sup> Century are now to be regarded as literary curiosities” (14).*

## **4.2 The First Migration to Abyssinia**

One remarkable aspect of the new movement of Islam was that inspite of all types of atrocities from his opponents; the Prophet of Allah (صلى الله عليه وآله وسلم) had forbidden his followers to react or to be provoked. His policy was passive resistance. In this respect, he himself set the example of highest degree of patience, perseverance and restraint. He did not want to give chance to the disbelievers to get provoked and crush Islam on charges of militancy. Therefore, he always advised his followers to exercise patience and pray to Allah for help, as it was revealed to him “Seek help of Allah through prayer and patience”.

However, so cruel was the persecution that in the fourth year of Revelation the Prophet (PBUH) advised all who could possibly contrive to do so to emigrate silently across the red sea to Abyssinia, ruled by a just Christian king called by his title An-Najashi. The first contingent of eleven men and four women prepared to emigrate and set out on their journey in the month of Rajab in the fifth year of the Revelation (615 AD). The Quraish, on hearing of the Muslim emigrants’ journey to

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Abyssinia, were infuriated. They pursued them, but as Allah willed, the boats had already sailed and thus they failed to catch the fugitives. King of Abyssinia permitted the Muslims to live in peace and security in his land.

### **4.3 Trial of The Truth**

Frustrated, the Quraish began to persecute the Prophet of Allah (صلى الله عليه وآله وسلم) physically, which they heretofore had not dared to do. So much so that pagan chiefs and their allies threw dust over him and placed skeletons of dead animals over him while he prostrated in prayer in the Holy Kaabah. Most painful part of this episode was that his uncle Abu Lahab was one of the ringleaders of mischievous gangs and his wife covered the path to his home with thorny bushes, so that he might be injured when in the darkness of night he goes for prayer in the Holy Kaabah. Sometimes they threw heaps of dirt and stones over him while he walked through the narrow streets of Makkah. He showed extreme degree of patience and restraint. He took all that very boldly and continued his job without provocation. One wonders how did he manage to control the emotions of his devoted followers to remain calm and not to react. Modern day leaders of the Islamic movements have a lot to learn from this policy of the Prophet of Allah (PBUH).

In spite of threats and violence the Prophet (PBUH) boldly preached against social discriminations, falsehood of the pride of race and rank with power of argument, appealing to the fine feelings of people. He would ask them to end discrimination between people, and behave like one humanity, as Allah says in the Holy Quran, 49 (13):

*“O mankind, most certainly,  
It is We (Allah) Who have created you all,*



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*From a single (sperm) of a male and a female,  
And it is We who have made you  
into nations and tribes,  
That you may recognize each other,  
“Lo! The noblest of you, in the Sight of Allah  
is the best in conduct only” 49(13)*

It was impossible for Makkans to accept the philosophy of equality of human beings, “How could women be considered as human”, they wondered. “How can a slave be equal to his master? Mohammad (PBUH) wants to destroy the fabric of our society; he wants to ruin our economy; he is the enemy of our gods. It is justifiable enough to torture him..... torture all those who follow him”, they violently responded.

Their main victims were the helpless poor and slaves who had accepted Islam. When the hour of high noon arrived, they would seize them. The glaring noon sun in Makkah turns the sandy terrain into a burning iron hotplate upon which they stretched them, placed heavy stones on their chests to prevent them from turning aside, sometimes branded them with hot iron and then dipped their heads in water. In one case they spread burning coal on the ground and stretched Khabbab bin Arth, (May Allah be pleased with him) on this bed of fire. Khabbab was kept in this position till the fire under the back was extinguished. Ammar bin Yasir and his mother Sumayyah (May Allah be pleased with them) were made to stretch on burning ground and beaten so hard that they would become unconscious. Finally, she (Sumayyah) died by this torture but so contented that there was a smile on her face even on her deathbed (19). Abu Nakhya (RAH) was tied with a rope round his leg and dragged on rocky terrain by his master. In this period of trial, only their patience and prayers was their weapon against the brutalities of their persecutors. Such were everyday stories. Muslim men and women were daily tortured mercilessly

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but none of them gave up neither the Prophet nor their new faith. Why? This was the question, which puzzled the minds of their persecutors, they discussed all types of wild ideas but they could not see the Power of Reality.

The struggle grew in intensity. Prophet of Allah (PBUH) himself went on preaching with courage derived from inspired guidance. He emphatically told the people that their idols were lifeless objects and of no avail. He taught about the equality of mankind and that Man is the vicegerent of Allah on earth. Thus, it is below his/her dignity to bow before any authority other than Him and that he/she is accountable for their doings of the earthly lifetime.

These were difficult concepts of life for Makkans to accept. Their traditions were steeped in polytheism and pockets were filled by the pagan pilgrims who visited the city's various temples. They regarded Mohammad's (PBUH) preaching an attack on the religion of their ancestors, a threat to their cultural values and an assault on the very honour of their tribal ways. Worse still, they saw that if Mohammad (PBUH) had his way the idols would be thrown out of the city, and they would be unable to make money from the devotees of the different cults. During the "Jahiliya" (the period before the enlightenment of Islam), such devotees crossed desert trails all over central and northern Arabia to visit Makkah. The pagan chiefs did not want this to change. They responded to the Prophet's warning with savagery.

They organized a propaganda campaign against the new religion, especially the Prophet of Allah (PBUH), by calling him a mad man, one possessed by demons and a master witchcraft. They tried to persuade visitors in Makkah not to listen to him or even go near him, lest he should break them apart in his supposed madness. Thus, the greatest son of humanity was chased through the streets of Makkah by slaves and children

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hired to chant, “Mad!..... Mad!..... Mad!..... Mad!.....” They threw dust and stones on this noble soul, not giving him respite to speak and convey to people the Message of Allah. For a while, in pain and weakness, he will sit down but soon get up again, to convey to the mob the Message of Allah relentlessly.

#### **4.4 Miracles Versus Nature**

The pagans would ask him to show miracles as a proof of his claim, but after having seen them, they would say, “He is a magician”. They asked him supernatural things such as “Let the pebbles stand witness to his truth, let the trees come walking to him, let the animals speak about the truth of his message, and so on”. Each time he obliged them with the leave of the Lord, but even then they would not believe him. Once they asked him to split the Moon into two as a proof of his prophethood. Hoping that they might believe, he prayed to Allah for this very extraordinary happening. Allah did oblige him, and, to the surprise of everyone, they saw moon breaking into two fragments and then joining again. Even the travelers on their arrival in Makkah confirmed this extraordinary event, but only a few accepted Islam, while most of them rejected, saying Mohammad (PBUH) had mesmerized them.

He repeatedly said that miracles were not the basis of Islam. In fact, miracles can never form the basis of any permanent truth. The truth itself is the everlasting miracle. The Prophet of Allah (PBUH) always said that his greatest miracle was the Holy Quran. He never attributed any miracle to his own powers. According to a western writer, “*The most miraculous thing about him is that he never claimed the power of working miracles*”(14). He would plainly say that he was a man like others. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint.

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Instead of encouraging them about miracles, he turned the attention of his followers towards nature and its laws; to understand and appreciate the glory of the Creator, through the study of His creations, each of which is the astounding miracle. The Holy Quran said:

*“LO! In the creation of the heavens and the earth,  
And the difference of night and day,  
And the ships which run upon the sea  
With that which is of use to mankind,  
And the water which Allah sent down from the sky,  
Thereby reviving the earth after its death,  
And dispersed all types of living creatures thereby,  
And in the ordinance of the winds,  
And the clouds obedient between the  
heaven and the earth.,  
There are signs (miracles)  
for people who have sense”.*

Thus, the Messenger of Allah asked mankind not to look for the miracles but to base their belief on the strong foundation of reason and logic. In fact, he strongly discouraged temptation of falling into superstition. When his infant son Ibrahim died in Madinah, a solar eclipse occurred and rumor of God’s personal condolence quickly arose. He immediately corrected them and announced, *“An eclipse is a phenomenon of nature. It is wrong to attribute such things to the death or birth of a human being”.*

Essence of the Revelation was to convey the true perception of Allah Subhana-Hu, the Absolute One, who does not depend upon anything, who is self-sufficient, who is neither begotten nor begets, and there is nothing like unto Him. He is unique in all respects, above Time and Space. You cannot

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comprehend Him, but feel His presence everywhere through His creations.

So the Revelation assured the material as well as spiritual development of Man, encouraged logical thinking, scientific reasoning and study of nature, alongside the teachings for the spiritual purification, so that Man may know the Creator through the study of His creations. One is surprised to see that the number of ayaat in the Holy Quran inviting to study nature are several times more than those that relate to prayers, fasting, pilgrimage etc, put together. It taught that creation of the Universe has a purpose as Allah says in the Holy Quran:

*“We have not created the heaven and the earth,  
And all that is between them, in mere idle play,  
None of this have We created without Truth,  
But most of mankind do not understand it”.*  
44(38-39)

Though the process was slow but gradually Divine Revelation was attracting right-minded people. Thus, brute opposition was slowly losing heart and Islam was winning, every new day more and more people were coming to its fold.

#### **4.5 Offer of Compromise**

When persecution did not work, disbelieving chiefs of Makkah tried to bring the Prophet (PBUH) to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, and give up attacking idolatry. They unanimously elected Utba bin Rabia as their spokesperson, a man of prominence and wisdom. Utba went to him and said, “If the purpose of your mission is to gain wealth, we shall collect enormous amount of wealth for you and make you the richest man of Arabia. If you want to be the chief

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of Arabia, we shall be happy to accept you as our chief. If you aspire to be a king, we agree. If you are under some spell, we shall arrange the best physician for you”.

When Utba finished speaking, the Messenger of Allah (PBUH) recited the opening ayaat of the Surah Ha-Mim-Sajda inviting mankind to Allah alone. These are:

*Hā Mīm. It is a Revelation from Allah Most Gracious, Most Merciful.*

Utba had never heard such a thing before. Speechless, he looked the Prophet in awe and wonder, who broke the silence and said. *“Even if you bring the sun and the moon for me, I will not forsake what Allah has destined for me”.*

When their efforts at negotiation failed, they went to his uncle Abu Talib, requesting him to intervene. He called the Messenger of Allah (PBUH) and the proposal was put up to him again. He observed, *“I can discuss, provided you agree with me on one point. Then the whole of Arabia will come under your feet and even non-Arab lands will become your tributary”.* At this Abu Jahal said, *“For this we will agree not merely to one but Ten points”.*

*“Pronounce there is no god but Allah and cast away from your necks the shackles of devotion to idols”*, said the Messenger of Allah (PBUH). The Quraish went back disappointed, saying, *“This man will accept none of our conditions”.* Abu Talib also turned down the proposals and declared his unqualified support to the Prophet, and refused to hand him over to the infidels (9) (Ibn-e-Ishaq).

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#### 4.6 Confinement and social boycott (617 AD)

The exasperation of the idolaters was increased by this refusal but they became really desperate after the conversion of Omar (RAH), and Hamzah, two of their stalwarts. Hamzah was the real uncle of the Messenger of Allah and of his age also. Omar was younger but already famous for his bravery and wisdom, who often represented Quraish on ambassadorial assignments. He was one of the few people in Makkah who could read and write. Previously Muslims used to offer their prayer secretly in the House of Arqam (دار ارقم) at a hilltop. But Omar (رضى الله عنه) and Hamzah (رضى الله عنه) persuaded them to offer the prayer in open, beside Kaabah, before everyone. Consequently, the disbelievers grew more and more embittered, till things came to such a pass that they decided to ostracize those members of the Prophet's clan, including idolaters, who protected him, as well as Muslims, who believed in him. Thus, they drew up a covenant to paralyze the economic and social life of the clan of Bani Hashim and Bani Muttaleb for an indefinite period. They passed resolution that none of them would have any social contact with the clan of the Prophet of Allah or sell to them or buy from them. They all signed this agreement and deposited it in the Kaabah. Then the Prophet (PBUH) was confined with all his kinsfolk in a mountain gorge "Shaab-e-Abu Talib" which ran down to Makkah. Only at the time of annual pilgrimage could he go out and preach, or with any of his kinsfolk dare to go into the city.

This was no doubt a very difficult period for the Prophet and his family. The non-believers had thought that tired of this prison life and social boycott, most, if not all, of the clan of Bani Hashim and Bani Abu Talib, will leave the Prophet (PBUH). But they were again proven wrong. Now that they had enough time to observe the Prophet (PBUH) closely, it further strengthened their resolve for him. So majority of the clan of Bani Hashim and

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Bani Muttaleb accepted Islam. News of this harsh treatment to them spread in the entire Arabian Peninsula and people began to discuss about the new faith, with sympathy. The belief of his companions outside prison also grew apace, and their zeal to obey their Guide and Leader (PBUH) intensified.

In the prison, Muslim children writhed in the agony of hunger and thirst, but their mothers had nothing to offer them, save their tears. The people were forced to eat leaves of the trees, dry hide, and grass as food. The reaction of Quraish to the high cries of the children and their mothers writhing in agony in the gorge was mixed. Some rejoiced and some felt ashamed. In this agony, Muslims lived for three long years.

At length some kinder hearts among the Quraish grew weary of the boycott of old friends and neighbors. The Prophet of Allah (PBUH) also told them that the writings on document has been eaten by moth, except the name of Allah; and thus it applies no more. Abu Talib sent the message to the Makkan chief regarding what his nephew had told about the fate of their agreement. At this, the elders of Quraish brought out the document for reconsideration. They were astonished to see that, as the Prophet (PBUH) had told them, all the writing had been destroyed by white ants, except the words "Bismika Allahumma" ("In your name, O Allah"). When they saw that marvel, the ban was removed, and the Prophet (PBUH) was again free to go about the city. This happened in the month of Muharram of the tenth year of his Prophethood (619 AD).

Prolonged confinement in prison had its toll on the health of people, especially the children and the olden. Barely six months had passed out of confinement when his most cherished companion, the wise and consoling Khadijah (RAH) died. May God bless her forever? She left behind four daughters for him to look after. As if Allah was testing the patience and endurance of



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His Prophet (PBUH), within few weeks of the death of Khadija (RAH) his uncle and guardian, Abut Talib, the grand old man of Makkah, also died.

Not only a great personal loss, these deaths were a big set-back to the struggle of Islam also. After their passing away, the opponents became very bold and started attacking the prophet physically; rarely had they courage to do so in the lifetime of Abu Talib. His sworn enemy, uncle Abu Lahab, succeeded Abu-Talib. He tried to make life for the prophet of Allah (PBUH) as difficult as possible. He was the one who had always sided with the persecutors. It was such a painful year for the prophet of Allah that he named it: "The year of sorrows". (عام الحزن)

#### **4.7 Second Flight to Abyssinia**

When the persecution became so unbearable that the very survival of the small Muslim community seemed in danger the Messenger of Allah (PBUH) advised his followers to migrate across the Red Sea to Christian Abyssinia (Ethiopia), where a tolerant social order had made it possible for the Muslims to practice their religion in freedom. This time eighty-two men and eighteen women emigrated under the leadership of Jafar-bin-Abu Talib, a cousin of the Prophet of Allah in year 616 AD (10).

Being stubborn in their resolve not to let Muslims be at peace anywhere, the Makkan chiefs sent a delegation to plead with the Abyssinian king to return the Muslim refugees, describing them as dangerous fugitives, opponents of Jesus Christ (May Allah bless him). Fortunately, the king called the Muslims to defend themselves against this charge in the royal court. Muslims were afraid, but they decided to speak the truth as had been revealed in the Holy Quran that Allah has no son, wife, mother, father, and Jesus was his prophet. Jafar-bin-Abu

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Talib (RAH) as leader of the Muslims recited some ayaat of "Surah Maryam", concerning Jesus (PBUH), on hearing which the king was overcome with emotions and tears began to fall from his eyes. He said, *"By God, this discourse and the Bible are two brands of the same lamp"*. He told the Quraish envoys, *"Return to your country. I shall not hand over these oppressed people to you"*. The king was inwardly so much impressed by the words of the Revelation and righteous conduct of Muslims that he also secretly accepted Islam and sent a letter expressing his obedience to the Prophet of Allah (PBUH) (31). However, he did not declare his Islam for political reasons.

#### **4.8 Unparalleled Love for Faith**

Thus humiliated in Abyssinia, the chiefs and their supporters in Makkah became desperate in their enmity against Islam and its followers. They plotted the Prophet's assassination many times, but such was power of his faith that undaunted, he kept on preaching publicly. He still went to the Kaabah to pray in his own way. The Muslims also endured extreme hardships, but their strength of character was such that not a single one of them renounced the new faith, neither they got provoked.

In this extreme period of trial, the Messenger of Allah (PBUH) and his followers set the noblest and the bravest examples of patience, endurance, self-control and passive resistance for the world. They were provoked daily by way of body torture and personal humiliation but they never reacted. In fact, torture made their faith stronger than before. Enemies used to be tired of their brutalities and wondered at the strength of the faith of the Muslims. Many of them accepted Islam, impressed by the steadfastness of their victims.

Great sacrifices rendered by the companions of the Prophet of Allah (PBUH) for the sake of their faith, have moved

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even some of the modern non-Muslim intellectuals. For example, a Hindu Professor K. S. Rama Krishna Rao writes: (14)

*“Read the history of the early converts to Islam and every heart would melt at the sight of the brutal treatment of innocent men and women. Summiyia, an innocent woman, is cruelly torn into pieces by piercing through with spears. An example is made of Yasar (her husband) whose legs are tied to two camels and the beasts are driven in the opposite direction. Khabbab bin Arth is made to lie down on a bed of burning coal with the brutal feet of the merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt. Khabbab Bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piecemeal. In the midst of his tortures, when asked whether he would wish for Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself, his family and children and all to save Mohammad (PBUH) from the prick of a thorn.*

*Scores of heart-rending incidents of this type may be narrated. But what do all these incidents show? Why was it that these sons and daughters of Islam not only surrendered to their Prophet their allegiance, but made a gift of their bodies, hearts and souls? Is not the intense faith and conviction on the part of the immediate followers of Mohammad (PBUH) the noblest testimony to his sincerity and to his utter self-absorption in the task assigned to him?”(14).*

#### **4.9 Journey to Taif**

Over the time, the neighboring settlements joined the Makkan chiefs in persecuting the emerging Muslim community. They would not let the Prophet (PBUH) preach his Message anywhere. Gangsters followed him all over Makkah. In the face of such opposition, the Prophet (PBUH) decided to turn his

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attention to other cities and tribes. In one such mission with his adopted son Zeyd bin Haritha (RAH), he crossed rugged mountains to the city of Taif, some 85-Kilometer southeast of Makkah. This was scorching hot month of June 620 AD.

Taif was beautiful, green and cool place. A hill resort where rich people from Makkah had built for them big houses. The people were mostly prosperous and were engaged in worldly pursuits. Like Makkans they also worshipped idols. The Prophet (PBUH) met the chiefs and invited them to Islam, but their reaction was extremely hostile.

He was met with very humiliating treatment, and was driven out from the city by stone-throwing vagabonds. At a point he was fully exhausted, his feet bleeding, he fell down. In this desperate situation, Zeyd (RAH) asked him to curse the tyrannical citizens of Taif. In reply, the Benefactor of the Worlds (PBUH) raised his eyes to the sky and in a tone of deep agony cried to his Lord:

*“Allah! To You only I send my petition of lack of strength,  
lack of means, and lack of help against the people!  
You are the most Merciful. You alone are  
Sustainer of the weak. You are my Lord! To whom do You  
consign me?”*

*O Allah! If even in this state I retain your goodwill,  
I am content:--- My Lord! I seek refuge of your light and  
grace which illuminates all darkness----  
O Lord! Save me from Your wrath or that I shall become  
liable to your torment,---- I am content with Your Will till I  
gain your goodwill. No power and strength can come from  
aught but You”.*

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*“My Lord, forgive them; They know not who I am.  
O, Allah, guide them to the right path;  
And do not forsake me”. (1),(10),(12),(31)*

#### **4.10 Ascension to Heavens**

Soon the news of the mishap in Taif spread in Makkah. Idolaters were rejoiced at his failure. Little success among the Makkans, and the totally failed attempt, which he made to preach in the city of Taif, left a lot to be desired. “Shall he be ever successful in establishing the religion of Allah?”. This question bothered his sensitive mind very much, yet he was not dismayed. With his full faith in Allah, he decided to return to Makkah to continue his fight against paganism, ignorance and falsehood. He was stopped at the outskirts of Makkah and refused entry into the city. However, after a few days Bani Quraish allowed him to enter in.

Undeterred by failures, he went from person to person, tribe to tribe, place to place, to discharge his duty to deliver the message of Allah, which he was receiving continuously. Full of arguments, with a smiling face, he would approach anyone and beseech to listen to the words of Quran, the words that could pierce through the hearts and have the power to change the destiny of man, here on the earth and in the Hereafter. For example, he would recite for them passages from the Holy Quran such that they know the Creator by reflection into His creations:

*By the sun and his dazzling brightness,  
By the moon which follows it,  
By the night which veils it;  
By the heaven and Him who built it,  
By the earth and Him who spread it,  
By the soul and Him who perfected it,*

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*And inspired it with (knowledge of) sin and piety;  
Blessed shall be the one  
Who has kept his (soul) pure,  
And ruined (will be the one) who corrupted it!  
91(1-9)*

Any man would have given up in these circumstances, but his commitment to the Mission assigned to him by Allah was limitless. Inspired by the Truth revealed to him he was determined to enlighten the whole world with the Divine Light he was receiving from the High. But, the unfortunate Quraish did not give heed to the Message of Quran. Instead, they resorted to violence. Gangs of urchins were appointed to chase him and shout at him. When he was in the act of prayer, they would clap with their hands. As he walked in his way, they would throw filth at him. Abu Jehl tried to kill him in Kaabah, but Allah filled him with awe that he could not fulfill his evil designs.

It was in this state of affairs that Allah bestowed upon him the unique experience called "Miraaj" in year 620 AD. This was like crossing over the barriers of Time and Space to see the hidden realities in other dimensions (1, 10, 11). He had set the highest example of patience, perseverance and dedication for all times to come. "Miraaj" was not only the acknowledgement of his splendid effort but also to have a human witness of what is ahead in the life after death.

Holy Quran refers to this great event in the following words:

*"Limitless in His Glory is He who carried  
His Servant by night from the Inviolable House of Worship,  
to the Remote House of Worship,  
So that We show him some of Our Signs;  
For, verily, He alone is All-hearing, All-seeing"  
17(1)*

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It was just over midnight when he was sleeping in the home of his cousin Umm-e-Hani (RAH) that angel Gibraeel came with a special ride called "Burraaq", a word that is plural of "Barq" meaning electricity or lightning. The Prophet (PBUH) mounted on it along with the angel, and began his journey ascending to the heavens. In this journey, he crossed the space and time limits and witnessed the marvel of the creations of his Lord all over the universe.

According to the various well documented Traditions (25-30), the Apostle of Allah (PBUH), accompanied by the angel Gibraeel, first found himself transported by night to the site of Solomon's Temple at Jerusalem, where he led a congregation of many of the earlier, long since deceased, prophets in prayer; some of them he afterwards encountered again in heaven. According to Mohammad Asad, "The Prophet (PBUH) himself has not left any clear-cut explanation. However, most of the narrators believe that both the Night Journey and the Ascension were physical occurrences. A minority thinks that the experience was purely spiritual" (42). In any case, the experience, whether physical or spiritual, speaks of a unique happening in the life of the Prophet of Allah (PBUH), and a great occasion for Mankind, when one of them crossed over the limits of the Time and Space continuum to see life in other dimensions of living.

During his ascension, he met all the earlier prophets, including Adam (PBUH), the first of the prophets and the father of the present day humanity. He was bestowed with the closest vision of the Lord of the Universes, so close that even Gibraeel could not dare to be with him. In this Space-Time travel, he also got the gift of five times daily prayers, a direct means of communication with the Creator. He personally saw Paradise, Hell and all other scenes of the life after death. Thus, the Messenger of Allah (PBUH) got the first hand knowledge of the innumerable realities hidden behind the veil of death. For

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example it is reported by Abu-Hurayrah (RAH) “The Prophet (PBUH) passed by people who were sowing and harvesting, and every time they completed their harvest, the grain grew up again. Gibraeel said, “These are the fighters in the cause of Allah (Al-Mujahidun): Then they passed by people whose heads were being shattered by rock; and every time they were shattered, they became whole again. Gibraeel said, “These are they whose heads were oblivious of prayer.... “Then they passed by people who were eating raw, rotten meat and throwing away cooked, wholesome meat. Gibraeel said, these are the adulterers”(25-30).

Thus, it was a multi-dimensional experience of the Prophet of Allah (PBUH). He surpassed the boundaries of space-time and saw some of the marvels of the creations of Allah beyond the Physical Universe, the past and the future of the entire existence. This was also a pointer towards the unimaginable honour and power given to the Man by his Beneficent Creator. In other words, the journey of Ascension of the Prophet of Allah (PBUH) was an invitation from the Creator to Man to conquer the universe physically and spiritually, which he has made for him only, thus opening new horizons of thought for the Vicegerent of Allah on earth. It is celebrated by the Muslims on 27<sup>th</sup> Rajab, every year. But truly, it is a universal day of humanity because first time in the history it set the mind of the Man to the conquest of unimaginable mysteries of nature and heavenly worlds.



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## Chapter 5

### THE TURNING POINT

*Those that embraced the faith,  
and migrated from their homes,  
And have strived hard in the cause of Allah  
with their possessions and their lives,  
They have the highest rank in the Sight of Allah.  
It is they who shall triumph.  
9(20)*

#### 5.1 The Turning Point

The turning point in the struggle of the Prophet of Allah (PBUH) came in the eleventh year of his mission. By then, the call of Islam had been heard far across the desert wastes. Small communities of Muslims had begun to establish themselves in many of Arabia's oases and market towns.

At the season of yearly pilgrimage in 621 AD, the Messenger of Allah (PBUH) came upon a small group of men who heard him gladly. They had come from Yathrib, a city more than three hundred kilometers away, which is now known as Al-Madinah, "The City par excellence".

At Yathrib there were Jewish tribes with learned "rabbis", who had often spoken to the pagans of a Prophet soon to come among the Arabs, with whose support they would destroy them, as the tribes of Aad and Thamud had been destroyed of old for their idolatry. When the men from Yathrib saw Mohammad (PBUH), they recognized him as the Prophet whom the Jewish

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rabbis had described to them. On their return, they told what they had seen and heard. This generated lot of interest in the new religion, with the result that at the next season of pilgrimage in July 620 A.D. a deputation of twelve persons came from there, purposely to meet the Prophet (PBUH). They had a secret meeting at night time with the Messenger of Allah at a hill called "Aqabah" (عقبه), outside Makkah. After having convinced themselves of the truth of the Prophet, they swore allegiance to him. *"Not to worship any deity other than Allah, not to steal, not to commit adultery and not to kill their children and to obey the Messenger of Allah in all that is good"*. This is called the First Pledge of Aqabah. After this pledge they returned to Yathrib with a Muslim teacher Musaab bin Umair (RAH) in their company, and soon "there was not a house in Yathrib wherein there was not mention of the Messenger of Allah" (11).

After about a year Musaab (RAH) came to Makkah and submitted a report on the progress of Islam in Yathrib to the Prophet of Allah (PBUH) and gave the happy news that a large body of Muslims from there will call on him during the period of Haj.

## **5.2 Oath of Allegiance**

On the occasion of the annual pilgrimage in 622 A.D., in the thirteenth year of prophethood, seventy two of Yathrib's Muslims came to formally declare their allegiance to the Prophet (PBUH) in Makkah. They embraced Islam and invited him to come and settle in their city. During the parleys, Abu-al-Haitham bin Tiahan from Yathrib asked the Prophet (PBUH), "When Allah grants you victory and dominance; would you leave us in lurch and return to your own people?" On hearing, this Messenger of Allah smiled and said:

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*“Wherever you shed your blood, there I too will shed my blood. I am of you and you are of me. Whomsoever you fight, I shall join you, and with whomsoever you are at peace, I shall also be his ally”.*

They further enquired, “In supporting you we shall sacrifice our lives, property and our families. What will be our reward for all this?” Gracefully the Messenger of Allah replied, “PARADISE”. After these parleys, the people of Yathrib extended their hands to pledge on the following points:

- Not to wrong anyone, to speak the truth at all times and to fear the censure of none in the service of Allah.
- To obey the Prophet of Allah under all circumstances.
- To spend their money in the cause of Allah.
- To fight with their lives to protect the religion of Allah.
- And to protect the Prophet of Allah (PBUH) from his enemies at all costs.

This is called the “Second Pledge of Aqabah”. At this occasion the Messenger of Allah (PBUH) was accompanied by his uncle Abbas-bin-Abdul Muttaleb, who was secretly a muslim. Abbas was a man of great wisdom. To clarify the consequences of this oath, he told the people from Yathrib, Ansaars (as they are now called), that by pledging like that they had invited enmity of the whole of Arabia. Hearing this warning, the Ansaar replied, *“We are honourable people and men of word. We would fight in the defence of the Holy Prophet as we defend our children, and we clearly understand the consequences of what we have pledged to the Prophet of Allah (PBUH)” (19).*

After the pledge had been made, the Messenger of Allah (PBUH) asked them to elect twelve men out of them to take responsibility of their affairs, even as the companions of Jesus

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Christ (PBUH) were responsible. They were approved by him as his deputies in Yathrib. With their appointment, the Messenger of Allah also established the Islamic principle of “Shura” i.e. governing by mutual cooperation and consensus. And thus the Messenger of Allah laid the foundation of the political order of Islam for building up an organized society. This is called Khilafat (خلافت). It is a type of democracy in which representatives of the people are elected on the criteria of fitness and piety, to implement the law of Allah, given in the Holy Quran, and as practiced by the Prophet of Allah (PBUH) and the four Righteous Caliphs i.e. his successors.

### **5.3 Migration (Hijrah)**

The life for the Muslims in Makkah had already become unbearable. In these circumstances there were always chances of armed clash between the powerful chiefs of Quraish and the budding Muslim community, which the Prophet (PBUH) so far had been avoiding by his personal example of extraordinary patience and strict instructions to Muslims not to get provoked. Thus, he had protected this small band of the righteous people to flourish with patience, and set a glorious example for all times to come.

Since it seemed that environment would be friendlier in Yathrib, the Prophet (PBUH) decided to migrate there in order to preach the new faith in peace and to strengthen the fragile Muslim Umma. So, soon after the 2<sup>nd</sup> oath of allegiance, he advised his followers to leave Makkah in small groups quietly and secretly.

