MUHAMMAD RASULULLAH

The Apostle of Mercy

By

S. ABUL HASAN ALI

Translated by

MOHIUDDIN AHMAD

Academy of
ISLAMIC RESEARCH AND PUBLICATIONS
Lucknow (India)

www.abulhasanalinadwi.org

Published by :

Academy of Islamic Research and Publications
Tagore Marg (Nadwa), P. O. Box No. 119
Lucknow-226 007, (India)

(All Rights Reserved)

Series No. 126

Editions :

Arabic	:	3rd Beirut,	1978
Urdu	:	1st Lucknow,	1978
English	:	2nd Lucknow,	1982

Printed at :
The Lucknow Publishing House,
Lucknow.

www.abulhasanalinadwi.org

CONTENTS

		Poges
	Introduction . .	1
1.	The Age of Ignorance . .	13
2.	Selection of Arabia for the Advent of Prophet Muhammad . .	33
3.	Arabian Peninsula . .	51
4.	Mecca, Before the Prophet . .	63
5.	Mecca, the Prophet's Birthplace . .	77
6.	From Birth to Prophethood . .	91
7.	Dawn of Prophethood . .	105
8.	Yathrib Before Islam . .	157
9.	In Medina . .	179
10.	Decisive Battle of Badr . .	199
11.	The Battle of Uhad . .	215
12.	The Battle of Trenches . .	233
13.	Action against Banī Qurayza . .	245
14.	The Truce of Hudaybia . .	261
15.	Letters to Monarchs . .	273
16.	The Expedition to Khaybar . .	295
17.	The Expedition to Mu'ta . .	307
18.	Conquest of Mecca . .	313
19.	The Battle of Hunayn . .	333
20.	The Battle of Tā'if . .	339
21.	The Expedition to Tabūk . .	347
22.	The Year of Deputations . .	365
23.	The Farewell Pilgrimage . .	373
24.	The Eternal Rest . .	385
25.	Wives and Children of the Prophet . .	401
26.	Character and Features . .	411
27.	Mercy for the World . .	443
	Chronological Table . .	461
	Bibliography . .	465
	Index . .	473

www.abulhasanalinadwi.org

Maps and Illustrations

1.	Arabian Peninsula	..	52
2.	Principal Arab Tribes at the Rise of Islam	..	54
3.	Medina and its Suburbs	..	158
4.	The Battlefield of Badr	..	204
5.	The Battlefield of Uhad	..	214
6.	Byzantine and Sasanid Empires (6th Century A. D.)	..	276
7.	Expeditions and Battlefields of the Prophet	..	360

www.abulhasanalinadwi.org

Introduction

In the name of Allah, the Most Benevolent, the Most Merciful

Praise be to Allah, Lord of the Worlds and blessings and peace be on the one, exalted amongst the prophets and the Seal of the apostles, Muhammad, and his progeny and companions, and on those who sincerely follow him to the Day of Judgement.

The seminary in which the writer of these lines had had his first lesson was the nursery which impressed upon his mind the mould of the Prophet. The age at which he was enrolled in this blessed institution was much earlier than the normal school-going age of the children; this was the seminary of his own home permeated with an air and steeped in a culture whose primal ingredient was the stamp of the Prophetic character. Every child of this household was expected to pattern his behaviour in conformity with this family tradition wherein the small collection of juvenile literature, consisting both of prose and poetry, always in circulation among the children of the family, played not an insignificant role. Later on, the wise grooming of his elder brother, Dr. Hakīm Syed ʿAbdul ʿAlī, was to help him in going through two of the best books in Urdu on the life of the Prophet at a comparatively young age[1]. Urdu has, thanks

1. The story has been told by me in *At-Tarīq-ilal-Medīnā*, in which I have told how deeply impressed I was by *Rahmat-ul-lil-ʿAlamīn*, a popular biography of the Prophet by Qāzī M. Sulaimān Mansūrpūrī.

www.abulhasanalinadwi.org

to the labours of the writers in the recent past, a treasure of literature on the subject next only to Arabic.

When the writer was able to catch on Arabic and appreciate its literature, he drank in with rapt attention two of the earliest works on the Prophet's life. One of these was *As-Sīrat an-Nabāwīyah* of Ibn Hishām and the other was *Zād al-Ma'ād*, written by Ibn Qayyim. He did not simply go through them, but having almost lost himself in the study of these books, found his heart and mind enthralled by certitude and an unshakable conviction. He felt captivated by a tender feeling of affection for the Prophet, whose life is so full of and so packed with thrilling and soul-stirring events that next to the Qurān, it is the most potent means for shaping one's behaviour and creating a fervour of spirit. Besides these two books he also read avidly all those Urdu and English works on the subject which fell into his hands. The result of this intensive study has been that all of his writings so far have invariably reflected a touch of the Prophet's life-story. Whatever warmth and vigour and freshness there has ever been in his pen and whatever lucidity of style in the expression of his ideas he has ever had it has emanated from the fascinating charm of that paradigm of perfection, that inexhaustible source of inspiration which fires one's imagination to the regions, heavenly and sublime. In truth, he has never penned anything that does not in some way or the other reflect the elegance of that prophetic mould or his own thoughtful reflection on its profound wisdom.

His articles delineating different aspects of the Prophet's noble character and his marvellous accomplishments have been brought out in the collection entitled *Karavān-i-Medīnā*[1].

A large number of books have been penned by the author of this book, but he has never had the opportunity to produce a

1. The Arabic version known as *At-Tarīq-ilal-Medīnā* has been printed thrice from Medina, Lucknow and Damascus while its Urdu version has been brought out by the Academy of Islamic Research and Publications, Lucknow.

www.abulhasanalinadwi.org

treatise on the life of the Prophet, although he has ever felt the need of a biography written in a style intelligible to the modern minds, utilising both the modern and ancient sources. Deviating not from the Qur'ān and the *hadīth*, such a biographical sketch has to be based on the original sources, yet it need not be merely an encyclopaedic collectania amassing all the relevant as well as far-fetched reports on the subject without any critical examination. The biographies of this type have been in vogue aforetime but they unnecessarily give rise to misgivings and doubts that are really totally unfounded, nor the Muslims need trouble their minds about them. Several savants and scholars (unaffected by the skeptical disposition of the modernists and orientalists) have already pried into these questions satisfactorily. A work of this nature should also be compatible with the spiritual truths and realities which are indispensable for comprehending the true nature of revelation, prophetic guidance, miracles and the recondite facts of mute reality, and should be written by one who can put his trust in the Prophet not as a national leader or statesman but as the Apostle of God sent for the guidance of the entire humanity. Only the life of the Prophet so written can be placed before every unbiased educated person (whether a Muslim or a non-Muslim) without any reservation or specious reasoning. Accordingly, the writer has placed more reliance on the original sources in describing the events and character of the Prophet and narrated them in a way that everything speaks for itself and allows the reader to arrive at his own conclusion. The life of the Prophet is a living portrait, conveying the feeling of the good and the sublime, for which the writer has no need to philosophise or draw any inferences. In its charm and grace, harmony and excellence and effectiveness and appeal, the life of the Prophet does not, in truth and reality, need the polish or refinement of any writer or the exposition of an erudite scholar. All that one needs attempt is the narration of facts selected and arranged harmoniously, in a simple and unaffected style.

Also, the recital of the Prophet's life-story requires a conjugation of intellect and emotion, both poised on an even keel.

www.abulhasanalinadwi.org

A scholarly treatment of the subject accompanied by frigid analysis and cold logical reasoning is more likely to take away the warmth of its delicate charm, the glow of whose heavenly beauty is indispensable for a correct understanding of the facts and events closely related to the sentiments of credence and belief. If the life of the Prophet rehearsed by anybody tries to gloss over the tender susceptibilities, the attempt would undoubtedly be assiduous but wooden; it would be a tale striking and impressive but would fail to convey the essence and substance of prophethood. Likewise, it is equally essential that the naiveness of credulity should not be allowed to becloud the soundness of intellectual judgement which is now-a-days held as the test of validity. It should neither be against the accepted principles of logical reasoning nor an eulogium, infatuated with blind faith, acceptable only to the easy-believing Muslims and traditional scholars of faith living in a world of their own creation, unconnected and without any rapport with the outer, modern world of today. An unhesitating faith with the flame of ardent love is a divine blessing, no doubt; yet, one should never forget that this is the life of that Apostle of God who was sent as mercy for the whole universe and all the peoples of the world. His blessing can in no case be denied to any segment of humanity which has not had the opportunity of being brought up in an Islamic surrounding. Haply, it may turn out, by the mercy of the Lord, that such persons partake the blessing of Islam by catching a glimpse of the radiance emitted by the Prophet's life. The non-Muslims have as much claim to the life of the holy Prophet as those born in a Muslim home; or, rather they deserve it more for they stand in need of it.

The times and circumstances in which the Prophet made his advent cannot be overlooked in recounting his story. The conditions prevailing, all over the world, in the pre-Islamic time have, therefore, to be vividly portrayed. It is but necessary to describe the universal confusion, moral degradation and spiritual restlessness and disconsolateness to which man had fallen during the sixth century, as well as the social, economic

www.abulhasanalinadwi.org

and political causes that had combined to produce that gloomy atmosphere. The authors of that global degradation—tyrannical governments, messed up religions, fallacious and extremist schools of thought, ruinous movements and deceptive calls and summons—all had joined hands in bringing the then world to almost complete destruction. The present writer still remembers the difficutly he had to encounter in presenting a clear picture of the widespread depravation of the pre-Islamic age of pagan past in the opening section of his book *Mādhā Khaser al-'Alam, b'inhitāt il Muslimīn.*[1] He had to wade through almost the whole of Western historical literature pertaining to the period and to recreate the story by collecting bits and pieces scattered in numerous books.

This prelude to the life of the Prophet, now described somewhat at a greater length, would help the reader to appreciate in the light of the then putrid world all around, the grand accomplishment of prophetic guidance, its greatness, the vastness of its scope, the way it sharpened the wits, solved intractable problems and harmonised seemingly irreconcilable motives and elements. What was, after all, the greatest achievement of Muhammad's prophethood? It was to give hope to the despaired heart of man, to take him back to the path of righteousness, to cleanse his mind and heart of the contaminating impurity and to raise him to the sublime heights of spirituality. What a gigantic task it was can be understood correctly only when the reader has before him a clear picture of the perplexing and arduous nature of the task faced by the Prophet and his companions. Oftentimes, one it unable to comprehend the turn of events and the decisions taken by the Prophet unless he is fully aware of the social, economic and political situation then obtaining in Medina, its physical condition and geographical situation, the surrounding tribes and the relationship existing between them, balance of power struck by past settlements and treaties of peace,

1. English version since printed as *Islam and the World*, by the Academy of Islamic Research and Publications, Lucknow.

www.abulhasanalinadwi.org

conditions immediately preceding the *hijrah*[1] and the tribal customs and conventions and their national code of ethics and laws. Anybody trying to study the life of the Prophet unmindful of these basic facts would be travelling in a dark tunnel wherein he can neither see to his right or left nor know where he is destined to emerge at the end of his journey.

All that has been stated about the environs of Medina is true for the then civilised regions around Arabia also. One can neither reckon the significance of the call of Islam nor the nature of its venturesome adventure so long as one is not acquainted with the despotic rule as well as the splendour and vastness of the surrounding kingdoms, their culture and civilisation, their military strength and the pretension and pageantry of their rulers who were invited by the Prophet, through his epistles, to accept Islam. Recent researches have unearthed new materials about the events, life and culture of the countries around Arabia, which were earlier either not known at all or of which the historians had only a hazy picture. A biographer of the Prophet should now take full advantage of all these new discoveries in the fields of archaeology and history and present the facts in conformity with the latest methods of comparative studies.

The writer of these lines is fully conscious of the difficulties alluded here as well as the great fund of literature hitherto accumulated in different languages through the industry of the Prophet's biographers. Still, he considers it an honour to enter this long and luminuous list of the Prophet's biographers by attempting a new life-story of the most lovable and admirable personality of all times and ages.

The meagre amount of leisure and the poor eye-sight of the writer have, however, been the two impediments which have always prevented him from undertaking this inspiring task. He was well aware of the difficult and delicate nature of biographical

1. *Lit.* "emigration", a word often transcribed as 'hegira', is applied to the emigration of the Prophet from Mecca to Medina. It marks the starting point of the Muslim era.

www.abulhasanalinadwi.org

writings and also of the fact that to pen the life of the greatest of all prophets was certainly most onerous. He had, of a fact, written a large number of such life-sketches—perhaps, more than most of his contemporary writers—for he had had the good fortune of penning the achievements of great reformers and revivalists of the faith, ever since he learnt to take the pen in his hand. Narration of these stories which run into a few thousand pages were no less exhilarating to him than enjoying the company of those purer souls, but he still felt diffident in driving his pen to write the life of the Prophet. He was conscious of the fact that very often a writer is so swayed by his own predispositions that he begins to paint the picture of his paragon of virtue in the colour of his resemblance. The portrait thus painted is more of the writer himself, for, instead of delineating the story of his ideal, in an objective and impartial manner, he unconsciously begins to view him in the light of his own experiences and inclinations.

Those who are conversant with the science of mind and have also gained an insight into ethical conduct of the people through a personal experience and study of the behaviour and deportment of their mates and colleagues over a length of time, can easily realise the inadequacy of diction and modes of expression in the faithful portrayal of a human character, its inner reaches as well as its spirits soaring high above the skies—it is a task so delicate and impassionable that not unoften it comes in upon the writer himself. Only he can hope to succeed in this precarious job who has the capacity to touch the chords of another man's sentiments, enter into his spirit of emotions and sentiments, share the tenderness as well as fervour of his passions and echo his joys and sufferings. Such a man has to have a soft corner in his heart which can perceive how others spend their lonely nights after a bustling day, how they behave within their homes and with the friends outside, how they acquit themselves in war and peace, how they carry themselves in excitement and calmness, in want and in plenty and in strength and in weakness. Verily, there are numerous heartstrings, sentiments and susceptibilities of man, still

www.abulhasanalinadwi.org

mysterious and undisclosed, for which one would not find an appropriate word in the greatest lexicon of any language.

Now, in its charm and elegance, in its catholicity and comprehensiveness and in its depiction of the most delicate and deepest feelings of human life, the biography of a prophet presents a task far more formidable than any other kind of word-painting. Of a truth, it was only the *hadīth*[1] of the holy Prophet, the like of which is to be found nowhere in the memoirs of other prophets or the greatest men whose life-story has been preserved by history, which has made it possible to penetrate into the inmost reaches of human psyche. In the compilations containing the Prophet's acts and sayings as well as in his earliest biographies one finds such entrancing exaltations of God and moving supplications, such impassioned entreaties and absorbing orisons, expressing such heart-felt concern for the weal of entire humanity, that one's heart begins to breathe and burn with their penetrating fervidness.[2] Similarly, the utterances and speeches of the Prophet handed down by his companions and friends excel the most dainty and eloquent pieces of literature.[3] With all this material at hand, one should have no difficulty nor needs to be ingenious as one is wont to do in writing the lives of other great personalities, in recounting the life of the Prophet. His life is the most perfect and winsome, based on unimpeachable evidence of the Divine Writ and unquestionable records of history, furnishing a vivid and detailed account of his looks and lineament, character and deportment, moral behaviour and

---

1. *Lit.* "a saying" stands for the 'prophetic tradition', a short account of some act or word of the Prophet and passed on by a chain of trustworthy narrators.
2. One has to see the author's article 'Life of Muhammad as reflected by his Prayers', since printed in the form of a booklet, which explains what a deep insight into the innermost feelings of human mind and heart are reflected by the Prophet's prayers and how impressive they are in shaping one's conduct and morals.
3. The chapter on 'Finality of the Prophethood' in the author's another work *'Islamic Concept of Prophethood'* need be seen.

www.abulhasanalinadwi.org

method of prayer, his living awareness of God and anxiety for his fellow beings, the grace and elegance of his discourses, and the miraculous march of events in his momentous life. These accounts, recorded with the greatest care and restraint, present, notwithstanding the great labour undertaken by early biographers, only a glimpse of that radiant soul. God may recompense them all with a goodly return, for they have left for us an undiminishing treasure in the form of the life of the Prophet which can be partaken by every individual, group and race to the end of time.

> "Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much."[1]

For these reasons, perhaps, he never ventured to attempt writing a new life of the Prophet; actually, he always considered it to be beyond his capacity. But, some of his respected friends[2] repeatedly pressed him to write a life of the Prophet in Arabic which should keep in view the intellectual needs and understanding of the modern generation as well as the prevalent methods of scientific study of history and interpretation and the critical attitude discernible now-a-days. Every generation writes history afresh in a language intelligible to it, for it is necessary to do so like the continuous diagnosis of diseases and researches in medical treatment which undergo a change with the times. Yet, essential though it may be to keep these dispositions in mind, it should never be necessary to put up one's own interpretation to the past events in order to give them the colour of one's own ideologies, predilections and prejudices, which differ from man to man and change with the dawn of every day; nor the life of the Prophet need be tainted with any ill-will or ignorance, nor yet should it be made a means to reflect the invariables of any particular social or political movement or ideology.

1. Q. 33 : 21
2. One who was most insistent, was Sheikh Muhammad Sawwāf, founder-member of the Rābita 'Alam-i-Islāmī, Mecca and Adviser, Ministry of Education, Saudi Arabia.

www.abulhasanalinadwi.org

At last, God set the heart of the writer to the task and he devoted himself to it with rapt attention. He went through the *hadīth* literature and the biographical accounts of the Prophet, old and new, in order to derive maximum benefit from all the material he could lay his hands on. Then, placing reliance on the most authentic works on the subject, he started writing the present account. The works to which he is indebted most in this task are the books of *Sihāh*,[1] *Sīrat Ibn Hishām*, *Zad al-Ma'ād* of Ibn Qayyim and the *Sīrat Ibn Kathīr* (which originally formed part of his larger work entitled *Al-Bidāyah wan-Nihāyah*, but later on took the form of the life of the Prophet in four volumes[2]). He also tried to make the best of modern works and the sources available in European languages, some of which elucidate certain events of the Prophet's life or shed new light on the society and kingdoms of the countries around Arabia during the early Islamic period. It has been his endeavour to present an integrated account of the intellectual, educative and missionary aspects of the Prophet's life, rather than allow anyone of these to overshadow the others. His effort has also been to make the presentation as vivid, easy and familiar as possible, which, by itself, may win over the reader to follow the example of the great Prophet whose life and mission are without a parallel—unique as a biography of the greatest man of any nation and unmatched by the summons of any religion or movement. With full confidence in the magnetism of the Prophet's life the writer considers it prudent to place a true, untinged and undiluted account of the Prophet's life before his readers. The language of truth is always unadorned and simple.

From October, 1975 (Shawwāl, 1395) to October, 1976 (Shawwāl 1396) the writer of these lines remained completely engrossed in the task save for small spells wasted in illness or

1. *Sihāh* or *Sihāh Sittah* comprises the six most trustworthy collections of Traditions compiled by Bukhārī, Muslim, Tirmidhī, Abū Dawūd, Nasa'ī and Ibn Mājah.
2. Published by 'Īsā al-Bābī al-Halabī, Ltd. (1384/1964); (ed.) Mustafā 'Abdul Wāhid.

www.abulhasanalinadwi.org

travels abroad, and was able to hand over the manuscript of Arabic version to the Press by the end of Shawwāl, 1396.

The writer has great pleasure in acknowledging his debt of gratitude to two of his learned friends who have been of great assistance to him in the writing of this book. One of them, Maulānā Burhānuddīn Sambhalī, a lecturer in *hadith* in the Nadwatul 'Ulamā, rendered him valuable help by finding out the relevant *ahādīth*[1] and verification of certain matters mentioned by the early biographers. Mohiuddīn Ahmad is another colleague who has helped the writer in going through the Western sources, encyclopaedias and historical literature. Mohiuddīn Ahmad has also rendered this work into English language. May Allah recompense them both for their sincere and arduous assistance to the author.

For quite some time the author has been used to dictate his writings owing to his weak eye-sight, and hence he had to take the help of some students of the Dārul 'Uloom in this case also. Of these, two students, Muhammad Mu'ādh of Indore and 'Alī Ahmad Gujrātī, as well as Nūr 'Ālam Amīnī Nadwi, a young teacher of the Nadwatul 'Ulamā, have been specially helpful to him. As for the maps included in this book, care was taken to get them prepared as accurately as possible for they are essential for understanding the politico-geographical situations described in this work. While Muhammad Hasan Ansārī, M. A. (Geog) and Professor Muhammad Shafī', Pro-Vice-Chancellor and Head of the Department of Geography, Muslim University, Aligarh, as well as the colleagues of the latter have taken personal interest in the preparation of these maps, valuable suggestions were given by Muhammad Rabe'y Nadwī who is Head of the Department of Arabic Literature in the Darul 'Uloom, Nadwatul 'Ulamā and is also the author of a text book on geography of Arabia. My thanks are also due to Mahmood Akhtar of the Allahabad University for recasting these maps afresh for the Urdu and English versions. Lastly, a mention may be made of

1. Plural of *hadīth*

www.abulhasanalinadwi.org

his nephew, Syed Muhammad Al-Hasanī, who has rendered this book into Urdu with the same enthusiasm as he had translated some of the earlier Arabic works of the present writer. May Allah bless all of them for their labours.

In the end the author seeks the mercy of God for his own self and beseeches the Lord to make this work beneficial to all those who go through it. If this work succeeds in stirring the embers of Prophet's love in the heart of any Muslim or creates a longing in any non-Muslim to know more about the blessed Prophet and his teachings, the writer would deem his labour to have been amply rewarded. Yet, its true reward, as one might wish and earnestly ask for, would be its acceptance by the Lord as a means for one's salvation in the hereafter.

Abul Hasan ʿAli

Rae Bareli
Friday, 15th December, 1978

www.abulhasanalinadwi.org

ONE

The Age of Ignorance

Religious Conditions

Great religions of the world had spread the light of faith, morals and learning in the ages past, but every one of these had been rendered a disgrace to its name by the sixth century of the Christian era. Crafty innovators, unscrupulous dissemblers and impious priests and preachers had, with the passage of time, so completely distorted the scriptures[1] and disfigured the teachings and commandments of their own religions that it was almost impossible to recall the original shape and content of these religions. Could the founder or the prophet of any one of them have returned to earth, he would unquestionably have refused to own his own religion and denounced its followers as apostates and idolaters.

Judaism had, by then, been reduced to an amalgam of dead rituals and sacraments without any spark of life left in it. Also, being a religion upholding racial snobbery, it has never had any message for other nations or the good of the humanity at large.

1. The manner in which the scriptures of all the great religions had been deformed and mutilated, and, in most cases, given an entirely false colouring, has been treated in some detail, quoting the authorities belonging to each of them, under the caption 'Qur'ān and the Earlier Scriptures' (pp. 171-183) in my earlier work entitled *'Islamic Concept of Prophethood'*.

www.abulhasanalinadwi.org

It had not even remained firmly wedded to its belief in the unicity of God (which had once been its distinguishing feature and had raised its adherents to a level higher than that of the followers of ancient polytheistic cults), as commended by the Prophet Abraham to his sons and grandson Jacob. The Jews had, under the influence of their powerful neighbours and conquerors, adopted numerous idolatrous beliefs and practices as acknowledged by modern Jewish authorities:

> "The thunderings of the Prophets against idolatry show, however, that the cults of the deities were deeply rooted in the heart of the Israelitish people, and they do not appear to have been thoroughly suppressed until after the return from the Babylonian exile..... Through mysticism and magic many polytheistic ideas and customs again found their way among the people, and the Talmud confirms the fact that idolatrous worship is seductive."[1]

The Babylonian Gemara[2] (popular during the sixth century and often even preferred to Torah by the orthodox Jewry) typically illustrates the crudeness of the sixth century Jews' intellectual and religious understanding by its jocular and imprudent remarks about God and many an absurd and outrageous belief and ideas which lack not only sensibility but are also inconsistent with the Jewish faith in monotheism.[3]

Christianity had fallen a prey, in its very infancy, to the misguided fervour of its overzealous evangelists, unwarranted interpretation of its tenets by ignorant church fathers and iconolatry of its gentile converts to Christianity. How the doctrine of

---

1. Ludwig Blan, Ph. D., Prof. of Jewish Theological Seminary, Budapest, Hungary, in the article on 'Worship' in *Jewish Encyclopedia*, Vol. XII, pp. 568-69.
2. Talmud is the body of Jewish law and legend comprising the Mishnah (precepts of the elders codified c. 200 A.D.) and the Gemara is a commentary on the Mishnah (in recensions, at Jerusalem c. 400 and at Babylon c. 500).
3. For details see Dr. Rohling's Jews in the Light of Talmud. Arabic version *Al-Kanz al-Marsūd fi Qawā'id al-Talmūd* by Dr. Yūsuf Hina.

www.abulhasanalinadwi.org

Trinity came to have the first claim to the Christian dogma by the close of the fourth century has been thus described in the *New Catholic Encyclopaedia.*

> "It is difficult, in the second half of the 20th century to offer a clear, objective, and straightforward account of the revelation, doctrinal evolution, and theological elaboration of the mystery of the Trinity. Trinitarian discussion, Roman Catholic as well as other, presents a somewhat unsteady silhouette. Two things have happened. There is the recognition on the part of exegetes and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian dogma 'one God in three persons' became thoroughly assimilated into Christian life and thought."[1]

Tracing the origin of pagan customs, rites, festivals and religious services of the pagans in Christianity, another historian of the Christian church gives a graphic account of the persistent endeavour of early Christians to ape the idolatrous nations. Rev. James Houston Baxter, Professor of Ecclesiastical History in the University of St. Andrews writes in *The History of Christianity in the Light of Modern Knowledge*:

> "If paganism had been destroyed, it was less through annihilation than through absorption. Almost all that was pagan was carried over to survive under a Christian name. Deprived of demi-gods and heroes, men easily and half-consciously invested a local martyr with their attributes and

1. *The New Catholic Encyclopaedia* (1967) art. "The Holy Trinity", Vol. 14, p. 295.

www.abulhasanalinadwi.org

labelled the local statue with his name, transferring to him the cult and mythology associated with the pagan deity. Before the century was over, the martyr-cult was universal, and a beginning had been made of that imposition of a deified human being between God and man which, on the one hand, had been the consequence of Arianism, and was, on the other, the origin of so much that is typical of medieval piety and practice. Pagan festivals were adopted and renamed: by 400, Chrismas Day, the ancient festival of the sun, was transformed into the birthday of Jesus."[1]

By the time sixth century reared its head, the antagonism between Christians of Syria, Iraq and Egypt on the question of human and divine natures of Christ had set them at one another's throat. The conflict had virtually turned every Christian seminary, church and home into a hostile camp, each anathematising the other and thirsting after its adversary's blood. 'Men debated with fury upon shadows or shades of belief and staked their lives on the most immaterial issues',[2] as if these differences meant a confrontation between two antagonistic religions or nations. The Christians were, thus, neither inclined nor had time to set their own house in order and smother the ever-increasing viciousness in the world for the salvation of humanity.

In Iran, from the earliest times, the Magi worshipped four elements[3] (of which fire was the chief object of devotion) in the oratories or fire-temples for which they had evolved a whole mass of intricate rituals and commandments. In actual practice, the popular religion included nothing save the worship of fire and adoration of *Hvare-khshaeta* or the Shining Sun. Certain rituals performed in a place of worship were all that their religion demanded, for, after performing these rites they were free to live

1. *The History of Christianity in the Light of Modern Knowledge*, Glasgo, 1929, Chap. Church, 312-800 A.D., p. 407.
2. Alfred J. Butler, *The Arab Conquest of Egypt and the last Thirty Years of the Roman Dominion*, Oxford (1902) pp. 44-45.
3. These elements were light, water, earth and wind.

www.abulhasanalinadwi.org

as they desired. There was nothing to distinguish a Magi from an unconscientious, perfidious fellow.[1]

Arthur Christensen writes in *L'Iran Sous Les Sassanides*:

> "It was incumbent on the civil servants to offer prayers four times a day to the sun besides fire and water. Separate hymns were prescribed for rising and going to sleep, taking bath, putting on the sacred cord, eating and drinking, sniffing, hair-dressing, cutting of the nails, excrement and lighting the candle which were to be recited on each occasion with the greatest care. It was the duty of the priests to compound, purify and tend the sacred fire which was never to be extinguished, nor water was ever allowed to touch fire. No metal was allowed to rust, for metals, too, were hallowed by their religion."[2]

All prayers were performed facing the sacred fire. The last Iranian Emperor, Yazdagird III, once took an oath, saying: "I swear by sun, which is the greatest of all gods". He had ordered that those who had abjured Christianity to re-enter their original faith should publicly worship the sun in order to prove their sincerity.[3] The principle of dualism, the two rival spirits of good and evil, had been upheld by the Iranians for such a long time that it had become a mark and symbol of their national creed. They believed that *Ormuzd* creates everything good, and *Ahriman* creates all that is bad; these two are perpetually at war and the one or the other gains the upper hand alternately.[4] The Zoroastrian legends described by the historians of religion bear remarkable resemblance to the hierarchy of gods and goddesses and the fabulousness of Hindu and Greek mythology.[5]

---

1. A. Christensen, *L'Iran Sous Les Sassanides*, Paris, 1936, (Urdu translation by Prof. Muhammad Iqbal, *Irān ba-'Ahd-i-Sasāniyān*) p. 155.
2. *Ibid.*, pp. 186-7.
3. *Ibid.*
4. *Ibid.*, pp. 183-233
5. *Ibid.*, pp. 204 and 209

www.abulhasanalinadwi.org

Buddhism, extending from India to Central Asia, had been converted into an idolatrous faith. Wherever the Buddhists went they took the idols of the Buddha with them and installed them there.[1] Although the entire religious and cultural life of the Buddhists is over-shadowed by idolatry, the students of religion have grave doubts whether the Buddha was a nihilist or he believed in the existence of God. They are surprised how this religion could at all sustain itself in the absence of any faith or conviction in the Primal Being.

In the sixth century A.D., Hinduism had shot ahead of every other religion in the number of gods and goddesses. During this period 33 million gods were worshipped by the Hindus. The tendency to regard everything which could do harm or good as an object of personal devotion was at its height and this had given a great encouragement to stone sculpture with novel motifs of decorative ornamentation.[2]

Describing the religious condition of India during the reign of Harsha (606—648), a little before the time when Islam made its debut in Arabia, a Hindu historian, C. V. Vaidya, writes in his *History of Mediaeval Hindu India.*

> "Both Hinduism and Buddhism were equally idolatrous at this time. If anything, Buddhism perhaps beat the former in its intense idolatry. That religion started, indeed, with the denial of God, but ended by making Buddha himself the Supreme God. Later developments of Buddhism added other gods like the Bodhisatvas and the idolatry of Buddhism especially in the Mahayana school was firmly established. It flourished in and out of India so much that the word for an idol in the Arabic[3] has come to be Buddha itself."[4]

---

1. Ishwar Topa, *Hindustānī Tamaddun*, Hyderabad (N. D.) p. 209 and Jawahar Lal Nehru, *Discovery of India*, pp. 201-2.
2. See R. C. Dutt, *Ancient India*, Vol. III, p. 276
3. *But*, however, stands for idol in Persian and Urdu and not in Arabic language.
4. C. V. Vaidya, *History of Mediaeval Hindu India*, Vol. I, Poona (1924), p. 101.

www.abulhasanalinadwi.org

C. V. Vaidya further says:

"No doubt idolatry was at this time rampant all over the world. From the Atlantic to the Pacific the world was immersed in idolatry; Christianity, Semitism, Hinduism and Buddhism vying, so to speak, one with another in their adoration of idols.[1]

Another historian of Hinduism expresses the same opinion about the great passion for multiplicity of deities among the Hindus in the sixth century. He writes:

"The process of deification did not stop here. Lesser gods and goddesses were added in ever growing numbers till there was a crowd of deities, many of them adopted from the more primitive peoples who were admitted to Hinduism with the gods whom they worshipped. The total number of deities is said to be 33 crores, i. e. 330 millions, which, like the phrase 'Thy name is legion', merely implies an innumerable host. In many parts of the country the minor gods receive as much or even more reverence than the major gods."[2]

The Arabs had been the followers of Abrahamic religion in the olden times and had the honour of having the first House of God in their land, but the distance of time from the great patriarchs and prophets of yore and their isolation in the arid deserts of the peninsula had given rise to an abominable idolatry closely approximating the Hindu zeal for idol worship in the sixth century A. D. In associating partners to God they were not behind any other polytheistic people. Having faith in the companionship of lesser gods with the Supreme Being in the direction and governance of the universe, they held the belief that their deities possessed the power to do them good or harm, to give them life or death. Idolatry in Arabia had reached its

1. History of Ancient India, Vol. I, p. 101
2. L.S.S. O'Malley, *Popular Hinduism—The Religion of the Masses*, Cambridge (1935) pp. 6-7..

www.abulhasanalinadwi.org

lowest ebb; every region and every clan or rather every house had a separate deity of its own.[1]

Three hundred and sixty idols had been installed within the Ka'ba and its courtyard[2]—the house built by Abraham for the worship of the One and only God. The Arabs actually paid divine honours not merely to sculptured idols but venerated all types of stones and fetish: angels, jinn and stars were all their deities. They believed that the angels were daughters of God and the jinn His partners in divinity,[3] and thus both enjoyed supernatural powers whose mollification was essential for their well-being.

Social and Moral Conditions

This was the plight of great religions sent by God, from time to time, for the guidance of humanity. In the civilised countries, there were powerful governments and great centres of arts and culture and learning but their religions had been garbled so completely that nothing of their original spirit and content was left in them. Nor were there any reformers or heavenly minded guides of humanity to be found anywhere.

Byzantine Empire

Crushed under vexatious and burdensome taxes levied by the Byzantine Empire,[4] the allegiance to any alien ruler was considered by the populace as less oppressive than the rule of Byzantium. Insurrections and revolts had become such a common feature that in 532 A.D. the public discontent voiced

1. *Kitāb-ul-Asnām* by Ibn al-Kalabī, p. 33.
2. *Bukhāri, Kitāb-ul-Maghāzī, Chap.* Conquest of Mecca.
3. *Kitāb-ul-Asnām*, p. 44.
4. The Eastern Roman or Byzantine empire, which was known to the Arabs as Rūm, held, with its capital at Constantinople, Greece, Bulgaria, Turkey, Syria, Palestine, all the island in the Mediterranean Sea, Egypt, all the coastlands in North Africa during the period. It came into existence in 395 A.D. and ended with the capture of Constantinople by the Turks in 1453.

www.abulhasanalinadwi.org

most dramatically in Constantinople by the *Nika* (win or conquer) revolt took a toll of 30,000 lives.[1] The only pastime of the chiefs and nobles was to squeeze wealth, on different pretexts, from the harassed peasantry, and squander it on their pleasure and amusement. Their craze for merriment and revelry very often reached the depths of hideous savagery.

The authors of the *Civilisation, Past and Present* have painted a lurid picture of the contradictory passions of the Byzantine society for religious experience as well as its love for sports and recreation marked by moral corruption.

> "Byzantine social life was marked by tremendous contrasts. The religious attitude was deeply ingrained in the popular mind. Asceticism and monasticism were widespread throughout the empire, and to an extraordinary degree even the most commonplace individual seemed to take a vital interest in the deepest theological discussions, while all the people were much affected by a religious mysticism in their daily life. But, in contrast, the same people were exceptionally fond of all types of amusements. The great Hippodrome, seating 80,000 wide-eyed spectators, was the scene of hotly disputed chariot races which split the entire populace into rival factions of 'Blue' and 'Green'..... The Byzantines possessed both a love of beauty and a streak of cruelty and viciousness. Their sports were often bloody and sadistic, their tortures were horrible, and the lives of their aristocracy were a mixture of luxury, intrigue, and studied vice."[2]

Egypt had vast resources of corn and shippling on which Constantinople largely depended for its prosperity, but the whole machinery of the imperial government in that province was directed to the sole purpose of wringing profits out of the ruled for the rulers. In religious matters, too, the policy of suppressing

1. *Historians History of the World*, Vol. VII, p. 73
2. T. Walter Wallbank and Alastair M. Taylor, *Civilisation, Past and Present* (Scott, Foresman & Co. 1954), pp. 261-62.

www.abulhasanalinadwi.org

the Jacobite heresy was pursued relentlessly.[1] In short, Egypt was like a milch-cow whose masters were interested only in milching her without providing any fodder to her.

Syria, another fair dominion of the Byzantine Empire, was always treated as a hunting ground for the imperiousness and expansionist policy of the imperial government. Syrians were treated as slaves, at the mercy of their masters, for they could never pretend to have any claim to a kind or considerate behaviour upon their rulers. The taxes levied were so excessive in amount and so unjust in incidence that the Syrians had very often to sell their children for clearing the government dues. Unwarranted persecution, confiscation of property, enslavement and impressed labour were some of the common features of the Byzantine rule.[2]

The Persian Empire

Zoroastrianism is the oldest religion of Iran. Zarathushtra, the founder of Zoroastrianism, lived probably about 600-650 B.C. The Persian empire, after it had shaken off the Hellenistic influence, was larger in size and greater in wealth and splendour than the Eastern Roman or Byzantine empire. Ardashīr I, the architect of Sāsānian dynasty, laid the foundation of his kingdom by defeating Artabanus V in 224 A. D. In its heyday of glory the Sāsānid Empire extended over Assyria, Khozistān, Media, Fārs (Persis), Adharbāyjān Tabaristān (Mazandarān), Saraksh, Marjān, Marv, Balkh (Bactria), Saghd (Sagdonia), Sijistān (Sæastene), Hirāt, Khurāsān, Khwārizm (Khiva), Irāq and Yemen, and, for a time, had under its control the areas lying near the delta of the river Sind, Cutch, Kathiāwār, Mālwā and few other districts.

Ctesiphon (Madā'in), the capital of the Sāsānids, combined a number of cities on either banks of the Tigris. During the fifth century and thereafter the Sāsānid empire was known for

1. *The Arab Conquest of Egypt*, pp. 32, 42 and 46
2. Kurd 'Ali, *Khutat Shām*, Vol. I, p. 101

www.abulhasanalinadwi.org

its magnificence and splendour, cultural refinement and the life of ease and rounds of pleasure enjoyed by its nobility.

Zoroastrianism was founded, from the earliest times, on the concept of universal struggle between the *ahurās* and the *daevās*, the forces of the good and the evil. In the third century Mānī appeared on the scene as a reformer of Zoroastrianism. Sāpor I (240-271) at first embraced the precepts uttered by the innovator, remained faithful to them for ten years and then returned to Mazdaism. The Manichaeism was based on a most thorough-going dualism of the two conflicting souls in man, one good and the other bad. In order, therefore, to get rid of the latter, preached Mānī, one should practise strict asceticism and abstain from women. Mānī spent a number of years in exile and returned to Irān after the accession of Bahrām I to the throne, but was arrested, convicted of heresy, and beheaded. His converts must have remained faithful to his teachings, for we know that Manichaeism continued to influence Irānian thought and society for a long time even after the death of Mānī.[1]

Mazdak, the son of Baudād, was born at Nishāpūr in the fifth century. He also believed in the twin principle of light and darkness, but in order to put down the vile emanating from darkness, he preached community of women and goods, which all men should share equally, as they do water, fire and wind. Māzdakites soon gained enough influence, thanks to the support of Emperor Kavādh, to cause a communistic upheaval in the country. The rowdy element got liberty to take forcible possession of wives and property of other citizens. In an ancient manuscript known as *Nâmāh Tinsar* the ravages done to the Irānian society by the application of the communistic version of Māzdaeism have been graphically depicted as under:

> "Chastity and manners were cast to the dogs. They came to the fore who had neither nobility nor character, nor acted uprightly, nor had any ancestral property; utterly indifferent to their families and the nation,

1. *Irān ba 'Ahd-i-Sāsāniyān*, pp. 233-269

www.abulhasanalinadwi.org

they had no trade or calling; and being completely heartless they were ever willing to get into mischief, to mince the truth, vilify and malign others; for this was the only profession they knew for achieving wealth and fame."[1]

Arthur Christensen concludes in Irān under the Sāsānids:

"The result was that the peasants rose into revolt in many places, bandits started breaking into the houses of nobles to prey upon their property and to abduct their womenfolk. Gangsters took over the possession of landed estates and gradually the agricultural holdings became depopulated since the new owners knew nothing about the cultivation of land."[2]

Ancient Irān had always had a strange proclivity to subscribe to the extremist calls and radical movements, since, it has ever been under the influence of irreconcilable political and religious concepts. It has often been swinging, as if by action and reaction, between epicureanism and strict celibacy; and, at others, either yielded passively to despotic feudalism and kingship and preposterous priesthood, or drifted to the other extreme of unruly and licentious communism; but has always missed that moderate, poised and even temper which is so vital for a healthy and wholesome society.

Towards the end of the Sāsāniyan Empire, during the sixth century, all civil and military power was concentrated in the hands of the Emperors who were alienated from the people by an impassable barrier. They regarded themselves as the descendants of celestial gods; Khosrau Parvīz or Chosroes II had lavished upon himself this grandoise surname: "The Immortal soul among the gods and Peerless God among human beings; Glorious is whose name; Dawning with the sunrise and Light of the dark-eyed night."[3]

---

1. *Nāmāh Tinsar*, Tab'e Maynwī, p.13 (Quoted from *Irān ba 'Ahd-i-Sāsāniyān*, p. 477).
2. *Irān ba 'Ahd-i-Sāsāniyān*, p. 477.
3. *Ibid.*, p. 604.

www.abulhasanalinadwi.org

The entire wealth of the country and its resources belonged to the Emperor. The kings, grandees and nobles were obsessed with amassing wealth and treasure, costly gems and curios; were interested only in raising their own standard of living and luxuriating in mirth and merriment to an extent that it is now difficult for us to understand their craze for fun and festivity. He can alone visualize their dizzy rounds of riotous living who has studied the history, literature and poetry of the ancient Irān and is also well informed about the splendour of Ctesiphon, *Aiwān-i-Kisrā*[1] and *Bahār-i-Kisrā*,[2] tiara of the emperors, the awe-striking court ceremonials, the number of queens and concubines, slaves, cooks and bearers, pet birds and beasts owned by the emperors and their trainers and all.[3] The life of ease and comfort led by the kings and nobles of Persia can be judged from the way Yazdagird III fled from Ctesiphon after its capture by the Arabs. He had with him, during his flight, one thousand cooks, one thousand singers and musicians, and one thousand trainers of leopards and a thousand attendants of eagles besides innumerable parasites and hangers-on but the Emperor still felt miserable for not having enough of them to enliven his drooping spirits.[6]

The common people were, on the other hand, extremely poor and in great distress. The uncertainty of the tariff on which each man had to pay various taxes gave a pretext to the collectors of taxes for exorbitant exactions. Impressed labour, burdensome levies and conscription in the army as footman, without the inducement of pay or any other reward, had compelled a large number of peasants to give up their fields and take refuge

---

1. White palace of Chosroes. For details see *Irān ba 'Ahd-i-Sāsāniyān*
2. Carpet of Silk, sixty cubits in length and as many in breadth; a paradise or garden was depicted on it, the flowers, fruits, and shrubs were imitated by the figures of golden embroidery and the colours of the precious stones; and the ample square was enriched by a variegated and verdant border.
3. Shāhīn Mikarios, *Tārīkh Irān*, (1898), p. 98
4. *Irān ba 'Ahd Sāsānīyān*, pp. 681 and 685

www.abulhasanalinadwi.org

in the service of temples or monasteries.[1] In their bloody wars with the Byzantines, which seemed to be never ending and without any interest or profit to the common man, the Persian kings had been plying their subjects as a cannon fodder.[2]

India

The remarkable achievement of the ancient India in the fields of mathematics, astronomy, medicine and philosophy had earned her a lasting fame, but the historians are agreed that the era of her social, moral and religious degradation commenced from the opening decades of the sixth century.[3] For shameless and revolting acts of sexual wantoness were consecrated by religion, even the temples had degenerated into cess-pools of corruption.[4] Woman had lost her honour and respect in the society and so had the values attached to her chastity. It was not unoften that the husband losing in a game of chance dealt out even his wife.[5] The honour of the family, especially in higher classes claiming a noble descent, demanded that the widow should burn herself alive with the funeral pyre of her dead husband. The custom, upheld by society as the supreme act of fealty on the part of a widow to her late husband,[6] was so deep-rooted that it could be completely suppressed only after the establishment of the British rule in India.

India left behind her neighbours, or, rather every other country of the world, in evolving an inflexible and callously inhuman stratification of its society based on social inequality. This system which excluded the original inhabitants of the country as exteriors or outcastes, was formulated to ensure the superiority of conquering Aryans and was invested with an aura of divine origin by the Brahmins. It canalised every aspect of

1. Shāhīn Mikarios : *Tārīkh Irān*, p. 98
2. *Irān ba 'Ahd-i-Sāsāniyān*, Chap. V
3. R. C. Dutt, *Ancient India*, Vol. III
4. Dayānand Sarswatī, *Satyārth Prakāsh*, p. 344
5. See *Mahābhārat*
6. Bernier, F., *Travels*. Edited by Constable, 2 vols. ed. 1914

www.abulhasanalinadwi.org

the people's daily life according to heredity and occupation of different classes and was backed by religious and social laws set forth by the religious teachers and legislators. Its comprehensive code of life was applicable to the entire society, dividing it into four distinct classes:

(1) The *Brahmins* or priests enjoying the monopoly of performing religious rites;

(2) The *Kshatriyās* or nobles and warriors supposed to govern the country;

(3) The *Vaisyās* or merchants, peasants and artisans; and

(4) The *Sūdrās* or the non-Aryan serfs meant to serve the first three castes.

The Sūdrās or the *dāsās* meaning slaves (forming a majority in the population), believed to have been born from the feet of Brahma, formed the most degraded class which had sunk socially to the lowest level. Nothing was more honourable for a Sūdrā, according to the *Manū Shāstra*, than to serve the Brahmins and other higher castes.

The social laws accorded the Brahmin class distinctive privileges and an honoured place in society. "A Brahmin who remembers the *Rig Vedā*", says the *Manū Shāstrā*, "is absolutely sinless, even if he debases all the three worlds." Neither any tax could be imposed on a Brahmin, nor he could be executed for any crime. The Sūdrās, on the contrary, could never acquire any property, nor retain any assets. Not allowed to sit near a Brahmin or touch him, the Sūdrās were not permitted to read the sacred scriptures.[1]

India was drying up and losing her vitality. Divided into numerous petty states, struggling for supremacy amongst them, the whole country had been given to lawlessness, maladministration and tyranny. The country had, furthermore, severed itself from the rest of the world and retired into her shell. Her fixed beliefs and the growing rigidity of her iniquitous social structure,

1. For details see the *Manū Shāstra*, Chap. 1, 2, 8 & 11

www.abulhasanalinadwi.org

norms, rites and customs had made her mind rigid and static. Its parochial outlook and prejudices of blood, race and colour carried within it the seeds of destruction. Vidya Dhar Mahajan, formerly Professor of History in the Punjab University College, writes about the state of affairs in India on the eve of Muslim conquest:

> "The people of India were living in isolation from the rest of the world. They were so much contented with themselves that they did not bother about what was happening outside their frontiers. Their ignorance of the developments outside their country put them in a very weak position. It also created a sense of stagnation among them. There was decay on all sides. There was not much life in the literature of the period. Architecture, painting and fine arts were also adversely affected. Indian society had become static and caste system had become very rigid. There was no remarriage of widows and restrictions with regard to food and drink became very rigid. The untouchables were forced to live outside the towns."[1]

Arabia

The idea of virtue, of morals, was unknown to the ancient Bedouin. Extremely fond of wine and gambling, he was hard-hearted enough to bury alive his own daughter. Pillage of caravans and cold-blooded murder for paltry gains were the typical methods to still the demands of the nomad. The Bedouin maiden, enjoyed no social status, could be bartered away like other exchangeable goods or cattle or be inherited by the deceased's heir. There were certain foods reserved for men which could not be taken by women. A man could have as many wives as he liked and could dispose of his children if he had not enough means to provide for their sustenance.[2]

---

1. Vidya Dhar Mahajan : *Muslim Rule in India*, Delhi, 1970, p. 33.
2. See the Qur'ān, the books of *Hadīth* and the poetical collections on *Ash'ār 'Arab* like *Hamāsah*, *Sab'a Mu'allaqāt*, etc.

www.abulhasanalinadwi.org

The Bedouin was bound by unbreakable bonds of fidelity to his family, blood relations and, finally, to the tribe. Fights and forays were his sport and murder a trifling affair. A minor incident sometimes gave rise to a sanguine and long-drawn warfare between two powerful tribes. Oftentimes these wars were prolonged to as many as forty years in which thousands of tribesmen came to a violent end.[1]

Europe

At the beginning of the Middle Ages the torch of knowledge flickered dimly and all the literary and artistic achievements of the classical past seemed destined to be lost for ever under the young and vigorous Germanic races which had risen to political power in the northern and western parts of Europe.[2] The new rulers found neither pleasure nor honour in the philosophy, literature and arts of the nations outside their frontiers and appeared to be as filthy as their minds were filled with superstition. Their monks and clergymen, passing their lives in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of their delirious brains,[3] were abhorrent to the company of human beings. They still debated the point whether a woman had the soul of a human being or of a beast, or was she blest with a finite or infinite spirit. She could neither acquire nor inherit any property nor had the right to sell or transfer the same.

Robert Briffault writes in the *Making of Humanity*:

> "From the fifth to the tenth century Europe lay sunk in a night of barbarism which grew darker and darker. It was a barbarism far more awful and horrible than that of the primitive savage, for it was the decomposing body of what had once been a great civilisation. The features and

1. Details can be seen in the poetical collections of pre-Islamic era and the books on *Akhbār-i-'Arab*.
2. Frank Thilly, *History of Philosophy*, New York, 1945, pp. 155-58
3. Leckey, W.E.H., *History of European Morals*, London, 1930, Part II, p. 46

www.abulhasanalinadwi.org

impress of that civilisation were all but completely effaced. Where its development had been fullest, *e. g.* in Italy and Gaul, all was ruin, squalor and dissolution."[1]

The Era of Darkness and Depression

The sixth century in which the Prophet of Islam was born was, to be brief, the darkest era of history: it was the most depressing period in which the crestfallen humanity had abandoned all hopes of its revival and renaissance. This is the conclusion drawn by noted historian, H. G. Wells, who recapitulates the condition of the world at the time when Sasanid and Byzantine Empires had worn themselves out to a death-like weariness:

"Science and Political Philosophy seemed dead now in both these warring and decaying Empires. The last philosophers of Athens, until their suppression, preserved the texts of the great literature of the past with an infinite reverence and want of understanding. But there remained no class of men in the world, no free gentlemen with bold and independent habits of thought, to carry on the tradition of frank statement and enquiry embodied in these writings. The social and political chaos accounts largely for the disappearance of this class, but there was also another reason why the human intelligence was sterile and feverish during this age. In both Persia and Byzantium it was an age of intolerance. Both Empires were religious empires in a new way, in a way that greatly hampered the free activities of the human mind."[2]

The same writer, after describing the events leading to the onslaught of the Sasanids on Byzantium and eventual victory of the latter, throws light on the depth of social and moral degradation to which both these great nations had fallen, in

1. Robert. Briffault, *The Making of Humanity*, p. 164
2. H. G. Wells, *A Short History of the World*, London, 1924, p. 140

www.abulhasanalinadwi.org

these words:

> "A prophetic amateur of history surveying the world in the opening of the seventh century might have concluded very reasonably that it was only a question of a few centuries before the whole of Europe and Asia fell under Mongolian domination. There were no signs of order or union in Western Europe, and the Byzantine and Persian Empires were manifestly bent upon a mutual destruction. India also was divided and wasted."[1]

Worldwide Chaos

To be brief, the entire human race seemed to have betaken itself to the steep and shortest route to self-destruction. Man had forgotten his Master, and had thus become oblivious of his own self, his future and his destiny. He had lost the sense to draw a distinction between vice and virtue, good and bad; it seemed as if something had slipped through his mind and heart, but he did not know what it was. He had neither any interest nor time to apply his mind to the questions like faith and hereafter. He had his hands too full to spare even a moment for what constituted the nourishment of his inner self and the spirit, ultimate redemption or deliverance from sin, service to humanity and restoration of his own moral health. This was the time when not a single man could be found in a whole country who seemed to be anxious about his faith, who worshipped the One and only Lord of the world without associating partners to Him or who appeared to be sincerely worried about the darkening future of humanity. This was the situation then obtaining in the world, so graphically depicted by God in the Qur'ān:

> "Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return."[2]

---

1. H. G. Wells, *A Short History of the World*, London, 1924, p. 144
2. Q. 30 : 41

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

TWO

Selection of Arabia
for
The Advent of Prophet Muhammad

It was the will of God that the glorious sun of humanity's guidance, which was to illuminate the world without end, should rise from the orb of Arabia. For it was the darkest corner of this terrestrial globe, it needed the most radiant daystar to dispel the gloom setting on it.

God had chosen the Arabs as the standard-bearers of Islam for propagating its message to the four corners of the world, since these guileless people were simple-hearted, nothing was inscribed on the tablets of their mind and heart, nothing so deep-engraven as to present any difficulty in sweeping the slate clean of every impression. The Romans and the Iranians and the Indians, instinctly thrilled by the glory of their ancient arts and literatures, philosophies, cultures and civilisations were all crushed by the heavy burden of the past, that is, a conditioned reflex of touch-me-notism had got itself indelibly etched in their minds. The imprints in the memory of the Arabs were lightly impressed merely because of their rawness and ignorance or rather their nomadic life, and thus these were liable to be obliterated easily and replaced by new inscriptions. They were,

www.abulhasanalinadwi.org

in modern phraseology, suffering from unpreceptiveness which could readily be remedied while other civilised nations, having vivid pictures of the past filled in their minds, were haunted by an obsessive irrationality which could never be dismissed from their thoughts.

The Arabs, simple-minded and straightforward, possessed the will of iron. If they failed to entertain a belief, they had no hesitation in taking up the sword to fight against it; but if they were convinced of the truth of an idea, they stayed with it through fire and water and were ever prepared to lay down their lives for it.

It was this psyche of the Arab mind which had found expression through Suhayl b. 'Amr while the armistice of Hudaybia was being written. The document began with the words: "This is what Muhammad, the Apostle of God has agreed". Suhayl promptly raised the objection, "By God, If I witnessed that you were God's Apostle I would not have excluded you from the House of God and fought you". Again, it was the same Arab turn of mind which is reflected in the summons of 'Ikrama b. Abū Jahl. Pressed hard by the assailing charge of the Byzantine forces he cried out, "What a dolt you are! I have wielded the sword against the Apostle of God. Will I turn my back upon you ?" Thereafter he called out to his comrades, "Is there anyone to take the pledge of death on my hands?" Several persons immediately offered themselves and fought valiantly until they were all maimed and came to a heroic end.[1]

The Arabs were frank and unassuming, practical and sober, industrious, venturesome and plain-spoken. They were neither double-dealers nor liked to be caught in a trap. Like a people true-souled, they were always out-spoken and remained firm once they had taken a decision. An incident, occurring before the *hijrah* of the Prophet, on the occasion of the second pledge of 'Aqaba, typically illustrates the character of the Arabs.

1. *Tabari*, Vol. IV, p. 36

www.abulhasanalinadwi.org

Ibn Is'hāq relates that when Aūs and Khazraj plighted their faith to the Prophet at 'Aqaba, 'Abbās b. 'Ubādā of Khazraj said to his people, "O men of Khazraj, do you realise to what you are committing yourselves in pledging your support to the Prophet? It is to war against one and all. If you think that in case you lose your property and your nobles are killed you will give him up to his enemies, then do so now; for, by God, it would bring you shame in this world and the next. But if you have decided that you will be true to your words if your property is destroyed and your nobles are killed, then pledge yourselves; for, by God, it would bring you profit and success both in this world and the next." The Khazraj replied: "We will pledge our support even if we lose our property and our leaders are killed; but, O Apostle of Allah, what will we get in return for redeeming our pledge?" "Paradise", said the Prophet in reply. Thereupon they said, "Stretch forth your hand"; and when the Prophet did so, they took their oath."[1]

And, in truth and reality, the Ansār[2] lived up to their word of honour. The reply given to the Prophet on a subsequent occasion by S'ad b. Mu'ādh perfectly expressed their feelings. S'ad had said to the Prophet, "By God, if you continue your march and get as far as Bark al-Ghimād[3], we would accompany you and if you were to cross this sea, we would plunge into it with you."[4]

"My Lord, this ocean has interrupted my march although I wanted to go ahead and proclaim Thy name in all the lands

---

1. *Ibn Hishām*, Vol. I, p. 446
2. *Lit.* "the helpers" is the name given to the Medinian followers of the Prophet used in contradiction to those earliest Muslims who migrated to that city with the Prophet.
3. Located variously by different people, some say that Bark al-Ghimād is a far off place in Yemen while others hold that it is in Abyssinia. What S'ad b. Mu'ādh meant was that his companions would keep company of the Prophet even if he was to go to the most distant place.
4. *Zād al-Ma'ād*, Vol. I, pp. 342-343, *Ibn Hishām*, Vol. I, p. 615

www.abulhasanalinadwi.org

and seas"[1], were the words uttered despairingly by 'Uqbā b. Nāfi' on reaching the shore of the Atlantic ocean. What 'Uqbā said on finding his victorious advance blocked by the ocean speaks volumes of the seriousness, absolute trust and iron will of the Arabs in accomplishing the task considered truthful by them.

The Greeks, the Byzantines and the Iranians were peoples of a different mettle. Accustomed to improving the shining hour as a godsend opportunity, they lacked the grit to fight against injustice and brutality. No ideal, no principle was attractive enough for them: no conviction or call was sufficiently potent to tug at their heartstrings in a way that they could imperil their comfort and pleasure.

Unspoiled by the nicety, polish and ostentatiousness usually produced by the display of wealth and luxury of an advanced culture, the Arabs had not developed that fastidiousness which hardens the heart and ossifies the brain, allows no emotion to catch the flame and always acts as an inhibition when one's faith or conviction demands stirring of the blood. This is the listless apathy which is hardly ever erased from one's heart.

Candidly honest and true-souled, the Arabs had no taste for intrigue and duplicity. They were courageous, intrepid fighters accustomed to a simple and hard life filled with dangers and spent most of their time riding on horse-backs across the waterless desert. These were the rules of iron essential for a nation required to accomplish a great task, especially, in an age when adventure and enterprise were the laws of Medes and Persians.

The common ignorance of the Arabs, exempted from the shame or reproach it involves, had helped to conserve the natural briskness and intellectual energy of these people. Being strangers to philosophism and sophistry, ratiocination and lame and impotent quibbling, they had preserved their soundness of mind, despatch, resoluteness and fervidness of spirit.

---

1. Ibn Athīr, *Al-Kāmil*, Vol. IV, p. 46

www.abulhasanalinadwi.org

The perpetual independence of Arabia from the yoke of invaders had made the Arabs free as birds; they enjoyed the benefits of human equality and beauty of living nature; and were not acquainted with the pomp or majesty or haughty demeanour of the emperors. The servile temper of the ancient Persia had, contrarily, exalted the Sasanian monarchs to supernatural beings. If any king took a medicine or was given phlebotomy, a proclamation was made in the capital that all and sundry should suspend their trades and business on that day.[1] If the king sneezed, nobody durst raise his voice to say grace, nor was anybody expected to say 'Amen' when the king sent up a prayer. The day any king paid a visit to any noble or chief was regarded an event so memorable that the elated family of the fortunate grandee instituted a new calendar from that day. It was an honour so singular that the grandee was exempted from payment of taxes for a fixed period besides enjoying other rewards, fiefs and robes of honour.[2]

We can imagine what a state audience of the king must have been like for those who were allowed to appear before him. By etiquette, all the courtiers, even the highest nobles and dignitaries, were required to stand silently with their hands folded on the navel, and their heads bowed in reverence.[3] Actually, this was the ceremonial etiquette prescribed for State audience during the reign of Chosroes I (531-579), known as *Anūshīrvān* (of the Immortal Soul) and *'Adil* (the Just). One can very well visualise the pompous ceremonials in vogue during the reign of Sasanid kings justly reputed as tyrants and despots.

Freedom of speech and expression (and not censure or criticism, in the least) was a luxury never indulged in by anyone in the vast kingdom of the Sasanids. Christensen has related, on the authority of Tabarī, a story about Chosroes I, passing

1. *Irān ba 'Ahd Sāsāniyān*, pp. 535-36
2. *Ibid.*, p. 543
3. Exactly in the way one stands in prayer. Actually the Arabic word *'Kufr'* means, etymologically, 'standing in the way Iranians pay respect to their kings' (*Lisān-ul-'Arab*, Vol. VII, p. 466).

www.abulhasanalinadwi.org

under the name of 'The Just' among the Sasanid kings, which demonstrates the freedom of expression allowed by the Iranian kings and the price paid for the imprudence of speaking out the truth.

> "He assembled his council and ordered the secretary for taxes to read aloud the new rates of collection. When the secretary had announced the rates, Chosroes I asked twice whether anyone had any objection to the new arrangement. Everybody remained silent but on the third time of asking, a man stood up and asked respectfully whether the King had meant to establish a tax for perpetuity on things perishable, which, as time went on, would lead to injustice. "Accursed and rash!" Cried the King, "To what class do you belong?" "I am one of the secretaries", replied the man. "Then", ordered the king, "beat him to death with pen-cases", Thereupon every secretary started beating him with his pen-case until the poor man died, and the beholders exclaimed: "O King, we find all the taxes you have levied upon us, just and fair!"[1]

The horrible condition of the depressed classes in the then India, who were condemned as untouchables by the social and religious laws promulgated by the Aryans, baffles all human understanding. Subjected to a gruesome indignity, this unfortunate class of human beings was treated pretty much the same way as pet animals except that they resembled the species of man. According to this law, a Sudra who assaulted a Brahmin or attempted to do so, was to lose the limb with which the assault was made. The Sudra was forced to drink boiling oil if he made the pretentious claim of teaching somebody.[2] The penalty for killing dogs, cats, frogs, chameleons, crows and owls was the same as that for killing the Sudras.[3]

---

1. *Irān ba 'Ahd Sāsāniyān*, p. 511
2. *Manū Shāstra*, 10th chapter
3. R. C. Dutt, *Ancient India*, Vol. III, pp. 324 and 343

www.abulhasanalinadwi.org

Unworthy treatment of their subjects by the Sasanian Emperors had not been the lot of the common man in Byzantium, but in their pride and policy to display the titles and attributes of their omnipotence, the Cæsars of Rome had all the signs of their oriental counterparts.

Victor Chopart writes about the arbitrary rule and majesty of the Roman Emperors.

> "The Cæsars were gods, but not by heredity, and one who rose to power would become devine in his turn, and there was no mark by which he could be recognised in advance. The transmission of the title of Augustus was governed by no regular constitutional law; it was acquired by victory over rivals, and the Senate did no more than ratify the decision of arms. This ominous fact became apparent in the first century of the Principate, which was merely a continuance of the military dictatorship."[1]

If we compare the servile submission of the common man of Byzantium and Persia with the spirit of freedom and pride, as well as the temperament and social conduct of the pre-Islamic Arabs, we would see the difference between the social life and natural propensities of the Arabs and other nations of the world.

"May you be safe from frailty", and "Wish you a happy morning", were some of the salutations very often used by the Arabs to hail their kings. So solicitous were they of preserving their dignity and pride, honour and freedom that many a time they even refused to satisfy the demands of their chiefs and rulers. A story preserved by Arab historians admirably describes the rudimentary Arab virtues of courage and outspokenness. An Arab king demanded a mare known as Sikāb from its owner belonging to Banī Tamīm. The man flatly refused the request and instantly indited a poem of which the opening lines were:

Sikāb is a nice mare, good as gold,
Too precious it is to be gifted or sold.

---

1. Victor Chopart, *The Roman World*, London, 1928, p. 418.

www.abulhasanalinadwi.org

And, in the concluding verse he said:

To grab it from me, make no effort,
For I am competent to balk your attempt.[1]

The virtues common to all Arabs, men and women, were their overweening pride, loftiness of ambition, chivalrous bearing, magnanimous generosity and a wild, invigorating spirit of freedom. We find all these features of Arab character depicted in the affair leading to the murder of 'Amr b. Hind, the King of Hīra. It is related that 'Amr b. Hind once sent to 'Amr b. Kulthūm, the proud cavalier and noted poet of Banū Taghlib, inviting him to pay a visit to himself, and also to bring his mother, Laylā bint Muhalhil, to visit his own mother. 'Amr came to Hīra from Jazīrā with some of his friends, and Laylā came attended by a number of her women. Pavilions were erected between Hīra and the Euphrates. In one of these pavilions 'Amr b. Hind entertained 'Amr b. Kulthūm, while Laylā found quarters with Hind in an adjoining tent. Now, 'Amr b. Hind had already instructed his mother to dismiss the servants before calling for dessert, and thus cause Laylā to wait upon her. Accordingly, Hind sent off her servants at the appointed moment and asked her guest, "O Laylā, hand me that dish." Laylā felt insulted and exclaimed in shame, "Let those who want anything, fetch it for themselves". Hind insisted on her demand despite Laylā's refusal. At last Laylā cried, "O shame! Help Taghlib, help!" 'Amr b. Kulthūm got his blood up on hearing his mother's cry and seizing a sword hanging on the wall, smote the King dead with a single blow. At the same time, the tribesmen of Banū Taghlib ransacked the tents and made rapid strides back of Jazīrā. 'Amr b. Kulthūm has narrated this story in an ode which is a fine illustration of the pre-Islamic ideal of chivalry. It was included in the *Sab'a Mu'allaqāt* or the Seven Suspended Odes.[2]

1. *Dīwān Hamāsā, Bāb-ul-Hamāsā*, pp. 67-68.
2. Ibn Qutaybah, *Kitāb-us-Sh'ar was-Shu'arā*, p. 36. These odes were awarded the annual prize at the fair of 'Ukāz and inscribed in golden letters and suspended on the wall of Ka'ba.

www.abulhasanalinadwi.org

The same Arab tradition of democracy tempered by aristocracy is to be witnessed in the meeting between the Arab envoy, Mughīrā b. Shu'bā, and Rustam, the Sasanian General and administrator of the empire. When Mughīrā entered the splendid court of Rustam, he found the latter sitting on a throne. Mughīrā made his way direct to Rustam, as was an Arab's wont, and sat down on the throne by the side of Rustam. Rustam's courtiers, however, lost no time in getting Mughīrā down from the throne of their chief. Thereupon Mughīrā said, "We had heard that you are a sagacious people but now I see that none is more blockheaded than you. We Arabs treat everybody as an equal and enslave no man save on the battlefield. I had presumed that you would also be conducting yourselevs similarly towards your own people. You should have better told us that you have exalted some amongst you as your gods; for, we would have then known that no dialogue was possible between us and you. In that case we would not have dealt with you in the way we have done, nor came to see you, although it was you who invited us here."[1]

There was yet another reason for the advent of the last Prophet in Arabia and it was Ka'ba, the House of God, built by Abraham and Ishmael as the centre for worship of One God.

> "Lo! the first Sanctuary appointed for mankind was that at Becca,[2] a blessed place, a guidance to the peoples."[3]

There is a mention of the valley of Baca in the Old Testament. The old translators of the Bible gave this word the meaning of 'a valley of weeping', but better sense seems to have prevailed later on. According to more recent of the Biblical scholars, the word 'signifies rather any valley lacking water', and 'the Psalmist apparently has in mind a particular valley

1. *Tabarī*, Vol. IV, p. 108
2. The sacred city is known both as Becca and Mecca. The Arabic alphabets *be* and *mīm* are etymologically interchangeable, in many cases, such as, *lāzim* and *lāzib*, and *mālit* and *bālīt* without any change in their meanings.
3. Q. 3 : 96

www.abulhasanalinadwi.org

whose natural condition led him to adopt that name'.[1] Now, this waterless valley, which can easily be identified with the valley of Mecca, has been thus mentioned in the Book of Psalms.

> "Blessed *are* they that dwell in thy house;
> they will still be praising thee. Selah.
> Blessed *is* the man whose strength is in thee;
> in whose heart *are* the ways *of them*.
> *Who* passing through the valley of Baca make it a well."[2]

The birth of the Prophet Muhammad (on whom be peace) in the city of Mecca was really an answer to the prayer sent up by Abraham and Ishmael while laying the foundation of Ka'ba. They had beseeched God in these words:

> "Our Lord! And raise up unto them an apostle from among them, who shall recite unto them Thy revelations, and shall teach them the Book and wisdom, and shall cleanse them. Verily Thou! Thou art the Mighty, the Wise."[3]

A standing norm of God Almighty is that He always answers the prayers of those who are pious and devoted and pure in heart. The Apostles of God occupy, without doubt, a higher place than the most devout and the godliest believers. All the earlier scriptures and prophecies bear witness to this fact. Even the Old Testament testifies that the supplication of Abraham in regard to Ishmael met the approval of the Lord. The Book of Genesis says:

> "And as for Ish'ma-el, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."[4]

That is why the Prophet is reported to have said: "I am

1. *Jewish Encyclopedia*, Vol. II, p. 415. Also see Commentary on the Holy Qur'ān by 'Abdul Mājid (Lahore, 1957), Vol. I, pp. 121-22 and Qāzī Sulaimān Mansūrpūrī, *Rahmatul-il-'Alimīn* (Deoband, N. D.), Vol. I, p. 24.
2. Ps. 84 : 4-6
3. Q. 2 : 129
4. Gen. 17 : 20

www.abulhasanalinadwi.org

the (result of the) prayer of Abraham and prophecy of Jesus".[1] The Old Testament still contains, notwithstanding its numerous recensions and alterations, the evidence that this prayer of Abraham was answered by God. Mark the very clear reference in the Book of Deuteronomy to the advent of a prophet.

> "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethern, like unto me; unto him ye shall hearken."[2]

Now, this being a prognosis by Moses, "thy brethren" clearly indicates that the prophet promised by God was to be raised from amongst the Ishmaelites who were the cousins of Israelites. God again reiterates His promise in the same Book:

> "And the LORD said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him".[3]

The words 'put my words in his mouth' occurring in this oracle very clearly indicate the advent of the Prophet who was to recite and deliver to his people the divine revelation exactly as he received them. This prediction has been substantiated by the Qur'ān also.

> "Nor doth he speak of (his own) desire".[4]

Again, the Qur'ān says about the revelation vouchsafed to the Prophet Muhammad (on whom be peace):

> ,,Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise."[5]

But, quite unlike the Qur'ān, both the Bible and its followers ascribe the authorship of the 'Books' included in the Bible to the 'ancient sages' and the 'great teachers' and never to the Divine

1. *Musnad Imām Ahmad*
2. Dt. 18 : 15
3. Dt. 18 : 17 - 18
4. Q. 53 : 3
5. Q. 41 : 42

www.abulhasanalinadwi.org

Author Himself. Modern Biblical scholars have reached the conclusion that:

> "Ancient Jewish traditions attributed the authorship of the Pentateuch[1] (with the exception of the last eight verses describing Moses' death) to Moses himself. But the many inconsistencies and seeming contradictions contained in it attracted the attention of the Rabbis, who exercised their ingenuity in reconciling them."[2]

As for the 'Books' forming part of the New Testament, they have never been treated, either literally or in their contents to be of Divine origin, These books really contain a biographical account and anecdotes of Jesus, as narrated by the later scribes, rather than a Book of revelation sent unto the Master.[3]

We now come to the geographical position of Arabia, which, being connected by land and sea routes with the continents of Asia, Africa and Europe, occupied the most suitable place for being chosen as the centre of enlightment for radiating divine guidance and knowledge to the entire world. All the three continents had been cradles of great civilisations and powerful empires, while Arabia lay in the centre[4] through which passed the merchandise of all the countries,[5] far and near, affording an opportunity to different nations and races for exchange of

---

1. The first five books of the Old Testament
2. *Jewish Encyclopedia*, Vol. IX, p. 589
3. For detailed discussion see the Chapter "Finality of Prophethood" in the *Islamic Concept of Prophethood.*
4. Dr. Husain Kamāl Uddin, Professor of Civil Engineering in the Engineering College of Riyādh University informed in an interview with the correspondent of *Al-Ihrām*, Cairo, that according to his researches it could be proved that Mecca lay at the centre of the world. For devising an inexpensive instrument which could show the direction of the Ka'ba, he had started preparing maps showing the distances of various cities in different countries from Mecca. These maps revealed that Mecca lay in the centre of the world, which is yet another reason why it was gselected by God to house the Sacred Sanctuary and to radiate Divine uidance to the four corners of the world.
5. De Lacy O'Leary, *Arabia Before Muhammad*, London, 1927, pp. 179-88

www.abulhasanalinadwi.org

thoughts and ideas. Two great empires, Sasanid and Byzantine, on either side of the Arabian peninsula, governed the history of the world. Both were large, rich and powerful, and both fought each other constantly; yet, Arabia jealously guarded her independence and never allowed either of the two powers to lay its hands on it, barring a few territories lying on its frontiers. Excepting a few peripheral tribes, the Arab of the desert was extremely sensitive to his regal dignity and untrammeled freedom, and he never allowed any despot to hold him in bondage. Such a country, unimpeded by political and social constraints, was ideally suited to become the nucleus of a Universal message preaching human equality, liberty and dignity.

For all these reasons God had selected Arabia, and the city of Mecca within it, for the advent of the Prophet to whom divine Scripture was to be sent for the last time to pave the way for proclamation of PEACE throughout the length and breadth of the world from age to age.

"Allah knoweth best with whom to place His message."[1]

Arabia's Era of Depression

For their manly qualities of head and heart, the Arabs deserved, or, were rather the only people entitled to the honour of the advent of the last Prophet of God amongst them and to be made responsible for propagation of the message of Islam. But, in no part of the Peninsula was there any indication of an awakening or a vexation of spirit showing the sign of life left in the Arabs. There were scarcely a few *Hanīf*,[2] who could be counted on one's fingers, feeling their way towards monotheism but they were no more than the glowworms in a dark and chilly rainy night incapable of showing the path of righteousness to anybody or providing warmth to one being frozen to death.

1. Q. 6 : 125
2. Ibn Is'hāq mentions four men and Ibn Qutaybah gives the names of half a dozen other persons of the generation before Muhammad (peace be on him), who had abandoned pagan practices to seek the *hanīfiyah*, the true religion of Abraham.

www.abulhasanalinadwi.org

This was an era of darkness and depression in the history of Arabia—a period of darkest gloom when the country had reached the rock-bottom of its putrified decadence, leaving no hope of any reform or improvement. The shape of things in Arabia presented a task far more formidable and baffling than ever faced by any messenger of God.

Sir William Muir, a biographer of the Prophet, who is ever willing to find fault with the prophet and cast reflection upon him, has vividly depicted the state of affairs in Arabia before the birth of Muhammad (on whom be peace) which discredits the view held by certain European orientalists that Arabia was fermenting for a change and looking forward to a man of genious who could respond to it better than any other. Says Sir William Muir: "During the youth of Mahomet, this aspect of the Peninsula was strongly conservative; perhaps it was never at any period more hopeless."[1]

Reviewing the feeble stir created by Christianity and Judaism in the dark and deep ocean of Arabian paganism, Sir William Muir remarks, "In fine, viewed thus in a religious aspect, the surface of Arabia had been now and then gently rippled by the feeble efforts of Christianity; the sterner influence of Judaism had been occasionally visible in the deeper and more troubled currents; but the tide of indigenous idolatry and of Ishmaelite superstition, setting from every quarter with an unbroken and unebbing surge towards the Kaaba, gave ample evidence that the faith and worship of Mecca held the Arab mind in a thraldom, rigorous and undisputed".[2]

R. Bosworth Smith is another European biographer of the Prophet who has also reached the same conclusion.

> "One of the most philosophical of historians has remarked that of all the revolutions which have had a permanent influence upon the civil history of mankind, none could so little be anticipated by human prudence as that effected

1. Sir William Muir, *The Life of Mahomet*, Vol. I, London 1858, p. ccxxxviii
2. *Ibid*, p. ccxxxix

www.abulhasanalinadwi.org

by the religion of Arabia. And at first sight it must be confessed that the Science of History, if indeed there be such a science, is at a loss to find the sequence of cause and effect which it is the object and the test of all history, which is worthy of the name, to trace it."[1]

Need of a New Prophet

The old world was completely disarranged by the middle of the sixth century and man had fallen to such a depth of depravity that no reformer, revivalist or religious preacher could have hoped to put a new life in the humanity worn to its bones. The problem was not to fight any particular heresy or to reshape a given mode of divine service, nor the question was how to curb the social evils of any society ; for, there has never been any dearth of social reformers and religious preachers in any age or place. How to clear the contaminating debris of idolatry and fetishism, superstition and paganism, piling up from generation to generation during the past hundreds of years over the true teachings of the prophets sent by God, was, indeed a task, exceedingly toilsome and unwieldy. It was a Herculean task to make a clean sweep of this wreckage and then raise a new edifice on the foundations of piety and godliness. In short, the question was how to remake man who could think and feel differently from his predecessors as a changed man, re-born or brought back to life again.

"Is he who was dead and we have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge?"[2]

In order to solve the problem of man once for all, it was necessary to root out paganism so completely that no trace of it was left in his heart, and to plant the sapling of monotheism so deeply that it should be difficult to conceive of a more secure

1. R. Boswarth Smith, *Mohammad and Mohammedanism*, London, 1876, p. 105
2. Q. 6 : 123

www.abulhasanalinadwi.org

foundation. It meant to create a penchant for seeking the pleasure of God and humbling oneself before Him, to bring into existence the longing to serve humanity, to generate the will to keep always to the right path and to sow the seeds of that moral courage which restrains all evil passions and desires. The whole problem, in a nutshell, was how to rescue the humanity, then too willing to commit suicide, from the misery of this world as well as of the next. It was an endeavour which makes a beginning in the form of a virtuous life, like that of an elect and godly soul, and then leads on to the paradise promised by God to those who are God fearing and just.

Advent of the holy Prophet was thus the greatest Divine blessing on mankind; that is why it has been so elegantly clothed in words by the Writ of God.

> "And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it."[1]

No task more delicate and baffling and no charge more onerous and gigantic than that entrusted to Muhammad (peace be upon him), the Apostle of God, was imposed on any man since birth of man on this planet. And never has a man accomplished such a huge and lasting revolution as the Last Prophet for he has guided millions of men of many nationalities to the path of justice, truth and virtue by putting a new life in the humanity at the throes of death in the sixth century. It was the greatest marvel of human history, the greatest miracle the world has ever witnessed. The well-known French poet and litterateur, Lamartine, bears witness to the grand accomplishment of the Prophet Muhammad (peace be on him) in a language of incomparable elegance and facility.

> "Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was

1. Q. 3 : 103

www.abulhasanalinadwi.org

superhuman; to subvert superstitions which had been interposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he had in the conception as well as in the execution of such a great design no other instrument than himself, and no other aid, except a handful of men living in a corner of the desert."[1]

Lamartine goes on further to enumerate the achievements of the Great Prophet:

"...And more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and the souls. On the basis of a Book, every letter of which has become Law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the One and Immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle of a man but that of reason. The idea of the Unity of God, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world."[2]

This universal and enduring revolution whose objective was rejuvenation of humanity or re-building of the world anew, demanded a new prophethood surpassing the apostleship of the old,

---

1. Lamartine, *Histoire de la Turquie*, Vol. II, Paris, 1854, p. 276 (Quoted from '*Islam in the World*' by Dr. Zaki Ali, Lahore, 1947).
2. *Ibid.*, pp. 276-7

www.abulhasanalinadwi.org

for the new Prophet had to hold aloft the banner of Divine guidance and righteousness for all times to come. God has Himself explained the reason for it.

"Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,

"A messenger from Allah, reading purified pages containing correct scriptures."[1]

1. Q. 98 : 1-3

www.abulhasanalinadwi.org

THREE

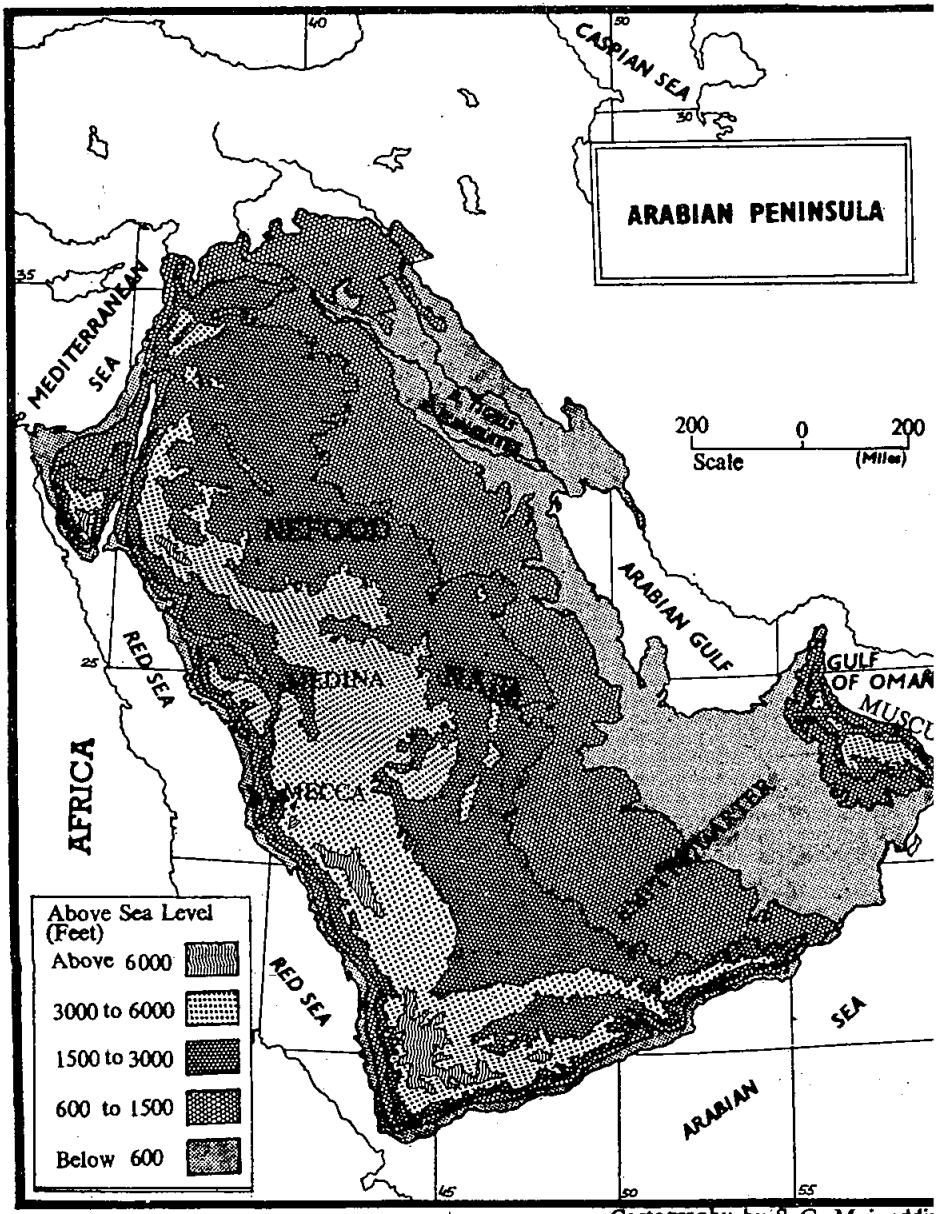
Arabian Peninsula

Arabia is the largest peninsula on the map of the world. The Arabs call it *Jazīrat ul-Arab*[1] which means the "Island of Arabia", although it is not an island, being surrounded by water on three sides only. Lying in the south-west of Asia, the Arabian Gulf is to its east, which was known to the Greeks as Persian Gulf; Indian Ocean marks the southern limits; and to its west is Red Sea which was called *Sinus Arabicus* or Arabian Gulf by the Greeks and Latins and *Bahr Qulzum* by the ancient Arabs. The northern boundry is not well-defined, but may be considered an imaginary line drawn due east from the head of the Gulf of al-'Aqabah in the Red Sea to the mouth of the Euphrates.

The Muslim geographers have divided the country into five regions: (1) Hijāz extends from Ailā (al-'Aqabāh) to Yemen and has been so named because the range of mountains running parallel to the western coast separates the low coastal belt of

1. The word has been commonly used since the ancient times because no distinction was made in the days of yore between a peninsula and an island nor there were separate words to denote the two. Certain scholars have tried to prove that Arabia is an island in the modern geographical sense, as, for instance, in the *Tārīkh al-Umam al-Islāmiā* of 'Allāmā Khudharī, but it requires to stretch the sense of the term and takes the boundaries of the Peninsula too far away from its present limits.

www.abulhasanalinadwi.org



Cartography by S. G. Moinuddin

www.abulhasanalinadwi.org

Tihāmā from Najd, (2) Tihāmā inside the inner range is a plateau extending to the foothills, (3) Yemen, south of Hijāz, occupies the south-west corner of Arabia, (4) Najd, the north-central plateau, extends from the mountain ranges of Hijāz in the west to the deserts of Bahrain in the east and encompasses a number of deserts and mountain ranges, (5) 'Arūz which is bounded by Bahrain to its east and Hijāz to its west. Lying between Yemen and Najd it was also known as Yamāmah.[1]

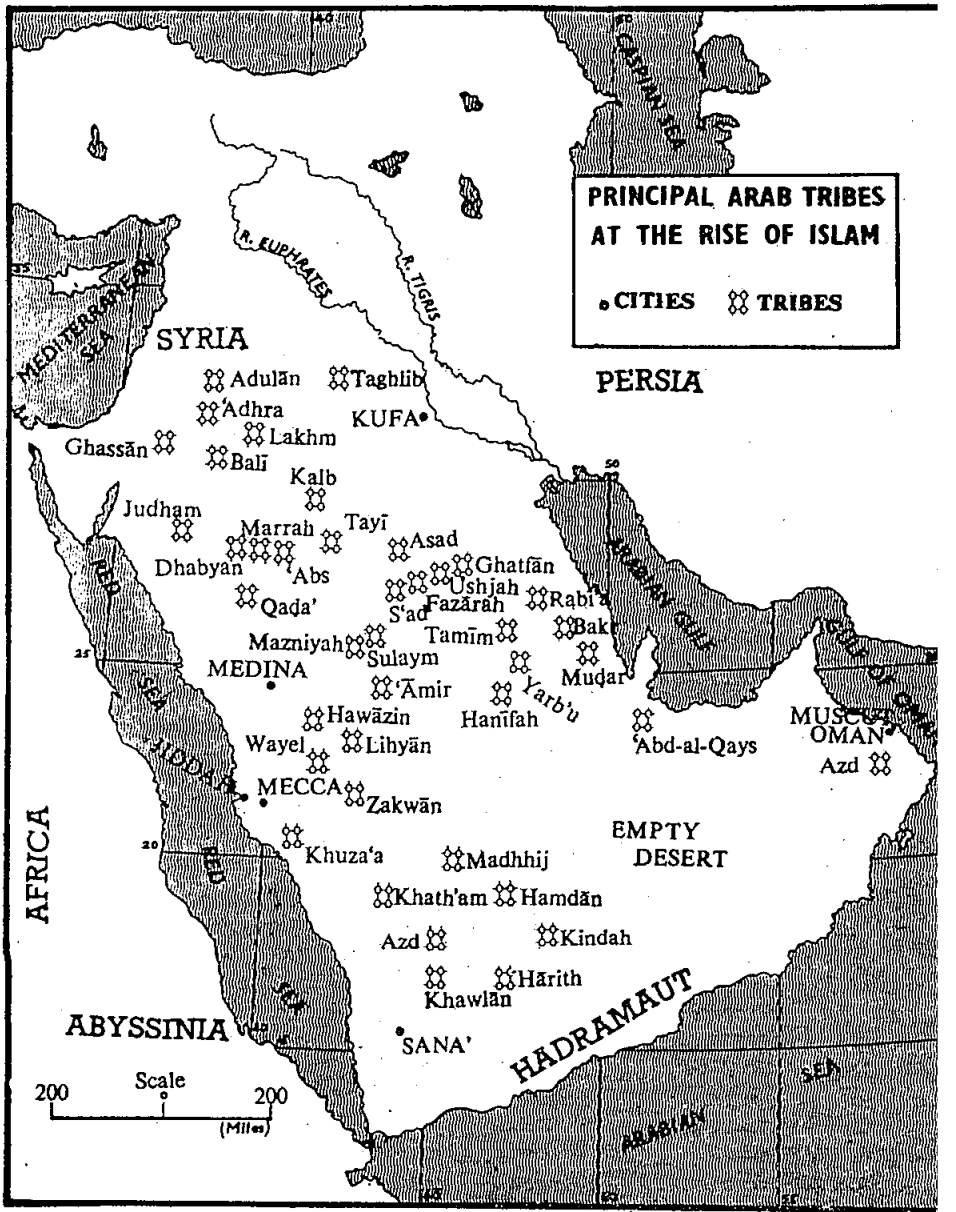
The Land and its People

One of the driest and hottest countries of the world, nine-tenth of Arabia is made up of barren desert. The geological and physical features of the land alongwith its climatic conditions have kept its population, in the days gone by and also in the present time, to the minimum and hindered the flowering of civilized communities and empires. The nomadic life of the desert tribes, rugged individualism of the people and unrestrained tribal warfare have tended to limit the settled population to the areas where there is abundance of rainfall or water is available on the surface of land in the shape of springs or ponds or is found nearer the surface of the earth. The Bedouins dig deep wells in the ground. The way of life in Arabia is, so to say, dictated by the availability of water; nomadic tribes continually move about in the desert in search of water. Wherever verdant land is found, the tribes go seeking pastures but they are never bound to the land like the tillers of the soil. They stay over a pasture or oasis so long as they can graze their flocks of sheep, goats and camels and then break up their camps to search out new pastures.

Life in the desert was hard and filled with danger. The Bedouin felt bound to the family and to the clan, on which depended his existence in the arid desert; loyalty to the tribe meant for him the same life-long alliance as others feel for the

1. This geographical division of the country is attributed to 'Abdullāh b. 'Abbās.

www.abulhasanalinadwi.org



Cartography by S. G. Moinudd

www.abulhasanalinadwi.org

nation and State. His life was unstable and vagrant; like the desert, he knew not ease nor comfort; and understood only the language of power, of might. The Bedouin knew no moral code—no legal or religious sanction—nothing save the traditional sentiment of his own and the tribe's honour. In short, it was a life that always brought about hardship and trouble for him and sowed the seeds of danger for the neighbouring sedentary populations.

The desert tribes of Arabia were continually engaged in an endless strife amongst themselves or made incursions into the settled lands around them. At the same time, the Arabs displayed a boundless loyalty to their tribes and traditions, were magnanimously hospitable, honoured the treaties, were faithful friends and dutifully met the obligations of tribal customs. All these traits of the Arab character are amply illustrated by their forceful and elegant literature, both in prose and poetry, proverbs, metaphors, simile and fables.

The Arab was thus a born democrat, individualistic and freedom-loving, practical-minded and realist, active and straight-thinking and hated to do anything deemed vulgar or indecent by him. Not only was he content with his nomadic life and the frugal demands it made upon him but he also felt satisfied with or was rather proud of his migratory existence for it fulfilled his passionate urge for freedom. To spiritual impulses he was lukewarm although he was absolutely loyal to the ancient traditions of his tribe. The fundamental virtues of an Arab, consisting of courage, loyalty and generosity, were derived from the concept of *murauwah* (manliness); and he was never tired of singing its praises in his odes and orations.

Cultural Centres

In places where there were sufficient periodic rains or water was available in wells or springs settlements used to spring up or the nomads came together during seasonal fairs and festivals. While such get-togethers exerted a civilising influence on the life of the bedouins, the agricultural settlements reflected their specific

www.abulhasanalinadwi.org

characteristics depending on climatic conditions and economic and occupational features of the sedentary populations. Accordingly, Mecca had a peculiar cultural development as had other settlements like Yathrib and Hīra their own distinguishing cultural features. Yemen was culturally the most developed region in the country owing to its long history and political developments in the recent past. Because of its suitable climate, Yemen had made rapid strides in cultivation of cereals, animal husbandry, quarry of minerals and construction of forts and palaces. It had commercial relations with Iraq, Syria and Africa and imported different commodities needed by it.

Ethnic Divisions

Arab historians as well as old traditions of the land hold that the people of Arabia can be categorised in three broad divisions. The first of these were the *'Arab Bā'idah* (extinct Arabs) who populated the country but ceased to exist before the advent of Islam. The next were the *'Arab 'Arībah* (Arabian Arabs) or Banū Qahtān who replaced the *'Arab Bā'idah* and the third were the *'Arab Must'arabah* (Arabicized Arabs) or the progeny of Ishmael which settled in Hijāz. The line of demarcation drawn according to racial division of the Arab stock makes a distinction between those descending from Qahtān[1] and 'Adnān; the former are held to be Yemenites or southern Arabs while the latter had settled in Hijāz. Arab genealogists further divide the 'Adnān into two sub-groups which they term as Rabī'a and Muḍar. There had been a marked rivalry from the distant past between the Qahtān and the 'Adnān just as the Rabi'a and the Muḍar had been hostile to each other. However, the historians trace the origin of the Qahtān to a remoter past from which the 'Adnān branched off at a later time[2] and learnt Arabic vernacular from the former. It is held

1. The Joktan of the Old Testament
2. Some experts of the modern times hold the view that the 'Adnān are really the *'Arab 'Aribah* and form the original stock. Others who disagree

(Continued on next page)

www.abulhasanalinadwi.org

that the 'Adnān were the offspring of Ishmael (Ismā'īl) who settled in Hijāz after naturalisation.

Arab genealogists give great weight to these racial classifications which also find a confirmation in the attitude of Iranians in the olden times. The Iranian General Rustam had admonished his courtiers who had derided Mughīrā b. Shu'bā and looked down upon him for having presented himself as the envoy of Muslims in tattered clothes, Rustam had then said to his counsellors: "You are all fools....The Arabs give little importance to their dress and food but are vigilant about their lineage and family."[1]

Linguistic Unity

Multiplicity of dialects and languages should not have been at all surprising in a country so big as Arabia (actually, equal to a sub-continent), divided into north and south, not only by the trackless desert, but also by the rivalry of kindred races and clanish patriotism of a passionate, chauvinistic type, affording but little opportunity for intermixing and unification of the country's population. The tribes living in the frontier regions close to Iranian and Byzantine empires were, quite naturally, open to influences of alien elements. All these factors have given birth to numerous languages in Europe and the Indian sub-continent. In India alone, fifteen languages have been officially recognised by the Constitution of India while there are still people who have to speak in an official language other than their own mother tongue or take recourse to English for being understood by others.

But, the Arabian peninsula has had, despite its vastness and proliferation of tribes, a common language ever since the rise of Islam. Arabic has been the common lingua franca of the

(Concluded from previous page)
with this view, plead that the division made by earlier historians is based on the classifications made by authorities belonging to Qahtān or the Yemenite stock after the advent of Islam and not prior to it.

1. *Ibn Kathīr, Al-Bidāyah Wan-Nihāyah*, Vol. VIII, p. 40

www.abulhasanalinadwi.org

bedouins living in the deserts as well as of the sedentary and cultured populations like the Qahtān and 'Adnān. Some local variations in the dialects of various regions arising from differences of tones and accents, wide distances and diversity of physical and geographical conditions could not be helped, yet there has always been a linguistic uniformity which has made the Qur'ān intelligible to all. It has also been helpful in the rapid diffusion of Islam to the far-flung tribes of Arabia.

Arabia in Ancient History

Archaeological excavations show existence of human habitation in Arabia during the earliest period of Stone Age. These earliest remains pertain to Chellean period of palaeolithic epoch. The people of Arabia mentioned in the Old Testament throw light on the relations between the Arabs and ancient Hebrews between 750 to 200 B.C. Similarly, Talmud also refers to the Arabs. Josephus (37-c.—100) gives some valuable historical and geographical details about the Arabs and Nabataeans.[1] There are many more Greek and Latin writings of pre-Islamic era, enumerating the tribes living in the Peninsula and giving their geographical locations and historical details, which, notwithstanding the mistakes and inconsistencies in them, are inestimable sources of information about ancient Arabia. Alexandria was also one of those important commercial centers of antiquity which had taken a keen interest in collecting data about Arabia, its people and the commodities produced in that country for commercial purposes.

The classical writers first to mention the Arabians in the Greek literature were Aeschylus (525-465 B. C.) and Herodotus (484-425 B. C.). Several other writers of the classical period have left an account of Arabia and its inhabitants, of these, Claudius Ptolemæus of Alexandria was an eminent geographer of the second century, whose *Almagest* occupied an important place in the curriculum of Arabic schools. Christian sources also

1. Especially in the *Jewish Antiquities* ed. S. A. Naber, Leipzig, 1888

www.abulhasanalinadwi.org

contain considerable details about Arabia during the pre-Islamic and early Islamic era although these were primarily written to describe Christianity and its missionary activities in that country.

The numerous references made to the 'Ereb'[1] in the Old Testament are synonymous with the nomadic tribes of Arabia since the word means desert in Semitic and the characteristics of the people described therein apply to the Bedouins. Similarly, the Arabs mentioned in the writings of the Greeks and Romans as well as in the New Testament were Bedouins who used to make plundering raids on the frontier towns of Roman and Byzantine empires, despoiled the caravans and imposed extortionate charges on the traders and wayfarers passing through their territories. Diodorus Siculus, a classical writer of Sicily in the second half of the first century B.C., affirms that the Arabians are "self reliant and independence-loving, like to live in the open desert and highly prize and value their liberty."[2] The Greek historian Herodotus (484-425 B. C.) also makes a similar remark about them. "They revolt against every power," he says, "which seeks to control their freedom or demean them."[3] The passionate attachment of the Arabs to their personal freedom had been admired by almost all the Greek and Latin writers.

The acquaintance of the Arabs with the Indians and their commercial and cultural relations which India began in the days much before the advent of Islam and their conquest of India. Modern researches on the subject show that of all the Asiatic countries, India was closest to Arabia and well-acquainted with it.[4]

Earlier Revealed Religions of Arabia

Arabia had been the birth-place of several prophets of God

1. Is. 21 : 13, 13 : 20 and Jer. 3 : 2
2. *Bibliotheca Historica*, Book II, Chap. 1, §. 5
3. Herodotus, *History*, Book III, Chap. 88
4. For details see *Arab aur Hind ke T'aluqāt* by S. Sulaiman Nadwi.

www.abulhasanalinadwi.org

in the bygone times. The Qur'ān says:

"And make mention (O Muhammad) of the brother of A'ad when he warned his folk among the wind-curved sandhills—and verily warners came and went before and after him—saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day."[1]

Prophet Hūd[2] was sent to the A'ad; a people, according to historians, belonging to the *'Arab Bā'idah* who lived in a tract of white or reddish sand blown into hill banks or dunes and covering a vast area to the south-west of al-Rab al-Khālī (the vacant quarter) near Ḥaḍramaut. This region has no habitation and is void of the breath of life, but it was a verdant land in the ancient times, with flourishing towns inhabited by a people of gigantic strength and stature. The whole area was consumed by a fearful and roaring wind which covered it with sand dunes.[3]

The Quranic verse quoted above shows that the Prophet Hūd was not the only messenger of God sent to the ancient Arabs of this area as many more 'warners came and went before him'.

Sālih[4] was another Arabian Prophet sent to the people called Thamūd who lived in al-Hijr situated between Tabūk and Hijāz. Prophet Ismā'īl was brought up in Mecca, and he died in the same city. If we extend the frontiers of the Arabian peninsula northwards to include Midian on the borders of Syria, Prophet Shu'yeb[5] would also be reckoned as an Arabian prophet. The historian Abul Fidā says that Midianites were Arabs, living in Midian near Ma'ān, which is adjacent to the Sea of Lūt (Dead Sea) in Syria on the frontier of Hijāz. The Midianites flourished after the downfall of the people of Lūt.

Ancient Arabia had been the cradle of many a civilised and flourishing people to whom God had sent His apostles. But all of them were either destroyed because of their evil ways or

1. Q. 46 : 21
2. Recognised by some as Heber of the Bible (Judges iv-1)
3. For details see the chapter "The Reality" of the Qur'ān
4. Identified by some as Salah of Genesis xi-13
5. Identified with Jethro

www.abulhasanalinadwi.org

became strangers in their own homeland, or were forced to seek new homes. The prophets of God born in the lands far away had sometimes to seek refuge in Arabia from the despotic kings of their lands. Ibrāhīm (Abraham) had migrated to Mecca and Moses had to flee to Midian. Followers of other religions, too, had to seek shelter in Arabia. The Jews, when persecuted by the Romans, had settled in Yemen and Yathrib while several Christian sects harassed by the Byzantine Emperors had migrated to Najrān.[1]

1. For further details see Vol. I of *Khātim-un-Nabīyīn* by Sheikh Muhammad Abū Zuhrā.

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

FOUR

Mecca, Before the Prophet

Isma'il in Mecca

The Patriarch Ibrāhīm (Abraham) came down to the valley of Mecca surrounded by mountains, naked rocks and bare and rugged crags. Nothing to sustain life, neither water nor verdure, nor foodgrains, was to be found there. He had with him his wife Hājirah (Hagar) and their son Ismā'īl (Ishmael). Ibrāhīm had wandered through the deserts of Arabia in order to move away from the wide-spread heathen cult of idol-worship and to set up a centre for paying homage to the One and Only God where he could invite others to bow down before the Lord of the world. He wanted to lay the foundation of a lighthouse of guidance, a sanctuary of peace which should become the radiating centre of true monotheism, faith and righteousness.[1]

God blessed the sincerity of Ibrāhīm and the dry valley of this wild country. Ibrāhīm had left his wife and his infant son in this inhospitable territory. Here, in the midst of rugged hills, the Master of all the worlds manifested His grace by causing water to issue forth from the earth which is called the well of Zamzam to this day. When Ismā'īl was a few years old, Ibrāhīm went to visit his family in Mecca. Ibrāhīm now made

1. See the Chapters 'The Cow' and 'Abraham' of the Qur'ān

www.abulhasanalinadwi.org

up his mind to sacrifice Ismā'īl for the sake of God, for the Lord had commanded him in a dream: 'Offer up thy son Ismā'īl'. Obedient to the Lord as he was, Ismā'īl at once agreed to have his throat cut by his father. But, God saved Ismā'īl, and instituted[1] the 'day of great sacrifice', in order to commemorate the event for all times, since, he was destined to help Ibrāhīm in his mission and become the progenitor of the last Prophet as well as of the nation charged to disseminate the message of God and to struggle for it to the end of time.

Ibrāhīm came back to Mecca again[2] and assisted by his son Ismā'il, built the House of God. While the father and the son occupied themselves in the work, they also beseeched God to confer His grace; cause them to live as well as die in Islam; and help their progeny to keep a watch over their patrimony of monotheism, not only by protecting their mission against every risk or peril but also by becoming its standard-bearers and preachers, braving every danger and sacrificing everything for its sake until their call reached the farthest corner of the world. They also supplicated God to raise up a prophet, amongst their offsprings, who should renovate and revive the summons of Ibrāhīm and bring to completion the task initiated by him.

> "And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed); Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.
>
> "Our Lord! and make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.
>
> "Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy

1. See the Chapter 'Those who set the Ranks' of the Qur'ān
2. Jewish legends tell how Abraham went secretly to visit Ishmael in the wilderness (cf. D. Sidersky, *Les Origines des legendes musulmans dans le Corane et dans les vies des prophets*, Paris, Geuthner, 1933, pp. 51-53).

www.abulhasanalinadwi.org

revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, the Wise.'"[1]

The prayer sent up by Ibrāhim included the request that the House he was constructing might become a sanctuary of peace and God might keep his progeny away from idol worship. Ibrāhīm held nothing more in abomination than idolatrousness, nor deemed anything more fraught with danger for his progeny, for he knew the fate of earlier idolatrous nations. He was aware how the great prophets of God had earlier struggled and fought this evil throughout their lives, but in no long time after their departure from the world their people were again misled into fetishism by devil's advocates disguised as promoters of faith.

Ibrāhīm had implored the Lord to bless his descendants with his own spirit of struggle against the evil of pantheism and iconolatry. He wanted his heirs to carry into their thoughts how he had to strive all his life for the sake of Truth and Faith; how he had to bid farewell to his hearth and home; realise why he had incurred the wrath of his idolatrous father; and appreciate the wisdom behind his making a selection of that valley, unbelievably bare with no scrap of soil, sheer from top to bottom and jagged and sharp for their habitation. He wanted them to understand why he had preferred that wilderness, holding no prospects of progress and civilisation, over verdant lands and flourishing towns and centres of trade, arts and commerce where one could easily meet one's wishes.

Ibrāhīm had invoked the blessings of God on his sons so that they might be esteemed and adored by all the nations of the world; that the people of every nation and country might become attached to his children; that they should come from every nook and corner of the world to pay homage to his posterity and thus become a means of satisfying their needs in that barren country.

"And when Abraham said: My Lord! Make safe

1. Q. 2 : 127-29

www.abulhasanalinadwi.org

this territory, and preserve me and my sons from serving idols.

"My Lord! Lo! They have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me—still Thou art Forgiving, Merciful.

"Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful."[1]

The Quraysh

God answered each and every prayer sent up by Ibrāhīm and Ismā'īl. The descendants of Ismā'īl multiplied exceedingly, so that the barren valley overflowed with the progeny of Ibrāhīm. Ismā'īl took for his wife a girl of the tribe of Jurhum,[2] a clan belonging to the *'Arab 'Aribah*. In the lineal descendants of Ismā'īl, 'Adnān was born whose lineage was universally recognised as the most worthy and noble among them. The Arabs being too particular about the purity of race and blood, have always treasured the genealogy of 'Adnān's progeny in the storehouse of their memory.

'Adnān had many sons of whom Ma'add was the most prominent. Among the sons of Ma'add, Mudar was more distinguished; then Fihr b. Mālik in the lineage of Muḍar achieved eminence; and finally the descendants of Fihr b. Mālik b. Muḍar came to be known as Quraysh. Thus came into existence the clan of Quraysh, the nobility of Mecca, whose lineage and exalted position among the tribes of Arabia as well as whose virtues of oratory and eloquence, civility, gallantry and high-

1. Q. 14 : 35-37
2. The tribe of Jurhum is supposed to be the first tribe which had settled in the valley of Mecca because of the inexhaustible spring of water existing there. There are others who hold that when Ibrāhīm left his wife and son in the valley, the tribe of Jurhum was already there.

www.abulhasanalinadwi.org

mindedness were unanimously accepted by all. The recognition accorded to the Quraysh without a dissentient voice throughout the Peninsula became, in due course of time, a genuine article of faith to the people of Arabia.[1]

Qusayy b. Kilab

Qusayy b. Kilāb was born in the direct line of Fihr but the hegemony of Mecca had, by that time, passed on from Jurhum's clansmen to the hands of the Khuza'ites. Qusayy b. Kilāb recovered the administration of the K'aba and the town through his organising capacity and superior qualities of head and heart. The Quraysh strengthened the hands of Qusayy b. Kilāb in dislodging the Khuza'ites from the position of leadership usurped by them. Qusayy was now master of the town, loved and respected by all. He held the keys of the K'aba and the rights to water the pilgrims from the well of Zamzam, to feed the pilgrims,[2] to preside at assemblies and to hand out war banners. In his hands lay all the dignities of Mecca and nobody entered the K'aba until he opened it for him. Such was his authority in Mecca during his lifetime that no affair of the Quraysh was decided but by him, and his decisions were followed like a religious law which could not be infringed.

After the death of Qusayy his sons assumed his authority but 'Abdu Munāf amongst them was more illustrious. His eldest son, Hāshim b. 'Abdu Munāf conducted the feeding and watering of the pilgrims, and, after his death, the authority passed on to 'Abdul Muttalib, the grandfather of the Prophet. His people held him in the highest esteem and such was the popularity gained by him, so they say, as was never enjoyed by anybody amongst his ancestors.[3]

1. For details see *Sīrat Ibn Hishām* and other works on the genealogy of Arabs.
2. A general feast, known as *Rifādah*, was held every year, to which all the pilgrims, deemed to be the guests of *Rahmān*, were invited. The Quraysh contribued a specified sum for it (*Al-Khudharī*, p. 36).
3. *Ibn Hishām*, Vol. I (The sons of 'Adnān)

www.abulhasanalinadwi.org

Bani Hashim

The progeny of Hāshim, who now filled the stage and assumed a commanding position among the Quraysh, was like a stream of light in the darkness of Arabia. The sketches of Banī Hāshim preserved by the historians and genealogists, although fewer in number, eloquently speak of the nobility of their character and moderation of their disposition, the reverence they paid to the House of God, their sovereign contempt for the things unjust and uneven, their devotion to fairplay and justice, their willingness to help the poor and the oppressed, their magnanimity of heart, their valour and horsemanship, in short, of every virtue admired by the Arabs of the pagan past. Banī Hāshim, however, shared the faith of their contemporaries which had beclouded the light of their soul; but despite this failing, they had to have all this goodness as the forefathers of the great Prophet who was to inherit their ennobling qualities and to illustrate them by his own shining example for the guidance of the entire human race.

Meccan Paganism

The Quraysh continued to glorify the Lord of the worlds, from whom all blessings flow, like their forefathers Ibrāhīm and Ismā'īl until 'Amr b. Luhayy became the chief of Khuzā'ites. He was the first to deviate from the religion of Ismā'īl; he set up idols in Mecca and bade the people to worship and venerate them; he instituted the custom of *sā'ibā*[1] which were to be held in reverence. 'Amr b. Luhayy also modified the divine laws of permissible and impermissible. It is related that once 'Amr b. Luhayy went from Mecca to Syria on some business where he found the people worshipping idols. He was so impressed by the ways of the idol worshippers that he obtained a few idols from them, brought them back to Mecca and asked the people there

1. Bulls dedicated to the idols and not used for any other purpose

www.abulhasanalinadwi.org

to pay divine honours to them.[1]

It might have been so, or, perhaps, on his way to Syria 'Amr b. Luhayy had happened to pass through Betra which was variously known to ancient historians and geographers as Petraea and Petra. It was the key city on the caravan route between Sabā and the Mediterranean, located on an arid plateau three thousand feet high, to the south of what is today called Transjordan, as mentioned by the Greek and Roman historians. The city was founded by the Nabataeans, ethnically an Arab tribe, in the early part of the sixth century B. C. These people carried their merchandise to Egypt, Syria, valley of the Euphrates and to Rome. Most likely, they took the way to the valley of the Euphrates through Hijāz. The Nabataeans were an idolatrous people who made their deities of graven stones. Some historians hold the view that al-Lāt, the famous deity of the northern Hījāz during the pre-Islamic period, had been originally imported from Petra and was assigned an honoured place among the local gods and goddesses.[2]

The above view finds a confirmation in the History of Syria by Philip K. Hitti who writes about the religion of Nabataean kingdoms:

> "At the head of the pantheon stood Dushara (*dhū-al-Shara, Dusara*), a sun deity worshipped under the form of an obelisk or an unknown four-cornered black stone.... Associated with Dushara was Allāt, chief goddess of Arabia. Other Nabataean goddesses cited in the inscriptions were

---

1. *Ibn Hishām,* Vol. I, pp. 76-77. It is related that the Prophet once said: "I saw 'Amr b. Luhayy dragging his intestines in the Hell as he was the first to institute the custom of dedicating beasts to the idols as Sā'ibā (*Bukhārī, Muslim, Ahmad*). Another Tradition related by Muhammad b. Is'hāq says: "He was the first to change the religion of Ismā'īl, to set up idols and to institute the custom of Sā'ibā.
2. The author happened to visit Petra on 14th August, 1973, as a member of the delegation of Rābita 'Alam-i-Islāmī, where he saw a large number of idols hewn in the mountains. The details can be seen in another work of the author *'Daryā'i Kābul Se Daryā'i Yarmūk Tak.'*

www.abulhasanalinadwi.org

Manāt and al-'Uzzā, of Koranic fame, Hubal also figures in the inscriptions."[1]

It is noteworthy that the above description relates to a period when idolatory had, in different forms and shapes, engulfed Arabia and the countries around it. Jesus Christ and his disciples had not yet appeared on the scene who later on laboured to restrain its unbridled expansion. Judaism had already proved its incompetence to the task, since, being essentially a racial religion, it allowed none save the children of Bani Israel to join his faith to the creed of monotheism preached by it.

Another writer, De Lacy O'Leary, tracing the influences responsible for introduction of idol worship in the Arabian peninsula sums up his findings in the "*Arabia Before Muhammad*" in these words:

> "It seems fairly safe therefore to understand that the use of images was an instance of Syro-Hellenistic culture which had come down the trade-route; it was a recent introduction in Mecca in the time of the Prophet and was probably unknown to the Arab community at large."[2]

Worship of the idols was thus the popular creed of the people in the valley of the Euphrates and the lands to the east of Arabia. As the Arabians were bound, since times immemorial, by the ties of commerce with these countries, it is not unlikely that their cultural influence was responsible for grafting idol-worship within the Arabian Peninsula. In his history of Ancient Iraq Georges Roux says that during the third century B. C. and long thereafter idol-worship was very popular in Mesopotamia.[3] Its every city, old or new, gave shelter to several foreign gods besides the local deities.[4]

There are also reports which suggest that idol worship gradually came into vogue among the Quraysh. In olden times,

---

1. Philip K. Hitti, *History of Syria*, London, 1951, p. 384-5
2. p. 197
3. Georges Roux, *Ancient Iraq*, Suffolk, 1972, pp. 383-84
4. *Ibid.*, 1972, pp. 383-84

www.abulhasanalinadwi.org

as some historians relate, when anybody went out on a long journey from Mecca he took a few stones from the enclosures of the sanctuary as a mark of grace with him. In due course of time, they started venerating the monoliths they admired most. The subsequent generations, not knowing the reason for holding such monoliths in esteem, started worshipping them like other pagan people of the surrounding countries.[1] The Quraysh, however, remained attached to some of the older traditions like paying deference to the holy sanctuary, its circumambulation, *Haj*[2] and *'Umrā*.[3] The gradual evolution of different religions showing substitution of means for the ends and the slow progression from suppositions to conclusions lend support to the view put forth by the historians about the beginning of idol worship among the Quraysh. The esteem and reverence in which even certain misguided Muslims sects come to hold the portraits and sepulchres of the saints and the way they sluggishly adopt this course possesses an incriminating evidence in support of the gradual evolution of idol worship. That is why the Islamic Sharī'a completely stalls all those tracks and alleys which lead to the undue veneration of personages, places and relics for they ultimately lead to ascribing partners to God.[4]

---

1. In order to know the names of the earliest deities of Arabia and how they came to worship graven images see *Al-Asnām lil-Kalabī'* and Vol. II and the *Bulūgh al-Arab fī Ma'rafate Ahwāl-il-'Arab* by Syed Mahmūd Shukrī al-Alūsī.
2. The pilgrimage to Mecca performed in the month of Zul Hījja, the twelfth month of the Islamic year.
3. The lesser pilgrimage to the holy sanctuary performed at any time other than the occasion of *Haj*.
4. The Sharī'a as well as authentic Traditions of the Prophet contain innumerable injunctions showing disapproval of paganish superstition savouring of *shirk* or plurality of deities. Some of the well-known Traditions of the Prophet on the subject say : 'Do not make my grave a place of mirth and festivity nor should you hold fairs over it". "Only with the intention of paying a visit to the three Mosques one is permitted to make a journey". "Never pay compliments to me in the way

(*Continued on next page*)

www.abulhasanalinadwi.org

The Elephants

It was during this period that a significant event, unparalleled in the history of Arabia, came to pass which portended something of vital importance likely to take place in the near future. It augured well for the Arabs, in general, and predicted a unique honour for the K'aba, never attained by any place of worship anywhere in the world. The incident afforded hope for expecting a great future for the K'aba—a future on which depended the destiny of religions or rather the entire humanity since it was soon to unfold itself in the shape of an eternal message of righteousness and peace.

An Implicit Belief of the Quraysh

The Quraysh had always held the belief that the *Bait-ullāh* or the House of God had a special place of honour in the eyes of the Lord Who was Himself its protector and defender. The trust placed by the Quraysh in the inviolability of the K'aba is amply borne out by the conversation between Abrahā and 'Abdul Muttalib. It so happened that Abrahā seized two hundred camels belonging to 'Abdul Muttalib, who, then, called upon him and sought permission to see Abrahā. Abrahā treated 'Adul Muttalib with the greatest respect and got off his

---

(Concluded from previous page)

Christians extol Jesus, son of Mary". There are many more similar Traditions prohibiting *shirk*. And, same is the reason for forbidding the making of portraits of living things.

In the days of yore, many a people had taken to idol worship through venerating the portraits or the images of their saints. Ibn Kathīr writes, on the authority of Muhammad b. Qays, that there were a large number of persons pious and pure in spirits between the period from Adam to Noah, who had a large number of followers. After these men of God had departed from the world, their followers had the idea of making their portraits which they thought would keep their memory fresh and help them in concentration during prayers. Those who came after this generation were misled by the devil in thinking that their forefathers paid divine honours to these images which helped to bring rains to them. Thus, they gradually fell to idol worship.

www.abulhasanalinadwi.org

throne and made him sit by his side. Asked to tell the purpose of his visit, 'Abdul Muttalib replied that he wanted the King to return his two hundred camels which the King had taken.

Abrahā, taken by surprise, asked 'Abdul Muttalib, "Do you wish to talk about your two hundred camels taken by me, but you say nothing about the House on which depend your religion and the religion of your forefathers, which I have come to destroy?" 'Abdul Muttalib boldly replied "I am the owner of the camels and the House has an Owner Who will Himself defend it".

Abrahā said again, "How can it be saved from me?"

"This is a matter between you and Him", replied 'Abdul Muttalib."[1]

Who could dare to do harm or cast a blighting glance at the House of God? Its protection was, in truth, the responsibility of God.

The episode, briefly, was that Abrahā al-Ashram, who was the viceroy of Negūs, the King of Abyssinia, in Yemen built an imposing cathedral in San'ā and gave it the name of al-Qullays. He intended to divert the Arab's pilgrimage to this cathedral. Being a Christian, Abrahā had found it intolerably offensive that the K'aba should remain the great national shrine, attracting crowds of pilgrims from almost every Arabian clan. He desired that his cathedral should replace K'aba as the most sacred chapel of Arabia.

This was, however, something inglorious for the Arabs. Veneration of the K'aba was a settled disposition with the Arabs: they neither equated any other place of worship with the K'aba nor they could have exchanged it with anything howsoever precious. The perturbation caused by the declared intentions of Abrahā set them on fire. Some Kinānite dare-devils accepted the challenge and one of them defiled the cathedral by defecating in it. Now, this caused a serious tumult. Abrahā was enraged and he swore that he would not take rest until he had destroyed

1. *Ibn Hishām*, Vol. I, pp. 49-50

www.abulhasanalinadwi.org

the K'aba.

Abrahā took the road to Mecca at the head of a strong force which included a large number of elephants. The Arabs had heard awesome stories about elephants. The news made them all confused and bewildered. Some of the Arab tribes even tried to obstruct the progress of Abrahā's army, but they soon realised that it was beyond their power to measure swords with him. Now, hoping against hope, they left the matter to God putting their trust in Him to save the sacred sanctuary.[1]

The Quraysh took to the hills and craggy gorges in order to save themselves from the excesses of Abrahā's soldiers. 'Abdul Muttalib and a few other persons belonging to the Quraysh took hold of the door of the K'aba, praying and imploring God to help them against Abrahā. On the other side, Abrahā drew up his troops to enter the town and got his elephant 'Mahmūd' ready for attack. On his way to the city, the elephant knelt down and did not get up in spite of severe beating. But when they made it face Yemen, it got up immediately and started off. God then sent upon them flocks of birds, each carrying stones in its claws. Everyone who was hit by these stones died. The Abyssinians thereupon withdrew in fright by the way they had come, continually being hit by the stones and falling dead in their way. Abrahā, too, was badly smitten, and when his

1. It is just possible that Abrahā might have an objective deeper than the avowed purpose of avenging upon the K'aba a sacrilege committed by an individual. He might have intended to gain control over Mecca so that he might be able to strengthen Christianity in Arabia by opening the road on which depended the contact of Yemen with Syria. The step taken by Abrahā was beneficial both to the Byzantium and Abyssinia, for both were Christian kingdoms. Whatever might have been the reason, the objective of Abrahā could not have been achieved without removing the national temple of the Arabians, which was destined to become the centre of the last prophethood. And, therefore, God had willed it otherwise. It is also possible that the Byzantines might have urged Abrahā to conquer Mecca since this was the only way to weaken the influence of Sasanids who were the only power the Byzantines had then to face in Arabia.

www.abulhasanalinadwi.org

soldiers tried to take him back, his limbs fell one by one, until he met a miserable end on reaching San'ā.[1] The incident finds a reference in the Qur'ān also.

"Hast thou not seen how thy Lord dealt with the owners of the Elephant?

"Did He not bring their stratagem to naught,

"And send against them swarms of flying creatures,

"Which pelted them with stones of baked clay,

And made them like green crops devoured (by cattle)?"[2]

Repercussions of Abraha's Failure

When God turned back the Abyssinians from Mecca, crushed and humbled, and inflicted His punishment upon them, the Arabs, naturally, looked up to the Quraysh in great respect. They said: "Verily, these are the people of God: God defeated their enemy—and they did not have even to fight the assailants." The esteem of the people for the K'aba naturally increased strengthening their conviction in its sanctity.[3]

It was undoubtedly a miracle; a sign of the advent of a Prophet who was to cleanse the K'aba of its contamination of idols. It was an indication that the honour of the K'aba was to rise with the final dispensation to be brought by him. One could say that the incident foretold the advent of the great Prophet.

The Arabians attached too much importance, and rightly too, to this great event. They instituted a new calendar from the date of its occurrance. Accordingly, we find in their writings such references as that a certain event took place in the year of Elephant or that such and such persons were born in that year or that a certain incident came to pass so many years after the Year of Elephant. This year of miracle was 570 A. D.

---

1. *Ibn Hishām*, Vol. I, pp. 43-57
2. Q. 105 : 1-5
3. *Ibn Hishām*, Vol. I, p. 57.