Not wanting their prey to slip from their fingers, the Makkan chiefs attempted to prevent the migration. So the believers made the difficult journey to Yathrib one by one, easy

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targets for bandits or wild animals. But they were full of hope of a great future waiting for them. It was a promise of Allah, which they believed from the core of their hearts, would come true. They were guided by God's Revelation:

*“Who so migrates for the cause of Allah  
Will find much refuge and abundance in the earth.  
And if anyone leaves his home fleeing from evil unto  
Allah and His Messenger, and  
Then death overtakes him,  
His reward is ready with Allah,  
For Allah is indeed much forgiving and kind”.*  
4(100)

Migration to Yathrib, which marks a watershed in the Prophet's life, also marks the beginning of the Muslim calendar. The day the Prophet (PBUH) arrived, in Yathrib, it was renamed Madinah-tun-Nabi, or “The City of the Prophet”. May Allah shower his blessings upon this city forever.

From this moment onward, the thirteen years of humiliation, persecution, and repeated disappointments were over. The ten years of Journey to success, the fullest that has ever crossed one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission. Till then he had been a preacher only. Thenceforth he was the ruler of a state also, at first a very small one, which grew in ten years over whole of Arabia (11), with a central rule from Al-Madinah, a model, just and welfare state for all times to come.

Quraish got wind of what was going on. They hated Mohammad (PBUH) in their midst, but dreaded what might become if he escaped from them. It would be very necessary, they considered, to kill him now. The death of Abu Talib had removed his chief protector; but still they had to reckon with the

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vengeance of his clan upon the plan of the murder. Therefore, they cast lots and chose a slayer out of every clan. All these were to attack the Prophet simultaneously and strike together, as one man. Thus, his blood would be on all Quraish which Bani Hashim, the Prophet's tribe, will not be able to fight in revenge. At that time, most of the Muslims had already left Makkah for Yathrib. Messenger of Allah was waiting for orders from Allah Subhana-Hu. It was at that time that the Prophet of Allah received the first revelation ordering him, *"To make war upon his persecutors until persecution is no more and religion (Din) is for Allah only". 8(39)*

#### **5.4 The Prophet (PBUH) Leaves for Yathrib**

The last of the able-bodied Muslims to remain in Makkah were his close friend Abu Bakar (RAH), his disciple and also cousin-brother Ali (RAH), and the Prophet himself (May peace be upon him). Abu Bakar (RAH), a man of wealth, had bought two riding-camels and retained a guide in readiness for the migration. Soon after receiving the command of Allah, the Prophet (PBUH) went to the house of Abu Bakar (RAH) and in great secrecy told him about his plan to leave Makkah at night. While the Quraish made their plan to kill him at night, his only worry was to return deposits of some people of Quraish, which were entrusted to him for safekeeping. In spite of being hostile to the prophet (PBUH), they had confidence in his integrity and trustworthiness. For this purpose he summoned Ali (RAH) and told him, "Sleep in my bed tonight and cover yourself in my bed sheet. My prospective killers have deposited their valuables with me, return those and then come to Madinah". One wonders at the love and loyalty youthful Ali (RAH) had for him. He obeyed without any hesitation although there was great risk of being killed in the process. The slayers were already before Prophet's house and were to strike him upon sight during the night or early morning.

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Late at night, the besieging enemy was called into sleepiness by Allah. Calm and confident, the Prophet (PBUH) made his way through them, reciting the opening ayaat of "Surah Yasin". It is also said that while passing, he put dust on their heads that miraculously caused blindness upon them. Unnoticed, he went to Abu Bakar's (RAH) house and the two went together at dawn to a cavern called "Thour (غار ثور)" about six kilometers from Makkah" in the desert hills and hid there for three days till the hue and cry was over.

Abu Bakar's son, Abdullah, his daughter "Asma" and herdsman brought them food and news of the day after nightfall. Once a search party came quite near them in their hiding place, and Abu Bakar (RAH) was afraid of the impending danger. He whispered in fear, *"Pity! We are only two"*. The Prophet (PBUH) looked at him and smilingly said, *"Fear not, we are three-Allah is with us all the time"*. So was his confidence in Allah and he inspired that confidence in his companions also.

They stayed in the cave for three days. When the way was clear, camels were brought to the cave one night, and they set out on the long journey to Yathrib, with the Prophet (PBUH) riding on one she-camel and Abu Bakar on the other. One Abdullah bin Areeqat, a trusted man of Abu Bakar, who had yet not accepted Islam, but who was familiar with the way was hired to guide the caravan. Thus the historic journey of Hijrah commenced, which changed the course of world. At the time of departure the Messenger of Allah (PBUH), standing on the hill turning his face to Bait-Ullah, is reported to have said with a heavy heart, "You are very dear to me, but your sons do not let me live here". They left the cave on 4<sup>th</sup> Rabi-ul-Awal (12<sup>th</sup> June 622 A.D) and kept traveling on the coastal route along the Red Sea for seven days, reaching Quibah, a valley situated only 2

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miles to the south of Yathrib and remarkable for its beauty and fertility. Here he was joined by Ali (RAH).

The enemy offered a prize of 100 camels to anyone who would bring back the Messenger of Allah, alive or dead. In greed, many parties left Makkah in search of the migrants. Story of one Saraqa-bin Malik is very instructive. He says; that he reached very near and prepared his bow to shoot an arrow on the Messenger of Allah (PBUH), but his horse became violent and he was about to fall. He tried a second time, but reaction of the animal was even more violent, and he thought that he might be killed by it. So Saraqa says that "I got convinced of the Divine Hand protecting the Prophet (PBUH) and begged his pardon".

The Benevolent Prophet (PBUH) not only pardoned him but also wrote for him a document promising the reward of the golden bangles of the emperor of Persia. Imagine the circumstances under which he issued this document and also the trust which even the enemies had in him. Sixteen years after this event, Saraqa was indeed the proud wearer of the promised bangles when the Muslim army defeated the emperor and conquered his country. Saraqa returned with that document, misleading the chasing search parties that they had not gone that way. From this incident one also wonders about the importance attached by the prophet of Allah (PBUH) to knowledge and to writing instruments. He was carrying them with him even in such perilous situation.

Passing through the valleys of Anjal and Qadeed, the small caravan halted at a spot where an old lady of "Bani Khazaa", Umm-i-Ma'bad, had pitched her tent. She was famous for looking after and providing service to travelers on this road. With her permission, the Messenger of Allah (PBUH) milked a feeble goat belonging to her. She saw the miracle that though the goat was too weak, milk was not only sufficient for them but



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the vessel was still full up to the brims even after all of them had taken it to their satisfaction.

After travelling for seven days on unfrequented paths, on Monday 12<sup>th</sup> Rabi-ul-Awwal, i.e. 20<sup>th</sup> June 622 A.D, when the sun was at its zenith, they reached the suburbs of Yathrib, called "Quibah" (قباء), where for days people had been going every morning, waiting for the Prophet till the heat drove them to shelter. The Prophet of Allah (PBUH) arrived in the heat of the day, when the Sun was high up in the sky and after the watchers had retired. It was a Jew who called out to the Muslims that he whom they expected had at last arrived. On hearing this call, an excited crowd of Ansaars (Citizen of Yathrib) and Immigrants rushed to him eagerly as the Saviour had come. Their reverential gazes were focused on his sacred face, May Allah be pleased with him always.

The Prophet (PBUH) stayed for about two weeks in Quibah, (some say less than that) (50), where he received the delegations from Yathrib. He also built there the first mosque in the history of Islam. It was a simple compound with a boundary separating it from rest of the area. The covered area had the roof made of the trunk and branches of date palm. From the first day, it became the centre of all the religious, social and administrative activities of the Muslims living in and around Quibah. The Messenger of Allah (PBUH) received the visitors there. The mosque was the model of Islam, showing that it is not divided into separate compartments of religion and the worldly life. It is the integrated whole system where one depends upon the others. In this mosque the Muslims also offered their first ever Friday prayer under the leadership of the Prophet of Allah (PBUH). It was also first time in the history of Islam in Arabia that the Muslims could offer their prayers without any fear of attack by the enemies. How wonderful was the feeling that they were free to practice what they believed. (48)



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## Chapter 6

### THE PROPHET (PBUH) IN MADINAH-TUN-NABI

*“Allah has promised such of you, as  
believe and do good works,  
That He will surely  
make them to succeed in the earth, even as He  
caused those who were before them to succeed;  
And He will surely establish for  
them their religion which He has approved for them,  
And He shall replace their  
erstwhile state of fear by a sense of security”.*  
**24(55)**

Prophet’s arrival day in Yathrib (Friday the 16<sup>th</sup> Rabi-ul-Awal/2<sup>nd</sup> July 622 AD) was the happiest day in the history of that city. The whole city came out on the roads to welcome him. They changed the name of their city to “MADINAH-TUN-NABI” i.e. The City of the Prophet of Allah (PBUH). The people climbed all vantage points and their eager eyes were yearning for a glimpse of him. “Never did I see such a bright and glorious day” says Anas, an eyewitness, who was a young boy then. Women and young girls had climbed the roofs and were singing the songs like the one given below (31):

*“The full Moon has risen over us  
From the hills of Wada.  
We owe thanksgiving,  
As long as a petitioner to Allah lives.  
O! you who comes amid us,  
You bring an office to which Obedience is due”.*

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Everyone in Madinah-Tun-Nabi was eager to host the Messenger of Allah in his home (May peace be upon him). He settled this issue by saying that the she-camel he was riding is under order of Allah to stop and sit where He ordains. She was strolling free, people watching with prayers in the hearts. Who will be the lucky one on that unique historic day? Then the camel stopped in an open ground and sat down. She got up again, walked a few steps and sat down placing her head on the ground. The Benefactor of the worlds (رحمة للعالمين) placed his sacred foot on the land, which was destined to be the holiest of the Holy pieces of land on earth, the place over which is built the Mosque of Nabi (مسجد نبوى) and his final earthly resting abode is also there. The nearest was a double story building belonging to Abu-Ayub Ansaari (RAH), a maternal relative of the Prophet, who, therefore, had the unique honour to be his host for the next few months. The Messenger of Allah chose to stay on the ground floor, as it was more convenient for his visitors. Abu Ayub Ansari, with much hesitation, reluctantly occupied the upper portion.

### **6.1 Pact of Peace and Social Order**

The Messenger of Allah (PBUH) immediately set about establishing an administrative framework in the city for a just social democratic order, so that the Muslims could thrive in peace and the non-Muslims would not feel threatened. The resulting agreement called the *Mithaaq-e-Madinah*, (ميثاق مدنيه) still stands as a glorious example of tolerance, harmony and human rights in communities of different interests, beliefs and backgrounds.

*It guaranteed freedom of worship and freedom of faith for all the citizens of the emerging State of Madinah. It also guaranteed protection of their life and property. Crime in all its forms was declared illegal. It declared Madinah, a city-state, to*

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*be defended by all its inhabitants and allies against any external threat or attack. This treaty also established the Holy Prophet (PBUH) as the leader and, for all practical purpose, the de facto - head of the State of Madinah. All disputes and other matters were to be referred to Allah and His Messenger. He was to act as arbitrator between rival groups in case of disagreements, quarrels or fights. It was everyone's responsibility to maintain peace and order in Madinah. It declared all Muslims, Immigrants and Ansaars included, as one community, one political entity. Jews of Madinah also signed this pact of peace as ally.*

Thus began the new nation, the Nation of Islam, which was to give so much to the world in the coming centuries. Guided by Divine Revelation, the Prophet (PBUH) began to implement the economic, political and social structure of Islam immediately. Main points of his priorities were:

- *Propagation and spread of Islam all over the world. (i.e. The Mission)*
- *Defense of the budding "Nation of Islam" (Ummah) from its enemies. (i.e. Security)*
- *Education and training of the Muslims in accordance with the teachings of the Holy Quran. (i.e. human resource development)*
- *Achievement of economic independence from the neighboring Jews, Christians and Idolaters. (i.e. Self sufficiency)*

For quick financial rehabilitation of Immigrants from Makkah, the Prophet of Allah (PBUH) established the bond of brotherhood (Aquad-the-Muakhiza) between them and the local Muslims of Madinah. On the whole, Muslims were thus organized as a single brotherhood called Ummah and their affairs were gradually organized on the basis of the Law of Quran.

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## **6.2 The Mosque of The Prophet of Allah (PBUH)**

His first concern was to establish public worship place and a headquarter to act as the focal point of the new state. This was accomplished in the first few weeks of his arrival in Madinah. He purchased a piece of land where he had alighted on his arrival, to build the central Mosque of Islam. This belonged to two orphan brothers. They wanted to donate it free, but the Prophet of Allah (PBUH) did not agree to this offer, and Abu-Bakar (RAH) paid for it the market price. All Muslim males participated in its construction. Prophet (PBUH) himself laboured with his companions, in digging foundations, gathering stones and preparing mortar, setting the example that a real leader is not their boss but one of them. Moreover it demonstrated the dignity of labour, which the big people generally regard lowly thing.

The Mosque was a simple structure made of palm wood and mud. On the floor, they spread small rounded pebbles. Residential quarters for the Prophet (PBUH) and his close companions were built nearby. It became a place of worship as well as the Seat of the Government, its Military Headquarter, Supreme Court and University of Islam for the Ummah. Women also participated in the five time daily congregation prayers. After the battle of Uhud a small hospital was also added in one corner of this Mosque. Later on an arrow-manufacturing factory was also established nearby. That set the model for the place of mosque in the Muslim communities all over the world. They remained strong and organized as long as they followed this model. The downfall started from the time when mosques were reduced to the status of worship place only.

## **6.3 Hostility of Jews and Hypocrites**

Till now the Qiblah, the place towards which the Muslims turn their face in prayer, had been Jerusalem. The Jews

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imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their guidance. Thus, so far their attitude had been favorable to him. However, about the end of the first year of Hijrah he received command of Allah to change the Qiblah to the sacred Kaabah in Makkah, the first house on earth built for the worship of Allah by Adam (PBUB) and, later, rebuilt on its foundations by the Prophet Ibrahim (PBUH), whereas the mosque in Jerusalem had been built by Prophet Solomon, many centuries later. It was ordered by Allah;

*“From whomsoever you start forth, turn your face in the direction of the Sacred Mosque. That indeed is the truth from your Rabb; and Allah is not unmindful of what you do” 2(149).*

This was a clear indication that with the advent of the last of the Messengers of Allah the era of the Prophets of Israel had come to an end. Thus, change of Qiblah made Jews very angry, and out of jealousy they became enemies of the Prophet and his followers forever, they even sided with the pagans against their monotheist cousin Muslims.

Hostility of Jews was not a secret but there arose a new threat to Islam from the internal enemies in Madinah. They were hypocrites who apparently accepted Islam but in their hearts remained pagans. They were also jealous of the influence of the Prophet of Allah (PBUH) and left no stone unturned to damage Islam. Their leader was one Abdullah bin Ubbay. Before Hijrah the people of Madinah had decided to make him their king and preparations were underway to celebrate his coronation. But with the Prophet's arrival in Madinah and the conversion of the majority of the tribes of "Aws" and "Khazraj" to Islam, his hopes were doomed forever. So he was highly jealous of the Messenger of Allah. However, being cowardly, he dared not show his enmity in open, thus declared himself a Muslim and often made show of his loyalty to the prophet of

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Allah in the congregation of the Friday prayer. But in his heart he burnt with jealousy. In order to take revenge, he conspired with the Quraish and Jews. To fulfill his evil designs he secretly began to mobilize the mischief mongers in the population of Madinah against the Islamic movement and negotiated with the idolaters to destroy it with their cooperation.

In Makkah Muslims were weak. Therefore, there existed only two groups, the ones who believed in Islam from the core of their hearts, and others who rejected it openly. In Madinah, however, the situation had changed dramatically. Islam had emerged as a force to be reckoned with and submitted to. Thus, the greedy, self-centered people became double crossers. However, there seems environmental reason also that hypocrites did not exist in Makkah. It was due to the difference in the very psyche of these two cities. Yathrib for centuries had been dominated by the Jewish tribes and thus, under their influence, people there had become more diplomatic and compromising type. However, Makkah had always been free of any such foreign influence and the Quraish thus represented the pure Arab character of being straightforward, upright, dependable men of words. Hypocrites were exploiters, faithful to none, trying to play double cross to achieve their selfish motives. They were enemies within and since then such people have proven the worst menace to the great religion of Islam, even to the present times. In the Holy Quran, Allah calls them the worst of the creatures, even worse than the non-believers. For example, it identifies them in the following manner:

*“And there are people who say,  
“We do believe in Allah and the last Day”  
While they do not (really) believe.  
They try to deceive Allah and those who have attained to  
faith,  
While they deceive none but themselves,*



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*and perceive it not.  
In their hearts is disease, and so Allah lets  
their disease increase,  
And grievous suffering awaits them because of  
their persistent lying.  
And when they are told, "Do not spread corruption on  
earth", They answer, "We are but improving things".  
Oh, verily, it is they who are spreading corruption but  
perceive it not.  
And when they are told, "Believe as other people believe",  
They answer, "Shall we believe as the weak-minded,  
believe"?  
Oh! verily, it is they, who are weak minded but they know  
it not.  
And when they meet those who have attained to faith,  
they assert, "We believe (as you believe),  
but when they find themselves alone with their evil  
impulses, they say. "Verily, we are with you;  
We were only mocking".  
Allah will punish them for their mockery, and will leave  
them for a while in their over weaning arrogance, blindly  
stumbling to and fro.  
It is they who have taken error in  
exchange for guidance,  
And neither has their bargain brought them profit,  
Nor have they found guidance (elsewhere)".*

*2(8-16)*

#### **6.4 Defense of Faith and Armed Struggle**

The Makkan chiefs were not content with driving the Prophet (PBUH) away from Makkah. In fact they considered Madinah as a bigger threat, and, with the support of hypocrites,

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they were determined to uproot Islam from Madinah also. They secretly allied with the Jews and planned to destroy the newly formed nation of Islam by force, which led to many battles in the years to come (8, 9, 10, 19, 31). Contrary to their aim of destruction, motive behind the response of the Prophet of Allah was always to defend faith, control mischief, minimize bloodshed and above all – to unite human beings on peace. His strategy was based upon the following ayaat of the Revelation:

*“Fight in the way of Allah  
against those who fight against you,  
But begin not hostilities.  
Lo! Allah loves not aggressors”  
And fight with them wherever you find them.  
And turn them out where they have turned you out;  
For mischief and oppression is worse than fighting.  
But fight them not at the sacred mosque unless they fight  
you there. If they fight you then fight them also. Such is  
the reward of those who disbelieve.  
But if they cease hostilities, then Allah is  
oft Forgiving, Most Merciful.  
“And fight them until persecution is no more,  
and religion is for Allah alone,  
But if they desist then let there be no hostility  
Except against wrong doers”*

*2(190-193)*

Based on such Quranic instructions, Prophet of Allah (PBUH) made rules of war with a view not to revenge but to curb mischief, not to persecute but to establish peace. In the battlefields he asked his soldiers not to harm the prisoners but to treat them gently; and provide medical care to their wounded ones. He advised to be kind to the enemy and this is the best way to stop him from enmity. First time in the history of the world, the Prophet (PBUH) practiced such a humane moral code

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of war that even his staunchest enemies were surprised at his kindness in the thick of the battlefield. About this, a non-Muslim Hindu author K.S. Rama Krishna writes: *“In that age of the barbarian, the battlefield itself was humanized. He framed rules and issued strict instructions, not to embezzle, not to cheat, not to break trust, not to mutilate, not to kill minor child or a woman and an old man, not to cut down date palm, nor burn it, not to cut down a fruit tree, not to molest monks and persons engaged in worship”*(14). Indeed human rights champions have a lot to learn from him even today. His is the best example in peace and in war.



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## Chapter 7

### THE FIRST BATTLE: THE BATTLE OF BADR (FRIDAY-17, RAMADHAN 2 AH/17 MARCH 624 AD)

*It is He, who has sent forth His Apostle,  
with the Guidance and the Religion of Truth,  
That He may cause it to prevail over all religions,  
Even though hateful this may be to those who ascribe  
partners with Allah. 9(33)*

Due to the hostile attitude of the Jews, the hypocrites and the idolaters of Makkah, life was not easy but difficult for Muslims in Madinah also. There was constant threat from the internal and external enemies, who were also trying to enroll the surrounding tribes in the neighborhood of Madinah. To nip the evil in the bud the Prophet of Allah (PBUH) adopted the strategy of the blockade of the trade routes of Makkans; secondly, he organized several small expeditions, led either by himself or by his commanders for the purpose of reconnaissance and for dissuading the tribes from siding with Quraish. Several "live and let live" type agreements of mutual peace were also signed with the neighboring settlements. The trade routes of Makkan caravans to Syria passed nearby Madina-Tun-Nabi. Muslim platoons started guarding these routes along with their allies; and in some cases, they also raided their caravans, which became a matter of great concern for Makkan Chiefs.

The first real encounter with them was the famous battle of Badr, the first battle in the history of Islam. It took place on Friday, the 17<sup>th</sup> of Ramadhan, the fasting month for the Muslim,

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in the second year of the migration from Makkah. According to solar calendar, it was 17<sup>th</sup> March 623.

As part of his defence of Madinah-Tun-Nabi, Prophet (PBUH) used to send small expeditions for the purpose of gathering intelligence about the enemy. One such intelligence brought the news that a big Makkan merchant caravan was returning from Syria by road, which passed not far from Madinah. As its leader Abu Sufyan approached the territory of Madinah he heard rumours about the possible capture of the caravan by Muslims. At once, he sent a camel-rider to Makkah, who arrived in a worn-out state and shouted frantically from valley to valley to hasten to the rescue of caravan, unless Quraish wished to lose both wealth and honour. A force of a thousand strong men was soon on its way to Madinah; not merely for saving the caravan but more with the idea of punishing the Muslims, once and for all.

Knowing this the Messenger of Allah called for consultation with the representatives of various groups of Ansaars and also the Immigrants. All expressed their opinions and plans freely with the Messenger of Allah (PBUH) and recommended strongly to fight with the enemies of Allah and His Rasool (PBUH) without any fear or reservations. They pledged to fight till death, knowing very well their weakness in numbers as well as equipment.

Everyone included, the Prophet (PBUH) could raise a force of only 313 men, sixty Muhajirs and the rest Ansaars. Among them, there were only ten camel-riders and three cavalrymen. They had not even enough number of swords between them generally equipped with sticks.

After an advancement of few kilometers, the Prophet (PBUH) inspected the troops and asked the minors to return to

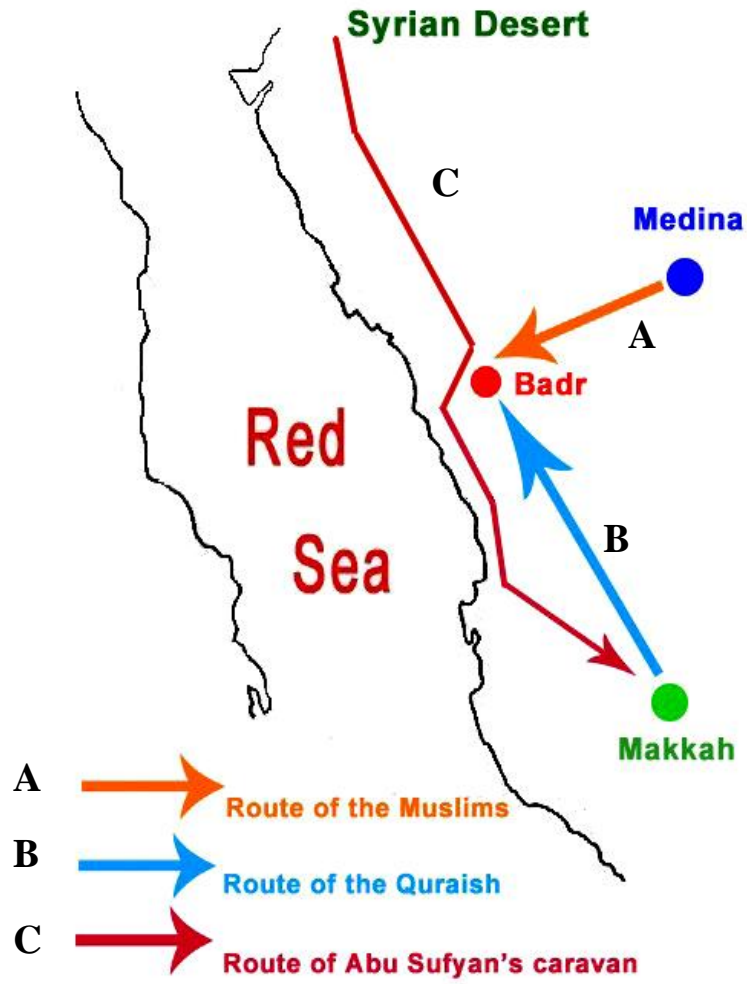
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Madinah. However, Umair bin Abi Waqas and Saad bin Abi Waqas, two real brothers, who were yet in their teens were allowed to proceed due to their great eagerness to fight the infidels. The enemy force was more than three times larger than that of the Muslims, with 100 well-armed cavalymen. In this situation, the hypocrites and Jews were additional disturbing factors. There was genuine concern about their rebellion and attack on Muslim quarters in case of enemy's victory. To counter any such possibility, the Prophet (PBUH) appointed Lubabah bin Abdul Manzar (RAH) as Governor of Madinah and ordered him to return to the city. At the same time Aasim bin Iddi (RAH) was appointed administrator of the upper quarter of Madinah. After these arrangements, he advanced towards Badr on 12<sup>th</sup> Ramadhan, 2<sup>nd</sup> Hijri (19, 31).

The army of Quraish had already advanced more than half way to Madinah before he set out. All three parties, the Quraish, the Muslims and the caravan, were heading for the water of Badr. Abu Sufyan, the leader of the caravan, on hearing from one of his scouts that the Muslims were near the water, turned back to the coastal plain and safely reached Makkah. On this news, some of the Quraish wanted to go back but their leader Abu Jehl persuaded them to fight the Prophet (PBUH) to annihilate Islam for good. Confident of their victory, they pitched their camps near the water of Badr with great pomp and show. Seeing the ill-equipped small Muslim army they passed the night celebrating their victory, drinking, singing, and dancing, even before having fought. On the other hand, the Muslim camp remained awake, praying to Allah for help. There was a drizzle at night, which hardened the sand under the feet of Muslims, and made muddy the clay soil on which enemy had camped. The Muslims took it as Allah's help. They also rushed to collect rain water in a pool for their use and for their animals to drink (8).

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MAP OF BATTLE OF BADAR





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After dawn prayer, in the morning of 17<sup>th</sup> Ramadhan, the Messenger of Allah (PBUH) marshaled his small but highly motivated army in ranks and waited for the enemy. They had no fear of injury or death. Every soldier was praying to meet martyrdom in the way of Allah. Makkans, exulting in numerical strength and military power, advanced to the battleground, beating drums and singing victory songs. Sure of their success, they had brought some women also to enjoy the massacre of Muslims. On the other hand, Muslims, after having taken all possible measures, put their full trust in Allah. The Messenger of Allah (PBUH) issued the instructions that no weapon shall be used against the enemy without his order, so as not to waste even a single arrow, javelin or stone. He himself set his headquarters at an elevated platform behind the army so that standing there he could clearly survey the battlefield and issue order according to the contingency of the situation (6, 9, 31).

After these arrangements he went for prayers and prayed most profoundly. He beseeched to Allah most humbly that if that small battalion of Islam perished on that day, then no soul would be left on earth to worship Him, as it should be, forever. Then he fell into a trance and received the glad tidings of the victory of Islam.

As per Arab custom, the battle started with the challenge for single combats. Infidel commander-in-chief Utba, his brother and son came forward and asked for a match. Some of the Ansaars stepped forward. However, to create a wedge between the Muslims, Utba refused to fight them saying they had no quarrel with Ansaars. The Prophet of Allah (PBUH) directed Hamzah (his real uncle and a very dear friend), Ali (his loving cousin-brother) and elderly Ubaidah (another uncle), May Allah be pleased with them, all belonging to his own family to meet the challenge. The combat lasted only for few minutes and all the three infidels were killed by the Muslim warriors. However,

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Ubaidah, who was in his advanced years, was injured and later died due to wounds on way back to Madinah. He was buried on the roadside on the ground where he breathed his last. At the start of the general onslaught, the Messenger of Allah took a handful of pebbles and hurling them with force on the pagans he uttered the following prayer:

*“May their faces be blackened.  
O Allah! Strike terror into their hearts  
and disperse them”.*

Killing of the infidel commander-in-chief, his brother and son demoralized the enemy force greatly. They could never think of this. Thus, beating of drums stopped and hearts were filled with terror. The Prophet of Allah (PBUH) ordered his army to deliver an assault in full force. Allah helped the Muslims by His angels. Majority of the prominent chiefs of Quraish were slain within the first hour of the battle. The rest of the army then dispersed and fled from the battlefield. The Muslim pursued them and took seventy men as prisoners. Seventy more were killed in the battlefield. Abu Jehl, the ring leader of the non-believers, was also slain in this battle at the hands of two young Ansaar soldiers Muaz bin Amaar and Muawiah bin Hareth. His pride in self-glory was so much that he requested his killers to cut his neck closely along the shoulders so he stands high in death also, which they obliged. Only twelve Muslims met martyrdom. May Allah be pleased with them all (19). The victory in Badar also proved that even ill-equipped small number of men, if they are committed to their cause, have unshakable faith in Allah, disciplined under a great leader, can defeat many times bigger and powerful army. Indeed Allah also helps those who help themselves.

Battle of Badr is probably the most decisive battle in the history of mankind. It was a battle between belief and disbelief, between good and evil, between right and wrong. Victory of

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Islam on that day of 17<sup>th</sup> Ramadhan changed the tide of civilization forever. The seed of the new world order based upon rule of law, eternal moral principles, and logical scientific thought process, sprouted on that glorious day. Had the Muslims been defeated on that day, and chances were very high, prevailing paganism in the world would have devoured civilization forever. Even the modern scientific age that stands on the foundations of Islamic Civilization would not have been there. If the people can shed their prejudices, 17<sup>th</sup> of Ramadhan every year is rightly the day of celebration for the whole humanity.