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

FIVE

Mecca, the Prophet's Birth Place

The Metropolis

Those not conversant with the conditions in Mecca at the time of the Prophet's birth nor familiar with the social life, history, legends, literature and poetry of Arabia during the pre-Islamic times picture Mecca in their mind's eye as a hamlet with a few tents of goat's hair scattered hither and thither, surrounded by sheep, horses and camels and half-clad women and children, within a narrow valley flanked by sharp, jagged hill-tops. They view the people as ignoble and beggarly, passing through a stage of cultural and intellectual infancy, having no aesthetic sense, polish and refinement; a people who took stale bread and half-baked mutton and wore clothes made of camel's hair.

Such a poor and miserable picturisation of Mecca is inconsistent with the unmistaken landscape of the city emerging from historical records, collections of pre-Islamic poetry, habits and customs, norms and traditions of the Arabians. The people of Mecca had already been drawn into the stream of urban culture from the earlier rural, nomadic existence.

To tell the truth, such a vile and mean view of Mecca is not in keeping with the Quranic description of the city which gives it the name of 'the Mother of towns'.

www.abulhasanalinadwi.org

"And thus we have inspired in thee a Lecture in Arabic, that thou mayest warn the mother-town and those around it, and mayest warn of a day of assembling whereof there is no doubt. A host will be in the Garden and a host of them in the Flame".[1]

At another place Mecca is designated as the 'land made safe'.

"By the fig and the olive, by Mount Sinai, and by this land made safe".[2]

And, the Qur'ān also calls it a city.

"Nay I swear by this city—

"And thou art an indeweller of this city".[3]

Mecca had, as a matter of fact, already passed from nomadic barbarism to the stage of urban civilisation by the middle of the fifth century. The city was ruled by a confederacy based on mutual co-operation, unity of purpose and a general consensus on the division of administrative and civil functions between self-governing clans, and this system had already been brought into existence by Qusayy b. Kilāb. Prophet Muhammad (peace be upon him) being fifth in the line of succession[4] to Qusayy b. Kilāb, the latter can be placed in the middle of the fifth century.

Mecca, thinly populated in the beginning, was located between the two hills called Jabl Abū Qubays (adjacent to Mount Safā) and Jabl Ahmar, known as 'Araf during the pre-Islamic days, opposite the valley of Quaqīq'ān. The population of the town increased gradually owing partly to the reverence paid to the K'aba and the regardful position of its priests and attendants, and partly because of the peace prevailing in the vicinity of the sanctuary. The tents and shacks had given place to houses made of mud and stones and the habitation had spread over the hillocks and low-lying valleys around the K'aba. At the outset the people living in Mecca abstained from constructing

1. Q. 42 : 7
2. Q. 95 : 1-3
3. Q. 90 : 1-2
4. *Akhbār Makkah* by 'Abi al-Walīd al-Azraqī (d. 223 A.H.) has given all the necessary details about the matter.

www.abulhasanalinadwi.org

even their housetops in a rectangular shape like the K'aba since they considered it to be a sign of disrespect to the House of God, but gradually the ideas changed; still, they kept the height of their houses lower than that of the K'aba. As related by certain persons, the houses were initially made in a circular shape as a mark of respect to the K'aba. The first rectangular house, reported to have been built by Humaid b. Zuhair, was looked with disfavour by the Quraysh.

The chiefs and other well-to-do persons among the Quraysh usually built their houses of stones and had many rooms in them, with two doors on the opposite sides, so that the womenfolk did not feel inconvenience in the presence of guests.

Reconstruction of Mecca

Qusayy b. Kilāb had played a leading role in the reconstruction and expansion of Mecca. The Quraysh who had been dispersed over a wide area, were brought together by him in the valley of Mecca. He allocated areas for settlement of different families and encouraged them to construct their houses in the specified localities. The successors of Qusayy continued to consolidate the living quarters and to allocate spare lands to new families coming into Mecca. The process continued peacefully for a long time with the result that the habitations of the Quraysh and their confederate clans grew up making Mecca a flourishing city.

The City State

Qusayy b. Kilāb and his family had assumed a commanding position over the city and its inhabitants. They were the janitors of the K'aba, had the privilege of *Saqāyah*[1] or watering the pilgrims and arranging the annual feast, presided over the meetings of the House of Assembly (*Dār-al-Nadwā*) and handed out war banners.

1. Water supplied to the pilgrims was stored in tanks especially constructed for the purpose and the water was sweetened by mixing dates and raisins.

www.abulhasanalinadwi.org

Qusayy b. Kilāb had built the House of Assembly close to the K'aba with one of its doors leading to the sanctuary. It was used both as a living quarter by Qusayy and the rendezvous for discussing all matters of common weal by the Quraysh. No man or woman got married, no discussion on any important matter was held, no declaration of war was made and no sheet of cloth was cast on the head[1] of any girl reaching marriageable age except in this house. Qusayy's authority during his life and after his death was deemed sacrosanct like religious injunctions which could not be violated by anybody. The meetings of the House of Assembly could be attended only by the Quraysh and their confederate tribesmen, that is, those belonging to Hāshim, Umayyā, Makhzūm, Jomah, Sahm, Taym, 'Adiy, Asad, Naufal and Zuhrā, whatever be their age, while people of other tribes not below the age of forty years were allowed to participate in its meetings.

After the death of Qusayy, the offices held by him were divided between different families. Banī Hashim were given the right of watering the pilgrims; the standard of Quraysh called 'Aqāb[2] went to Banī Umayya; Bani Naufal were allocated *Rifādā*[3]; Banī 'Abdul-Dār were assigned priesthood, wardenship of the K'aba and the standard of war; and Banī Asad held the charge of the House of Assembly. These families of the Quraysh used to entrust these responsibilities to the notable persons belonging to their families. Thus, Abū Bakr, who came from Banī Taym, was responsible for realising bloodmoney, fines and gratuity; Khālid of Banī Makhzūm held charge of the apparatus of war kept in a tent during the peace-time and on the horse-back during battles; 'Umar b. al-Khattāb was sent as the envoy of Quraysh to other tribes with whom they intended to measure

1. A large piece of cloth with an opening cut through it, in which the girl could put through her head, was placed over her head to signify her betrothal.
2. *Lit.* Eagle
3. A tax paid by the Quraysh from their property at the time of *Haj* for providing food to pilgrims *Al-Hadrami*, p. 36.

www.abulhasanalinadwi.org

swords or where a tribe bragging of its superiority wanted the issue to be decided by a duel; Safwān b. Umayya of Banī Jomah played at the dice[1] which was deemed essential before undertaking any important task; and, Hārith b. Qays was liable to perform all administrative business besides being the custodian of offerings to the idols kept in the K'aba. The duties allocated to these persons were hereditary offices held earlier by their forefathers.

Commercial Operations

The Quraysh of Mecca used to fit out two commercial caravans, one to Syria during the summer and the other to Yemen during the winter season. The four months of *Haj*, that is, Rajab, Dhī Q'adā, Dhil Hijjā and Muharram, were deemed sacred when it was not lawful to engage in hostilities. During these months the precincts of the holy temple and the open place besides it were utilised as a trade centre to which people from distant places came for transacting business. All the necessaries required by the Arabs were easily available in this market of Mecca. The stores for the sale of various commodities, located in different lanes and byways, mentioned by the historians, tend to show the economic and cultural growth of Mecca. The vendors of attars had their stalls in a separate bylane and so were the shops of fruit-sellers, barbers, grocers, fresh dates and other wares and trades localised in different alleys. A number of these markets were spacious enough, as, for example, the market set apart for foodgrains was well-stocked with wheat, ghee (clarified butter), honey and similar other commodities. All these articles were brought by trading caravans. To cite an instance, wheat was brought to Mecca from Yamāmā.[2] Similarly cloth and shoe stores had separate

1. Dices marked 'yes' and 'no' on either side were thrown to decide whether any important task was to be undertaken or not. It was known as *Aysār-o-Azlām*.

2. When Thumāmā b. Athāl (the Chief of Banū Hanīfā) embraced Islam, he put a ban on the export of wheat to Mecca. This was found so irksome by the Quraysh that they had to make a request to the Prophet, on whose intervension, Thumāmā lifted the ban.

www.abulhasanalinadwi.org

quarters allocated to them in the market.

Mecca had also a few meeting places where carefree youngmen used to come together for diversion and pastime. Those who were prosperous and accustomed to live high, spent the winter in Mecca and the summer in Tā'if. There were even some smart youngmen known for their costly and trim dresses costing several hundred *dirhams*.

Mecca was the centre of a lucrative trade transacting business on a large scale. Its merchants convoyed caravans to different countries in Asia and Africa and imported almost everything of necessity and costly wares marketable in Arabia. They usually brought resin, ivory, gold and ebony from Africa; hide, incense frankincense, spices, sandal-wood and saffron from Yemen; different oils and foodgrains, armour, silk and wines from Egypt and Syria; cloth from Iraq: and gold, tin, precious stones and ivory from India. The wealthy merchants of Mecca sometimes presented the products of their city, of which the most valued were leather products, to the kings and nobles of other countries. When the Quraysh sent 'Abdullah b. Abū Rabī'a and 'Amr b. al-'Ās to Abyssinia to bring back the Muslim fugitives, they sent with them leather goods of Mecca as gifts to Negus and his generals.

Women also took part in commercial undertakings and fitted out their own caravans bound for Syria and other countries. Khadījā bint Khuwaylid and Hanzaliya, mother of Abū Jahl, were two merchant women of dignity and wealth. The following verse of the Qur'ān attests the freedom of women to ply a trade.

> "Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned."[1]

Like other advanced nations of the then world, the commercially minded citizens of Mecca had based their economy on commerce for which they sent out caravans in different directions,

---

1. Q. 4 : 32

www.abulhasanalinadwi.org

organised stock markets and created favourable conditions in the home market for the visiting tourists and traders. This helped to increase fame and dignity of Mecca as a religious centre and contributed in no mean measure to the prosperity of the city. Everything required by the people of Mecca, whether a necessity or a luxury, reached their hands because of the city's commercial importance. This fact finds a reference in these verses of the Qur'ān:

"So let them worship the Lord of this House,
"Who hath fed them against hunger
"And hath made them safe from fear"[1]

Economic Conditions, Weights and Measures

Mecca was thus the chief centre of big business in Arabia and its citizens were prosperous and wealthy. The caravan of the Quraysh, involved in the battle of Badr while returning from Syria, consisted of a thousand camels and carried merchandise worth 50,000 *dīnārs*.[2]

Both the Byzantine and Sasanian currencies, known as *dirham* and *dinār*, were in general use in Mecca and other parts of the Peninsula. *Dirham* was of two kinds: one of it was an Iranian coin known to the Arabs as *baghliyah* and *saudā'-i-dāmīyah*, and the other was a Byzantine coin (Greek-*drachme*) which was called *tabriyah* and *bāzantīniyah*. These were silver coins and therefore instead of using them as units of coinage, the Arabs reckoned their values according to their weights. The standard weight of *dirham*, according to the doctors of Islamic *sharī'ah*, is equal to fifty-five grains of barley and ten *dirhams* are equivalent in weight to seven *mithqāls* of gold. One *mithqāl* of pure gold is, however, according to Ibn Khaldūn, equal to the weight of seventy-two grains of barley. Doctors of law unanimously agree with the weight given by Ibn Khaldūn.

1. Q. 106 : 3-5
2. Strabo once saw an Arabian caravan arriving at Petra and compared it with an army. (*Arabia Before Muhammad*, p. 185).

www.abulhasanalinadwi.org

The coins in current use during the time of the Prophet were generally silver coins. 'Atā' states that the coins in general use during the period were not gold but silver coins.[1]

Dīnār was a gold coin familiar to the Arabs as the Roman (Byzantine) coin in circulation in Syria and Hijāz during the pre-Islamic and early Islamic period. It was minted in Byzantium with the image and name of the Emperor impressed on it as stated by Ibn 'Abd-ul-Bar in the *Al-Tamhīd*. Old Arabic manuscripts mention the latin *denarius aureus* as the Byzantine coin (synonymous with the post-Constantine *solidus*) which is stated to be the name of a coin still a unit of currency in Yugoslavia. New Testament, too, mentions *denarius* at several places. *Dīnār* was considered to have the average weight of one *mithqāl*, which, as stated above, was equivalent to seventy-two grains of barley. It is generally believed that the weight standard of the *dīnār* was maintained from the pre-Islamic days down to the 4th century of the Hijra. *Dā'iratul Ma'ārif Islāmiyah* says that the Byzantine *denarius* weighed 425 grams and hence, according to the Orientalist Zambawar, the *mithqal* of Mecca was also of 425 grams.[2] The ratio of weight between *dirham* and *dīnār* was 7 :10 and the former weighed seven-tenth of a *mithqāl*.

The par value of the *dīnār*, deduced from the *hādīth*, *fiqah*[3] and historical literature, was equivalent to ten *dirhams*. 'Amr b. Shuyeb, as quoted in the *Sunan Abū Dāwūd*, relates: "The blood-money during the time of the Prophet was 800 *dināars* or 8,000 *dirhams*, which was followed by the companions of the Prophet, until the entire Muslim community unanimously agreed to retain it." The authentic *ahādīth* fix the *nisāb* or the amount of property upon which *zakāt* is due, in terms of *dirham*, at 20 *dīnārs*. This rule upheld by a consensus of the doctors of law goes to show that during the earlier period of Islamic era and even before it,

1. *Ibn Abī Sha'iba*, Vol. 3, p. 222
2. Vol. IX, p. 270, *art.* Dīnār
3. Dogmatic theology or the science of law covering devotional rituals, private conduct and dealings as well as civil and criminal law of Islam.

www.abulhasanalinadwi.org

a *dīnār* was deemed to have a par value of ten *dirhams* or other coins equivalent to them.

Imām Mālik says in the *Muwatta* that 'the accepted rule, without any difference of opinion, is that *zakāt*[1] is due on 20 *dīnārs* or 200 *dirhams*'.[2]

The weights and measures in general use in those days were *S'a, mudd, ratal, auqiyah* and *mithqāl* to which a few more were added latter on. The Arabs also possessed knowledge of arithmatic, for, it is evident, that the Qur'ān had relied on their ability to compute the shares of the legatees in promulgating the Islamic law of inheritance.

Prosperous Families of Quraysh

Banī Umayya and Banī Makhzūm were the two prominent families of the Quraysh favoured by the stroke of luck. Walīd b. al-Mughīrā, 'Abdul 'Uzzā (Abū Lahab), Abū Uhayha b. Sa'eed b. al-'Ās b. Umayyā (who had a share of 30,000 *dīnārs* in the caravan of Abū Sufyān) and 'Abd b. Abī Rabī'ā al. Makhzūmī had made good fortunes. 'Abdullāh b. Jad'ān of Banī Taym was also one of the wealthiest persons of Mecca who used to drink water in a cup of gold and maintained a public kitchen for providing food to every poor and beggar. 'Ābbās b. 'Abdul Muttalib was another man abounding in riches who spent lavishly on the indigent and the needy and lent money at interest in Mecca. During his farewell Pilgrimage when the Apostle abolished usurious transactions, he declared: "The first usury I abolish today is that of 'Abbās b. 'Abdul Muttalib"

Mecca had also men rolling in riches whose well-furnished drawing rooms were the rendezvous of the elite of the Quraysh

1. *Lit.* "purification", hence a specified portion of property one is obliged to give over either privately or to the State as alms, for sanctification of the remainder.
2. *Bulūgh-ul-Adab fī 'Ma'rafata Ahwāl-ul-'Arab* by Alūsī, *Al-Tartīb ud-Dāriyah* by 'Abdul Ha'ī Al-Katānī, *Fiqah-uz-Zakāt* by Yūsuf al-Qurzāwī and *Tafsīr Mājidī* by 'Abdul Mājid Daryābādī.

www.abulhasanalinadwi.org

who rejoiced in the pleasures of wine, love and romance.

The chiefs of the Quraysh usually had their sittings in front of the K'aba in which prominent poets of pre-Islamic days, such as, Labīd, recited their poems. It was here that 'Abdul Muttalib used to have his gatherings and, as they say, his sons dared not take their seats around him until their father had arrived.

Culture and Arts

Industrial arts and crafts were looked down upon by the Quraysh; they considered it beneath their dignity to have their hands in a handiwork. Manual occupations were regarded as occupations meant exclusively for the slaves or non-Arabs. Yet, notwithstanding this proclivity of the Quraysh, certain crafts were a dire necessity and were practised by some of them. Khabbāb b. al-Aratt is reported to have been engaged in manufacturing swords. Constructional activities were also indispensable but Iranian and Byzantine workmen were employed to do the job for the Quraysh.

A few men in Mecca knew the art of reading and writing but the Arabs, as a whole, were ignorant of the way by which learning is imparted. The Qur'ān also calls them *Ummī*[1] or an unlettered people: "He it is Who hath sent among the unlettered ones a messenger of their own."[2]

The people of Mecca were however, not ignorant of the arts of civilisation: their refined taste, polish and culture excelled them in the whole of Arabia in the same way as the townsmen of any metropolis occupy a distinctive place in their country.

The language spoken at Mecca was regarded as a model of unapproachable excellence: the Meccan dialect set the standard

1. *Lit.* "the unlettered", also a title of the Prophet. For a detailed discussion of the subject see the article 'Was Muhammad Literate?' by Mohīuddīn Ahmad in the *Islam and the Modern Age*, Vol. VIII, No. 2 (May 1977).
2. Balādurī gives the name of 17 individuals who alone knew how to read and wrote in Mecca. *(Futūh al-Buldān*, Leydan, pp. 471-2).

www.abulhasanalinadwi.org

which the desert bedouins as well as the Arabs of outlying areas strived to imitate. By virtue of their elegant expression and eloquence, the inhabitants of Mecca were considered to possess the finest tongue, uncorrupted by the grossness of the languages of non-Arabs. In their physical features, shapeliness and good looks, the people of Mecca were considered to be the best representatives of the Arabian race. They were also endowed with the virtues of courage and magnanimity of heart, acclaimed by the Arabs as *Al-Futūh* and *al-Murauwah*, which were the two oft-repeated themes of Arabian poetry. These traits of their character admirably describe their recklessness which savoured both of a devil and a saint.

The matters that attracted their attention most were genealogy, legends of Arabia, poetry, astrology and planetary mansions, ominous flight of the birds and a little of medication. As expert horsemen, they possessed an intimate knowledge of the horse and preserved the memory of the purest breed; and as dwellers of the desert they were well-versed in the delicate art of physiognomy. Their therapy, based partly on their own experience and partly on the traditional methods handed down to them from their forefathers, consisted of branding, phlebotomy, removal of diseased limbs and use of certain herbs.

Military Prowess

The Quraysh were by nature or nurture, a peace-loving people, amiable in disposition; for, unlike all other peoples inside and outside the Peninsula, their prosperity depended on the development of free trade, continual movement of caravans, improvement of marketing facilities in their own city and maintenance of conditions peaceful enough to encourage merchants and pilgrims to bend their steps to Mecca. They were sufficiently farsighted to recognise that their merchantile business was their life: trade was the source of their livelihood as well as the means to increase their prestige as servants of the sanctuary. The Qur'ān has also referred to the fact in the *sūrah Quraysh*: "So let them worship the Lord of this House, who hath fed them

www.abulhasanalinadwi.org

against hunger and hath made them safe from fear."[1] In other words, they were inclined to avoid a scramble unless their tribal or religious honour was in peril. They were thus committed to the principle of peaceful coexistence; nevertheless, they possessed considerable military prowess. Their courage and intrepidity was as axiomatic throughout Arabia as was their skill in horsemanship. "*Al-Ghadbata al-Mudriyah*" or anger of the Muḍar, which can be described as a tormenting thirst quenched by nothing save blood, was a well known adage of Arabic language frequently used by the poets and orators of pre-Islamic Arabia.

The military prowess of Quraysh was not restricted to their own tribal reserves alone. They utilised the services of *aḥābīsh* or the desert Arabs living around Mecca, some of which traced their descent to Kinānā and Khuzayma b. Mudrika, the distant relations of Quraysh. The Khuza'a were also confederates of the Quraysh. In addition, Mecca had always had slaves in considerable numbers who were ever willing to fight for their masters. They could thus draft, at any time, several thousand warriors under their banner. The strongest force numbering 10,000 combatants, ever mustered in the pre-Islamic era, was enlisted by the Quraysh in the battle of Ahzāb.

Mecca, the Heart of Arabia

By virtue of its being the seat of the national shrine and the most flourishing commercial centre whose inhabitants were culturally and intellectually ahead of the country, Mecca had secured a pre-eminent position in Arabia. It was considered a rival of Sanā' in Yemen, but with the Abyssinians and Iranians gaining control over Sanā', one after another, and the decline of the earlier glamour of Hīra and Ghassān, Mecca had attained a place of undisputed supremacy in Arabia.

The Moral Life

A moral ideal was what the Meccans lacked most of all, or,

1. Q. 106 : 3-5

www.abulhasanalinadwi.org

one can say, except for the binding force of some stale customs and traditional sentiments of Arab chivalry, they had no code of ethics to guide their conduct. Gambling was a favourite pastime in which they took pride, unrestrained drunkenness sent them into rapturous delight and immoderate dissipation satisfied their perverted sense of honour. Their gatherings were the scenes of drinking bouts and wanton debauchery. Without any idea of sin or crime, they never took any aversion to wickedness, iniquity, callousness and brigandage.

The moral atmosphere of Arabia in general, and of Mecca in particular, was faithfully depicted by J'afar b. Abū Tālib, a prominent member of the Quraysh, in the court of Negūs when he said to him; "O King we were an unenlightened people plunged in ignorance: we worshipped idols, we ate dead animals, and we committed abominations; we broke natural ties, we ill-treated our neighbours and our strong devoured the weak."[1]

Religious Life

The religious practices and beliefs of the Arabs were, beyond doubt, even more despicable, particularly, by reason of the influence they exerted on the social and moral life of the people. Having lost all but little touch with the salubrious teachings of the prophets of old, they had been completely submerged in the crude and materialistic form of fetishism like that prevailing in the countries surrounding them. So fond had they become of idol worship that no less than three hundred and sixty deities adorned, or defiled, the holy sanctuary. The greatest amongst these gods was Hubal whom Abū Sufyān had extolled at the battle of Uhad when he had cried out: "Glory be to Hubal". The idol occupied a central place in the K'aba, by the side of a well in which the offerings were stored. Sculptured in the shape of a man, it was made of a huge cornelian rock. As its right hand was missing when the Quraysh had discovered it, they had replaced it by a hand made of solid gold. Two idols had been placed in front of the K'aba, one was called Isāf and the other as Nā'ilā; the

1. *Ibn Hishām*, Vol. I, p. 336

www.abulhasanalinadwi.org

former had been installed close to the K'aba and the latter by the place of Zamzam. After sometime the Quraysh had shifted the first one near the other, where they offered up sacrifices besides them. On the mounts of Safā and Marwah, there were two more idols called Nahīk Mujāwid al-Rīh and Mut'im at-Tayr.

Every household in Mecca had an idol which was worshipped by the inmates of the house. Al-'Uzzā had been installed near 'Arafāt within a temple constructed for it. Quraysh venerated al-'Uzzā as the chief or the noblest of all dieties. The Arabs used to cast lots with the help of divining arrows placed before these idols for taking a decision to commence any affair. There were also other idols, one of which named as al-Khalsa, had been set up in the depression of Mecca's valley. The idol was garlanded, presented an offering of barley and wheat and bathed with milk. The Arabs used to make sacrifices and hang the eggs of ostrich over it. Being a popular deity its replicas were sold by vendors to the villagers and pilgrims visiting Mecca.

The Arabs possessed the virtues of courage, loyalty and generosity, but during the long night of superstition and ignorance, worship of images and idols had stolen into their hearts, perhaps, more firmly than any other nation; and they had wandered far away from the simple faith of their ancestors Ibrāhīm and Ismā'īl which had once taught them the true meaning of religious piety, purity of morals and seemliness of conduct.

So, this was the city of Mecca, by the middle of the sixth century of Christian era, before the birth of the Prophet, whence we see Islam rising on a horizon shrouded in obscure darkness.

In very truth the Lord has said:

> "That thou mayst warn a folk whose fathers were not warned, so they are heedless."[1]

1. Q. 36 : 6

Besides *hadīth* and *tafsīr*, help has also been taken in writing this section from *Kitāb-ul-Asnām lil Kalabī* (d. 1464 A. H.) *Sīrat Ibn Hishām* (d. 213 A. H.), *Akhbār-i-Makkah* by Imām Abī al-Walīd Muhammad al-Azraqī (d. 223 A. H.), *Bulūgh al-Arab fī M'arafāta Ahwāl il-'Arab* by Syed Mahmūd Shukrī al-Alūsī (d. 1342 A. H.), *Tārīkh Makka* by Ahmad Sabā'ī and *Makkah wal Madina fil Jahīliyata wa 'Ahd-ir-Rasūl* by Ibrāhīm al-Sharīf.

www.abulhasanalinadwi.org

SIX

From Birth to Prophethood

'Abdullah and Amina

'Abdul Muttalib, Chieftain of the Quraysh, had ten sons, all of whom were worthy and outstanding, but 'Abdullah was the noblest and most prominent amongst his brothers.[1] 'Abdul Muttalib married him to Āmina, the daughter of Wahb b. 'Abdu Munāf, who was the leading man of Banī Zuhra. She was the most excellent woman among the Quraysh in birth and position at that time.[2]

Muhammad (peace be upon him) was born after the death of his father. Before his birth Āmina witnessed many an omen portending a great future for her son.[3]

Birth of the Prophet

The Prophet was born on Monday, the 12th of Rab'ī-ul-Awwal[4] in the year of Elephant. Of a fact, it was the most auspicious day in the history of mankind.

---

1. *Ibn Hishām*, Vol. I, p. 108
2. *Ibid.*, p. 110.
3. *Ibid.*, p. 158
4. A noted astronomer, Mahmūd Pasha of Egypt, has computed the date of birth as Monday, the 9th of Rab'i-ul-Awwal in the year of Elephant which was, according to the Gregorian calendar, the 20th April, 571 A.D.

www.abulhasanalinadwi.org

Thus, Muhammad (peace be upon him) was the son of 'Abdullah, b. 'Abdul Muttalib, b. Hāshim, b. 'Abdu Munāf, b. Qusayy, b. Kilāb, b. Murra, b. K'ab, b. Lu'ayy, b. Ghālib, b. Fihr, b. Mālik, b. al-Naḍr, b. Kināna, b. Khuzayma, b. Mudrika, b. Ilyās, b. Muḍar b. Nizār, b. Ma'add, b. 'Adnān.

The parentage of 'Adnān is further traced to Ismā'īl b. Ibrāhīm[1] by Arab genealogists. After the birth of Muhammad (peace be upon him) Āmina sent to inform his grandfather. He came, looked at the baby lovingly and took him to K'aba where he praised[2] Allah and prayed for the baby. 'Abdul Muttalib now gave him the name Muhammad, which means, 'He who is Praised'. The Arabs were surprised at the unfamiliar name[3] given to the new-born by 'Abdul Muttalib.

The Suckling Period

Thuwaybah, a bondswoman of the Prophets' uncle Abū Lahab suckled him for a few days while 'Abdul Muttalib continued to look for a wet-nurse for his favourite grandson. It was customary in Mecca to place the suckling babies in the care of a desert tribe, where the child grew up in the free, chivalrous air away from the crampt, contaminating atmosphere of the city, and learnt the wholesome ways of the Bedouins. Those were the

1. *Ibn Hishām,* pp. 1-2 and other books of history and genealogy give the undisputed pedigree of the Prophet.
2. *Ibn Hishām,* pp. 159-60
3. *Ibn Kathīr,* Vol. I, p. 210; *Ibn Hishām,* Vol. I, p. 158. Suhaylī's *al-Raud-al-Unuf* and *Al-Fusūl* of Ibn Faurak bear witness that only three persons in the entire history of Arabia had been called by the name of Muhammad during the pre-Islamic period. They had been given this name since their parents had heard from the Jews and the Christians that a new prophet was to be born in the near future and that his name would be Muhammad. These persons, whose wives were pregnant, had taken an oath that if a male child was born to their wives, they would give the child the name heard by them. It might have been so, as related in the old traditions, or there might have been a few more persons, as related by others, but the matter needs investigation for reaching at any firm conclusion.

www.abulhasanalinadwi.org

days when the chaste, unaffected expression of the desert people was considerd as the finest model of grace and elegance of Arabic language. Together with the milk of a Bedouin woman, the babies drank the fluent language that flew across the desert.

The people of the tribe of Banī S'ad were known for the gracefulness of their speech. Halīma S'adiya, belonging to this tribe, ultimately came to have the precious baby under her wings. This was a year of famine when Banī S'ad had been rendered destitutes. The tribe came to Mecca to look for children to be suckled but no woman to whom the Apostle of God was offered, agreed to take the child because none expected a goodly return for suckling a child whose father was already dead. They said, "An orphan! What will his mother and grandfather give in return?" At first Halīma also declined the offer but suddenly she felt a craving for the baby. She had also failed to get a charge for her and, therefore, before departing for her home, she returned and took the baby back with her. Halīma found before long that her household was blest with luck; her breasts overflowed with milk, the udders of her she-camel were full and everything seemed to bring forth happiness. The women of Halīma's tribe now let out the murmer: "Halīma, you have certainly got a blessed child." They began to feel envious of Halīma.

Halīma weaned the baby when he was two years old, for it was customary for the foster-children to return to their families at that age. The boy was also growing up faster than other children and by the time he was two, he was a well-made child. Thus, Halīma brought the Apostle of God back to Āmina but begged her to be allowed to keep the boy for some time more as he had brought her luck. Āmina agreed and allowed Halīma to take Muhammad (peace be upon him) back with her.[1]

Some months after his return to Banī S'ad, two angels seized the Apostle of God, opened up his belly and extracted a black

1. The interesting story of the period, as told by Halīma, has been preserved by Ibn Hishām. *See* pp. 162-166.

www.abulhasanalinadwi.org

drop from it. Then they thoroughly cleaned his heart and healed the wound after putting his heart in its place.[1]

The Apostle of God tended the lambs with his foster-brothers in the unfathomable wilderness of the desert, far away from the pretentions, pomp and pride of the city, where his thoughts became dry and clear like the desert air. His life was simple like the sand and he learnt to put up with the hardships and dangers of the wilderness. And, with the people of Banī S'ad, his ears became accustomed to the verbalism of chaste and classical language of the Bedouins. The Prophet often used to tell his companions: "I am the most Arab of you all. I am of Quraysh, and I was suckled among Banī S'ad b. Bakr."[2]

Death of Amina and 'Abdul Muttalib

When the Apostle was six years old his mother took him to Yathrib to pay a visit to her father. She also wanted to call on the grave of her late husband,[3] but while on her way back to Mecca, she died at a place called Abwā.[4] The Apostle must have felt lonely and grief-stricken at the death of his mother in

1. The detailed account of the story can be seen in the biographies of the Prophet. Imām Muslim relates the incident on the authority of Anas b. Mālik under the heading 'Ascent of the Prophet' in his *Kitāb-ul-Imān*. Shāh Walī.Ullah of Delhi, (d. 1176/1762) writes in *Hujjat Allāh il-Bālighā* that the angels appeared and opened the heart of the Prophet to fill in his heart with Faith and Wisdom. He further says that this incident pertains to a state in-between the World of Similitude and the Sensorial World, for, in that state, there would neither be any harm done by the opening of the belly nor any visible effect of it would remain there. Such things happen according to the Shāh, where the World of Similitude and Senses come close to one another (*Hujjat Allāh il-Bālighā*, Vol. II, p. 205)
2. *Ibn Hishām*, Vol. I, p. 167
3. Later on the Prophet used to relate some of the incidents of his journey with his mother. After his migration to Medina, when the Apostle saw the houses of Banī Najjār, he remarked that his mother had bivouacked at that place and the well there was full of husk. (*Sharh al-Mawāhib ul-Ladunniya*, Vol. I, pp. 167-8)
4. The place is near Mastūra half-way between Mecca and Medina.

www.abulhasanalinadwi.org

the middle of his journey. Incidents of a like nature had been coming to pass ever since his birth, perhaps, by way of divine dispensation for his up-bringing in a particular way. Finally, the Abyssinian bondswomen, Umm Ayman Barkah, brought him to his grandfather in Mecca. 'Abdul Muttalib loved the Apostle dearly like the apple of his eye and never allowed him to be away from him. He would make the Apostle sit beside him on his bed in the shade of the Ka'ba and caress him to show his affection.

When the Apostle was eight years of age, 'Abdul Muttalib also passed away.[1] The Apostle was now left behind, alone and abandoned. He had never seen his father, and would have had no recollection of him, but the death of the adoring grandfather must have been too depressing and inconsolable for him.

Abu Talib becomes the Guardian

After the death of 'Abdul Muttalib, Abū Tālib took the Apostle under his care for he and 'Abdullāh, the Apostle's father, were brothers by the same mother. 'Abdul Muttalib had also been insisting upon Abū Tālib to take care of the Apostle. Accordingly, Abū Tālib took the Apostle under his protection and treated him with more care and affection than his own sons, 'Alī, J'afar and 'Aqīl.[2]

Once, when the Apostle was nine years old,[3] Abū Tālib planned to go in a merchant caravan to Syria. The Apostle approached his uncle, and nestling close to him, insisted on accompanying him in the journey. Abū Tālib felt moved and agreed to take him to Syria. When the caravan reached Busra in Syria, it broke the journey for a short stay, where lived a monk, Buhaira by name, in his cell. He came out, against his practice, to welcome the merchants and made a great feast for them. The caravan found favour with Buhaira, so they relate, because of something he had seen while in his cell. When

1. *Ibn Hishām*, Vol. I, pp. 168-9
2. *Ibn Hishām*, Vol. I, p. 179
3. As related by authentic Traditions

www.abulhasanalinadwi.org

Buhaira saw the Apostle of God, he satisfied himself of the signs of apostleship he had known, and advised Abū Tālīb: "Return to your home with this youth, and guard him from the Jews; for great dignity awaits your nephew". Abū Tālib took the Apostle off quickly to Mecca as advised by Buhairā.[1]

---

1. The incident has been related in some detail by Ibn Hishām and other biographers of the Prophet, but the authorities doubt the correctness of the report, both on account of the weak chain of narrators as well as the circumstantial evidence cited in its support. Shiblī Nomānī writes in the *Sīrat-un-Nabī* that "all the narratives of the story fall under the category of intersected *ahādīth* since the companions relating it from others do not give the name of the original narrator". The famous Traditionist Tirmidhī says that one of the narrators of this happening is 'Abdur Rahmān b. Ghazwān who has been held to be an unreliable narrator. Zahabī holds the view that 'Abdur Rahmān b. Ghazwān is narrator of the largest number of spurious Traditions and the most unreliable amongst those related by him is the story relating to monk Buhaira.

It has been stated in most of the Traditions on the subject that Abū Tālib sent the Apostle back to Mecca with Bilāl. Drawing attention to this version of the story, as related in the *Tirmidhī* and other collections, Ibn al-Qayyim writes in the *Zād al-Ma'ād* that Bilāl was perhaps not present on the occasion and even if he was there, Abū Tālib would not have sent the Apostle back even with Abū Bakr or with one of his own brothers. (*Zād-al-Ma'ād.* Vol. I, p. 18).

Certain Orientalists and European biographers of the Prophet have made a mountain out of the molehill and tried to show that during this brief sojourn of the Prophet with Buhaira, about whose life, Christrian denomination or leaning we possess little or rather no information at all, the former learnt all about monotheistic belief and teachings of Islam which he later on unfolded after a spell of 30 years. It is even more amusing to see the flight of imagination of the French Orientalist Carra de Veaux, who has written a whole book on *'Bahira, the Author of the Qur'ān"* in which he has tried to prove that in a few minutes Buhaira dictated the entire Qur'ān of 114 chapters to the Prophet.

Supposing that the incident relating to the Prophet's meeting with Buhaira were correct, who, in his senses would be prepared to accept that a boy whose age was only nine at that time, according to most authentic Traditions, or, twelve, at the most, was able to learn, in a meeting so brief as a single repast, all about those intricate problems, inexplicable

(Continued on next page)

www.abulhasanalinadwi.org

Divine Tutelage

Heavenly Host had made special arrangements for enlarging the mind of the holy Prophet and taken particular care to shut out the faults and failings of the pagan past from him. From early youth, the unobtrusive youngman was known for his gentle disposition and austere purity of his life as well as his candidness, honesty and integrity and the stern sense of duty. His

---

(Continued from previous page)

intricacies, differences and corollories of the abstruse creeds of the sixth century Christian heretical sects which were not adequately discussed even by the later reformers of Christianity. Such a supposition would be blatantly absurd, for, we know, the language spoken by the monk was different, and, most probably, incomprehensible to the boy. What is more, how could the monk have told about the events that were to happen in the opening decades of the seventh century (603-616), that is, after thirty or forty years of his death, when his bones would have crumbled into dust. There are not a few such events—the triumpant advance of the Persian armies and retreat of the Byzantines to their capital until it seemed to be the end of the great Eastern Roman Empire, the phenomenal rise of Heraclius, his brilliant victories which carried his arms to the very centre of Persian Empire, and his avenging the outrages of consecrated monasteries and churches. All this came to pass within a brief period of nine years as told by the Qur'ān.

> "The Romans have been defeated in the nearer land, and they, after their defeat will be victorious—within ten years—Allah's is the command in the former case and in the latter—and in that day believers will rejoice."
>
> (Q: 30 : 2-4)

Such a prophecy could never have been made by anyone save by God, praised be His name, Who is the Living, the Powerful, the Mighty, the Omniscent; Who makes the day to pass into the night and the night into the day and Who brings forth the living from the dead and the dead from the living. When this prophecy was made there was nothing more inconceivable than its accomplishment. At the time when the Qurayshite pagans were rejoicing at the defeat suffered by the believing Christians, the Qur'ān announced that after their defeat the Romans will be victorious. It even fixed the time—within ten years they were to emerge triumphantly. The Quraysh thought of the prophecy so impossible that some of them even made a bet on it.

(Continued on next page)

www.abulhasanalinadwi.org

was the straight and narrow path and none could find the slightest fault with him. The fair character and honourable bearing of the Apostle won for him, in the flower of his youth, the title of *Al-Amīn*, the Trusty,[1] from his fellow citizens.

Evil were the ways of youngmen in Mecca, and no misdemeanour brought anybody into discredit. But God helped His Apostle to abandon the pleasures of life familiar to everybody in Mecca. On the contrary, he was kind to his kinsmen, alleviated the sufferings of others and spared no expense to meet

---

(Concluded from previous page)

But, the events took a miraculous turn and the prophecy was fulfilled in such an unexpected manner in the second year of Hijrah, when the Muslims won the battle of Badr, that Gibbon, the celebrated historian of Roman Empire, had to admit that :

> "But the languid mists of the morning and evening are separated by the brightness of meridian sun : the Arcadius of the palace arose the Caesar of the camp ; and the honour of Rome and Heraclius was gloriously retrieved by the exploits and trophies of six adventurous campaigns". (Vol. V., p. 76).

This was not the solitary future event mentioned in the Qur'ān. Signal victory was promised after the truce of Hudaybia which was considered shameful for the Muslims by the friends and the foes alike (Q. 49 : 18). The people were foretold to enter the religion of Allah in troops (Q. 110 : 2), Victory of Islam over all other faiths was predicted at a time when eyes had grown wild and hearts had reached the throats (Q. 33 : 11) and the assurance was given to keep the Quranic text unadulterated and pure forever (Q. 41 : 42). No man could have predicted that countless persons would ever continue to study, expound and commit the Qur'ān to their memory. In fact, the Qur'ān refers to many more astounding facts and predictions which could not have been foretold by the monk Buhaira.

All this goes to show that only he catches at straws whose prejudice against anything makes him blind to the truth. We would have neither mentioned this incident here nor Carra de Veaux's flight of imagination if the story told in some of the earlier biographies of the Prophet of Islam had not given rise to wild conjectures by Western writers whose fictions of the mind cannot perhaps be adequately rewarded by anything else save by awarding Nobel Prize to them.

1. *Ibn Hishām,* Vol. I, p. 183

www.abulhasanalinadwi.org

their needs, entertained guests, was ever willing to join hands with anybody in a noble and virtuous task[1] and liked to earn his living by his labour although it meant to live a simple life to the point of austerity.

When the Apostle was fourteen or fifteen years of age, the sacrilegious war, known as the *Harb-ul-Fijār*, broke out between the Quraysh and the tribe of Qays. The Apostle was present at these encounters and picked up the arrows which the enemy had shot, and gave them back to the Qurayshite fighters. This was his first experience of military operations.[2]

Now, that the Apostle was coming into his years of discretion he turned his attention to find a means of livelihood. Like other lads of his age, he took the tending of sheep and goats. It was not deemed a disgraceful occupation in those days; rather, it helped one to be watchful, alert and quick, kind and considerate besides allowing an opportunity to inhale the freedom of Arabian air and the power of sand. More than that, it had been the convention of all the prophets of old which comported with his future prophetic office. The Prophet afterwards used to say: "Verily, there has been no prophet who has not tended the flocks of goats." On being asked again whether he had also performed the work of a shepherd, the Prophet affirmed, "Yes, I did work."

The Apostle was not completely new to the job for in his childhood days he used to accompany his foster-brothers who tended their flocks and herds. The reports in the *Sihāh* show that the Apostle used to tend the goats upon the neighbouring hills and valleys on a meagre payment from the owners of the flocks.[3]

---

1. Khadīja, the Prophet's wife, referred to these qualities of her husband when she found her perplexed after the first revelation to him.
2. *Ibd Hishām*, Vol. I, p. 186.
3. The Arabic term used is *Qarārīt* about which Shiblī No'māni writes in the *Sīrat-un-Nabī*, Vol. I, that scholars differ about the meaning of the word. Suwaid b. Sa'īd, the teacher of Ibn Mājah, holds that *Qirāt* (pl. *Qarārīt*) being a fraction of *dirham* or *dinār*, the Tradition means that

(Continued on next page)

www.abulhasanalinadwi.org

Marriage with Khadija

The Apostle married Khadīja when he was twentyfive years of age. Khadīja, daughter of Khuwaylid, was noble and intelligent, possessed wealth and was respected for the goodness of her heart. A widow whose age was then forty years,[1] her late husband was Abū Hālā. She carried on business and like other merchants of Mecca she used to hire men to carry her merchandise outside the country on a profit-sharing basis. Khadīja had had an experience of the Apostle's truthfulness, trustworthiness and honourable character and had also heard about the strange events that had taken place when the Apostle had taken her merchandise to Syria. Although Khadīja had turned down several offers for her hand by some of the eminent chiefs of the Quraysh she expressed her desire to marry the Apostle. Hamza, an uncle of the Apostle, conveyed the message to him to which he readily agreed. Abū Tālib recited the wedding sermon and the Apostle, united in wedlock with Khadīja, commenced his marital career. All the offsprings of the Prophet (excepting Ibrāhīm who died in infancy) were born to Khadīja.[2]

Reconstruction of the K'aba

In his thirty-fifth year, the Apostle settled by his decision a grave difficulty which threatened to plunge the Quraysh into another sacrilegious war. the Quraysh wished to rebuild the K'aba and to roof it, for it was made of loose stones, and its walls were a little higher than a man's height. So, the walls were

---

(Concluded from previous page)

the Prophet used to tend goats on payment and hence Bukhārī has included it under the Chapter pertaining to wages. The finding of Ibrāhīm al-Harabī, on the other hand, is that the word signifies a place near Ujhad and Ibn Jawzī prefers this meaning. 'Oyenī has also given many reasons to support the view and the author of *Nūr-in-Nibrās* has, after a detailed discussion of the word, upheld the latter view.

1. *Ibn Hishām*, Vol. I, pp. 189-90
2. *Ibn Hishām*, Vol. I, p. 190 and other biographies of the Prophet.

www.abulhasanalinadwi.org

demolished and the work of reconstruction taken up, but when it was rebuilt as far as the position af Black Stone, the question arose who should place the sacred relic into its place. Every tribe claimed the honour, until they got ready for a battle. The grounds which led to wars of attrition during the days of pagan past in Arabia were often not more than insignificant when compared to the grave issue which was made the point of honour on this occasion.

Banū 'Abdul Dar brought a bowl full of blood; then they and Banū 'Adıy pledged themselves to fight unto death by thrusting their hands into the blood. The conflict appeared to be the starting point of a furious struggle which might have swallowed up the whole of Arabia in another of their oft-recurring wars. The impasse continued for a few days until it was agreed that the man first to enter the gate of the mosque would be made umpire in the matter of dispute. The first man to come in was the Apostle of God. "This is Muhammad", they said as soon as they saw him coming, "He is trustworthy and we all agree to his decision."

The Prophet asked them to bring a cloth. Then he took the Black Stone and put it inside it, and asked each trībe to take hold of an end of the cloth and lift it to the required height. When the people lifted the stone in this manner, the Apostle placed it in its position with his own hands, and the building went on above it.[1] The wisdom displayed by the Apostle on this occasion, which saved the Quraysh from measuring swords with one another, strikingly illustrates his sound judgement and the fire of his genius. The sagacity of the Prophet foretold how he was later to save the humanity from perpetual strife and bloodshed as the divine harbinger of peace. The incident foreshadowed the signs of the Apostle's prudence, profoundness of his teachings, his considerateness and sweet temper and the spirit of his friendliness and altruism; in fact, the cardinal virtues of one who was to become the 'Mercy for the Worlds". These

1. *Ibn Hishām*, Vol. I, pp. 192-197.

www.abulhasanalinadwi.org

were the qualities through which the Apostle transformed a people, unruly and ferocious, continously at war amongst themselves, into a well-knit fraternity by proving himself a Merciful Prophet for them.

Hilful Fudul

It was during this period that the Quraysh came to agree upon one of the noblest covenants in which the Apostle played a prominent part. It so happened that a man from Zabīd[1] came to sell his merchandise in Mecca. One of the chieftains of the Quraysh, Al-'Ās b. Wāyel, purchased the whole of it but paid nothing in return. Zabīdī approached several influential leaders of the Quraysh but none agreed to pick up a quarrel with Al-'Ās b. Wāyel. Now, Zabīdī called upon the people of Mecca exhorting every bold and fair-minded youngman to come to his rescue. At last, many of them, put to shame, assembled in the house of 'Abdullāh b. Jad'ān who entertained the people coming to his house. Thereafter, they formed a compact, in the name of Allah, for repression of the acts of lawlessness and restoration of justice to the weak and the oppressed within the walls of Mecca. The covenant was called *'Hilful Fudūl'*. The parties to compact approached Al-'Ās b. Wāyel and forced him to return the merchandise of Zabīdī.[2]

The Apostle had been one of the prominent movers of the compact and he used always to express his satisfaction on the execution of this agreement. Once he remarked: "I had had a hand in making such a compact in the house of 'Abdullāh b. Jad'ān to which if I were invited to have a hand in even after the advent of Islam, I would have undoubtedly joined again. They had agreed to restore to everyone that which was his due and to protect the weak from the highhandedness of the oppressors."

1. A town in Yemen
2. *Ibn Hishām*, Vol. I, pp. 257-59

www.abulhasanalinadwi.org

A Mystifying Unrest

Muhammad (peace be upon him) was now approaching his fortieth year. He felt a mystifying internal unrest, yet he did not know the reason for it. He was himself not aware what the inexplicable perplexity meant to him; nor did the idea that God was about to honour him with revelation and prophethood ever cross his mind. This was how the Prophet felt, as has been attested by God :

> "And thus have We inspired in thee (Muhammad) a Spirit of Our Command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We Will of Our bondmen. And lo! thou verily dost guide unto a right path."[1]

At another place, the inability of the Apostle to know the reason for his internal unrest has been evinced in these words:

> "Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers."[2]

It pleased the Will of God, All-wise and All-knowing, that His Apostle should remain stranger to the arts of reading and writing. His contemporaries could thus never accuse him of himself inditing the divine revelations. This, too, has been adverted to by the Qur'ān to settle the matter.

> "And thou (O Muhammad) wast not a reader of any Scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."[3]
>
> That is why the Qur'ān calls him an unlettered Prophet.
>
> Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them."[4]

---

1. Q. 42 : 52
2. Q. 28 : 86
3. Q. 29 : 48
4. Q. 7 : 157

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

SEVEN

Dawn of Prophethood

The Humanity's Morningtide

At the time the Apostle completed the fortieth year of his age, the world was standing on the brink of an abyss of fire, or, to be more exact, one could say that the entire human race was bent upon committing suicide. It was at this darkest moment in the history of mankind, when the first blush of the incense-breathing morn announced a brightening future for humanity—the opening eyelids of prophethood rang down the curtain on glooming destiny of the unfortunate, dying world. The settled law of the Merciful God is that when the sable darkness of man's own doing drives him to despair, a star of hope appears again as the parent of faith, of hope and cheerfulness so as to wipe away his tears.

The forces of darkness and ignorance, superstition and paganism had thrown their weight around the world and crushed the soul of man under an iron heel. It was but natural that the emptiness of life and the corrupt faith of the people around the Apostle had made him agitated and restless, and he sought a higher aim, a glimmer of guidance from the Lord, Most High : it seemed as if some celestial voice summoned him to the wakefull nights in preparation for the great responsibility about to be thrust upon him. Often he was seen wandering

www.abulhasanalinadwi.org

through the countryside, far away from the bustling city of Mecca, lost in introspection and solitute of his own soul, for this imparted him a sense of peace and contentment. Often he betook himself to the barren desert and the wild mountains that had many caverns where no habitation was in sight; and when he passed through them he clearly heard the salutation: 'Peace unto thee, O Apostle of Allah', but when he turned to his right and left and looked behind him he saw naught but trees and stones.[1]

In the Cave of Hira

Very often the Apostle preferred the solitude of the Cave Hira where he remained for as many days as the provisions with him sufficed, spending his nights in vigils and prayers, in the manner he thought resembling the way of Ibrāhīm.[2]

It was the 17th of Ramaḍan (6th August, 610 A. D.) of the year following the fortieth year of the Prophet. The Apostle of God was wide-awake and fully conscious when the Angel (Gabriel) came to him and said, "Read". The Apostle answered truthfully, "I cannot read." The Prophet relates that the Angel took and pressed him until he was distressed, after which he let him go and said again, "Read." The Prophet replied for the second time, "I cannot read." The Angel again pressed him tightly until he felt squeezed and then letting him go, said, "Read." When the Prophet replied once again, "I cannot read," he took him and pressed tightly a third time in the same manner. He then let the Prophet go and said:[3]"

"Read: (0 Muhammad) In the name of thy Lord
who createth,

1. *Ibn Hishām*, Vol. I, pp. 234-5. *Ṣaḥīḥ Muslim* relates a Tradition of the Prophet which says: 'I still recognise a slab of stone in Mecca which used to salute me before the advent of Prophethood.'
2. See the Tradition related by 'Aishā, *Mishkāt al-Masābīh*, Vol. IV, pp. 1252-3
3. *Ibu Kathīr*, Vol. I, p. 392

www.abulhasanalinadwi.org

"Createth man from a clot.
"Read : and thy Lord is the Most Bounteous,
"Who teacheth by the pen,
"Teacheth man that which he knew not."[1]

Back to the Home

Dizzy and frightened by the strange experience which had never happened to him earlier nor had he ever heard about it, the Messenger of God came back with the verses, his heart trembling, and went in to Khadīja and said: "Wrap me up, wrap me up," for he still felt fear for himself.

Khadīja asked the reason for the Prophet's restlessness and the latter told her what had happened. Khadīja was intelligent and prudent and had heard a great deal about the messengers of God, prophethood and angels from her cousin Waraqa b. Naufal (who had embraced Christianity and read the Torah and Gospels). She was herself dissatisfied with the pagan cult of the Meccans like several other enlightened persons who had broken away from the idol worshippers.

Khadīja was wife of the Prophet. She had spent many years with him as the closest companion and knew him like the back of one's hand. By that alliance, Khadīja was most conversant with the noble character of her husband. Worthiness of his moral fibre had convinced her that succour of the Lord would in any case stand by such a man. She knew in her heart of heart that the good grace of God could never suffer one so high-minded truth-loving, trustworthy and upright as her husband was, to be possessed by a jinnee or a devil, and so she assured him with overweening self-confidence: "By no means; I swear to God that He would never shame you. You join the ties of relationship, you speak the truth, you bear people's burdens, you help the destitutes, you entertain guests and you mitigate the pains

1. Q. 96 : 1-5

www.abulhasanalinadwi.org

and griefs suffered for the sake of truth."[1]

Prediction of Waraqa b. Naufal

Khadija had tried to comfort and encourage her husband on account of what she thought to be correct or on the basis of her own knowledge and understanding. But the matter was serious and pressing. She knew no peace until she had consulted someone knowledgeable of the revealed religions, their history and scriptures and the life of earlier prophets of God. She wished to know for sure what had befallen her husband.

Khadija knew that Waraqa b. Naufal was the man who could be of help in the matter. She took the Apostle to Waraqa and when the Prophet told him what he had seen and heard, Waraqa cried out, "Verily by Him in whose hand is Waraqa's soul, lo, thou art the Prophet of this people. There hath come unto thee the greatest Namūs,[2] who came unto Moses aforetime. A time will come when thou wilt be called a liar, thy people wilt maltreat thee, cast thee out and fight against thee." The Apostle was surprised to hear Waraqa's forebodings for he had always been received with courtesy and regards by his fellow-citizens. They addressed him as the trustworthy and honest. Holding his breath in amazement, he demanded from Waraqa, "What! Will they expel me?" "Yes", replied Waraqa, "for no man has ever brought anything like what thou hast brought without being opposed and fought by his people—this hath always been so. If I live to see that day, I shall stand by thee."[3]

The Prophet waited, day after day, but no revelation came for a long time. Then, it came again to the Apostle and so the revelations of the Qur'ān began to come again in quick succession and endured for full twenty-three years.

---

1. *Mishkāt al-Masābīh*, Vol. IV, p. 1253
2. Archangel Gabriel
3. *Ibn Hishām*, Vol. I, p. 238; *Bukhārī*, (chap. The Commission and the Beginning of the Revelation) on the authority of 'Aishā.

www.abulhasanalinadwi.org

Khadija Accepts Islam

Khadīja, the Apostle's wife, was the first believer in the new faith. She had had the opportunity of being his companion and helper, his consort and supporter. She always stood behind him, consoling and giving him support against all those who denied and scorned him. She tried to relieve his apprehensions and to encourage him by reposing her trust in him.

'Ali b. Abu Talib and Zayd b. Haritha

'Alī b. Abī Tālib was next to enter the fold of Islam. He was then a youth of ten years, and had been brought up in the care of the Prophet since his early childhood. The Apostle had taken the charge of 'Alī from his uncle, Abū Tālib, and kept him as a member of his family since the days when a grievous famine had overtaken the Quraysh.[1] The third accession to Islam was made with the conversion of Zayd b. Hāritha[2] (who was a freedman of the Prophet and whom he had adopted as his son).

Abu Bakr Accepts Islam

Acceptance of the Prophet's faith by Abū Bakr b. Abī Quhāfa, after Zayd, was of no mean significance. This merchant of sociable nature was known for his moderation and prudence, good character and kindliness, and enjoyed a still greater reputation for his wide knowledge of the genealogy of the Quraysh and experience in commerce. He began to preach the truth he had attested to all those whom he relied upon and who associated with him or came to seek his company.[3]

Flower of Quraysh find Credence

The persuasive businessman began to win over the elite of the Quraysh to place their trust in the mission of the Prophet.

---

1. *Ibn Hishām*, Vol. I, p. 245
2. *Ibid.*, p. 247
3. *Ibn Hishām*, Vol. I, pp. 249-50

www.abulhasanalinadwi.org

Those who accepted Islam at the invitation of Abū Bakr included 'Uthmān b. 'Affān, Zubayr b. al 'Awwām, 'Abdul Rahmān b. 'Auf, S'ad b. Abī Waqqās and Talha b. 'Ubaydullāh. Abū Bakr brought them to the Apostle on whose hands they accepted Islam.[1]

Slowly the mission of the Prophet was made known to other respectable citizens of Mecca and a number of them joined their faith to Islam. Some of these elects of the Quraysh who came after the first eight were: Abū 'Ubayda b. al-Jarrāh, Al-Arqam b. Abil-Arqam, 'Uthmān b. Maz'ūn, 'Ubayda b. al-Hārith b. Abdul Muttalib, Sa'īd b. Zayd, Khabbāb b. al-Aratt, 'Abdullah b, Mas'ūd, 'Ammār b. Yāsir, Suhayb b. Sinān and others.

People now began to accept Islam in large numbers; they came in batches from different tribes and families until the news spread throughout the city and it began to be talked about everywhere that Muhammad (peace be upon him) taught some sort of a new faith.[2]

On the Mount of Safa

Three years had elapsed from the time the Apostle had received the first revelation but he had remained a silent preacher. He was now commanded to announce it openly:

> "So proclaim that which thou art commanded, and withdraw from the idolaters"[3]
>
> "And warn thy tribe of near kindred, and lower thy wing (in kindness) unto those believers who follow thee.[4]
>
> "And say: Lo! I, even I, am a plain warner."[5]

It was an order to show himself to peoples of the world. The Apostle ascended the heights of mount Safā and cried aloud: "Ya Sabāhāh". The Arabs were already familiar with the

1. *Ibn Hishām*, pp. 150-51
2. *Ibid.*, p. 262
3. Q. 15 : 94
4. Q. 26 : 214-15
5. Q. 15 : 89

www.abulhasanalinadwi.org

call which was meant to summon them for facing a surprise attack by the enemy. The alarming call made the whole of the Quraysh come quickly round the Apostle while those who were unable to go themselves, sent others to deputise for them. Looking down at the men who waited with their eyes strained at him, the Messenger of God said to them:

"O sons of 'Abdul Muttlib! O sons of Fihr: O sons of K'ab! If I tell you that horsemen were advancing to attack you from the other side of this hill, would you believe me?"

The Arabs were practical-minded, possessing a keenly logical outlook which admitted no ifs, or buts. They saw the man whom they had always found, on every occasion, candid, honest and dependable, standing on the summit, having a full view of both the sides of the hill. They had, on the other hand, back of the hill concealed from their view. Their intelligence and understanding, their experience with the man addressing them and their own sane and sound-thinking led them to one conclusion only. They unanimously replied, "Oh yes, we would surely believe you."

A Cogent Argument

Absolute truthfulness and dependability of a messenger of God constitute the first and the most essential factor for acceptance of his mission. The question posed by the Prophet was thus meant to obtain a confirmation of these qualities from his audience. This done, he said to them, "Well, I am a warner to you before a severe chastisement overtakes you."

The Prophets of God are endowed with the knowledge of mute realities which are neither perceptible nor can be explained in human parlance. The way the Prophet had tried to explain them the concept and essence of apostleship was the most trenchant and effective method that could have been employed for the purpose. This was certainly the easiest as well as the best method to convey an accurate import and significance of prophethood; the allegorial mode of expressing an abstruse reality was without a parallel in the teachings of any other prophet or

www.abulhasanalinadwi.org

founder of religion.

The words of the Apostle so struck the Quraysh that they stood silent and still. Abū Lahab, at last, took courage and exclaimed, "May you perish! Is it for this you have brought us here?"[1]

Beginning of Persecution

The Apostle of God preached Islam openly in the streets of Mecca, yet the Qurayshites remained cool and indifferent to him; they neither turned against him nor felt any danger to their religion. They did not even care to confute the Prophet but when he started speaking disparagingly of their gods, they felt offended and decided to oppose the Prophet. Muhammad (peace be upon him) would have been at the mercy of the firebrands of the merchants' republic of Mecca, but Abū Tālīb, the Prophet's uncle, continued to treat him kindly and stood up in his defence. And, the Prophet, equally determined to strenuously propagate his new faith, continued to call the people to Islam. Nothing could stop the Prophet from preaching the commands of his God, and nothing could dissuade Abū Tālib to withdraw his protection from the nephew whom he loved more than his sons.

Abu Talib's Anxiety

The Apostle was now a much discussed problem among the Quraysh. They conferred and consulted one another how to face the danger which the Prophet with his sweet tongue portended before them. At last, the leading men of the Quraysh approached Abū Tālib and said to him, "O Abū Tālib, you are old and we hold you in high esteem. We had asked you to restrain your nephew but you did nothing. By God, we cannot tolerate any longer that our fathers should be denounced, we should be called ignoramuses and frivolous and our gods insulted. Either you

1. *Ibn Kathīr*, pp. 455-56, related on the authority of Ibn 'Abbās and cited from the *Musnad* of Ibn Hanbal. Bukhārī and Muslim have also related Traditions with a similar purport from al-'Amash.

www.abulhasanalinadwi.org

must stop him or we will fight both of you, until one of us perishes."[1]

The old leader of Mecca remained deep in thought, distressed at the rift with his people and their hostility but he was not willing to desert his nephew and give him up to his enemies. He sent for the Apostle and said, "Son of my brother, your people came to me and threatened me with dire consequences if you continue to preach your religion. Spare my life and yours and do not impose on me a burden greater than I can bear." The Apostle thought that his uncle was no longer willing to shield him, intended to give him up. He answered, "O my uncle, by God, if they were to place the sun in my right hand and the moon in my left, and ask me to abandon this course, I would not turn from it until God makes it victorious or I perish therein."

Tears came to the eyes of the Prophet. Weepingly, he got up to depart. But, Abū Tālib could not look at his nephew's sorrow. Before he had reached the threshold, Abū Tālib cried out, "Come back, my nephew." And when he returned, Abū Tālib said, "Go where you please and say what you will. By God, I will never deliver you to your enemies."[2]

Persecution Begins

The Apostle continued to preach the message of God as vigorously as before. The Meccans were now despaired of forcing Abū Tālīb to give up Muhammad (peace be upon him) and there was nothing that they could do to stop him. Their anger grew and grew. They started inciting the tribes against those who had accepted Islam but had nobody to protect them. Every tribe fell on the Muslims amongst it; beating and putting them under chains, denying food and water to them and forcing them to lie on the burning sand in the scorching sun of Arabia.

Bilāl was a slave who had embraced Islam. Umayya b.

1. *Ibn Hishām*, Vol. I, pp. 265-66
2. *Ibid.*

www.abulhasanalinadwi.org

Khalaf, his master, used to bring him out at noontime and throw him on his back on the burning sand. He ordered to place a great rock on the chest of Bilāl and then he would say to him, "No, by God, you will lie here till you die or deny Muhammad and worship Al-Lāt and Al-'Uzza." Bilāl endured the affliction, crying, "One, One."

Once Abū Bakr saw Bilāl being tortured by his master. He brought a black slave, tougher and stronger than Bilāl and got him exchanged for Bilāl to set him free.[1]

'Ammār b. Yāsir and his parents had accepted Islam. Banī Makhzūm used to take them out in the full glare of the sun at the hottest part of the day and then take them to task for their faith. If the Prophet passed by them, he used to advise them: "Patience, O family of Yāsir, patience. Your destination is paradise." They endured all persecutions until 'Ammār's mother was killed by Banī Makhzūm for she refused to accept anything except Islam.[2]

Mus'ab b. 'Umayr was the most well-dressed young man of Mecca. Mus'ab's mother, who possessed a handsome fortune, had brought him up in the lap of luxury. He used to put on the costliest clothes perfumed with the best scent and always had his shoes imported from Ḥaḍramaut, then famous for manufacturing leather goods. The Apostle is reported to have once remarked about him: "I had not seen any young man in Mecca more handsome and more well-dressed or who had been brought up in more ease and comfort than Mus'ab b. Umayr." He came to know that the Apostle preached a new religion in the house of Arqam. 'Umayr's curiosity took him there but he came back as a true believer in Islam. He did not, however, declare his faith and kept on meeting the Apostle secretly. 'Uthmān b. Talha once saw him performing the prayer and disclosed his secret to his mother and other tribesmen. The result was that he was seized and imprisoned, and remained in fetters until

1. *Ibn Hishām*, Vol. I, pp. 317-18
2. *Ibid.*, pp. 319-20

www.abulhasanalinadwi.org

the Muslims first migrated to Abyssinia. When he returned from Abyssinia along with other refugees, he was completely a changed man. His daintiness and elegance had given place to such a rugged simplicity that his mother had to let him alone instead of rebuking him.[1]

There were others, who, being afraid of the violent temper then prevailing against Muslims in Mecca, had sought the protection of their friends who were still polytheists. One of them was 'Uthmān b. Maz'ūn who was under the protection of Walīd b. al-Mughīra, but as he felt ashamed of being shielded by any one other than God, he renounced the protection of Walīd. Shortly thereafter, he had a heated wrangle with a polytheist who slapped him so hard in his face that he lost an eye. Walīd b. al-Mughīra was present on the occasion; he said to 'Uthmān, "By God, O son of my brother, your eye was secured against this injury and you were well-protected". "Nay, by God," replied 'Uthmān b. Maz'ūn, "the eye that is still unhurt longs for what has happened to the other for God's sake. O 'Abdu Shams, I am here in the vicinity and shelter of One who is exceedingly superior to you in honour and glory."[2]

When 'Uthmān b. 'Affān accepted Islam his uncle Hakam b. Abī al-'Ās b. Umayya tied him securely with a rope and said, "Have you renounced the faith of your fathers for a new religion? By God, I will not release you until you abandon this new belief." 'Uthmān firmly replied, "By God, I will never renounce it." The firmness of 'Uthmān in his conviction ultimately led Hakam to unshackle him."[3]

Khabbāb b. al-Aratt, a companion of the Prophet, related his own story: "Some louts of the Quraysh came one day and seized me. Then they kindled a fire and dragged me into it, while a man kept me down by placing his foot on my chest."

---

1. *Tabaqāt Ibn S'ad*, Vol. III, p. 82; *Isti'āb*, Vol. I, p. 288
2. *Ibn Hishām*, Vol. I, pp. 370-71
3. *Tabaqāt Ibn S'ad*, Vol. III, p. 37

www.abulhasanalinadwi.org

Khabbāb then bared his back which had white leprous spots.[1]

Ill-treatment of the Prophet by his people

The efforts of the Quraysh to seduce the Prophet's companions from their religion failed miserably, nor did they succeed in stopping the Prophet from preaching his religion fearlessly. The Qurayshites were first annoyed and agitated, and then dismayed by the expanding community of Muslims. They stirred up against the Apostle some louts and riff-raffs who raised a hue and cry against him, calling him a liar, a sorcerer, a diviner and a poet; they insulted and abused him and started harassing him on every pretext.

The notables of Mecca had assembled one day in the *Hijr*[2] when the Prophet was suddenly seen coming in the holy sanctuary. As he passed them walking round the K'aba, they sneered at him and made caustic remarks. They gave offence to him similarly for the second and, then, for the third time when he passed by them. Now, the Prophet stopped and said, "Will you listen to me, O Quraysh? By Him who holds my life in His hand I bring you a great slaughter." All of them were stupefied by these words; some even addressed him graciously to make amends for their rudeness.

The next day when they had assembled in the *Hijr*, the Prophet appeared again. The Qurayshites, who were feeling ashamed because of the occurrance the day before, fell upon him as one man. While they mobbed him thus, one of them pulled the sheet of cloth hanging round his neck which nearly choked

---

1. *Tabaqāt Ibn Sa'd*, Vol. III, p. 117
2. *Hijr*, also known as *Hijr Ismā'īl*, is the open space between the K'aba and a semicircular wall to its west, the two extremities of which are in line with the northern and southern sides of the K'aba. The wall bearing the name of Hatīm was raised to mark the original length of the K'aba because the Quraysh had, while reconstructing it before the advent of Islam, reduced the length owing to paucity of funds.

www.abulhasanalinadwi.org

his throat. Abū Bakr, who was present at the moment, thrust himself in between them and the Prophet, and with tears in his eyes he cried, "Would you kill a man simply for he says that Allah is my Lord?" They left the Prophet but fell upon Abū Bakr dragging him by his hair and beard.

Another time the Apostle had to face even a worse ordeal throughout a whole day. Whomsoever he met, free or slave, cursed or vilified him or tried to hurt him in some way. He returned to his house and wrapped himself up because of the torments he had to endure that day. Then it was that God revealed to him the opening verses of the Chapter 'The Enshrouded One'—'O thou wrapped up in thy cloak, Arise and warn.'"[1]

Sufferings of Abu Bakr

One morning Abū Bakr made bold to invite a gathering of the heathens to the true faith in God and His Apostle but they fell upon him furiously and beat him mercilessly. 'Utba b. Rabī'a inflicted such severe injuries to his face with a pair of shoes that one could not distinguish the eyes from the nose of his swollen face.

Abū Bakr fell unconscious and was taken to his house by Banū Taym, his kinsmen, in a precarious condition, his life hanging by a thread. He regained conciousness late in the afternoon, but the first thing he asked was whether the Prophet was well and safe! His relations rebuked him (for his concern for the Prophet, on whose account he had to suffer so grievously). Then, hardly raising his voice, he repeated his question to Umm Jamīl, who had also accepted Islam. Umm Jamīl motioned towards his mother who was standing near her, but Abū Bakr insisted on knowing about the Prophet, saying that there was no harm in telling him in her presence. At last, Umm Jamīl told him that the Prophet was alright but Abū Bakr would not be satisfied until he had himself seen the Apostle. He said, "I have taken a vow that I would not take anything until

1. *Ibn Hishām*, Vol. I, pp. 289-91 and *Bukhārī*

www.abulhasanalinadwi.org

I have myself seen the Prophet." The two women awaited until everybody had departed and then they brought Abū Bakr to the Prophet who was moved to see his pitiable condition. The Prophet prayed for his mother and invited her to accept Islam. It is reported that she readily pledged her trust in the Apostle of God.[1]

Quraysh in a fix

As the enmity of persecutors increased, so did the number of the Apostle's followers. The Quraysh were baffled how to stop the people taking the Prophet and his teachings seriously; how to make them hold aloof and turned a blind eye to him. Mecca was a commercial centre frequented by tribes from far and near, and during the *Haj*, near at hand, more of them were to come again. The people coming to Mecca had somehow to be kept at a distance from the Apostle, lest they should hear his sermons and swallow his words. They went to Walīd b. al-Mughīra, who was old and a man of standing, to seek his advice. He said, "O people of Quraysh, the time of *Haj* has come round when delegations of the Arabs will come here. They have all heard about this man (the Prophet), so agree upon something so that you do not contradict one another and each one of you says the same thing." Different suggestions were put forward but Walīd was not satisfied. At last, he was asked to suggest some way out. Thereupon he said, "The most convincing thing in my opinion would be that all of you present him as a sorcerer. You should say that he has brought a message by which he creates a rift between the father and the son, brother falls out from brother, husband parts company with wife and families break up under his influence."

The Quraysh came back agreeable to the stratagem suggested by Walīd. They sat on different paths, when the time of *Haj* commenced, warning everyone to keep clear of Muhammad (peace be upon him), repeating what they had

1. *Ibn Kathīr*, Vol. I, pp. 439-41

www.abulhasanalinadwi.org

already agreed to tell them.[1]

Heartlessness of the Quraysh

The persecutors of the Apostle were consumed by a rancour disregardful of every consideration of humanitarianism and kinship; their torture was embittered by the refinements of cruelty; and their unmannerliness was lax enough to pollute the sacred asylum held as the holiest sanctum by the Arabs.

One day while the Apostle was praying at the K'aba a company of the Quraysh occupied their places in the sanctuary. 'Utba b. Abū Mu'ayt brought the foetus of a camel from somewhere and when the Apostle prostrated in prayer, he laid it on his back and shoulders. The Messenger of God remained in prostration until his daughter Fātima came running and threw it off him. She called down evil upon the man who had done it and the Prophet also joined her in the imprecation.[2]

Hamza Accepts Islam

Once Abū Jahl happened to pass by the Prophet near the mount of Safā. He insulted the Apostle and heaped all manners of indignities upon him but the Apostle of God did not answer him back. In a little while Hamza returned from the chase with his bow hanging by his shoulder. Hamza was essentially a warrior, the bravest and the most courageous amongst the Quraysh. A slave woman belonging to 'Abdullah b. Jad'ān told him what had happened to his nephew. Hamza angrily turned back to the holy Mosque where Abū Jahl was sitting with his friends. Going straight to Abū Jahl, Hamza proceeded to strike his bow upon his head, saying, "Would you dare to insult and abuse him when I follow his religion and say what he says?" Abū Jahl kept quiet while Hamza, returning to his nephew, declared himself a convert to Islam. The Quraysh were put to a great loss by the conversion of a man of unquestionable

1. *Ibn Hishām*, Vol. I, p. 270
2. *Bukhārī*

www.abulhasanalinadwi.org

character and legendary courage.[1]

Proposal of 'Utba to the Prophet

The number of the Prophet's followers increased day by day threatening to turn the tide against Quraysh; they felt the situation highly embarrassing but were unable to do anything to stem the tide of Islam. 'Utba b. Rabī'a, the old and wise patrician of the Quraysh realised that he must find a way to patch up the differences with the Apostle. He consulted the Quraysh to make some concessions to the Apostle so that he might give up his mission. The Quraysh thought it to be a workable proposition and allowed him to negotiate with the Prophet on their behalf.

'Utba went to the Apostle and sat by his side. Then he said, "O my nephew, you know the worthy position you enjoy among us. But you have created a rift in your people by ridiculing them, insulting their gods as well as their religion, declaring their forefathers as heathens and denying their customs. Now, listen to me, I will make some suggestions, haply you may find one of these acceptable."

"O Abul Walīd,"[2] replied the Prophet, "go on, I am listening."

'Utba continued, "My nephew, if you want to have wealth by what you preach, we will collect enough of it that you will be the richest of us; if you desire honour, we will make you our chief and leave every decision to your choice; if you aspire for kingship, we will recognise you as our monarch; and if you are possessed of a ghost or a jinnee of which you have no remedy, we will find a skilful physician for you and spend our wealth lavishly until your health is completely restored."

The Apostle listened patiently. When 'Utba had finished, he asked, "Is it all that you have to say?"

"Yes," replied 'Utba.

1. *Ibn Hishām*, Vol. I, pp. 291-92
2. Father of Walīd. The Arabs called the elders by the name of their sons.

www.abulhasanalinadwi.org

"Now listen to me," said the Prophet, "In the name of God, the Compassionate, the Merciful....and he continued to recite the *Sūrah Fussilāt*,[1] ending the recitation at prostration."[2] When 'Utba heard the revelation, he listened with rapt attention, putting his hands behind him and leaning on them. The recitation ended, the Prophet prostrated and then said to 'Utba, "Abul Walīd, you have heard what you have heard, now it is for you to decide."

As the Quraysh saw 'Utba returning, they said; "Honest to God, he comes with an altered expression of his face." And, when he came near they asked him what had happened.

"I have heard a discourse the like of which I had never heard before. I'll swear to God, O Quraysh, that it is neither poetry, nor spells, nor witchcraft. Take my advice and let this man alone."

The Quraysh reviled 'Utba, and said, "You have been bewitched by his tongue."

This is my opinion," replied 'Utba, "Now you may do whatever you think fit."[3]

Muslims Migrate to Abyssinia

The Apostle saw his followers standing their ground in spite of persecutions, and his heart was laden with grief. And since he could do nothing to protect them, he advised them to migrate to the country of the Christian ruler, Negus of Abyssinia, who was known to be just and kindhearted. It was a friendly country, said the Apostle, where the Muslims could remain until such time as God relieved them of their distress.

Thereupon ten Muslims left Mecca for Abyssinia. This was the first migration in Islam. 'Uthmān b. Maz'ūn was elected as the leader of this first batch of emigrants. After them J'afar b. Abī Tālib departed from Mecca, then a number of

1. *Surah* 41, Chap. 'They are expounded'
2. Verse 37
3. *Ibn Hishām*, Vol. I, pp. 293-94

www.abulhasanalinadwi.org

Muslims withdrew, one after another; some went alone, others took their families with them. A total of eighty-three persons are reported to have fled to Abyssinia.[1]

Quraysh pursue the Muslims

The news that the Muslims were living in peace in Abyssinia reached Mecca and the faces of the Qurayshites were clouded over. They decided to send 'Abdullah b. Abū Rabī'a and 'Amr b. al.'Ās b. Wā'il as their emissaries, laden with the choicest presents of Mecca for the Negus, his nobles and chiefs, to get the exiles back from Abyssinia. The agents of the Quraysh first bribed the courtiers of the Negus with their presents to espouse their cause before the King. Then they took their presents to the Negus and said:

> "Some foolish youngmen of our people have taken refuge in Your Majesty's country. They have abandoned their own religion but neither accepted yours, and have invented a new faith of which we know not anything nor you. Our nobles (who are their elders and guardians) have sent us to Your Majesty so as to get the exiles back from you, for they are nearer to them and know their faults."

The courtiers of the Negus who had his ears came out with one voice, "They are correct, surrender the refugees to them". But the Negus was enraged; he disliked to forsake those who had sought his shelter. He said, "No, By God, I will not surrender them." Thereafter he summoned the Muslims to his court where his bishops were present, and asked the Muslims, "What is that religion for which you have forsaken your people, and neither accepted my religion nor any other?"

J'afar's portrayal of Islam and Ignorance

J'afar b. Abī Tālib, the cousin of the Prophet, then rose to

1. *Ibn Hishām*, Vol. I, pp. 320-21

www.abulhasanalinadwi.org

explain what the King had asked. He said:

"O King, we were an unenlightened people plunged in ignorance. We worshipped idols, we ate dead animals, and we committed abominations; we broke natural ties, we ill-treated our neighbours and our strong devoured the weak. We thus lived until God raised among us an Apostle, of whose noble birth and lineage, truthfulness, honesty and purity we were aware. He invited us to acknowledge the Unity of God and to worship Him, and to renounce the stones and idols we and our forefathers used to venerate. He enjoined us to speak the truth, to redeem our pledges, to be kind and considerate to our kins and neighbours; he forbade us to refrain from every vice, bloodshed, shamelessness, lies and deceit; and asked us not to encroach upon the substance of orphans nor to vilify chaste women. He commanded us to pay divine honours to Allah alone and never associate aught with Him; he ordered us to offer prayers, to pay the poor-due, to observe fast (thus enumerating other injuctions of Islam). We acknowledged his truth and believed in him; we followed him in whatever he brought from God; and we worshipped only One God without associating aught with Him. We treated as unlawful what he forbade and accepted what he made lawful for us. Thereon our people were estranged; they persecuted us, tried to seduce us from our faith and forced us to take the idols back for our God; and they pressed us to return to the abominations we used to commit earlier.

"So when they tortured us and grinded us under their tyranny and stood between us and our religion, we fled to your country, having chosen you above others for taking refuge. We have come here, O King, to your country seeking your protection and we do hope that we shall not be dealt with unjustly."

Negus listened patiently to J'afar b. Abī Tālib. Then he asked J'afar if he had something brought by his Prophet from God.

www.abulhasanalinadwi.org

J'afar replied in the affirmative. Negus asked him to recite the same. Thereupon J'afar recited the opening verses of the *Sūrah Maryam*.[1] Negus wept until his beard was wet; the bishops wept until their scrolls were wet with their tears.

Discomfiture of the Qurayshite Emissaries

"Of a truth, this and what Jesus brought are radiations from the same Heavenly light", said the Negus. Then turning to the envoys of the Quraysh he continued, "You may go. By God, I shall never give them up to you."

Now, the shrewd poet 'Amr b. al-'Ās flung his last shot—and a deadly shot, too—for he said, "O King, they assert a dreadful thing about Jesus which is even unwholesome to repeat before thee."

Negus demanded from J'afar, "What do you say about Jesus?"

J'afar b. Abī Tālib replied, "We say about him that which our Prophet has taught us. He was a creature of God and His Prophet, and His Spirit, and His Word, which was cast unto the blessed Virgin Maryam."

Negus took a straw from the ground and said, "By God, Jesus, son of Mary, does not exceed what you have said by the length of this straw."

Negus treated the Muslims with honour and pledged his protection to them. Both the crestfallen envoys of the Quraysh had to leave Abyssinia in great shame while the Muslims lived there in peace and security.[2]

'Umar Embraces Islam

Islam was then strengthened by the conversion of 'Umar to the truth brought by the Apostle of God. 'Umar was one of the nobles of the Quraysh, broadshouldered, tall and brave. He was feared and respected by all. The Apostle wished that he

1. 19th Chapter, "Mary"
2. *Ibn Hishām*, pp. 334-38

www.abulhasanalinadwi.org

should accept Islam; for he often prayed to God for showing him the right path.

Fātima bint al-Khattāb, the sister of 'Umar, accepted Islam and shortly thereafter her husband Sa'īd b. Zayd, too, followed suit. But both kept it a closely guarded secret since they feared the violent bent of 'Umar's nature. They knew that 'Umar was a zealous adherent of the religion of his forefathers and carried a bitter aversion to the new faith in his bosom. Khabbāb b. Aratt secretly taught the Qur'ān to Fātima bint al-Khattāb after her conversion.

'Umar planned to murder the Apostle. One day he sallied forth, with a sword hanging from his neck, to find out the house near as-Safa where the Apostle and his companions were reported to have assembled. Nu'aym b. 'Abdullah, who belonged to 'Umar's tribe of Banī 'Adıy and had already acknowledged faith in the Prophet, happened to see 'Umar in the way, armed and fiercely excited. He asked, " 'Umar, where are you going?"

"I seek Muhammad," was 'Umar's reply, "and I will slay him; he has forsaken our religion, shattered the unity of the Quraysh; ridiculed them and vilified their gods, Today I will settle the affair once for all."

"Anger has blinded you," retorted Nu'aym, "better far would it not be to set your own family in order?"

'Umar was taken aback. He asked, "And who are they in my family?"

Nu'aym replied, "Your brother-in-law and cousin Sa'īd b. Zayd and your sister Fātima. They have given faith to Muhammad (peace be upon him) and accepted his religion. Better deal first with them."

'Umar forthwith hurried on to the house of his sister. Khabbāb was at the time reading the *Sūrah Ta Ha*[1] to the couple from a manuscript he had with him. When they caught the footsteps of 'Umar, Khabbāb hid himself in a small room inside and Fātima concealed the manuscript hurriedly beneath

1. 20th Chapter of the Qur'ān

www.abulhasanalinadwi.org

her thigh. But as 'Umar had already heard Khabbāb reciting the scripture, he demanded on entering the house, "What was this gabble I heard?"

"Nothing," said both, "what have you heard?"

"Yes, I have heard," rejoined 'Umar angrily, "I know that both of you have joined the sect of Muhammad." With these words 'Umar threw himself upon his brother-in-law. Fātima rushed in to save her husband but 'Umar struck her hard and wounded her.

All this had come off abruptly; but now both husband and wife boldly asserted "Yes, we are Muslims; we believe in Allah and His Apostle; do whatever you will."

'Umar saw the blood flowing from the wound he had inflicted on his sister; his anger gave place to shame coupled with the admiration for her courage. Cooled down, he asked for the manuscript which he had heard Khabbāb reading. He said "Show me the manuscript. I want to know what Muhammad has brought." 'Umar knew the art of reading and writing.

Fātima, however, replied, "I fear what you might do with it."

'Umar promised, with solemn assurances, not to destroy it. Fātima, too, thought that he might change his views after reading the scripture. She said to him politely but firmly, "My brother, you are unclean because of your polytheism, and only the pure can touch it." 'Umar rose and took a bath. His sister then gave him the pages on which *Surah Ta Ha* was written. He had read only a few lines when he exclaimed in amazement, "How noble and sublime is this speech!"

Thereupon Khabbāb came out of his concealment and said, "O 'Umar, by God, I hope that Allah would bless you with His Apostle's call; for I heard him but last night imploring God earnestly: O Allah, strengthen Islam by Abul Hakam[1] or 'Umar b. al-Khattāb. Now, 'Umar, have some fear of God."

'Umar asked Khabbāb to lead him to the Apostle so that he

1. Abū Jahl

www.abulhasanalinadwi.org

might accept Islam. On being told by Khabbāb that the Apostle was in a house at as-Safa with his companions, 'Umar immediately took his sword and made for the Apostle. When 'Umar knocked at the door indicated by Khabbāb, one of the companions got up and looked through a chink in the door to make sure of the newcomer. Finding 'Umar girt with his sword, he hurried back appalled to report, "O Apostle of Allah, 'Umar b. al-Khattāb is here with his sword on."

Hamza intervened to say, "Let him in. If he comes with peaceful intent, it is alright; if not, we will kill him with his own sword." The Apostle gave the word to let 'Umar in and the companion opened the door.

As 'Umar entered the door, the Apostle went forth to meet him in the room. He seized his cloak and pulling it rather violently, said to 'Umar, "What for have you come, O son of Khattāb; by God, I see that some calamity is to befall you before you have the final summons."

But 'Umar replied submissively, "O Messenger of Allah, I have come to attest my faith in Allah and His Apostle and what he has brought from God."

The Apostle raised the cry of Allah-O-Akbar so loudly that all the companions present in the house came to know that 'Umar, had accepted Islam.[1]

'Umar's conversion was a turning point in the fortunes of Islam: it made Muslims feel confident and strengthened. Hamza had already accepted Islam. And now 'Umar's conversion, the Muslims knew, was likely to send the Quraysh in jitters. They were particularly embittered on learning 'Umar's conversion. The Muslims were thus not mistaken in their reckoning for nobody's acceptance of Islam made such a stir nor created such a tense excitement as did that of 'Umar.

'Umar proclaimed his faith publicly. As soon as the Quraysh came to know about it, they drew the sword against 'Umar but found him prepared to take the field. Ultimately

1. *Ibn Hishām*, Vol. I, pp. 342-46

www.abulhasanalinadwi.org

the people who valued their lives dared not pick quarrels with 'Umar and decided to keep their hands off him.[1]

Boycott of Bani Hashim

Spread of Islam among the tribes further aggravated the resentment of the Quraysh. They came together and decided to draw up a decree ostracizing Banī Hāshim and Banī 'Abdul Muttalib. It was decided that nobody should marry the women of these two clans nor give their women to them in marriage; neither anybody should buy from them nor sell to them. Having solemnly agreed to these points, the agreement was put into writing and the parchment was hung in the K'aba in order to give it a religious sanction thereby making it mandatory for all.

In the Sh'eb Abi Talib

Banī Hāshim and Banī 'Abdul Muttalib joined Abū Tālib after the boycott was enforced and withdrew to a narrow glen or wadi known as Sh'eb Abī Tālib. It was the seventh year of the Prophet's mission. Abū Lahab b. 'Abdul Muttalib, however, decided to side with the Quraysh, leaving his kith and kin put under the ban.

Weeks and months passed, and the people of Hāshim lived in misery and hunger. The ban was so rigorously enforced that the Prophet's clan was reduced to eating leaves of acacia and the cries of hungry children echoed all over the valley. The caravans passed peacefully through the streets of Mecca but the Quraysh told the merchants not to buy or sell anything to the two forsaken clans with the result that they pegged the prices so high that it was well nigh impossible for the beleaguered people to purchase even the bare necessities.

The decree of proscription lasted for three years—for three years Banī Hāshim and Banī 'Abdul Muttalib lived in exile and endured the hardships of blocade. But all the people of

1. *Ibn Hishām*, Vol. I, p. 349

www.abulhasanalinadwi.org

the Quraysh were not utterly depraved. Those among them who were well-natured and kindhearted occasionally supplied food secretly to the exiles. However, the Apostle never ceased preaching the message he had brought to his own people, and, even to others, whenever he got the opportunity. Banī Hāshim on their part, endured every trouble with exemplary patience and fortitude.

Annulment of the Decree

The pitiable condition of the exiles gave rise to a feeling of indignation against the ban among the gracious and genial sons of the desert. Hishām b. 'Amr b. Rabī'a took the initiative to end the boycott. He was amiable and kindhearted as well as highly esteemed by the Quraysh. He contacted some other considerate and well-disposed persons and put them to shame for allowing the tyranny to linger on. At last, Hishām supported by four other persons agreed to stand together till the decree of boycott was cancelled. On the morrow, when the Quraysh had assembled in the sanctuary, Zuhayr whose mother 'Ātika was daughter of 'Abdul Muttalib, cried out to the people, "O ye people of Mecca, shall we eat and drink while Banī Hāshim should die of hunger, unable even to buy or sell ? By God I will not take rest until this cruel and unjust decree is torn to pieces."

Abū Jahl tried to intervene but found everybody against him. Mut'im b. 'Adiy then went up to tear the document into pieces but he found that with the exception of the words "In Thy name, O Allah" the rest of the document had already been eaten up by white ants. (The Apostle had already told his uncle, Abū Tālib, that God has given white ants power over the document.)

The blighted document was, however, taken out and thrown away and thus ended the boycott and what was written on it.[1]

1. *Ibn Hishām*, Vol. I, pp. 350-51

www.abulhasanalinadwi.org

Death of Abu Talib and Khadija

Soon after the end of the boycott, in the tenth year of his mission, the Prophet lost Abū Tālib, his uncle, and the loving wife, Khadīja. Both were his protectors, tried and true helpers and devotedly attached to him. Their deaths meant a great mishap to the Apostle who was to have many a trouble in succession soon thereafter.

Sparkling symphony of the Qur'an

Tufayl b. 'Amr al-Dausī was a prominent poet honoured by the Arabs. When he came to Mecca, some of the Quraysh warned him against meeting the Apostle. They told him, as usual, that Muhammad (peace be upon him) had created dissensions among the Quraysh and so he had to be careful lest he should also fall under the Prophet's evil spell. Tufayl relates: "By God, they were so insistent that I decided not to listen or speak to him. I went so far as to stuff cotten in my ears before going to the holy mosque. Suddenly, my eyes met the Apostle who was offering prayer near me. I stood by his side and thus God caused me to hear something of his speech. It was beautiful and noble. I thought, my mother may curse me, I am a poet and the connoisseur for nothing good or evil in a speech can elude me. Why should anything prevent me from listening to this speech ? If it is good I shall accept it; if bad, I shall reject it."

He met the Apostle at his house where he invited him to accept Islam and recited the Qur'ān to him. Tufayl accepted Islam and went back to his tribe determined to preach the faith of God. He refused to do anything with his household members until they had also acknowledged God and His Apostle. All of them became Muslims and Islam spread thereafter in the tribe of Daus.[1]

Abū Bakr used to pray within his house. Not being satisfied with it, he selected a place in the courtyard of his house where

1. *Ibn Hishām,* Vol. I, pp. 382-384

www.abulhasanalinadwi.org

he started offering prayers and reciting the Qur'ān. Abū Bakr was tender-hearted and when he recited the Qur'ān, shedding tears all the while, youths, slaves and women used to gather round him listening to his recitation. Now, the Qurayshite chiefs took alarm at Abū Bakr's recitation of the Qur'ān and sent for Ibn al-Dughunna who had pledged protection to Abū Bakr. When Ibn al-Dughunna came, they said to him, "We accepted your pledge of protection to Abū Bakr on the condition that he prays inside his house but he has started praying and reciting in the open. We fear he might seduce our women and children. Now, if he agrees to offer his prayers secretly within his house, it is well and good, otherwise he should renounce your protection. We neither want to make you break your word nor can allow him to do it openly."

Ibn al-Dughunna informed Abū Bakr of what he had been told by the Quraysh, but he replied, "I renounce your guarantee; I am agreeable to the protection and guarantee of my Lord."[1]

Journey to Ta'if

Death of Abū Tālib signalled the beginning of a difficult time for the Apostle. None of the Qurayshites dared touch the Apostle during the life-time of Abū Tālib but now the restraint was gone. Once, dust was thrown on his head. The Quraysh insulted and mocked at the Apostle and made caustic remarks on Islam. When the pagans persisted with their scoffs and scorns and contumacious behaviour, the Apostle thought of going to Tā'if to seek the help of Thaqīf.[2] The Prophet intended to invite them to Islam for he hoped that they would receive his message with sympathy. His expectation was apparently well-grounded as he had spent his childhood with Banī S'ad,

1. *Bukhārī*, On the authority of 'Aisha, Chap. *Hijrah*.
2. Authorities hold the view that the Prophet undertook the journey to Tā'if towards the end of Shawwāl in the tenth year of Apostleship (*Khatim-un-Nabīyīn* by Sheikh Muhammad Abū Zuhra, Vol. I, p. 580).

www.abulhasanalinadwi.org

who were settled near Tā'if.

Tā'if was a delightful city, only next to Mecca in its population and prosperity, holding an important position in the Peninsula as alluded to in this verse of the Qur'ān.

"And they say: If only this Qur'ān had been revealed to some great man of the two towns (Mecca and Tā'if) ?"[1]

Tā'if was also a religious centre; the temple of al-Lāt in that city was visited by pilgrims from every part of the country and, thus, it vied with Mecca which housed Hubal, the chief deity of Arabia. Tā'if was, as it still is, the summer resort of the Meccan aristocracy. An Umayyad poet, 'Umar b. Rabī'a said about his beloved.

"Winter in Mecca, living in clover,
In Tā'if she spends the summer."

The inhabitants of Tā'if, endowed with large cultivations and vineyards, were wealthy and prosperous. They had become conceited and boastful answering the following description of the Quranic verses:

"And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that which ye bring unto us.

"And they say: We are more (than you) in wealth and children. We are not the punished!"[2]

In Tā'if the Apostle first met the chiefs and leaders of Thaqif whom he invited to accept Islam. They were, however, rude and discourteous in their behaviour to the Apostle. Not being content with their insolent reply, they even stirred up some rabble of the town to harass the Apostle. These riff-raffs followed the Prophet, abusing and crying and throwing stones on him, until he was compelled to take refuge in an orchard. The Apostle had thus to endure even more troubles in Tā'if than he had to face in Mecca. These louts standing on either side of the path threw stones on him until his feet were injured and smeared

1. Q. 43 : 31
2. Q. 35 : 34-35

www.abulhasanalinadwi.org

with blood. Their oppression weighed so heavily upon the Apostle that in a state of depression a prayer complaining about his helplessness and pitiable condition and seeking the succour of God, came to his lips.

"O Allah", said the Prophet, "to Thee I complain of my weakness, resourcelessness and humiliation before the people. Thou art the Most Merciful, the Lord of the weak and my Master. To whom wilt Thou confide me? To one estranged, bearing ill will, or, an enemy given power over me? If Thou art not wroth on me, I care not, for Thy favour is abundant for me. I seek refuge in the light of Thy countenance by which all darkness is dispelled and every affair of this world and the next is set right, lest Thy anger should descend upon me or Thy displeasure light upon me. I need only Thy pleasure and satisfaction for only Thou enablest me to do good and evade the evil. There is no power and no might save in Thee."

The Lord then sent the angel of mountains who sought the Prophet's permission to join together the two hills between which Tā'if was located but the Messenger of God replied, "No, I hope God will bring forth from their loins people who will worship God alone, associating nothing with Him."[1]

Moved to compassion by the distress of the Apostle, 'Utba b. Rabī'a and Shayba b. Rabī'a sent for 'Addās, one of their young Christian slaves, and told him to take a bunch of grapes on a platter to the Apostle. 'Addās took the platter to the Apostle. He observed the kind demeanour of the Apostle and talked to him and instantly witnessed his faith in Allah and His Apostle.[2]

The Apostle thus returned to Mecca where the Quraysh were as bitterly opposed to him as ever, deriding and annoying and assailing him day after day.

---

1. *Muslim, Kitāb-ul-Jihād*
2. *Ibn Hishām*, Vol. I, pp. 419-22, *Ibn Kathīr*, Vol. II, pp. 149-53 *Zād al-Ma'ād*, Vol. I, p. 302

www.abulhasanalinadwi.org

The Ascension

It was during this period that the Prophet found himself transported at night to the K'aba and from there to the place of the Solomon's Temple in Jerusalem, where now stands Masjid-ul-Aqsā; and was then borne to the celestial regions where he witnessed the seven heavens, met the prophets of yore and saw the remarkable signs of divine majesty about which the Qur'ān says:

"The eye turned not aside nor yet was overbold,
Verily he saw one of the greater revelations of his Lord."[1]

Occurrence of the event at that time was meant to confer dignity upon the Apostle; it signified something like viands of higher regale in order to console and alleviate the feelings of distress caused to him by the persecution of the pagans at Tā'if. On the morrow of Ascension the Apostle told the people about his nocturnal journey, but the Quraysh mocked and shook their heads saying that it was inconceivable and beyond the bounds of reason. When Abū Bakr saw the Quraysh accusing the Apostle of falsehood he said, "What makes you wonder about it? If he has said this, it must be true. By God, he tells me that revelation descends on him from the Heaven in a trice during the day or night and I avouch him. This is even more unimaginable and difficult than what seems to astound you."[2]

Real Significance of Ascension

The ascension did not come off in a routine or ordinary run of things only to demonstrate the recondite phenomena of the Kingdom of God in the Heavens and the earth to the Prophet of Islam. In addition to it, this prophetic journey of tremendous importance alludes to a number of other significant and abstruse realities of far-reaching concern to humanity. The two *Sūrahs* of *Isrā'* and *An-Najm* revealed in connexion with this heavenly

1. Q. 53 : 17-18. To understand the significance of Ascension, see Shāh Walī Ullah's *Hujjat Allāh-il-Bāligha.*
2. *Ibn Kathīr*, Vol. II, p. 96, *Ibn Hishām*, Vol. I, p. 399

www.abulhasanalinadwi.org

journey indicate that Muhammad (peace be upon him) was charged with the office of prophethood for both the Houses of God, those in Jerusalem and Mecca, and was sent as the leader of the east and the west or the entire human race to the end of time. As the inheritor of all the Prophets of old, he represented the fulfilment and consummation of mankind's religious development. His nightly journey from Mecca to Jerusalem expresses, in a figurative way, that his personality alluded to the oneness of Bait-ul-Harām[1] and Masjid-ul-Aqsā.[2] That all the prophets ranged themselves behind him in the Masjid-ul-Aqsā shows that the doctrine of Islam, preached by him, was final, universal and all-comprehensive—meant for every class and section of human society throughout the ages.

The event is, at the same time, indicative of the comprehensiveness of the Holy Prophet's apostleship, the place accorded to his followers in the great task of humanity's guidance and the distinctive character of his message.

Truly speaking, the ascension of the Apostle represents a line of demarcation between the regional, limited and veriable rules of divine guidance entrusted to the prophets of old and the global, comprehensive and abiding principles of faith vouchsafed to the universal leader of human race. Had the Apostle been a sectional or regional guide, a national leader, the saviour of any particular race or the restorer of the glory of any particular people, there would have been no need to honour him with ascension to the heavens nor would he have been required to perceive the hidden phenomena of the Heavens and the earth. Nor would it have been necessary to create the new link between the celestial and the earthly surfaces of the Divine Kingdom; in that case the confines of his own land, his surroundings, environs and the times would have been sufficient enough; and there would have then been no need for him to divert his attention to any other land or country. Neither his ascension to the most sublime

1. K'aba at Mecca
2. The Dome of Rock at Jerusalem

www.abulhasanalinadwi.org

regions of the Heaven and to the "Lot-Tree of the Farthest Limit"[1] nor even the nocturnal journey to the far away Jerusalem, then in the grip of the powerful Christian Empire of Byzantium, would have been necessary at all.

Ascension of the Apostle was a divine proclamation that he had nothing to do with the category of national or political leaders whose endeavours are limited to their own country and nation. For they serve the nations and races to which they belong and are a product of their time, they serve the need of a particular juncture. The Apostle of Islam, on the contrary, belonged to the luminous line of the messengers of God who communicate the inspired message of Heaven to the earth. They are the links between God and His creatures. Their messages transcend the limitations of time and space, race and colour and country and nation, for they are meant for the exaltation of man regardless of his colour, race or country.

Obligatory Prayers

On this occasion fifty prayers a day were made obligatory by God for the Apostle and his followers. The Apostle constantly implored God for alleviation of the burden of prayers until the Lord was pleased to limit these to only five daily prayers. The Lord was also pleased to decree that whoever properly performs these five prayers every day would be recompensed for all the fifty daily prayers enjoined earlier.[2]

Tribes invited to Islam

Thereafter the Apostle started contacting the members of different tribes who came to Mecca for pilgrimage. He used to explain them the doctrines of Islam and to ask them to support him in his mission. He often told the tribesmen, "O ye people,

1. The Quranic expression *Sidratul-muntaha* (cf. Q. 53 : 14) alludes to the shady lot-tree of Paradise. According to some of the earliest commentators of the Qur'ān the divine writs are first sent to the lot-tree from where the angels bring it to earth.
2. *Bukhārī, Kitāb-us-Salāt*

www.abulhasanalinadwi.org

I have been sent to you as the messenger of God for asking you to worship Him, to call on you to associate nothing with Him and to renounce everything you have elevated as His co-equal. Believe in God and His Apostle and protect me until I have explained that which God has sent to me."

Whenever the Apostle contacted any tribe and finished talking to it, Abū Lahab usually stood up to say, "O ye people, this fellow wants you to cast off your obedience to Al-Lāt and Al-'Uzza and your allies, the jinn, and to exchange your gods for the wickedness and innovation he has brought. Don't take orders from him nor pay any heed to him."[1]

The Risky Path of Islam

The way leading to Allah and Islam was fraught with grave danger and anyone who wanted to walk the track had to be prepared to play with fire. Mecca had become so unsafe and unprotected for the Muslims that acceptance of Islam meant taking one's life in one's hand.

The story of Abū Dharr Ghifārī's conversion to Islam told by 'Abullah b. 'Abbās shows how perilous had it become even to call upon the Apostle in those days.

> "When Adū Dharr heard of the advent of the Prophet, he said unto his brother: 'Proceed to that valley and enlighten me about the man who claimeth to be a prophet and to receive communications from Heaven. Listen to some of his sayings and then return unto me.'—So the brother went forth, reached the Prophet and heard some of his sayings. Thereafter he returned to Abū Dharr and said unto him: 'I found that he enjoineth the highest principles of morality, and that his speech is not poetry'.—But (Abū Dharr) said: Thou hast not been able to satisfy me.
>
> "Thereupon he took some provisions, together with an old waterskin full of water, and proceeded to Mecca. (Then) he went to the mosque (K'aba) and began to look

1. *Ibn Hishām*, Vol. I, pp. 422-23

www.abulhasanalinadwi.org

for the Prophets for he knew him not; and was loath to ask about him—; and thus he spent part of the night. Thereupon 'Alī saw him and knew him to be a stranger; and when (Abū Dharr) met 'Alī, he went with him (to the latter's house). And until day-break neither of the two asked any questions of the other. Then (Abū Dharr) betook himself with his waterskin and his provisions to the mosque and passed that day until evening without finding the Prophet, although the latter saw him in the mosque. Then he returned to his resting place. And 'Alī passed him and said: 'Is it not time that a man should know his abode?' And he made him rise and took him to his house, neither of the two asking any questions of the other. And on the third day 'Ali did likewise, and ('Alū Dharr) stayed with him. Thereafter ('Alī) said: 'Wilt thou not tell me what hath brought thee here ?'—(Abū Dharr) answered: 'I will do so if thou promise me that thou wilt guide me aright'—And ('Alī) agreed to this. Thereupon (Abū Dharr) told him (all). ('Alī) said: 'Behold, it is true, and he is (indeed) an Apostle of God! Tomorrow morning, then, follow me. If I see any danger for thee, I shall stop as if to pass water; but if I go on, then follow me and enter the place which I enter'. (Abū Dharr) did so, and followed the other until he entered the Prophet's house; and (Abū Dharr) went in with him. Then he listened to some of the Prophet's sayings and embraced Islam on the spot. Thereupon the Prophet said unto him: 'Return unto thy people and inform them (about me) and await my bidding'—(Abū Dharr) said: By Him in Whose hand is my soul! indeed I shall loudly proclaim this (truth) among them!'

"Then he left and went to the mosque and called out at the top of his voice: 'I bear witness that there is no deity but God, and that Muhammad (peace be upon him) is the Apostle of God;'—Thereupon the people (of Mecca) fell upon him and beat him and threw him to the ground. And there came

www.abulhasanalinadwi.org

al-'Abbās, knelt down to see him and said to the people : 'Woe unto you ! know ye not that he belongeth to (the tribe of) Ghifār, and that your merchants' road to Syria (passeth) through their country?'—And so he rescued him from them. On the morrow (Abū Dharr) did the same again, and they fell upon him and beat him, and (again) al-'Abbās rescued him.'"[1]

The Beginning of Islam among the Ansar

The Apostle met some of the Ansārs belonging to the Khazraj at 'Aqabah,[2] when he went to preach Islam to the tribes during the time of pilgrimage. He told them about Islam and called on them to serve God alone, and then recited some of the Qur'ān to them. As these people lived in Yathrib side by side with the Jews who often told them that an Apostle of God was soon to come, they said to one another : "By God, this is the same Prophet of whom the Jews informed us ! Lo ! nobody should now get ahead of you." Thereupon they accepted his teachings and embraced Islam. They also said to the Apostle, "When we left our people discord and conflict and enmity divided them more than any other. Perhaps God will unite them through you. We shall inform them to accept this religion of yours which has been accepted by us, and if God unites them on you, then no man shall be more honoured than you."[3]

These men returned to their homes after accepting Islam, where they told others about the Apostle and invited them to accept the new faith. Islam quickly spread in Medina until

1. *Bukhārī*, Section : Abū Dharr's conversion to Islam
2. 'Aqabah means a deep valley. In the hills at Mina a culvert facing Mecca is known by that name. The place being situate near Jamrat-al-Kubra, is also known as Jamrat-al-'Aqabah. Now a mosque stands there to remind the place where the Prophet met the Ansār. Here pilgrims returning from 'Arafāt spend the three nights of *Id al-Adhā*. Even in pre-Islamic times this was the custom of the heathen Arabs who had preserved the ancient ceremonies of the pilgrimage.
3. *Ibn Hishām*, Vol. I, pp. 428-29

www.abulhasanalinadwi.org

there was no home of the Ansār wherein the Apostle was not mentioned.[1]

First Pledge of 'Aqabah

During the pilgrimage next year twelve men belonging to the Ansār met the Apostle at 'Aqabah. They pledged themselves to the Apostle undertaking neither to commit theft nor fornication, nor to kill their children, to obey him in what was right, and to associate nothing with God. When these people left for Medina, the Apostle sent Mus'ab b. 'Umayr with them to teach the Qur'ān to the people there as well as to expound Islam and instruct them about religion; wherefore 'Umayr came to be called "The Reader" in Medina. He lodged with As'ad b. Zurāra and also led the prayers.[2]

The Reason for Ansars' Acceptance of Islam

It was a critical juncture when God afforded the opportunity of helping and defending Islam to the Aus and the Khazraj,[3] the two influential tribes of Yathrib. For there was nothing more precious at the moment than to own and accept Islam, they were really fortunate in getting the most well-timed chance to take precedence of all other tribes of Hijāz in welcoming and defending the religion of God. They overshadowed their compatriots since all the tribes of Arabia, in general, and the Quraysh, in particular, had proved themselves ungrateful as well as incompetent to take advantage of the greatest favour bestowed on them.—Allah guideth whom He will unto a right path.[4]

---

1. *Ibn Hishām*, Vol. I, pp. 428-29
2. *Ibid.*, p. 434
3. The two tribes of Aus and Khazraj had branched off from the tribe of Azd, belonging to Qahtān. The forefather of these tribes, Th'alaba b. 'Amr, had migrated from Yemen to Hijāz after the destruction of Ma'ārib Dam (120 B. C.) and settled in Medina.
4. Q. 2 : 213

www.abulhasanalinadwi.org

Diverse causes and circumstances, proceeding from the Will of Almighty God, had opened the door for acceptance of Islam by the Aus and the Khazraj. These tribes were not the type of Meccan Qurayshites: the Aus and the Khazraj were kind-hearted and sweet tempered, immune from the Qurayshite traits of intemperance, obstinacy and vanity, and hence they were responsive, open to reason. These were the characteristics inherited from their progenitors, the Yemenites, about whom the Apostle had remarked after meeting one of their deputations: "The people of the Yemen have come to you. They have the tenderest minds and gentlest hearts." Both these tribes of Yathrib originally belonged to Yemen for their forefathers had come down from there. Commending the merits of these people God has said in the Qur'ān:

> "Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot."[1]

Another reason was that continuous internecine warfare had already exhausted both the tribes. Wearied and distracted by the famous battle of Bu'āth[2], fought a short time ago, both the tribes were desirous of peace and harmony and wanted to avoid renewal of warfare. Such was their anxiety for peace that the first Muslims of Medina had said to the Prophet, "When we left our people, discord and conflict and enmity divided them more than any other. Perhaps God will unite them through you.....and if God unites them on you, then no man will be more honoured than you." 'Āisha once said that the battle of Bu'āth was really a divine ministration in disguise which served as a prelude to the Apostle's migration to Medina.

Yet another reason was that the Quraysh, like the rest of

1. Q. 59 : 9
2. Fought in about 615 A. D.

www.abulhasanalinadwi.org

Arabian tribes, had long ago lost the touch with prophethood and the prophets and had hardly any recollection of their teachings. Plunged deep in ignorance and idolatry and being complete strangers to the arts of reading and writing, they had become over zealous heathens; actually, they had but little contacts even with the Jews and Christians, the followers of the prophets and their scriptures (although these had since been distorted). This was a plain, plump fact to which the Qur'ān makes a reference in these words:

> "That thou mayst warn a folk whose fathers were not warned, so they are heedless."[1]

But the Aus and the Khazraj were neighbours of the Jews of Yathrib whom they heard talking about the prophets and reciting their scriptures. The Jews often warned them that a prophet was to come in the later times with whom they would ally themselves and kill the heathens just as the people of 'Ād and Iram were massacred.[2]

> "And when there cometh unto them a Scripture from Allah, confirming that in their possession—though before that they were asking for signal triumph over those who disbelieved—and when there cometh unto them that which they know (to be the Truth) they disbelieve therein. The curse of Allah is on disbelievers."[3]

Aus and Khazraj as well as other Arab tribes settled in Medina were heathens like the idolatrous Quraysh and the rest of Arabs but unlike them they had become accustomed to the idea of revelation in the form of a scripture of supernatural origin, prophecy, apostleship, inspiration, requital and the hereafter through their uninterrupted contact with the Jews of the city with whom they had business transactions, made war and peace and lived side by side. They had, thus, come to know the teachings of the prophets of old and the purpose for which God

---

1. Q. 36 : 6
2. *Tafsīr Ibn Kathir*, Vol. I, p. 217
3. Q. 2 : 89

www.abulhasanalinadwi.org

sends them from time to time. This was of great advantage to them, for, when they learnt about the Apostle on the occasion of *Haj* at Mecca, they atonce grabbed the opportunity as if they were already prepared for it.

Strategic Importance of Medina

Apart from the great honour to be bestowed on the people of Medina and such other reasons as might be known to the All-Knowing Lord, one of the considerations in the selection of the town as the future centre of Islam was that it was, from a geographical and defensive point of view, impregnable like a fortified city. No other town of the Peninsula enjoyed the same advantage. Lying in a lava plain, surrounded on all sides by chains of high mountains, the Western side of the city is protected by the lava and extremely uneven hilly terrain known as Harrat-al-Wabrah[1] while Harrah-i-Wāqim surrounds it on the eastern side. Medina lies unprotected and open to military advance only in the north (where, in 5 A. H., the Apostle ordered to dig trenches on the occasion of the battle of clans). Thickly clustered plantations of date-palm groves encompassed the town on the remaining sides. An army taking this route would have had to maintain communications through deep valleys and gorges. It would have thus been difficult to attack Medina in full force from these sides while the defenders could have easily beaten off the invaders through small outlaying picquets.

Ibn Is'hāq writes: "Only one side of Medina was exposed, and the rest of the sides were strongly protected by buildings and

1. Harrah or Lābah is a terrain full of volcanic igneous rocks of dark green colour and uneven shape which are produced by the matter flowing from a volcano. Such an uneven hilly terrain is absolutely useless as a fighting ground or for communication either for infantry or cavalry. Mujduddīn Fīrozābādī (d. 823 A. H.) writes in the *al-Maghānim al-Matābta fī Ma'ālīm Tāba* that a number of harrah, some nearer the town and some at a distance, surround Medina from all sides and protect it from attack or at least make the advance difficult for an invading army. (*See* pp. 108-114 and *Bukhārī*, Chap. Migration of the Prophet).

www.abulhasanalinadwi.org

date-palm groves through which an enemy could not get access."

The Apostle had perhaps covertly referred to this very aspect of Medina when he said before his migration: "I have been shown the goal of your migration—a land of palm-trees lying between two tracts strewn with black, rugged stones." All those who resolved upon migration migrated thereupon to Medina.[1]

The two Arab tribes of Medina, the Aus and the Khazraj, were well known for their passionate, chauvinistic spirit of the clan, self-respect, boldness and valour while riding was one of the manly skills in which they excelled. Freedom of the desert was in their blood: neither had they ever submitted to any authority nor paid impost to a sovereign. The heroic character of these tribes was plainly set forth when the Chief of Aus, S'ad b. Mu'ādh had said to the Apostle during the battle of Trenches: "When we and these people were polytheists and idolaters, not serving God nor knowing Him, they never hoped to eat a single date except as guests or by purchase."[2]

"The two clans of Yathrib," writes Ibn Khaldūn, "dominated over the Jews and were distinguished because of their prestige and eminence. The tribe of Muḍar living near them was cognate with them."[3] Ibn 'Abd-i-Rabbehi, another Arab historian, writes in the *Al-'Iqd al-Farīd*; "The Ansār descended from the tribe of Azd. Known as Aus and Khazraj, they were lineal descendants of the two sons of Hāritha b. 'Amr b. Āmir. Being more proud and dignified than others, they had never paid tribute to any regime or suzerain."[4]

They were related, on the maternal side, to the Banū 'Adīy b. al-Najjār who had given one of their daughters, Salmā bint 'Amr, to Hāshim in marriage. To Hāshim she bore 'Abdul Muttalib. Hāshim, however, left the boy with his mother in

1. *Bukhārī*, Chap. Migration of the Apostle
2. *Ibn Hishām*, Vol. II, p. 223
3. *Tārīkh Ibn Khaldūn*, Vol. II, p. 289
4. *Al-'Iqd ul-Farīd*, Vol. III, p. 334

www.abulhasanalinadwi.org

Yathrib where he was brought up and was taken to Mecca by his uncle after he had grown up into a youth. These blood relationships, which were the adhesive elements in tribal organisation, cannot be ignored since kinship played an important role in the social life of the Arabs. On reaching Medina the Apostle stayed with Abū Ayyūb Ansārī who belonged to Banū 'Adiy b. al-Najjār.

Aus and Khazraj traced back their derivation from Qahtān while Muhājirīn and other Muslims hailing from Mecca or other places near it claimed their descent from 'Adnān. Thus, after the Apostle migrated to Medina and the Ansār pledged their support to him, both the 'Adnān and Qahtān rallied round the flag of Islam as one man. The 'Adnān and Qahtān had been at odds with one another during the pre-Islamic times but they were banded together in Medina and thus the pagan passions of blood and clan, of vanity and pride and of vainglorious self-conceit were stamped out by the wholesome influence of Islam.

For all these causes and considerations as well as its strategic location Medina was the fittest place to be selected for the emigration of the Apostle and his companions; it was eminently suited to be made the radiating centre of Islam until it gained enough strength to prevail over the Peninsula and charged the whole country with a new spirit of virtue and godliness.

Expansion of Islam in Medina

The teachings of Islam were so glowing that the people of the Aus and the Khazraj, awakened to interest, quickly attested their faith in Islam. S'ad b. Mu'ādh was first to embrace Islam, then Usayd b. Hudayr, the leader of Banī 'Abdul Ash'hal, a clan of Aus, recognised the truth of the Apostle's faith. The wise and courteous bearing of Mus'ab b. Umayr, and the way he presented Islam to them, convinced them of the truth of Islam. Then the remaining clansmen of Banī 'Abdul Ash'hal were led to accept the faith and, shortly afterwards, there was not a house of the Ansār in which some of the men and women had not

www.abulhasanalinadwi.org

given their faith to Islam.[1]

The Second Pledge of 'Aqaba

In the next year, at the time of *Haj*, Mus'ab b. Umayr, went back to Mecca with a number of Ansār Muslims and other polytheists of Medina. After the Ansār had performed the pilgrimage, the Apostle met them at the previous year's meeting place late in the night. This time their number was seventy-three, including two women. The Apostle of God came accompanied by his uncle, 'Abbās b. 'Abdul Muttalib, who had still not embraced Islam.

The Apostle talked to them, read some of the Qur'ān and invited them to accept Islam. Then he said, "I invite your allegiance on this condition that you would protect me in the same way as you would your women and children." They gave allegiance to the Apostle but demanded that he would not leave them nor return to his own people. The Prophet then said in reply, "I am of you and you are of me. I will war against them that make war upon you and have peace with those that keep peace with you."

Thereafter the Apostle selected twelve of them, nine from the Khazraj and three from the Aus, as their leaders.[2]

Permission to migrate to Medina

Thanks to the allegiance and support offered by the Ansār, the Muslims found a new rock of refuge. The Apostle commanded the Muslims in Mecca to migrate and join their brothers-in-faith, the Ansār, in Medina. He told his companions, "God has provided to you some brethren and homes where you will live in safety." So the Muslims betook themselves in batches from Mecca to Yathrib, but the Apostle himself remained in Mecca awaiting the command of God to leave the city.

But it was not easy to emigrate: the Quraysh atonce decided to take stringent measures against the emigrants. The

1. *Ibn Hishām*, Vol. I, pp. 436-38
2. *Ibid.*, pp. 441-42

www.abulhasanalinadwi.org

pagan Quraysh did everything they could to stop the emigration; they created obstacles in the way of emigrants to prevent their departure, but the Muslims were equally determined not to retrace their steps. Bent on leaving Mecca at all costs, some like Abū Salama had to depart alone leaving their wives and children while others like Suhayb had to give up their lifelong earnings before leaving Mecca. Umm Salama relates:

"When Abū Salama had made up his mind to set out for Medina he saddled his camel and mounted me on it with my son Salama. Then taking hold of the camel's halter he went ahead. When some of the men belonging to Banī al-Mughīra saw him, they came near us saying, 'It is alright so far as you are concerned, but how can we allow your wife to go with you.' They snatched the camel's halter from his hand and took me with them. At this Banū 'Abdul Asad, the clansmen of Abū Salama, got angry. They said: 'By God, you have torn her from our brother, but we will not let our son to go with her.' A scuffle started between them for the child Salama until his arm was dislocated, and Banū Asad took him away leaving me with Banī al-Mughīra while my husband went away to Medina. Thus, all the three of us, myself, my husband and my son were separated. I used to go out every morning to Abtah weeping till nightfall. A whole year passed in this manner when one of my cousins of al-Mughīra had pity on me and said to Banī al-Mughīra: 'Why don't you let this poor woman go? You have separated her from her husband and son.' So they said to me: 'You can go to your husband if you like.' Then Banū Asad restored my son to me. I saddled my camel and taking my son with me, set out for Medina in search of my husband accompanied by not a blessed soul with me. When I arrived at Tan'im I happened to meet 'Uthmān b. Talha[2] of Banī 'Abdul-Dar who asked me

1. 'Uthmān b. Talha embraced Islam after the conquest of Mecca when the Apostle handed over the keys of the K'aba to him (*Al Isābah fī Tamīz is-Sahāba*, p. 217).

www.abulhasanalinadwi.org

where I intended to go. I replied that I was going to my husband in Medina. He asked if I had anybody with me to which I said in reply, 'None save this child and God.' He said, 'By God, it is not easy for you to reach your destination'. He took hold of the camel's rope and went ahead leading it.—By God, I have never met a man nobler than he. Whenever we had to make a halt, he used to kneel the camel and withdraw; after I had got down, he used to unload the camel, tie it to a tree and go away to take rest under a tree. In the evening he used to saddle the camel and load it, and then withdrew asking me to ride; he came back after I had mounted and taking the halter in his hand, he went ahead to the next destination. . . . Thus he escorted me until I reached Medina. When he saw Quba, the habitation of Banī 'Amr b. 'Auf, he said, 'Your husband is in this village. Now go to him with the blessing of God.' Thus he bade me farewell and went off on his way back to Mecca."

She also used to say that no family in Islam suffered the troubles that were undergone by the family of Abū Salama.[1]

When Suhayb tried to leave for Medina, the disbelieving Quraysh said to him, "You came to us as a destitute beggar and have grown rich among us, and now you want to go away safely with your life and wealth. By God, it shall never be so!" Suhayb asked, "Would you allow me to go if I give my property to you?" When they replied in the affirmative, Suhayb said, "I give you the whole of it."

When the Apostle was told of it, he exclaimed, "Suhayb has made a profit! Suhayb has made a profit!"[2]

The emigrants to go to Medina during this period were: 'Umar, Talha, Hamza, Zayd b. Hāritha, 'Abdur Rahmān b. 'Auf, Zubayr b. al-'Awwām, Abū Hudhayafa, 'Uthmān b. 'Affān and several other companions of the Prophet. Thereafter

1. *Ibn Kathīr*, Vol. II, pp. 215-17
2. *Ibid*, p. 223

www.abulhasanalinadwi.org

the emigrants trickled away one by one. Only those were left in Mecca, besides the Apostle, Abū Bakr and 'Alī, who were detained because of some restraint or those who had fallen a victim to their own failings.[1]

Unsuccessful Conspiracy Against the Apostle

Migration of the Muslims to Medina frightened the Meccans out of their wits. They oversoon realised that the Apostle had already established a base with a large number of adherants in a foreign territory beyond their reach and if he were also to join them there, then they would be rendered helpless, deprived of all authority over him. They held a council in Dār al-Nadwa[2] where all the chiefs of the Quraysh assembled to deliberate how to solve the problem.

They debated the various suggestions and ultimately decided unanimously that each clan should provide a young, courageous and blue-blooded warrior so that all of them fall upon Muhammad (peace be upon him) jointly to kill him. Thus, the responsibility of shedding his blood would lie equally on all the clans; no single clan would then be held responsible for it; and 'Abdu Munāf would dare not take up a hatchet against all the people. Determined to slay the Apostle, the pagans dispersed to execute their nefarious design.

But the Apostle was warned of their wicked plan by the All-Knowing God; he asked 'Alī to lie on his bed and to wrap himself in his mantle. He also told 'Alī that no harm would come to him.