### **7.1 Treatment of The Prisoners and Love for Knowledge**

After the battle, the Messenger of Allah (PBUH) set the most humanitarian example in his treatment of the prisoners of war for all times. They were given the best medical aid available, and were fed on food better than what the Muslims gave to their own families. All prisoners were later freed in exchange for a ransom amount, which varied according to the financial position of the prisoner's family. Normally it was 100 camels or their equivalent cost per person. However, there was another type of unique ransom also. Those prisoners who could read and write were asked each to teach ten Muslim children reading and writing in return for their freedom.

This speaks of the importance which from the very beginning of Madinah, the Benefactor of the Worlds (PBUH) attached to learning. Through this act he not only made clear the value which Islam attached to learning, but also that one should be willing to learn from his enemy too. He also made his followers appreciate that no fee is too much for learning. In a way, he had paid to his prisoners tuition fee equivalent to the cost of ten camels per child for six months on the average, which in these days is equivalent to about Rs. hundred thousand. Even

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as the Muslims defended themselves by the sword, the Prophet saw their real strength in their mastery over the pen. He told them that an hour spent for the sake of knowledge is better than the whole night of prayers. And he enjoined upon all Muslim men and women to acquire knowledge as their essential religious duty (6, 8).

## **7.2 The Siege of Bani Qaynuqah**

After the victory of Badr, jealousy of Jews and Hypocrites of Madinah increased many folds; and in frustration, they started misbehaving towards the Muslims. One of the Jewish tribes called Bani Qaynuqah considered themselves the bravest of all and so they were in the forefront for their hostility against Islam also. Again, they were the first to violate the “Pact of Peace” with the Messenger of Allah (PBUH). To make matters worse, they began to insult Muslim women in their bazaars. So much so that one of them tried to molest a lady, whereupon a Muslim was so provoked that he killed the offending Jew. The Jews in return killed that Muslim. The Prophet of Allah warned the Jews that if they keep violating the pact, they would be dealt with in the same manner as the Quraish of Makkah. To this they replied, “O Mohammad, you have defeated a nation which was not warlike. We shall show what brave people you have taken on” (31). After this ultimatum, there was no alternative but to wage war against them.

Thereafter, the Messenger of Allah resolved to fight against the Jews of Bani Qaynuqah. He led his companions and besieged their fort. Muslims surrounded their quarters from all sides and cut off their supplies. After a siege of fifteen days, the Jews surrendered without any serious battle. The Benefactor of the Worlds (PBUH) (رحمت اللعالمين) also taking a lenient view declared amnesty and simply ordered the Bani Qaynuqah to emigrate from Madinah. They were allowed to take all their

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belongings with them. Some of them emigrated to Khyber, a Jewish stronghold in Arabia, and settled there. Others went to Syria (19). However, they always remained a source of trouble, even thereafter.

### **7.3 Preparations for Defense**

The victory at Badr and defeat of Jews of Bani Qaynuqah in Madinah gave the Prophet (PBUH) new prestige among the Arab tribes; but thenceforth there was the feud of blood between Quraish and the new Islamic State in addition to the old religious hatred. Makkans vowed to revenge their defeat at Badr. Jews and the Hypocrites of Madinah also sided with the pagans. They even attempted the life of some prominent Muslims, including the Prophet of Allah (PBUH). In view of this danger the security measures were increased, night patrols were started in the Muslim Quarters. Meanwhile, the Prophet (PBUH) received the command of Allah to take all possible measures to develop the fighting capabilities of Muslims, including the military hardware, with the purpose to strike terror in the hearts of the enemies of Islam and thus act as a deterrent, so that they dare not attack, taking them for an easy prey. It was revealed:

*“Against them make ready your strength  
to the utmost of your power, including  
steeds of war.  
This is to strike terror in the hearts of the  
enemies, and others besides, whom  
you may not know but Allah does know..”*  
8(60)

*“O you who believe! Endure  
Outdo all others in endurance,  
Be ready, and observe your duty to Allah,  
In order that you may succeed”*  
3(200)

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*“Fighting is obligatory for you,  
much as you dislike it. But  
you may hate a thing although it is good for you;  
And you may love a thing although it is bad for you,  
Allah knows, but you do not”.*

2(216)

*“Lo! Allah loves those who battle  
for His cause in ranks, as if they were a solid structure”*

61(4)

In compliance with such commands of Allah, the Prophet (PBUH) set up training camps for the Muslim warriors and also took action to acquire military hardware from all the available sources. A factory was also set up to manufacture bows and arrows in Madinah, to which the Prophet of Allah (PBUH) attached great importance. He encouraged Muslims to surpass in archery. He said, three Muslims will go to Jannah with one arrow; one who makes it, one who operates it, and one who maintains it. In the modern day technology, the equivalents of bow and arrow are rockets, missiles, fighter jets, and laser beam and electro-magnetic radiation weapons. Alas! the Muslims are not capable of manufacturing them indigenously. Timings for the training sessions were between Asr (before evening) and Maghrib (Evening) prayers when the shadows get longer and heat of noon lowers. It was his routine that between this period the Messenger of Allah (PBUH) would visit the training camps, attend to the sick, meet the outside delegations and visitors; and also attend to his own family needs. So ritual acts of worship such as Nawafils etc., were forbidden during this period. This rule, not to offer Nafal prayers between Asr and Maghrib, is still being followed but its spirit is missing now. Hardly anyone bothers to know the spirit behind.

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## Chapter 8

### THE BATTLE OF UHUD

(3 AH/26 April 624 AD to 15 April 625 AD)

In the 3<sup>rd</sup> year of Hijrah (Feb. 625 AD), pagans brought an army of three thousand men from Makkah to avenge their defeat at Badr. They invested all the profits from the trade journey of Abu-Sufyan for the military hardware. Lest anyone flees from the battlefield, the pagans also brought their women folk with them to snub the fleeing ones. They were fully equipped and motivated to take revenge for their defeat last year at Badr. Such an army was unheard of in Arabia. Compared to it the Muslims were heavily outnumbered and ill-equipped. Their biggest source of strength was their Supreme Commander (PBUH), and their staunch faith in the cause they were defending.

In accordance with the binding Quranic principle of “Shuraa” i.e. “Mutual Consultation”, the Prophet of Allah (PBUH) called the council of his companions and the noted citizens of Madinah, to plan for fighting with the enemy. He invited suggestions. He also consulted the Jewish tribes of Madinah as they were allies. Some people thought that the Immigrants should guard the outer defenses of the city, while the Ansaars should fortify themselves in the city and wait for the opportunity to resist the enemy’s attack. But some of the men, who had fought at Badr, out of their confidence; and those who had missed that opportunity, to show their gallantry, thought it shameful to linger behind walls. Eventually, the majority favoured giving battle outside Madinah. The Messenger of Allah had himself preferred to defend Madina staying inside but

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approved majority's viewpoint and ordered to prepare for the open battle, saying ***"If you show patience and fortitude, you will be victorious"***. After this, the Muslims began to assemble in the mosque with all available armament. The Supreme Commander of Islam (PBUH) was himself wearing double coat of armour on that day. By this, he taught a lesson for all ages to come "Have full trust in Allah but within the available means leave no stone unturned in the planning and preparation of any activity of life". At another occasion, he had explained to his follower the meaning of putting Trust in Allah, by asking them to first tie down your camel with a strong rope to a strong tree and then stop bothering about it, having full faith in Allah Subhana-Hu.

He set out with an army of one thousand men to fight out of the city, by the side of the mount called "Uhud", where the enemy was encamped and preparing to advance towards Madinah. At this critical hour, the hypocrites stabbed in the back. Their leader Abdullah-bin-Ubbey withdrew with his men, a fourth of the army, on the excuse that the Prophet (PBUH) had not accepted his opinion to fight remaining within the city. He said, "I do not want my men to be killed in vain". Jews, although by the pacts with Muslims were obliged to defend Madinah along with the Prophet of Allah (PBUH), also refused to go along.

Even under these circumstances the Messenger of Allah (PBUH) did not waiver even slightly in his resolve. He planned his battle strategy very carefully in the shelter of mount Uhud and suddenly appeared on the flank of the enemy to compel them to fight at a narrow front at the place and the time of his choice (19). There was only one danger point from where enemy could give a surprise. To control it he stationed there a company of fifty archers with volleys of arrows. His strict order to them was, *"Do not leave this post under any circumstances. Do not move even if you see vultures picking at our flesh"*. (8, 31)



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As per the usual Arab custom, the battle started with single combats in which Muslims killed their enemies in no time. Then followed the general fight. The outcome seemed more like Badr. Despite heavy odds, the battle of Uhud appeared an even greater victory for Islam. When Makkan Army began fleeing from the battlefield, leaving their belongings behind, some of the Muslims without permission of their Supreme Commander ran after the war booty, leaving their vital defence positions. Some forty archers to take part in the loot also left their post against the order of their Commander. Watching the post vacated and undefended, a cavalry of Quraish under the brilliant command of Khalid Bin Waleed, who had yet not embraced Islam, penetrated through the gap and fell on the over-confident Muslims. The remaining small group of archers gave a heroic defense under their leader and died obeying the order of their Supreme Commander. Thereafter, Muslims could not face this surprise attack. There was a terrible confusion among their ranks and some of them fled from the battlefield. It could have been a total disaster but due to the unparalleled courage and patience of their Commander-in-Chief (PBUH), Allah saved them from further loss and humiliation. The enemy put full pressure toward the Messenger of Allah but this did not deter him. He was calling his companions to re-assemble in the cause of Allah and fight on. Soon they realized their mistake and fell back to their positions. A serious hand-to-hand battle started around the Prophet of Allah (PBUH) in which enemy outnumbered the Muslims.

The Prophet (PBUH) was himself wounded. His sacred face was hit by a stone projectile and he had lost two of his teeth, and also a lot of blood was gone. He set the highest example of bravery and courage in those very critical moments of history. He kept standing like a rock, calling to the fleeing Muslims *"I am the Messenger of Allah ... I am Mohammad (PBUH) son of Abdullah, come back to fight in the way of Allah"*.

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The enemy spread the rumour that he was slain but someone recognized him and shouted that he was still alive, a call to which the Muslims rallied. Gathering round the Prophet (PBUH), they defeated the enemy again. The deeds of bravery, love and loyalty of the Muslims who met martyrdom on that day around the Prophet (PBUH) have no comparison in the world. Abu Sufyan, the infidel chief, was simply baffled by these scenes of heroic sacrifices of the Muslims. Though he claimed victory but was afraid of retaliatory attack by Muslims. Therefore, for face saving, he hurriedly departed from the battlefield, announcing another encounter next year.

Sacrifices witnessed on that day will be remembered for ever (19). The Muslim army suffered heavy losses. According to one account, sixty-five were martyred; including Hamzah bin Abdul Muttaleb (RAH), the uncle of the Messenger of Allah (PBUH) and one of the most gallant commanders of Islam. May Allah be pleased with them? Hinda, the wife of Abu Sufyan, the commander of the Makkan Army, mutilated his body to avenge the murder of her father at his hands in the battle of Badr. However, no Muslim could be made prisoner of war by the infidel army because they preferred death of a martyr than the life of a captive.

This is the first battle of Islam in which some of the Muslim women also participated along with their men and provided field medical services and arranged food supplies to forward lines of troops. More prominent of them came from the Prophet's own house. Example was set by Fatima (RAH) daughter of the Messenger of Allah. She with great patience and courage washed and dressed the wounds of her illustrious father (PBUH). Ayesha (RAH) the wife of the Prophet and daughter of Abu Bakar (RAH) with some other ladies assumed the duty to provide water to the thirsty and look after the wounded, setting the example for the role of Muslim ladies in defence of Islam.

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This battle also taught Muslims the lesson that their victory depends upon their obedience to Allah and His Messenger and discipline among their ranks. If they ever suffer defeat, it will be due to their greed for worldly goods, impatience and hypocrites within them. The reason of their set-back in the battle of Uhad is analyzed in the ayaat 149-155 of surah An-Nisa. For example ayat 3(152) says:

*“Allah did indeed fulfill His Promise to you,  
When you with His permission, were about to  
annihilate your enemy,  
Until the moment when you flinched and fell to disputing  
And acted contrary to the (Prophet’s) command,  
And disobeyed after He brought you in the  
Sight of (victory) which you were longing.  
Among you are those that hanker after this world;  
And some that desire the Hereafter”,  
Where upon, in order that He might put you to test  
He prevented you from defeating your foes  
But He forgave you, for Allah is full of grace  
to those who believe”. 3(152)*

After the daylong battle, Makkans retreated, leaving twenty two dead on the hillside. On their way back, encouraged by the amount of heavy losses suffered by the Muslims, some of them argued to return and attack Madinah again. At this critical hour, though he himself was injured, the Prophet of Allah (PBUH) showed supreme endurance and courage by adopting a daring strategy to chase the enemy. He sallied forth with what remained of the army, that Quraish might hear that he was in the field and so might be deterred from attacking the city. A friendly beduin, who met the Muslims and conversed with them, afterwards met the army of Quraish. Questioned by Abu Sufyan, he said that Mohammad (PBUH) was in the field, stronger than ever, and yearning for revenge for yesterday’s set-back. Hearing

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this, Abu Sufyan, afraid of the unfavorable consequences, decided to return to Makkah.

### **8.1 Treachery and Fall of Jews**

The reversal, which they had suffered on mount Uhud lowered the prestige of the Muslims with Arab tribes and also with the Jews of Madinah. Some of the tribes, which were inclined towards the Muslims, now turned toward Quraish. In a few cases the Prophet's followers were also attacked and murdered when they went out in small groups. Khubeyb (May Allah be pleased with him), one of the envoys of the Holy Prophet (PBUH) was captured by a desert tribe and sold to Quraish, who tortured him to death in Makkah, publicly. And the Jews, despite their treaty, after the set-back of Uhud, hardly concealed their hostility. They even went so far in flattery of Quraish as to declare the pagan Arab religion superior to Islam. Bani Nadhir, who lived about ten kilometers from Madinah were more aggressive in their hostility. Prophet of Allah (PBUH) went to their quarters with his companions to advise them to honour the pact between them and the Muslims. But their response was to plan to kill the Prophet (PBUH), by dropping a large stone over him from a roof top. Knowing their designs, he departed to Madinah quietly. Thus, Muslims had no alternative except to take punitive action against them. They were besieged in their strong towers. Finally, Bani Nadhir were subdued and forced to emigrate from Madinah. They were allowed to take their belongings with them, for which they took full advantage and took away whatever they could. Most of them resettled in Khybar, not very far from Madinah.

### **8.2 Slaying of Muslim Preachers**

In spite of the temporary set-back on the day of Uhud, earlier victory of Islam in the battle of Badr and the latest fall of

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the Jews at the hands of Muslims convinced the Pagan Arab tribes and the Hypocrites that they would never be able to defeat Islam in open warfare. In the fourth year of Hijra, they adopted the mean tactics of slaying Muslim preachers by treachery. In one such case, Arab tribes of "Uzzul" and "Qara" called on the Messenger of Allah (PBUH) to send some teachers as they pretended conversion to Islam. He sent six companions with them. When they reached their area, two hundred armed men of these tribes turned up and surrounded the Muslims, killing four companions and making two of them prisoners, who were later sold to Quraish and killed by them brutally.

The injury caused by the treachery of Uzzul and Qara had still not healed when Abu Bar'a, the chief of "Kalab" tribe called on the Prophet (PBUH) and requested him to dispatch a deputation of missionaries with him. The Prophet of Allah hesitated, saying "I apprehend the treachery of the people of Najad against my companions". Thereupon Abu Bar'a said "I stand surety for them". Since no cause was dearer to him than spreading the light of Allah, therefore, the Prophet (PBUH) took the risk and sent seventy of his learned companions to preach Islam in the province of Najad. When they reached there, the pagan tribes surrounded them and killed all but two. This was a great tragedy and loss to Islam. Muslims were very much grieved at this tragic incident. On the other hand, Jews and Hypocrites of Madinah were overjoyed and congratulated each other (1, 9, 31). But sacrifices like these did not go waste. Everyone was talking about the new religion and many were being attracted to it automatically. Thus, Islam continued winning new friends far and near.



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## Chapter 9

### THE BATTLE OF THE CLANS

Despite occasional set-backs, “Destroy Islam” was the agenda of life and death for the Idolaters. For them it was a situation like now or never. Thus in the month of Shawwal 5 AH (Feb. 627 AD), the Idolaters made their greatest effort to destroy Islam in a battle, called “Battle of the Clans”, also the “War of the Trench”. Quraish with all their clans and the great desert tribe of Ghatafan, together with an army of ten thousand men rode against Madinah. This was the largest army ever seen in Arabia.

Those were difficult days for the Muslims. It was cold winter and food was scarce. The Jews of Madinah, in violation of treaty with them, along with the Hypocrites, secretly sided with the pagans. This made situation very much worse for the Muslims. It was not possible for them to encounter such a large army in an open warfare. The enemy within had increased the danger many fold. Therefore, the Prophet of Allah (PBUH), decided to defend the city remaining inside. On the advice of Salman, “The Persian” (May Allah be pleased with him), a deep trench was dug around the city. The Prophet (PBUH) drew a map of the trench, marked it on ground also, and divided the Jobs into teams under his own commend. That was a scene to be seen, the Prophet (PBUH) himself working as a common laborer alongside his devoted followers. In fact, he took upon himself the most difficult works, which others could not do. Thus each one was motivated to do more than his share. During the process of digging they came across a hilltop of granite rock. All of them failed to knock it down. Finally, they called upon the

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Messenger of Allah who blew it into pieces with the strike of his own hammer. Each time he struck the rock there was a flash of light and Messenger of Allah saw in it the future victories of Islam. He gave Muslims the glad tidings of the conquest of the mighty Roman and Persian empires. Whereas the hypocrites made fun of these predictions, it added a lot to the confidence of the true believers.

As it appears from the map of the trench, it must have been quite a formidable task, but they completed the whole job in just about two weeks time, a few days ahead of the arrival of the enemy (Shawwal 5 AH / Feb 627 AD). The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their main strength. They camped in sight of it and daily showered their arrows on its defenders. On a few occasions, some of the Arab warriors did cross over the trench, but were killed by the gallant soldiers like Ali (RAH).

While the Muslims were awaiting the assault, a disturbing news came that Bani Qurayzah, the Jewish tribe of Madinah which had till then been loyal, had gone over to the enemy. In order to divert the attention of the Muslims from the war front, some of them even came to attack the fort where Muslim women and children were kept. But thanks to the great courage shown by a Muslim lady, Safiya bint Abdul Muttaleb (May Allah be pleased with her), an aunt of the Prophet of Allah, their scheme failed. She, disguised as a soldier, herself killed the leader of the attacking force. This show of force scared the Jews and they changed their plan, thinking that an army might be stationed within the fort. However, with the passage of time, the situation became more and more desperate for the Muslims. The hypocrites hidden among them began to apply to the Prophet of Allah (PBUH) for leave and go back to the city on plea that their homes were unsafe. Sometimes they would mockingly



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say, "Mohammad (PBUH) had promised us with Persia and Rome, and what we get in place is that we cannot go out even to answer the call of nature" (31). Scarcity of food and cold February weather made matters worse. The defenders were without food for days. The Prophet (PBUH) and his family gave whatever they had to others and themselves went on fasting.

No doubt, this was an extremely difficult period for the Muslims but inspired by the self-sacrificing conduct of their leader, none of them gave in. Their state of mind is best described by the following ayaat of the Holy Quran:

*"Remember what you felt  
when they came upon you from  
above of you and from below you,  
And when your eyes became dim, (due to hunger)  
And your hearts came up to your throats (due to fear)  
And when most conflicting thoughts about  
Allah passed through your minds,  
For there and then were the believers tried, and shaken  
with a shock severe".*

*"And remember (how it was)  
when the hypocrites  
and those with hearts diseased said (to one another)  
"Allah and His Apostle have promised us  
nothing but delusion,  
And when some of them said, "O you people  
of Yathrib! You cannot withstand (the enemy) here  
Hence go back to your homes....."*

33(10 – 12)

When enemy commanders were fully disappointed to overcome the trench they resolved to launch a general attack. The whole army moved forward. All the tribal chiefs took

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forward positions. The day of the attack was very hard on the Muslims. The battle raged the whole day. The infidels were showering volleys of stones and arrows from all sides. The Prophet of Allah (PBUH) even missed his congregational prayers because it was impossible to leave the post due to constant rain of arrows and stones. Battle subsided late at night only. But strong resistance and courage of the Muslims had convinced the infidel chiefs that they would never be able to win the war even if they kept the siege for months.

After this climax came the turning point. Muslims had passed the test they were put to. For the future generations they had set the most heroic examples of bravery, discipline, endurance, patience, and obedience to their leader; and of course caring and sharing with others, sacrificing their own dire needs. After this, Allah's help started coming from hidden sources, unimagined by anyone before. These testing times also exposed the hypocrites to everyone. The enmity of remaining Jews in Madinah was also exposed clearly. They had reached understanding with the infidels to attack Madinah from inside, while they will be attacking from outside. Thus, they thought of sure victory for themselves and a crushing defeat for Islam. But, as said in the Holy Quran, Allah's plan overrides everything.

In these moments of great trial, by the grace of Allah the intelligence service of the Prophet of Allah (PBUH) managed to sow distrust between Quraish and their Jewish allies, so that both doubted sincerity of each other and hesitated to act. Then Allah sent a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing; not a fire lighted, not a pot boiled. Superstitious as they were, they took it a very bad omen for them in the windstorm. The tribesmen were in utter misery and could no longer sustain the cold winter. They were afraid that the wrath of Allah may strike them and began to repent for their folly of having sided with

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Quraish. Even Abu Sufyan, the leader of Quraish was so afraid that he on his own decided that the torment could be tolerated no longer and gave the orders to leave Madinah immediately. When Bani Ghatafan awoke next morning, to their surprise they found that the Quraish had already gone, which they took as a very unfriendly act and had no choice but to retreat with their baggage.

The important role played by the forces of Nature in deciding the fate of this battle is described in the Holy Quran in the following manner:

*"O! You, who believe,  
Remember of the Grace of  
Allah bestowed upon you,  
When there came down on  
your enemy hosts to overwhelm you,  
But We sent against them a  
hurricane and forces that you saw not,  
But Allah sees all that you do"*

33(9)

Thus, Battle of Clans proved a complete failure and disaster for the idolaters of Makkah, hypocrites and Jews of Madinah. Arab tribes also got afraid of Muslim power. The news of the retreat of disbelievers due to punishment by the hidden forces of nature spread rapidly. It was the first time that Arabs realized seriously that Allah was with the Muslims. After the battle, the Messenger of Allah (PBUH) gave them the glad tidings that it was the last offensive by the Quraish and in future (Insha Allah) they would never dare to attack Madinah again. Henceforth, the initiative passed on to Muslim hands.

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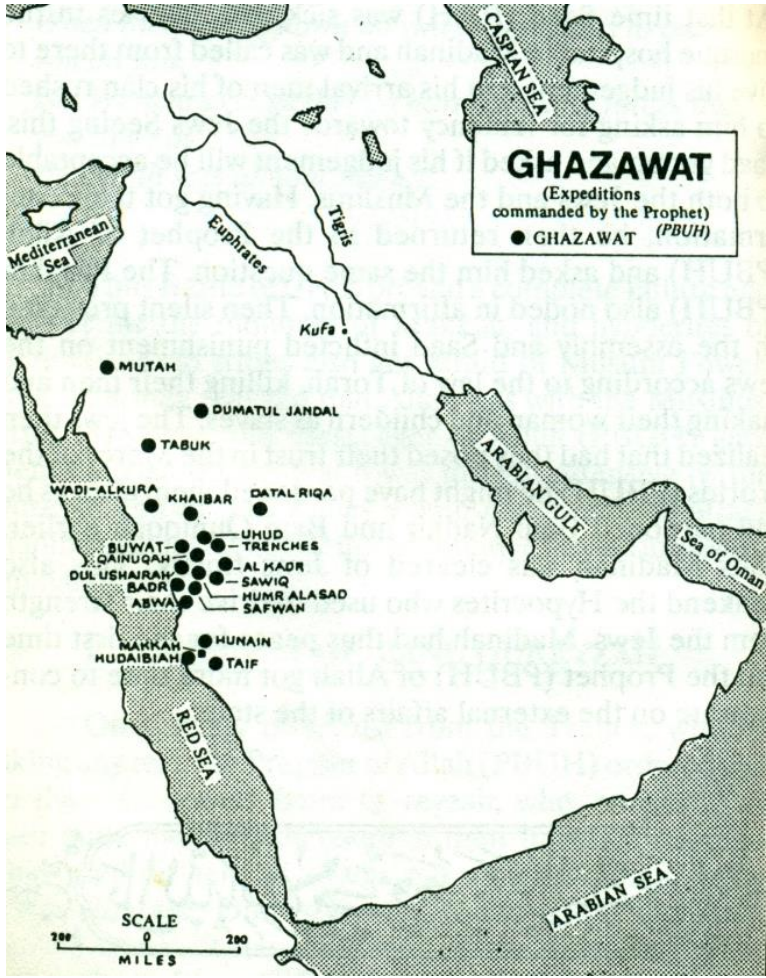
### **9.1 Punishment of Bani Qurayza** (Shawwal 5 AH/February-March 627 AD)

On the day of return from the Trench, against all imaginations, without taking any rest, the Prophet of Allah (PBUH) ordered war on the treacherous Bani Qurayzah, who, conscious of their guilt, had already taken to their towers for refuge. Muslims, though very tired, without asking any question proceeded to their new destination without disarming. This prompt action by the Messenger of Allah (PBUH) paralyzed the Jews. For their treachery they had expected a strong reaction from the Prophet, but not so swiftly. They tried for help all around but soon they found themselves all alone. On two occasions during this time, Jews poured stones at the Muslims, and the Muslims replied with volleys of arrows. But they could not muster courage to come out of the fort and fight in open. After a siege of nearly a month, their food stocks exhausted and they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. Their request was granted. They asked for Saad bin Muad (RAH), who once had been their ally, to act as the judge? At that time Saad (RAH) was sick with injuries, admitted in the mosque hospital in Madinah and was called from there to give his judgement. On his arrival, men of his clan rushed to him, asking for leniency towards their old friends. Seeing this, Saad got up and asked, "If his judgment would be acceptable to both the Jews and the Muslims". Having got their confirmation, he turned to the Prophet (PBUH) and asked him the same question. The Prophet (PBUH) also nodded in affirmation. Then silence prevailed on the assembly and Saad inflicted punishment on the Jews for treachery according to the law of Torah, killing their men and making their women and children as slaves. The Jews then realized, had they reposed their trust in the Mercy of the Worlds (PBUH) he might have pardoned them all, as he had pardoned Bani Nadhir and Bani Qaynuqah earlier.

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According to Ibn-e-Saad, the famous historian and one of the earliest biographers of the Messenger of Allah (PBUH), most of them were also pardoned and they settled in Syria. (Ref: Tabquati Ibn-e-Sa'ad). Thus, Madinah was cleared from Jews. This also weakened the Hypocrites who used to derive strength from Jews. Thus, Madinah had peace for the first time and the Prophet of Allah (PBUH) got more time to concentrate on the external affairs of the state.

THE MAP OF GHAZAWAT



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## Chapter 10

### OPEN VICTORY

*“And fight them until persecution is no more,  
and religion is for Allah alone. But if they desist  
then let there be no hostility except  
against wrong doers”  
2(193)*

#### **10.1 Journey for Pilgrimage to Makkah**

In the 6th year of Hijrah (628 AD) the Prophet (PBUH) had a vision in which he found himself entering the holy Kaabah unopposed. Therefore, he decided to attempt the minor pilgrimage (عمرة). He called upon the Muslim tribes whose numbers had increased since the miraculous discomfiture of the clans, to accompany him from Madinah. Attired as pilgrims and taking with them goats and sheep as the customary sacrificial offerings, a company of fourteen hundred men set out to Makkah for the Pilgrimage.

As they drew near the holy valley, they were met by a friend from the city, who warned the Prophet (PBUH) that Quraish had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the city; their cavalry was on the road before him. Upon learning this, the Prophet (PBUH) ordered a detour through mountain gorges and encamped at a spot called "Al-Hudeybiyah"; from where he tried to open negotiations with Quraish, explaining that he came only as a pilgrim. But response of Quraish was very crude and hostile. Prophet's ambassador to Makkah was maltreated and his camel hamstrung. He returned without delivering his message. From

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their side, Quraish sent an envoy namely Urwah Bin Masood Thofiqui, who was threatening in tone and very arrogant. He had to be reminded sternly by the companions of the respect due to the Prophet of Allah (PBUH). Urwah on his return to the city, said: *"I have seen Caesar and Khosroe in their pomp, but never have I seen a man honoured, as Mohammad (PBUH) is honoured by his comrades"* (9, 10).

The same observation is re-confirmed in modern times by the Encyclopaedia Britannica in somewhat different words, *"Mohammad is the most successful of all prophets and religious personalities"*. And according to another non-Muslim writer, *"His success was neither the result of a mere accident nor the love and respect of his companions was windfall. It was recognition of the fact that he was found to be of true mettle by his contemporaries. It was the result of his adorable and all compelling personality"*. (14)

## **10.2 Truce of Hudeybiyah**

The Prophet (PBUH) sought some messenger who would command respect among Quraish. Othman (May Allah be pleased with him), who was also the son-in-law of the Messenger of Allah (PBUH), was finally chosen for this difficult assignment because of his kinship with the powerful Umayyad family. While the Muslims were awaiting his return, the news came that he had been murdered. This report made the Muslims restless. Every one of them was ready to avenge the blood of their brother in Islam. It was then that the Prophet of Allah (PBUH), sitting under a tree in Al-Hudeybiyah, took an oath from all his comrades that they would stand or fall together and, if need be, fight till the end.

When the Muslims had taken the oath, Allah's Prophet (PBUH) placed his right hand upon his left and observed,



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"This is the hand of Othman".