The murderous band stood outside the Apostle's house with drawn scimitars in their hands, in readiness to attack the Prophet. The Apostle of God came out and took a handful of dust. God instantly took away their sight and the Apostle went through their ranks, sprinkling the dust over their heads and reciting the

1. *Ibn Hishām*, Vol. I, pp. 470-79
2. The house of Qusayy b. Kilāb where they used to decide every important affair.

www.abulhasanalinadwi.org

Sūrah Yā Sīn—'And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.'[1] He went through them but nobody was able to see him.

Then, there came a man who asked them, "What are you waiting for here?" When they replied that they were waiting for Muhammad (peace be upon him), he said, "May God confound you! He has gone away." They peeped through the chink of the door and saw 'Alī sleeping on the bed wrapped in the Apostle's mantle. They took him for the Prophet and decided to wait till morning when 'Alī got up from the bed. All of them were now put to shame.[2]

Prophet's Migration to Medina

The Apostle came to Abū Bakr and told him that God had given him permission to migrate from Mecca. Abū Bakr exclaimed, "Together, O Apostle of God?"; for he was anxious to keep company with him. The Apostle answered: "Yea, you will accompany me." Then Abū Bakr presented two dromedaries he had been keeping in readiness for the purpose. 'Abdullah b. Urayqit was hired by Abū Bakr to act as a guide.

The Strange Inconsistency

The unbelieving Quraysh of Mecca were bitterly set against the Apostle. Yet they were absolutely convinced of his truthfulness and trustworthiness, nobility and magnanimity. If anybody in Mecca apprehended loss or misappropriation of his property, he usually deposited it with the Apostle. The Apostle had thus a number of things committed to his care. He, therefore, charged 'Alī to return these to their owners before leaving Mecca. Of a fact, such a square-dealing at this critical moment is a strange commentary on the nobility of the Prophet as well as the callousness of his persecutors thus clarified by God.

"We know well how their talk grieveth thee, though in

1. Q. 36 : 9
2. *Ibn Hishām*, Vol. I, pp. 480-83

www.abulhasanalinadwi.org

truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah."[1]

Moral pointed out by Migration

The migration of the Prophet illustrates the principle that everything howsoever coveted by one ought to be sacrificed for the sake of one's faith or ideal. Worldly estate and effects or any other thing that a man is disposed to value can never take the place of his faith nor can the faith be bartered away for all the world.

Mecca was the birth place of the Apostle. As the homeland of the Apostle of God and his companions it must have had an attraction for all of them. Then, it had also the House of God, loved and adored by them like the light of one's eye but nothing stood in the way of bidding farewell to their hearths and homes, families and kinsmen for the simple fact that the pagans of Mecca would not allow them the freedom of conscience and liberty to practise their faith.

The Prophet loved Mecca but he also loved his faith : one was a natural affection and the other an insatiate thirst of soul. We find the two tenderest feelings of human nature articulately expressed by the Apostle while leaving Mecca.

"What a nice city thou art and how ardently I love thee. Had my people not exiled me, I would have never settled anywhere save in thy city."[2]

The Apostle had, in truth and reality, to leave his homeland in pursuance of the divine command.

"O my bondmen who believe ! Lo ! My earth is spacious. Therefore serve Me only."[3]

Towards the Cave on Mt. Thawr

The Apostle and Abū Bakr secretly made for the cave on

1. Q. 6 : 33
2. *Tirmidhī*, Chap. *Fadl Mecca*
3. Q. 29 : 56

www.abulhasanalinadwi.org

Mt. Thawr. Abū Bakr instructed his son 'Abdullah to find out the hostile plans and conversations of the Meccans concerning them and then communicate these to him. And he asked Āmir b. Fuhayrah; his slave, to feed his flock of milch ewe by the day and bring their milk to them in the evening. Asmā', his daughter, used to bring food for them at night.

Miracle of Love

Flame of love is the light of Heaven that illuminates the soul. It has been, ever since the creation of this world, the most ardent passion of human heart, advising, directing and guiding man along the right path in moments of danger. It is like the worried expression of one mad about something, for the innermost instinct of such a man is never remiss and is able to perceive even the slightest danger to his greedily desired object. Such were the feelings of Abū Bakr about the Apostle of God during this journey. It is related that when the Apostle set out for the cave on Mt. Thawr, Abū Bakr sometimes went ahead of the Apostle and then behind him, until the Apostle marked his uneasiness and asked, "Abū Bakar, what's the matter? Often you come behind me and sometimes you go ahead!" Abū Bakr replied, "O Apostle of God, When I think of those in pursuit I come behind you but then I apprehend an ambuscade and I go in front of you."[1]

When the two arrived at the cave on Mt. Thawr, Abū Bakr requested the Apostle to wait until he had searched and cleaned up the cave. So, he went in and searched it and came out after cleaning it up. Then he remembered that he had not properly searched one hole. He again asked the Apostle to wait a bit and went in to see it for the second time. He let the Apostle go into the cave only after he had fully satisfied himself that it did not harbour wild beasts or reptiles.[2]

1. *Ibn Kathīr, Al-Bidāyah wan Nihāyah,* Vol. III, p. 180 (on the authority of 'Umar b. al-Khattāb.)
2. *Ibid.*

www.abulhasanalinadwi.org

The Celestial Assistance

After the two companions had entered the cave, a spider spinned its web across the mouth of the cave on a bush at the entrance, concealing the Apostle from those who might look into it. Thereafter came two doves which fluttered over the cave for some time and then sat down to lay eggs there—Allah's are the hosts of the heavens and the earth.[1]

The Most Critical Moment of Human History

The most critical moment of the world's history, when the fate of mankind hanged by a thread, drew near as the Qurayshite horsemen on the look out for the two fugitives galloping over the desert came to the cave where the two had crouched. The world was holding its breath in suspense: did a dark and disastrous future lie ahead for humanity or was it to take the most favourable turn? The pursuers who stood debating among themselves on the mouth of the cave had only to look down in the cave, but the web on the mouth of the cave convinced them that nobody could be inside it.

One may think it fantastic or miraculous but it was how God helped His Apostle.

> "Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see."[2]

Lo ! Allah is With Us

Peeringly Abū Bakr looked over his head. He saw the blood thirsty warriors of the Quraysh standing at the mouth of the cave. He said to his companion with a trembling heart, "O Apostle of God, they will see us if anybody steps forward." "What misgivings have you," replied the Apostle, "about the two with whom the third is Allah?"[3] It was to remind of this

1. Q. 48 : 7
2. Q. 9 : 40
3. *Bukhārī, Kitāb-ul-Tafsīr*

www.abulhasanalinadwi.org

event that the revelation came down from God:

"When they two were in the cave, when he said unto his comrade: Grieve not, Lo! Allah is with us."[1]

Suraqa Follows up the Apostle

The Quraysh offered a reward of one hundred camels to anyone who brought back the Apostle, dead or alive. On the other hand, the Apostle spent three nights in the cave and then guided by ʿĀmir b. Fuhayrah went along the road by the sea-coast. Surāqa b. Mālik b. Juʿshum heard of the price set by the Quraysh on the head of the Apostle and hurried after him. The reward of a hundred camels was too much for him; he got up on his mare and went after the fugitives tracking their footsteps. He let his mare go in a canter until he nearly overtook the fugitives. But, lo, his mare stumbled abruptly, and he was thrown off. He rose, got hold of his quiver, and remounted the mare, and let her go ahead. His mare again stumbled and he was again thrown off, but he continued the chase until he could see the three men going ahead. Suddenly, his mare stumbled for the third time, its fore-legs sinking up to the knees in the ground, and he was thrown off again. He also saw dust rising from the ground like a sandstorm.

Surāqa was now convinced that the Apostle was protected against him and he would not in any case triumph over him. He called out saying that he was Surāqa b. Juʿshum and that no harm would come to them from him. The Apostle asked Abū Bakr, "Ask him what he wants from us?" Surāqa answered, "Write for me a warrant of security." Thereupon the Apostle ordered ʿĀmir b. Fuhayrah to write the warrant which he wrote on a piece of tanned leather or bone. Surāqa preserved the writing for long as a memorial.[2]

A Prediction

The Apostle of God had been driven out of his homeland,

1. Q. 9 : 40
2. *Ibn Hishām*, Vol. I, pp. 489-90; *Bukhārī*, Chap: *Hijratun Nabī*

www.abulhasanalinadwi.org

the enemy on the look out for him was after his blood, but his mind's eye was calling up the day when his followers would be trampling the realms of Caesars and Chosroes. In those adverse circumstances, the darkest hour of his life, he made a prediction of the bright times ahead. To Surāqa he said, "Surāqa, how would you feel when you would put on Chosroes' bracelets ?"

God has indeed promised succour and victory and prosperity to His Apostle and the triumphant ascendancy of His Religion of Truth.

> "He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the disbelievers may be averse."[1]

Those who cannot see beyond the material agency of causes and effects would shrug their shoulders at this prediction: the Quraysh discarded the forebodings of the Apostle as incredulous and inconceivable, but the foreseeing Apostle was peeping into the future:

> "Lo ! Allah faileth not to keep the tryst."[2]

And the events took shape exactly in the same way as the Apostle had foretold Surāqa. When Persia was conquered and the tiara, robe and the bracelets of Chosroes were brought to 'Umar, he sent for Surāqa and asked him to put on the royal dress.[3]

Surāqa took the warrant of security for he was by then convinced of the victory of the Prophet. He offered some provisions and utensils, but the Apostle accepted nothing from him. He simply said to Surāqa, "Keep our whereabouts secret."

The Blessed Host

Abū Bakr and the Apostle passed by the tent of Umm M'abad,

1. Q. 9 : 33
2. Q. 13 : 31
3. *Al-Istī'āh*, Vol. II, p. 597

www.abulhasanalinadwi.org

a woman of Khuza'a, who had a milch ewe but its udder had dried up owing to drought. God's Messenger wiped its udder with his hand and mentioning the name of God most High, he prayed that Umm M'abad might have a blessing in her ewe. It then gave a flow of milk. He first gave Umm M'abad and others a drink until all of them were fully satisfied; he drank himself last of all. He milked it a second time, and when the vessel was full he left it with her. When Abū M'abad came back and his wife told him about the prodigious happening and the angelic stranger, he replied, "By God, he appears to be the same man of the Quraysh whom they are prowling after."

They continued their journey with the guide until they reached Quba in the vicinity of Medina. This was Monday, the 12th day of Rabī ul-Awwal.[1] A new era was indeed beginning, because it was from the start of this year that the Islamic calendar of *hijra* takes its origin.

1. 24th September, 622 A. D.

www.abulhasanalinadwi.org

EIGHT

Yathrib Before Islam

Difference between Meccan and Medinite Societies

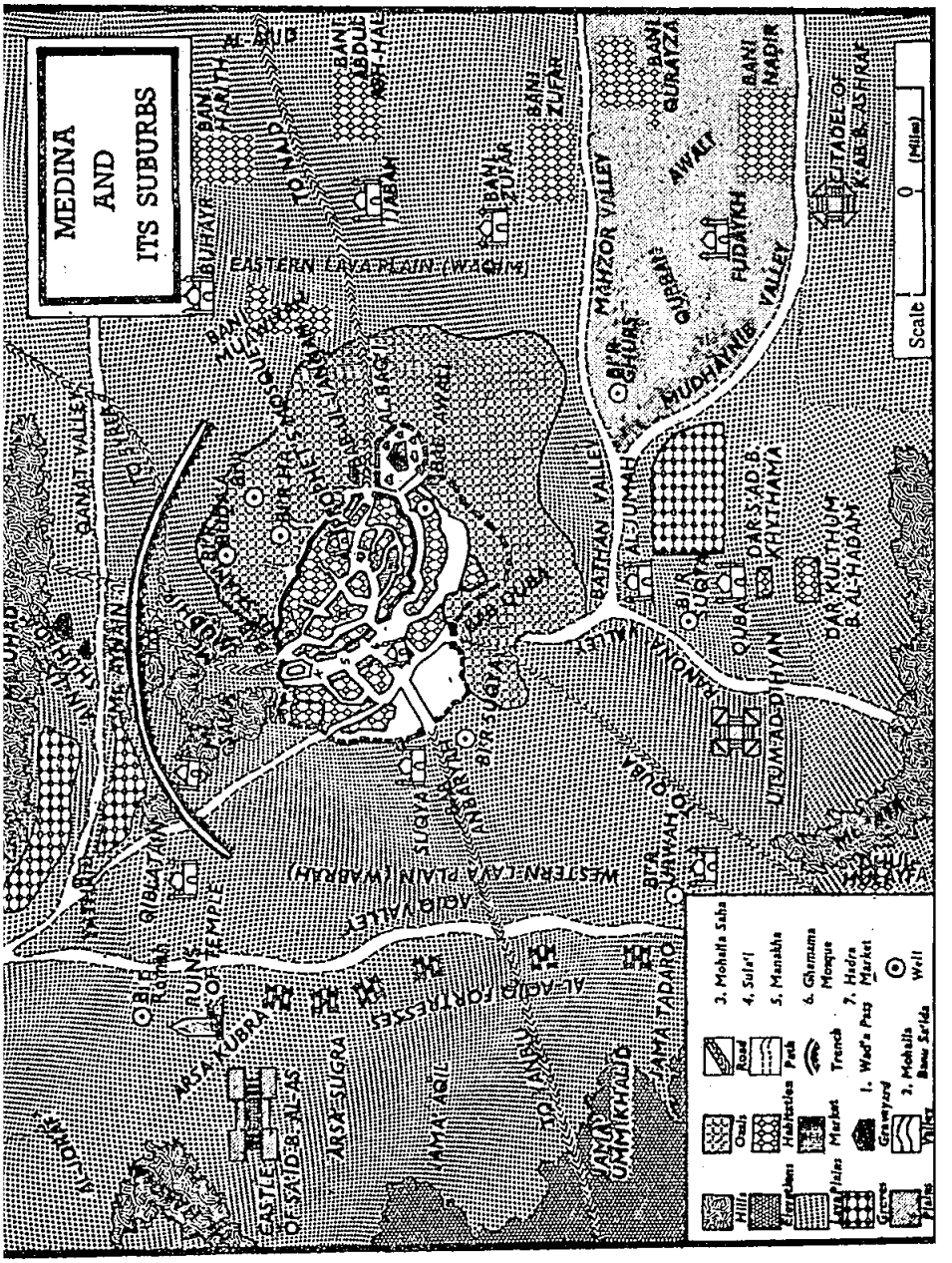
Yathrib had been marked by Providence to shelter the Messenger of God after his migration and to bring forth not only the first Islamic Society but also to serve as an irradiant centre for the universal call of Islam. The great honour accorded to the city makes it necessary to know its distinctive features—its physical, social and cultural conditions, the Arab tribes living there and their mutual relations, the economic and political manipulations of the Jews and their fighting strength as well as the way of life sustained by its fertile land. Various religions, cultures and communities flourished in the city side by side; it could not be compared with Mecca which was dominated by one faith and one cultural pattern. The details given here, albeit briefly, depict the state of affairs in Medina when the Apostle made his debut in that city.

Jews

The view preferred by historians about Jewish settlements in Arabia, at large, and those in Medina, in particular, is that they date from the first century A. D. Dr. Israel Wellphenson writes that:

"After Palestine and Jerusalem were laid waste in

www.abulhasanalinadwi.org



www.abulhasanalinadwi.org

70 A. D. and the Jews dispersed to different parts of the world, a number of them made their way to Arabia, according to the Jewish historian Josephus, who was himself present at the siege of Jerusalem and had led the Jewish units on several occasions. Arab sources also corroborate his statement.'[1]

Three Jewish tribes, Qaynuqa, an-Naḍīr and Qurayza, were settled in Medina. The number of adults belonging to these tribes was over two thousand: Qaynuqa were estimated to have seven hundred combatants, an-Naḍīr too had almost the same number while the grown ups of Qurayza were reported to be between seven and nine hundred.[2]

These tribes were not on good terms with one another and very often they came to blows. Dr. Israel Wellphenson says:

"Banī Qaynuqa were set against the rest of the Jews because they had sided with Banī Khazraj in the battle of Bu'āth in which Banī an-Naḍīr and Banī Qurayza had inflicted a crushing defeat and massacred Banī Qaynuqa even though the latter had paid bloodwit for their prisoners of war. The bitterness between the Jewish tribes continued to persist after the battle of Bu'āth. When Banī Qaynuqa

---

1. Dr. Israel Wellphenson, *Al-Yahūd fī Balād il-'Arab*, p. 9
2. These figures are based on the number of Jews of different tribes given by the biographers like Ibn Hishām in connexion with the exile of Banī an-Nadīr, massacre of Banī Qurayza, etc. Banī Qaynuqa, an-Nadīr and Qurayza were the chief tribes consisting of several clans as, for example, Banī Badhal was a clan allied to Banī Qurayza. A number of persons belonging to this clan who accepted Islam, were eminent companions. Banī Zanb'ā was another branch of Banī Qurayza. A few of the Jewish clans, such as, Banī 'Auf, Banī an-Najjār, Banī Sā'ida, Banī Th'alaba, Banī Jafna, Banī al Hārith etc. have been mentioned in the treaty made by the Apostle with the Jews. After mentioning these tribes the treaty says: "The chiefs and friends of the Jews are as themselves". Samhūdī says in *Wafā'-ul-Wafā'* that the Jews were divided into more than twenty clans (p. 116).

www.abulhasanalinadwi.org

subsequently fell out with the Ansār, no other Jewish tribe came to their aid against the Ansār."[1]

The Qur'ān also makes a reference to the mutual discord between the Jews:

"And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witness (thereto).

"Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression—and if they come to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you."[2]

The Jews of Medina had their dwellings in their own separate localities in different parts of the city. When Banī an-Naḍīr and Banī Qurayza forced Banī Qaynuqa to vacate their settlement in the outskirts of the town, they took up their quarters in a section of the city. Banī an-Naḍīr had their habitation in the higher parts, some four or five Kms. from the city, towards the valley of Bathān, having some of the richest groves and agricultural lands of Medina. The third Jewish tribe, Banī Qurayza, occupied a vicinity known as Mehzor a few Kms. to the south of the city.[3]

The Jews of Medina lived in compact settlements where they had erected fortifications and citadels. They were, however, not independent but lived as confederate clans of the stronger Arab tribes which guaranteed them immunity from raids by the nomads. Predatory incursions by the nomadic tribes being a perpetual menace, the Jewish tribes had always to seek protection of one or the other chieftain of the powerful Arab tribes.[4]

---

1. *Al-Yahūd fī Balād il-'Arab*, p. 129
2. Q. 2 : 84-5
3. Dr. Mohammad Syed al-Tantāwī, *Banū Israel fīl-Qur'ān wal-Sunnah*, p. 77
4. Dr. Jawwād 'Ali, *Tārīkh al-'Arab Qabl al-Islam*, (Baghdad), Vol, VII, p. 23

www.abulhasanalinadwi.org

Religious Affairs of the Jews

The Jews considered themselves to be blest with a divine religion and law. They had their own seminaries, known as *midras* which imparted instruction in their religious and secular sciences, law, history and the Talmudic lore. Similarly, for offering prayers and performing other religious rites, they had synagogues where they normally put their heads together to discuss their affairs. They observed the laws taken from Pentateuch as well as many more rigid and uncompromising customary rules imposed by their priests and rabbis, and celebrated Jewish feasts and fasts, as, for example, they kept, on the tenth day of the month of Tishri, the fast of Atonement.[1]

Finances

The financial relationship of the Medinite Jews with other tribes was mainly limited to lending money on interest on security of personal property. In an agricultural region like Medina, there was ample scope for money-lending business since the agriculturists very often needed capital for purposes of cultivation.[2]

The system of lending money was not limited merely to pledging personal property as security for repayment of the loan, for the creditors very often forced the borrowers to pledge even their women and children. The incident relating to the murder of K'ab b. Ashraf, narrated by Bukhārī, bears a testimony to the prevailing practice.

> "Muhammad b. Maslamah said to K'ab: Now we hope that thou wilt lend us a camel-load or two (of food). K'ab answered: I will do so; (but) ye shall pledge something with me. [The Muslims] said: What dost thou want?—(K'ab) answered: Pledge your women with me.—They said: How can we pledge our women with thee, the most beautiful of the Arabs?—(K'ab) said: Then pledge your sons with me.—[The Muslims] replied: How can we

1. *Banū Isrāil fil-Qur'ān wal-Sunnah*, pp. 80-81
2. *Ibid*

www.abulhasanalinadwi.org

pledge our sons with thee? (Later) they would be abused (on this account), and people would say; He hath been pledged for a camel-load or two (of food)! This would disgrace us! We shall, however, pledge our armour with thee.'"[1]

Such transactions produced, naturally enough, hatred and repugnance between the mortgagees and the mortgagors, particularly since the Arabs were known to be thin-skinned where the honour of their womenfolk was concerned.

Concentration of capital in the hands of Jews had given them power to exercise economic pressure on the social economy of the city. The stock markets were at their mercy. They rigged the market through hoarding, creating artificial scarcity and causing rise or fall in prices. Most of the people in Medina detested the Jews owing to these malpractices, usuriousness and profiteering, which were against the grain of the common Arab.[2]

With their instinctive tendency of avarice and acquisitiveness, the Jews were bound to follow an expansionist policy as pointed out by De Lacy O' Leary in the *Arabia before Mohammad.*

"In the seventh century there was a strong feeling between these Bedwin[3] and the Jewish colonists because the latter, by extending their agricultural area, were encroaching upon the land which Bedwin regarded as their own pastures.[4]

The Jews being guided by nothing but their overweening cupidity and selfishness in their social intercourse with the Arab tribes, Aus and Khazraj, spent lavishly, though judiciously, in creating a rift between the two tribes. On a number of occasions in the past they had pitted one tribe against the other

---

1. *Bukhārī, Kitāb-ul-Maghāzī,* see *Qatl K'ab b. Ashraf*
2. *Banū Israel fil-Qur'ān wal-Sunnah,* p. 79
3. Dr. Lacy O'Leary means the Aus and Khazraj and other Arab tribals living in the neighbourhood of Medina.
4. *Arabia before Mohammad,* p. 174

www.abulhasanalinadwi.org

with the result that both had been worn out and economically ruined. The only objective Jews had set before themselves was how to maintain their economic hold over Medina.

For many centuries the Jews had been waiting for a redeemer. This belief of the Jews in the coming of a prophet, about which they used to talk with the Arabs, had prepared the Aus and the Khazraj to give their faith readily to the Apostle.[1]

Religious and Cultural Conditions

The Jews of Arabia spoke Arabic although their dialect was interspersed with Hebrew for they had not completely given up their religious language which was used by them for educational and religious purposes. In regard to the missionary activities of the Jews, Dr. Israel Wellphenson says:

> "There is less uncertainty about the opportunities offered to the Jews in consolidating their religious supremacy in Arabia. Had they so wished, they could have used their influence to their best advantage, but as it is too well known to every student of the history of the Jews, they have never made any effort to invite other nations to embrace their faith; rather, for certain reasons, they have been forbidden to preach their religion to others."[2]

Be that as it may, many of the Aus and the Khazraj and certain other Arab tribals had been Judaized owing to their close social connections with the Jews or ties of blood. Thus, there were Jews in Arabia, who were of Israelite descent, with an addition of Arab proselytes. The well-known poet K'ab b. Ashraf (often called an an-Naḍrī) belonged to the tribe of Tayy. His father had married in the tribe of Banī an-Naḍīr but he grew up to be a zealous Jew. Ibn Hishām writes about him: "K'ab b. al-Ashraf who was one of the Tayy of the subsection of Banī Nabhān whose mother was from the Banī al-Naḍīr."[3]

1. Dr. Mohammad Syed Al-Tantāwī, *Banū Israel fil-Qur'ān wal-Sunnah*, pp. 73-101.
2. Dr. Israel Wellphenson; *Al-Yahūd fī Bilād'il-'Arab*, p. 72
3. *Ibn Hishām*, Vol. I, p. 514

www.abulhasanalinadwi.org

There was a custom among the pagan Arabs that if the sons of anybody died in infancy, he used to declare to God that if his next son remained alive, he would entrust him to a Jew for bringing him up on his own religion. A Tradition referring to this custom finds place in the *Sunan Abū Dawūd.*

> "Ibn 'Abbās said: Any woman whose childern died used to take the vow that if her next child remained alive, she would make him a Jew. Accordingly, when Banū an-Naḍīr were deported they had the sons of Ansār with them; they said, 'We would not forsake our sons'; thereupon the revelation came: There is no compulsion in religion."[1]

Aus and Khazraj

The two great Arab tribes of Medina, Aus and Khazraj, traced a common descent from the tribe of Azd belonging to Yemen from where successive waves of emigrants inundated the northern regions from time to time. The exodus was brought about by a variety of reasons, some of which were the unstable political conditions in Yemen, Abyssinian aggression and disruption of irrigation system supporting agriculture after the destruction of Mā'rīb dam. However, both the Aus and the Khazraj came down to Medina after the Jews. The Aus settled down in 'Awālī, an area in the south-east of Medina while the Khazraj occupied the lands in the central and northern parts of the city. The northern part of the city being low-lying, nothing intervened between the habitation of the Khazraj and Harrata Wabrah in the West.[2]

The Khazraj consisted of four clans: Mālik, 'Adiy, Māzin and Dinār, all collaterals to Banū Najjār, and also known as Taym al-Lāt. Banū Najjār took up residence in the central part of the city where now stands the Prophet's mosque. The Aus, having settled in the fertile, cultivable lands were the neighbours of more influential and powerful Jewish tribes. The lands

1. *Sunan Abū Dawūd, Kitāb-ul-Jihād,* Vol. II
2. *Makkah wal Madīnah,* p. 311

www.abulhasanalinadwi.org

occupied by Khazraj were comparatively less fertile and they had only Banū Qaynuqa as their neighbours.[1]

It is rather difficult to reckon the numerical strength of Aus and Khazraj with any amount of certainty, but an estimate can be formed from the different battles in which they took part after the Apostle's emigration to Medina. The combatants drafted from these two tribes on the occasion of the conquest of Mecca numbered four thousand.[2]

When the Apostle migrated to Medina, the Arabs were powerful and in a position to play the first fiddle. The Jews being disunited had taken a subordinate position by seeking alliance either with the Aus or the Khazraj. Their mutual relationship was even worse for they were more tyrannical to their co-religionists in times of warfare than the Arabs. It was due to the antipathy and bitterness between them that the Banī Qaynuqa were forced to abandon their cultivated lands and take up the profession of artisans.[3]

The Aus and the Khazraj, too, often came to the scratch. The first of these encounters was the battle of Samyr while the last one, the battle of Bu'āth, was fought five years before the *hijrah*.[4] The Jews always tried to sow dissension between the Aus and the Khazraj and made them run foul of one another so as to divert their attention from them. The Arab tribes were conscious of their nefarious activities: "the fox" was the popular nickname they had given to the Jews.

An incident related by Ibn Hishām, on the authority of Ibn Is'hāq, sheds light upon the character of the Jews. Shi'ath b. Qays was a Jew, old and bitter against the Muslims. He passed by a place where a number of the Apostle's companions from Aus and Khazraj were talking together. He was filled with rage to see their amity and unity; so he asked a Jewish youth friendly

1. *Makkahwal Madīnah*, p. 311
2. *Al-Imtā*, Vol. I, p. 364
3. *Makkahwal Madīnah*, p. 322
4. *Fath-ul-Bārī*, Vol. VII, p. 85. See Ibn Kathīr for the detailed account of the battle of Bu'āth.

www.abulhasanalinadwi.org

with the Ansār to join them and mention the battle of Bu'āth and the preceding battles, and to recite some of the poems concerning those events in order to stir up their tribal sentiments.

The cunning device of Sh'ath was not unavailing. The two tribes had been at daggers drawn in the past. Their passions were aroused and they started bragging and quarrelling until they were about to unsheathe their swords when the Apostle came with some of the Muhājirīn. He pacified them and appealed to their bonds of harmony brought about by Islam. Then the Ansār realised that they had been duped by the enemy. The Aus and the Khazraj wept and embraced one another as if nothing had happened.[1]

Physical and Geographical Conditions

At the time the Apostle migrated to Yathrib, the city was divided into distinct sections inhabited by the Arabs and the Jews, with a separate district allocated to each clan. Each division consisted of the residential quarters and the soil used for agricultural purposes while in another part they used to have their strongholds or fortress-like structures.[2] The Jews had such fifty-nine strongholds in Medina.[3] Dr. Israel Wellphenson writes about these strongholds:

> "The fortresses were of great importance in Yathrib for the people belonging to a clan took shelter in them during raids by the enemy. They afforded protection to the women and children who retreated to them in times of fights and forays while the men went out to engage the enemy. These safeholds were also utilised as store-houses for storage of food-grains and fruits for the enemy could easily pillage them in open places. Goods and arms were also kept in the fortresses and caravans carrying merchandise used to halt

1. *Ibn Hishām,* Vol. I, pp. 555-6
2. *Al-Yahūd fī balād il-'Arab,* p. 116
3. Al-Samhūdī, *Wafā'-ul-Wafā' fī Akhbār Dār ul-Mustafa,* Vol. I, p. 116.

www.abulhasanalinadwi.org

near them for the markets were usually held along the doors of these fortresses. The strongholds also housed the synagogues and educational institutions known as *midrās*.[1] The costly goods that were stored in the fortresses show that the religious scriptures were also kept in them. Jewish leaders and chieftains used to assemble in these fortresses for consultations or taking decisions on important issues which were sealed by taking an oath on the scripture."[2]

Defining the word *utum*, as these fortresses were called, writes Dr. Wellphenson, "The term connotes, in Hebrew, to shut out or to obstruct. When it is used in connexion with a wall it denotes such windows as are shut down from outside but can be opened from inside. The word is also expressive of a defensive wall or a rampart and therefore we can presume that *utum* was the name given by the Jews to their fortresses. They had shutters which could be shut from the outer side and opened from the inner side."

Yathrib was, thus, a cluster of such strongholds or fortified suburbs which had taken the shape of a town because of their proximity. The Qur'ān also hints to this peculiar feature of the city in these words:

"That which Allah giveth as spoil unto His messenger from the people of the townships."[3]

Again, another reference to Medina signifies the same peculiarity.

"They will not fight against you in a body save in fortified villages or from behind walls."[4]

---

1. An abbreviation of *Bet ha-Midrās*, signifying house of study or the place where students of the law gathered to listen to Midrash. Used in contradiction to the *Bet ha-Sefer* i. e. the primary school attended by children under the age of thirteen years to learn the scriptures, it goes without saying that the Jews of Medina had higher institutions of learning. (*Jewish Encyclopedia*, Vol. II, Art. *Bet ha-Midrās*)
2. *Al-Yahūd fī balād il-'Arab*, pp. 116-117
3. Q. 59 : 7
4. Q. 59 : 14

www.abulhasanalinadwi.org

Lava plains occupy a place of special importance in the physical geography of Medina. These plains, formed by the matter flowing from a volcano which cools into rocks of burnt, basalt of dark brown and black colour and of irregular shape and size, stretch out far and wide, and cannot be traversed either on foot or even on horses or camels. Two of these lava plains are more extensive; one is to the east and is known as Harrata Wāqim, while the other lies in the west and is called Harrata Wabarah. Majduddin Firozābādī writes in the *Al-Maghānīm al-Matābata fī Ma'ālim ut-Tabbah* that there are several lava plains surrounding Medina. The two lava plains of the east and the west have virtually made the city a fortified safehold which can be attacked only from the north (where trenches were dug on the occasion of the battle of trenches). On the southern side the oases thickets and clumped date-plam groves as well as intertied houses of the densely populated area defend the city against incursion by an enemy![1] The strategic location of Medina was one of the factors responsible for its selection as the emigree's new home.

Harrata Wāqim, to the east of the city, dotted with numerous verdant oases, was more populous than Harrata Wabarah. When the Apostle emigrated to Yathrib, the more influential Jewish tribes, like, Banū an-Naḍīr and Banū Qurayza were living in Harrata Waqim alongwith some of the important clans of Aus, such as, Banū 'Abdul Ash'hal, Banū Zufar, Banū Hāritha and Banū Mu'āwiya. The eastern lava plain passed under the name of Waqim because of a locality of the same name in the district occupied by Banī 'Abdul Ash'hal.[2]

Religious and Social Conditions

By and large, the inhabitants of Medina followed the Quraysh whom they held to be the guardians of the Holy sanctuary and the matrix of their religious creed as well as

1. *Al-Maghānīm al-Matābata fī Ma'ālim ut Tabbāh*, pp. 108-114
2. Dr. Muhammad Husain Haikal, *Manzal-al-Wahy*, p. 557

www.abulhasanalinadwi.org

social ethics. Pagan like other Arabs, the population of Medina was, by and large, the dovotee of the same idols as worshipped by the inhabitants of Hijāz, and of Mecca in particular, in addition to a few regional or tribal deities considered to be the personal or private gods of the particular clans. Thus, Manāt was the oldest and the most popular deity of the inhabitants of Medina : Aus and Khazraj rendered honour to it as the copartner of God. The idol was set up on the sea-shore, between Mecca and Medina, at Mushallal near Qudayd. Al-Lāt was the favourite god of the people of Tā'if while the Qurayshites revered al-'Uzza as their national deity. It was so because the people of every place had a particular patron god to which they used to be emotionally attached. If anybody in Medina had a wooden replica of an idol he normally called it Manāt, as was the idol kept in his house by 'Amr b. Jamūh, the chief of Banī Salama in Medina, known before his conversion to Islam.[2]

Ahmad b. Hanbal has related a Tradition from 'Urwā, on the authority of 'Āisha, which says : "The Ansār used to cry *labbaik*[2] to Manāt and to worship it near Mushallal before accepting Islam ; and any one who performed pilgrimage in the name of Manāt did not consider it lawful to go round the mounts of Safa and Marwah[3]. When the people once enquired from the Apostle : O Messenger of Allah, we felt some hesitation during the pagan past in going round Safa and Marwah ; God sent down the revelation[4] : Lo ! As-Safa and al-Marwah are amongst the indications of Allah."

However, we are not aware of any other idol in Medina equally glamorised as al-Lāt, Manāt, al-'Uzza and Hubal or venerated like them, nor was there any idol set up in Medina which was paid a visit by the people from other tribes. Medina does not

1. Mahmūd Shukrī al-Alūsī, *Bulūgh al-'Arab fī Ma'arafata Ahwāl al-'Arab*, Vol. I, p. 346 and Vol. II, p. 208.
2. *Lit.* At Thy Service
3. A few more Traditions have been related by other companions in this connection.
4. Q. 2 : 158

www.abulhasanalinadwi.org

appear to be bristling with idols like Mecca where one used to set up an idol in every house and the vendors offered them for sale to the pilgrims. Mecca was, all in all, the prototype and symbol of idolatry in Arabia whereas Medina simply trailed behind it.

In Medina the people used to have two days on which they engaged in games. When the Apostle came to Medina, he said to them, "God has substituted something better for you, theday of sacrifice and the day of the breaking fast."[1] Certain commentators of the Traditions hold the view that the two festivals celebrated by the people of Medina were Nawroz and Mehrjān which had perhaps been taken over by them from the Persians.[2]

Aus and Khazraj came of a lineage whose nobility was acknowledged even by the Quraysh. Ansār were descendants of Banū Qahtān belonging to the southern stock of *'Arab 'Arībah*, with whom the Quraysh had marital affinity. Hāshim b. 'Abdu Manaf had married Salama bint 'Amr b. Zayd of the Banū Adiy b. al-Najjār, which was a clan of Khazraj. Nevertheless, the Quraysh considered their own ancestry to be nobler than that of the Arab clans of Medina. On the day of Badr when 'Utba b. Rabī'a, Shayba b. Rabī'a and Walīd b. Rabī'a came ahead of their ranks and challenged the Muslims for single combat, some youths of the Ansār stepped forth to fight them. The Qurayshite warriors, however, asked who they were and on coming to know that they belonged to the Ansār, replied, "We have nothing to do with you." Then one of them called out, "Muhammad (peace be upon him), send forth some of own rank and blood to face us." Thereupon the Apostle ordered, "Advance, O 'Ubayda b. al-Hārith; Advance, O Hamza; Advance, O 'Alī". When the three were up at them and told their names, the Qurayshites said, "Yes, these are noble and our peers."[3]

---

1. *Bulūgh al-'Arab*
2. *Sahīhain*
3. *Ibn Hishām*, Vol. I, p. 625

www.abulhasanalinadwi.org

The self-conceited Quraysh used to look down upon farming, the occupation taken up by the Ansār owing to the physical features of their city. We find an echo of the same egotism in what Abū Jahl said when he was slain by two Ansār lads who were sons of 'Afrā'. Abū Jahl said to 'Abdullah b. Mas'ūd, although he was nearing his end, "Would that somebody else than a cultivator had slain me!"[1]

Economic and Cultural Conditions

Medina was a veritable oasis. The soil warranted a systematic cultivation and hence its population was given over to farming and gardening. The main produce of the city consisted of grapes and dates, of which there were numerous groves,[2] trellised and untrellised. Two or more palm-trees occasionally grew out of a single root.[3]

Cereals and vegetables of different varieties were cultivated in the farms but the date was the chief item on the menu of the people, specially in times of drought, for the fruit could be stored for sale or exchange with other necessaries. The date-palm was the queen of Arabian trees, the source of the prosperity of people of Medina, providing them with solid food and fodder for the camels. Its stems, barks and leaves were also

1. Muhammad b. Tāhir Patnī writes in *Majm'a al-Bahār* that the Arabs did not consider cultivation to be an occupation befitting a man of noble descent. Abū Jahl meant that if any body else than the sons of 'Afrā', who was a cultivator, had killed him he would not have felt ashamed. (Vol. I, p. 68).
2. The date-palm groves of Medina grew into thick clusters spreading out extensively. A Tradition says that Abū Talha was one of those Ansār who possessed a grove so thickly clustered that if a small bird got into his grove, it found it difficult to come out of it. Once, when he was offering prayers his eyes happened to meet a sparrow which was fluttering to get out. He was so fascinated that his thoughts turned away from the prayer for a moment. He felt so oppressed by his momentary inattentiveness to the prayers that he gave away that grove called B'irhā in the way of God.
3. See Q. : 141 and 13 : 4

www.abulhasanalinadwi.org

utilized in the construction of houses and manufacture of other goods of daily use.[1]

Countless varieties of dates[2] were grown in Medina where the people had evolved, through experience and experimentation, methods to improve the quality and produce of the dates. Of these, one was the distinction made between the male pollens and female pistils of date-palms and the fertilization of ovules which was known as *tābīr*.[3]

Medina was a leading agricultural centre, it had also a flourishing merchantile business but not of the same magnitude as in Mecca. The barren, rocky valley of Mecca allowed no other occupation save to set out with merchandise carvans regularly during the summer and winter seasons for earning their livelihood.

Certain industrial pursuits were restricted to the Jews of Medina. They had probably brought these crafts to Medina from Yemen as, for instance, Banī Qaynuqa practised the trade of goldsmith. Wealthier than other tribes inhabiting Medina, the houses of the Jews were flushed with money and abounding in gold and silver.[4]

The soil of Medina is excessively fertile because of the volcanic matter that goes to make the surrounding lava plains. The town stands in the lower part of the valley where water courses running from the higher altitudes irrigate the agricultural lands and date-plantations. A verdant wadi well supplied with water and abounding in gardens and vineyards, then known by the name of 'Aqīq, was the pleasure spot of Medina's population. There were many wells scattered all over the town; almost

1. See *Bukhārī, Kitāb ul 'Ilm* and its commentary by Ibn Hajr and 'Oyenī
2. Arab authors list an enormous vocabulary for dates which is an indication of the importance it occupied for the Arabs, in general, and for the people of Medina, in particular. *Adab al-Kātib* by Ibn Qutaiba, *Fiqah ul-Lughāh* by Th'ālabī and *Al-Makhassis* by Ibn Sīdah need be seen in this connexion. There are also treatises written on dates by other authors.
3. The device used was to incise ovules for injecting pollens
4. *Al-Yahūd fī balād il-'Arab*, p. 128

www.abulhasanalinadwi.org

every garden had one by which it was irrigated, for subterranean water was found in plenty.

The vineyards and date-plantations, enclosed by garden walls, were known as *hā'yet*.[1] The wells had sweet and plentiful supply of water which was conducted to the orchards by means of canals or through lift irrigation.[2]

Barley was the main cereal produced in Medina while wheat occupied a secondary place, but vegetables were grown in abundance. Transactions of different types[3] like *muzābana*[4], *muhāqala*[5], *Mukhābra*[6], *Mu'āwama*[7], etc. were in vogue, some of which were retained by Islam while others were reformed or forbidden altogether.

The coins in circulation in Mecca and Medina were the same as already discussed in the section dealing with Mecca. However, as the inhabitants of Medina had to transact their business in foodgrains and fruits, they had more of their dealings with the measures of capacity. These measures were *mudd*, *s'a*, *faraq*, *'araq* and *wasaq*. The measures of weight prevalent in Medina were *dirham*, *Shiqāq*, *dānaq*, *qirāt*, *nawāt ratl*, *qintār* and *auqiya*.[8]

1. *Bukhārī*, *Kitāb ul Maghāzī*. K'ab b. Mālik says that after he had endured much from the hardness of the people, he walked off and climbed over the wall of Abū Qatāda's orchard.
2. See the Tradition related by Abū Huraira in which he makes a mention of channels and spades for digging them. *(Muslim)*.
3. See the chapters dealing with cultivation and farmers in the *Sihāh*
4. It meant the sale of fruit on the palm-trees for a specified measure of dates.
5. It meant the sale of harvest before it was reaped for a specified measure of the same foodgrain.
6. It stood for renting land for a third or a quarter of the produce on the condition that the seed was provided by the owner of the land. It was called *muzār'a* if the seed was provided by the cultivator but certain lexicographers consider the two to be synonyms (See *Sharh Muslim* by An-Nawawī).
7. Selling of harvest two or three years ahead.
8. For details see the books on Traditions and *Al-Tarātīb-al-Idāriyah* by 'Abdul Ha'ī al-Kattānī, Vol. I, pp. 413-15.

www.abulhasanalinadwi.org

Medina had a fertile soil but it was not self-sufficient in food-grains and had to import some of the food-stuff required by it. Flour,[1] refined butter and honey were brought from Syria. Tirmidhī relates on the authority of Qatāda b. N'umān that the staple diet of the people of Medina consisted of dates and barley but those who were rich used to purchase flour from the Syrian merchants[2] for their own consumption while other members of the family had to make do with dates and barley.[3] This report brings to light the culinary habits as well as the disparity in the standards of living of the well-to-do and the poorer sections of the people in Medina existing before the migration of the Apostle.

In their character and disposition the Jews have remained unchanged in every place and age, bringing to pass almost the same course of human affairs. In Medina they constituted the affluent class while the Arab tribesman, like other guileless Bedouins, were not given to trouble their heads about the future or to feather their nests for rainy days. In addition to it, generosity was in their blood which manifested itself in sparing no expense in the entertainment of their guests. Naturally enough, they were very often forced to borrow money on interest from the Jews by pledging their personal property.

The livestock raised by the people consisted, for the most part, of camels, cows and ewes. The camels were also employed for irrigating the agricultural lands and such camels were known as *al-Ibil un-Nawādeh*. Medina had several pastures, of which the two, Dhoghābata and Ghāba, were more well-known. The people in Medina used to put their flocks for grazing on these pasture-lands and also obtained fire-wood from them. They reared horses as well, though not on the same scale as did the inhabitants of Mecca, for military operations. Banū Sulaym were renowned for their horsemanship although they used to

1. The word used in Arabic is *darmak* which stands for fine, soft powder of wheat meal.
2. known as *dāfīt*, they were Nabataean merchants as stated by Muhammad Tāhir Patnī. (Majm'a Bahār, Vol. I II, p. 140)
3. See *Tirmidhī* commentary on the Quranic verse 4 : 107

www.abulhasanalinadwi.org

import their horses from other regions.

Medina had a number of markets, the most important among these being the one conducted by Banī Qayauqa which was stocked with silver and gold ornaments, cloth and other handiworks, cotton and silk fabrics. Variegated carpets and curtains with decorative designs[1] were normally available in this market. Attars of different varieties and musk were also sold in this market. Similarly, there were shopkeepers who sold ambergris and quicksilver.[2] Numerous forms of business transactions had come into practice, some of which were upheld by Islam while others were forbidden. The dealings that had come into vogue were known as *najash-wa-ahlikār*, *talaqqī ur-rukʿbān*, *baʿi ul-masarrāt*, *baʿi nasīʾah*, *baʿi al-hādir lalbādi*, *baʿi ul-mujāzafah*, *baʿi ul-mudhābana* and *makhādrah*.[3] Certain persons belonging to the Aus and the Khazraj had also their hands in lending money at interest but their numbers were comparatively fewer in comparison to the Jews.

The social and cultural life of the common people in Medina was, thanks to their refined taste, fairly well advanced. Double storied houses were common in Medina[4] and some of these had even attached kitchen gardens. The people were used to drinking sweet water which had often to be conducted from a distance. Cushions[5] were used for sitting and the household utensils included bowls and drinking vessels made of stones and glass. Lamps were manufactured in different designs.[6] Bags

1. In a Tradition related by ʿAisha, contained in the *Bukhārī* and *Muslim*, the word used for the curtain is *qirām*, which, according to Muhammad Tāhir Patnī, was fine multi-coloured woollen fabric or a cloth with decorative designs hung as a screen in the bridal chamber (*Majmaʿa Bahār ul-Anwār*, Hyderabad, Vol. IV, p. 258).
2. *Al-Tarātīb al-Idāriyah*, Vol. I, p. 97
3. For details see the chapters dealing with business transactions in the books on Traditions and *Fīqah* which explain the legality or otherwise of the different forms of these transactions. Also see *Majmaʿa Bahār ul-Anwār*.
4. See the Traditions relating to arrival of the Prophet in Medina and his stay in the ground floor of Abū Ayyūb Ansārī's house.
5. *Al-Tarātīb al-Idāriyah*, Vol. I, p. 97
6. *Ibid.*, p. 104

www.abulhasanalinadwi.org

and small baskets were used for carrying articles of daily use and corn from the fields. The dwellings of those who were well off, particularly, the Jews, were well-stocked with many more types of household furniture. The jewelry worn by the womenfolk were bracelets, armlets, anklets, wristlets, earrings circlets, rings, golden or gem necklaces,[1] etc.

Spinning and weaving were popular domestic pursuits in which the women spent their time in Medina. Sewing and dyeing of clothes, house-building, brick-laying and stone crafts were some of the manual arts already known to the people of the city before the Apostle emigrated there.

Yathrib's advanced and Composite Society

The *hijrah* of the Apostle and his companions from Mecca to Medina was, in no wise, an emigration from a town to any hinterland known by the name of Yathrib but from one city to another. The new home of the emigrees was, at the same time, dissimilar in many respects from the town they had left; it was comparatively smaller from the former but the society there was more complex in comparison to the social life of Mecca. The Apostle was, therefore, expected to come across problems of a different nature. The town was peopled by men subscribing to different religions with dissimilar social codes and customs and having divergent cultural patterns. The task now presented to him was how to overcome the difficulties arising out of a hetrogeneous community and how to unite them on one creed and faith. It was a difficult assignment which could be accomplished only by a prophet, commissioned and blest by God with wisdom, foresight, firmness of purpose and capacity to blend the conflicting ideas and ideals into a new concept which could usher the dying humanity into a new brave world. And, above all,

---

1. Relating the event of Ifak, contained in *Kitāb ul-Maghāzī* of the *Bukhārī*, 'Aisha has used the word *jiza* for the necklace lost by her. The word stands for precious stones of white and black colour found in Yemen at Zifār.

www.abulhasanalinadwi.org

the saviour had to have a loveable personality. How very correctly has God set forth the service rendered by that benefactor of the human race.

"And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise."[1]

1. Q. 8 : 63

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

NINE

In Medina

The Hearty Welcome

The news about the Apostle's departure from Mecca had already spread fast. The Ansār, eagerly expecting his arrival, used to go out after morning prayers to the outskirts of the city and await his arrival until there was no more shade and the sun became unbearable. Then, it being the hot season, they returned to their homes, sad and disappointed.

At last, the Apostle arrived one day. The Ansār had already returned to their houses but a Jew who happened to see him, cried aloud announcing his arrival. Everybody rushed out to greet the Apostle whom they found sitting beneath a tree with Abū Bakr who was of a like age. Many of them had never seen the Apostle and did not know which of the two was the Prophet. They crowded round both, but, now, Abū Bakr realised their difficulty. He rose, stood behind the Apostle shielding him with a piece of cloth from the sun, and thus dispelled the doubts of the people.[1]

More or less five hundred Ansār rushed ahead to pay their respects to the Apostle of God; they requested him to enter the city, saying, "Ride on! Ye two are safe and we shall obey you!"

---

1. *Ibn Hishām*, Vol. I, p. 492

www.abulhasanalinadwi.org

The Apostle went on, accompanied by his companion and the welcoming crowd. The inhabitants of Medina stood in front of their doors, the women lined up on the roofs asking one another about the Prophet. Anas says that he never came across such a happy event later on. [1]

The people thronged in the way and on their doors and windows and on the roofs of the houses. The slaves and lads cried excitedly, "Allāh-O-Akbar, The Prophet of God is come! Allāh-O-Akbar, The Prophet of God is come! [2]

Barā' b. 'Āzib was then a youngling. He says, "Never I saw the people of Medina show joy so great as the joy on the arrival of the Apostle of God; and even the slave-girls were shouting: The Apostle of God hath arrived!" [3]

The faithful greeted the arrival of the Apostle with the joyful cries of Allāh-O-Akbar. No other welcome wore that festive glance to gladden their hearts.

Medina appeared to be jubilant, beaming into a smile. The young maidens of Aus and Khazraj felt elated and sang in chorus. [4]

"On the hillside whence caravans are given a send off,
The full moon comes up this day.
All the while God is praised,
We had better return our thanks
The holy one, O thou sent to us,
Thou hast brought binding commands. [5]

---

1. *Ibn Kathīr*, Vol. II, p. 269, Ahmad b. Hanbal on the authority of Anas b. Mālik.
2. *Bukhārī*, Chap. The Migration of the Prophet, on the authority of Abū Bakr.
3. *Ibid*
4. *Ibn Kathīr*, Vol. II, p. 269. On the authority of 'Aisha
5. Ibn Qayyim has raised an issue about these verses wherein he says that the hillside 'Thanīyatul Wid'a' mentioned in these verses is not on the (south-north) road leading from Mecca to Medina, but is on the road one takes for Syria from Medina. He, therefore, holds the view that these verses were recited on the occasion of the Apostle's triumphant

[Continued on next page]

www.abulhasanalinadwi.org

Anas b. Mālik had not come of age when the Apostle came to Medina. He was present on the occasion and he says, "I never saw a day more graceful and radiant than the day when the Apostle came to us."[1]

The Mosque of Quba

The Apostle stayed for four days in Quba where he laid the foundation of a mosque. He left Quba on Friday; the time for Friday prayers found him among the clan of Banū Sālim b. 'Auf where he performed the prayer in their mosque. This was the first Friday prayer offered by the Apostle of God in Medina.[2]

[Continued from previous page]
return from Tabūk. Bukhārī also mentions the place in question in connexion with the expedition of Tabūk. On the other hand, almost all the biographers, including the earliest ones, relate that the verses were recited on the Prophet's first coming to Medina. The writer has enquired about it from the inhabitants of Medina who told him that one coming from Mecca can also take the road going towards Syria. It is just possible that in view of the conditions in which the Prophet had to emigrate to Medina, he might have preferred the other route. It is also to be noted that Thanīyatul Wid'a was not the name given to a single spot in Medina. On the way to Mecca, there is a similar elevation which slopes down to the Wadi Aqīq, surrounded by low plains on all sides. It was a pleasure resort of Medina in olden times where people used to assemble in the evening during the summer season. It is also probable that the verses allude to this place, for, at this place also the caravans going to Mecca were given a send off. (*Athār al-Madina al-Munawwara*, 3rd Edition, p. 160)

The verses in question furnish an intrinsic evidence that they were sung at a time when the Prophet first came to Medina. The vigour and spirit of the verses, particularly the last one, clearly indicate that these were recited when the people of Medina first found the Prophet among them. Even if the verses were recited on the return of the Prophet from the expedition of Tabūk, as some of the authentic Traditions relate, it merely means that the verses were recited again on that occasion, since, a popular song like this is very often repeated on joyous occasions.

1. *Dārimī*, On the authority of Anas
2. *Ibn Hishām*, Vol. I, p. 494

www.abulhasanalinadwi.org

In the House of Abu Ayyub Ansari

As the Apostle rode through the streets of the city, people approached him in batches with the request to stay with them. They said, "Live with us and enjoy our wealth, honour and protection." Sometimes they took hold of his camel's halter, but he said to one and all: "Let her go her way. She is guided by Allah." This happened more than once.

While the Apostle was going through the locality of Banī an-Najjār, the slave-girls of the clan recited these verses to greet him.

"Daughters of Banī Najjār we are,
What a luck! Muhammad is our neighbour!"

On reaching the house of Banī Mālik b. an-Najjār, the Apostle's camel knelt by herself at the place where now stands the gate of the Prophet's mosque. The place was then used for drying the dates and belonged to two orphan boys who were related to the Apostle on his mother's side.

The Apostle alighted from his camel. Abū Ayyūb Khālid b. Zayd, who belonged to the clan of an-Najjār, hastily unloaded the camel and took the luggage to his house. Thus, the Prophet stayed with Abū Ayyūb, who paid him the greatest respect and did all he could to entertain the honoured guest. Abū Ayyūb was loath even to live in the upper-storey; he requested the Apostle to occupy the upper portion and came down with his family to live in the ground floor. The Apostle, however, said to him, "O Abū Ayyūb, it would be more convenient for me as well as those who come to see me if I stay in the lower portion."

Abū Ayyūb Ansārī was not a man of means, but he was over-happy on having the Apostle as his guest. He was besides himself with joy at the great honour bestowed by God on him. The loving regard he paid to the Apostle was an indication of his genuine gratitude to God and the Apostle. "We used to prepare the evening meal for the Apostle of God," says Abū Ayyūb, "and send it to him. We used to take only what was left; I and Umm Ayyūb took it from the side the Apostle had

www.abulhasanalinadwi.org

taken in order to partake the blessing. The Apostle was in the ground floor, while we occupied the upper portion. Once we broke a jar of water. I and Umm Ayyūb mopped up the water with the only robe we had in the fear that it would drop on the Apostle causing him inconvenience."[1]

Construction of the Prophet's Mosque

The Apostle sent for the two boys who owned the date-store and asked them to name the price of the yard. They answered, "Nay, but we shall make thee a gift of it, O Apostle of God!" The Apostle, however, refused their offer, paid its price to them and built a mosque there.[2]

The Apostle set himself to carrying the unburnt bricks for construction of the building along with other Muslims. He is reported to have recited as he worked.

> "O God! The true reward is the reward of the Hereaftar, Have mercy, O God, on the Ansār and Mahājirīn."[3]

Overjoyed to see the Messenger of God invoking blessings on them, the Muslims, too, sang and thanked God.

The Prophet lived in the house of Abū Ayyūb Ansārī for seven months.[4] In the meantime the construction of the mosque and apartments for the Apostle's family were completed and he moved to live in his house.

Those Muslims who had been restrained from migration by the polytheists of Mecca, continued to emigrate to Medina until only those were left there who were either forcibly detained or were apostized. On the other hand, not a house of Ansār was left in which the people had not sworn allegiance to God and His Apostle.[5]

---

1. *Ibn Is'hāq*, on the authority of Abū Ayyūb Ansārī, *Ibn Kathīr*, Vol. II, p. 277.
2. *Bukhārī*, Chap. Arrival of the Prophet and his companions in Medina.
3. *Ibn Kathīr*, Vol. II, p. 251
4. *Ibid.*, p. 279
5. *Ibn Hishām*, Vol. I, pp. 499-500

www.abulhasanalinadwi.org

Bonds of brotherhood between the Ansar and Muhajirin

The Apostle established bonds of brotherhood between the Muhājirīn and the Ansār putting them under an obligation to mutual welfare, benevolence and assistance. Each Ansārī took a Muhājir as his brother; the former went so far as to give his Muhājir brother half of whatever he possessed by way of houses, assets, lands and groves. Such was the enthusiasm of Ansār to share everything with their brothers-in-faith that they divided everything into two parts to draw lots for allocating their shares. More often they tried to give the Muhājirīn the fairer portion of their property.

An Ansārī would say to his emigree brother, "Behold, I shall divide my possessions into two halves. And I have two wives; thou see whichever of the two pleaseth thee better, and tell me her name: I shall divorce her and thou wed her." The Muhājir would answer, "Bless thee God in thy family and thy possessions! Just tell me, where is the market?"

The Ansār were magnanimous and self-denying and the Muhājirīn forbearing, self-reliant.[1]

Covenant between the Muslims and the Jews

Shortly thereafter the Apostle got a document written which bound the Muhājirīn and the Ansār to a friendly agreement. The covenant made the Jews a party to the agreement which guaranteed them the freedom of their faith as well the title of their property, and set forth their rights and obligations.[2]

The Call to Prayer

After the Apostle had settled down and Islam was implanted deep in the soil of Medina, the mode of calling the faithful to prayer engaged the attention of the Prophet. He disliked the

1. *Bukhārī*, see the conversation between 'Abdur Rehmān b. 'Auf and S'ad b. Rabī in the section dealing with the 'Brotherhood established by the Prophet between the Muhājirīn and the Ansār.'
2. *Ibn Hishām*, Vol. I, p. 501

www.abulhasanalinadwi.org

customs of the Jews and Christians like kindling fire or the use of bell and horn to send for the people. At first the Muslims used to come by themselves for prayer at the appointed time without any announcement or call. While different propositions were being considered, God guided the Muslims to the method of giving the call to prayer. A number of companions had a vision of the call in their dreams which was approved by the Apostle and prescribed as the official form for summoning the Muslims for prayers. Bilāl was charged by the Apostle to give the call to prayer and thus he came to be known as the *Muadhdhin* of the Prophet and the leader of all those who would call the faithful to prayer to the end of time.

Hypocrisy raises its head in Medina

There was no room for deception and double dealing in Mecca.[1] Islam was helpless, harried and harassed there; none had the power to turn the tide in Mecca; nor could anyone think of gaining any advantage by accepting Islam. Giving one's faith to Islam meant that one was prepared to set the whole of Mecca at defiance and to risk one's life. Only one venturesome in spirit and having the courage of one's convictions could make bold to play with the fire of hostility raging in hearts of Islam's enemies—only a man of mettle could take a chance with his life and property, future and prosperity. In Mecca there were not two powers equally poised; the heathens were strong and tyrants and the Muslims, weak and oppressed. This was the situation obtaining in Mecca which has been brought out forcefully by the Qur'ān in its elegant style.

> "And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you."[2]

1. Most of the exegetes of the Qur'ān agree that the Quranic verses making a mention of hypocrisy and hypocrites were revealed in Medina. A verse of the Qur'ān in chapter 'Repentance' (9 : 101) specifically refers to the hypocrites among the towns-people of Medina.
2. Q. 8 : 26

www.abulhasanalinadwi.org

When Islam found a new safehold in Medina and the Apostle and his companions were blessed with peace and stability, Islam began to prosper. It brought into existence a new society, a new brotherhood of men united by the consciousness of a common outlook on life and common aspirations as expressed by the Islamic principles. The dazzling spectacle of an idealistic commonwealth meant a complete break with the past: the change was so radical as to induce the fainthearted to sail under false colours. This was quite logical or rather based on the natural instincts of those who could not go hand-in-hand with the revolutionary movement. Also, pharisaism shows up its face only where two contending powers or principles are pitted against each other; for, the irresolute and the spineless are always wavering, swinging from one end to another. They are always in two minds; never able to take a final decision. Often they hang together with one of the two contenders, profess loyalty to it and try to go along with it, but their self-solicitude and egotistical inducements do not permit them to throw in their lot with it. The fear that the other party might recover its strength some day never escapes them, nor are they ever able to make a total break with their past for the sake of new ideas or ideals. This is a delicate state of inconstancy or infirmity of purpose portrayed graphically by the Qur'ān.

> "And among the mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss."[1]

The distinctive trait of this group is delineated in another verse which says:

> "Swaying between this (and that), (belonging) neither to these nor to those."[2]

The leader of the hypocrites, drawn from the ranks of Aus

1. Q. 22 : 11
2. Q. 4 : 143

www.abulhasanalinadwi.org

and Khazraj as well as the Jews of Medina, was 'Abdullah b. Ubayy b. Salūl. Exhausted by the battle of Bu'āth, fought between the Aus and Khazraj about five years before the arrival of the Apostle of God in Medina, both these tribes had agreed to recognise 'Abdullah b. Ubayy as their leader. By the time Islam came to gain adherents in Medina, preparations were being made for formally crowning him as the king of the city. When he saw that the people were being won over by Islam, speedily and in large numbers, he became so annoyed that his resentment ever continued to prey on his mind.

Ibn Hishām writes: "When the Apostle came to Medina the leader there was 'Abdullah b. Ubayy b. Salūl al-'Aufī, none of his own people contested his authority and Aus and Khazraj never rallied to one man before or after him until Islam came, as they did to him . . . 'Abdullah b. Ubayy's people had made a sort of jewelled diadem to crown him and make him their king when God sent His Apostle to them; so when his people forsook him in favour of Islam he was filled with enmity realising that the Apostle had deprived him of his kingship. However, when he saw that his people were determined to go over to Islam he went too, but unwillingly, retaining his enmity and dissimulating."[1]

All those persons who had a suppressed desire concealed in their hearts or were ambitious of a name or power or authority felt cut to the heart at the success of a religion that welded the Muhājirīn and the Ansār as two bodies with one soul and inspired them with the love for the Prophet which was even more intense than one felt for one's own father, son or wife. Hate and ill will against the Apostle filled their hearts and they started hatching up plots against the Muslims. This was how a coalition of the two-faced malcontents came into existence within the Islamic society. For they masqueraded as a part and parcel of the Muslim society, but were in reality no better than the snake in the grass, the Muslims had to be even more

1. *Ibn Hishām*, Vol. I, pp. 277-8 (Trans. A Guillaume)

www.abulhasanalinadwi.org

careful of them than the declared enemies of God.

This is why the Qur'ān repeatedly exposes their falseheartedness and warns against their concealed designs. Their surreptitious intrigues continued to undermine the stability of the Islamic society and hence the works on the life of the Prophet cannot do otherwise than describing their activities.

Beginning of the Jewish Animosity

After maintaining an attitude of indifference and neutrality at the start, the Jews gradually began to show their hatred and rancor against Islam. In the beginning they steered a middle course between the Muslims and the pagans and the Arab tribes of Mecca and Medina; or, were rather inclined towards the Muslims. The Jews of Medina had, in the beginning, felt closer to the Muslims owing to the striking resemblance between such fundamental teachings of Islam as prophecy and prophethood, belief in the Hereafter, Unity of Godhead, etc. and their own faith, nothwithstanding the differences in details as well as the fact that undue veneration of certain prophets and adoption of pagan customs through their age-long association with the heathens had beclouded their pristine faith in monotheism.[1]

It was thus reasonably expected that if they did not side with the Muslims, they would at least remain non-partisan. At any rate, Islam testified the divine origin of their scriptures and called upon the Muslims to have faith in all the Hebrew prophets. This was a fundamental dogma of faith in Islam, thus expressed by the Qur'ān.

> "Each one believeth in Allah and His angels and His scriptures and His messengers—We make no distinction between any of His messengers".[2]

Would that the Jews had understood the conciliatory mood of Islam; Had it been so, the history of Islam or rather the

1. See the Chapter 'The Age of Ignorance'
2. Q. 2: 285

www.abulhasanalinadwi.org

world's history would have been entirely different today. Then Islam would not have faced the impediments it had had to encounter in the dissemination of its message, especially in its initial stages, resulting from the strife between the early Muslims, armed only with the strength of their faith, and the powerful and influential, educated and wealthy Jews of the time. The attitude of the Jews could be attributed to two causes. One of these was their inborn trait of envy and covetousness, bigotry and narrow-mindedness and obstinate regidity while the other lay in their errant beliefs, misdemeanours and wickedness, repeatedly criticized by the Qur'ān and illustrated by a reference to their past doings, for instance, constant wrangling with their own prophets, opposing their teachings and even putting them to death, refusing to take the right path, bearing ill will and malice to those who commended the path of virtue, speaking slightly of God, excessive greed of wealth, driving hard usurous bargains despite its interdiction, grabbing the property of others, making interpolations in the Torah to suit their convenience, the insatiate thirst for worldly life and what it stands for and the national and racial jingoism which had become their characteristic hallmarks.

Had there been a political leader in the place of the Apostle of God, he would have tactfully met the Jews halfways, especially in view of their importance in the tangled Medinian politics. Even if it were not possible to placate the Jews, a national leader would have at least avoided to set them at odds against him by concealing his ultimate objective. But, as a messenger of God, the Prophet was obliged to preach the message sent by God, proclaim the truth, interdict what was forbidden and countenance no vestiges of evil and peccancy. He had been saddled with the responsibility to deliver the message of God to the whole world, to all races and the nations including the Jews and Christians, and to invite them to accept Islam regardless of the cost or consequences it involved. This was really the path taken by all the prophets of old—a distinctive mark of the prophets—which is never the way taken by politicians and

www.abulhasanalinadwi.org

national leaders.

But, this was what the Jews detested most for it struck at the roots of their beliefs and mental outlook, or, rather their very nature and character, and it led them to become hostile to Islam and the Muslims. They gave up their earlier policy of steering the middle course and decided to oppose Islam in every way possible, openly as well as through intrigues. Israel Welphenson, quoted here, has been frank and straightforward in his analysis of the reasons for ill will between the Jews and the Muslims.

> "If the teachings of the Prophet had been restricted only to the denunciation of idolatry and the Jews had not been called upon to acknowledge his prophethood, there would have been no conflict between the Jews and the Muslims. The Jews might have then commended and acclaimed the Prophet's doctrine of monotheism and backed him or even supported him with men and material until he had succeeded in destroying the idols and effacing polytheistic creed rampant in Arabia. But this depended on the condition that he left the Jews and their religion well enough alone, and not demanded the acceptance of the new prophethood. For the bent of Jewish temperament cannot take kindly to anything that tries to seduce it from its faith, they can never acknowledge any prophet save one belonging to Bani Israel."[1]

The Jews were further shocked and agitated when some of their learned rabbis like 'Abdullah b. Salām, whom they held in esteem embraced Islam. The Jews could never think that a man of his standing and erudition would accept the new faith. However, this only served to make the Jews still more annoyed and jealous of Islam.[2]

1. *Al-Yahūd fī balād il-'Arab*, p. 123
2. The number of Jews who accepted Islam and had the honour of enjoying the Apostle's company was 39. Some of them belong to the category of eminent companions, as can be seen from their biographical details

[Continued on next page]

www.abulhasanalinadwi.org

The animosity of the Jews against Islam was not such as to be content with defying or putting up a bold front against Islam; they went to the limit of openly preferring the pagans over Muslims although the Muslims shared their faith in monotheism. It was only logical as well as reasonable to expect that if the Jews were called upon to bring in their verdict on the Prophet's faith *vis-a-vis* the idolatrous creed of the Quraysh, they would speak well of Islam and the soundness of its belief in one God against the multiplicity of deities taken for granted by the pagans of Mecca. But their animus against Islam had so maddened them that they were willing even to deny that gospel truth. Once, when some of the rabbis went to Mecca, the Quraysh asked them whether their idolatrous religion or that of the Prophet was better, the answer these rabbis gave was: "Your religion is better than his and you are more rightly-guided than they."[1] The comment of Dr. Israel Welphenson on the reply given by the Jews is worth repeating here.

> "But, surely, the thing for which they deserved to be reproached and which would be painful to all those who believe in the Unity of God, whether they be Jews or Muslims, was the conversation between the Jews and pagan Quraishites wherein they had given preference to the religion of the Quraysh over what had been brought by the Prophet of Islam."[2]

The same writer further goes on to say:

> "Deception, mendicity and similar means for entrapping the enemy have been sanctioned by the nations for achieving a military objective in times of warfare, yet, the

---

[Continued from previous page]

contained in the books on the *Tabaqāt-i-Sahābah*, such as, *Al-Isābah*, *Al-Istī'āb*, *Usd al-Ghābah*, etc. Also see *Ahl-i-Kitāb Sahābah wa Tabi'yeen* by Mujīb Ullah Nadwī from which the number of Jewish converts to Islam, quoted above, has been taken.

1. *Ibn Hishām*, Vol. II, p. 214. It was on this occasion that the verse 4 : 51 of the Qur'ān was sent down by God.
2. *Al Yahūd fī balād il-'Arāb*, p. 142

www.abulhasanalinadwi.org

Jews ought not to have committed the grievous mistake of declaring roundly that adoration of idols was preferable to the Islamic faith in the Unity of God; not even if they feared to miss the mark by doing so. For Banī Israel had, in the name of their forefathers, held aloft the banner of God's Unity for ages amidst heathen nations of the old, had all along braved innumerable trials and tribulations, and gone through fire and blood for its sake; it was their bounden duty to sacrifice their lives and whatever they held dear to humble the idolaters and polytheists."[1]

Of a fact, the matter was sufficiently serious to warrant a reference in the Qur'ān.

"Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: 'These are more rightly guided than those who believe?'"[2]

Change of the Qiblah

The Apostle as well as the Muslims had been facing towards Jerusalem while worshipping, or, as they called it, took Jerusalem as their *qiblah*.[3] The practice was followed for one year and four months after emigration to Medina. The Apostle desired that K'aba were made the *qiblah* for prayers as did the other Arab converts to Islam, since they had been holding the sanctuary at Mecca in a reverential regard since immemorial times. To them the house of worship built by Ibrāhīm and Ismā'īl was the holy of the holies, incomparable in sanctity to any other sanctum or shrine; they were put to a severe test by being asked to face Jerusalem instead of the K'aba, and they stood this trial by

1. *Al Yahud fi balād il-'Arāb*, p. 142
2. Q. 4 : 51
3. *Lit.* Anything opposite. The direction in which all Muslims must pray, whether in their private or in their public devotions, namely, towards K'aba.

www.abulhasanalinadwi.org

dutifully obeying the divine command. Such was their devotion to the Apostle that they always replied: "We hear, and we obey,"[1] and "We believe therein: the whole is from our Lord,"[2] whether they found anything to their liking or not. Thus, after the faith of the earliest Muslims had been brought to a test and they had stood it successfully, the *qiblah* for the prayer was changed to K'aba. Says God in the Qur'ān:

> "Thus We have appointed you a middle nation, that ye may be witnesses against mankind and that the messenger may be a witness against you. And We appointed the *qiblah* which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided."[3]

The Muslims changed their direction promptly in prayer, in compliance with the divine command, towards K'aba which was henceforth selected as the *qiblah* for all the believers, living in any part of the world, for all times to come.[4]

Jews give offence to Muslims

It preyed upon the minds of the Jews that Islam had gained a footing in Medina and was making rapid strides day after day. They were intelligent enough to realise that if the popularity of Islam continued unabated for some time more, they would lose their friends as well as influence and then it would be difficult for them to stand up against their potential enemies. They decided to put up a front against the Muslims and launched a campaign to slight, vilify and ridicule the Muslims who, however, were not permitted to return the 'compliments' paid to them: they were still commanded to be long-suffering and forbearing.

---

1. Q. 24 : 51
2. Q. 3 : 7
3. Q. 2 : 143
4. See *Sihāh Sittah* and the Quranic verses relating to the change of the *qiblah*.

www.abulhasanalinadwi.org

'Withhold your hands, establish worship'[1] was the code of behaviour enjoined upon them so that they might learn to disdain the world and its pleasures, become self-denying, get prepared to make sacrifices for a higher cause and have the experience of obeying the commands of God.

Permission to Fight

Gradually the Muslims were invested with power and became strong enough to take up arms against their enemies. They were then allowed to resist aggression and to fight against the mischief-loving people; but it was only a permission rather than obligation to join in clash of arms with the enemies.[2]

> "Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory."[3]

Expedition of Abwa and 'Abdullah b. Jahsh,

In pursuance of the command given by God the Apostle started sending raiding parties for a sudden descent on hostile tribes. These raids were not meant to launch out against the enemy but simply to frighten the tribes inimical to Islam by a show of force.

We shall mention here one of the earliest raids, led by 'Abdullah b. Jahsh, for it gave occasion to a revelation sent down by God which shows that Islam does not countenance the least excess or highhandedness even by its own followers. Islam is always fair and impartial, without any regard to persons or parties, in bringing its verdict on every affair.

The Apostle sent 'Abdullah b. Jahsh on an expedition with eight emigrants during the month of Rajab, 2 A. H. He gave him a letter with the instruction that he was not to read it until he had journeyed for two days, and then act according to the

1. Q. 4 : 77
2. See *Zād al-Ma'ād*, Vol. I, p. 314
3. Q. 22 : 39

www.abulhasanalinadwi.org

directions contained in it but not to force his companions to follow his orders.

'Abdullah b. Jahsh read the letter after he had travelled for two days. The instruction contained in it was, "When you have read this letter, proceed to the oasis of Nakhlah between Mecca and Tā'if. Pitch your tents there to find out the movements of the Quraysh and send the information to us". Having gone through the letter, 'Abdullah b. Jahsh said, "We hear, and we obey;" and then he said to his companions. "The Apostle of God has ordered me to lie in wait at the oasis on the road between Mecca and Tā'if and watch the movements of the Quraysh so as to bring him news of them, but he has also asked me not to compel anyone of you to follow me. If anyone wishes martyrdom, he may come with me, and whoever wishes may go back, for I have to abide by the instructions of the Apostle". Then he went ahead, and so did all of his comrades, not one of them falling out.

The party moved on to the oasis where they bivouacked. In a short while a caravan of the Quraysh passed by them. 'Amr b. al-Ḥaḍramī was also with the caravan. When the Qurayshites saw the party camping so near them, they got frightened but when they saw 'Ukkāsha, whose head was shaved, their suspicions were lulled for they took the party to be pilgrims. They said: "Nothing to fear from them, they are pilgrims."[1] That was the last day of Rajab.[2] The raiding party, on the other

1. Arabs preferred to perform 'Umra during the month of Rajab
2. Rajab was first of the four months held to be sacred when it was not lawful to fight. The remaining three months were Dhul Q'adah, Dhil Hijjah and Muharram. Arabs observed this custom during the pre-Islamic and in the initial period of Islamic era, and this also finds a mention in the Qur'ān (9 : 36). But the consensus of the doctors of law is that the interdiction in this regard has been repealed by later revelations which say, "Slay the idolaters wherever ye find them (9 : 5)" and "Wage war on all the idolaters as they are waging war on all of you (9 : 36)".

Sa'īd b. al-Musayyab was asked if the Muslims were permitted to

[Continued on next page]

www.abulhasanalinadwi.org

hand, took counsel among them and decided that if they left the Qurayshites alone that night, they would get into the sacred area and obstruct their entry there; but if they fought them, they would be fighting in the sacred month. At first they felt hesitant as well as dismayed but ultimately made up their mind to kill as many of the Quraysh as possible and plunder as much of their goods as feasible. Wāqid b. 'Abdullah al-Tamīmī shot the first arrow killing 'Amr b. al-Ḥaḍramī while his companions captured two of the Qurayshites. 'Abdullah b. Jahsh and his companions returned to Medina with the captives.

When 'Abdullah b. Jahsh and his companions came back to the Apostle, he said, "I did not ask you to fight in the sacred month, nor to seize the caravan and take captives." The Apostle also refused to accept the spoils brought by the party.

The campaigners were worried and fearfully apprehensive of being doomed. They were also reproached by other Muslims. On the other hand, the Quraysh laid the charge, saying, "Lo! Muhammad (peace be upon him) has allowed war and bloodshed in the sacred months!" It was on this occasion that God sent down the revelation to the Apostle.

> "They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel the people thence, is a greater (sin) with Allah; for persecution is worse than killing."[1]

"God has given a fair deal to His friends as well as foes," writes Ibn Qayyim in the *Zād al-Ma'ād*, "for He has not

---

[Continued from previous page]

fight the disbelievers during the sacred months. He replied, 'Yes. This was so during the wars waged by the earlier Muslims for there is not one instance in the history when the battles were suspended during the month of Rajab or for three months of Dhul Q'adah, Dhil Hijjah and Muharram or when Muslim forces left the battlefield for their contonments during these months.'

1. Q. 2: 217 (*Ibn Hishām*, Vol. I, pp. 601-2)

www.abulhasanalinadwi.org

commended the sin of fighting in the sacred month, committed by His pious and devout servants. God has held it to be a serious act of transgression but He also reminds that the idolaters have been guilty of even greater sins through their acts of persecution in the sacred city of Mecca, and thus they deserve still more condemnation and punishment. Since, however, the believing servants of God had been guilty of indiscretion or they had made a mistake, God has lent them a hope that they might be forgiven on account of their faith in the Unity of God, submission to Him, migration with the Apostle and their strivings in His way."[1]

The expedition of Abwa, also known as that of Buwāt, was the first drive which was led by the Apostle in person but there was no fighting. Thereafter several raiding parties were sent out by the Apostle.

Fast Made Obligatory

When the Muslims had taken the prayer as a mark and symbol of their faith and it had got a hold on their minds as the light of their lives, the readiness to follow the divine commands entered into their hearts and souls. Then it was, in the second year of the *hijrah*, that God commanded them to observe the fasts also.[2]

> "O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil)."[3]

In another verse, the Qur'ān said:

> "The month of Ramadān in which was revealed the Qur'ān, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month."[4]

1. *Zād al-Ma'ād*, Vol. I, p. 341
2. *Ibn Hishām*, Vol. I, pp. 591-606. Also see the chapter dealing with 'Fasts' in the *Four Pillars of Islam* by the author.
3. Q. 2 : 183
4. Q. 2 : 185

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

TEN

The Decisive Battle of Badr

In the second year of the *hijrah*, during the month of Ramadhān, the Muslims came up against the infidels in the decisive battle of Badr which was to prove the turning point not only in the destiny of Islam but of the entire human race.

That all the conquests gained, laurels won and empires founded by the Muslims come from the triumphant success achieved by the handful followers of Islam at that crucial moment, God has identified it as the Day of Discrimination.

> "If ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when two armies met."[1]

The circumstances that led to this battle were that the Apostle got the news that a great caravan with lots of money and merchandise, was being led by Abū Sufyān on its way back to home from Syria. A state of belligerency already existed between the Muslims and the Quraysh, for the latter were doing all in their power to play the mischief with Muslims, to impede their progress and to liquidate their rising power. They were sparing none of their financial and physical resources to get on the job and their armed detachments very often waded deep

1. Q. 8 : 41

www.abulhasanalinadwi.org

into the limits of Medina and its pastures to pounce upon the Muslims.

Now, Abū Sufyān, was the worst enemy of Islam and, therefore, the Apostle asked the Muslims to get ready to intercept the caravan. Since, however, it was a commercial caravan and the Apostle merely wanted to surprise it, elaborate arrangements required for giving fight to an army were not considered necessary.

Informed of the Prophet's decision to intercept him, Abū Sufyān sent a courier to Mecca with an urgent request for reinforcements. Thereupon an armed force was hastily collected by the Quraysh—all the notable chiefs of Mecca accompanied the force to which was enlisted every man available from the neighbouring tribes—and this army went forth to the succour of their caravan. The Quraysh were so flared up that hardly a man remained behind in Mecca.

Faithfulness of the Ansar

News came to the Apostle that a strong Meccan army was on its way to engage him in battle. The Apostle thereupon summoned his followers and asked for their advice. He really wanted to know the reaction of the Ansār, for, their original compact with him implied their defending him in Medina and did not put them under an obligation to take part in a military expedition outside their territory. The Muhājirīn responded first ,and assured him of their help and loyalty. The Apostle, however, repeated his question and the Muhājirīn gave the same reply but the Apostle put the same question again for the third time. Now the Ansār realised that the question was meant for them. S'ad b. Mu'ād immediately got up to say in reply, "O Apostle of God, it seems as if you mean us and you want to have our answer. Perhaps you think, O Apostle of God, that the Ansār have undertaken to help you on their own territory alone. I want to tell you on behalf of the Ansār that you may lead us where you like; align with whom you may desire or break relations with whom you may think fit; you

www.abulhasanalinadwi.org

may take whatever you desire from our property and give us as much as you want; for, whatever you would take from our property would be dearer to us than what you would leave for us. We would follow whatever you would command us. By God, if you go ahead until you reach Bark Ghimdān,[1] we will accompany you, and by God if you plunge into the sea, we will also plunge with you."

Then Miqdād got up and said, "O Apostle of God, we will not say as the Children of Israel said to Moses: Go thou and thy Lord and fight, we willsit here;[2] we will fight with you on your left and on your right, in your front and in your rear."

The Apostle was delighted to hear the replies given by his companions. He said, "Go ahead and have glad tidings."[3]

Enthusiasm of the Youngsters

When the detachments went out from Medina, a boy of sixteen, whose name was 'Umayr b. Abī Waqqās also accompanied the warriors stealthily because he feared that if the Apostle saw him, he would turn him back as a minor. When his elder brother, S'ad b. Abī Waqqās saw 'Umayr avoiding the gaze of the Apostle, he asked him the reason for it. 'Umayr replied, "I am afraid that the Apostle of God would turn me back as a minor but I want to take part in the battle. God may perhaps honour me with martyrdom." When the Prophet saw 'Umayr he asked him to go back but he started crying and was allowed to stay on. 'Umayr was killed in the battle and thus his heart's desire was fulfilled.[4]

---

1. A place in Yemen. Others say that it is the farthest point of *Hijr*. *Suhaylī*, (the commentator of *Ibn Hishām*) says that according to certain exegetes it was a city in Abyssinia. It, thus, meant a far off place. It has been mentioned as Bark-al-Ghimād by Ibn Hishām (*Zād al-Ma'ād*, Vol. I, p. 342)
2. Q. 5 : 24
3. *Zād al-Ma'ād*, Vol. I, pp. 342-43, *Ibn Hishām*, Vol. I, p. 614. Bukhārī and Muslim have also related the conversation with a little variation.
4. *Usd ul-Ghābā*, Vol. IV, p. 148

www.abulhasanalinadwi.org

Strength of the Contending Parties

The Apostle rallied forth to the battlefield with three hundred and thirteen combatants who were not even well-equipped. The Muslims had seventy camels and two horses on which men rode by turns;[1] there was nothing to distinguish the soldiers from the captains, not even the eminent companions like Abū Bakr and 'Umar or the Prophet himself bore any mark of distinction.

The standard of the army was given to Mus'ab b. 'Umayr, the flag of the Muhājirīn was with 'Alī and that of the Ansār with S'ad b. Muādh.

On coming to know of the approaching Muslim army, Abū Sufyān turned off his caravan towards the sea-coast. He also sent word to the Qurayshite army, when he was at a safe distance from the Muslims, to go back home as it was of no purpose for them to proceed ahead. Meccans too wanted to return home but Abū Jahl insisted on going ahead for punishing the raiders. His force was a thousand strong with all the veterans and noted battlers of Mecca, and all were too well-armed. He did not want to lose the opportunity of giving battle to the Muslims.[2] On coming to know the names of the Meccan chiefs accompanying Abū Jahl, the Apostle remarked: "The Mecca has brought its pieces of heart to you!"

The Democratic Way

The Qurayshite army halted on reaching a wadi near Badr while Muslims pitched their tents on the farther side of the enemy. Hubāb b. al-Mundhir, however, called upon the Apostle to enquire: "O Apostle of God, is this a place which God has ordered you to occupy, so that we cannot leave the place, or is it a matter of opinion and military tactics?" "No", replied the Apostle, "it is a matter of opinion and military tactics and everything can be done to ambush the enemy." Hubāb then said,

1. *Zād al-Ma'ād*, Vol. I, p. 342
2. *Zād al-Ma'ād*, Vol. I, p. 343 and *Ibn Hishām*, Vol. I. pp. 618-19

www.abulhasanalinadwi.org

"O Apostle of God, it is not the place we should occupy." He suggested another place nearest to the water which was more suitable for giving battle to the enemy. The Apostle agreed and ordered his men to move on there.[1]

The Apostle and some of his companions were first to occupy the new camping ground in the night; a cistern was built and filled with water from which the enemy was also allowed to replenish its drinking-vessels.[2]

God sent down rain during the night which caused the infidels great inconvenience by hindering their movement. But it revived the vanishing spirits of the Muslims by making the weather pleasant and turned the soft sand of the wadi into a compact surface.

This was a sign of victory as God has disclosed in this verse of the Qur'ān.

> "And sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby."[3]

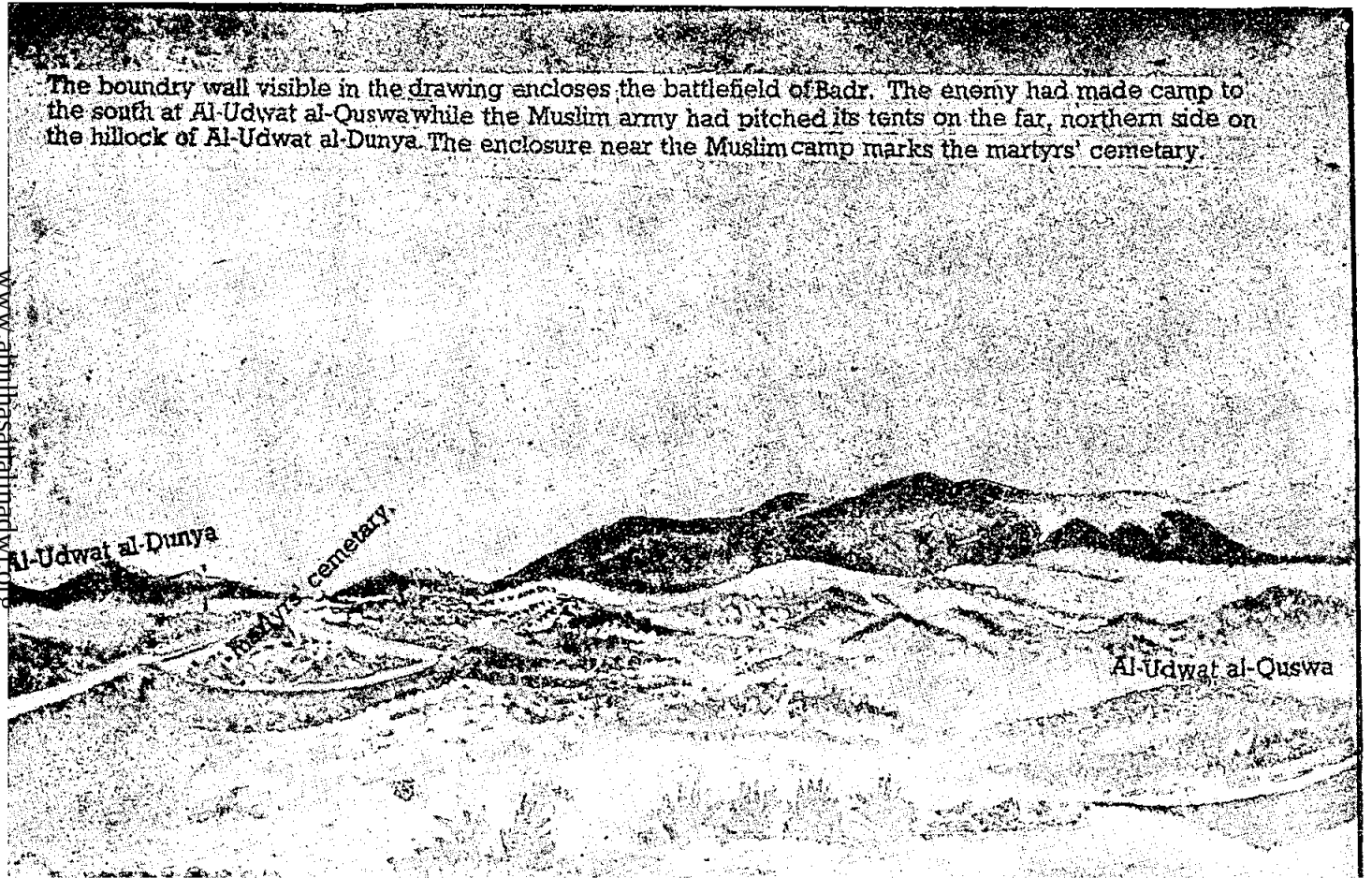
The Apostle as a General

We find, on this occasion, the Apostle exhibiting marvellous qualities of a military tactician and strategist which chime with his eternal and universal guidance of mankind, providing yet another indication that the inspiration drawn by him was from the supernatural agency.[4] The way he drew up his troops for battles, the actions he took to meet the sudden and surprise attacks by the superior forces and the deployment of his troops to

1. *Ibn Hishām*, Vol. I, p. 620
2. *Ibid*, p. 622
3. Q. 8 : 11
4. A detailed account of the defensive and offensive measures taken by the Apostle of God at Badr can be seen in the *Hadīs-i-Dif'a* by Maj. General Muhammad Akbar Khān, a Pakistani General, and the *Al-Rasūl al-Qā'id* by Mahmūd Shīt Khattāb, the ex-Commander-in-chief of the Araqi Armed Forces.

www.abulhasanalinadwi.org

The boundry wall visible in the drawing encloses the battlefield of Badr. The enemy had made camp to the south at Al-Udwat al-Quswa while the Muslim army had pitched its tents on the far, northern side on the hillock of Al-Udwat al-Dunya. The enclosure near the Muslim camp marks the martyrs' cemetary.



www.abulhasanalinadwi.org

win the battle against the enemy superior in numbers need be studied to appreciate the prodigious military genius of the Apostle.

Preparation for the Fighting

A booth of palm-branches was erected for the Apostle on an elevation overlooking the battlefield. Thereafter, the Apostle traversed the plain and pointed out the spots to his companions where the enemy chiefs were to fall dead. As it was found later on, his prediction proved entirely correct for not a single Qurayshite chief was found slain at a place different from that indicated by the Apostle of God.

When the two armies came up face to face, the Apostle said, "O God, here come the Quraysh in their vanity and pride: they contend with Thee calling Thy Apostle a liar."

This was the night of Friday, the seventeenth of Ramadhān. With the first flush of the morning, the entire force of the Quraysh streamed out into the valley and ranged itself in the battlefield while the Muslims arrayed themselves before them in the foreground.[1]

Beseechment and Entreaty to the Lord

The Apostle set the ranks of his force in order and returned to the hut with Abū Bakr. Putting his head on the dust, he supplicated and beseeched God for divine succour. He knew full well that if the victory in the battle was to go by numbers and strength, prowess and weapons of the two forces, the result was a foregone conclusion. He had no illusions for he fully realised that the Muslims were weak and few, and the enemy strong and numerous. He clearly saw the balance inclining in favour of the Quraysh; and now he sought to counterpoise it with a heavier weight. Lamentingly he entreated the Lord of the heavens and the earth, Who shapes all ends and the means, to come to the assistance of Muslims in that hour of difficulty.

1. *Zād al-Ma'ād*, Vol. I, pp. 343-344

www.abulhasanalinadwi.org

He appealed to God: "O God! If Thou were to exterminate this small group of Muslims, Thou wilt be worshipped on earth no more!" In a state of extreme exaltation, his hands raised in prayer and on bended knees, he sent up the prayer: "O God! Fulfil what Thou hast promised to me! Help us Thou, O God!" So lost was he in the prayer that the mantle on his shoulder fell on the ground. Abū Bakr, who was too distressed to see the Apostle of God in tears, consoled and comforted him.[1]

The True Position and Station of the Muslims

The prayer of the Apostle, although brief, speaks volumes of his pure-hearted companions, his unflinching confidence in the succour of God in the hour of crisis, his feelings of humbleness and meekness before God and the serenity of his own heart. At the same time, the Apostle's prayer sets forth, in terms as clear as crystal, the true position and station of his followers amidst the nations of the world; it brings out the worth, utility as well as the requisiteness of the people who are charged with the responsibility of taking his mission ahead. It is, in fact, a plain and clear annunciation that the responsibility lying on these people is to surrender to the Will of God, to bend down their necks before Him with a contrite heart and to summon the people to yield obedience to Him.

And, the Apostle's prayer was answered by God with a resounding victory which was beyond the bounds of every reason and probability. It was but a demonstration of the truth of his affirmation about the true character of his followers.

The Apostle then came back to his men and delivered a

1. See *Zād al-Ma'ād* and other biographies of the Apostle. Muslim relates (in *Kitāb ul-Jihād wal-Siyar*) on the authority of 'Umar b. al-Khattāb that "on the day of Badr when the Apostle camped with his three hundred and nineteen companions, he turned towards the *Qibla* and, raising his hands, started imploring God: "O God! Grant me the help which Thou didst promise me'. O God! Grant me what Thou hast promised to me. O God! If this small group of Muslims is exterminated today, Thou wilt be worshipped on earth no more!"

www.abulhasanalinadwi.org

short speech stressing the merits of fighting in the way of God. In the meantime 'Utba b. Rabī'a and his brother and son, Shaybā and Walīd, stepped forward in the fashion of the Arabs. Three of the Ansār came forward to give them battle, but the Quraysh asked, "Who are you?"

"We are Ansār", they answered.

"You are of noble blood," said the Quraysh, "but send our peers, the men of our own tribe."

The Apostle now said, "Go ahead, O 'Ubayda b. al-Hārith, Hamza and 'Alī: Advance! all three of you to oppose them."

The Quraysh then said, "Yes. You are noble and our peers."

Now 'Ubayda being the eldest, challenged 'Utba b. Rabī'a, Hamza faced Shayba and 'Alī came full tilt against Walīd. With a swift dispatch, Hamza and 'Alī slew their opponents, but 'Ubayda and 'Utba still struggled with one another. Hamza and 'Alī then made a dead set at 'Utba and did away with him. They bore away and brought 'Ubayda back to their ranks for he had been badly injured. Later on 'Ubayda died of the excessive loss of blood.[1]

The General Attack

The Quraysh were now filled with a renewed fury. With a cry of rage, they darted and assailed the Muslim champions whereupon the Apostle cried, "Rise to the paradise whose breadth is equal to the heavens and the earth!"

The First Martyr

'Umayr b. al-Humām heard the Prophet's call and asked, "Is that paradise equal to the heavens and the earth, O Apostle of God?" "Yes", replied the Apostle. "Fine, Fine" he said, and when the Apostle asked what had made him say that, he replied, "Nothing, O Apostle of God, but I hope that I might be amongst its inhabitants." The Prophet told him that he would

1. *Ibn Hishām*, Vol. I, p. 625

www.abulhasanalinadwi.org

be among them. 'Umayr then took some dates out of his quiver and began to eat them, but suddenly he said, "If I live till my dates last, it would mean delaying it for long." So he threw away the dates in his hand and ran to the battlefield and fought with the enemy until he was dead. He was the first martyr on the day of Badr.[1]

The Muslims fought the Meccans like a firm, united and disciplined army with the name of God on their lips. Up to the moment the Apostle had remained quiet and collected, but now he charged into the ranks of the enemy. None was now braver than he, none dared engage the enemy so closely.[2] God now sent down hosts of heaven to the succour of the Muslims; the enemy seemed to be giving way to the Muslims and was driven back by the fierce charge of the invisible battlers.

> "When thy Lord inspired the angels, (saying) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger."[3]

The Ambition of two Brothers

Full of enthusiasm, everybody seemed to be bent upon outdoing others in a deed of valour and to be honoured with martyrdom. Even close friends and full brothers vied with one another to excel the other. 'Abdur Rahmān b. 'Auf says, "I was fighting in my rank on the day of Badr, when, lo! I saw on my right and left two very young boys; and I did not feel quite happy to see them on my sides.[4] Suddenly, one of them asked me in a low voice, so that his companion should not hear: O my uncle! Show me Abū Jahl!—I said: O my brother's son! What have you to do with him?—He answered: I have vowed before God that I shall kill him when I see him, or shall be

1. *Zād al-Ma'ād*, Vol. I, p. 345 and *Ibn Hishām*, Vol. II, p. 215
2. *Ibn Kathīr*, Vol. II, p. 425
3. Q. 8 : 12
4. 'Abdur Rahmān would have expected grown up men with him who could be expected to assist him in the fight.

www.abulhasanalinadwi.org

killed by him!—And the other boy spoke to me likewise in a low voice, so that his companion should not hear. I pointed him out to them, and they threw themselves upon him like two hawks, and struck him down. And they were the sons of 'Afrā'."[1]

When Abū Jahl was killed, the Apostle of God remarked, "This is Abū Jahl, the Pharaoh of this nation."

The Great Victory

The day of Badr drew towards its close with the Muslims flushed with success and the infidels trampled in the dust. On this occasion the Apostle paid homage to God, saying: "Praise be to Allah who fulfilled His promise, and helped His servant, and alone routed all the hordes."

That was exactly what had happened, for the Qurā'n also says:

> "Allah had given you the victory at Badr, when you were contemptible. So observe your duty to Allah in order that ye may be thankful."[2]

The Apostle ordered that the dead among the infidels should be thrown into a pit. As the Muslims threw them, the Apostle went there and said standing over the pit: "O people of the pit, did you find that what your Lord said is true ? For I have found that what my God promised me is true."[3]

On the day of Badr, seventy infidels were slain and an equal number was taken captive.

Casualties among the Muslims were fourteen, six belonging to the Muhājirīn and eight to the Ansār.[4]

Effects of the Victory of Badr

The Prophet returned to Medina at the head of a victorious

1. *Sahihaian*, The incident quoted here has been taken from *Bukhārī*, *Kitāb-ul-Maghāzī*, see *Gazwā Badr*. *Ibn Kathīr*, Vol. II, p. 444.
2. Q. 3 : 123
3. *Bukhārī*, on the authority of Barā' b. 'Azib
4. *Ibn Kathīr*, Vol. II, p. 463

www.abulhasanalinadwi.org

army. The enemies of Islam were appalled and disheartened by the victory at Badr: the Apostle's prestige rose in Medina and his influence gained a hold upon the surrounding district. A large number of persons who had been hesitant so long in Medina accepted the faith of the Apostle.

'Abdullah b. Rawāhā was one of the two persons sent by the Apostle to Medina in advance, before he returned to the city. He gave the good news to the people, saying, "Rejoice, O Ansār, for the Apostle of God is safe and infidels have been killed and captured". He enumerated the names of the Qurayshite nobles and chiefs killed in the battle to every man he met; children accompanied him singing songs of joy; some took the news to be true while others were confounded. Then the Apostle returned to Medina followed by the prisoners of war with the Apostle's slave Shuqrān keeping an eye on them.[1] When the Apostle reached Rūha, the Muslims met and congratulated him and his companions on the victory God had given him.

The defeat suffered by the polytheists plunged Mecca in gloom: there was not a house in the city which did not go into mourning.[2] The Meccans stood aghast and agitated. Abū Sufyān swore that until he had fought with the Apostle again he would not take a bath. The suppressed Muslims of Mecca, on the other had, breathed a sigh of relief and felt elated.

Ties of Blood or Faith

One of the captives was Abū 'Azīz b. 'Umayr b. Hāshim, a full brother of Mus'ab b. 'Umayr. The two brothers were the standard bearers of the rival armies.

Mus'ab b. 'Umayr passed by his brother when an Ansārī youngman was tying up the hands of Abū 'Azīz b. 'Umayr. Mus'ab called out, "Bind him fast, for his mother is sufficiently rich; perhaps she would pay a handsome ransom."

Turning to Mus'ab in amazement, Abū 'Azīz b. 'Umayr

1. *Ibn Kathīr*, Vol. II, pp. 470-73
2. *Ibn Hishām*, Vol. I, pp. 647-48

www.abulhasanalinadwi.org

said, "Brother, is it you to give this counsel ?" "You are not my brother", replied 'Umayr, "he is my brother who is tying up your hands."

Treatment of the Captives

The Apostle ordered his followers to treat the prisoners generously. He said, "Deal kindly with them." Abū 'Azīz b. 'Umayr relates that he was lodged with an Ansārī family after being brought from Badr. They gave him bread for the morning and evening meals but themselves took only dates as ordered by the Messenger of God. If anybody had a morsel of bread, he gave it to Abū 'Azīz although he felt ashamed and refused it, but they returned it untouched and insisted on his taking it.[1]

Ransom of the Prisoners

The Apostle accepted ransom for the prisoners according to their means; the Qurayshite kinsmen of the captives paid sums of money for their relatives, while those who could not pay any ransom were set free without any payment. The Apostle's uncle 'Abbās b. 'Abdul Muttalib, his cousin, 'Aqīl b. Abi Talib,[2] his son-in-law, Abul 'Ās b. Ar-Rab'ī, who was married to his daughter Zaynab, were among the prisoners of war but none was shown any favour; all were treated like other captives.

There were some prisoners who were unable to pay any ransom. But as they were literate, they were allowed to earn their freedom by teaching the art of reading and writing to the children of Ansār[3]—ten children being taught by every prisoner.[4] Zaid b. Thābit was one of those who had been taught by the captives of Badr. The importance attached to edification and enlightenment by the Prophet of Islam as exemplified by his decision on this occasion needs no further explanation.

1. *Ibn Kathīr*, Vol. II, p. 475
2. *Ibn Hishām* Vol. II, p. 3
3. *Musnad Ahmad b. Hanbal*, Vol. I, p. 247
4. *Tabaqāt Ibn S'ad*, Vol. II, p. 14

www.abulhasanalinadwi.org

Other Expeditions

The ironclad oath of Abū Sufyān, as mentioned earlier, bound him to refrain from even splashing water over his head until he had wreaked his vengeance on the Muslims. He came to Medina with two hundred raiders to acquit himself of his oath, and called upon Sallām b. Mishkam, the chief of the Jewish tribe of Banī an-Naḍir, who entertained him with food and drink and also gave the information he desired about Medina. Thereupon Abū Sufyān succeeded in getting away after killing two of the Ansārs.

The Apostle got a warning of the raiders and went out in their pursuit. Abū Sufyān eluded the Apostle but was obliged to throw away a good deal of his provisions consisting of food-grains, especially parched corn or *al-sawi'q*, and hence the expedition goes by its name.[1]

The Jews of Medina who first broke their covenant with the Apostle were Banū Qaynuqa. They contended with the Muslims and spoke slightingly of the Prophet. Ultimately, the Apostle besieged them—the siege lasting for fifteen nights—until Banū Qaynuqa surrendered unconditionally. The siege was raised on the recommendation of ʿAbdullah b. Ubayy, the leader of the hypocrites.[2]

Banū Qaynuqa conducted a market in Medina and practised crafts such as that of the goldsmith.[3] They were forced to leave the city although the numbers who could bear arms among them was seven hundred.

Kʿab b. Ashraf Meets his Doom

Kʿab b. Ashraf was a prominent leader of the Jews. An implacable enemy of Islam, he always did his utmost to get the Prophet into trouble. He was also a poet of considerable standing, availing his talents to compose and recite derogatory verses

1. *Ibn Hishām*, Vol. II, pp. 144-45
2. *Ibid.*, pp. 47-49
3. *Zād al-Maʿād*, Vol. I, p. 348

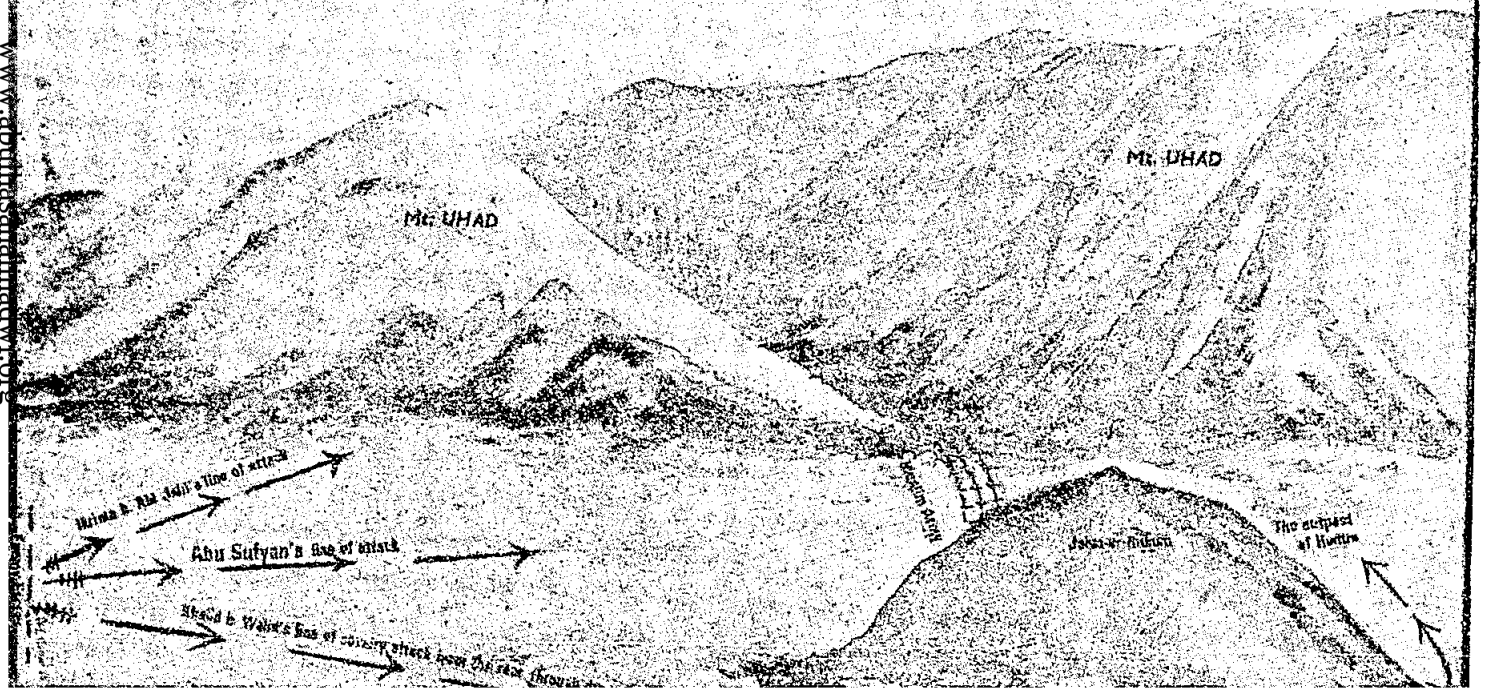
www.abulhasanalinadwi.org

against the honour of Muslim women—an act intolerable enough to try one's patience. Immediately after the battle of Badr he went all the way to Mecca to cry out vengeance with his inflammatory verses and stirred up the Quraysh to even the score of their defeat at Badr. Nevertheless, he returned to Medina where, in his indomitable conceit, he continued his mischievous propaganda against Islam. When the Apostle heard about his return to Medina, he said to his companions, "K'ab b. Ashraf has offended God and His Apostle. Who will rid me of him ?" A few persons[1] belonging to the Ansār immediately offered their services and killed that enemy of God.[2]

1. Muhammad b. Maslamah accompanied by four of his friends
2. *Zād al-Ma'ād*, Vol. II, p. 348

www.abulhasanalinadwi.org

THE BATTLEFIELD OF UHAD



www.abulhasanalimadwi.org

ELEVEN

The Battle of Uhad

Revenge—A Binding Obligation

The news of the disaster at Badr in which a number of Qurayshites nobles had fallen in the fray and the survivers had returned pell-mell to Mecca, was received with a dismay that completely bewildered the Quraysh. It had proved an unimaginable catastrophe for them. All those persons whose fathers, sons or brothers had been killed at Badr, met Abū Sufyān and others who had merchandise in the caravan brought back safely to Mecca. It was agreed to set aside the profits of the caravan for the conduct of a new war against the Muslims. The poets, as usual, began inciting the people with their songs of vengeance. To the pagan Arabs, blood called for blood in order to vindicate their honour.

A well-equipped army set out from Mecca to fight the Apostle in the middle of Shawwāl, 3 A.H. The Quraysh had mustered an army of three thousand soldiers consisting of their own warriors and such of the tribes as would obey them. Their women went with them riding the dromedaries to stir their valour and prevent them from taking to flight.[1] The nobles of the Quraysh also took their wives with them. The army

1. *Ibn Hishām*, Vol. II, pp. 60-62

www.abulhasanalinadwi.org

advanced by easy stages and camped at the gates of Medina. The Apostle's plan was to remain in the city, leaving the invading army alone, and fight only when it decided to enter the city. He was not for going out of the city to face the enemy in the battlefield. 'Abdullah b. Ubayy, too, agreed with the Apostle, but some of the Muslims who had somehow missed the opportunity of engaging the enemy at Badr were more enthusiastic. They said, "O Apostle of Allah, go forth and smite our foes, otherwise they would think that we fear to leave the city and face them." While they kept on urging the Prophet in this wise, he went into his house and put on his coat of mail: The youngmen who had been keen on meeting the enemy outside the city repented on their unwise zeal when they saw the Apostle putting on the armour. Realizing their mistake, they begged the Prophet to follow his first counsel for they were mistaken in persuading him against his will. "If you wish to remain inside the city", they said, "we will not oppose you."

But the Apostle of God replied, "It befits not a prophet, when once he has put on the armour, to lay it off until he has fought."[1]

The Apostle marched out with an army one thousand strong. But he had not gone far afield when 'Abdullah b. Ubayy withdrew with a third of the army's strength. 'Abdullah said to his comrades, "He disregarded my advice, but accepted their's."[2]

The Prophet takes the Position

The Prophet marched into the gorge of mount Uhad, about three kilometres to the north of Medina, and took up his position with the mount on his back.[3] He also instructed his men, "Let none of you fight until I give you the word."

1. *Ibn Hishām*, Vol. II, p. 63
2. *Ibid.*, p. 63
3. To get a clear picture of the disposition of troops, see *The Battlefields of the Prophet Muhammad*, by Dr. Muhammad Hamid Ullah, pp. 24-25.

www.abulhasanalinadwi.org

The Apostle then drew up his troops for battle, which numbered 700 men in all. On any adjoining mount he established 50 archers under 'Abdullah b. Jubayr and instructed them to keep the enemy cavalry away, for, he said, in no case should they be allowed to come on the Muslims from the rear whether the Muslims won the day or lost it.[1] "Abandon not your position," he commanded them sternly, "even if the birds snatch up these men."[2]

The Apostle put up two coats of mail on the day of Uhad and gave the standard to Mus'ab b. 'Umayr.

Enthusiasm of the Youngsters

The Apostle had sent back two boys, Samura b. Jundub and Rāfi' b. Khadīj, as they were but fifteen years of age. Rāfi' was later allowed by the Prophet to join the troops on the recommendation of his father who said that Rāfi' was a good archer. When Samura's turn came and he was asked to go back, he pleaded that the Prophet had allowed Rāfi' although he could throw Rāfi' in wrestling. Thereupon the two lads had a bout of wrestling in which Samura defeated Rāfi', and he was also allowed to go to the battle.[3]

The First Phase of Action

The battle began and each side hurled itself against the other, while a group of women, headed by the blood-thirsty Hind, rattling tambourines with singing urged the Qurayshite troops to deeds of valour. A general engagement ensued and the battle grew hot. Abū Dujāna fought with the Apostle's sword, killing everybody who came up against him, and advanced deep into the enemy's ranks.[4]

---

1. *Ibn Hishām*, Vol. II, p. 66
2. *Zād al-Ma'ād*, Vol. I, p. 349 and *Bukhārī*, *Kitāb-ul-Maghāzī*, Section 'Battle of Uhad'.
3. *Ibn Hishām*, Vol. II, p. 66
4. *Ibid.*, pp. 67-68

www.abulhasanalinadwi.org

Hamza and Mus'ab b. 'Umayr killed

Hamza fought gallantly and killed a number of notable Quraysh leaders. Nobody was able to stand his dashing charge. But, Wahshī, the slave of Jubayr b. Mut'im, was watching the movements of Hamza, for he had been promised freedom by his master on the condition that he killed Hamza. Jubayr's uncle Tu'ayma had been killed by Hamza at Badr, while Hind had also urged Jubayr to get Hamza killed by Wahshī. At last Wahshī got his chance and took Hamza unawares. An expert javelin thrower as he was, he launched his javelin at Hamza, piercing the lower part of his body. Hamza staggered, then he collapsed and dropped dead.[1]

Mus'ab b. 'Umayr entrenched himself in the defence of the Prophet, exhibited singular courage in the thicket of the battle and kept the attacking infidels at bay. He fell, at last, nobly discharging the duty he owed to Allah and His Messenger.[2]

Victory of the Muslims

Allah fulfilled the promise He had made to the Muslims. The history of Badr was repeated once again; a number of the Quraysh nobles fell in succession and their troops took to their heels. The Muslims found Hind and her companions forget their songs and running away tucking up their garments.[3]

The Table Turns on the Muslims

The Quraysh had suffered an obvious rout. The ignominious retreat of the enemy troops and the women accompanying them taking to their heels made the archers certain of their victory. Uttering shouts of glee, they deserted their post to despoil the enemy camp. 'Abdullah b. Jubayr, the leader of the archers, reminded his men of the command given by the Apostle,

---

1. *Ibn Hishām*, Vol. II, pp. 70-72. Wahshī later narrated the event as related in the *Sahīh Bukhārī*, Section : Battle of Uhad.
2. *Ibn Hishām*, Vol. II, p. 73
3. *Ibid.*, p. 77

www.abulhasanalinadwi.org

but none was prepared to listen him. So certain were they of their victory that return of the enemy running away for its life seemed inconceivable to them. And, then, the situation changed. No longer parried by the flying charge of arrows, the Meccan cavalry found its way to the unprotected rear of the Muslim army.[1]

The standard bearers of the Quraysh had been killed; their standard was lying in the dust and nobody dared come near it. Suddenly, the Quraysh came smashing through the Muslim rear and someone called out: 'Ha, Muhammad (peace be upon him) has been killed.'' The Muslim troops, bounded upon the fugitives, turned back to face the enemy in the rear; the decamping Qurayshite soldiers were emboldened and returned to resume their attack on the Muslims. The situation now became too critical for the Muslims; the enemy was bent upon taking full advantage of the opportunity afforded to it.

The surprise and confusion overtaking the Muslims was as sudden as the two-pronged attack by the Meccans was violent. The Qurayshite troops led by 'Abdullah b. Qumiyah and 'Utba b. Abī Waqqās, made a bold charge and reached well nigh the Apostle. The Muslim troops began to waver, several were honoured with martyrdom; and the Apostle was hit with a stone. He fell on his side, one of his front teeth was smashed, his face was scored, and his lip was injured. The blood running down his face was wiped by the Apostle, saying the while, ''How can a people prosper who have stained their prophet's face with blood for he summoned them to their Lord?''[2]

The majority of the Muslim soldiers had been scattered and nobody knew where the Prophet was. 'Alī took hold of the Apostle's hand while Talha b. 'Ubaydullāh lifted him up until the Prophet got on his feet. Mālik b. Sinān was so carried away that he even licked the blood flowing from the Apostle's face.

1. *Zād al-Ma'ād*, Vol. I, p. 350
2. *Ibn Hishām*, Vol. II, pp. 78-80

www.abulhasanalinadwi.org

The Muslims had actually neither fled away nor had they been discomfited. Their flanks had folded up and so they had to make good their retreat in order to gather their strength for facing the suddenly changed situation. It was, no doubt, a day of test and trial for the Muslims in which they lost a number of their gallant warriors and angelic comrades of the Apostle, but all this had come to pass because of the mistake of the archers who had exposed the Muslim flank. They had disobeyed the Apostle by abandoning the post on which the Apostle had stationed them.

> "Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers."[1]

The loving Companions

The battle of Uhad also gave occasion to the reflection of worthiness and ardent affection of the companions for the Prophet. Two rings from the metal chain strap of the helmet put on by the Apostle had been driven into his cheek. Abū 'Ubayda b. al-Jarrāh pulled out one of the rings and one of his front teeth dropped out; he pulled out another ring and another tooth dropped out. Abū Dujāna leaned over the Apostle to shield him from arrows until many were stuck in his back. S'ad b. Abī Waqqās stood by the Apostle shooting arrows in his defence, while the Apostle handed him the arrows one by one, saying, "Shoot, may my father and my mother be your ransom."[2]

Qatāda b. al-Nu'mān got a blow on his face which made

1. Q. 3 : 152
2. *Ibn Hishām*, Vol. II, pp. 80-82 ; *Bukhārī*

www.abulhasanalinadwi.org

one of his eyes come out of its socket. The Prophet restored it to its place with his own hand and it was so completely healed that its eye-sight became better than that of the other one.[1]

The blood-crazy infidels surged toward the Apostle; they were ready to die a hundred times for killing the Apostle, but God had willed it otherwise. Ten of his companions laid down their lives, one by one, defending him. Talha b. 'Ubaydullāh protected the Apostle from the arrows shot by the enemy with his hands, until his fingers bleeded profusely and his hands were palsied. The Apostle wanted to climb up a rock on the mountain. He tried to get on it but could not do so owing to weakness caused by the injuries. Talha b. 'Ubaydullāh squatted beneath him and helped him to clamber up the rock. The Apostle performed the noon-prayer on the rock sitting, because of the wounds he had received.[2]

When the Muslims had been taken by surprise and dispersed by the enemy horsemen prodding them on the one side and the foot-soldiers on the other, Anas b. an-Naḍr[3] continued to fight valiantly; advancing far into the enemy ranks. S'ad b. Mu'ād happened to pass by him and he asked, "Whither you intend to go ?" Anas b. an-Naḍr replied, "S'ad, I inhale the fragrance of paradise yonder the hill of Uhad."[4]

Anas b. an-Naḍr came by a few Ansār and Mahājirīn who were sitting gloomily. He asked them, "What makes you sit there ?"

"Alas! The Prophet of God has gone to glory", they replied.

"Then what's the use of living after him ?," answered Anas b. an-Naḍr, "Come, let us die for what the Prophet gave his life." Anas then advanced to make a dead set at the enemy and died fighting like a hero. His nephew, Anas b. Mālik, later on

1. *Ibn Hishām*, Vol. II, p. 82
2. *Ibid.*, p. 67; *Zād al-Ma'ād*, Vol. I, p. 350
3. Uncle of Anas b. Mālik, the personal attendant of the Prophet
4. *Zād al-Ma'ād*, Vol. I, p. 350

www.abulhasanalinadwi.org

counted seventy wounds his uncle had received that day. Actually, it was difficult to recognise the corpse of Anas b. an-Nadr but his sister identified him by a special mark on the tip of a finger.[1]

Ziyād b. as-Sakan and five others of the Ansār were holding off the enemy bearing down upon the Apostle. The friends of Ziyād fought and died, man by man, and Ziyād fell disabled with numerous wounds. The Apostle asked certain persons to bring Ziyād near him and made his foot a support for Ziyād's head. Ziyād died in that condition keeping his cheeks on the Prophet's foot.[2]

'Amr b. al-Jamūh was lame of a leg. He had four sons, all of them were young and sturdy, and each was anxious for taking part in the battle. On the day of Uhad 'Amr b. al-Jamūh expressed his desire to go to the battlefield, but his sons requested him to remain at home, saying that God had excused him. He called upon the Apostle and told him that his sons wanted to prevent him from taking part in the *jihād*.[3] "Yet, by God, I wish to be slain so that I may stroll lamely in the paradise," said 'Amr b. al-Jamūh. The Apostle replied, "God has not made *jihād* incumbent on you;" and to his sons he said, "What is the harm if you allow him to go?" 'Amr b. al-Jamūh went with the army and was killed in the battle.[4]

Zayd b. Thābit relates that on the day of Uhad the Apostle asked him to seek out S'ad b. ar-Rab'ī and ask S'ad, after conveying his greetings to him, how he felt at the moment. Zayd searched for S'ad b. ar-Rab'ī and found him lying wounded among the slain breathing his last. Zayd counted seventy cuts of swords and arrows and javelins on his body. Zayd conveyed the message of the Apostle to S'ad b. ar-Rab'ī to which he replied, "Convey my greetings to the Prophet and tell him

1. *Ibn Hishām*, Vol. II, p. 83
2. *Ibid.*, p. 81
3. *Lit.* An effort or striving: Fighting in the way of God. It may be defensive or offensive, but solely for a cause just and right.
4. *Zād al-Ma'ād*, Vol. I, p. 353

www.abulhasanalinadwi.org

that I am inhaling the fragrance of the paradise." "And tell my people," continued S'ad b. ar-Rab'ī, "you would have no excuse with God if the enemy lays its hand on the Apostle of God while you still live and breathe." S'ad had hardly finished his message when he relinquished his life.[1]

Before departing for the battle of Uhad, 'Abdullāh b. Jahsh had thus implored God, "Upon Thy Word, O God, tomorrow I shall fight the enemy. They ought to slay me, rip up my belly and cut off my nose and ears. Then Thou shoudest ask me: what for had it happend? And I would give the reply: For Thee, My Lord."[2]

Muslims Regain Confidence

A new life was put into the Muslims when they found that the Apostle was still alive. Many of them pulled round him and took him up towards the glen. Ubayy b. Khalaf caught up with the Apostle's party and said, "Muhammad, (peace be upon him) if you escape, I will be doomed,." The Apostle, however, asked his companions to let him alone, but when Ubayy insisted on coming near the Apostle he took the lance from one of his companions. Then, turning to face him, the Apostle thrust it in the neck of Ubayy b. Khalaf who fell from his horse going head over heals.[3]

On reaching the mouth of the glen, 'Alī brought water in his shield and Fātimah washed the blood from the Apostle's face. As, however, his wounds were still bleeding, 'Alī burnt a piece of mat and dressed the wounds of the Apostle with its ash and then the bleeding stopped.[4]

'Ā'isha and Umm Sulaym brought drinking water on their backs in leather bags for the wounded[5] while Umm Sulayt drew

1. *Zād al-Ma'ād*, Vol. I, p. 353
2. *Ibid*
3. *Ibn Hishām*, Vol, II, p. 84
4. *Ibid.*, p. 85, *Bukhārī* and *Muslim*, Section, Battle of Uhad
5. *Bukhārī*, Section, Battle of Uhad

www.abulhasanalinadwi.org

water for them.[1]

Hind b. 'Utba and the women with her mutilated the dead bodies of Muslims and cut off their ears and noses. Hind cut out Hamza's liver and chewed it, but as she could not swallow it, she threw it away.[2]

Before ordering his army to retire Abū Sufyān ascended a hillock and shouted, "Victory in war goes by turns: one wins today and the other tomorrow—Glory be to Hubal." The Apostle told 'Umar to get up and say in reply, "God is the Highest and Most Majestic; None exists besides him. Our dead are in paradise and yours in hell."[3] Abū Sufyān came out with the reply "We have the idol 'Uzza while you have none." The Prophet again directed his companions to say in reply, "God is our Lord but yours is none."[4]

Before Abū Sufyān departed, he called out, "We shall meet again at Badr next year." Thereupon the Apostle asked a companion to say, "Yes, it is an appointment between us."[5]

The people searched their dead and gave them a burial. The Prophet was visibly moved by the death of Hamza, his uncle as well as foster-brother, who had always been a source of strength to him.