This oath under the tree is called "Bait-i-Rizwan" in the Holy Quran, about which Allah has observed,

*"LO! those who swear allegiance unto you,  
(It is as if they) Swear allegiance unto Allah.  
The Hand of Allah is over their hands".  
48(10)*

The oath-takers received attestation of Allah's pleasure for them through Gibraeel (peace on him) in the following words:

*"Indeed Allah was well pleased with the believers when  
they pledged allegiance unto you,  
Beneath the tree;  
And He knew what was in their hearts.  
So He sent down peace on  
them from on high and He  
rewarded them with a Victory  
soon to come".  
48(18)*

After a while, however, it became known that Othman (RAH) had not been murdered. A detachment of troops which came out from the city to molest the Muslims in their camp were also captured before they could do any harm and brought before the Prophet (PBUH), who forgave them on their promise to renounce hostility. Then proper envoy came from Quraish, namely Suhail Bin Umru, a widely respected man in them and thought to be a clever negotiator. Rasool-ul-Allah himself led the negotiations. Quraish were all the time in very aggressive mood, determined that Muslims must return from here without performing pilgrimage. On the other hand, Muslims felt being

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humiliated as the Messenger of Allah was agreeing to their demands. They were not able to see the higher motives in his mind. He wanted to save negotiations from breakdown at all reasonable cost. At last after long deliberations and compromises it was resolved to conclude a "Treaty of Peace" for ten years. This is called the 'Truce of Al-Hudeybiyah". Some of the more important clauses were:

1. *The Muslims would return to Madinah without visiting the Ka'ba this time.*
2. *In the following year they may come for the pilgrimage, but would not stay more than three days in Makkah.*
3. *They will carry no arms but a sword, which will also be sheathed, and the scabbard shall also be wrapped up.*
4. *Quraish will evacuate Makkah for three days to allow them to perform pilgrimage.*
5. *They would not take any Muslim from Makkah with them and would not stop any Muslim from staying in Makkah.*
6. *If any Muslim went to Madinah they would return him to Makkah but if any Muslim from Madinah came to Makkah, he would not be returned to them.*
7. *Any tribe or clan who wished to share the treaty as allies of the Muslims might do so, and any tribe or clan who wished to join the treaty as allies of Quraish might do so.*

*(Bani Khuzah were accepted as allies of the Muslims and Bani Bakar as allies of Quraish. Both these tribes lived in the neighbourhood of Makkah and were traditionally enemies of each other)*

8. *Quraish would neither attack Muslims and their allies, nor help others against them, but would remain neutral in case of Muslims fighting a third party.*
9. *The agreement shall be valid for ten years.*

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While the Muslims were perturbed on the first seven points, Makkans took them as their victory. The Prophet (PBUH) himself was however, fully satisfied because of points 8 and 9. There was at last going to be “Peace” between Makkah and Madinah.

The agreement was written by Hazrat Ali (RAH) who had very good handwriting. As he wrote *“this agreement is between Mohammad Rasool-ul-Allah (PBUH) and ---*, Suhail Bin Umru objected, saying that we do not recognize you Rasool-ul-Allah. The Prophet of Allah (PBUH), who was determined not to give any opportunity to Suhail Bin Umru to walk away, accepted his objection and himself deleted the word “Rasool-ul-Allah” and wrote Bin Abdullah in its place. Of course general body of Muslims was deeply unhappy over this objection and more so by its acceptance by the Prophet of Allah (PBUH). For their satisfaction he said, “I am Mohammad s/o Abdullah also. Anyway, Makkans were very happy over scoring this point.

In the meantime, another heart-rending incident took place. While the treaty was being finalized, Abu Jandal (RAH) s/o Suhail, the ambassador of Quraish, reached Al-Hudeybiyah in chains. He was one of the several Muslim converts imprisoned in Makkah and somehow managed to escape the prison to join his Muslim brethren from Madinah. He cried in pain and begged them to take him with them. They were very much moved to see him in that state. Tears flowed out of the sacred eyes of the Benefactor of the Worlds (PBUH) also. However, he returned him, saying *“We cannot go against the treaty. However, Allah shall open some way out for you”*. It exactly happened so. Since Muslims fleeing from Makkah now could not go to Madinah, therefore, they began to settle along the trade routes of Quraish and lay hands on the merchants of Makkah. This caused a great set-back to their trade and, therefore, within a year Quraish themselves requested for the annulment of clause-6 of the

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treaty, and allowed the Muslims held in Makkah to emigrate to Madinah.

There was dismay among the Muslims over the terms of the truce. Their hopes of performing pilgrimage were shattered. They were sorry for Abu-Jandal's plight and their own helplessness in this matter. Particularly, clauses 1, 5 and 6 were considered very disgraceful. Everyone was burning with rage. The hypocrites tried to take full advantage of the situation to arouse doubts in the hearts of the Muslims. Although the Prophet (PBUH) had not specified the year, yet they questioned the genuineness of his vision of entering the Holy Kaabah. They asked one another: "Where is the victory, where is the Pilgrimage"? Even a man like Omar (RAH), one of the closest companions of the Prophet of Allah (PBUH), was affected by their propaganda and fell in doubt, for which he repented throughout his life. They did not realize that sometimes the leader has to sacrifice short-term gains, take tough and unpopular decisions for the long-term greater good of the community.

After the settlement of terms of peace, the Messenger of Allah (May PBUH) advised the Muslims to take off the Ahram, sacrifice the animals, and prepare for their return to Madinah. However, people were hesitant. Grieved by this very unusual behaviour, the Prophet (PBUH) went inside his camp to share his burden of sorrow with his wife Umm-i-Salma (RAH), the wise lady. She told him to take off his own Ahram and sacrifice his animals without asking others to do so. As expected, the Muslims also followed him quietly. The Messenger of Allah (PBUH) stayed in Hudeybiyah for three days after the conclusion of the peace treaty. There was an element of sadness in the Muslim camps. Most of them unable to understand the long-term benefits of this treaty carried the impression of having been humiliated. Thus, no one would talk with each other on

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this matter. In this dismal atmosphere in the course of the return journey to Madinah Surah Al-Fath was revealed, which said:

*"We have granted you an open Victory" 48(1)*

This opened the eyes of the angry Muslims who then wept bitterly in regret for their folly to misunderstand the decision of their great leader (PBUH). Soon after they also began to see that truce of Hudeybiyah was indeed the greatest victory that the Muslims had till then achieved. This meant that the Quraish had recognized them as an equal power in Arabia. Jews were isolated and the Messenger of Allah could now deal with them comfortably to curb their mischief. War had been a barrier between them and the idolaters, but now both parties met and talked together. The new religion spread rapidly more than ever. It gave the Prophet of Allah (PBUH) some peace and security to organize the Islamic state of Madinah on sound footing. He also got time to address the princes, kings and rulers of the neighbouring countries and emperors of the East and the West through his letters inviting them to the faith of Islam, delivered personally by his very able ambassadors. Consequently, in the two years before the treaty was broken by the chiefs of Makkah, the number of new converts was far greater than the total number of all previous converts.

### **10.3 The Campaign of Khyber (6 AH/628 AD)**

A few months after peace agreement with Quraish, the Prophet of Allah (PBUH) led a campaign against Khyber, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies. Arabs thought it invincible. Jews were very well equipped with the latest armoury and had built strong forts. Muslims laid siege of the city and cut off all its resources and supplies. By now the Islamic army had

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also acquired the latest machines to throw stone projectiles inside the fort. Severe fighting took place on many occasions. However, in a few weeks' time Jewish forts were reduced one by one and invincible Khyber was under the feet of Rasool-ul-Allah (PBUH). Khyber was a very fertile area and Jews were good in farming. Thus, it was decided to retain the Jews as tenants. As for the war booty, half of the share was reserved for the Islamic Treasury (بيت المال); and other half for the Muslim Mujahideen who participated in the conquest of Khyber. Thenceforth, the Jews of Khyber became tenants of the Muslims. However, because of their off and on mischief, finally they were expelled from Arabia during the Caliphate of Omar (RAH).

On the day the last fort surrendered, Jafar, son of Abu Talib (RAH) and the Prophet's first cousin, arrived with all the Muslims who had taken refuge in Abyssinia to escape from persecution in the early days of Islam. They had been absent from Arabia for fifteen years. Muslims celebrated their arrival with joy. Though they had not participated directly in the campaign of Khyber, yet the Benefactor of the Worlds (PBUH) gave them booty in equal proportion along with the regular soldiers to help them to settle in their new houses quickly.

It was at Khyber that a Jewish woman prepared poisoned meat for the Prophet, of which he only tasted a morsel without swallowing it and then warned his comrades that it was poisoned. The woman who had cooked the meat was brought before him. When she pleaded that she had done it on account of the humiliation of her people, the Benefactor of the Worlds (PBUH) forgave her. But a few days later when one of the companions, who had already swallowed a mouthful, died due to poison in meat she was killed for her crime.

Among the prisoners there was also the daughter of the Jewish Chief Hayaty bin Akhtab (حى بن اخطب), wife of Kena who

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was also a Chief of Khyber. Both of them had been killed in the battlefield. When Safia was brought before the Prophet (PBUH), he offered her as usual to accept Islam, which she did gladly. Later he married her as a gesture of friendship to Jews.

The conquest of Khyber is an event of great significance in the history of Islam. After that the Muslims were in peace from Makkans, as well as from the Jews. Thus, the Messenger of Allah got enough time to consolidate the state of Madinah as per the glorious principles of Islam. He also had time to concentrate his attention on propagation of Islam on a global scale. Therefore, he started writing letters to different heads of states of the world, inviting them to Islam.

#### **10.4 Pilgrimage of the Holy Kaabah**

In the seventh year of the Hijrah, the Prophet's vision was fulfilled. Accompanied by 2000 Muslims, he visited the holy Kaabah unopposed to perform short pilgrimage (Umra), in March 629 AD. In accordance with the terms of the truce, the idolaters evacuated the city and watched the Muslims from the surrounding heights. At the end of the stipulated three days, the Prophet (PBUH) withdrew, and the idolaters reoccupied the city.

On this occasion the noble conduct of the Muslims, their clean life style, sweet manners and devotion in worship of Allah, struck deep into the hearts of the enemies of Islam. Many of them accepted Islam. Khalid bin Waleed, who later rose to become the Commander-in-Chief of the Muslim armies, and conquered Iraq and parts of Syria, also embraced Islam on this occasion. Omar-bin-Aas, the future conqueror of Egypt was another famous convert soon after.

#### **10.5 Mautah Expedition** (8 AH/629 AD)

As said already, after the truce of Hudeybiyah, the

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Messenger of Allah (PBUH) began to propagate Deen of Allah through letters to the neighbouring kingdoms. One of these letters was addressed to the ruler of Balqa, who was subservient to the emperor of Rome. Prophet's ambassador, Harith bin Umair was murdered in cold blood by the king. This was against all diplomatic norms. Ambassadors are not to be imprisoned, punished or murdered, was the accepted principle all over the world. On receiving the news, Prophet (PBUH) and other Muslims were deeply grieved at the murder of the ambassador of Islam. Meanwhile, ruler of Balqa pleaded his Roman master to destroy the emerging might of Islam.

In the eighth year of the Hijrah, pre-empting the Roman Emperor, who considered himself the Super Power of the time and was gathering a force in Syria for the destruction of Islam, the Messenger of Allah (PBUH) sent three thousand men under the command of his freed slave, Zeyd-bin-Hartha (May Allah bless him forever) to encounter them in their own homeland. Zeyd's appointment as the commander signified that Muslims were brothers in between and the only criteria of selection for appointments is the piety and the merit of a man even if he is a slave. Thus, the Prophet (PBUH) set an example for the future of Islam. Consequently, many among the Muslim slaves rose to become the generals of armies, ministers, rulers, and great scholars in the Islamic world later on. In fact the word 'slave or slavery' as understood in the West has no place in Islam. They are only the less privileged brothers in your command who have to be helped and rehabilitated.

As if he knew what would happen, the Prophet (PBUH) advised the Muslim army that in the case of martyrdom of Zeyd (RAH), Jafar bin Abi Talib (RAH) will hold the flag of Islam and after him, Abdullah bin Rawaha (RAH) will be the commander and after his martyrdom, the Muslims may choose anyone among themselves to lead the army and he will be "*One of the*



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*Swords of Allah*"; who will bring back the Muslims to victory. The commanders clearly understood the underlying message of this prophecy and were happy on the thought of getting the honour of martyrdom.

The Prophet (PBUH) came out of the city to bid farewell to this unique army, which was to open the gate of the world to Islam. At the departure, he issued the following orders:

"Do not kill women, minors, infants and the blind  
Do not demolish houses, monasteries and churches.  
Do not cut down trees".

*After this, the Prophet (PBUH) and the Muslim army prayed together for the success of the mission ahead of them. Since then these orders are binding moral code for all Muslim armies; and so is the farewell prayer.*

The Muslim army set out praising Allah and halted on reaching Mautah in Syria (now in Jordan), where they were being awaited by the enemy. Inspired by the thought of martyrdom, though far inferior in number, they did not hesitate to join battle against a hundred thousand men strong Roman army. The Muslim soldiers performed great heroic deeds, which struck awe in the hearts of their enemy. The commanders of the Prophet fought ferociously till they got their martyrdom, one by one. Then the Muslims chose Khalid bin Waleed as their commander who, by his strategy and courage, managed to preserve his force and return safely with them to Al-Madinah (May Allah be pleased with them), as had been predicted by the Prophet of Allah (PBUH).

It is reported that Jafar bin Abi Talib (RAH) received eighty wounds on his body in this battle, and when both his arms were gone, he held the flag of Islam by his teeth, till his death. It is

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also reported that while they were fighting in Mautah, the Messenger of Allah (PBUH) sitting in his mosque in Madinah described the scene of the battlefield to his companions as if he was watching it closely. After the martyrdom of Jafar, he proclaimed that now a "Sword of Allah" has taken over the command. Thus, Khalid bin Waleed got the proudest title of "Saif-ullah", meaning "Sword of Allah". He was never defeated in any battlefield all through his life, since the 'Sword of Allah' cannot be defeated.

Khalid (RAH) fought so gallantly that nine swords were broken in his hand on that day. At night, he resorted to a novel military strategy. He hid a considerable part of his force at a distance from the battlefield. At dawn, this contingent raised battle cries and joined the Muslims in the field. The Romans thought that fresh reinforcement sent by the Prophet (PBUH) from Madinah had arrived. This filled their hearts with terror. So they lost the courage to launch fresh attack. Taking advantage of their indecisiveness, Khalid bin Waleed (RAH) disengaged from war and led his forces to Madinah peacefully. The enemy also left the battlefield to avoid any surprise attack by Khalid (RAH).

The campaign was successful so far as it put fear in the heart of the Roman emperor of the unprecedented valour of the Muslims, who in turn studied the weaknesses of their enemy and defeated them in subsequent battles.

After this encounter, as the news spread, Arab tribes began to reckon the Muslims as a credible power against the invincible Romans. Some of them were even proud of Muslims on patriotic racial grounds. After all they were also the Arabs, who for the first time in their history had challenged the Roman might. Thus Islam started having impact outside Arabia also and many of the tribes living far off from Madinah accepted Islam as

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their religion. Furda bin Ummar, who was the Chief of Nafasa tribe and a general in the Roman Army, also embraced Islam with his tribe, for which he was charged of treachery and martyred by Heraclius.

### **10.6 Conquest of Makkah** (Ramadhan 8 AH/January 630 AD)

Just after two years of having signed the agreement, the Quraish broke the truce of Hudeybiyah by attacking Bani Khuzah, a tribe that was in alliance with the Prophet (PBUH). Siding with their ally Bani Bakar they massacred them even in the sanctuary of Makkah. Leaders of Bani Khuzah rushed to Madinah to complain to the Prophet of Allah (PBUH) what the Quraish had done with their ally, how brutally Quraish and Bani Bakar killed them even after they had taken shelter in the Holy Kaabah. Messenger of Allah sent his ambassador to Makkah asking for any of the following three conditions.

1. Pay ransom to Bani Khuza
2. Withdraw support to Bani Bakar
3. Consider end to Treaty

Quraish haughtily accepted the last one. But soon after, as the ambassador of the Messenger of Allah had left, they were afraid of the consequences and realized their mistake. They sent their leader Abu Sufyan to Madinah to ask for the existing treaty to be renewed and its term prolonged, without talk of any compensation of what they had done with Bani Khuza. Thus, his embassy proved fruitless and the truce of Hudeybiyah expired(1,19).

In retribution of the murder of his allies, the Benefactor of the Worlds (PBUH) decided to punish Quraish. However, it was kept a guarded secret. Quietly preparations were started for a major battle and Muslims outside Madinah were also asked to

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join the Prophet (PBUH). However, except the very close companions, objectives and destination of the campaign were kept secret. People thought he was preparing to fight with the Romans.

One of the Muslims, namely Hatib bin Abu Baltah, whose family was still in Makkah, fearing a bloody battle and possible harm to his family, to win their friendship sent a letter informing them of the impending danger. This letter was given to a woman who carefully concealed it under her garments. Had the Quraish got even a hint of the attack on their city, they must have given a tough battle to defend it, resulting into possibly a great loss of life on both sides. However, Allah informed His Messenger (PBUH) of this betrayal by Hatib and he immediately dispatched Ali (RAH) to catch hold of her and get the letter. Initially she denied, but at the threat of body search, she handed over the letter to Ali (RAH). Under the rules, it was a grave crime and deserved death penalty, but the Benefactor of the worlds (PBUH) forgave both of them, who were ever repentful thereafter.

On 10<sup>th</sup> Ramadhan, 8<sup>th</sup> Hijri, the Prophet of Allah (PBUH), with the magnificent Muslim army of ten thousand men, secretly advanced to Makkah, the city he had left eight years ago. Makkans were taken by surprise. They got no time to prepare for fighting. Their Commander-in-Chief Abu Sufyan came to negotiate peace with the Prophet of Allah and accepted Islam willingly. He was a man who longed for recognition. To honour him it was announced that those who seek refuge in the Holy Kaabah, or in their own homes or in the house of Abu Sufyan, will not be harmed. All praise for Allah, except for a few small engagements by the sector commanders, the city was taken without a major battle.

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At the head of his army of ten thousand devout Muslims, the Prophet (PBUH) entered Makkah on his camel, with his head covered in humility, hymning the praises to Allah only. And so were his followers. No rudeness, no haughtiness, no anger, no wild expression of pride, but very sober and ever thankful to Allah Subhana-Hu, very composed, they celebrated this great victory.

There was fear in Makkah that, while taking over, the Prophet would punish his old enemies. But his magnanimity has no bounds. On the memorable day of conquest, the Prophet of Allah extended unique mercy to his enemies. Even those who had tortured him and his followers, killed his companions, and plotted against Islam and the state Madinah, were also forgiven. Standing in front of the Holy Kaabah, he asked the Makkans, *"What treatment do you deserve?"*. Their heinous crimes against Islam were obvious, but they knew the boundless compassion of the Prophet (PBUH). They replied, "You are a generous brother, and the son of a generous brother". After a brief pause the Messenger of Allah replied, *"You are free this day, there is no blame on you."* Then there was a scene to be watched. Those who were the staunchest enemy of Islam only a day before were now eager to sacrifice their lives for it. There was a rush of those who wanted to accept Islam and assure their allegiance to him directly at his sacred hand.

About this great act of mercy, Professor Lane Pool remarks, *"The day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Quraish all the years of sorrow and the cruel scars which they had afflicted upon him, and gave an amnesty to the whole population of Makkah". (4)*

He ordered that all the idols in the sanctuary be destroyed, saying: *"Truth has come; darkness has vanished"*

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away". Some of the Makkans being new in their Islam expected that the wrath of the idols would fall on those who would step forward to destroy them. But when, to their surprise, nothing happened, they also shouted Allah is Great (الله اكبر) and cursed their stupidity of having worshiped them so long. After purging Kaabah from idols and pictures, purportedly of Ibrahim and Ismael (PBUT), Allah's Prophet (PBUH) ordered Bilal (RAH) to ascend to the roof of the Kaabah to announce the call of Prayer from there. He was the same Bilal, the Negro slave of Ummayyad, who, not long ago, was dragged in the rocky streets of Makkah for accepting Islam, beaten mercilessly by his master, till he was unconscious. With respect and love even men like Omar and Abu Bakar called him "Our Master". His call to prayers was sounded in Kaabah about three thousand years after the first call of its great builders, Prophet Ibrahim and Ismael (May peace be upon them), to worship Allah alone, the One and the only One God.

The Benefactor of the Worlds (PBUH) then delivered a sermon, addressing all those present. He said:

*"There is no god but Allah and He has no partner. He has fulfilled His promise. He aided His Servant. He alone defeated all armies. Listen this day, All pride and arrogance, all blood feuds, demands of goods, I trample under my feet....."*

*O! Quraish, Allah has now obliterated the pride and privileges of the period of ignorance. All humans are offspring of Adam, and Adam was created out of clay....."*

He (PBUH) stayed in Makkah for fifteen days. During this stay, the whole population of Makkah accepted Islam by their own free will. On his behalf, he left behind young Muaaz Bin Jabal to teach them the Holy Quran and details of Islam (1). For administrative purpose, he appointed one of the new converts

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as governor of the area. Choice was based upon his administrative abilities rather than the seniority in Islam. This not only demonstrated his trust in new converts but also taught them the principle of the right man; and that merit should be the top consideration in the appointments to the public offices.

### **10.7 Battle of Huneyn (غزوة حنين) Shawwal 8 AH/Jan 630 AD**

While the Prophet was still at Makkah, news came of a large gathering of some powerful pagan tribes of Huneyn, eager to capture the Ka'aba. They were Bani Hawazan (بنو هوازن) and Bani Saquif, living between Taif and Makkah. Their commander was Malik bin Auf, a haughty, 30 years old ambitious young tribal chief, who thought that if he could defeat Mohammad (PBUH) he would automatically become the king of Arabia. So zealous was he in his ambition that he ordered every tribe to come along with their children and women, lest they give in and run away. Thus, they came to the battlefield along with their entire households, family members and fifty thousand heads of cattle, determined to risk everything for the sake of victory.

To prepare for this battle the Messenger of Allah (PBUH), had to borrow thirty thousand Derham from Abdullah Bin Rabia a new convert, to buy supplies; he also borrowed about one hundred iron coats from Safwaan bin Ummiya, who had yet not accepted Islam. This also shows enormous amount of individual wealth in Makkah and why was Islam opposed so furiously by the oligarchic classes of Taif and Makkah.

It was about the end of January 630 AD when the Prophet (PBUH) led twelve thousand men against the invading tribes. Quite a number of them were recent converts. They were an enthusiastic lot, yet not aware of the Islamic discipline. There also were those who had yet not accepted Islam but joined to gain from plunders only. Seeing such a large army of Islam, some

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of them said in pride, who can defeat us today?" In the Holy Quran, Surah Touba, ayat 25, Muslims are even reminded of this folly:

*"Remember day of Huneyn when you were proud of your numbers 9(25).*

Allah did not like this. So they were taught the lesson on the day of battle that victory of Islam does not depend upon merely the worldly resources. At the start of war, enemy forces retreated tactically. At this, the Makkan non-Muslims and new converts rushed for the booty and there prevailed a general confusion in the Islamic army. It is then that the clever enemy showered a volley of arrows from the mountain hideouts in a deep ravine. Most of the non-Muslim and new converts fled from the battlefield in fear to save their life. This created confusion among the staunch Muslims also and they also began to flee from the battlefield.

It was only due to the great personal courage of the Messenger of Allah (PBUH) that they were regrouped. Amidst this pandemonium, the Prophet (PBUH) did not leave his post. On his repeated calls, Ansaar and Mahajirin rallied to him and his bodyguard of faithful comrades also stood firm with him. After having reorganized, he assaulted on enemy with a lightning speed, and the victory, when it came, was so overwhelming that the enemy surrendered everything that they possessed.

The booty of war was the largest ever won by the Muslim army. Soldiers brought whatever they had collected before the Saviour (PBUH) to dispose it, as he may like. To win their hearts most of it was distributed among the new converts. He had already disposed off the major share of the booty, when an emissary from the enemy came to plead mercy. They were



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accompanied by Shima, daughter of Halima, who was the foster mother of the Messenger of Allah. The Prophet (PBUH) made her sit by him with great respect. To the surprise of his enemies, he generously forgave every one of them, and returned the share of the booty given to his own family. Following his noble example, the Muslim soldiers also returned every piece of booty of war to the enemy. Allah has praised Muslims for this act of kindness in Surah Ad-Dahar, ayat 8.

*“They in their love for Allah feed the destitute, orphans and the prisoners”.*

On that day he released six thousand prisoners of war, with all their belongings. Not only that, each one of them was given new clothes to wear at the time of their departure (1). This act of generosity impressed them so much that many of them embraced Islam immediately. Their leader Malik Bin Aouf, after his defeat fled to the desert but, on hearing about the very kind treatment of the Messenger of Allah (PBUH), returned and accepted Islam few weeks later. During khilafat of Hazrat Omar (RAH) he rose to become Governor of Damishq (دمشق), the capital city of Syria.

### **10.8 Conquest of Taif and Return to Madinah**

The tribe of Thaqif was also among the enemy at Huneyn. After the victory, the city of Taif was besieged by the Muslims. This was the second most important city of Arabia after Makkah and a hill station of moderate climate. It had many forts, all protected by a wall surrounding the city. It was the same city which ten years ago had expelled the Prophet (PBUH) in great humiliation under the rain of stones by its vagabonds. The tribe of Thaqif took refuge in their castles where they had sufficient food for months.

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The Muslim army by that time had added to it the state of the art war equipment, including distant stone throwers (منجنيق), the armed vehicles sheltered against enemy arrows (بدرقا), and large bows to throw arrows of fire. Technology was acquired from Yemen and manufactured indigenously in Makkah. Having thus managed self-sufficiency in arms, Muslims could easily conquer the forts of Taif, but the Prophet of Allah (PBUH) did not want to destroy them but win their hearts. So, after a siege of a few weeks, he ordered the Muslim army to leave and thus gave Tha'if time to think about their future. Consequently, within few months, most of them also accepted Islam willingly and handed over their city to the Prophet of Allah without any bloodshed.

In the appointment of governors, he adopted the principle that locals had the first right to govern their province. Thus, the Prophet of Allah (PBUH) appointed his governors at Taif and Makkah out of the new converts, who were famous for their integrity and wisdom, and who also enjoyed confidence of the people. Thus Ataab bin Usaid, a new convert to Islam from Makkah, was appointed governor and he himself returned to Madinah to the boundless joy of the Ansaars, as some of them had unfounded fear that he might forsake them after regaining his native city and make it his capital.

There was also a slight resentment in some quarters of Ansaars for not getting their share of the booty of war, as the Prophet of Allah had preferred the new converts in its distribution. Knowing the mood of Ansaars, the Prophet (PBUH) went to their camp and explained that greater share of booty to the new converts was meant to win their hearts to Islam. He asked, "While the people are going with goats and camels to their homes, would you not be happy to take the Messenger of Allah with you". He assured them that he would remain with

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them in life and in death. Hearing this, the Ansaars wept with tears of joy and repented for their misgivings.

### **10.9 The Tabuk Expedition**

In the ninth year of the Hijrah, news came that an army was again being mustered by Caesar in Syria to take over Arabia. As always, keeping initiative in his own hands, the Prophet (PBUH) called on all the Muslims to support him in this great campaign. The slightest weakness at this time would have resulted in the collapse of the whole movement of Islam. So, the Messenger of Allah (PBUH) ordered the whole Muslim populace of Madinah to enlist for Jihad and issued a general ordinance for preparation for war and even invited other Arab tribes to participate in the anticipated expedition.

This time he had changed his strategy of secrecy and announced his plans openly. To buy equipment and supplies, he asked his companions to generously contribute to the war fund. Abu Bakar Siddique (RAH) brought his entire household items, at which the Messenger of Allah (PBUH) asked him to keep back something for the family also. Omar (RAH) contributed half of his property, and similarly other Muslims also participated to their maximum capacity to finance the war effort. Hazrat Othman bin Affan (RAH), son-in-law of the Prophet, contributed two hundred camels and a large sum of money. People came up with whatever they could. Among them was an old lady who came with a handful of dates. When someone laughed at her small gift, the Messenger of Allah (PBUH) said, "Actions are rewarded according to the intentions". And then he said, "Today this old lady has surpassed many large contributors".

In Rajab 9 Hijrah, the Prophet (PBUH) himself led this campaign against the Romans and marched to the Syrian border town "Tabuk", situated at a distance of about six hundred

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kilometer from Madinah. On that day he had with him thirty thousand soldiers, including ten thousand horsemen. He was determined to give a crushing blow to the Roman enemy in their homeland. The long distance, the hot season, the fact that it was harvest time, and the prestige of the enemy caused some of the Muslims to excuse themselves, while a few more stayed behind without excuse. Those defaulters are denounced in the Qur'an. However, the campaign ended peacefully. The enemy, learning that the Prophet (PBUH) himself was leading the Muslim army, did not come forward. He stayed there for three weeks and received many delegates from the neighbouring territories who offered their surrender to him. He invited them to accept Islam and signed peace treaties with the neighbouring rulers.

The Tabuk expedition had great psychological effect on the Arabs and the non-Arabs as a whole. This was a clear demonstration for them that Islam was the supreme power of Arabia. Even those who did not accept it had to bow their heads before it. For the Muslims it was a message that Arabia alone was not the destiny of Islam but only a launching pad for the religion of Allah. Hypocrites also lost all hopes and found the only honourable way to submit to the new religion faithfully.

This was the last expedition of the Prophet's sacred life in which he participated himself (May peace and blessings of Allah be upon him). With it he had opened the gateway of the world for Muslims to spread the light of Islam everywhere, for all times to come.

#### **10.10 Declaration of Immunity**

Although Makkah had been conquered and its people were now Muslim, the prevailing order of the pilgrimage had not

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been changed. The pagan Arabs performed it in their traditional manner and the Muslims in their own manner. It was only after the pilgrims' caravan had left Madinah in the ninth year of the Hijrah that the Revelation about the "Declaration of Immunity", as it is called, was revealed.

*"O believers, know that the idolators are impure,  
Let them not approach  
The Sacred Mosque from this year onward' 9(28)*

The Prophet (PBUH) sent a copy of it by Ali (RAH) to Abu Bakar (RAH) leader of the pilgrimage, with instructions that Ali (RAH) was to read it to the multitudes at Makkah. He also appointed special teachers, including Abu Hurairah, to educate people how to perform different rituals and acts of worship in the Islamic way. Its purpose was that in future only Muslims would be allowed to make the pilgrimage, in the prescribed way, exception being made for such of the idolaters who had a treaty with the Muslims and had never broken their treaty, nor supported anyone against them. Such non-Muslims were to enjoy the privileges of their treaty for the term thereof, but when their treaty expired, they would be subject to the same rules as other idolaters. This proclamation marked the end of pagan ways and idol-worship in Arabia forever. Allah Hu Akbar.

#### **10.11 Year of Deputations**

The Ninth year of Hijrah is also called the "Year of Deputations". Gradually the truth of Islam had spread all over Arabia. The tribesmen of the peninsula had heard stories of the Prophet's patience in the days of his persecution. Now they witnessed the boundless generosity of the Benefactor of the Worlds (رحمة للعالمين) in the hour of his triumph. They came in large numbers from all corners of Arabia and neighboring countries, to pay homage to him and to profess his faith.

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Following the command of Allah: “*There is no compulsion in religion*” 2(256), no one was forced to change his religion. But Islam is so sweet and natural to the inner self of man that in the next few years almost everyone in Arabia was won over to the path of Allah by his own free choice. Those who had fled from the country, due to fear of their own brutalities against Muslims, upon hearing his overflowing mercy, came back to receive the blessings of the Messenger of Allah, who received them with open arms and forgave their past crimes once for all.

It is reported that from the 9<sup>th</sup> Hijrah to his death, he received 67 deputations (10). The Prophet of Allah (PBUH) personally used to look after them. His hospitality knew no bounds. The guests, even non-Muslims, were generously accommodated in the quarters built next to the prayer hall in the mosque, where they would witness the splendid scene of the Muslims rushing on the call of “Allah Hu Akbar” for prayer, five times a day. They were also placed in charge of the learned companions who used to teach them Quran. The Messenger of Allah would himself visit them, listen to their point of view and try to accommodate their demands as far as possible. For example, when the deputation of people of Taif came, they asked for exemption from Salaat, Zakaat and Jihad. Messenger of Allah was flexible enough to exempt them from Zakaat and Jihad for the time being and said, once they become Muslim, read Quran and learn Islamic teachings they will accept Zakaat (زكاة) and Jehaad (جهاد) also. Thus, he taught the preachers of Islam to avoid rigid attitude with the new Muslims and make religion easy for them as far as possible. For example, stress on Nawafal and Sunnah may be gradual, after they have entered the religion of Allah and fulfilled essential obligations.

Christian deputations were allowed to offer their prayers in the Mosque of the Prophet (مسجد نبوی) in their own ways, thus letting them reflect into spirit of tolerance in Islam.

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On the eve of their departure, the Benefactor of the Worlds (PBUH) loaded them with gifts and personally saw them off.

Surah An-Nasar 111(1-2) speaks about this phase of Islam:

*“When came the help of Allah and the victory, you saw people entering into religion of Allah in multitudes...”*

### **10.12 Case History of Success**

Case history of the struggle and success of the Messenger of Allah (صلى الله عليه وآله وسلم) is highly revealing and instructive for the fighters of the right causes, for all times to come. However great you may be, success demands great sacrifices, and tests you in many ways, by various types of trials and disappointments. In the case of Islam, signs of victory for the Muslims started with the truce of Hudeybiyah in the 7<sup>th</sup> Hijra, after 19 years of immense difficulties, sacrifices and hardships. This is evident from the graph (Fig.1) given herewith. Note the very slow progress in the first 19 years, followed by a sudden vertical growth in the last three years of the earthly life of the Prophet of Allah. During the entire 13 years of Makkan period he, along with his devoted followers, performed silent Jihad of human resource development. The next six years at Madinah were of defensive Jihad, to stabilise and consolidate the gains of Hijrah. Then with Allah’s leave began the offensive Jihad, resulting into unparalleled success that changed the history of mankind forever.

In summary it was:

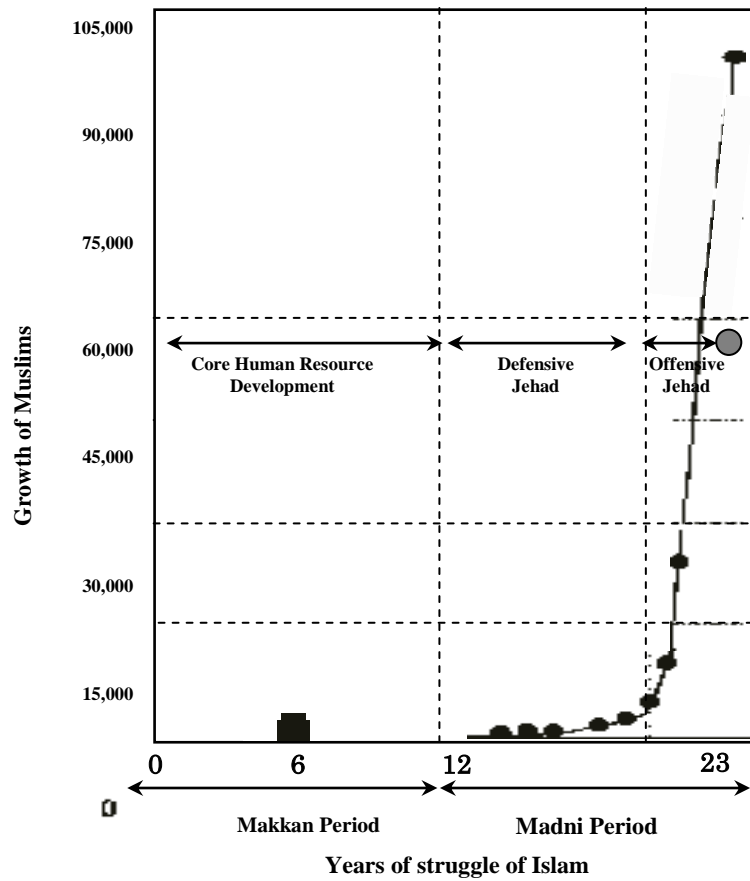
1. 13 years of passive Jihad 57% MAKKAN Period
2. 6 years of defensive Jihad 26% MADINAH Period
3. 4 years of offensive Jihad 17% MADINAH Period

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Vertical rate of growth in the graph is achieved after the sum total of the efforts exceeded a certain critical value. The process is similar to the occurrence of the chain reaction in Nuclear Reactors, in which a certain amount of critical mass of uranium under suitable discipline is essential condition to attain criticality and continue fission reaction to get energy out of it. Similar is the case of every other human endeavour. It will bear fruit after a critical amount of effort has been put in. Then successes will start pouring in from all directions and the process remains self-sustaining if the pollutants and wastes are removed and essential inputs supplied to make up for the loss.







**Fig 1: Graph of the Struggle and Success of the Prophet ( صلى الله عليه ) In Terms of the Number of Followers ( وآله وسلم )**

The lesson to be learnt is, if you are convinced of the righteousness of your cause then never give up, and go on trying, even in the most testing circumstances. Insha Allah, victory shall be yours before long. Patience, perseverance and continuous struggle with unflinching confidence in Allah, are your essential inputs for the ultimate success.



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## Chapter 11

# INTERNATIONAL PROPAGATION OF ISLAM

*“O Prophet of Allah!  
We sent you not  
But as Mercy for all creatures”. 21(107)*

*“O Muslims!  
“You are indeed the best community,  
That has ever been raised forth for  
the (good of) mankind.  
You enjoin doing what is right,  
And forbid doing what is wrong,  
And you believe in Allah...” 3 (110)*

Mohammad (PBUH) is not a Prophet for the Arabs, but for all mankind, the last of the Messengers of Allah sent to different people at different times. All of them were Muslims and taught Islam. When humanity had matured to receive His full Message and preserve it for all times to come, Allah Subhana-Hu sent Mohammad to unify and purify the teachings of the earlier prophets for the entire mankind, for salvation in this life and the life hereafter. May peace be upon all of them? After conquest of Makkah, fall of the Jews, and acceptance of Islam by the Arab tribes, time had come to call on the rest of the nations on earth. Allah commanded His last Messenger to announce for the whole world:

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*“Lo! To you all, O mankind!  
I am the Messenger of Allah  
Unto Him belongs  
The sovereignty of the heavens and the earth;  
There is no God save Him,  
He gives life and He gives death,  
So believe in Allah and His Messenger”.*  
7(158)

In fulfillment of this obligation to humanity, from 627 AD, till his departure in 632 AD, the last Messenger of Allah sent hundreds of letters and emissaries to the rulers and emperors of the world, inviting them to Islam and to believe in Allah, the One and the only God of the universe. So he set the tradition of the propagation of Islam using all the available means of communication, which in our times has assumed even greater importance to disseminate the Divine Message the world over. Indeed our letter can reach where we can't. It is obligatory on everyone as Allah orders:

(وما عليك الا البلاغ وعلينا الحساب)  
*“And upon you is but to convey (the Message) and on Us is to take the account”. 13(40)*

To propagate the message of Allah internationally, he advised his followers to learn foreign languages. Brilliant Zaid Bin Thabit (RAH) learnt the Jewish and the Egyptian languages in just over three months. According to the historian Dr. Hamid-Ullah, starting from the 7<sup>th</sup> Hijrah, Messenger of Allah (PBUH) wrote about 250 letters to all the notable and important personalities of his time (12). This means almost one letter every week. Style of these letters is simple, straightforward, direct to the point, short and concise. Facsimile of some of these letters along with translations are available in the books of "Seerah". (8),(12),

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(10),(1). Some of these letters have survived in their original also. One of them can be seen in Topkapi Museum, Istanbul, Turkey.

In general, the recipients scorned Prophet's emissaries from the desert, ignoring his message and humiliating his ambassadors. In a few cases, the emissaries were murdered also. However, some of the rulers did take them seriously and in a few cases they also accepted Islam. But no doubt, it was a great leap forward to introduce Islam at the international level. It opened the world before the companions of the Messenger of Allah (PBUH) and within a few years after his death, they took the Message of Islam as far as China, undaunted by the rough seas and waterless deserts in their way. Since then Islam is on the move like a glacier, embracing more and more human beings, to save them from the Hell fire, to lead them to the "Jannah" (Paradise).

### **11.1 Letters of The Prophet of Allah**

In the following are reproduced translations of a few letters of the Messenger of Allah (PBUH) sent by him to some of the rulers and superpowers of the world at that time with invitation to accept Islam. Beginning with "Bismilla-hir-Rahman-Irr-Rahim" (With the Name of Allah, whose compassion is limitless in space and never ending in Time.

In these letters, the name of the Messenger of Allah comes first, followed by the name of the person to whom the letter is addressed. Then, very briefly, the message is given. Generally, the letters conclude, saying, "If you accept Islam, you will be safe and if you reject this message of Allah, then the burden of all the people of your land will be on you". At the end of the letter is the seal "Mohammad the Messenger of Allah" (PBUH). All these letters were written in Arabic, properly packed

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and delivered by capable envoys, who generally knew the language of the country where they were being sent.

### **11.2 Letter to Heraclius, Emperor of Rome**

*In the Name of Allah, Most Gracious,  
Most Merciful.*

*From Mohammad the Servant and Messenger of Allah, to  
Heraclius Emperor of Rome.*

*Peace upon those who follow the Guidance---I invite you to Islam; accept Islam, you will be safe, Allah will grant you two-fold reward; If you turn away, the sin of all the people will be upon you. O people of the Book: Come to an agreement between us and you; that we worship none but Allah, and that we shall associate no partners to Him, and that none of us shall take others for Lord besides Allah. And if they turn away, then say: We bear witness that we have surrendered to Him.*

*Mohammad the Messenger of Allah (Seal)*

This letter was delivered by Dhia bin Kalifah (RAH). Heraclius treated the ambassador with respect. He approved the contents of the letter but did not accept Islam due to fear of his people. (8)

### **11.3 Letter to Mundhir, Ruler of Bahrain**

*With the Name of Allah  
the Most Gracious, the Most Merciful,*

*From Mohammad the Messenger of Allah to Mundhir Ibn  
Sawa.*

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*Peace be upon you. I praise Allah to you save whom there is no God. And I bear witness that there is no deity except Allah and that Mohammad is His servant and messenger---- I remind you of Allah the Mighty Sublime. Whoever accepts admonition accepts it for his own soul. And whoever obeys my envoys and follows their guidance, he has, in fact, obeyed me and whoever accepts their admonition he has, in fact accepted my admonition. My envoys have praised your conduct and I have recommended you to your people. Therefore, leave the Muslims (and all others) in what they believe in. I have pardoned the prisoners, so accept their excuses. So long as you keep on the right, we will not remove you from your office. Whoever, is firm on his (old religion of) Christianity or Judaism must pay Jizyah(8).*

*Mohammad the Messenger of Allah (Seal)*

This was the second letter to Mundhir, who had already embraced Islam on receipt of the first letter of the Messenger of Allah. It was delivered by Ala bin Hadhrami (RAH). Thus, Bahrain has the unique honour of being the first Muslim country after Arabia.

#### **11.4 Letter to Najashi, King of Abyssinia**

*With the Name of Allah the Most Gracious the Most Merciful.*

*From Mohammad the Messenger of Allah to Najashi, Ruler of Abyssinia.*

*Peace upon one who follows the Guidance. I praise Allah besides whom there is no other deity. He is the Sovereign, the Holy One, the Source of Peace, the Guardian of Faith, and the Preserver of Safety. And I bear witness that Essa (Jesus) son of*

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*Maryam is the spirit of Allah and His Word which was cast to Maryam the virgin, the pure, the chaste so that she conceived Essa (Jesus). Allah created him from His Spirit and His Breathing as He created Adam by His Hand (and Breathing). I call you to Allah the One without partner and to follow me and to believe in that which came to me, for I am the Messenger of Allah. And I invite you and your armies to Allah, The Mighty Sublime. I have accomplished my work of conveying the Message and Admonition, so accept my advice. Peace upon you and those who follow the Guidance (8).*

*Mohammad the Messenger of Allah (Seal)*

Amar bin Umayya took this letter to the king of Abyssinia. He received the envoy of the Prophet (PBUH) with great respect, accepted Islam secretly, and sent his son Amha along with some of the Abyssinian nobles to pay his homage to the Messenger of Allah, but they could not reach Arabia due to the failure of their boats at sea.

### **11.5 Letter to Khosroe Pervez, Emperor of Persia**

*With the Name of Allah, the Most Gracious, the Most Merciful.*

*From Mohammad, the Messenger of Allah to Kisra (Khosroe), Emperor of Persia.*

*Peace upon those who follow the Guidance. Believe in Allah and His Messenger and bear witness that there is no deity but Allah, the one who has no partners and that Mohammad is His Servant and His Messenger. I invite you to the call of Allah for I am Messenger of Allah to all the people so that I may warn those that are living and establish argument on the non-*



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*believers. So accept Islam, you will be safe but if you reject it, the sin of (the wrongdoing of) the Persians will be upon you.*

*Mohammad the Messenger of Allah (Seal)*

This letter was delivered by Abdullah bin Hudhaifa (RAH) to the emperor of Persia. Besides Rome, it was the super power of the Day. When he read the letter, Khosroe became furious. He tore it up and ill-treated the envoy of the Prophet of Allah (PBUH). Then he wrote a letter to his governor in Yemen to bring the Prophet (PBUH) to him. When Governor's men reached Madinah, the Messenger of Allah told them that their emperor has been killed the night before by his own son. So they returned without any action. When they got back to Yemen, they found the news was true and embraced Islam (8).

### **11.6 Letter to The King of Egypt**

*With the name of Allah, the Most Gracious,  
The Most Merciful*

*From Mohammad, the Servant of  
Allah and His Prophet  
to Maqauqis, the great Copt:*

*Peace be upon him who follows (His) guidance. After this, I invite you to accept Islam and become a Muslim. You will be saved and Allah will doubly reward you. But if you don't, you will be responsible for the straying and sins of all the Copts.*

*O people of the Book! Come to that which is common between us. That we shall worship none but Allah, associate no partner with Him and none of us shall take others as Lord but Allah.*

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*If they turn away, tell them to bear witness that we have surrendered ourselves (unto Him).*

*Mohammad the Messenger of Allah (Seal)*

Hatib bin Abi Baltah (RAH) delivered this letter to the ruler of Alexandria and Egypt. The king did not accept Islam but treated the envoy with respect and sent some gifts to the Messenger of Allah with a letter. He also sent two respected Egyptian girls. One named Maria got married to the Prophet (PBUH) and bore him a son Ibrahim, who died in his childhood.

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## Chapter 12

### FAREWELL ADDRESS AND THE LAST PILGRIMAGE

*“O you who have attained to faith,  
Pay heed unto Allah and His Apostle,  
And do not turn away from Him now  
That you have heard (His message)  
And be not like those who say,  
“We have heard” while they hear not,  
Verily, the vilest of all creatures in the Sight  
of Allah are those deaf and dumb ones,  
who do not use their faculty of understanding” 8(20-21)*

#### 12.1 The Last Pilgrimage

By the time the Prophet (PBUH) was 63, the purpose of his life had been fulfilled. He got the revelation:

*“When the help of Allah arrives,  
and the success (thereby),  
And you see mankind,  
Entering into the religion of Allah horde on horde,  
Then glorify the praises of your Lord,  
And seek His forgiveness,  
Verily, He is the Most Forgiving”.*  
110(1-3)

This revelation was interpreted as the sign of his approaching departure from the earth. He curtailed many of his

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usual activities and devoted more of his time to prayers. He passed the whole nights imploring Allah's forgiveness for any of his own weakness in the performance of the prophetic mission assigned to him. He also beseeched the right path for all the generations of Mankind that would follow him until the apocalypse.

In 632 AD, the tenth year of the Hijra, he proceeded to perform pilgrimage to Makkah. This was his first and the last pilgrimage. Messages were sent all over Arabia, informing Muslims to perform pilgrimage in the company of the Messenger of Allah (PBUH).

This unique ritual of Islam is the legacy of the great Prophet Ibrahim (PBUH) and symbolizes the universal brotherhood of Islam. Allah has made it obligatory for every Muslim, if he/she can afford the expenditure, once in a lifetime. Since the time of the Prophet of Allah (PBUH) every year millions of people of all races, colours and cultures meet together clad in two pieces of unstitched cloth, submitting humbly before their Creator, without any intermediaries. Free of any pomp or ceremony, they declare repeatedly:

*"Here am I, O God, at Your Command, You are One and the Only One; There is no partner unto You, Here am I .....Here am I ..... At Your command..... All praise and bounty is for you. There is no God but Allah .....Here am I .....at Your Command....."*

The spiritual and political importance of the annual Pilgrimage to Makkah has been paramount for the Ummah all through the ages. According to Prof. Hwgrorje of India: *"The league of Nations founded by the Prophet of Islam put the principle of International unity and human brotherhood on such universal foundations as to show candle to other nations. The*

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*fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the Idea of League of Nations" (14).*

## **12.2 Farewell Address – The First Charter of Human Rights**

On Sunday, the 4th of Dhul Hajj, the 10<sup>th</sup> year of Hijrah, at dawn, the Prophet of Allah (PBUH) entered Makkah. The journey from Madinah to Makkah was covered in nine days. Ali (RAH), who had been dispatched to Yemen some times before, brought a caravan of Yemeni pilgrims. Similarly, caravans over caravans came from all parts of Arabia to join the Messenger of Allah (PBUH) in this pilgrimage, which was destined to be his last.

In following the tradition of his great grandfather Ibrahim (PBUH), on Thursday, the 8<sup>th</sup> Dhul Hajj, he stayed at Mina, a place about 3 kilometers outside Makkah. On the following day, Friday the 9<sup>th</sup> of Dhul Hajj, the Prophet of Allah (PBUH) set out from Mina after dawn prayers and reached Arafat, a vast open ground, along with multitudes of Muslims. This is the high point of the ritual of pilgrimage. In the afternoon, the Benefactor of the Worlds mounted on the camelback, at the top of a small hill now called "Jabal Ar-Rahma", from where he addressed the mammoth gathering of over hundred thousand Muslims, eager to listen and grasp his each word (1, 13, 31).

This is called his farewell address since he departed from his earthly stay soon after his return from pilgrimage (May Allah's blessings be upon him forever (1, 13, 31). According to some traditions, the following narration is the collection from his various sermons delivered on different occasions of the Hajj. (1, 8, 13, 31, 38):

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Never before had such a spectacle been witnessed in the annals of the world history, nor had humanity heard such moving words, steeped in sincerity and delivered with strong emotion and melodious voice. This address forms the constitution of individual and collective morality, advocating respect for the mankind, laying down the foundation of the charter of Human Rights. It contains the solution of important problems of human races and guarantees the fundamental rights of every man and woman. (13),(31)

After praising Almighty Allah, he started his address, which is reported below.

He said:

*"There is none to worship except Allah. None is like Him or equals Him nor has He any co-sharer. He fulfilled His promise and helped His own creature and Messenger, and smashed all the concerted forces of falsehood".*

*"O! you people! Listen to me, as I do not think we may have another opportunity of meeting again as in this gathering".*

This sentence electrified the gathering. The Prophet of Allah (PBUH) had broken the news of his departure from this world. All eyes were full of tears and hearts throbbing with pain. He continued:

*"O! people! Almighty Allah says:*

*"O! mankind: We created you from a male and female couple and made you into tribes and nations so as to know one from the other.*

*Verily, in the eyes of Allah only the most righteous among you is the most honoured of you".*

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In the light of this verse, the Prophet (PBUH) concluded:

*"No Arab has any superiority over a non-Arab, nor is a white anyway better than a black. The only criterion for superiority is the element of piety".*

*"All human beings were the offspring of Adam (PBUH) who was created from dust. Hence, all claims to superiority and greatness, and demands for blood or ransom, and traits and tenets of pagan rule have been trampled under my feet. Only trusteeship of the Kaabah and the right to serve water to Hajis will remain intact."*

The Prophet (PBUH) further observed:

*"O! You the clan of Quraish, see you should not appear resurrected on the Day of Judgment before Allah, laden with worldly weight of sins whilst others are equipped with acts of goodness deserving salvation. If it happened, I shall not be in a position to save you in the presence of Almighty Allah".*

*"O! The people of Quraish, Allah has put an end to your notions of false vanity and there is no room left now for you feeling proud any longer of your forefathers' deeds".*

Then he put a series of questions to the audience.

*He asked, "What day is today?" There was pause and then he replied himself*

*"It is the Hajj Day"*

*He asked, "What place is it?" After a pause he said,*

*"It is the great Valley of Arafat"*

*He enquired, "What city is it?"*

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There was silence and then he himself said,

*"It is Makkah, wherein is the Bait-Ullah"*

Then silence prevailed. People were waiting what next he would say. Suddenly he proclaimed forcefully:

*"Beware! Everybody's blood, property and honour have become sacrosanct. All these are now of the greater significance and sanctity as the sanctity of this Day, this Place and this City. Know that you will meet your Sustainer. He will ask you about your deeds".*

He warned:

*"After me do not go astray and begin to kill one another"*

*"If anybody is made custodian of anything, he must keep that trust till the thing held in custody is restored to the rightful owner"*

*"O! you people! A Muslim is another Muslim's brother and that all Muslims are brothers among themselves"*

*"Take care of your slaves (servants). Let them eat what you yourself eat and let them wear as you wear for yourself"*

After stressing basic human rights, equality of mankind; and sanctity of each other's honor, life and property he turned to the legal rights of the people. He proclaimed:

*"All that prevailed during the pre-Islamic period of ignorance has been trampled under my feet. All blood dues of the days of ignorance have been written off and henceforth none will seek vengeance on the others. The first right to retaliate*



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*pertaining to my own tribe stands cancelled. I hereby pardon the murder by Bani Huzail of the suckling babe of Rabia son of Haris, who belonged to my family"*

After this message of peace, forgiving and forgetting, he turned to the financial matters and proclaimed.

*"All interest or usurious dues coming from the time of ignorance stand written off and I lead the rest by canceling the interest payable to the family of my uncle Abbas bin Abdul Muttaleb"*

*"O! you people, Allah has (through the law of inheritance) fixed the right of every rightful heir, therefore no other testament be considered valid for any of these"*

*"Anybody claiming false ancestry or ascribing untrue bondage against his own master will be accursed by Allah"*

*"Debts payable should be cleared, all borrowed property is to be returned, while gifts should be reciprocated and a surety must make good the loss on behalf of the assured"*

*"It is not proper for anybody to have anything from his brother except whatever be given over through brother's consent and pleasure. Do not overstep yourselves as well as others and allow no excesses whatsoever"*

*"Henceforth a criminal will be answerable only for his own crime. A son will not be chargeable on father's account, nor will a father repay for his son's doings"*

After having spoken about the social, legal and financial matters, he specifically reminded the people about the rights of women, and family matters. He said:

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*"O! You people, you owe your women certain rights and likewise you have rights over your women. Your right is that the woman should not allow in your house anybody whom you do not like. Their right is that you should maintain complete integrity and shun indecency. If they fail, Allah allows you to chastise them and when they behave better and come round, let them be well looked after."*

*"A woman has no right to part with or transfer to any other person her husband's property without the latter's express permission".*

*"Treat your women nicely as they are bound to you and are incapable of managing many of their affairs themselves. Hence, always keep Allah's command in view, namely that you have accepted them in the name of Allah and in His name have been made lawful to you. O people understand what I say. I have conveyed to you the Message of Allah"*

Then he advised people about their duties to Allah. He said:

*"I leave in your midst a thing which if you hold fast will never let you go astray. And that is the Holy Book of Allah. And beware of exceeding the limits fixed in matters of the religion. Nations which preceded you, perished because of similar unwarranted lapses"*

*"Satan has now been spared no hope of being worshipped any more in this city of yours. However, chances are yet that, in matters unwittingly considered minor by you, Satan's ways may prevail. Even that may afford him a convenient footing. So take care to safeguard your faith and religion against Satan's perversions"*

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Then he spoke about the fundamentals of Islam and need to stick to them. He stressed:

*"O people! worship only One Allah Almighty. Remain punctual in your daily five-time prayers. Keep a month's fast during the Ramadhan. Pay out Zakat with good cheers and perform pilgrimage to the House of Allah and obey your Amirs (Rulers), thus you shall enter Allah's Paradise"*

Finally, he said:

*"Listen! Those who are present here should convey my message to others not present here. Many of those not present on this occasion may prove of greater understanding and be better trustees of what I have conveyed unto you".*

There was salience again. He paused for a while; people looked at him with all ears. He said in low voice:

*"O! you people, you may be questioned by Allah about me. What will be your reply?"*

They cried and responded with tears in their eyes:

*"We shall bear witness that you conveyed to us the Divine Message entrusted to you as Apostle of Allah and led us to the path of truth and goodness"*

Hearing that, the Last Messenger of Allah (PBUH), pointing with his index finger towards heaven signed to the gathering and observed thrice in devout passion:

*"O Allah, bear witness;  
O Allah, bear witness"*

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*O Allah, bear witness.*

After delivering the address, the Messenger of Allah (PBUH) offered the "Zuhar" and "Asar" prayers one after the other at the same time. Meanwhile, revelation descended on him in which Allah intimated:

*"This day I have perfected your religion for you,  
and completed my favour unto you,  
And have chosen for you religion Al-Islam" 5(3)*

On the news of completion of their religion, most people rejoiced and congratulated each other. But there were people like Abu-Bakar (Allah be pleased with them) wept bitterly. For them this revelation clearly meant that end of the earthly life of the Messenger of Allah (PBUH) has approached. Once the religion was complete, his job was also over. Knowing this he gave an opportunity to all the Muslims to see him and bade them farewell with a pensive heart. On his return to Madinah he delivered a speech in the course of which he observed,

*"I am going to the fountain (Kusir) earlier than you. I fear not that you will practice polytheism after me. What I fear is lest you should covet the world and shed each other's blood for its sake and then die as did the nations before you".*

He also emphasized:

*The curse of Allah is on the Jews and Christians. They converted their Prophet's tombs into their temples. Do not you convert my tomb into place of worship. I forbid you this" (31).*

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## Chapter 13

### THE DEPARTURE

#### 13.1 The Last Expedition

The Mautah and Tabuk expeditions had alerted Romans and made them fearful of the emerging new power in the neighbourhood. Letters of the Prophet of Allah, inviting them to Islam, made them even more concerned. To check the rising Arab power, Heraclius, the Roman Emperor, ordered a large force to destroy the upstart Muslims emerging on his southern frontier.

In response to this threat, Prophet of Allah (PBUH) planned his last but the most daring military expedition, which was also a pointer to the future of Islam for his followers. He prepared an army to march north, and appointed youthful Ussama bin Zaid (RAH), the son of his freed slave Zaid bin Haritha, as the commander of this force. Ussama was just twenty at that time. The men who were to serve under him were older and senior to him. Thus, appointment of a very young commander over such high dignitaries like Omar (RAH) was a significant event. Some people even objected to his command due to his youth and modest lineage, but the "Benefactor of the Worlds" (PBUH) taught them that Islam makes no distinction between people due to their origin, race or colour; and youth can also occupy positions of high responsibility if they deserve so. The only thing that should matter is piety and ability of the person.

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Thus, the Messenger of Allah (PBUH) shattered the old Arab tradition of seniority on the basis of "age and family" and gave youth the right to command, if they deserve so. By appointing Ussama to such a high office he indirectly also pointed out that youth shall be the future of Islam. And indeed this tradition was maintained by the Caliphs. For example, Mohammad bin Qasim was merely seventeen years when he conquered Sind. Tariq bin Zeyad was just twenty when he landed in Gibraltar and moved forward 'to conquer Spain. Zaheeruddin Babar was in his early thirties when he conquered India.

### **13.2 The Ideal Wel-Fare Order**

Departure of this army was delayed due to his sudden sickness, and it was sent to its destination by his successor, Abu Bakar, a few weeks later. However, the Messenger of Allah (PBUH) had shown the way, as a result of which, in less than a decade after his death, his companions and followers conquered the mighty Byzantine and Persian empires, and established the "New World Order", based upon the glorious moral principles of the Holy Quran and noble practices of the Messenger of Allah (May peace and blessings be upon him).

This was the beginning of a morally guided dynamic civilization; a civilization based on a written constitution, Quran, for the material and spiritual uplift of mankind; which would bequeath the wonders of algebra, astronomy, physics, chemistry, engineering, philosophy and medical sciences, a civilization for the good of mankind in the pleasure of the Creator of the worlds.

The famous British Philosopher George Bernard Shaw testifies to this truth in the following words:

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*"I have always held the religion of Mohammad in high esteem because of its wonderful vitality. It is the only religion, which appears to possess that assimilating capability to the changing phases of existence, which make itself appeal to every age. I have prophesied about the faith of Mohammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Mohammad's image in the darkest colours. They were, in fact, trained to hate both the man Mohammad and his religion. To them, Mohammad was anti-Christ. I have studied him, the wonderful man, and in my opinion, far from being anti-Christ, he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving the problems in a way that would bring it the much needed peace and happiness. Europe is beginning to be enlightened by the creed of Mohammad. In the next century it may go still further in recognizing the ability of that creed in solving its problems, and it is in this sense that you must understand my prediction". (17),(31)*

*"(O Mankind!)*

*To each of you We have given a Law and a Way and Pattern of life.*

*Had Allah willed He could have*

*made you one community, but that*

*he wished to try and test you by that which He gave you,*

*(Freedom of choice)*

*So try to excel each other in good deeds.*

*To Him you will return in the end and*

*He will then inform you of that*

*Wherein you differ"*

*5(48)*

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### **13.3 Illness and Departure**

Soon after his return to Madinah he fell ill, remained sick for about two weeks. He suffered from high fever, severe headache and body distress. During his sickness, except the last few days, he continued attending to the affairs of the state and leading people in prayers. To prepare them about the end of his earthly career, in one of his sermons he told them that Allah had given His servant the choice between the worldly life and the life hereafter and that he has opted for the latter. Those who understood wept bitterly on the thought of his departure.