The Exemplary Endurance

Safia bint 'Abdul Muttalib was full-sister of Hamza. When she came forward to see her brother, the Prophet asked her son, Zubair b. al-'Awwām to send her back so that she might not see her brother's dead body which had been mutilated. Accordingly Zubair said to her, "Mother, the Prophet wants you to go back." She replied, "Why? I know that my brother has been mutilated but it was for the sake of God. I hope a goodly return

1. *Bukhārī*, Section, Umm Salīt
2. *Ibn Hishām*, Vol. II, p. 91
3. *Ibid*, p. 93
4. *Bukhārī*, Section, Battle of Uhad
5. *Ibn Hishām*, Vol. II, p. 94

www.abulhasanalinadwi.org

from Him and shall be patient, if God wills." She went to see her brother and prayed for him. Then the Apostle ordered that he should be buried in Uhad, where his grave still exists.[1]

Burial of Mus'ab b. Umayr

The standard bearer of the Prophet on the day of Uhad was Mus'ab b. Umayr. Before his conversion to Islam he was one of the best dressed youngmen of Quraysh brought up in the lap of luxury. Only a piece of coarse cloth could be found as a shroud for his burial when he was slain in the battle of Uhad. The cloth was so small that when his head was covered, his feet appeared and when his feet were covered his head was exposed; so the Apostle said, "Cover his head and put some rushes over his feet."[2]

The Apostle directed to shroud the martyrs in pairs and ordered to lower the corpse of that martyr first in the grave who had learnt more of the Qur'ān. While the martyrs were being buried, he said, "I shall be a witness unto them on the Day of Resurrection." He also ordered to bury them in the condition in which they had fallen.[3]

Loving Regard for the Prophet

On their way back to their homes certain Muslims passed by a woman whose husband, brother and father had been killed at Uhad. When she was told of their death she asked, "Tell

1. *Ibn Hishām*, Vol. II, p. 97
2. *Bhukhārī*, Chap., Battle of Uhad
3. *Bukhārī*, Battle of. Uhad. There is no difference of opinion in regard to burying the martyrs, without washing them, so that they present themselves before God in the condition they were slain. As for the burial service, Imām Mālik, Imām Shāfe'ī and Imām Ahmad do not consider it necessary while Imām Abū Hanīfa (and others like Imām Awzā'ī, Sufyān Thaurī, Is'hāq b. Rahūway) say that the burial service should be performed. Imām Ahmad also relates a Tradition about the offering of burial service over the martyrs. Bukhārī has also related a Tradition on the authority of 'Uqbah b. 'Amir that once the Prophet went to Uhad and recited burial service for the martyrs.

www.abulhasanalinadwi.org

me first about the Apostle ?" The people replied, "Thanks God, the Apostle is safe." But she was not satisfied and asked whether she could herself see the Apostle. When the people brought her to the Apostle she said, "Now that you are safe, every adversity is gone."[1]

Devotion and Faithfulness

The Meccan army had departed from Uhad but they had not gone far away when the people were heard complaining against one another and accusing their leaders for withdrawing without pressing home their advantage. On the other hand, the Prophet decided the very next day, which was Sunday, to set out in pursuit of the retreating enemy. It was the time when most of the Muslims were tired and wounded, but the Apostle sent a crier to announce that everybody who had been present in the battle of Uhad should get ready to pursue the enemy. None demurred, none protested; every Muslim who had fought at Uhad the day before followed the Apostle on his way out of Medina in spite of his fatigue and wounds. The Prophet bivouacked with his followers at Hamrā' al-Asad, about 13 kilometres from Medina, where he remained from Monday to Wednesday. The Prophet returned when there was no more any possibility of the enemy's return.[2] The dutiful compliance of the Prophet's command by his companions at this difficult hour exhibits their love for him felt all too deeply which has been made immortal by God through the exquisite expression of the Qur'ān.

> "As for those who heard the call of Allah and His Messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward,
>
> "Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of

1. *Ibn Hishām*, Vol. II, p. 99
2. *Ibn Kathīr*, Vol. III, p. 97

www.abulhasanalinadwi.org

danger) but increased the faith of them and they cried; Allah is sufficient for us! Most Excellent is He in Whom we trust!

"So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah and Allah is of infinite bounty.

"It is only the devil who would make (men) fear his partisans. Fear them not; Fear Me, if ye are true believers."[1]

Precious as Apple of the Eye

In the third year after *hijrah*, the tribes of 'Aḍal and Qāra sent an embassy to the Prophet asking for missionaries who could teach them the rudiments of faith. The Apostle sent them six of his companions who included 'Āsim b. Thābit, Khubayb b. 'Adīy and Zayd b. Dathinna. When this party reached ar-Rajī', a place between 'Usfān and Mecca, the two tribes treacherously fell on them. The Muslims took out their swords to fight them but the assailants swore by God that they would not kill them. Three of the Muslims replied that they could not accept any undertaking given by the pagans; so they fought and were killed. The remaining three, Zayd, Khubayb and 'Abdullāh b. Tāriq surrendered. The last one also broke loose in the way but was killed by the polytheists while the remaining two were sold by them to the Quraysh. Hujayr b. Abū Ihāb bought Khubayb to even the score of his father Ihāb and Zayd was purchased by Safwān b. Umayya to have his revenge for Umayya b. Khalaf.

When Zayd was taken out for execution, a number of Qurayshites including Abū Sufyān gathered to witness the barbaric spectacle. Abū Sufyān asked Zayd, "Verily, for God's sake, O Zayd, don't you wish that Muhammad (peace be upon him) had now been in your place and you with your family?" "By God," replied Zayd, "I don't wish Muhammad (peace be

1. Q. 3: 172-75

www.abulhasanalinadwi.org

upon him) to be hurt even by a thorn when I should be in sweet repose with my family." Thereupon Abū Sufyān remarked: "I have never seen any man so much adored as Muhammad (peace be upon him) is loved by his companions." Zayd was killed thereafter.[1]

Then they brought Khubayb to crucify him. He asked his executioners to allow him to offer two *rak'ats* of prayer. Having performed the prayers in complete repose, Khubayb said to them, "Were it not that you would think that I only delayed out of fear of death I would have prolonged my prayer." Then he recited these verses:

"I fear not which side I fall to depart;
It's all for God who will bless the limbs taken apart."

Khubayb was striken dead with the song of love on his lips.[2]

Bi'r Ma'una

Another act of treachery took place shortly thereafter. A tribal chief, 'Āmir b. Mālik, expressed the desire to have the doctrines of Islam explained to his people. The Apostle deputed 70 persons, some of whom were his eminent companions, but when they reached the place called Bi'r Ma'ūna, the tribesmen of Banū Sulaym, Usayya, Ri'l and Dhakwān ambushed the party. The Muslims fought bravely and all but one were killed. K'ab b. Zayd returned to tell the story. He died in the Battle of Trenches.[3]

Dying Declaration of a Martyr

One of the Muslims who was killed treacherously on this occasion was Harām b. Milhān. The words uttered by him at the time of his death brought about the conversion of his killer Jabbār b. Salmā to Islam. Jabbār used to relate later on that

1. *Ibn Hishām* Vol. II, pp. 169-76, *Bukhārī, Kitāb ul-Maghāzī*
2. *Ibid.*, p. 174; *Ibn Kathīr*, Vol. III, pp. 123-25
3. *Bukhārī, Muslim* and *Ibn Hishām*, Vol. II, p. 186

www.abulhasanalinadwi.org

what led him to accept Islam was that he attacked a man with his spear, and when he saw the point of his spear coming out of his chest, he also heard him crying, "By the Lord of K'aba, I have succeeded!" Jabbār further says that he wondered what sort of success it was. Was the man not killed by him ? Jabbār enquired from others who told him that the man had meant martyrdom and thus he was convinced that his victim had really been successful.[1]

Expulsion of Banu an-Nadir

The Apostle approached Banū an-Naḍīr to demand a contribution to be paid as blood-money to the Banī 'Āmir since two men had been killed inadvertently by the lone survivor of Bī'r Man'ūa. Banū an-Naḍīr, being one of the two influential tribes of the Jews settled in Medina were in alliance with Banī 'Āmir and were thus liable to pay the bloodwit. They feigned willingness to accept the demand with pleasure, but kept themselves busy in plotting against the Prophet. While the Apostle was asked to make himself comfortable by the side of a wall of one of their houses, they took counsel with one another apart, saying; "Never would you get such a golden chance. If some one of us drops a rock on him from the top of the house, we shall all get rid of him". Abū Bakr, 'Alī and 'Umar and a few more companions were with the Apostle on this occasion.

God informed the Prophet of the treacherous plan of the Jews. He went back to Medina and ordered to make preparations for war against the Banū an-Naḍīr. Thus, the Apostle came upon them in Rabī' ul-Awwal, 4 A. H. The siege of Banū an-Naḍīr lasted for six nights whilst God cast terror in the hearts of the Jews. They requested the Prophet that if he agreed to spare their lives they would quit the city with their belongings except the arms. The offer was accepted and Banū an-Naḍīr departed from Medina after destroying their houses and loading all that they could on their camels.[2]

1. *Ibn Hishām*, Vol. II, p. 187
2. *Ibid.*, pp. 190-91

www.abulhasanalinadwi.org

The *Sūraḥal-Hashr* (*sūrah* of Exile) in the Qur'ān calls attention to the banishment of Banū an-Nadīr.

"He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they reckoned not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson. O ye who have eyes!"[1]

Many of these exiles settled in Khybar, the Jewish centre in the north of Hijāz, others went away to the far off Syria, and the Muslims got rid of that sneaky dark corner of deception in their midst without having to meet the Jews in an open fight. The lands and groves left by the Jews were divided up among the first Meccan emigrants.

The Raid of Dhat-ur-Riq'a

In the fourth year of the *hijrah*, the Apostle of God decided to make a raid into Najd. With six of his companions of whom Abū Mūsā al-Ash'arī was one, he made for an oasis in that area. The party had to cover the distance mostly on foot, as only one camel was at their service. The incursion was called Dhāt-ur-Riq'ā as the companions taking part in the expedition had to bandage their injured feet and toes.[2]

The Apostle's party approached the enemy, but there was no fighting for each feared the other. The Apostle led the prayer of fear in this expedition.[3]

Who can now save you ?

While the Prophet was on his way back to Medina, he happened to lie down to take rest under the shade of a thicket

1. Q. 59 : 2
2. *Bukhārī*, Chap. Expedition of Dhat'ur-Riq'ā
3. *Ibn Hishām*, Vol. II, p. 204

www.abulhasanalinadwi.org

of acacia trees after hanging his sword to a branch.

Jābir relates that he was taking a nap alongwith his friends when they heard the Apostle calling them. They saw a Bedouin sitting by the side of the Apostle and when they went to him, he said, "I was sleeping when this man came and took hold of my sword. As I woke up I saw him with the sword drawn over my head, and he was asking me, 'Who can now save you from me?' I replied, 'Allah.' Now he is sitting before you." The Apostle did not, however, punish the Bedouin.[1]

Expeditions without fighting

The same year, in Sh'abān, the Prophet went forth to Badr to keep his appointment with Abū Sufyān at Uhad. He remained at Badr for eight days with a large force awaiting arrival of the Meccan army. Abū Sufyān did come out of Mecca to vindicate his call, but he did not venture to advance more than a few miles in the desert. He persuaded his men to return since it was a season of drought in which his people were in a bad shape. There was thus no fighting and the Muslims returned with their prestige and morale higher than before.

Another expedition of Dūmatul-Jandal was undertaken by the Apostle a few months later, but the Muslims returned to Medina without any fighting.[2]

1. *Bukhārī*, Chap. Expedition of Dhātur-Riq'ā
2. *Ibn Hishām*, Vol. II, pp. 209-213

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

TWELVE

The Battle of Trenches

The Battle of Trenches, or, of Clans[1], as it is called sometimes, took place in the month of Shawwāl, 5 A. H. The battle was accompanied with great difficulties and overcome with comparable courage: it forged and tested the fortitude and patience of the Muslims that was to prove of immense benefit to them not only in winning over the Arabian Peninsula to their faith but also in taking its message to the distant lands. It was a decisive conflict between Islam and un-Islam, between light and darkness, whereby the Muslims were put to the most severe trial, never faced earlier by them.

> "When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.
>
> "There were the believers sorely tried, and shaken with mighty shock."[2]

The Jews were the real instigators of hostilities leading to the Battle of Trenches. Certain persons belonging to Banī an-Naḍīr and Banī Wā'il, who made no secret to see the Muslims uprooted, called upon the Quraysh at Mecca and invited them to extirpate

1. *Ibn Hishām*, Vol. II, p. 214
2. Q. 33 : 10-11

www.abulhasanalinadwi.org

the Muslims altogether. At first the Quraysh did not show much interest in the venture for they had already twice measured swords with the Muslims, but the Jews painted a rosy picture of the affair and promised support of all the Jewish settlements in Arabia for getting rid of the Muslims once for all. The Quraysh ultimately agreed to their suggestion. The deputation of the Jews then went to the great desert tribe of Ghatfān and urged them to join in the expedition for the destruction of Yathrib. They called upon all the clans of Ghatfān, assiduously inviting them to join the Quraysh in their combined drive against Islam.[1]

An alliance was thus formed between the Quraysh, the Jews and the Ghatfān to wage a total war against the Muslims. An important clause of the agreement made for the venture was that the Ghatfān would muster six thousand soldiers for the military operations while the Jews would give them a whole year's harvest of Khaybar to compensate for the expenses incurred by them. The Quraysh, on their part, agreed to contribute four thousand combatants. An army ten thousand strong was thus mobilised and Abū Sufyān assumed command of the combined force.[2]

Wisdom : A Lost Property of the Muslims

When the Prophet had news of their design to wipe the Muslims out of existence he conferred with his companions how to meet the threat. It was decided to fight a defensive war resisting the attack of the enemy on the city instead of facing the coalition in a pitched battle outside Medina. The Apostle assembled a force of three thousand men-at-arms for the defence of the city.

It was the Persian companion called Salmān who advised to dig a trench on the side Medina lay open to cavalry attack.[3] This device was well-known to the Iranians.[4] Salmān is reported

1. *Ibn Hishām*, Vol. II, pp. 214-15
2. *Ibid.*, pp. 219-20
3. *Ibid.*, p. 224
4. *Khandaq*, as the trench is called is the Arabacised form of the Persian *Khandak* and *Kandak*.

www.abulhasanalinadwi.org

to have said: "O Apostle of God, when we feared a charge by the cavalry we used to dig trenches to keep the invaders at bay." The Apostle agreed to his suggestion and decided to have a trench dug in the open ground lying to the north of Medina. The city was exposed only on that side and was well protected to the west, south and east by clumped plantations, volcanic rocky plains and granite hills, presenting a considerable obstacle to the progress of a mounted army.[1]

The Apostle marked the planned ditch and assigned forty cubits of digging to every batch of ten persons.[2] The length of the trench was about five thousand cubits, its depth varied between seven to ten cubits and the width was normally nine cubits or a little more.[3]

Enthusiasm and the Co-operative Spirit

The Apostle himself helped the parties digging the portions of trench allotted to them. Although the winter season that had set in was extremely harsh[4] and the impoverished Muslims had but little provisions to satisfy their pangs of hunger, the work proceeded smoothly owing to the enthusiasm and perseverence of the volunteers.

Abū Talha relates that once when he was exhausted by hunger, he complained to the Apostle and showed his belly on which he had tied a slab of stone for allaying the uneasy sensation. The Apostle of God then showed him his own belly on which he had tied two slabs of rock![5]

---

1. The trench lay in the north of the city, its eastern end began at *harrata Wāqim* and extended up to valley of *Bathān* where the basalt plain of the west begins '(Abdul Quddūs Ansāri, *Athār al-Madīna*).
2. *Ibn Kathīr*, Vol. III, p. 192
3. *Ghazwāh Ahzāb* by Ahmad Bā-Shum'īl
4. *Ibn Hishām*, Vol. II, p. 216
5. *Mishkāt al-Masābīh*, Vol. II, p. 448. It was a custom among the Arabs that when they felt unbearable pangs of hunger, they used to tie a slab of rock on their bellies in order to allay the uneasy sensation and to be able to do their work.

www.abulhasanalinadwi.org

But, everybody was happy and cheerful in spite of these privations. The Apostle's companions sang songs of pride[1] and chanted praise to God to keep themselves busy in their task without a word of complaint on their lips.

Anas relates that once the Apostle came to the place where they were digging the trench. He saw the Ansār and the Muhājirīn working hard to complete their work despite biting cold of the chilly morning for they had neither slaves nor servants to dig the trench for them. Seeing how they were labouring with their empty stomachs, the Prophet said: "O Allah, life is truly the life of hereafter; so pardon the Ansār and the Muhājirīn."

Overjoyed to hear the Apostle invoking forgiveness for them, the people present there said in reply:

"It is we who have pledged to Muhammad,
To fight in *Jihād* till the spark of life is imbued."[2]

Anas further says that if one of them happened to procure a handful of barley, he used to grind and mix it with a little fat to be shared by all even if its smell and taste were disagreeable.

Miracle predicting a Bright Future

A large rock was causing great difficulty in digging the trench for it could not be broken by the pick. When the Apostle was informed he dropped down into the trench and gave such a blow with the pick that one-third of the rock was hewed asunder. Thereupon the Prophet said, "Glory be to God, the keys of Syria have been given to me." With the second blow of the pick, the Prophet hewed another one-third of the rock and said, "Glory be to God, the keys of Persia have been given to me. By God, I see the white castle of Madā'in (Ctesiphon)." In the third attempt, the remaining portion of the rock was broken to pieces. The Apostle then said, "Glory be to God, I

1. Called *Rajz*
2. *Bukhārī, Kitāb ul-Maghāzī*, Chap. *Ghazwatul Khandaq*

www.abulhasanalinadwi.org

have been given the keys of Yemen. By God, I can now see the gate of San'ā.'"[1]

At the time when this prediction was made, no prophecy could be more remote from the way things fall. The Muslims were then emaciated by meagre diet and bleak weather and the army advancing against the not too well-fortified city was threatening to deal a death blow to its defenders.

Some More Miracles

A number of miracles were witnessed by the companions of the Prophet while digging the trench. Whenever any party felt a difficulty owing to the existence of any rock which could not be broken or removed by them, the Apostle called for some water and put a little of his saliva into it; then he prayed as God willed him to pray; and directed to sprinkle the water on the rock which pulverized like a heap of sand.[2]

Very often, so they say, a little food sufficed for a large number of persons or even the entire army of three thousand workers.

Jābir b. 'Abdullāh says: "When we were digging at the trench a huge pile of rock appeared as an obstruction. The people went to the Apostle and told him that a piece of rock had obstructed their work. Saying, 'I shall go down', he stood up while he had a stone tied on his belly, for we had been three days without tasting any food. The Prophet then took the pick and struck it which became a mound of sand pouring down. I then took leave of the Prophet and went to my house. I asked my wife if she had anything, for I had seen the Prophet very hungry. 'Yes', said she, 'I have a little barley and an ewe.' I killed the ewe and she grinded the barley, and we put the meat in a pot for cooking. When the meat was being cooked and the flour had been kneaded, I went to the Apostle and told him secretly that I had a little food for him, so he might come over

1. *Ibn Kathīr*, Vol. III, p. 194
2. *Ibn Hishām*, Vol. II, pp. 217-18

www.abulhasanalinadwi.org

with one or two more persons. The Apostle asked me how much victuals I had and I told him all I had for the guests. The Prophet replied, 'It is too good and sufficient.' Then he asked me to go back and tell my wife not to take off the pot nor bake the dough until he had arrived. The Apostle invited all the people, Ansār and Muhājirīn, who came with him. I went back to my wife and told her if she knew that the Apostle had invited all the people, Muhājirīn and Ansār, and everybody present there was coming with him. She asked, 'Did the Prophet ask you about the food available ?' I replied in affirmative. Then the Apostle came and told the people to enter the house. He took pieces of the loaves and placing meat on it, gave to the people turn by turn, and kept the oven and the pot covered with a cloth. In this way he gave loaves and meat to all his companions, until everyone had his fill. Then he asked me and my wife to take the food and give it to others for we were also without food for a few days."[1]

Another version of the incident related by Jābir says that he went to the Apostle and told him in a whisper that he had killed an ewe and had a little barley which had been grinded and so he might come with a few persons to partake the food. But the Apostle said aloud, "You who are working at the trench, Jābir has prepared a repast."

The Fiery Ordeal

The Muslims had hardly finished work on the trench when the Quraysh arrived and encamped outside Medina. They had ten thousand well-equipped warriors with them. Ghatfān had come with their confederate tribes and made their camp with the Quraysh. The Apostle assembled his three thousand men to face them, the trench intervening between the camps of the two armies. Banī Qurayza, the Jewish tribe of Medina, had made a treaty with the Apostle for the defence of the city. However, Huyayy b. Akhtab who was the chief, of Banī Nadīr, deported

1. *Bukhārī, Bāb-ul-Khandaq*

www.abulhasanalinadwi.org

earlier from the city, coaxed Banī Qurayza into breaking the pledge made by them.

The Muslims were placed in a desperate position; the air of insecurity and fear enveloped the city. The faint-hearted hypocrites now showed white feathers; they even sowed seeds of discontent among the rank and file. The Prophet at once realised the dangerous plight of the Muslims, in general, and that of the Ansār, in particular, who had always had to bear the major brunt of war with the infidels. The Apostle, therefore, proposed that it might be worthwhile to make peace with Banī Ghatfān by giving them one-third of Medina's date harvest. The Apostle did not want the Ansār to have any more trouble for his sake. But S'ad b. Mu'ādh and S'ad b. 'Ubāda, the two chiefs of Aūs and Khazraj, did not agree to the suggestion. They said, "O Messenger of God, when we and the Ghatfān were polytheists and idolators, neither serving God nor knowing Him, they got none of our dates except as guests or by purchase. Shall we give them our property after God has honoured us with Islam and your guidance? No, by Allah, we shall not give them anything but the sword until God decides between us."

"As you please," replied the Prophet and gave up the idea.[1]

The Actual Fight

The army of the Prophet pitched its tents behind the trench and kept a watch day and night. Beyond the trench, the allied forces laid a siege of the city but the stalemate continued for a few days without any actual fighting between the two armies. The enemy cavalry rode ahead and, on coming nearer, suddenly saw a wide ditch. The unexpected filled them with consternation.

"A novel device, a wily ruse" they exclaimed in amazement. How was the ditch to be crossed, they asked one another and decided to go round the trench to find where it was the

1. *Ibn Kathīr*, Vol. III, pp. 202-3

www.abulhasanalinadwi.org

narrowest. Some of them beat their horses so that they jumped over the moat and carried their riders into the territory of Medina. One of these was the well-known warrior, 'Amr b. 'Abdu Wudd, who was considered a match for a thousand horsemen. After crossing the ditch, he stopped and challenged anyone to fight him.

'Alī immediately sprang forward and said to him, "'Amr, you declared to God that if a man of Quraysh offered you two alternatives you would accept one of them."

"Yes, I did", replied 'Amr.

"Then," said 'Alī, "I invite you to Allah and His Apostle and to Islam."

'Amr replied, "It's of no use to me."

"Then I call on you to face me", rejoined 'Alī.

"Why", said 'Amr, "O son of my brother, by God, I do not want to kill you."

"But," retorted 'Alī, "I do want to kill you."

'Amr was flushed with anger. He dismounted his horse and hamstrung it and slapped its face; then he made for 'Alī. 'Amr fought; jostled with 'Alī, made thrusts and parried, but ultimately 'Alī cut off 'Amr's head with a sweeping slash of his scimitar. Two of his comrades who had stormed the trench with him darted back on their horses.

Ardent Zeal of Muslim Women

'Āisha who was then in the citadel of Banī Hāritha with other Muslim women, was young enough to screen herself from men. She says that S'ad b. Mu'ādh passed that way. He was putting on a coat of mail so small that his hands were fully exposed. He was reciting some verses when his mother told him to hurry up lest he should be late. 'Āisha said to his mother, "Umm S'ad, by God, I wish that his coat of mail were longer." The fear expressed by 'Āisha ultimately proved to be well justified for S'ad was shot by an arrow on his arm and died of excessive bleeding[1] during the subsequent battle with

1. *Ibn Kathīr*, Vol. III, p. 207

www.abulhasanalinadwi.org

Banī Qurayza.

Divine Succour

The siege continued for a month or so. The Muslims were hungry and weary while the besieging army was fully provided with arms and provisions. The hypocrites showed their true colours and many of them asked for the permission of the Prophet to go back to Medina on the pretext that they had come in a hurry leaving the doors of their houses unlocked. They simply wanted to pull out from the battle-front.

The Apostle and his companions passed their days in a nervous strain, harassed by the enemy in front and worried by the menace of the Jews in the rear. Then, suddenly one day Nu'aym b. Mas'ūd belonging to the Ghatfān came to the Apostle and told him that he had secretly embraced Islam, but his own people did not know of it. He also offered to do whatever he was bidden. The Prophet replied, "You are the only man there, so remain with them and try to help us, for war is but an artifice and a clever device."

After taking leave of the Prophet, Nu'aym b. Mas'ūd went off to Banī Qurayza with whom he talked in a way that they began to wonder whether they had taken a correct decision in abandoning the Muslims, their next-door neighbours, for the sake of the distant tribes like the Quraysh and the Ghatfān. He advised them that it would be wise of them to demand some notable members of the Quraysh and Ghatfān chiefs as hostages before joining their fight, so that they got a fair deal from their new allies. Banī Qurayza expressed their gratefulness to Nu'aym for his excellent advice.

Nu'aym then went to the leaders of the Quraysh and after assuring them of his sincerity, told them that Banī Qurayza were unhappy on taking sides with them. They were thinking of demanding some of their nobles as hostages, by way of security, on the pretext that the promise made to them by the allies was not broken. He also said that the Banī Qurayza had actually sent word to Muhammad (peace be upon him) that

www.abulhasanalinadwi.org

they would hand over to him a few chiefs of the two tribes to prove their sincerity to him, so that he might cut off their heads. Nu'aym told the same story to the Ghatfān as well. The seeds of distrust thus sowed by Nu'aym between Banī Qurayza, on the one hand, and the Quraysh and the Ghatfān, on the other, made each cautious as well as suspicious of the other party. Abū Sufyān decided upon a general attack. When he tried to move the Jews to participate in the attack, they demanded hostages from the Quraysh and Ghatfān before pulling together with them. The stratagem of Nu'aym b. Mas'ūd proved a complete success. The Quraysh and the Ghatfān were convinced that the news brought by Nu'aym was entirely correct, and they promptly turned down the demand of the Jews. Banī Qurayza, on their part, became dead sure that their allies were not sincere to them. The discouragement suffered by the allied forces smashed their unity and exhausted their patience.

Then, in a cold and cloudy night, a violent hurricane from the desert uprooted the tents of the nomads and overthrew their cooking pots. The severe weather, sent by God, disheartened the enemy. Calling his men, Abū Sufyān said to them, "O Quraysh, it is no longer a fit place to camp here. Our horses have died, Banī Qurayza have not kept faith with us and we have heard dreadful tidings of them. You can see the havoc caused by the gale; we have neither a cooking pot at its place, nor can lit a fire, nor have a tent standing, nor yet a shelter to bank on. Get you gone, for I have decided to go." Abū Sufyān then got up abruptly and going to his camel which was hobbled, mounted it and beat it, and he did not even free it from its hobble until it had stood up.

When the Ghatfān learnt that the Quraysh had departed, they also vanished in the darkness of the desert.

Hudhayfa b. al-Yamān, who had been sent by the Apostle to spy the movement of the enemy, returned with the news of the enemy's departure when the Prophet was offering prayers. He told the Apostle what he had seen.[1] No trace of the enemy was

1. *Muslim*, Chap. *Ghazwatul Ahzāb*

www.abulhasanalinadwi.org

left by the break of the dawn when the Apostle and the Muslims left their camp, not to the trench, but to their houses in Medina, where they laid aside their arms.[1]

This was a miracle worked by the mercy of God, as the Qur'ān says about it:

> "O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do."[2]

> "And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty."[3]

And then the billowy clouds which had covered the heavens disappeared without any rainstorm or thunderbolt, leaving the sky of Medina clear as ever. The Apostle said to his companions, "The Quraysh shall not come at you after this year, but you would attack them after that."[4]

Seven Muslims laid their lives in the Battle of Trenches while four of the infidels were killed by the Muslims.

1. *Ibn Kathīr*, Vol. III pp. 214-21
2. Q. 33 : 9
3. Q. 33 : 25
4. *Ibn Kathīr*, Vol. III, p. 221.

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

THIRTEEN

Action against Bani Qurayza

Bani Qurayza's Breach of faith

Not long after his arrival in Medina, the Prophet got a covenant made between Ansār and Muhājirīn to which the Jews were also made a party and guaranteed protection of life and property as well as freedom of professing their faith. The covenant, which was reduced to writing, accepted certain rights of the Jews and also put them under certain obligations. Some of the important clauses of this covenant were as follows:

> "Those among the Jews who side with us shall be liable to equality and help. Neither shall they be wronged nor shall their enemies be given any help. No polytheist of Medina shall afford protection to the property or life of any Qurayshite, nor shall he intervene against a believer on their behalf. The Jews shall bear the expenses of war, so long as the war lasts, like the believers. The Jews[1] shall be considered as one community alongwith the believers—they shall have the freedom of their religion and the believers

1. The covenant gives the names of various Jewish tribes of Medina like Banī 'Auf, Banī Sā'ida, Banī Jusham, Banī al-Aus and Banī Th'alaba who were made a party to the covenant.

www.abulhasanalinadwi.org

shall be free to profess their faith. They shall have full freedom to deal with their allies and slaves and to settle their affairs."

The compact also made both the parties liable to help one another in the event of war, and, subject to the limits of divine injunctions, to promote mutual co-operation, goodwill and cordial relations between the confederates. One of its clauses provided that if Yathrib was attacked by an enemy, both the Jews and the Muslims shall join hands in its defence.[1]

But, in spite of these clear undertakings, Banī Qurayza were won over by Huyayy b. Akhtab al-Naḍrī to go back on their words in order to help the Quraysh. As a matter of fact, when Huyayy b. Akhtab had come to Banī Qurayza for winning them over to the allies against the Muslims, their chief K'ab b. Asad had replied, "I have always found Muhammad (peace be upon him) truthful and trustworthy." However, K'ab b. Asad broke his word and absolved himself of every responsibility devolving upon him by the covenant.

When the Apostle heard of the betrayal of Banī Qurayza, he deputed a few persons including S'ad b. Mu'ādh and S'ad b. 'Ubāda, the two chiefs of Aus and Khazraj, to see if the report was correct. What they found out was that the situation was even worse than they had heard. Banī Qurayza spoke disparagingly of the Apostle and said, "Who is the apostle of God ? We have no pact or pledge with Muhammad (peace be upon him)."[2]

Banī Qurayza then started making preparations for an armed conflict with the Muslims ; they threatened to stab in the back and actually placed the Apostle and his followers between the hammer and the anvil.[3] Actually the situation would not

1. *Ibn Hishām*, Vol. II, pp. 503-4
2. *Ibid.*, pp. 220-23
3. Writing about the action of the Jews on this occasion, W. Montgomerry Watt writes in the *Cambridge History of Islam:* "The remaining large Jewish group in Medina, the clan of Qurayza, had been overtly correct

[Continued on next page]

www.abulhasanalinadwi.org

have been so hazardous had the Jews declared their intention, in the very beginning, to fall out with the Muslims. The plight of the Muslims has been depicted picturesquely by the Qur'ān:

"When they came upon you from above you and from below you?"[1]

It was but natural that the Muslims felt hurt by the perfidy of the Jews. How hard had it striken the Muslims can be judged from the prayer sent up fervently by S'ad b. Mu'ādh. The chief of Aūs he had been in partnership with these Jews for many years and was, thus, their ally and sympathizer. When he was shot by an arrow which severed the vein of his arm, and he lost the hope of surviving for long, he supplicated to God, saying, "O Allah, do not let me die until I have set my eyes on the destruction of Banī Qurayza."

Bani Qurayza Assailed

The Prophet as well as the Muslims laid their arms aside on return from the Battle of Trenches. An account of what happend thereafter, as related by the Traditions, is that Gabriel came to the Prophet and asked; "O Apostle of God, have you put aside your arms?" When the Apostle replied that he had, Gabriel said, "But the angels have not put away their arms." "Allah commands you", continued Gabriel, "to march on Banī Qurayza., I am also to go there to flutter them." Thereupon the Prophet got an announcement made that every one who listened and followed him ought to perform the *'asr* prayer at Banī Qurayza.[2]

The Prophet besieged the district inhabited by the Jewish clan of Banī Qurayza. The beleaguered Jews defied the siege

---

[Continued from previous page]
in its behaviour during the siege, but had almost certainly been in contact with the enemy, and would have attacked Muhammad in the rear had there been an opportunity." (Vol. I, p. 49).

1. Q. 33 : 10
2. *Ibn Hishām*, Vol. II, pp. 233-34: For a detailed version see *Bukkārī, Kitāb-ul-Jihād was-Siyar.*

www.abulhasanalinadwi.org

for twenty-five days after which they gave in and offered to surrender. Allah cast terror into their hearts.[1]

Repentance of Abu Lubaba

In the meantime the Jews requested the Apostle to send them Abū Lubābā of Banī 'Amr b. 'Auf (who were allies of the Aus) so that they might consult him. The Apostle accepted their request. When Abū Lubābā went to the Jews, all of them got up to receive him. Abū Lubābā was moved by the plight of the women and children who started bewailing and dissolving into tears in his presence. The Jews asked Abū Lubābā whether they should surrender to the judgement of the Apostle. "Yes," replied Abū Lubābā, but he also pointed with his hand to his throat.

Abū Lubābā says that before he had left the place it occurred to him that he had not been faithful to the Apostle of God. He hastened back but instead of presenting himself to the Prophet he tied himself to one of the pillars in the Prophet's mosque. He declared his intention not to leave the place until God had forgiven him. He also resolved not to go back to Banī Qurayza nor to set his eyes again on the place where he had betrayed Allah and His Apostle.

The repentence of Abū Lubābā wiped away his guilt, with the revelation descending from God:

> "And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Relenting, Merciful."[2]

Several persons rushed forward to set Abū Lubābā free but he refused, saying, "No. Not by God until the Apostle of Allah unfastens me with his own hands." The Apostle removed the rope with which Abū Lubābā had tied himself when he came out to perform the morning prayer. Abū Lubābā remained bound to the pillar of date-plam trunk in the Prophet's mosque

1. *Ibn Hishām*, Vol. II, p. 235
2. Q. 9: 102

www.abulhasanalinadwi.org

for about twenty days. At the time for prayers his wife used to set him free and he again bound himself after the prayer was over.[1]

Truth in Action

Banī Qurayza submitted to the Apostle's judgement but the people of Aus who had been long friendly with the Jews had a soft corner in their hearts for them. They said to the Apostle, "O Messenger of Allah, they are our allies against Khazraj and you very well know what they have done jointly with Banī Qaynuqa, the allies of our brothers." The Apostle listened to them patiently and then asked, "Would you agree to place the decision in the hands of an arbitrator from amongst you." They agreed and the role was entrusted to their chief, S'ad b. Mu'ādh.

When S'ad arrived, his clansmen begged him to be lenient to Banī Qurayza; for, they insisted, the Apostle had made him umpire so that he might be considerate to his allies. When they persisted on their demand, S'ad b. Mu'ād replied, "Fate has brought this opportunity to S'ad; let him not be ashamed of aught in fulfilling the commandment of God." Then, S'ad gave his decision: "I decide that the men should be killed, the property divided, and the women and children taken as captives." The Prophet, on hearing the award of S'ad, remarked: "You have awarded them God's decision."[2]

Decision consistent with the Law of Moses

The decision pronounced by S'ad b. Mu'ād was nothing more nor less than what is laid down by the Israelite law of war. The fifth Book of Moses, called Deuteronomy, containing the sacred law of the Jews on the subject runs:

"When thou comest nigh unto a city to fight against it,

1. *Ibn Hishām*, Vol. II, pp. 236-38
2. *Ibid.*, pp. 239-40. The words of the Prophet quoted in the *Muslim* are: "You have awarded them the God's decision" or the Prophet said, "The King's decision." *(Muslim, Kitāb-ul-Jihād was-Siyar).*

www.abulhasanalinadwi.org

then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones, and the cattle and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee."[1]

This was the practice followed by the Jews since the olden times. We read in the Book of Numbers that:

"And they warred against the Midi-anites, as the LORD commanded Moses; and they slew all the males. And they slew the kings of Midi-an, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midi-an; Balaam also the son of Beor they slew with the sword. And the children of Israel took *all* the women of Midi-an captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire."[2]

This law not only enjoyed the approval of Moses but was also enforced by him.

"And Moses, and Ele-azar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them; Have ye saved all the women alive?"[3]

---

1. Deut, 20 : 10-14
2. Num. 31 : 7-10
3. Num. 31 : 13-15

www.abulhasanalinadwi.org

The sentence pronounced by S'ad b. Mu'ādh, executed ere long, made sure that Medina would henceforth play safe of the crafty and scheming Jews. The Muslims could now be confident that none would act the traitor.

Sallām b. Abul Huqā'yq was one of the Jews who had played a leading role in inciting the desert clans to make a united bid to uproot Islam. The Khazraj killed him at his house in Khaybar. Aus had already done away with K'ab b. al-Ashraf who had done his utmost to incite the Quraysh against the Muslims and to slander the Apostle of God. Extermination of these two implacable enemies of Islam removed the source of danger ever willing to foment a new trouble for the nascent community in Medina.[1]

The compact entered into by the Apostle with Banī Qurayza and other Jews of Medina was a defensive alliance along with an arrangement providing the basis for establishment of a confederal administration of the city with a very large measure of autonomy to the units, which was consistent with the needs and wishes of the Jewish tribes of Arabia. But Banī Qurayza had broken their word without any justification whatsoever. Therefore, they needed an exemplary punishment if only to warn other double-dealing people against running with the hare and hunting with the hounds.

Commenting upon the imperative need of a deterrent punishment to the traitors on this occasion, R. V. C. Bodley writes in *The Messenger—The Life of Muhammad.*

> "Mohammad stood alone in Arabia, a country equivalent in area to one-third of the United States, populated by about five million people. His own dominion was not much larger than Central Park; his means of enforcing his wishes, three thousand badly armed soldiers. Had he been weak, had he allowed treachery to go unpunished, Islam would never have survived. This massacre of the Hebrews was drastic but not original in religious history. From a Moslem

1. *Ibn Hishām,* Vol. III, p. 273

www.abulhasanalinadwi.org

point of view, it was justified. From now on, the Arab tribes, as well as the Jewish, thought twice about defying this man who evidently intended to have his own way."[1]

Another advantage gained by the destruction of this last but influential foxhole of treachery was that the bastion of hypocrisy built by 'Abdullah b. Ubbay automatically became weak and impotent. The lukewarm among the Muslims at Medina, who masqueraded as believers but concealed evil designs against the Muslims, were shocked and dejected and were ultimately driven to despair. With the Jewish stalking-horse destroyed before their eyes they gave up the habit of building dungeons in the air for Muslims. A Jewish scholar, Dr. Israel Wellphenson has also reached this very conclusion that the punishment dealt out to Banī Qurayza helped to frighten and discourage the hypocrites. He says:

> "In so far as the hypocrites were concerned, their clamours declined after the expedition against Banī Qurayza; thereafter they said or did nothing against the decisions of the Apostle and his companions, as it was expected earlier."[2]

Benevolence and Largeheartedness

The Apostle sent some cavaliers to Najd on an expedition who captured Thumāma b. Uthāl, the chieftain of Banī Hanīfa. When the cavaliers returned to Medina they tied him to a stump in the Prophet's Mosque. God's Messenger came out to him and asked, "What do you expect, Thumāma?" He replied, "If you kill me, Muhammad (peace be upon him), you will kill one whose blood will be avenged; if you show me favour, you will show it to one who is grateful; and if you want property, you will be given as much as you wish." The Apostle left him and when he passed next time by him he asked him the same question. Thumāma repeated his earlier reply and the Apostle left him again. When the Prophet passed by him for the third time, he

1. p. 217
2. *Al-Yahūd fi Balād al-'Arab*, p. 155

www.abulhasanalinadwi.org

ordered Thumāma to be set free.

Thumāma went away to a grove of palm-dates and returned to the Prophet after taking a bath. He accepted Islam and said to the Apostle, "I swear to God, Muhammad (peace be upon him) that there was no face on the face of the earth more detested by me than your's, but now your face is the dearest of all to me. And, I swear to God that that there was no religion more hateful to me than your's in the entire world, but it is now the dearest of all to me. What happened to me is that your cavalry seized me when I was going to perform *'Umrā.*" The Apostle congratulated him and bade him perform the *'Umrā.*

When Thamāma came to Mecca, some one asked him if he had turned a disbeliever. He replied, "No, by God, I have adopted faith on the hands of the Messenger of God. I swear to God that not a grain of corn will reach you from al-Yamāmah until God's Messenger accords permission to it."

Al-Yamāmah was the chief market of foodgrains in Arabia from where the Meccans used to import their requirements. When Thumāma went back to al-Yamāmah he prevented the caravans to carry wheat to Mecca. The people of Mecca were so hard pressed by the ban imposed by Thumāma that they wrote to the Apostle requesting him to get the ban lifted. The kindhearted Apostle asked Thumāma to allow the supplies of foodgrains to Mecca.[1]

Expidition of B. Al-Mustaliq and the Affair of Ifak

After some time the Apostle led an expedition against Banī Lihyān and went up to the hills of Dhū Qarad in pursuit of some raiders, but there was no fighting. In Sh'abān, 6 A. H., the Apostle was informed that Banī al-Mustaliq were thronging for an attack on him. The Apostle went out with a force to face the enemy. A large party of the hypocrites, still sceptical and reticent, accompanied the Apostle with their leader 'Abdullah b. Ubayy b. Salūl. The hypocrites had never before

1. *Zād al-Ma'ād*, Vol. I, p. 377, *Sahīh Muslim, Kitāb-ul-Jihād was-Siyar*

www.abulhasanalinadwi.org

gone out with the Apostle in such large numbers in any earlier expedition.[1]

The failure of the Quraysh in the battle of Trenches when they had mustered all the warriors of their confederate clans for the destruction of Islam, had made the hypocrites bitter and sour, burning with the jaundice of their souls. The Muslims were gaining victory after victory, the star of their fortune was in the ascendant, and this had sent the Quraysh, the Jews and their fellow travellers among the pagans and hypocrites on the tenter-hooks. They knew that the Muslims could not be humbled in an open combat by their enemies and hence the only way to checkmate them was through sowing dissension in their ranks and pitting them against one another. They also knew that the means they could put into requisition for undermining the confidence of the Muslims in Islam and its Apostle as well as creating a rift between them were dispargement of the holy Prophet and arousing pre-Islamic sentiments of tribal pride. With this end in view the hypocrites started a furtive campaign of casting reflections upon the honour of the Prophet. An entirely new type of society had, however, been brought into existence at Medina, whose members loved and respected every other man bound by the common ideal. These pretenders had, therefore, arrived at the conclusion that nothing could sap the foundations of this ideological fraternity more effectively than a slanderous campaign aimed at creating misgivings about the leader of that order and his family. Undoubtedly, this was a well-devised conspiracy of the hypocrites which was vigorously pursued during the expedition of Banī al-Mustaliq, when, for the first time, as stated earlier, a large number of them accompanied the Apostle.

The Apostle met the enemy at a watering place of Banī al-Mustaliq, in the direction of Qudayd towards the shore, known as al-Muraysī,[2] where the battle brought Banī al-Mustaliq to defeat and flight.

1. *Ibn S'ad, Kitāb ut-Tabaqāt al-Kabīrāt*, Vol. II, Part I, p. 45
2. The expedition is therefore also called as the expedition of Murays'ī. See *Tabāqāt Ibn S'ad.*

www.abulhasanalinadwi.org

While the Prophet was still at this place, a hired servant of Banī Ghifār, belonging to the Muhājirīn got into a row with another man, belonging to the tribe of Juhīnah, which was an ally of al-Khazraj. The Juhīnī called out, "O ye Ansār!" and the hired servant shouted, "O ye Muhājīrīn." 'Abdullāh b. Ubayy b. Salūl at once flared up and said to his friends who happened to be present with him, "Did they dare it? They set themselves against us in our own country and tried to outnumber us. By God, it is just the same as the ancient saying: Feed the dog and it will bite you. I swear by God that when we return to Medina those who are worthy and noble will drive out the unworthy wretches." Then, admonishing his men, 'Abdullāh continued, "You have yourselves wrought it. You allowed them to settle in your country and shared your property with them. By God, had you held back and not been so generous, they would have certainly gone elsewhere."

The Apostle came to know about the incident and he atonce gave orders to break the camp and set off, although he was not accustomed to travel at that disagreeable hour. The Apostle wanted the people to get no time for the vain disputation and promptings of the devil. The Apostle continued to move all that day, and through the night till dawn and during the following day till the sun became annoying. He made a halt when the people had become so tired that they fell asleep as soon as their backs touched the ground.

'Abdullāh was the worthy son of the unworthy 'Abdullāh b. Ubbay. He rushed to Medina ahead of the troops and awaited his father's arrival. When 'Abdullāh b. Ubbay came, his son knelt his camel obstructing the passage of his father whom he told that he would not allow him to enter Medina until he had acknowledged that he was the unworthy wretch while the Apostle was worthy and noble. In the meanwhile the Apostle also came up. He said to 'Abdullāh, "Nay, let us deal kindly with him while he is with us."[1]

1. *Tabāqāt Ibn Sa'ad*, Vol. II, p. 46

www.abulhasanalinadwi.org

The Apostle used to cast lots, whenever he intended to go on an expedition, to decide which one of his wives should accompany him. In the expedition of Banī al-Mustaliq the lot had fallen on ʿĀisha and she had accordingly accompanied the Prophet. At one of the halts on the way back to Medina, the Apostle spent a part of the night before he ordered to break the camp. ʿĀisha had gone to relieve the needs of nature, and when she came back she discovered that she had dropped her necklace. She went back to make a search for it, but by the time she returned the army had moved off. The camel drivers who had the charge of Āisha's transport, saddled her litter thinking that she would be in it as usual. Now, ʿĀisha was small and very light, so none could notice if she was in the litter or not. When ʿĀisha came back she found no trace of the army. She wrapped herself in her smock and lay down in the hope that as soon as they would discover the mistake some one would come to fetch her.

Safwān b. al-Muʿattal al-Salamī had earlier fallen behind the army for a purpose. He happened to pass by ʿĀisha. He saw her. "*Innā Lillāh*", he called out, "The Apostle's wife!" Then he brought his camel near her and turned back a few paces. After ʿĀisha had rode the dromedary, Safwān took hold of the camel's halter and went ahead quickly in search of the army. Safwān overtook the army when it had again halted. Nobody took any notice of the incident, for such mishaps were not unusual in the caravans trekking the vast emptiness of the Arabian wilderness. To the wayfaring Arabs it was just a familiar happening and their code of honour, even in the days of pagan past, never tolerated the disgrace of their daughters. The Arabs, both as pagans as well as after embracing Islam, were chivalrous enough to lay down their lives defending the honour of their women rather than to countenance any disgrace.

A poet of pre-Islamic days expresses the Arab sentiment of chastity and virtuousness in a couplet which depicts a lovely

www.abulhasanalinadwi.org

picture of Arab womenhood.[1]

If my glance meets the looks of a neighbouring maiden,
I cast my eyes low until her abode takes her in.[2]

The companions held the Apostle in the same esteem and reverence as one has for one's father while the wives of the Apostle were all 'mothers of the faithful' to every Muslim. In fact, never have any people loved anyone more than the Prophet was loved by his companions. Safwān b. al-Mu'attal was, as they say, a man of sterling qualities, noble, true souled and God fearing who had the reputation of being least interested in women.

In short, nobody paid any attention to the incident and the matter would have been forgotten had not 'Abdullah b. Ubbay walked into the picture. On coming back to Medina, 'Abdullah b. Ubbay went to work to capitalize on the incident. He had found out, as he would have thought, something which could be utilised by him to slander the Apostle and his household and thus weaken the sentiments of love and admiration the Muslims had for the Prophet. His treacherous disposition was not slow to realise that his shameless attack on the Apostle's

1. An illustration of the Arabs' conduct towards women is provided by the incident relating to the migration of Umm Salmā. When she was not allowed to migrate to Medina with her husband, she used to go every morning and sit in the valley weeping till the night fall. So it continued until a year or so had passed when her clan took pity on her and allowed her to join her husband. She saddled her camel and set forth for Medina. 'Uthmān b. Talha met her in the way and on coming to know her plight decided to escort her to Medina. He took hold of her camel's halter and went with her to Medina. Umm Salmā says that she never met an Arab nobler than 'Uthmān. When she had to halt, 'Uthmān used to kneel her camel and then withdrew. After she had alighted, he unloaded the camel and tied it to a tree. This, 'Uthmān did all the way to Medina. (*Ibn Kathīr*, Vol. II, pp. 215-17) This was the conduct of 'Uthmān when he had not accepted Islam. Safwān b. al-Mu'attal al-Salamī was a righteous man of upright character who had already accepted Islam and had had the benefit of the Prophet's guidance.

2. *Diwān al-Hamāsa*

www.abulhasanalinadwi.org

honour would create enough misgivings to destroy the mutual trust among the Muslims as well. A few injudicious Muslims, who were used to ramble on without making sure about the matter they talked about, were also taken in by the crafty conspirator.

'Āisha had no idea of the vilification against her. As it normally happens in such cases, she came to know of it very late, and when she did know, she was bewildered. Plunged into sorrow, her anguish brought her to tears and she kept on sobbing with overflowing eyes.

The scandal was even more distressing to the Apostle of God. When he had made sure who was at the bottom of this intrigue, he came to the mosque and ascending the pulpit he said, "O ye believers, who would allow me to say something about the man, who, I have come to know, has caused trouble to my family. What I know of my family is naught but good and what they say concerning a man, I have known only good about him. Whenever he enters my house, he enters with me."

The people of Aus were filled with indignation at the unhappiness of the Prophet. They said, "We are prepared to behead the man, whether he belongs to Aus or Khazraj, who has given tongue to this calumny." 'Abdullah b. Ubbay belonged to Khazraj, and hence his tribesmen took the remark as an affront to their tribal honour. Feelings ran high, and the two tribes were about to grapple with one another, but the presence of the Apostle calmed them down and the matter ended there.

'Āisha was convinced of her innocence. She was distressed, but was also confident and composed like one who knows that truth ultimately prevails. She knew in her heart of heart that God would ultimately protect her honour and bring shame to the lying slanderers but it had never crossed her mind that God would send down a revelation concerning her which would be read in the mosques and prayers to the end of time. She had not to wait for long when the verses attesting her innocence were sent down by God.

"Lo! they who spread the slander are a gang among.

www.abulhasanalinadwi.org

you. Deem it not a bad thing for you: nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and for him among them who had the greater share therein, his will be an awful doom.

"Why did not the believers, men and women, when ye heard it, think good of their own folk, and say: It is a manifest untruth?"[1]

And thus ended the frightful menace which was forgotten completely by the Muslims of Medina who devoted themselves again to the great task on which depended not only their own success, but the salvation of entire humanity.[2]

1. Q. 24: 11-12
2. *Ibn Hishām*, Vol. II, pp. 289-302 and *Bukhārī*

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

FOURTEEN

The Truce of Hudaybia

Vision of the Prophet

The Apostle had a vision that he had entered Mecca and circumambulated the sacred House of God. It was a true dream from on High, as it later came out, although the period, month or year of the pilgrimage had not been indicated in the vision.[1] The companions of the Prophet were overjoyed when the Prophet told them about the vision. Everybody esteemed and revered Mecca and the holy sanctuary there. The opportunity of paying a visit to it had been denied to them for a long time but nobody had ceased to think of the holy city. They had been pining for going on a pilgrimage to Mecca all those years and were looking forward to the day when their hearts' desire would be fulfilled. The Muhājirīn were especially consumed with the desire since Mecca had been their birthplace; they had grown up to manhood in that city but had been forced to abandon it. As soon as the Apostle informed the companions of the vision, all of them started making preparations for the journey while their overenthusiasm at the prospect of realising the ambition of their life convinced them that they were going to call upon the House of God that very year. Almost all of them promptly agreed to

1. See the Commentary on *Surah Fath*, Verse 27 by *Ibn Kathīr*.

www.abulhasanalinadwi.org

accompany the Apostle for there was hardly one who wanted to be left behind.

Trip to Mecca

It was the month of *Dhū al-Q'adah*, in the sixth year of *hijrah*, when the Apostle set out for Mecca with the intention of performing *'umra* or the lesser pilgrimage. The Apostle had no intention of performing the *haj*, however. Making a detour through gullies of the hills he came near Mecca and encamped at al-Hudaybia. He had with him fourteen hundred companions, in the garb of pilgrims, along with the sacrificial animals so that everybody would know that he was going not for war but for paying a visit to the K'aba.[1]

The Apostle sent ahead a man of Khuza'ā to find out the reaction of the Quraysh. When the Apostle reached Usfān,[2] the informer came back to report to him that the tribesmen of K'ab b. Luayy had assembled a strong force of nomad warriors to check his advance to Mecca. The Prophet, however, continued to drive ahead but when he reached the place where the valley of Mecca slopes down, his dromedary called Qaswa knelt down and would not get up. The men around the Apostle started babbling, "Qaswa won't get up, Qaswa won't get up!" But the Apostle said, "Qaswa has not refused for such is not her nature. The One who restrained the elephants[3] is keeping her back. I swear by Him Who holds my life that if they propose anything to me which reckons with the regard due to Allah and ask me to show kindness, I will certainly accede to their request." The Apostle then rebuked the camel which atonce sprang up on her legs, but changed her direction and started off towards Hudaybia. She came to a halt in an expanse at the end of which there was a ditch which had but little water. Certain

1. *Zād al-Ma'ād*, Vol. I, p. 380, *Ibn Hishām*, Vol. II, p. 308
2. A village between Mecca and Medina
3. The reference is to the elephants Abraha had brought for attack on Mecca.

www.abulhasanalinadwi.org

persons complained to the Apostle that they were thirsty. He took out an arrow from his quiver and asked them to throw it in the ditch. Thereupon water started gushing forth and everyone was satisfied with drinking.[1]

Irritation of the Quraysh

The Quraysh were in a dither when they learnt that the Apostle had pitched his camp so near Mecca. But as the Prophet had no intention of fighting the Qurayshites, he thought it fit to send one of his companions to remove their apprehensions. He sent for 'Umar to depute him to Mecca, but 'Umar said, "O Apostle of God, there is none of Banī 'Adiy b. K'ab in Mecca who may protect me in case the Quraysh decide to lay hands on me." 'Umar also suggested that 'Uthmān might be sent as his entire clan was there and he could very well deliver the message. 'Uthmān was then summoned by the Apostle and sent to the Quraysh to tell them that he had not come for war but merely for performing the *'umra*. The Prophet also asked 'Uthmān to invite the Quraysh to Islam and to cheer the believing men and women still in Mecca with the glad tidings that God was about to make their religion victorious when they would not be required to conceal their faith.[2]

Love put to Trial

'Uthmān went to Mecca and delivered the message of the Apostle to Abū Sufyān and other leaders of the Quraysh. After the Meccans had heard the message brought by 'Uthmān they said, "If you want to go round the holy sanctuary, you may do so." 'Uthmān, however, replied, "I won't do until the Apostle has gone round the K'aba."[3] After his return from Mecca certain Muslims said to him, "Abū 'Abdullah, you have been fortunate enough to fulfil your heart's desire by going

1. *Zād al-Ma'ād*, Vol. I, p. 381
2. *Ibid.*
3. *Ibn Hishām*, Vol. II, p. 315

www.abulhasanalinadwi.org

round the K'aba." "Don't be unfair to me," replied 'Uthmān, "I declare by Him Who holds my life that if I were detained there for a whole year and the Prophet were to remain in Hudaybia, I would not have gone round the K'aba until the Prophet had done so. Of a fact, the Quraysh did invite me to circumambulate the House of God, but I declined."[1]

The Pledge of Rizwan

The Apostle was informed that 'Uthmān had been killed. He summoned the people to take an oath to avenge 'Uthmān's death. Everybody gathered round the Apostle impatiently. Standing under the shade of a tree, the Apostle took the oath one by one from the fourteen hundred standing round him; not one failed to take the oath and at last the Apostle struck one of his hands on the other, saying, "This is the pledge on behalf of 'Uthmān."[2] Thus was the pledge of Rizwān taken under an acacia which finds a mention in the Qur'ān.

> "Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory."[3]

Parleys, Conciliation and Accord

The deadlock still lingered on when Budayl b. Warqā' of the tribe of Khuzā'a suddenly appeared with a few of his clansmen to straighten out the impasse. He asked the Apostle, "What have you come for ?"

"We have come to perform the *'umra*", replied the Apostle, "The Quraysh are already wrecked by war. If they agree I will make peace with them for a specified period and they should give passage to me and my companions; if they want they may

1. *Zād al-Ma'ād*, Vol. I, p. 382
2. *Ibid.*
3. Q. 48 : 18

www.abulhasanalinadwi.org

league with the group others have joined and this would give them a respite: but if nothing is acceptable to them except war, then by Him Who holds my life, I would fight them until I lose my head or Allah makes His religion victorious."

Budayl b. Warqā' communicated to the Quraysh what he had heard from the Messenger of God. 'Urwa b. Mas'ūd al-Thaqafī, who happened to be present on the occasion, advised the Quraysh that they ought to accept the terms proposed by the Apostle for they were absolutely reasonable. He also suggested that he might himself see the Prophet to which the Quraysh agreed. 'Urwa went to the Prophet to discuss the matter with him but he also kept his eyes open to watch the behaviour of the companions towards the Apostle. He saw that if the Apostle spat, his companions ran to get it on their hands and rubbed it on their faces. If he asked for anything, they vied for complying with his orders; if he performed ablution, they struggled to get the water he had used and if he spoke, everybody listened with rapt attention. Nobody dared even to look straight into his eyes. When 'Urwa went back to the Quraysh, he said, "I have been to the courts of the kings and have seen the splendour of the Caesar and the Chosroes and the Negus, but never have I seen any king being so revered as Muhammad (peace be upon him) by his companions."[1] He gave the details of his talk with the Apostle and again advised the Quraysh to accept the terms offered to them.

The Treaty of Peace

In the meantime another man of Banī Kinānā, Mikraz b. Hafs, arrived in Mecca. He confirmed what the earlier emissaries had told the Quraysh and so they decided to send Suhayl b. 'Amr to negotiate the terms of treaty. As soon as the Apostle saw him coming, he said, "That they have sent this man, it seems they want peace." The Apostle also asked to prepare a draft of the agreement.[2]

1. *Zād al-Ma'ād*, Vol. I, p. 382
2. *Ibn Hishām*, Vol. II, p. 316; *Bukhārī*

www.abulhasanalinadwi.org

Exemplary Moderation and Prudence

The Apostle summoned 'Alī and told him to write: "In the name of Allah, *Rahmān* 'the Beneficent', *Rahīm* 'the Merciful.'" Suhayl protested, "I do not recognise *Rahmān*, but write as the custom goes." The Prophet then directed 'Alī, "Write: In Thy name, O Allah." Certain Muslims demurred, "No, We must write: In the name of Allah, the Beneficent, the Merciful." But the Prophet said again, "Let it be: In Thy name, O Allah."

Then the Apostle asked 'Alī to write: "This is what Muhammad (peace be upon him) the Messenger of God has decided." Suhayl again objected, "I swear by God, if we had witnessed that you were God's messenger we would not have turned you away from the House of God nor fought with you; you should write: Muhammad b. 'Abdullah."

"I am God's Messenger even if you disbelieve me", replied the Prophet; but asked 'Alī to rub out what he had written earlier. "By God, I cannot do it", replied 'Alī.

The Apostle, however, asked 'Alī to point out the place to be rubbed out. 'Alī pointed it out to the Apostle who expunged it.[1]

Treaty or Trial

The Apostle started dictating the clause: "The agreement is made that the Quraysh shall not obstruct the passage of Muslims to the House of God and shall allow them to perambulate it." Suhayl again raised an objection; "I fear the Arabs would say that we have been pliant to you in making this agreement. You can perambulate K'aba next year." The Prophet agreed to include the clause in the agreement.