When he became physically too weak to lead prayers he appointed Abu Bakar (RAH) in his place. Twenty-three years ago, Abu Bakar was the first to accept Islam whose sacrifices were unparalleled for this cause. He was also a man of great wisdom and balanced personality. Giving responsibility to lead prayers in his presence was a clear indication of leadership after him. However, the Benefactor of the Worlds (PBUH) did not appoint anybody as his successor, leaving choice to the people to elect their leader. Thus, he set the tradition of a true democratic order in a world that had been ruled by the hereditary kings and emperors since the emergence of the city-states.

At dawn, on the last day of his earthly life, the Holy Prophet (PBUH) came out from his home and joined the prayer, behind Abu Bakar (RAH). There was great relief among the people, who deemed him well again.

At the conclusion of the prayer, the Prophet of Allah (PBUH) delivered a brief sermon, the last in his august life. He said:



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*'Allah has granted the choice to His servant to accept either the good things of life or all that is with Allah in eternity. But His servant has chosen the blessings that are with Allah'.*

Then he advised the Muslims to be careful about the rights of Ansaar, to treat them well. Finally, he said in great humility.

*"The rights of you were attached to me, I too am a human. If I have hurt anyone's honour, here is my honour, he should avenge himself. If I have caused loss to anyone's property, here is my property, he should recompense himself. Know that of you he alone loves me most who, if he has any of these rights on me, takes or declares me free of obligation, so that when I see my Lord there is no burden on me. No one should think that he did not take revenge because he feared the enmity of the Prophet of Allah" (31).*

When he had finished, a man rose and said, "O Messenger of Allah you owe me three dirhams. Once a suppliant arrived and I gave him three dirhams by your orders". "You are right" said the Prophet (PBUH) and arranged to pay his debt. Another person said, once before a battle, while you were making the people stand in row, I was hurt by your stick. The Messenger of Allah (PBUH) offered his body to hurt him in compensation. The man came forward and he embraced him while crying with tears in his eyes and said, forgive me Messenger of Allah. To kiss your sacred body was the greatest desire of my life. Otherwise, I am ready to sacrifice myself and my family to save you from the simple prick of thorn in your foot.

After having thus settled his accounts and paid his dues, the Messenger of Allah came back to the quarter of Ayesha (RAH), the Mother of the Believers. That proved to be his last public appearance.

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His concern about the welfare of mankind continued till his last breath. It is reported that just before he departed to his heavenly abode he gave his last advice to the Ummah which must be considered the most important piece of advice for us: He said:

*"Be watchful about your five times daily prayers and rights of your women and slaves (servants)".*

After this, he paused for a while and then said, *"Do not worship my grave after me. Allah alone is worthy of all types of worships"*.

Ayesha (RAH) wife of the Messenger of Allah (PBUH) says, "His last act was cleaning of his mouth with a brush made of a soft branch of a tree and his very last words were:

*"Now, none but He, The Companion on High is needed"(8,31).*

He breathed his last at about ten O'clock in the morning of 11th Rabi-ul-Awal, 11th Hijra (22nd April 632 A.D). May Allah's blessings be upon him forever! Indeed, we come from Allah and surely, we return to Him finally.

News spread like Jungle fire. Muslims who lived out of city, they all rushed to the Mosque of the Messenger of Allah. A storm of grief grabbed the city. Everyone was stunned. In a state of shock, Omar (RAH) forgot himself, drew his sword and said, "I will kill anyone who says that Prophet (PBUH) had died". He was storming at the people in that strain when Abu Bakar (RAH) came into the mosque and overheard him. He went straight to the chamber of his daughter Ayesha (RAH), where the Prophet (PBUH) lay. Having ascertained the fact, and after kissing the

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Prophet's forehead he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie and that the Prophet (PBUH), who was everything to them, could not be dead.

Abu Bakar (RAH) went up to Omar (RAH) and tried to stop him by a whispering word. Then, finding he would pay no heed, called to the people, who, recognizing his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said:

*"O, People! Lo! As for him, who used to worship Mohammad (PBUH), Mohammad (PBUH) is dead But as for him who worships Allah, Allah is alive and dies not".* He then recited the following verse of the Qur'an:

*"And Mohammad is but a Messenger, messengers the like of whom have passed away before him".  
Will it be that, when he dies or is slain,  
You will turn back on your heels?  
He who turneth back does no harm to Allah,  
and Allah will reward the thankful" 3(144).*

Says an eyewitness narrator: "It was as if the people had not known that such a verse had been revealed till Abu Bakar (RAH) recited it". And another witness tells how Omar (RAH) used to say: "When I heard Abu Bakar recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's Messenger was dead. "May Allah bless and keep him!" (1, 11, 31).

There were various opinions about where to bury him. This issue was also settled by Abu Bakar, who said; "I heard from the Messenger of Allah, that prophets are buried where

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they die". So He (PBUH) was buried at the same place where he died; in the house of Ayesha, the Mother of the believers (RAH).

His funeral prayers were performed in batches. People kept coming from far and near for two days to offer their prayers. On the 3<sup>rd</sup> day of his death he was lowered in his grave by his family members, including Ali-Ibn-Abi Talib, Abbas bin Abdul Muttaleb, Assaama-bin-Zaid and Abdul Rahman bin Auf (Allah be pleased with all of them). Later that quarter was honored with two more graves, one of Hazrat Abu Bakar, and the other of Hazrat Omar (Allah's blessings be with them). Still there is room for one more grave. As the tradition goes, Hazrat Isa (Jesus) (PBUH) will be buried there at his second coming on earth.

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## **PART TWO**

# **THE PERSONALITY AND MANNERS OF THE MESSENGER OF ALLAH (PBUH)**



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## Chapter 14

### APPEARANCE AND PERSONALITY

بَلَغَ الْعِلْمَ بِجَمَالِهِ  
كَشَفَ الظُّلْمَ بِعِزِّهِ  
حَسَنَتِ بِسَمِيِّهِ خِصَالَهُ  
صَلُّوا عَلَيْهِ وَسَلِّمُوا

*He touched the heights of excellence with his perfection,  
He unveiled the darkness with his elegance;  
Beauty prevailed his whole character,  
May the blessings of Allah be upon him and his family.  
(Sheikh Saadi)*

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Mohammad, the last Messenger of Allah, (May peace be upon him) was especial in all respects. He was a human being, but par-excellence in every aspect of his life. In his appearance, the Messenger of Allah (PBUH) had an extraordinarily impressive personality, with charming manners and sweet speech, which made a deep and lasting impression on the people who met him. He was charismatic in the deepest and fullest sense of the word. He had magnetic effect on his followers who would not hesitate even sacrificing their lives for him. He was so handsome and awe inspiring that eye could not gaze at him for a long time. New comers found themselves afraid to stand in his presence. To make them at ease, he would gently say "Don't be afraid. I am merely the son of an Arab lady who used to live on dried bread".

Stanley Lane Pool describes him in the following words 9(4):

*"He was very handsome and a strong man of charming personality. He was of middle height, rather thin, but broad-shouldered, with a wide chest. His head was large and covered with slightly curly, dark hair, which flowed in a dense mass down almost to his shoulders. Even when he was advanced in age, his head was sprinkled by only a few grey hair.*

*His face was oval-shaped; fine, long, arched eyebrows were divided by a vein, which throbbed visibly in moments of passion. Large, black, restless eyes shone from under heavy eyelashes. His nose was long and slightly aquiline. His teeth were well set, shining like jewels. A full beard framed his manly face(4).*

During the emigration to Madinah, the Messenger of Allah (PBUH) had rested for a while at the camp of a lady called



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Umm-Ma'bad. She later described the Prophet of Allah in the following words (8):

*"I saw a man of conspicuous beauty and elegance. His face was bright and his conduct nice. His body was neither heavy nor lean, but beautiful and well proportioned. His eyes were black, with long eyelashes. His voice was high but not harsh. The pupils of his eyes were deep black, and his eyeballs very white. His eyebrows were neither completely separated nor wholly joined together, but were separated by light hair. The ends of the eyelashes were sharp. His hair was dark with a thick beard, and he had a long neck.*

*When quiet, dignified, and when in dialogue, his voice seemed to cover the surroundings. His speech was like a flowing string of pearls, sweet and clear. He was neither deficient in speech nor talkative. If heard from a distance, his voice was loud but pleasing, and if heard from nearby, it was sweet and savoury.*

*He was of moderate height, neither too tall to look ungraceful nor too small to look repulsive. He was the most delightful sight among his companions and commanded the utmost honour of them all. His companions always surrounded him and listened to his words with great attention, and carried out his commands with the utmost haste and speed. He was kind and loving, and not ill-tempered or rude". (PBUH)*

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## HE SAID

*Knowledge of God is my capital;  
Reason is the root of my faith;  
Love is my foundation;  
Enthusiasm is my horse;  
Remembrance of God is my friend;  
Firmness is my treasure;  
Sorrow is my companion;  
Silence is my weapon;  
Patience is my mantle;  
Contentment is my booty;  
Poverty is my pride;  
Devotion is my art;  
Conviction is my power;  
Truth is my redeemer;  
Obedience is my sufficiency;  
Struggle is my manner;  
And pleasure is in my prayers.*

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## Chapter 15

### ATTRIBUTES OF THE IDEAL LEADER, MANNERS AND DAILY LIFE

*“And verily,  
You (stand as),  
An exalted standard of character”  
68 (4)*

If there has to be the last Messenger of Allah then he must not have anything lacking but offer the best example in every sphere of life for all times to come, both for the spiritual as well as the material world. The only such personality in the world is of Mohammad (PBUH), the prophet of Islam, the last Messenger of Allah on earth. He not only recognized all his predecessors, but also made belief in them mandatory for his followers. He emphasized that they also came with the message of Islam for their people and they were the first Muslims. He told that he is simply to consolidate their teachings and demonstrate them practically. In his noble life, there is a practical solution for the problems of everyone. When in doubt as to what to do, simply ask yourself, “How the Prophet of Allah might have solved this problem?” You will certainly find the solution in his life, in the Holy Quran or in the books of Ahadith. May Allah bless him for ever and ever? He is the living Quran and his conduct is the practical interpretation of it. About him, Allah says in the Holy Quran:

*“By the star when it vanishes  
Your companion (Prophet) is neither astray,*

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*nor being mis-led,  
Nor does he say anything of his own desire,  
It is no less than inspiration sent down to him,  
He is taught by One Mighty in Power”*  
53(1-5)

*“And obey Allah and His Apostle,  
That you may obtain mercy of (Allah)”*  
3(132)

*“Tell! (O Mohammad to mankind)  
If you love Allah, follow me, Allah will love you, and forgive  
your sins, Allah is Forgiving, Merciful”*  
3(31)

The Holy Quran says of him, "And you (stand) as an exalted standard of character". Indeed, he is the best embodiment of a perfect life. His radiant personality is like an open book, like a jewel illuminating in the darkness.

Someone once enquired about his manners from his wife, the mother of the believers, Lady Ayesha (May Allah be pleased with her). She replied that the Holy Quran was his character. His words and deeds were those of the Holy Quran. He himself is reported to have said, "Allah sent me to perfect good manners and to complete good deeds". (Mishkat)

### **15.1 An Exemplary Leader**

The earth has seen great men in thousands. Some of them have left their deep mark on the pages of history also. Great prophets, kings, warriors, conquerors, poets, philosophers, law-givers, teachers, inventors, scientists, engineers, and doctors came at the stage of this world and have influenced the lives of people, but in a limited way only. To some extent we know

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about their public life, but as for their private life very little is known. Thus, they left no personal example of eternal nature, which could go on inspiring mankind for all times. There is only one exception; that is Mohammad, the Messenger of Allah, (PBUH). Even the minutest details of his personal and family life are available with full authenticity in the books of ahadith and pages of Islamic history (25-30). What to say, even the life story of about three thousand of his companions and two thousand of their successors is preserved in history, (see eighth volume "Tabqat-e-Saad" by Mohammad bin Saad).

In the following, we shall briefly describe some of his personality traits, manners, and daily life routine as an example of guidance for those longing for salvation in this life and the life hereafter. For successful managers and leaders in any walk of life the Prophet's life is a brilliant case history also.

His life is of a very practical man, richly filled with varied experiences, the type of which most people pass through. Thus, unlike earlier prophets, there is an example for everyone in his life; from the oppressed common man to a great ruler, from a prisoner to a great general, from an ordinary laborer to a great leader of mankind, from a mystic to a great reformer, from a prisoner to a great liberator, from an illiterate man to a great scholar, from an ascetic to a large family man. In short, he covers all roles of life in his fullest. In his childhood, he was a herdsman, looking after his foster-parents' sheep. Later he worked as a trader, first in junior positions and then with more responsibilities. His career progressed until he became a seasoned businessman and an employer himself. During this period, he undertook many perilous trading expeditions across the desert to big cities of the Fertile Crescent. People of Makkah, for his exceptional dealings and truthfulness, called him by the titles of Al-Ameen (the most Trustworthy), and As-Sadiq (The most Truthful).

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He married and had many children, experiencing first-hand all the pleasures and vicissitudes of family life. When Allah assigned him the Prophethood, he was already a successful businessperson, a well-respected and noted citizen of Makkah, a loving family man and a noble companion. He was persecuted in the struggle for his prophetic mission mercilessly by his own people, but he faced all this with exemplary patience, tolerance and perseverance, with absolute commitment to the Mission assigned to him by Allah Subhana-Hu.

In Madinah, the Prophet (PBUH) assumed the new responsibilities of the head of a community. Concurrently he acted in the role of a teacher, administrator, warrior, law-giver, judge, statesman, and a political and religious leader. He had the first-hand knowledge of human needs in diverse circumstances and challenges of many different spheres of activity. He had to achieve his goals of establishing a new world order of sovereignty of Allah over mankind amidst people of different backgrounds and interests, friends, enemies and hypocrites all together. Starting alone, in just 23 years he created a new civilization, which would remain a cherished ideal for the reformists of all times, striving for a true welfare state.

Indeed his life is the true embodiment of all human ideals. A person of such magnitude transcends the barriers of time and space. He is noblest practical example for all people of all times. If you are poor, you will find how to live gracefully in poverty. If you are rich, how to live nobly; if in power, how to behave gracefully; if oppressed, then how to tolerate; if sick, how to face sickness; if injured, how to face pain; and if at the prime of a healthy youth, how to live it ideally.

*"You have indeed in the Messenger of Allah  
The best example (of conduct) for anyone whose hope is in  
Allah, And the Final Day of Judgment" 31(21)*

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## 15.2 Humbleness

In his daily life, the Prophet (PBUH) was more humble than anyone else. In the company of his friends, a stranger may not recognize him. On the eve of Hijrah, when their small caravan reached Quibah, people of Madinah came to receive him in hundreds. They could not first differentiate who is who, till Abu Bakar (RAH) got up and spread his head cover on the sacred shoulders of the prophet of Allah (PBUH). This was because the Benefactor of the Worlds (PBUH) did not like to occupy any special seat or wear any special distinctive clothing or make his companions behave in a way that he may look elevated. He was a leader who liked to be like anyone else. He said, "Worst among mankind are those who call themselves kings and look down upon others". Everyone felt comfortable in his company. Even a slave girl in the streets of Madinah could get hold of him to tell her tale and get relief from him. This was his style, which he did not change even when the whole of Arabia lay under his feet.

## 15.3 Cleanliness

The Prophet (PBUH) loved absolute *cleanliness*; clean in body, clean at heart. He was very particular about his personal hygiene and neatness of his dress. Even as a child, he never played with dirt. Among the worldly things if he did like anything it was a good perfume, which he applied liberally. His hair was always properly oiled and combed; his nails were sharply cut and clean; and his teeth were shining bright. He brushed at least five times a day. Mother of the faithful, Hazrat Ayesha (RAH) tells that his last act of earthly life was the brushing of his sacred teeth. He remained always in a state of ablution (wudu), clean in all respects and taught his followers that cleanliness is one-half of the faith of Islam.

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#### **15.4 Dress**

In matters of *dress* he had no particular preferences, except that it must be neat, clean and modest. He did not like to wear costly, showy, colorful dresses, which exhibit pride or make one look special. He liked white cotton, whereas he forbade men from wearing silky dresses, and gold ornaments. But there was no restriction on women. He was against luxurious lifestyle. He preferred to have only two sets of clothings, one on his sacred body and the other in washing.

#### **15.5 Food Habits**

*His food habits* were very simple and healthy. He would never criticize any meal but eat all lawful things. However, he avoided foods causing bad breath, such as raw garlic and onion. While eating, he preferred sitting on the ground. As regards his choice, he liked green vegetables over meat. His advice was not to make your stomach the graveyard of the animals. He loved to take a lot of water before meals but avoided it between, soon before, or after eating. He preferred shourba (soup) over the grilled food.

He always washed his sacred hands before eating but would not dry them with a towel. After food, he would again wash his hands and mouth. He liked to share his food with his neighbour. When eating in company he encouraged people to eat and extended his helping hand to them. However, his own morsel used to be small. He would eat slowly, chew it properly and avoided talking or laughing while eating. He did not like moving hands from one dish to the other and always started eating from the food in front of him. He did not like to eat very warm food and waited to let it cool.



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He also did not like eating many dishes at a time and preferred one dish meal over two. He would say; "One is the best, two is good, but a three dish meal is simply a waste". He would stop eating, keeping some appetite. His advice was, "Divide the stomach in three parts, one for water, one for food and the rest for gases".

He disliked overeating and wastage in any form. Even in ordinary matters like ablution (wudu) he used to advise people not to waste water. "Even if we are by the side of a river?" asked his companions, "Yes! Even if you are sitting by the side of a river, you should not waste water because Allah does not like the wasteful people," replied the Prophet of Allah (PBUH). Had the world acted upon only this advice of his, nobody on earth would have been hungry. Moreover, the environmental pollution would not have threatened the survival of the world today. Wastage is the root cause of all our problems indeed, and Islam hates it. Conserve and preserve is the teaching of its prophet.

### **15.6 Style**

Prophet of Allah (PBUH) liked to do things with his right hand and also begin from the right side. Even in ordinary matters such as when wearing a shirt, a pajama, or a shoe he would start from the right side. On meeting people, he would always shake hands first with the person on his right. While entering the mosque, or home, he would step the right foot in first. However, while leaving home or mosque he used to step out left foot first. Similarly, while cleaning he made more use of the left hand than the right one.

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### **15.7 Speech**

He was neither talkative nor too serious. His was the most pleasant company. He was a great listener and encouraged other persons to talk and listened himself carefully. His speech was like the pearls of necklace. He would utter his words forcefully but in a low volume so that everyone could understand him and remember them without confusion. If desired, people could count his words. If you wish to become a good communicator, you can learn a lot from his speech manners.

### **15.8 Warmness**

His personality was very charming, with an ever smiling face. His companions tell that they had never seen anyone more smiling than him. But he hardly laughed with an open mouth. Whenever he met anyone, it was his endeavour to be the first in greeting. He said, "One who greets first, his reward is twice than the one who returns greetings". His greeting used to be followed by a warm handshake, and he would be the last one to withdraw his hand.

There were no formalities with him. Anyone could stop him in the way or call at him and he would not leave until the other man had left. He would never reject any invitation from anyone, even from a slave boy. If he was given a gift, he would return it with a better one. He advised, "Invite each other on meals and exchange gifts. This will develop feelings of fraternity and love among you". Thus, Muslims under his leadership became like brothers and sisters, a close-knit family reared upon the ideology of Islam. Indeed, in him there is an ideal example of leadership in every branch of human endeavor.

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## **15.9 At Home**

For him family home was the most important basic unit of the Ummah. So he advised his followers to marry and get settled. As for looking after the basic needs of each other in his family, he rated them as acts of charity and thus a type of worship of Allah. He himself was a loving husband and a loving father. He took part in household affairs and helped his wives so much that he would even mend his own clothing, clean the house, and extend help in cooking and washing dishes.

The mother of the faithful, Ayesha (RAH), told that at their home they also used to talk about all type of things and discuss family matters. They too had their family quarrels, but he (PBUH) would always take it lightly. If he was annoyed, he would simply be quiet for some time, but never shouted back. They also used to have their leisure and entertainments. Sometimes, he would take his family out on long walks. Sometimes they would race together and enjoy themselves. Mother of the faithful, Hazrat Ayesha (RAH), is reported to have told that once in a family outing, when she was young, she won in the race and he enjoyed it. Later, when I had gained weight, we again raced together and he won. He laughingly reminded me that this was in return to equal the earlier defeat. Imagine, if people mould their family life in his ways how happy the society would be!

## **15.10 Discipline**

His life was highly disciplined and dynamic. All his activities were regularized by the routine of the five-time daily prayers. His rest timings were few but definite. It was his daily schedule to have a small siesta after the noon prayer and would go to bed soon after the Isha prayers. He would always get up late at night for the night prayer and stand for hours before the

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Lord of the Universes, reciting Quran, imploring forgiveness for any weakness on his own part; and praying for the Muslims in particular and mankind in general.

After dawn prayer, it was his routine to spend the morning hours in the performance of his official duties. When the sun rose high, he used to visit his households and attend to their needs. Then he would come back to the mosque to continue his official duties, receiving visitors and educating people on Islam. In the afternoon, he again attended to his Prophetic duties and affairs of the state. In this respect, he especially valued the time between the "Asar" and the "Maghrib" prayers. In one corner of the great mosque of Madinah was a college to prepare teachers of Islam. The Prophet of Allah (PBUH) loved to sit with them and explain Quran to them. After this, he would join the Mujahedeen in their military training camps situated at the other end of the mosque. In this time, he would also attend to the needy, visit the sick and fulfill his other social obligations. Thus, he forbade praying Nawafal (extra Prayers) in the period. By this, he also taught Muslims, the importance of time management with the schedule of daily five-time prayers for a well-disciplined life.

### **15.11 Social Life**

He was the best in manners. He told, "Allah has sent me to complete good manners". And he said, "On the day of Judgement, one with the better manners will be nearer to me in ranks".

Rasool-ul-Allah (PBUH) liked to socialize with his followers. He would invite them for food, and, if invited, he would accept their invitation with pleasure. He would particularly find time to visit the sick and the needy. Soon after the "Maghrib" prayer he used to have his dinner. Often he

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invited his close friends to dinner to discuss informally the affairs of the emerging state of Madinah and plan for the future program. In him, any good leader would find a wonderful role model to emulate.

### **15.12 His Generosity and Sacrifice**

As a born leader of humanity, the Messenger of Allah was by nature a very generous, charitable and self-sacrificing man. According to Ibn-e-Abbas (May Allah be pleased with him) he was the most generous of all men, especially in the month of fasting. He never said 'no' to any request from anyone in the whole of his life. Once a man came to him and saw his herd of goats stretching over a vast area. He requested for charity and, to his surprise, the Prophet of Allah (PBUH) gave him the whole herd.

Whenever he received anything he was not satisfied until it was distributed among the deserving people. One day he came home disturbed. His wife Umm-e-Salma (May Allah be pleased with her) asked him, what was the matter. He replied that some dinars he received the day before had remained on his bed and he was disturbed, as the money had not been distributed.

Whole life of the Allah's Messenger was a perfect example of generosity and charity to all mankind. Ibn-e-Abbas (RAH) recounts that he once heard the Prophet (PBUH) say, *"The believer is not the one who eats while his neighbour is hungry"*. And Abu Hurairah (RAH) reported him saying, *"The believer is simple and generous, but the wicked person is deceitful and ignoble"*.

He was also a very hospitable person. Even as a young man he was well-known as a very hospitable and generous man

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in Makkah. He used to feed the poor, the needy, widows and orphans. His hospitality was not confined to Muslims alone, but extended to all people, irrespective of their caste or creed. When Christian deputations came to debate with him, he kept them in his own house and served them with his own hands. He would not leave his guests to be attended by others on his behalf, but looked after their needs himself.

As a leader, his most conspicuous qualities were his unselfish struggle for his life mission of Islam, and the sacrifice of his personal comfort for the sake of other people. He never worked in his own interest or for the interests of his loved ones, but always considered the interest and welfare of the people above his own. He loved and respected his daughter Fatima (May Allah be pleased with her) so much that he used to rise and kiss her forehead with abundance of love whenever she came to see him. But she lived in poverty, grinding flour on a wheel and bringing water from the well. The palms of her hands were worn out from grinding flour. Once she came to her illustrious father and asked him for a maid-servant. The Prophet of Allah (PBUH) replied, *"I have not been able to do enough for the Ashab-e-Suffah, and the poor companions. Until their problems are resolved satisfactorily, I cannot attend to personal matters"*.

With his personal example of hospitality, generosity and unlimited self-sacrifice, an Ummah was born whose distinctive feature was love and care for others. About them Allah says in the Holy Quran:

*"And they feed for the love of Allah  
(The destitute and the captives);  
By saying, we feed you for the sake of Allah only,  
No reward do we desire from you,  
Nor thanks do we expect" 79(8-9)*

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In comparison, look at the conduct of the present day leaders anywhere. How miserably they lack the leadership qualities of the prophet of Allah (PBUH).

### **15.13 Forgiveness and Tolerance**

Tolerance and forgiveness for mistakes and faults, even heinous crimes of others, was a great quality of the Messenger of Allah (PBUH). He forgave all aggression and crimes committed against him, even when he was fully capable of taking revenge.

Akrmah Ibn Abu Jehl, a staunch enemy before acceptance of Islam, fled to Yemen after the conquest of Makkah. When he was brought back, the Messenger of Allah (PBUH) greeted him with smile saying, "O emigrant rider, welcome!" and forgave him. Akrmah was so overwhelmed with this unexpected gesture that he immediately became a Muslim and for the rest of his life he served as a great warrior of Islam.

Indeed Prophet of Allah (PBUH) was the true embodiment of the following ideal of the Holy Quran:

*"Let go, forgive, and overlook  
If you wish that Allah should forgive you" 24(22)*

*"Whosoever recommends and helps a good cause,  
Becomes a partner therein,  
And whosoever recommends and helps an evil cause,  
Becomes a partner therein,  
And Allah has power over all things.  
When a greeting is offered to you,  
Meet it with a greeting still more courteous,  
Or (at least) of equal courtesy,  
Allah takes careful account of all things" 4(85-86)*

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#### 15.14 His Love and Kindness

The love and kindness of the Prophet of Allah (PBUH) knew no bounds. He was kind and loved every living creature, may it be human beings, animals, or plants. His consideration for the benefit of people was so much that he would pick up thorns from the public ways, lest anyone may be hurt by them. For these qualities, Allah refers to him in the Holy Quran as *“A Blessing for all of Allah’s Creatures”*. As a leader of mankind he laid before his followers the golden principle: *“Humanity is Allah’s family. Love it if you love Allah”*. One of his companions, Abu Dhar (RAH) reports that the Prophet said, *“The action dearest to Allah is love for His sake, and hatred for His sake” (Mishkat)*.

Muadh Ibn Jabal (RAH) reports that the Prophet of Allah told his companions, *“On the Day of Resurrection, Allah Most High will say, where are those who have nurtured love for my Glory’s sake? Today I shall shelter them in my shade!”*

Umar (RAH), the second caliph reported that the Prophet (PBUH) told them, *“Among Allah’s servants there are people who are neither Prophets nor Martyrs, but whose position in relation to Allah will be an object of desire by the Prophets and Martyrs on the Day of Resurrection”*. The people asked him to tell them who he was referring to. He replied, *“They are the people who have loved one another for Allah only, without being related or having property in common”*. Then he recited a verse of the Holy Quran: *“The friends of Allah will have no fear, nor will they grieve” 10(62)*.

Another companion of the Prophet of Allah, (PBUH) namely Abu Hurairah (RAH) reports that some people asked the Prophet to invoke a curse on the polytheists. He replied in



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anger, *"I was not sent to curse. I have been sent only as a Mercy".* He said, *"You will not enter Paradise until you love one another"*. His wife Ayesha (RAH) recounts that a nomad came to the Messenger of Allah and said, *"It is strange that you kiss children. I have ten children, and I never kiss any of them"*. The Prophet (PBUH) responded, *"I cannot help you if Allah has withdrawn His mercy from you"*.

He showered love and mercy to his enemies as well. He even granted complete pardon to those who had plotted to assassinate him. After signing of the treaty of Hudeybiyah, a group of 80 men came under cover of dark with the intention of killing the Prophet (PBUH). They were caught, but he forgave and freed them all.

After being mocked and stoned in Taif, he fell down on the ground, bleeding and semi-unconscious. An angel appeared on the scene and offered that if he wished, he would turn the mountain on his persecutors. He replied, *"No! Their progeny may worship Allah" (9)*.

He overlooked the faults of others and freely forgave them. Indeed, he was the living example of the Holy Quranic Revelations:

*"Good and evil are not alike,  
Repel evil with what is good,  
Then he between whom and you there is hatred,  
Will become as though he was a bosom friend".  
41(34)*

*"O You who believe!  
Avoid suspicion as much (as possible),  
For suspicion in some case is a sin;  
And spy not on each other,*

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*Nor speak ill of each other behind their back.  
Would any of you like to eat the flesh of his dead brother?  
Nay, they would abhor it.... So fear Allah,  
for Allah is Most forgiving, Most Merciful”  
49(12)*

Alas! The present day Muslims are so far away from him in manners, though his love they claim so emphatically.

### **15.15 Love for Children**

The Messenger of Allah (PBUH) was very fond of children. In spite of his extremely busy life and high office, he used to find time to play with the children of Madinah. His own grandsons from his daughter Fatima (RAH) sometimes used to ride on his back while he knelt in prayers. He would not get up till they alighted themselves. In the Arab nobility of those days, kissing or holding of a child by a father was considered something lowly. Seeing the Messenger of Allah being so kind and loving with children, wondered them.

Abdullah bin Masood (RAH) reports him saying, *“All human beings are children of Allah. Those dearest to Allah are the ones who treat His children kindly”*. (Mishkat)

His wife Hazrat Ayesha (May Allah be pleased with her), reported the Prophet telling people, *“He who is given his share of gentleness is given his share of the good of this world and the next, but he who is deprived of his share of gentleness is deprived of his share of the good of this and the next world”*.

### **15.16 Rights of Animals**

He was also very kind to animals. The Arabs of the period of ignorance (Jahiliya) used to cut flesh from living animals, but

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he absolutely forbade this cruel practice. He also stopped people from keeping animals saddled or chained for long periods. Making animals fight for sport was also made illegal. The shooting or killing of animals for mere pleasure was also prohibited (8).

Once, he saw a donkey which had been branded on its face. *“God’s curse is on him who branded it”*, he said. Once he saw a man stealing eggs from a bird’s nest. He ordered him to put them back and to have mercy on birds. Once he saw a camel whose belly and back, through extreme hunger, had become lean. He said, *“Fear God in your treatment of these animals who cannot speak”*. He himself fed animals, tied camels and milked goats (Mishkat).

To encourage love for animals amongst his companions, he once told a story about a man who became extremely thirsty while on a journey. He was overjoyed to come across a well. He climbed down into the well and drank his fill of cold water. When he came out of the well, he saw a dog licking the salty ground, maddened by its need for water. So the man again climbed into the well and brought out some water for the dog. The Prophet (PBUH) said, *“Allah accepted this man’s action, and sent him to Paradise”*. Then he spoke of a woman who had starved her cat to death, and was sent to Hell. Thus he made caring for the animals, even the wild animals, an act of worship in Islam. Following his noble injunctions Muslims also liked to rear and keep animals. So much so that one of his very close companions, who is famous for his narration of Ahadith, is called Abu Hurairah, which means *“Father of Cats”*, as he was very fond of them as pet.

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### 15.17 Fair Dealing

Fair dealing is essential for success of any objective. Your integrity is judged by your dealings with others. The Prophet of Allah (PBUH) was always very fair and honest in his dealings with everybody. Even before he was charged with the Prophetic mission, people were highly impressed by his principled trading practices. When he became the Prophet, he told that near Allah Subhana-Hu a *“Truthful and Trustworthy merchant is associated with the Prophets, the upright and the martyrs”*. (Tirmizi and Ibn Majah)

The Messenger of Allah (PBUH) also told people, *“Trying to earn a lawful livelihood is also an obligation, duty in addition to the duties which are obligatory”*. Jabir (RAH) reported him as saying, *“Allah shows mercy to a man who is kind when he sells, when he buys and when he makes a claim”* (Bukhari).

As for the gravity of corrupt practices and dishonest dealings, Abdullah bin Masud (RAH) reported him saying, *“No man who acquires unlawful property and gives some in charity will have it accepted from him. Neither will he receive a blessing for it. And if he leaves some of it behind him (after his death), it will be his provision for hell”*. (Ahmad)

Once he borrowed some dates from a man who demanded that his debt be repaid a few days later. He asked one of his Ansaari companions to pay, which the Ansaari promptly did. But the creditor refused to accept the dates, saying they were of poor quality. The Ansaari told him that he was refusing to accept dates given by the Prophet of Allah? The man replied: *“Yes! If the Messenger of Allah will not do justice, from whom shall we expect it?”* When the Prophet heard this, tears came to his eyes, and he said: *“It is quite true”*. *“The best people are those who pay their debts joyfully”*.

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He also said, *“What is lawful is clear and what is unlawful is clear, but between them are certain grey areas which many people do not recognize. He who guards against doubtful things keeps his religion and his honour blameless, but he who falls in doubt falls into what is unlawful, just as a shepherd who pastures his animals round a national reserve will soon pasture them in it”* (Bukhari-Muslim).

He himself was indeed the true embodiment of fair dealings, and taught that rights of one are the obligations for other. It is must for every Muslim to be conscious of his/her duties to the society as a whole. It is stressed in the Holy Quran again and again.

*“You will not attain unto piety,  
Until you spend of that which you love.  
And whatsoever you spend,  
Allah is aware thereof”*

3(92)

*Lo! Allah commands you  
that you restore deposits to their owners;  
And if you judge between mankind  
Judge between them justly.*

4(58)

### **15.18 Honesty and Trustworthiness**

The Messenger of Allah (PBUH) practiced complete honesty in his life and preached it to others. Even his staunchest enemies trusted him and praised his honesty and truthfulness. He taught his followers and practiced himself the golden moral principle. As reported by Abu Saeed Al-Khudhri (RAH), he said,

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*“Let not respect for men prevent anyone of you from speaking the truth when he knows it” (Mishkat).*

His spotless character won admiration from all, including his enemies. When the Christian Roman emperor received his letter, inviting him to Islam, he called the Arab traders in the city to his court. Their leader was Abu Sufyan who as pagan chief had already fought a number of battles with him. The emperor asked if they had ever heard him tell a lie before his claim to Prophethood. The Makkan traders replied in the negative. The emperor then asked if he had ever broken a pledge. Abu Sufyan, later recounted that he had planned to tell a lie, but could not do so due to the presence of other Arabs. He told the emperor: *“Mohammad is noble by birth. He is honest and truthful, and he has never broken a pledge”*. The emperor then remarked, *“How can he tell lies about God when he does not tell lies about human beings”?*

Even his bitterest enemy Abu-Jahl often said to him, *“Mohammad! I do not say you are a liar, but what you say I don’t think it is right”*. Undoubtedly, his life was the true embodiment of truth and honesty, the paramount qualities of any true leader.

### **15.19 Justice**

*“O you who believe!  
Be steadfast witness for Allah in equity,  
And let not hatred of any people  
Seduce you that you deal not justly,  
Observe your duty to Allah.  
Lo! Allah is informed of what you do”. 5(8)*

Justice is the principle on which Allah has made His Universe. Islam came to give justice to everyone as Allah says. In

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surah Ar-Rahman He says: "And he raised Heaven (expanded Universe) and established balance thereof". 55(7). Equilibrium in the universe is due to the just laws operating within its constituent components.

Allah's Messenger is the true embodiment of justice, for all times to come. He was so well known for affording fair trial to the accused and being honest in Judgment that even his bitter enemies brought their legal suits to him and he judged them in accordance with their own law/laws. In this respect he strictly followed the commandment of Allah:

*"If they come to you, either judge between them or decline to interfere.  
If you decline, they cannot hurt you in the least.  
If you judge, judge in equity between them.  
For Allah loves those who judge in equity".  
5(45)*

The Messenger of Allah (PBUH) proved with his deeds his absolute commitment to justice. So much so that while he was on his death-bed he proclaimed *"If I owe anything to anyone, or if I have wronged any person or damaged anyone's property or honour, my person, my honour and my property are here: he may take revenge from me in this world. To be ashamed here is better than to be ashamed in the Hereafter"*. There was complete silence until one person demanded a few dirhams, which were duly paid to him.

It is reported by Abu Saeed that the Prophet (PBUH) said, *"Of all people, the closest and dearest to Allah on the day of Resurrection will be the just ruler; and the worst man in the eyes of God will be the corrupt ruler"*.

One of the Prophet's companions, Muawiah bin Abu Sufyan (RAH) reported him saying, *"Any ruler (or judge) who*

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*closes his door on the poor, the needy and the destitute, Allah closes His doors on him, when he becomes needy and destitute".*  
(Mishkat)

On giving Judgment, Hazrat Ali (RAH) reports that the Messenger of Allah (PBUH) said to him, *"When two men come to you for judgment, never decide in favour of one without hearing the arguments of the other. It is then most likely that you will know the truth".*

Allah commands in the Holy Quran:  
*"O you who believe! Stand out firmly  
for justice, as witness to Allah,  
Even as against yourselves,  
Or your parents, or your kin,  
Whether it be (against) the rich,  
Follow not the lusts of your heart  
Lest you swerve....."*

4(135)

*"And eat not up your property  
among yourselves in vanity,  
Nor seek by it to gain the favour of the judges,  
That you may knowingly devour  
a portion of the property of others wrongfully"*

2(188)

### **15.20 Politeness**

Politeness was another great quality of the Prophet of Allah (PBUH). Rich or poor, weak or powerful, whatever one may be, they would get his full attention to their satisfaction. By nature he was very polite and a well mannered person. It was his normal practice to greet and salute first, whenever he met anyone. He never turned away from those who sought private



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audience until they themselves decided to leave. Similarly, whenever he shook hands with anyone, he never let go off the other's hand until that person himself withdrew it.

He never indulged in the arrogance of grandeur, and would sit with people without occupying any distinctive position. Often, delegations visiting Madinah did not recognize the Prophet, as he sat amongst his companions in the mosque like an ordinary man.

Once he was asked, which deeds would lead to Paradise. He replied, *"The fear of Allah and politeness"*. (Mishkat)

One reason for unparalleled obedience, love and respect, which he got from his followers in his lifetime and even after his death is that he himself was extremely polite, loving and kind. If as a leader you wish to be respected, first you must respect your people sincerely.

*"And hold firmly, all of you together,  
to the Rope of Allah,  
And be not divided among yourselves;  
And remember Allah's favour to you,  
How you were enemies among yourselves and He joined  
your hearts, so that you became as brothers by His grace;  
and (how) you were upon the edge of a pit of fire,  
And He did save you from it".*

3(103)

### **15.21 Perseverance and Determination**

Perhaps the greatest winning quality of a leader is his unshakable patience, perseverance and endurance. The Prophet (PBUH) was supreme in all these qualities. He struggled all his life to his utmost ability to achieve the mission given to him by

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Allah. He worked ceaselessly, tolerating all the abuse of the unbelievers, and never became disheartened or impatient. He began his job as a man all alone, inviting the people to worship one God against their age-old practice of polytheism. Amidst the storm of opposition, he endured all types of persecution and humiliation most patiently and without getting provoked. In the battlefield, even in the most difficult times, he would stand like a solid rock around which people would rally again to change their defeat into victory.

He was offered all kinds of incentives by the non-believers, enough to stagger the determination of the bravest of men, but this had no effect on him. When he left this world at the age of 63, hundreds of thousands of people had seen the light of Islam through his unparalleled perseverance in Faith. Since then he is inspiring people everywhere to “Fight for the Right” patiently and endure enemy’s persecution without getting provoked.

The Holy Quran says, “*Seek help of Allah through patience and prayer*”. The Prophet (PBUH) was the practical embodiment of this command of Allah. As it is said in the Holy Quran, afflictions and difficulties in the life of a Muslim are to test him/her. Therefore, they must endure to pass such tests of life.

### **15.22 Humbleness and Piety**

Although he was the Messenger of Allah (PBUH) yet he was the humblest of the men. He feared Allah most of all. Even when he was head of the Islamic state in Madinah, he distributed all the tributes and spoils of war among the people, while he himself lived in dire poverty, of his own choice. When he died, his armour was mortgaged for a few kilograms of barley.

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This was when most of Arabia had come into the fold of Islam, and Madinah was enjoying new wealth. Ayesha, the mother of the faithful and the wife of the Prophet (May Allah be pleased with her), reported that his own family never had enough bread to feed them for two consecutive days. (Mishkat) Indeed a true leader has to be the most sacrificing for his followers. Thus, the noblest standards set by him would always be a beacon of light for them.

Ali (RAH) reported him saying, *“If anyone is satisfied with small provision from Allah, Allah will be satisfied with few deeds from him”*. Ayesha (RAH) also reports that no extra clothes were ever kept for him. He had only one set of clothes to wear while another set was being washed, but never two sets on any occasion.

The Prophet of Allah (PBUH) practiced piety and asked others to be pious. He said, *“You are no better than people with black, white, yellow or red skin, unless you excel in piety”*.

Though his past and future sins were forgiven by Allah 48(2), he feared Allah most. He often stood for hours reciting the Holy Quran in prayer. Sometimes his legs would swell with fatigue. He was extremely humble and polite, exemplifying true embodiment of following the commands of Allah in complete humility. He told his companions:

*“I swear by Allah that I do not know, unless He tells me, though I am His Messenger, what He will do with me or with you”*. (Mishkat).

He taught through his personal example what Allah says in the Holy Quran:

*“Be modest in your bearing And subdue your voice,*

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*Lo! The harshest of all voices is the voice of an ass”.*  
31(19)

*“Lo! Allah loves not such as are proud and boastful”.*  
4(36)

### **15.23 Fulfillment of Trust and Pledges**

Trustworthiness is a prominent quality of all great men. The Prophet of God (PBUH) was supreme in this respect also. He never promised anything that he did not fulfill. He never said anything, which he did not practice himself. Even on the night of his migration from Makkah to Madinah, while his enemies planned to kill him, his sole concern was to return the valuables, which had been entrusted to him for safekeeping by some of the people of Makkah.

The most difficult test of his fulfilling the trusts was on the day of signing of the Truce of Hudeybiyah. When the agreement was being signed, one of the conditions of the treaty was that Muslim fugitives from Makkah to Madinah would be returned to their persecutors. While it was being signed, a young Muslim named Abu Jandal (RAH) escaped in chains from a Makkan prison. He begged to stay with the Prophet, and the whole lot of Muslims wanted it, but he sent him back, saying, *“O! Abu Jandal, be patient! We cannot break the promise. Allah may very soon find a way for you”*. And Abu Jandal (May Allah be pleased with him) was handed back to his captives who took him to Makkah in chains.

His commitment to honor the agreement can be judged from the following event also. Before the battle of Badr, two companions of the Prophet (PBUH) were caught by non-believers. They were finally released on the condition that they would not participate in the forthcoming battle. They came to

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the Holy Prophet and told him the whole story. It was a severe test for him. Muslims were few and they desperately needed more men to fight. However, the Prophet (PBUH) said, *“Both of you must go back. We will keep the promise under all circumstances”*.

Thus, the Prophet of Allah observed the teachings of the Holy Quran in letter and spirit, which orders:

*“Fulfill every contract,  
For you will be called to account for it”  
17(34)*

### **15.24 Moderation**

Moderation is a great virtue of all good people, particularly the leaders. The Prophet of Allah (PBUH) taught his followers to live within their means, to be neither lavish nor miserly and avoid extremism. He even demanded moderation in worship. When some companions, out of fear of Allah, resolved to worship Him continuously, he said to them:

*“I swear by Allah that I fear Allah more than anyone of you but I fast sometimes, and sometimes I do not; I pray during the night, and I sleep as well; I marry women, and I carry out my family responsibilities also. Anyone who goes beyond me is not one of us.”*

Unlike teachings of many religions such as Buddhism, Hinduism and Christianity, he forbade asceticism and renunciation of life’s pleasures. He told people to live normal lives, for God’s service is done by living pure life in this world. He told his followers, *“Religion is easy, but if someone overdoes it, it gets the better of him, so keep to the right course, and rejoice.”* He also said, *“Moderation is the best of actions” (Mishkat)*.

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Quran appreciates people who live in moderation as below.

*(Muslims are those)“Who are neither extravagant nor miserly in their spending, but keep a just balance between two extremes”.*

25(67)

Even in the matter of charity, Quran advises people to act moderately. It says:

*“They ask you how much they are to spend in the way of Allah; Say, “What is beyond your needs”*

21(219)

### **15.25 Humour**

Many people in authority, leaders and managers, and others, who are overworked by habit, are dry and remain aloof from their peer and community. But the Messenger of Allah (PBUH), in spite of his exalted office, was a very pleasant person. His conduct shows that light humour ought to be a virtue of a great leader. His company was neither boring nor uninteresting, but was filled with fine humour. Aysha, the mother of the believers (RAH) tells that at home they used to cut jokes with the Prophet of Allah and he enjoyed telling them as well. Indeed, he was a very likable pleasant person.

His companions report that they never saw anyone smiling more frequently than him. He made jokes but never said anything false. Neither did he speak badly behind the back of a person. Some companions asked him, *“Messenger of Allah! Do*

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*you make jokes with us?” He replied, “I speak nothing but truth” (Tirmizi).*

An example of his delightful humour is reported by Anas (RAH) *“Once a man asked the Prophet (PBUH) for a camel. He replied that he would give him the baby of a she-camel to ride on. The man asked what he could do with a she-camel’s baby. He replied, “Is there any camel which is not born of a she-camel?” (Tirmizi).*

Anas (RAH) also reports that an old woman once came to see the Prophet and asked him to pray for her entry into Paradise. He replied, *“No old woman will enter Paradise!”* The poor woman began crying. Then he asked his companions to tell her that old women would go to Paradise, but as young girls.

Sometimes he gave his companions nicknames in jest. Once Ali (RAH) was asleep on the ground, his clothes were covered with dust. He saw him, and said, *“Wake up Abu Turab (father of dust)!”* This became Ali’s proud nickname forever afterwards.

In matters of humour he also taught that one must not be disrespectful to his brother even jokingly. He strictly forbade giving offensive nicknames, sarcastic remarks and making fool of others. In the Holy Quran Allah has ordered the Muslims to respect each other’s feelings, and never try to dishonor your Muslim brother in any way. He enjoins upon us:

*“O! you who believe! Let not a people among you laugh at another group of people. It may be that the latter is better than the former. Nor let some woman laugh at others: It may be that the latter is better than the former. Nor defame, nor insult one another*

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*Nor call each other by offensive nicknames.  
How bad is it to insult one's brother after  
Having faith, (to call as; O! Sinner, or O! Wicked)  
And those who do not desist are  
indeed wrong doers".*

49(11)



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# **PART THREE**

## **THE NEW WORLD ORDER**



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## Chapter 16

### THE STATE OF MADINAH: THE IDEAL FOR THE NEW WORLD ORDER

*“We have made you  
Vicegerent in the land.  
Rule with Justice among men,  
And do not yield to lust,  
Lest it should turn you away from  
Allah’s path” 38(26)*

#### **16.1 The Unique Revolution**

There have been many revolutions and reform movements in the world, but mission of the Prophet of Islam (PBUH) stands unique among all of them. It brought about a total change in the material and spiritual outlook of Man for his good in this life and the life hereafter. It is the work of a lone man preaching monotheistic formula “There is no god but Allah, the One and only One God”. The first twelve years of his struggle were spent mostly teaching the slowly growing community of Muslims about having a strong faith in Allah and reality of life after death, accountability hereafter, and spiritual training of the believers.

He had to face severe opposition from idolaters and Arab pagans, which he faced with great patience; waging a type of passive resistance against the forces of persecution. After bearing extreme degree of hardships, disappointments and physical torture with unparalleled perseverance and patience,

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he migrated along with his followers 300 km away from the center of his prime adversaries. Because the idolaters did not desist from their enmity, the next eleven years were the period of armed resistance in the defense of Islam, in addition to constant preaching and leading the rigorous physical and spiritual training of his followers, propagation of Islam, far and near, and building a State, which practically demonstrated the benefits of the glorious principles of Islam. Whereas in Makkah the Muslims were forbidden to fight back, in Madinah Allah allowed the oppressed to respond forcefully to the oppressors. Thus, Prophet of Allah (PBUH) had to fight scores of battles in the defense of his mission. He planned all this with the aim of minimum possible loss of life. Consequently, he brought about the most peaceful and beneficial revolution in the entire history of mankind.

It is recorded by his biographers that in his 11 years at Madinah the number of campaigns which he led in person were twenty-seven, roughly two every year, in nine of which there was tough fighting. The number of the expeditions which the Prophet of Allah (PBUH) planned and sent out under other leaders is about sixty, almost five every year, the total yearly average being nine campaigns. Indeed it must have been a very hectic period for the entire Muslim community. *However, throughout the 23 long years of his struggle, less than 1,000 people died on both sides. This is indeed a great tribute to his war tactics, wisdom and patience, and his great regard for the sanctity of human life, and serves a great example for the reformists everywhere (1, 5, 6, 9, 10, 31).* The Holy Quran teaches Muslims *“Taking one life unlawfully is like killing of whole of humanity and saving of one life is like saving the entire humanity”*. This guideline Muslims followed faithfully in peace and war.

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Now compare that with other historic reform movements and revolutions the world over. When France underwent a revolution for the sake of democracy, roughly 4.4 million people were killed on the guillotine. Communist revolution of Russia claimed the life of over ten million people. In World War I, fought by so-called enlightened European countries, over seven million were killed. World War II was also fought by the Christian West, killing over ten million people. The religious wars between the Protestants and the Catholics in Europe in the fifteenth Century killed over twelve million innocent people. Compare all this with the movement of Islam launched by the last Messenger of Allah (PBUH). Indeed, honest souls sooner or later, will heartily pronounce; *“Truly, he is Mercy for the whole mankind. May peace be upon him”*.

## **16.2 The Ideal State**

On his arrival in Madinah, the Messenger of Allah (PBUH) took immediate steps to establish peace among the citizens of the emerging Islamic state of Madinah with basic principles of sharing and caring, justice, equality and mutual consultation; with the aim to strike a fine balance between the spiritual and material development of man; with the goal to attain satisfaction in the worldly life and salvation in the life Hereafter. How far had the philosophers in the past, like Confucius in China (551 BC- 469 BC), Plato in Greece (427 BC –347 BC), and John Locke (1632-1704), Francis Bacon (1561-1626), or Karl Marx in Europe, succeeded in achieving this balance, even theoretically, is well known in history. It is the last Messenger of Allah, Muhammad (PBUH), who not only gave to the world a comprehensive constitution of a truly spiritual and material welfare state but also practically demonstrated its blessings in Madinah from 622-632 A.D; and after him his noble followers kept the torch high for several centuries.

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Before he arrived in Madinah, there was complete chaos. It was in the control of tribal warlords in constant conflict with each other. There were Arab tribes of “Khazraj” and “Aws”, who had centuries-old deep-rooted enmity, always fighting to avenge the murders of their elders. There also lived three rich Jewish clans, named Bani Nadhir, the farmers, Bani Qaynuqah, the goldsmiths and Bani Qurayzah, who were mostly leather dealers. Jews were also the moneylenders, charging heavy interest rates; with the additional conditions to enslave the children and wives of the defaulters. To protect their wealth, they had built strong forts and lived in the walled satellite towns around Madinah. Under these circumstances, peaceful times had not been in the city for ages.

The rest of Arabia was in more dire straits. Arabs never had a central government in their entire history. Big towns like Makkah, Taif and Madinah had a tribal democracy, ruled by the council of chiefs. The desert was ruled by nomads, always on the move along with their tents and herds. They regarded theft and loot of the property, abduction of the children, women, and men of the rival clans, as an honorable way of life.

In such horrible circumstances, on his arrival in Madinah, Prophet of Allah (PBUH) immediately turned his attention towards establishing a peaceful state based upon the glorious Islamic principles of *“One God, One Humanity”, “One Book, One Prophet”,* guided by the spirit of love, fraternity, justice and mutual consultation. The Prophet himself was the most perfect example of these qualities. Thus, the social and political system of Islam began to emerge as a reality. *Accordingly he taught people, “Humanity is like the children of God; born free, being equal in rights; based upon the rule that obligations of the one are the rights of others; and that the only criteria of nobility is the piety of a person”.*

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### 16.3 Mutual Consultation

State of Madinah was guided by the following major principles. The Book of Allah was the constitution of this state, implementation of which was assured through the personal example of the Prophet of Allah and through the principle of mutual consultation and consensus, as Allah has ordered in the Holy Quran:

*“And consult with them upon the  
conduct of their affairs...”*

159(3)

*“Muslims are those who  
obey their Lord, establish regular prayers,  
and whose affairs are settled through  
consensus of opinion.....”*

38(42)

Today, this is the guiding principle of all the best governments in the world. Alas, the rulers in the Islamic world, in violation of their own religion, have deprived their people of this noblest tradition of their Prophet (PBUH). Though he was the most beloved leader, yet it was his rule to consult people in deciding the affairs of the state. On many occasions, he changed his own opinion in favour of the majority opinion, even though that might not be the best solution of the problem. As for the constitution of the state of Madinah, it was the Holy Quran, each word of which is binding upon every Muslim. Thus, duty of all Muslim citizens of the state of Madinah was to implement and realize the aims and objectives of the Divine Revelation through consensus and combined efforts. As for the followers of other religions, they were to be protected and allowed to freely practice their way of life.

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## 16.4 Justice and Accountability

Besides *“Consensus of Opinion”*, the Benefactor of the Worlds (PBUH) declared Justice as the primary duty of the state. No one enjoyed immunity. Even he himself was not above law, and demonstrated through his personal example that the first and the primary function of the head of the state is to be just and provide justice to everyone, irrespective of their creed, status or position in society.

The Prophet (PBUH) told his governmental functionaries *“The most beloved in the sight of Allah is a just ruler and the most hated one is the corrupt one” (Tirmizi)*. Once a woman of high standing, belonging to an influential family, committed theft and some people came to the Prophet (PBUH) with the request to forgive her. But He said in anger, *“Even if the daughter of Muhammad (PBUH) commits a crime, she will be dealt according to law. Remember, many of the earlier generations of mankind were destroyed by Allah because they were lenient to their rich and harsh to their poor”*.

To establish justice and rule of law he laid down the principle of *“ACCOUNTABILITY”*. The Prophet of Allah made people realize that *“Each one of them is a ruler, and thus accountable before Allah for his subjects. A man is the ruler of his family and will be responsible for that. A woman is the ruler of the house and is accountable for that and so on”; even a slave is a ruler of things in his custody. Thus each one is answerable for his/her subjects. (24-25). He laid down that “None is above accountability”*. Again to demonstrate it, he placed himself before the people. As said already, even at his deathbed he asked people to claim compensation for any wrong, which he might have done to anyone during his whole life.



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## **16.5 Accessibility**

Justice is possible only if the government functionaries are easily accessible to the people. Thus, *“Accessibility of the Rulers”* was another glorious principle of the state of Madinah. Prophet Muhammad (PBUH) himself was the true embodiment of this rule, so much so that even a slave girl could stop him in the way to solve her problems.

## **16.6 Rights of People**

As regards their rights, the State of Madinah did not discriminate between its citizens. It was the duty of the state to assure the rights of the poor and the weak; of Muslims and non-Muslims alike. Its special feature was *“tolerance”* of difference of opinion and creed. Muslims, Jews, Christians and pagans all lived together, having equal rights and freedom to practice their beliefs. Allah orders in the Holy Quran, *“To them is their religion and to you is your religion” 109(6). And “There is no compulsion in matters of religion” 2(256)*. Thus there was no interference in the religion or beliefs of non-muslims and no one was ever forced to accept Islam. However, those who declared themselves Muslim, they were supposed to obey the spiritual, moral and social principles of Islam strictly in their private and collective life.

## **16.7 Tolerance and Freedom of Expression**

Madinah-Tun-Nabi was then a multi-religious state, in which *“Freedom of expression”* was the right of every citizen. In fact people were encouraged to criticize the government functionaries and they also made full use of this freedom. It went so far that some people did not spare even the Messenger of Allah (PBUH). A Jew, from whom he had borrowed some

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provisions, came to him before the promised date and was very harsh in his demand. When the companions objected, the Prophet (PBUH) cooled them down by saying that the Jew had right to ask for his credit. Likewise, Omar, the second Caliph of Islam (May Allah be pleased with him), who was the ruler of half the known world then, had to explain about the dress he was wearing to a questioner in the huge congregation of Friday Prayer.

### **16.8 Dignity of Labour**

Dignity of labour and mutual cooperation was another great feature of the State of Madinah. The Prophet of Allah, himself laboured along with his companions like an ordinary labourer. As soon as he established the State of Madinah, he also established bonds of brotherhood between its citizens, so that they may earn their livelihood through hard work and cooperation. All lawful economic activities were encouraged and helped. Companions of the Prophet earned their livelihood by working hard with their hands as traders, agriculturists, professionals and labourers. For example, even a man of status like Abu Bakar (RAH) used to sell clothes carrying on his back. Omar (RAH) had a small piece of land to plough outside Madinah. Ali (RAH) earned his living as a daily wage labourer.

### **16.9 Rights of Property**

Ownership by lawful means was protected by the Divine Writ. No one, not even the state, had the right to take over another person's property without his/her permission. The Prophet (PBUH) was so strict on this that on his arrival in Madinah when he decided to build the main Mosque, which was also to serve as the headquarter of the Islamic state, he purchased the land and made full payment before the start of

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construction, though the owners were insisting to give it as gift to him. Women were given human rights equal to men and in some cases even more than men. It was made obligatory for the rich to feed the poor, for the young to look after the old, for the strong to guard the weak, for the healthy to care for the sick. Everyone was made responsible for his neighbour, and the neighborhood was extended to forty houses on either side.

### **16.10 Education, Training and Learning**

Acquisition of knowledge was made the obligatory duty of every citizen and a primary function of the state. Teaching or being taught was the proud privilege of every Muslim. The Prophet of Allah (PBUH) put so much stress on this that he asked the Kaafir (non Muslims) prisoners of war, after the battle of Badr, to teach ten Muslim children each, as the ransom to win their freedom. One is surprised to analyze how much fee he was prepared to pay for this purpose. It was equivalent to the price of ten camels, which is about Rs.1,000,000/-. The prisoners who were unable to teach were made to pay the price of 100 Camel as ransom. The first University of Islam was established in a corner of the grand Mosque of Madinah, where there were full-time resident students called Ashab-e-Suffa.

### **16.11 Service to People**

Simplicity and self-sacrifice by the government functionaries was the basic rule in this welfare state of Madinah. The Holy Quran had described, "Allah does not love the spendthrifts". So, wastage was against Islamic norms, preservation a virtue, and moderation in everything was the dominant character of that society. "After your basic needs have been met, give the rest to the needy" was the basic rule of the Muslim society of Madinah under the Prophet (PBUH). The great

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Prophet (PBUH) set an example for future rulers by sacrificing his own and his family's comfort for the sake of the people, irrespective of their religion. Following his noble example, self-sacrifice became the culture of the citizens of the State of Madinah. The second Caliph Omar (Allah be pleased with him) used to say: *"Even if a dog dies of thirst in Iraq, Omar is responsible for it in Madinah"*.

In short, the commitment of the State of Madinah to the cause of Allah and its stress on the spiritual and material development of man for success in this life and the life Hereafter stand unparalleled in the history of the world. Its principles of human rights, freedom, equality, dignity, mutual respect, cooperation, public welfare, balanced obligations, spirit of tolerance and sacrifice, accountability and justice, respect for the consensus of opinion, honour of each other's life and property, and freedom of belief, creed, and speech shall always remain beacons of light for all the civilized societies of the world till the end of time.

### **16.12 The Ideal Leader**

As a leader, a very prominent feature of his life was that the Prophet (PBUH) would not order or tell others to do which he did not do himself. Golden rule given in the Holy Quran is: *"Why do you order what you do not do yourself. It is most disgusting in the sight of Allah that you say what you don't do yourself". (Surah Baqra.....)* Muhammad Rasool-ul-Allah (PBUH) was the true embodiment of this rule. The society he created was of doers, less 'SAID' more 'DONE'. As a ruler, he would delegate his authority on merit and piety, age not being the major concern. At the same time, he would keep himself aware personally, controlling every detail of organization, judged every case, and was accessible to every suppliant. In the last ten years of his life on earth, he revolutionized the Arabs so much that

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they themselves destroyed idols by their own hands, raised the status of women to complete legal equality with men; effectively stopped drunkenness and immorality, which had till then disgraced the Arabs. He made them fully committed to faith, sincerity and honest dealing. He transformed the tribes, who were content with ignorance for centuries, into people with great thirst for knowledge. For the first time in history, universal human brotherhood was made the principle of common law. All this was achieved most affectionately, without any police force. He appealed to the hearts of the people as the Holy Quran says:

*“Allah never changes the favour that  
He has bestowed on any people,  
Unless they first change what is in their hearts,  
Indeed Allah hears all and knows everything”  
8(53)*

It is said that power corrupts. But in the case of the Prophet of Allah (PBUH) it made no difference. He was proud to be called “The Slave of Allah” and “Friend of the People”. He remained honest and truthful throughout. Even when most of Arabia was under his feet, his household facilities, means of comfort and daily food were barest minimum, affordable by the poorest of the Muslims. Like the ways and laws of God, the Prophet of Allah (PBUH) did not change. On this magnificent side of his character, Krishna Rao, a Hindu Professor says:

*“After the fall of Makkah more than one million square miles of land lay at his feet. Lord of Arabia mended his own shoes and wore coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended to other menial offices of the family. The entire town of Madinah, where he lived, grew wealthy in the later days of his life. Everywhere there had been gold and silver in plenty. Yet in those days of prosperity many weeks would elapse without a fire being kindled in the*

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*hearth of the king of Arabia, his food being dates and water. His family would go hungry for many nights successively because they could not get anything to eat in the evening.*

*He slept on no soft bed but on a palm mat, after a long busy day. He spent most of his night in prayer, often bursting with tears before his Creator to grant him strength to discharge his duties. As the reports go, his voice would get choked due to weeping and it would appear as if a cooking pot was on fire and boiling had commenced.*

*On the day of death his only assets were a few coins, a part of which went to satisfy a debt and the rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp. Circumstances changed, but the Prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he was the same man, disclosed the same character". (14)*

And the Reverend Bosworth Smith, a Christian missionary remarks:

*"Head of the State as well as the Church, he was Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue, If ever any man had the right to say that he ruled by the Right of the Divine, it was Muhammad, for he had all the power without its instruments and without its supports.....He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life". (17)*

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The following ayaat of the Holy Quran speak out about the priorities of the life of the Messenger of Allah.

*“Say (O! Prophet of Allah)  
My prayer and all my acts of worship,  
And my living and my dying, are for Allah alone,  
The Sustainer of all the worlds,  
In Whose Divinity none has a share,  
For this I have been forbidden  
And I shall (always) be foremost  
Among those who surrender themselves unto Him”.*

*Say: “Am I then to seek a sustainer other than Allah, when  
He is the Sustainer of all things?”  
And whatsoever (wrongs) any human being commits,  
(crime which) rests upon himself alone,  
And no bearer of burdens shall be made to bear another’s  
burden.....”*

6(162-164)





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## Chapter 17

### THE FINAL BOOK AND THE LAST MESSENGER OF ALLAH

#### 17.1 The Holy Quran – The Eternal Miracle

Less than 20 years after the death of the Messenger of Allah (PBUH), Islam had enlightened half of the then known world. Today, not even a microsecond passes on earth when somebody, somewhere is not reaffirming his or her faith in the Prophet's Message. The guiding spirit behind this enlightenment is the book of Allah, the Holy Quran. About a quarter of humanity regards it as a sacred text. They will not touch it without properly washing themselves. Millions of people remember it by heart. This is the eternal miracle of the last of the Messengers of Allah (PBUH), being God's final Revelation to Mankind.

The whole of the Holy Quran had been put in writing under the personal supervision of the Prophet of Allah (PBUH), and many Muslims had committed it to their memory according to the arrangement of surahs and ayaat taught by Allah. However, as it was still being revealed, it was not bound in the form of a book. The written surahs were dispersed among the people. In, the battle of Yamama which took place during the Caliphate of Abu Bakar (RAH) – soon after the Prophet's death – a large number of those who knew the Holy Quran by heart were martyred. This was an alarming situation. So, on the advice of the prominent companions of the Messenger of Allah, on order from Abu Bakar, the first Caliph of Islam (May Allah be

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pleased with him), work was started for the collection of the whole of the Holy Quran in the form of an authenticated standard bound Book. After a lot of consultation with the great readers of the Holy Quran, Abu Bakar constituted a board under the supervision of Zaid Bin Thabit, an expert reader of the Holy Quran. Thus, after great care and verification a collection of the whole Quran was made in the form of an authenticated Standard Book, and placed in the custody of Hafsa (RAH), daughter of Omar (RAH), and a wife of the Messenger of Allah (PBUH), as a reference source.

During the Caliphate of Othman (May Allah be pleased with him) i.e. sixteen years after the Prophet (PBUH), when the Islamic empire had spread to many countries of the world, the Caliph called in all existing copies of the Holy Quran in circulation and replaced them with the authoritative version, copied from Abu Bakar's collection and the testimony of those who had learnt the whole Quran by heart. Thus the Holy Quran in every home today is exactly the same as was taught by the Prophet of Allah. In fact its authenticity is guaranteed by Allah Himself who says, *"Indeed We are its Preserver"*. Even critics like Sir William Muir speaking about the Holy Quran acknowledges "There is probably in the world no other book which has remained twelve centuries (now over fourteen) with such pure a text". (8,33)

With time, it is winning more and more adherents. It is the most widely read book in the world and one that is memorized word by word, by hundreds of thousands of people. No other book in history has commanded so much respect. No other book has influenced mankind as much and none has been so much commented upon. It has stood the test of ages, its predictions have proven true, its revelations about nature have been verified true by the latest scientific discoveries, and no excuse to doubt its truth has been found. Indeed, as had been

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said, it is the living miracle of the Prophet of Allah (PBUH) and time is its best interpreter.

The Holy Quran is also highly scientific in its approach. No conflict between religion and science has been found in this Book. According to the French scholar, Maurice Bucaille, *“A totally objective examination of it (the Holy Quran) in the light of modern knowledge, leads us to recognize the agreement between the two (Science and the Holy Quran) as it has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad’s time to have been the author of such statements, on account of the state of knowledge in his days. Such considerations are part of what gives the Quranic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning...”* (35)

Thus, Quran is unique in all respects because it is not authored by any man but is a Revelation from the Creator of the Worlds. It is the unified Message of Allah, containing the true teachings of Jesus and Moses and all the rest of the Messengers of Allah, (peace be upon them all). That is why a Muslim has first to be a believer in all of them and then in Muhammad (PBUH). They make no difference between them, except that Muhammad (PBUH) is the last of all and religion of Islam is completed on him and thus preserved forever. Over the time, the earlier revelations were either lost completely or their authenticity had suffered badly at the hands of their followers (17). However, mankind is lucky that it has the Holy Quran, the unambiguous criteria of the right and wrong, the Gateway to the Heavens from our Creator;

*“He it is Who has sent forth  
His Apostle, with the Guidance and the True Faith,  
So that He may exalt it Over every other creed.*

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*None can bear witness to Truth as Allah does”*  
48(28)

## **17.2 The Last Messenger of Allah**

The long process of prophethood ended with Prophet Muhammad (PBUH). He told that before him there had been more than hundred thousand Prophets on earth, sent by Allah throughout the ages, for guidance of mankind. He taught not to differentiate between them as all of them brought the same message “There is no god but Allah (The God)”. Religion of Islam is completed on him. Thus, there will be no more prophets after him, and the Holy Quran will be enough for the guidance of Mankind till the end of the world. He also warned that after him seventy imposters will appear but they will be lying against Allah and so you should wage war against them. The fact is that in the presence of the ever-living Guidance of the Holy Quran and his glorious personal example there is absolutely no reason for any new guidance. On the eve of his last pilgrimage, in his farewell address in Makkah, he received the following revelation:

*“This day, I have completed your religion,  
And completed Allah’s favour unto you,  
And have chosen for you Islam as the code of life”.*  
5(3)

Thus, the process of Prophethood was sealed on him, shutting the door upon any new Prophet after him it is revealed in the Holy Quran: -

*“Muhammad is not the father of any of your men,  
But (he is) the Apostle of Allah,  
And the finishing Seal of the Prophets,  
And Allah has full knowledge of all things”.*  
33(40)

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### 17.3 Tidings by Earlier Prophets

Due to his being the last Prophet of Allah, all the Prophets before him had spoken of his coming. As quoted earlier too, even though the old religious books have lost much of their authenticity, yet at places we still find strong references to the last Messenger of Allah. Sometimes he is mentioned by name also. He is mentioned in the New and Old Testaments, Vedas and other religious books (1,8,6,12). Jesus Christ told about him to his people in the following words of the Holy Quran:

*“And remember, Jesus the son of Mary, said,  
O children of Israel! I am the Apostle of Allah,  
Sent to you confirming the law (which came) before me;  
And I give you good tidings of an Apostle to come after me,  
whose name shall be AHMAD.  
But when he came to them with clear signs  
They said, “This is evident sorcery” 61(6)*

Saint Paul in his letter to his followers written in AD 67, prophecies about him in the following manner.

*“Charity never faileth: but wherever there be prophecies, they will fail; whether there will be tongues, they shall cease; whether there will be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is PERFECT One is come, then that which is in part shall be done away with” (39).*

Obviously, it talks about the future Perfect one, not of Jesus (PBUH) but of Muhammad (PBUH), in between there has been no prophet.

Sir Syed Ahmed Khan (49) in his scholarly book, “Life of Muhammad (PBUH)” first published in March 1879 from London

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(Present edition 1979 Sh. Muhammad Ali-Lahore page 380-402) has quoted nine predictions from Old and New Testament about the advent of Muhammad (Ahmed) as the last prophet towards mankind. We shall reproduce only a few of them.

Prediction from Deut XVIII 75 Old Testament.

*“The Lord your God will raise up unto you a prophet, from the midst of you, of your brethren, like unto me; unto him you shall hearken”. “I will raise up a prophet from among their (Israelites’) brethren, like unto you, and will put my words into his mouth, and he shall speak unto them all that I shall command him” (Deut. XVIII. 15 and 18).*

In the above quoted passages, our prophet is evidently foretold, for God declared to all the Israelites that He would raise a prophet from among their brethren. Now, we hesitate not to affirm that it is impossible that the words—brethren of Israel—could have any other meaning than that of Ishmaelites, and these never had any prophet but Muhammad.

Prediction from Deut XXXiii 2 Old Testament

*“And he said, the Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from his right hand went a fiery law for them” (Deut.xxxiii.2.)*

*“God came forth from Teman, and the Holy One from Mount Paran. Selah. His glory covered the Heaven, and the earth was full of praise” (Hab. iii. 3.)*

Mount Paran is identical with the mountain of Mecca, as we (Sir Syed Ahmed) have already proved in our “Essay on the Historical Geography of Arabia”. There remains not the least

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reason to doubt that by the expression, “He shined forth from Mount Paran,” is meant the Revelation of the Holy Koran and the Law to Mohammed.

In an article on “Islam,” in the “Quarterly Review” for October, 1969, page 299, we find a passage which we cannot do better than quote upon the present occasion: - *“The Lord came from Sinai,’ that means: - the Law was given in Hebrew; ‘and rose up from Seir unto them,’ that means: - it was also given in Greek [Rumi]. ‘And He shined forth from Mount Paran, ..... It is not to be denied that Sinai and Seir are constantly used for Israel and Esau—Edom-Rome; while Paran plainly stands for Arabia, whether or not it be the name of the mountains round Mecca, as is contended”.*

In the Solomon’s Song, ch 6, ver 10-16 Old Testament, Prophet of Islam is mentioned in the following manner:

*“My beloved is white and ruddy; the chiefest among the ten thousand; his head is as the most fine gold; his locks are bushy and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires; his legs are as pillars of marble set upon sockets of fine gold, whose countenance is as Lebanon, excellent as the cedars; his mouth is most sweet. Yea, he is altogether lovely (the praised—محمد). This is my beloved, and this is my friend, O daughters of Jerusalem” (Song of Solomon, ch.5, ver. 10-16)*

In the New Testament (John Xvi) it is written:

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*“Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you” (John xvi. 7)*

We have not the least doubt that the word rendered here in the English Bible, Comforter, was not the one uttered by Jesus Christ, but that it was illustrious or renowned pointing in every respect to the Arabic word حمد (Ahmed);

This illustrious prophet was none other but he respecting whom God said unto Moses, “I will raise up a prophet from among their brethren, like unto you;” of whom Solomon said, “My beloved is white and ruddy... Yea, he is altogether lovely (the praised—محمد). This is my beloved, and this is my friend;” alluding to whom the prophet Haggai said, “The praised one (محمد) of all nations shall come”. This renowned Prophet, we repeat, was Mohammad (صلى الله عليه وآله وسلم), the last, and, of all, the greatest. Ref. (Sir Syed Ahmed Khan)

In the presence of the prophecies of the earlier Prophets, clear revelations of the Holy Quran and the sayings of the Holy Prophet (PBUH), there is absolutely no argument for any more Prophets after him, and if anyone claims so, he is an imposter, liar, and deceitful person, making fool of the people, inspired by the devil only. Let us believe in the Messenger of Allah who had himself told, *“I am the Last Messenger of Allah and there will be no more Prophet after me” (25-28)*



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## Chapter 18

### ACKNOWLEDGMENT OF THE TRUTH

*“Say: O Mankind! I am sent to you all,  
as the Messenger of Allah”  
7(158)*

The test of a truth is that it should be acknowledged by the opponents also. Greatness of the last Messenger of Allah is that even his bitterest enemies could not point out any human weakness in him. Even Abu Sufyan, the commander of the non-believer Makkans, the bitter enemy before his acceptance of Islam, had testified in the court of the Roman emperor about his nobility, honesty and truthfulness. More so, Abu Jehl, his sworn enemy, also acknowledged that he never told a lie (1, 9). Unfortunately, in the past, some of the jealous Christian writers did some mudslinging but they have been put to shame by their own brothers in faith, for being dishonest in the assessment of the greatest Benefactor of Humanity (2, 4, 7, 14, 21). For example, we quote from W. Montgomery “Muhammad at Mecca” Oxford Press 1953 – Page 52.

*“His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement, all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad”.*

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Unfortunately, out of ignorance, mischief and jealousy, some wicked individuals even now show disrespect to the book of Allah and His Messenger, without regard to Muslim sentiments. No doubt, Muslims should react strongly against this most uncivilized crime, but it also falls upon us to educate the non-Muslims about the greatest Benefactor of Humanity.

His greatness needs no certificate from anyone, after that what Allah has said about him in the Holy Quran, "*He and His angels shower their blessings and praises upon the Prophet*" 56(33). Muslims all over the world, never utter his blessed name but with the deepest affection and respect for him. However, what the honest and the objective non-Muslim scholars have said about the "*Saviour of humanity*" is also noteworthy. Therefore, in the following pages, extracts are reproduced from some of their writings about the last Messenger of Allah (PBUH), as it may interest those who like to understand him from a purely secular point of view.

### **18.1 The Greatest of Men**

\* Prof. Lamartine (Historic de la Turquie 1854, Volume 0)  
Page 189

*"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, people and dynasties, but millions of men in one third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. His forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless*

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*prayer, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him power to restore dogma. This dogma was twofold, the unity of God and the immortality of God; the former telling what God is; the later telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words. On the basis of a Book, every letter of which has become law, he created a spiritual nationality, which blended together people of every tongue and of every race.... The idea of the Unity of God, proclaimed amidst the exhaustion of fabulous theologies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one third of the world....."*

*"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?(17)".*

## **18.2 Source of Unity for Mankind**

\* M.K. Gandhi "Young India" quoted in "The Light" 16 Feb. 1924 – Lahore. Page 190

*"I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, His intrepidity, his fearlessness, his absolute trust in God and in his own mission. Those and not the sword carried everything before them and surmounted every obstacle (14)".*

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## Unity of Mankind

*Napoleon Bonaparte, Paris (Emperor of France) Bonaparte et L' Islam" (17).*

*"Moses had revealed the existence of God to His nation, Jesus Christ to the Roman world, Muhammad to the old continent. Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Ibrahim, of Ishmael, of Moses, and of Jesus – Muhammad declared that there was none but one God, Who had no father, no son and that the Trinity imparted the idea of idolatry....*

*I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Holy Quran, which alone are true and which alone can lead men to happiness (17)".*

### **18.3 The Perfect Man**

Besant Annie The Life and Teaching of Muhammad (PBUH) Madras -1932, Pub. Page 191

*"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I re-read them, a new wave of admiration, a new sense of reverence for that mighty Arabian teacher. (17)".*

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### **Torch Bearer of Reality**

Andrae, T. "Muhammad", London. 1936. P.247

*"We might call him a poet or a prophet, for we feel that the words, which he speaks, are not the words of any ordinary man. They have their immediate source in the reality of things, since he lives in constant fellowship with this reality (17)".*

#### **18.4 The Most Humane and Humble**

\* James A Michener "Islam – The Misunderstood Religion", Reader's Digest, May 1955 Pub. 68-70 Page 192

*Like almost every major Prophet before him, Muhammad felt shy of serving as the transmitter of God's word, sensing his own inadequacy, but the angel commanded "Read". So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God".*

*In all things, Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being....."*

*At Muhammad's own death an attempt was made to deify him, but the man who was to become his immediate successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever". (17)*

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### **18.5 World's Most Influential Person**

Michael H. Hart, "The 100: A Ranking of the Most Influential Persons in History", New York: Hart Publishing Company, Inc. 1978, P-33.

*"My choice of Muhammad to lead the list of the world's most influential persons 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".*

### **18.6 Greatest Influence**

John William Draper, "A History of the Intellectual Development of Europe", London 1875, Vol-I P-329.

*Four years after the death of Justinian was born in Mecca, in Arabia, the man who of all men, has exercised the greatest influence upon the human race (47).*

### **18.7 Mohammad – The Prophet of God**

Ref. Edward Gibbon and Simon Ockaly, "History of the Saracen Empire", London 1870, P-54.

*"It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medinah is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran ..... The Mohammedans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mohammad the Apostle of God, is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the office of the prophet has*

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*never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. (17)*

### **18.8 Founder of The Modern Age**

Marquis of Duggerin, "Speeches Delivered in India". London. 1890 (P-24).

*It is to Muslim science, to Muslim art, and to Muslim literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages (17).*

### **18.9 The Founder of Scientific Age**

Ref. H. G. Wells. "The Outline of History", London. 1920.

*"From a new angle and with a fresh vigour, it (the Arab mind) took up that systematic development of positive knowledge of which the Greek was the father, then the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explication, exact record and exhaustive criticism. Through the Arabs it was, and not by the Latin route, that the modern world received that gift of light and power (47)".*

### **18.10 Islam – The Future Religion of Mankind**

H.A.R. Gibb. "Why Islam?" London. 1932. P-379

*"But Islam has yet a further service to render to the cause of humanity...No other society has such a record of success in uniting an equality of status, of opportunity and of endeavour to so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim community of Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race*

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and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition (47)".

### **Unity of Mankind**

A.J. Toynbee, "Civilization on Trial". New York. 1948. P-205.

*"The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic Virtue (8).*

#### **18.11 Islam, My Choice**

Leopold Weiss (Muslim name-Muhammad Asad, Austrian philosopher, writer and commentator of the Holy Quran), "Road to Mecca":

*Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that everything in the teachings and postulates of Islam is in its proper place has created the strongest impression on me.*

*Those studies and comparisons created in me the firm conviction that Islam, as a spiritual and rational phenomenon, in spite of all the drawbacks, caused by the deficiencies of the Muslims, is still by far the greatest driving force mankind has ever experienced; and all my interest became, since then, centered around the problem of its regeneration (17).*

#### **18.12 Unquestionable Sincerity**

Ref. Major Arthur Glyn Leonard, "Islam – Her Moral and Spiritual Value" London 1927.



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*“Two features in the creed of Islam have always specially attracted me. One is the God’s conception, the other is its unquestionable sincerity – a tremendous asset in human affairs, the religious aspect of them specially. After all, sincerity is also most Divine and like love covers a multitude of sins” (47).*



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## Chapter 19

### IMPACT OF ISLAM ON THE WORLD

1. H. A. DAVIES, M.A., *“An Outline History of the World”, Abstracted from the Chapter XVII, “The Rise and Spread of the Mohammedan Power” Pages 273 – 287, (Third Edition 1954), Oxford University Press London:*

“Mohammedanism (Islam) was much simpler religion than the religion of the Christian Church of the Middle Ages. It was easily understood and it contained no doctrines likely to confuse and perplex men’s mind. It did not provide for priesthood and it was not obscured and overcast by a multitude of ceremonies”.

“Early in the eighth century Mohammedan (Muslim) armies conquered the whole of North Africa and crossed over into Spain, which rapidly became theirs; and France would almost certainly have followed suit had it not been for a defeat at the hands of Charles Martel, the chief minister of the Frankish king, at Tours in 732. It is doubtful whether the victory of Charles and his barbarous soldiers is such a good thing as many historians are apt to imagine. If the Mohammedans (Muslim) had been allowed to settle in Southern France, they would almost certainly have developed science and art much more rapidly than did the Franks. The kingdom which they established and developed in Spain was far greater and more prosperous than the Christian kingdoms north of them. Some of the buildings which they erected soon after their arrival still stand, such as the mosque at Cordova, which is now a Roman Catholic cathedral. They built beautiful palaces, laid out charming

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gardens, and founded a university at Cordova to which even Christians went for instruction. One of their palaces, the Alhambra at Granada, is one of the architectural glories of the world”.

“During the five centuries following the death of Mohammed (*May peace be upon him*) his followers evolved a civilization much superior to anything which existed in Europe at the time. For it they were undoubtedly greatly indebted to the civilizations of Greece and Persia, and perhaps India as well, but they added something of their own to what they received from these sources. The Caliphs owed a great deal to the wisdom which led them to employ the skilled officials, architects, and scholars of the Byzantine Empire. They were great *patrons* of learning rather than creative geniuses; the debt of subsequent generations to them is hardly the loss on that account. They had well-ordered systems of government and good schemes of taxation. They restored the old Roman roads and constructed many new ones so that their empire should be closely knit together. An effective postal system was in operation among them, they made canals and aqueducts, and they developed a beautiful style of architecture characterized by the round arch, the dome, graceful minarets, and rich ornamentation. They founded great universities, which excelled those of Christian Europe for several centuries. The universities of Bagdad, Cairo, and Cordova were particularly famous. The University of Cairo had as many as twelve thousand students. Great libraries were formed, some containing over a hundred thousand volumes, and all the books were properly catalogued and arranged. The many Christians who studied in the University of Cordova carried culture and learning into the countries from which they came, and the influence of the Spanish universities upon the universities of Paris, Oxford, and those, which were established in Northern Italy must have been considerable. One of the most famous of the Christian students at the University of Cordova

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was Gerbert, afterwards Pope Silvester II, who did much to introduce the science of mathematics into Europe”.

The scientific world owes a great deal to the Mohammedans (Muslims). They probably invented the so-called Arabic numerals; algebra is practically their creation; they developed trigonometry; optics; and astronomy. They invented the pendulum; and in medicine, they made very remarkable progress. They studied physiology and hygiene; they performed some of the most difficult operations known; they knew how to use anaesthetics; and some of their methods of treating patients are still in use today. At a time when in Europe the practice of medicine was practically forbidden by the Church, when religious rites such as exorcising imaginary devils were regarded as cures for diseases, and when quacks and charlatans abounded, the Mohammedans had a real science of medicine. One of their greatest physicians was Avicenna (980-1037), who was born near Bokhara, in Turkestan. In literature too the Arabs made important contributions to the world's thought. They had a special fondness for poetry, but their most enduring production is the Thousand and One Nights or the Arabian Nights Entertainments, which contains many of the most famous stories of all time, such as Ali Baba and the Forty Thieves, Sindbad the Sailor, and Aladdin and the Wonderful Lamp. This collection was got together in Egypt, probably as late as the fifteenth century, but many of the stories are very much older, and were translated into Arabic from Persian when the Caliphs of Baghdad were at the height of their power. They give a vivid idea of Mohammedan (Muslims) manners and customs. Another important contribution which the Moslems made to the intellectual life of mankind was the art of manufacturing paper. They certainly did not discover this for themselves (they probably learnt it from the Chinese), but they were undoubtedly the means of its introduction into Europe. Before this time books had to be written on papyrus or parchment, but after the

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Arab conquest of Egypt, Europe was cut off from the papyrus supply. Until paper became fairly abundant, printing was of very little use, and anything like a widespread system of education was impossible.

“In manufacturing they surpassed the world in variety and beauty of designs and perfection of workmanship. They worked in all the metals – gold, silver, copper, bronze, iron, and steel. In textile fabrics, they have never been surpassed. They made glass and pottery of the finest quality. They knew the secrets of dyeing. They had many processes of dressing leather and their work was famous throughout Europe. They made tinctures, essences, and syrups. They made sugar from the cane and grew many fine kinds of wine. They practiced farming in a scientific way. They had good systems of irrigation. They knew the value of fertilizers. They fitted their crops to the quality of the ground. They excelled in horticulture. They knew how to graft and were able to produce some new varieties of fruits and flowers. They introduced into the West many trees and plants from the East”.

The Mohammedans also showed much skill in matters pertaining to trade and commerce. “Their commerce was considerable, extending to China and the Indies, to Africa and Russia, and even to the countries around the Baltic Sea. Their caravans went from one end of their empire to the other, and their ships were to be seen on all the known seas of the world. The great fairs which they held at such places as Baghdad, Bokhara, and Samarkand were visited by merchants from all parts of Europe and Asia”.

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## ABOUT THE AUTHOR

The author, who retired from the post of the Director General, Pakistan Atomic Energy Commission, is basically a Nuclear Engineer, with specialization in Nuclear fuel and Reactor technology. Born in 1941, after a brilliant academic career, he joined the Pakistan Atomic Energy Commission in 1962. Since then he has served in various capacities at both national and the international levels in the field of Nuclear Science & Technology. In 1969, the U.K. Atomic Energy Authority applied for two patent applications in his name on Nuclear Reactors. During 1972-74, while working in the Karachi Nuclear Power Plant, he actively participated in the teething troubles of the Plant and invented some highly sensitive and original devices for remote detecting and controlling of heavy water leaks from the reactor faces. On three occasions, he has been appointed Chief Investigator for research projects, by the International Atomic Energy Authority, Vienna. He has been an active member of various national and international bodies engaged in the development of science and technology, with particular interest in achieving self-reliance for Pakistan in the field of high technologies.

In October 1974, he was assigned the job to establish Pakistan's Centrifuge Project for Uranium Enrichment; where he continued for two and a half years and brought the project to the level from where it could be successfully completed. Later he had also the unique honour of being the Chief Designer and Project Director of the Pakistan's first Plutonium producing nuclear reactor, which was also successfully completed by him. His expertise has been design, development, construction and management of high-tech nuclear projects indigenously, and thus he has contributed considerably to the civil and military applications



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of Nuclear Technology in Pakistan. Besides, he authored four voluminous books about the scientific and engineering potential of Pakistan and has written numerous papers on subjects related to nuclear engineering, quality assurance, and transfer of technology. He has also been visiting professor and examiner in the subjects of advanced electronics and control systems for some of the leading engineering universities in the country.

In 1987, he established “The Holy Quran Research Foundation”, a non-sectarian, scholarly, religious, voluntary organization: for the worldwide propagation of Islam on the basis of scientific aspects of the Holy Quran. In this respect, he has several papers and over twenty books on the Holy Quran with reference to the latest scientific discoveries and problems related to the contemporary civilization, thus bridging gap between religion and science.

After his retirement from Pakistan Atomic Energy Commission in the year 2000, he established an NGO, namely Umma Tameer-e-Nau (UTN), dedicated to the renaissance of Islamic world with the power of faith and use of science and technology to develop their resources indigenously. As a test case, UTN started helping Amaraat-e-Islamia Afghanistan for the rehabilitation of their technological infrastructures, school/colleges, and development of power and mineral sectors. Besides, it also built new industries such like the 250 tons daily wheat milling industry, and development of agriculture farms for their self-sufficiency in food. After nine-eleven WTC incident when USA attacked Afghanistan, all these programs were suspended. However, there is a positive side of it also. Isolated, Sultan Bashir Mahmood has all the time to research into The Holy Quran and related subjects.

### **Tahreek-e-Noor (تحريك نور)**

*Tahree-e-Noor is to "Spread the Light of Allah in the World", to carry out recerech in the Holy Quran with reference to the latest devepments and discoveries in knowledge to solve the contemary problems of the world. There by, help the humanity for salvation in this world and the world Hereafter, to assist the non muslims in knowing about the true sprit of Islam and to help the muslim minarties and new muslims in resettlement of life under the blessing of Islam. This is to serve the Propagation of Islam which is the obligatory duty (فرض) of every Muslim. They are commanded in the Holy Quran, surah Al-Raad, ayat 40 (فانما عليك البلاغ و علينا الحساب) "So indeed, upon you is to propagare (Islam) and upon Us is to reckon". By joining Tahreek-e-Noor you can fulfill this duty in the present information age, by taking part in promoting knowledge-based activities, including the publication and distribution of effective literature on Islam in the light of the latest discoveries of science.*

*Even if you are not a scholar or a writer, you can participate in this Jihaad by sponsoring printing and distribution of scholarly works on Islam in different languages, and also to assist in removing suffering of the muslim minarty and new coverts by pervading material help. Indeed all this is great Sadqa Jaria (صدقه جارية) for the good of your Hereafter and in this worldly life. Alongside propagation of Islam through knowledge, Tahreek-e-Noor attaches great importance to the rehabilitation of the new Muslims, since they begin to face immense problems after accepting Islam.*

*Insha Allah, participation in this great cause in any manner will be an act of very profitable Sadqa-e-Jaria. It is also a preferred option for investment of your Zakaat and money spent as Nafli Abbadat.*

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### ***The Founder of Tahreek-e-Noor***

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