Suhayl now made bold to say, "If one of us goes over to you, he shall be returned to us even if he professes your religion." The Muslims jumped up saying, "What! How can we return a man who seeks our shelter as a Muslim?"

The contention was still going on when Abū Jandal b.

1. *Muslim, Kitāb-ul-Jihād-was-Siyar,* Chap. *Sulh Hudaybia*

www.abulhasanalinadwi.org

Suhayl appeared in chains. He had escaped from Mecca and had come to the Apostle straggling in fetters by a rugged, rocky track between the passes.

Suhayl lost no time to assert, "Muhammad (peace be upon him), this is the first man I demand from you under the Treaty."

The Apostle replied, "But the Treaty is still being written and has not become final."

Suhayl was excited. He cried in a huff, "If it is so, then I am not prepared to make any agreement with you."

The Apostle said again, "Let him go for my sake."

But Suhayl refused. He said, "I will not allow him to go even for your sake."

Now, the Apostle replied, "Then do as you please." Suhayl was still foaming at the mouth. He retorted, "I have nothing to do."

Grieved to hear it, Abū Jandal said plaintively, "I have come as a Muslim to you, and I am being returned again to the polytheists. Do you not see what they are doing to me?" Abū Jundal had been put to severe torture for the sake of his faith.[1]

The Apostle returned Abū Jandal as demanded by his father.

The Treaty concluded between the Muslims and the Quraysh provided that both the parties would observe a ten-year truce so that men might live in peace and that no party would lift its hand against the other during the period. Another condition of the Treaty was that if anyone from the Quraysh came over to the Apostle without obtaining the permission of his guardian he would be returned to them, but if anyone of those with the Apostle escaped to the Quraysh, they would not be bound to return him. Yet another provision stipulated that anyone who wished to enter into a bond and security with the Apostle, he would be permitted to do so and, likewise, anybody could come to a similar agreement with the Quraysh.[2]

---

1. *Zād al-Ma'ād*, Vol. I, p. 383; *Bukhārī, Bāb as-Shurūt fil-Jihād*
2. *Ibn Hishām*, Vol II, pp. 317-18

www.abulhasanalinadwi.org

Faith put to Trial

The terms of agreement and the obligation to return without performing *'umra* plunged the Muslims into the most profound depression. It seemed incredible to them how the Messenger of God had agreed to those seemingly ignominious terms. So dismayed were they that 'Umar went as far as to speak his mind. He stepped up to Abū Bakr and asked him, "Had the Apostle not told us that we would repair to the house of God and go round it ?" "Yes", replied Abū Bakr looking calmly at the angry face of his friend, "but did he tell you that you would go to the House of God and perambulate it this very year?"[1]

Having concluded the treaty, the Apostle sacrificed the animals and got his head shaved. The Muslims sat with a long face for they were feeling beaten and crushed at not being able to visit Mecca and circumambulate the K'aba, but when they saw the Prophet performing the rites, they rushed to follow him in sacrificing the animals and shaving their heads.[2]

Ignominious Peace or Signal Victory

The Apostle then broke camp to return to Medina. He was still in the way when God confirmed that the truce of al-Hudaybia was not a set-back but a signal victory.

> "Lo ! We have given thee (O Muhamammad) a signal victory,
>
> "That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,
>
> "And that Allah may help thee with strong help."[3]

'Umar asked the Prophet, "Is it a victory, O Apostle of God ?" The Apostle replied, "Yes."[4]

---

1. *Bukhārī, Bāb as-Shurūt fil Jihād wal Masāleh*
2. *Zād al-Ma'ād,* Vol. I, p. 383
3. Q. 48 : 1-3
4. *Muslim, Kitāb-ul-Jihād,* Treaty of Hudaybia

www.abulhasanalinadwi.org

Failure or Success

Not long after the Apostle had arrived in Medina, Abū Basīr 'Utba b. Usaid broke away from the Quraysh and escaped to him. He was followed by two emissaries of the Quraysh to bring him back. They reminded the Apostle of the undertaking given by him and he promptly handed over Abū Basīr to them. However, on his way back to Mecca, Abū Basīr got clear of his guards and fled to the sea coast. Later on, Abū Jandal and some seventy Muslims persecuted by the Meccans also made good their escape and joined Abū Basīr at the sea shore where they established themselves on the road taken by the Quraysh for their commerce with Syria. The band of Abū Basīr 'Utba now sought out the caravans of the Quraysh, robbed their property and spread fear and terror by killing any Qurayshite that came into its power. Once again the trade of Mecca was endangered. The things got so bad that the Quraysh wrote to the Apostle, begging him by the ties of their kinship to him, to recall these highwaymen to Medina and undertook to demand no more of those who escaped to him in future.[1]

The Treaty turns to Victory

The events that followed proved that the truce of Hudaybia was a decisive step in gaining victory after victory for Islam. The trader-statesmen of Mecca had gloated over their success in extracting undue concessions from the Apostle. The Muslims, on their part, had been led to accept the seemingly inglorious terms of the treaty simply because of their strong faith in the Apostle. Both the parties oversoon found Islam making rapid strides in the Arabian Peninsula. It opened the door to the occupation of Mecca and, before long, it became possible to send deputations for inviting the Caesar and the Chosroes and the Negus to accept Islam. The revelation of God had come true.

"Though it is hateful unto you; but it may happen

1. *Zād al-Ma'ād*, Vol. I, p. 384

www.abulhasanalinadwi.org

that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not."[1]

One of the advantages issuing from the truce was that the Muslims were no longer reckoned as exiles and outlaws, but regarded as a community worthy of the attention of the Quraysh with whom they had made a treaty as equals. The alliance conceded the rightful place to the Muslims they deserved in the Arabian body politic. And, perhaps, even more important was the atmosphere of peace and tranquillity. The unending war of attrition so long carried on by the Muslims for their existence, had been dissipating their vigour and strength which could now be availed of for taking the message of Islam to the unhostile or rather ambivalent tribes of the desert. The truce provided an opportunity to the Muslims to meet and indulge in conversation and discussion with the tribes thus far hostile and antagonistic to them, and this allowed them to appreciate the beauties and virtues of Islam. They now began to discover how the people who ate their food, wore their dresses and spoke their language, and were born and brought up in Mecca like them, had, in a few years, been changed into a new class of people disdaining the corruption of polytheism and idol worship, hating tribal pride, vengeance and lust for blood and rapine and had begun to take the path of virtue and justice. They could now clearly see that this change of heart had been brought about by the teachings of Islam and the guidance of the Apostle of God.

Thus, within a year of the truce, and even before Mecca had been captured by the Muslims, as many Arabs embraced the faith of the Prophet as had not entered Islam during the last fifteen years.

"There was never a victory in Islam," says Ibn Shihāb al-Zuhrī, "greater than this. When the armistice came and war laid down its burdens, people began to meet in safety and converse together. And no intelligent man was apprised of

1. Q. 2 : 216

www.abulhasanalinadwi.org

Islam who did not enter it. Within two years of the truce as many as those, as had entered it before, embraced Islam, or even more."[1]

Ibn Hishām says, "Al-Zuhri's assertion is demonstrated by the fact that the Apostle went to Hudaybia with 1,400 men according to Jābir b. 'Abdullah but two years later the Apostle marched with 10,000 men for the conquest of Mecca."[2]

Those Muslims who had been left behind in Mecca for one reason or the other were harassed and persecuted by the Quraysh, but now they succeeded, after the conclusion of the treaty, to convert a considerable number of youngmen to their faith until the Quraysh began to consider them as a new menace. These youngmen joined the band of Abū Basīr which proved itself to be a new sword-arm of Islam, even more dangerous to Quraysh than the open warfare with Medina. Finally, the Quraysh were forced to beg the Apostle to call these men back to Medina. To this the Apostle agreed, and thus ended the distress of these poor men. All this came to happen as a result of the treaty of Hudaybia.[3]

The attitude of peace and amicableness displayed by the Apostle on this occasion, which also demonstrated his exemplary patience and moderation, did not fail to impress the tribes which joined their faith to Islam. They were led to hold a high opinion of Islam and to love and revere it, which, by itself, created a wholesome atmosphere for its rapid expansion without any conscious effort on the part of the Prophet or the Muslims.

Khalid b. Walid and 'Amr b. al-'As

The treaty of Hudaybia also won the hearts. Khālid b. Walīd was the promising general of the Qurayshite army who handled sword and lance with the same dexterity as he did the troops. Soon after the truce had been signed at Hudaybia he

1. *Ibn Hishām,* Vol. II, p. 322
2. *Ibid.*
3. *Zād al-Ma'ād,* Vol. I, pp. 388-89

www.abulhasanalinadwi.org

accepted Islam and was conferred the title of the 'Sword of Allah' by the Apostle. Khālid proved himself worthy of the title as the conqueror of Syria.

'Amr b. al-'Āṣ was another dashing commander who subsequently made a name as the conqueror of Egypt. He, too, accepted Islam along with Khālid b. Walīd when both of them called upon the Apostle at Medina shortly after the treaty of Hudaybia.[1]

1. *Ibn Hishām*, Vol. II, pp. 277-78

www.abulhasanalinadwi.org

FIFTEEN

Letters to Monarchs

The peaceful conditions following the Treaty, naturally, gave a fillip to the missionary activities which kept on advancing day-by-day. Islam grew like an avalanche and showed the signs of assuming vast proportions. The Apostle then sent several letters to the sovereigns outside Arabia and the tribal chiefs[1] within the country inviting them to accept Islam. The letters were not only couched judiciously by the Apostle but he also took care to select the envoys to different kings keeping in view the station and dignity of the different potentates. The envoys were conversant with the languages spoken as well as with political conditions of the countries to which they were deputed.[2]

---

1. The letters were sent, as Wāqidī says, in the month of Zil Hijja, 6. A.H., which coincides with 627 A.D. One of these letters was sent to Chosroes Pervez, the Emperor of Iran, who was killed in March 628 A. D. The letter to Heraclius would have also been sent in 627 A. D. but he set out on a tour to Armenia during 628 A. D. Heraclius should have, thus, received the letter on his return from Armenia when he went forth to the pilgrimage of Palestine. (See Alfred J. Butler, *The Arab Conquest of Egypt*, p. 140).

2. According to Ibn S'ad (*Tabaqāt*, Vol. II, p. 23) and Siyūtī (*Al-Khasā'is al-Kubra*, Vol. II, p. 11), the Apostle's ambassadors received the miraculous gift of languages and were able to speak in the language of the

[Continued on next page]

www.abulhasanalinadwi.org

When the Apostle expressed the desire to send letters to the kings of the Arabs and non-Arabs, the companions advised him to affix his seal on the letters for the unsealed letters were not recognised by the kings. The Apostle accordingly got struck a silver seal on which was engraved: "Muhammad the Messenger of Allah.[1]

Letters of the Prophet

Of the many letters sent by the Apostle, those written to Heraclius, the Emperor of Byzantine Empire, Chosroes II, the Emperor of Iran, Negus, the king of Abyssinia and Muqauqis, the ruler of Egypt, are remarkably significant.

Dihya b. Khalīfa al-Kalbī, who was assigned to take the letter to Heraclius, got it forwarded to the Emperor through the ruler of Busra. The Apostle wrote in this letter[2]:

> "In the name of Allah, the Beneficent, the Merciful. This letter is from Muhammad, the slave and Messenger of God, to Heraclius, the great King of Rome. Blessed are those who follow the guidance.
>
> "After this, verily I call you to Islam. Embrace Islam

. *[Continued from previous page]*
country to which they were sent. While a miracle similar to that conferred on the disciples of Jesus on the Day of Pentecost cannot be ruled out, for, the Prophet of Islam worked many an astounding miracle mentioned by his earliest biographers, but it appears more reasonable to expect that the Prophet had selected envoys who could speak those languages. The envoys were sent only to four foreign countries—Byzantium, Egypt, Iran and Abyssinia which had very close trade relations with Arabia. The Arabs fitted out caravans to these lands and we also find the nationals of these countries visiting Arabia or even settled down there. It was, therefore, not at all difficult for the Prophet to select such men who could already speak the languages of these countries. The embassies to Arab chiefs should, however, have presented no difficulty since all of them spoke Arabic.

1. *Bukhārī, Kitāb-ul-Jihād* and *Shamā'il Tirmidhī*
2. The original letter of the Prophet to Heraclius was in Spain for long centuries and it has reappeared now (Muhammad Hamīdullah, *Muhammad Rasūlullāh*, p. 211).

www.abulhasanalinadwi.org

that you may find peace, and God will give you a double reward. If you reject, then on you shall rest the sin of your subjects and followers.[1] O People of the Book, come to that which is common between us and you; that we will serve none but Allah, nor associate aught with him, nor take others for lords besides God. But if you turn away, then say: Bear witness that we are Muslims."[2]

The letter sent to the Chosroes II read:

"In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of God, to Kisra, the great King of Persia.

"Peace be upon whom who follows the guidance, believes in Allah and His Apostle, bears witness that there is no god but Allah and that I am the Apostle of Allah for the entire humanity so that every man alive is warned of the awe of God. Embrace Islam that you may find peace; otherwise on you shall rest the sin of the Magis."[3]

In the letter[4] addressed to Negus, the Prophet had written that:

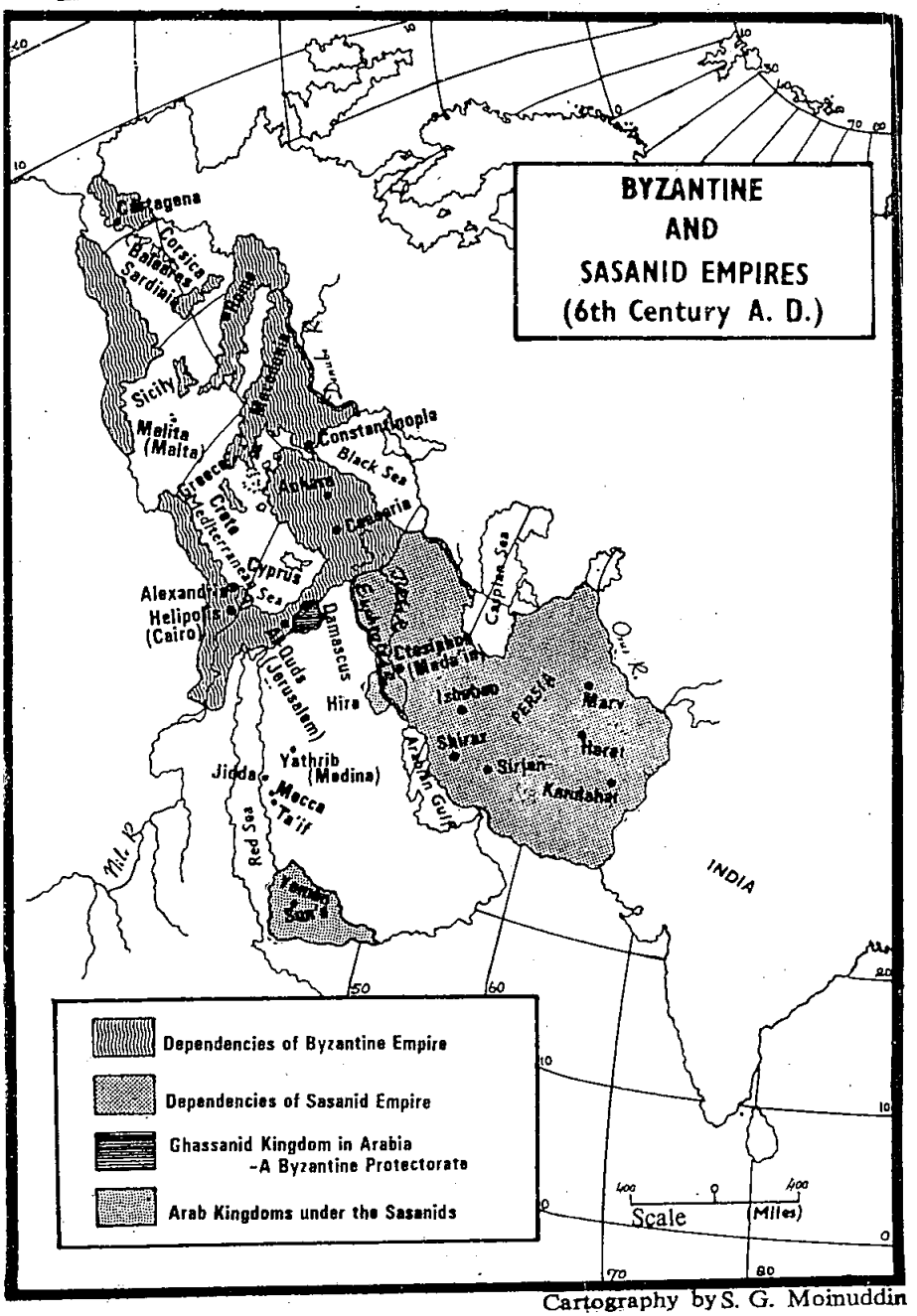
"In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah, to Negus, the great King of Abyssinia.

"Peace be upon him who follows the guidance.

"After this, Glory be to Allah besides whom there is no God, the Sovereign, the Holy, the Peace, the Faithful, the Protector. I bear witness that Jesus, the son of Mary, is the Spirit of God, and His Word which He cast unto Mary, the Virgin, the good, the pure, so that she conceived Jesus. God created him from His Spirit and His breathing as He

1. The Arabic word used by the Prophet' was *arāisiyān* or *ārīseen* variously translated by latter biographers, which has been discussed later on in this chapter.
2. *Bukhārī*, Chap. How the Revelation to the Prophet Began.
3. *Al-Tabarī*, Vol. III, p. 90
4. The original letter exists at Damascus (Muhammad Hamīdullah, *Muhammad Rasūlullah*, p. 216).

www.abulhasanalinadwi.org



Cartography by S. G. Moinuddin

www.abulhasanalinadwi.org

created Adam by His hand and His breathing. I call you to God, the Unique, without any associate, and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of God. I invite you and your men to the Great Lord. I have accomplished my task and my admonitions, so receive my advice. Peace be upon him who follows the guidance."[1]

The letter[2] sent to Muqauqis, the Chief of the Copts of Egypt, said:

"In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah, to Muqauqis, the Chief of the Copts.

"Peace be upon him who follows the guidance.

"After this, I call you to Islam that you may find peace, and God will give you a double reward. If you reject, then on you shall be the sin of your countrymen. O people of the Book come to that which is common between us and you; that we will serve none but Allah, nor associate aught with Him, nor take others for lords besides God. But if you turn away, then say: Bear witness that we are Muslims"[3]

Who were these Kings ?

We cannot appreciate the gravity and significance of the memorable step taken by the Apostle unless we also know who were Heraclius, Chosroes, Negus and Muqauqis, what were the extent of their realms, and their prestige and splendour and might in the world of the seventh century. Any one not well acquainted with the political history of the time might take them as local suzerains, for ever so many of them are found in every country.

1. *Tabaqāt Ibn S'ad,* Vol. III, p. 15
2. The original letter of the Prophet to Muquaqis is exhibited in the Topkapi Museum at Istanbul (Muhammad Hamīdullah, *Muhammad Rasūlullāh,* p. 216.
3. *Mawāhib Ladunniyah,* Vol. III, pp. 247-48

www.abulhasanalinadwi.org

But, one who is mindful of the political map of the world in the seventh century and the power and splendour of the ambitious monarchs who had divided the world among themselves, would arrive at but one conclusion that only a man sent by God on a mission could dare to summon the imperious autocrats to put their trust in his apostleship. Such a man had to have not the least doubt in the success of his sacred task, nor a speck of fear in his heart; he had to possess such a glowing conviction in the glory and majesty of God that the proudest sovereign was to him not a whit more than an illusory puppet going through the motions of regality. For all these reasons, it would be worthwhile to give a brief sketch of the monarchs to whom the Prophet had sent his epistles.

Heraclius (610—641). The Byzantine empire, then calling itself "New Rome", had, alongwith its Iranian counterpart, kept a tight hand over the civilised world for several hundred years. Its emperors ruled in direct succession to the Roman Emperors over vast and populous lands in Europe, Asia and Africa.[1] The empire was enormously rich while its phenomenally good armies and navies had compiled a successful military record.

Coming of a Greek family, Heraclius was born in Cappadocia but was brought up in Carthage where his father was the Exarch of Africa. In his early years he never made any illusion to his fire of genius, avarice for power or qualities of leadership. When Phocus killed the tyrant Emperor Mauriçe, in 602 A. D., and usurped the throne, the Chosroes of Persia declared himself the avenger of his former benefactor. The Byzantine Empire absorbed heavy losses as the Iranians reduced Antioch, Damascus, and Jerusalem and took away the True Cross in triumph. Soon afterwards they entered Alexandria, and Egypt too was gone. It seemed to be the end of the great Roman Empire in the East.[2]

1. The extent of its vast boundries have been given in chapter I under the subtitle "The Eastern Roman Empire."
2. E. Gibbon, *The Decline and Fall of the Roman Empire*, London, 1908, Vol. V, pp. 70-72 and *Iran Ba 'Ahd Sāsānīān.*

www.abulhasanalinadwi.org

It was then that the secret emissaries of the Senate prevailed upon the Exarch of Africa to send his son from Carthage to Constantinople. Heraclius was coronated in 610 A. D., when the Empire, afflicted by famine and pestilence, was incapable of resistance and hopeless of relief against the enemy laying a siege to the capital. Heraclius spent the first few years of his reign beseeching the clemency of Persians and suing out peace, but in 621 A. D. he was suddenly awakened from his sloth. This was the year in which the prediction of Roman Victory—something most "distant of its accomplishment"[1]—was made by the Qur'ān. On a sudden, displaying the courage of a hero, Heraclius exchanged his purple for the simple garb of a penitent and warrior and decided to become the deliverer of Christendom and restorer of the greatness of the Eastern Empire. He began a great counter offensive and defeating the Persians on their own territory, carried his victorious arms to the capital of Iranian Empire. Amidst the glories of his succeeding campaigns, Heraclius avenged the honour of Byzantium, crushed the arms as well as the glory of Iranian Empire until it seemed to be nearing its end. Heraclius returned to Constantinople in 625 A. D. and then, in 629, marched in triumph to Jerusalem for restoring the True Cross to the holy sepulchre. The people went forth to meet the victor, with tears and thunders of applause, spreading carpets and spraying aromatic herbs on his path.[2] The glorious event was celebrated with the tumult of public joy. While the Emperor triumphed at Jerusalem, he was conveyed the letter of the Apostle of God inviting him to embrace Islam.[3] By that time,

1. E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. V, p. 74. Also see the Chap. 'Romans in the Qur'ān and the author's article the 'Prediction of the Victory of Romans in the Qur'ān.'
2. *Fath ul-Bārī*, Vol. I, p. 21
3. The Apostle's letter was sent to the ruler of Busra for forwarding it to Heraclius but as the latter was pre-occupied with the affairs of the State on return from War and Constantinople was far away, the letter could not be sent to him earlier. Heraclius was also away from his capital for subduing a resurrection in Armenia. Thus the letter reached him in Jerusalem in 629 A. D.

www.abulhasanalinadwi.org

Heraclius seems to have exhausted himself. He became the "slave of sloth, of pleasure, or of superstition, the careless and impotent spectator of the public calamities,"[1] as he had been in the beginning, until the new movement of Islam exploded out of Arabia and took away the very provinces Heraclius had recaptured from the Persians. The boundries of the Byzantine Empire again shrinked to the Asia Minor and the coastal regions of the Mediterranean Sea in Europe. The work of the Heraclius was undone, but he was decidedly one of most extraordinary and inconsistent Emperors who assumed the charge of the Byzantine Empire. Great were his exploits and adventurous campaigns and he ruled the greatest empire of the day. In the vastness of his dominions, wealth and military prowess he could be compared only with Chosroes II, the Emperor of Persia. Heraclius died at Constantinople in 641 A.D. and was buried there.

Chosroes II. Known as Khusro Parvez to the Arabs, he was the fourth son of Hormouz and the grandson of Chosroes I, Anūshīrvān the Just. Murder of Hormouz in 590 A.D. was succeeded by enthronement of Chosroes II, but after suffering a defeat at the hands of a rebel chief, Bahrām, he had to solicit the protection of Maurice, the Byzantine Emperor. The fugitive prince was helped by Maurice with a powerful army which restored his kingdom after two fierce battles on the banks of Zab and the confines of Madā'in. While the majesty of the Persian Emperor was revived, his adopted father, Maurice, was killed by Phocas, who promoted himself to the vacant purple. Chosroes II decided to avenge the death of Maurice and invaded the Byzantine dominions in 604 A. D. Chosroes II continued to press his triumphant march to Constantinople, even after the death of Phocas, rolling in the dust all the Byzantine provinces, Syria, Egypt and Asia Minor, in the rapid tide of his success. By 616 A. D., Chosroes II had reached the summit of his victorious campaign for he seemed to announce the approaching dissolution of the Byzantine Empire. But his insolent demands at last animated

1. E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. V, p. 76

www.abulhasanalinadwi.org

the dormant valour of Heraclius who put the Iranians to rout and penetrated into the heart of Persia. Chosroes II had ultimately to leave his country and seek refuge in some far off place and thus the quarrel between the two Empires came to an end in 628 A.D.

Chosroes II was, according to the unanimous verdict of historians, the greatest Emperor of Iran. In the East, his writ ran up to the north-western parts of India.[1] During his rule the glory and magnificence of the royal court had surpassed the limits of fancy. Iran was, during this period, more than a match to any country of the world in its ostentatious living, luxury of its nobles and the splendid workmanship of its artisans. Writing about the attainments of Chosroes II, the noted Arab historian Tabrī says:

> "Made of a sterner stuff, he was the most prudent and far-sighted Emperor of Persia. Deeds of valour, exploits of victory, abundance of wealth, stroke of luck and favourable circumstances had so bunched up during his reign as never before. It was for these reasons that he came to be known as Pervez which meant victorious in Arabic."[2]

In the arts of civilisation and ever-new innovations in the preparations of edibles and drinks Iran was without any parallel.[3] In the manufacture of perfumes it had attained perfection. The people had developed a taste for savoury preparation, luscious liquors and the finest perfumes. Love of music had grown into a craze which had stimulated its development in the reign of Chosroes II. He was so fond of amassing wealth and artefacts that when his treasure was transferred from an old building to a new one at Ctesiphon in 607-8 A.D., it consisted of 468 million *mithqāls* of gold which was worth 375 million gold sovereigns. In the thirteenth year of his reign Chosroes II had 830 million *mithqāls* of gold in his exchequer.

---

1. *Irān ba 'Ahd Sāsānīān*, p. 602
2. *Tarīkh Tabrī*, Vol. II, (Egypt), p. 137
3. *Ibid.* p. 995

www.abulhasanalinadwi.org

The reign of Chosroes II extended to 37 years. His son Sherveh ascended the throne after him.

Muqauqis: He was the Prefect as well as Patriarch of Alexandria acting as the Governor of Egypt on behalf of the Byzantine Emperor. The Arab historians normally mention him by his title 'Muqauqis' but his personal identity is hotly disputed by them. Abū Sālih who wrote in the sixth century after *hijrah* (12th century A. D.), gives his name as Juraib b. Mīnā al-Muqauqis (which is a corruption of George, son of Mīnā). Ibn Khaldūn says that the then Muqauqis was a Copt while al-Maqrīzī asserts that he was a Roman. When the Persians conquered Egypt in 616 A. D., the Byzantine Prefect and Patriarch was John the Almoner who fled from Egypt to Cyprus and died there. George was appointed in his place as the Archbishop of Merkite church who remained in office from 621 A. D. till his death in 630 A. D. He is known to the Arab historians as Juraij; they give the year of his appointment as 621 A. D. Alfred J. Butler is of the opinion that practically all the Arab historians speak of a person by the title of Muqauqis, appointed by the Byzantine Emperor Herculius after the recovery of Egypt from the Persians who was both the Patriarch and Governor of Egypt. They have, therefore, identified George as Muqauqis. But he also says that Muqauqis was only a title of the Patriarch since it was applied to the governor in the early Coptic manuscripts.[1] It is also possible that some Coptic Patriarch might have assumed the ecclesiastical and political powers after the conquest of Egypt by the Persians. However, as the treaty of peace between the Romans and the Persians was executed in the year 628 A.D., the letter of the Prophet was more probably received by the Patriarch of Egypt when he was more or less independent. This is why, it appears, the Apostle addressed him as the Chief of the Copts.

Egypt was the most fertile dominion of the Byzantine Empire, far exceeding other provinces in population as well as

1. A. J. Butler: *The Arab Conquest of Egypt*, Appendix-C, pp. 508-26

www.abulhasanalinadwi.org

in resources. It was also the granary of the Byzantine capital. When 'Amr b. al-'Ās entered Egypt at the head of the conquering Arab force, fourteen years after the Apostle had sent his letter to Muqauqis, he wrote to Caliph 'Umar b. al-Khattāb about that land : "The country is exceedingly fertile and green. Its length covers a journey of one month and its breadth is of about ten days."[1] A census of Egypt taken by 'Amr b. al-'Ās in 20 A.H./640A.D. to find out the number of persons on whom *jizya* could be levied, showed that the population exceeded six millions[2], of whom the Romans were one hundred thousand. 'Amr b. al-'Ās also wrote to the Caliph : "I have taken a city of which I can but say that it contains 4,000 palaces, 4,000 baths, 40,000 Jews and 400 theatres for the entertainment of the nobles."[3]

Negus : Ethiopia is an ancient country in the eastern part of Africa lying on the coast of Red Sea. It is known as Abyssinia since the distant past. Its boundries, as they existed in the seventh century, are not easy to define now.

The kingdom of Abyssinia was also one of the oldest in the world. The Jewish sources denote that the queen of Sheba belonged to Abyssinia and her progeny by Solomon ever ruled the country. The Jews started migrating to the country from the sixth century B. C. after the destruction of Solomon's Temple but Christianity became the dominant faith of the people by the fourth century. When the Jewish monarch of Yemen persecuted the Christians of his land, Emperor Justin I wrote to the Negus of Abyssinia to help the Christians.[4] Negus of Abyssinia is said to have complied with by sending an army which captured Yemen in 525 A.D. and retained the hold of Abyssinia over it for about fifty years. Abraha was the viceroy of Abyssinian

1. Al-Najūm al-Zāhira by Ibn Taghrī Bardī, Vol. I, p. 32
2. See Art. Egypt in Muhammad Farīd Wajadi's *Dā'iratul M'ārif al-Qarn al-'Ashrīn.* The author, however, is doubtful about the population mentioned in view of the present population of Egypt and its growth rate for it is not more than forty millions at present.
3. *Husn-ul-Muhādra* by Suyūti
4. De Lacy O 'Leary, *Arabia before Mohammad,* London, 1927, p. 119

www.abulhasanalinadwi.org

King in Yemen who led an army to destroy the House of God in Mecca whence came off the memorable event of *'Am al-fil* or the year of the Elephant.

The capital of Abyssinia was at Axum. Being a sovereign state, it was neither dependent nor a tributary to any alien power. Of course, as a Christian country, it had friendly relations with the Byzantium which was then regarded as the 'protector' of Christendom. The Byzantine Emperor respected the independence of Abyssinia for Justinian had sent his ambassador, Julian by name, to the court of Axum.[1]

De Lacy O'Leary writes in the *Arabia before Mohammad* that "from 522 to the rise of Islam the Abyssinians controlled the southern end of the Red Sea and the trade with Africa, perhaps that with India as well."[2]

The official title of the King of Abyssinia was *Nagusa Nagasht* or King of kings of Ethiopia.[3] But, the name of the King to whom the Apostle sent his letter inviting him to embrace Islam has been variously mentioned in different sources. However, we have before us two kings of Abyssinia; one of these is the king during whose reign the Muslims migrated from Mecca to Abyssinia under the leadership of J'afar b. Abī Tālib, in the fifth year of the apostleship of Muhammad (Peace be upon him); but it is highly improbable that the Apostle wrote any letter to Negus at that time. The circumstances in which the Prophet was at Mecca were unfavourable for addressing such a letter to any potentate, and, in any case, it was neither an appropriate time for inviting any noble or king of a foreign land to accept Islam nor did he send any such letter, according to the Traditions, to any foreign dignitary. All that the Traditions suggest is that the Apostle had requested the then Negus to afford protection to the Muslims in his country for they were being severely persecuted by the Quraysh. Similarly, the writings of

1. A. H. M. Jones and Elizabeth Monroe, *A History of Abyssinia*, Oxford, 1935, p. 32.
2. *Ibid.*, p. 120
3. *Ibid.*, p. 63

www.abulhasanalinadwi.org

Ibn Hishām and others imply that the Negus had admitted the truth of divine revelation and accepted that Jesus son of Mary was a Prophet and word of God cast by Him unto Mary.

In so far as the Negus to whom the Apostle had sent his letter is concerned, he was, according to Ibn Kathīr, the king who succeeded the Negus who had given asylum to J'afar b. Abī Tālib. Ibn Kathīr holds that the letter inviting him to accept Islam was written to the Negus before the conquest of Mecca along with other monarchs. Ibn Kathīr's view appears to be preferable for this second Negus accepted Islam, and of whose death the Prophet informed the Muslims and prayed for his salvation. Wāqidī and some other biographers of the Prophet have stated that the Prophet had prayed for the Negus on return from Tabūk in Rajab 9 A. H.[1] The circumstances of the event suggest that Wāqidī is correct in holding this view and in its dating.

Reaction of the Monarchs

Heraclius, Negus and Muqauqis received the letter from the Apostle with all due respect and each gave a courteous reply. Negus and Muqauqis showed the highest regard to the envoys and the latter sent even some presents to the Apostle. These included two slave-girls, one of whom was Māria who gave birth to the Apostle's son Ibrāhīm.

Chosroes II was indignant, he tore the letter into pieces, saying, "My slave dares to write me thus!" When his reply was conveyed to the Prophet he said, "Even so shall God shatter his kingdom to pieces."[2]

Chosroes II wrote to Bādhān, who was his governor in Yemen, to get the Apostle sent to him in Ctesiphon. Bādhān deputed Bābwayh to tell the Apostle what Chosroes II had written to him and that he had come to take him to the King. But when Bābwayh came to Medina, the Apostle told him, "God

1. *Sahīh Muslim*, Vol. V, p. 166
2. *Tabarī*, Vol. III, pp. 90-91

www.abulhasanalinadwi.org

has given Sherveh power over his father and he has killed Chosroes II." The prophecy of the Apostle came true exactly in the way foretold by him. Chosroes' son Qubāz had by then deposed his father and seized the throne under the title of Sherveh. Chosroes II was murdered in March 628 A. D. and with him ended the glory of four hundred years old house of Sasanids. Sherveh enjoyed only six months of the fruits of his crime, and in the space of four years the regal title was transferred to ten sovereigns, in quick succession, until, the exhausted monarchy was assumed by Yazdagird III. He was the last Persian Emperor for he was soon to flee for his life before the advancing arms of the Muslims. And thus was realised the Prophet's prophecy within eight years of his pronouncement.[1] The Apostle had also said, "No more Chosroes after Chosroes dies."[2] This portion of the prediction also came to pass with the fall of Yazdagird III.

In a few years the whole of Iran lay at the feet of the Muslims. The bulk of the population adopted Islam and there were born in Iran men with such lambent flame of intellect that proved true, word by word, what the Apostle had once remarked: "If knowledge were to be found in pleiads, some of the sons of Persia would attain it."[3]

Heraclius and Abu Sufyan

Heraclius decided to satisfy himself about the contents of the Apostle's letter. He ordered to search for a man from Arabia who could tell him about the Prophet. Abū Sufyān happened to be there on a business trip and so he was produced before him. The questions asked by Heraclius on this occasion show that he had a deep insight into the scriptures and the teachings of the prophets of yore and he knew how and when

1. See Chap. X, The last days of Sasanid Empire in the *Irān ba 'Ahd Sāsāīnān.*
2. *Ibn Kathīr,* Vol. III, p. 513 and *Muslim*
3. *Musnad Imām Ahmad,* Vol. II, p. 399

www.abulhasanalinadwi.org

God sends them and the way they are usually treated by their people. Abū Sufyān, too, acted like a true Arab for he considered it below his dignity to tell the Emperor anything but the truth.

The conversation between Heraclius and Abū Sufyān is significant enough to be quoted here *in extenso*.

Heraclius: Tell me about his lineage.

Abū Sufyān: He comes of the best lineage.

Heraclius: Did anybody before him make the claim he does ?

Abū Sufyān: No.

Heraclius: Had there been any king in his family ?

Abū Sufyān: No.

Heraclius: Who have followed him ? Are they the poor and the weak or the nobles ?

Abū Sufyān: They are all poor and weak.

Heraclius: Are his followers increasing or deserting him ?

Abū Sufyān: Their numbers are growing.

Heraclius: Do those who enter his religion despise and leave him ?

Abū Sufyān: No.

Heraclius: Did you find him telling lies before he made the claim ?

Abū Sufyān: No.

Heraclius: Did he ever break the word given by him ?

Abū Sufyān: Not as yet, but we have to see what he does in future.

Heraclius: Did you ever fight against him ?

Abū Sufyān: Yes.

Heraclius: What was the result ?

Abū Sufyān: The fortunes have varied, sometimes in our favour, sometimes in his.

Heraclius: What is it that he teaches ?

Abu Sufyan: He asks to worship One God, and not to associate aught with Him; to offer prayers; to be virtuous; to speak the truth; and to be kind to the kinsmen.

Heraclius then asked the interpreter to tell Abū Sufyān: "I

www.abulhasanalinadwi.org

asked you about his lineage and you replied that it was the noblest among you. Prophets always come from the best lineage. I asked you if any man in his family had made a similar claim and your reply was 'No.' If anybody had made a claim to apostleship in his family, I would have thought that he was imitating him. Then I asked if there had been a king in his family, and you said 'No.' Had it been so, I would have surmised that he was trying to recover his lost kingdom. And I enquired if you knew him to be untruthful before making the claim, and you said 'No.' I know that it is not possible for a man to be truthful to the people but to mince the truth in regard to God. Then I asked you if his followers were drawn from the people of rank and distinction or they were the poor and the weak, and you replied that they were humble and meek. Prophets are always followed by the humble and poor in the beginning. And I asked if his followers were increasing and you said that they were gaining in numbers. Faith is always like that for it goes on increasing until it is triumphant. Then I asked if anybody had turned away from him and rejected his faith and your reply was 'No.' The faith once settled in the heart never leaves it. And then I asked if he ever broke his word and you said 'No.' Prophets never break their promises. Then I asked about his teachings and you told me that he asked you to worship One God, not to associate aught with Him; bade you to turn away from the idols and to speak the truth; and to be virtuous and to glorify the Lord. Now, if you have told me the truth about him he will conquer the ground that is beneath my feet. I knew that a prophet was about to be born but I had never thought that he would come from Arabia. If it had been possible I would have called upon him, and if I had been with him, I would have washed his feet."

Heraclius summoned his chiefs and courtiers and got the doors of his chamber closed upon them. Then, turning to them he said, "Ye Chiefs of Rome! If you desire safety and guidance so that your kingdom shall be firmly established, then you follow the Arabian Prophet." Whereupon they all started off but

www.abulhasanalinadwi.org

found the doors closed. When Heraclius saw them getting sore, he was despaired of their conversion; so he ordered to bring them back. He said, "What I had said before was to test your constancy and faith and I am now satisfied of your firmness and devotion." The courtiers lowered their heads and were pleased to hear him speaking thus.

Heraclius lost the golden opportunity: he preferred his kingdom over the eternal truth. And, in consequence, he lost even his kingdom after a few years during the time of Caliph 'Umar.

Who were the Arīseen ?—Arāisiyān or *ārīseen* is the word used by the Apostle in his letter to Heraclius. No other letter written to any other Arab and non-Arab king and potentate contains the word whose significance is disputed by the scholars of Traditions and lexicographers. According to one version it is the plural of *Arisī* which means the servants and the peasants.[1]

Ibn Manzoor makes it out as a synonym for cultivators in the *Lisān-ul-'Arab* and cites Th'alab as the authority for holding this view. He also quotes Ibn al-'Arabī in his support but, at the same time, he adduces a quotation from Abū 'Ubayda to show that the word also means the chief or the elder who is obeyed or whose orders are carried out.[2]

Now the question arises that if *ārīseen* means peasants, it should have been employed to denote the subjects of Chosroes rather than the population of Byzantine Empire. The class of cultivators was by far more numerous under the Persian Empire and formed the chief source of its revenues. Ibn Manzoor has cited Azharī who says, "the people of Iraq who followed the religion of Chosroes were peasants and countrymen. The Romans were artisans and craftsmen and, therefore, they had nicknamed the Magis as *ārīseen* which meant that they were peasants. Arabs also used to call the Persians as *fallāheen* or the

1. See Nawawī's Commentary on *Muslim* and *Majm'a Bahār-ul-Anwār* by Muhammad Tāhir Patnī.
2. *Lisān-ul-'Arab*, see "Ars."

www.abulhasanalinadwi.org

peasants."[1]

Arīseen has also been interpreted to denote Arians or the followers of Arius (280-336) who was the founder of a well-known Christian sect. The doctrine of Arius which hovered for a long time between acceptance and rejection as the official creed of the Byzantine Empire, upheld the Unity of God and denied the consubstantiality of the Son with the Father. In other words Arianism maintained a complete distinction between the Creator and the creature, and subordinacy of the latter. In short, Arius held that the characteristics of the One and Only God are solitude and eternity and He puts forth nothing on the earth from His own substance. God brought into being an independent substance as the instrument by which all things were created. This being is termed, according to Arius, as Wisdom, Son, Image, Word, etc. in the scripture. The Son is not truly God, but is only the so-called Word and Wisdom. Like all rational beings, the Son is endowed with free will. He is not absolute but only a relative, he is Knowledge of the Father.[2]

James Mackinon writes in his book *'From Christ to Constantine'* :

> "Arius insisted that God alone is primeval, eternal and infinite; naught is consubstantial with Him. He it is who brought the Son into existence and, therefore, the Son is not eternal. God was not Father always; a time was there when the Son did not exist at all. The Son has an independent substance not shared by God for the Son is susceptible to change and contingencies. He cannot, therefore, be called God although he has perfection in his being. At any rate, He is a perfect being."[3]

The Church of Alexandria had, by the fourth century, come round to hold the view that the Father and Son were identical in

---

1. *Lisān-ul-'Arab*, see Ars.
2. *Encyclopedia of Religions and Ethics*, Vol. I, Art. 'Arianism' p. 777
3. James Mackinon, *From Jesus to Constantine*, London, 1936, (Rendered from Urdu translation)

www.abulhasanalinadwi.org

nature, and that the Son was equal to, independent of, and contemporaneous with the Father. Arius, the presbyter of the district of Baucalis, disputed this view and was condemned by a local synod which met at Alexandria in 321 A.D. Arius left Alexandria but the controversy between him and Bishop Alexander continued to be fought out not only among churchmen and thinkers but in the barbershops and among the longshoremen. After trying hard to stay out of the quarrel, and urging the bishops to stop discussing it, Constantine realised that it required to be settled, but he did not succeed in his effort. He summoned, in 325 A. D., the first council of the whole of church, a council called ecumenical, at Nicaea, across the straits from Constantinople, which was attended by 2030 bishops. Constantine was disposed to the divinity of Christ, as God the Son, and he gave his decision in its favour although a large majority of the bishops favoured the doctrine of Arius. Only 326 bishops are reported to have cast their votes in favour of the view held by the King. Arius was banished to Illyricum, his writings were burnt and their possession was declared a crime. But the decree of Nicaea did not dispose of Arianism.

At last Constantine himself wavered; the ban placed on Arianism was lifted. Athanasius succeeded Alexander, the bitterest opponent of Arius, but he was exiled and Arius returned to Alexandria. He was recalled by Constantine who ordered him to be restored; in fact, Constantine was about to accept Arianism as the official creed of the realm but Arius died suddenly.[1]

In his *History of Conflict between Religion and Science* John William Draper says that in the fourth century alone there were thirteen councils averse to Arius, fifteen in his favour, and seventeen for the semi-Arians—in all forty-five.[2]

Formulation of One God in three persons was, in point of

1. *Encyclopedia of Religions and Ethics, art.* Arianism
2. J. W. Draper, *History of Conflict between Religion and Science,* London (1910), p. 205.

www.abulhasanalinadwi.org

fact, not solidly established in Christian life and its profession of faith prior to the end of the fourth century. The mystery of Trinitarianism was truly unravelled by the second half of the nineteenth century when Biblical theologians came round to acknowledge that when "one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the fourth century. It was only then that what might be called the definitive Trinitarian dogma: 'One God in three persons,' became thoroughly assimilated into Christian life and thought."[1]

The Nicene dogma of Trinity violated the plain and simple teachings of Christ. Both competed, for a long time, to possess the mind of the people. A large number of Christians, especially in the eastern parts of the Byzantine Empire, continued to deem the Arian doctrine as the trustworthy dogma of faith until Theosodius the Great (346-395) summoned yet another council of the bishops at Constantinople which finally set its seal on the divinity of Christ or unity in the Trinity of Godhead. Arianism was thereafter made a capital offence and suppressed ruthlessly. Arians went underground but traces of Arianism remained in the Christendom for a couple of centuries after the Council of Nicaea.

The word *'ārīsiyīn'* used in the Apostle's letter to Heraclius can, therefore, be reasonably deemed to stand for Arians since Heraclius was himself faithful to the dogma of Arius which approached nearest to the Unity of God among the Christians.

Strange to say, but some of the learned scholars of the earliest times have also favoured this interpretation of the word in question, as, for example, Imām Tahāwī (d. 321 A.H.) writes in *Mushkil-al-Athār*:

> "Some of the knowledgeable scholars say that a sect among the courtiers of Heraclius, known as *ārīseen*, believed in monotheism and the created nature of Christ. They did

1. *The New Catholic Encyclopaedia* (1967) *art.* 'The Holy Trinity', Vol. 14, p. 295.

www.abulhasanalinadwi.org

not accept what the Christians say about the divinity of Christ. They relied upon the Gospels and acted on its commandments, but the Christians disputed their faith. If that be so, the sect could be called *arāisiyān* or *ārīseen*, as known to the scholars of Traditions."[1]

Nuwawī (d. 676 A.H.), the commentator of the *Sahīh Muslim*, has also expressed a similar opinion in this regard. He says:

"Others say that they were the Jews and Christians who followed 'Abdullah b. Arīs".[2]

Letters to the Arab Potentates

The Prophet also sent letters to Mundhir b. Sāwā, ruler of Bahrain;[3] Jayfar b. al-Julanda, and 'Abd b. al-Julanda[4] Azdī, rulers of 'Omān; Haudha b. 'Alī, the ruler of al-Yamāmā[5] and

---

1. *Mushkil-wal-Athār*, Vol. II, p. 399
2. Nawawī appears to be mistaken in holding 'Ahdullah b. Arīs as the founder of the sect, but he wrote at a time when Arians had been completely suppressed and hardly any reliable information about them was available. In any case, Arius was not an Arab and could not have had an Arabic name. (Nawawī, *Sharah Muslim*, Vol. II, p. 98).
1. Bahrain forms part of Najd and is now known as al-Ahsa. The party sent under Abū 'Ubayda to raid the coast was despatched to this region where it found a whale from the sea. The Traditions refer to this region as al-Bahrain. The name is now applied to another region, a Sheikhdom on the coast of Persian Gulf. The tribes inhabiting the region belonged to Banī 'Abd al-Qays, Bakr b. Wā'll and Banī Tamīm. When the letter was written the ruler of the area was Mundhir b. Sāwā, the Chief of Banī Tamīm.
2. Al-Julanda was not the name of any person but a title meaning Chief or the religious leader in the dialect of 'Omān. Jayfar, being the eldest brother, was then the Chief of 'Omān.
3. Haudha b. 'Alī al-Hanafī was the King of Yamāma, who professed Christianity. Sālit b. 'Amr was commissioned to deliver the Prophet's letter to him. Yamāmā was then a vast region between Bahrain, to the east, and Hijaz, to the west. Banū Hanīfa were settled in this region. Musaylima belonged to this tribe, who was nicknamed *Kazzāb* or the lier after he made a claim to apostleship.

www.abulhasanalinadwi.org

Hārith b. Shammar al-Ghassānī. Mundhir b. Sāwā and the two sons of al-Julanda, Jayfar and 'Abd embraced Islam. Haudha b. 'Alī wrote back to say that he would accept Islam provided he was allowed to share the dominion with the Muslims. The Apostle turned down his request and he died soon thereafter.

www.abulhasanalinadwi.org

SIXTEEN

The Expedition to Khaybar

The Divine Reward

Allah had promised a great reward to all those who had, at Hudaybia, sworn allegiance to the Apostle which was known as *Bey'at Rizwān* or the oath of paradise. For they had submitted to the will of God and His Apostle in that hour of crisis, Allah foretold them of the coming victory as well as the booty they were to win shortly.

> "Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory.
>
> And much booty that they will capture. Allah is ever Mighty, Wise."[1]

The conquest of Khayber was to serve as a prelude to the subsequent victories that followed in its train. Khaybar was a Jewish colony[2] comprising several citadels, some of which were

1. Q. 48 : 18-19
2. The forts of Nā'im, Qamūs and Ash-Shiqq were some of the famous forts of Khaybar. Yāqūbī says that Khaybar then had 25,000 able-bodied warriors. (Vol. 2, p. 56, cited from Mujīb Ullah Nadwī, *Sahābah wa Tabi'yīn*, Azamgarh).

www.abulhasanalinadwi.org

built on the tops of hills and were virtually impregnable. It was, thus, the last but formidable Jewish stronghold in Arabia. Anxious to punish the Muslims for what had happened to their brothers in Medina, the Jews of Khaybar were ever willing to spend their wealth for stirring up the neighbouring Arab tribes to wage war against the Prophet. At the time when the expedition to Khayber was undertaken, the Jews of the place were in league with the tribe of Ghatfān with whom they were hatching up a plot against the Muslims.[1] The Prophet had thus a reason to act against the Jews of Khaybar. He decided that the time had come to get rid of their intrigues once for all so that he might be able to divert his attention to other pressing affairs. Khaybar was situated at a distance of 112 Km. to the north-east of Medina.

The Apostle leads the Army

After his return from Hudaybia the Apostle stayed in Medina during Dhul-Hijja and a part of the month of Muharram. Thereafter he marched off to Khaybar.

One of the companions of the Prophet, ʿĀmir b. al-Akwʿa by name, accompanied the Apostle on this expedition. He recited the verses given here while he rode with the army.

"We'd have not been guided, but for Allah,
Nor given alms, nor chanted Gloria,
We are the people, when attacked
Or treated unjustly, we resist.

---

1. With the Jews straining every nerve to bring about the destruction of Muslims, as Montgomery Watt says in his book, *Muhammad—Prophet and Statesman* (p. 189), the action against Khaybar could not have been postponed any longer. Montgomery writes: "The Jews of Khaybar, especially the leaders of the clan of an-Nadīr exiled from Medina, were still incensed at Muhammad. They made lavish, though no doubt judicious, use of their wealth to induce the neighbouring tribes to take up arms against the Muslims. This was a straightforward reason for attacking Khaybar."

www.abulhasanalinadwi.org

Send down *Sakīnah* upon us,
Against the enemy make us firm.[1]

The combatants who marched against Khaybar numbered 1,400 including 200 cavalry ; all those who had lagged behind on the occasion of Hudaybia were refused permission to go on this expedition. Twenty women also went along with the force so as to look after the sick and the wounded as well as to prepare food for the men.

The Apostle halted at Raj'ī, a wadi between Khaybar and the Ghatfān so as to cut the communications between the two allies. The Jews had other confederate tribes as well but the Prophet's halt at Raj'ī forced all of them to remain in their homes instead of trying to reinforce the Jews. The road to Khaybar was thus left open to the Apostle.

The Apostle ordered to procure food for the army but nothing except parched corn was available.[2] When the Apostle approached Khaybar, he raised his hand to pray God for the conquest of the colony and sought the Lord's refuge from the evil of its people. The Apostle never took the offensive during night but delayed it till the crack of dawn and if the call for prayer was given, he first performed the prayer. Here, too, he passed the night and ordered to march ahead before the call for prayer was given. The Muslims met the workers of Khaybar coming out with spades and baskets. As soon as they saw the Apostle and the army, they turned on their heels shouting, "Muhammad and his force." The Apostle said, "God is Great. Khaybar is destroyed. When we fall upon a people the morning is bad for thoes who have already been warned."[3]

The Victorious Commander

The Apostle came at the forts and started overpowering them one by one. Marhab, the well-known Jew war-lord, held one

1. *Ibn Kathīr*, Vol. III, pp. 344-45, *Muslim*, Chap. *Gazwah Knaybar*
2. *Ibn Kathīr*, Vol. III, pp. 345-46, *Bukhārī*, Chapter, *Ghazwah Khaybar*
3. *Ibn Hishām*, Vol. III, pp. 229-30

www.abulhasanalinadwi.org

of these citadels. It was a fortified stronghold at which the initial drives did not meet with success while 'Alī was suffering from ophthalmia. After a few unsuccessful charges, the Apostle said, "Tomorrow I will give the standard to a man who loves Allah and His Apostle and he will conquer the fort." Every companion waited in suspense, hoping to get the standard. The Apostle summoned 'Alī, applied his spittle to 'Alī's eyes and prayed for his success. The eyes of 'Alī were cured in no time; he was then given the standard[1] and told to fight the Jews until he prevailed over them. The Prophet said to 'Alī, "Go ahead and encompass them. First invite them to accept Islam and explain the obligations they owe to God. I swear to God that if even one man is guided to the right path through you, this would be better for you than the red camels."[2]

'Ali faces the Jew Warrior

When 'Alī came near the fort, Marhab the Jew came out on his horse protected by armour and shield, reciting a poem about his valour. 'Alī dashed out on Marhab and both fell upon each other swinging their scimitars. 'Alī's sword was first to plunge into Marhab running through his helmet and head until his face was divided into two equal parts. 'Alī was at last successful in reducing the fort.[3]

Muhammad b. Maslama fought bravely at Khaybar and killed a numberr of well-known Jewish warriors.

---

1. *Bukhārī* and *Muslim*, Chap. *Gazwah Khaybar*
2. *Bukhārī*, Chap. *Ghazwah Khaybar, Muslim, Nasā'ī*
3. The encounter between 'Alī and Marhab has been reported by different persons—some say they fought for the fort of Nā'īm while other relate it in connexion with the fort of Qamūs. *Bukhārī* has given different portions of the story but has not mentioned the name of the fort. *Ibn Hishām* relates that Marhab was killed by Muhammad b. Maslama but a report in the *Sahīh Muslim* mentions 'Alī while some verses by 'Alī leave no doubt that he fought and killed Marhab. (*Muslim*, Kitāb-ul-Jihād, Tradition No. 1807).

www.abulhasanalinadwi.org

An Easy Reward

The slave of a Jew of Khaybar had been hired to watch over the flocks of his master. When he saw the Jews taking up arms for giving a fight to the Muslims, he asked, "What for do you go ?" The Jews replied that they were going to fight the man who had laid a claim to prophethood. The slave's curiosity brought him to the Prophet whom he asked about the faith preached by him. The Apostle replied, "I call you to Islam, that is, you bear witness that there is no deity save God and that I am the Apostle of God, and you serve not aught except God."

"If I bear witness as you say," enquired the slave, "and have faith in God, what shall I get in return ?"

The Apostle replied, "If you die with faith, you will enter paradise."

The slave accepted Islam and then asked the Apostle, "What should I do with this flock ? I hold it in trust."

The Apostle told him to abandon the goats in the field near the fort and God would cause them to reach their owner. The man did as he had been told and the goats did found their way back to their master. The Jew also came to know that his slave has gone over to the Muslims.

Before the encounter started between the Muslims and the Jews, the Prophet urged his men to fight for the sake of God. The slave also advanced with the Muslims and was killed in the battlefield. When his dead body was brought back by the Muslims the Apostle cast a glance at him and turning to his companions, said, "Allah blessed this man and brought him to Khaybar. I saw two houris standing by his side although he never prostrated to God."[1]

I did not come to you for it

A Bedouin came to the Apostle and after accepting Islam expressed his wish to accompany him in the expedition. The Apostle asked some of his companions to take care of him and

1. *Zād al-Ma'ād*, Vol. I, p. 393

www.abulhasanalinadwi.org

see to his needs. When the Muslims captured one of the forts and won a large booty, the man had taken out a herd of cattle for grazing. The spoil was distributed among the combatants and the share of the Bedouin was also apportioned. When he was given his share, he took it to the Apostle and asked, "What is it, ?" The Apostle explained that it was his share of the booty of war, but he said, "I did'nt come to you for it." Then pointing to his throat he continued, "I followed you in the hope that I would be hit by an arrow here and would go to paradise." The Apostle replied, "If you desire it so, God will do likewise."

Then, in a subsequent battle at Khaybar the dead body of the Bedouin was found among those killed in the encounter. The Apostle asked, "Is it the same man ?" When the companions replied in the affirmative, the Apostle remarked, "He was true to God and God made his wish come true." The Apostle shrouded his corpse with his own mantle and recited the funeral service for him. Thereafter, he said, "O Allah, Thy servant had come to migrate in Thy way and was killed for Thy sake. I bear witness to it."[1]

The people of Khaybar were besieged in their forts which began to fall one by one. The Jews, unable to stand the siege any longer, asked for the terms of peace. The Apostle wanted to banish the Jews from Khaybar, but they requested him to be allowed to live in their homes and to cultivate the fields. They pleaded that they were better farmers and knew more about it than others. The Apostle did not want his companions to till the soil since it would have required them to settle there and lay themselves out in farming. He, therefore, allowed the Jews to retain their farms and houses on the condition that the Muslims would get half of the produce of their fields and groves. Another condition imposed was that the agreement could be abrogated unilaterally by the Apostle.[2]

The Apostle used to send 'Abdullah b. Rawāhā who used

1. *Zād al-Ma'ād,* Vol. I, p. 394
2. *Zād al-Ma'ād,* Vol. I, pp. 394-95. For details see *Sinan Abū Dawūd*

www.abulhasanalinadwi.org

to divide the produce into two equal parts, and then ask the Jews to choose one of them. The Jews often remarked on his even-handed justice: "This is on which stand the heavens and the earth."[1]

Religious Tolerance

The booty carried off by the Muslims in the battle of Khaybar included not a few copies of the Jewish scripture. The Jews requested the Prophet for them and he ordered that they should be given back to them.[2]

A Jewish scholar, Dr. Israel Welphenson, reviewing the conquest of Khaybar, refers to the magnanimous treatment of the Jews by the Apostle in these words:

> "The event shows what a high regard the Prophet had for their scriptures. His tolerant and considerate behaviour impressed the Jews who could never forget that the Prophet did nothing which trifled with their sacred scriptures. The Jews knew how the Romans had, when they captured Jerusalem in 70 B. C., burnt their scriptures and trampled them underfoot. The fanatic Christians persecuting the Jews of Spain had likewise consigned their scriptures to fire. This is the great difference we find between these conquerors and the Prophet of Islam."[3]

Arrival of J'afar b. Abi Talib

J'afar b. Abī Tālib, the cousin of the Apostle and other emigrants returned from Abyssinia while the Prophet was still in Khaybar. The Apostle was so pleased to see him that he kissed the forehead of J'afar and said, "By God, I don't know which gives me the greater pleasure—the conquest of Khaybar or the arrival of J'afar!"[4]

---

1. Balādhurī: *Futūh-ul-Buldān*, Leiden, 1886, p. 34
2. *Tārikh al-Khamīs*, Vol. II, p. 60
3. *Al-Yahūd fī Balād il-'Arab*, p. 170
4. *Zād al-Ma'ād*, Vol. I, p. 397

www.abulhasanalinadwi.org

Another Jewish Conspiracy

It was during the Khaybar expedition that an attempt was made to poison the Apostle. Zaynab bint al-Hārith, the wife of Sallām b. Mishkam presented a roast kid to the Apostle, having first enquired what joint he preferred. On coming to know that the shoulder was relished by the Apostle she put a lot of poison in it and brought it to the Apostle. The Prophet tasted a morsel and quickly spat it out for he immediately came to know that it was poisoned.

The Apostle summoned the Jews and enquired from them, "Will you be truthful, if I ask something from you?" They said, "Yes". The Apostle again asked them, "Did you poison the kid?" When they again replied in the affirmative, the Apostle enquired what had made them to do that. They replied, "We thought that if you were a pretender, we would get rid of you but if you were really a prophet, the poison would be ineffective." Zaynab bint Al-Hārith was then produced before the Apostle. She confessed her guilt, saying, "I wanted to kill you." The Prophet replied, "God would not allow you to gain power over me." Some of the companions asked for permission to punish the woman for her crime, but the Apostle forbade them. Zaynab was set free but when Bishr b. al-Barā' who had taken the roast lamb with the Apostle died a painful death Zaynab was slain[1].

Effect of the conquest of Khaybar

The glorious victory won by the Muslims at Khaybar was of far-reaching importance, especially for the tribes which had still not accepted Islam. They were aware of the wealth and prowess of the Jews of Khaybar, their impregnable strongholds and valour of the well-known warriors like Marhab and Hārith Abī Zaynab. They deemed its capture to be virtually impossible but their estimate of the nascent power of Medina had proved all in the wrong. They now knew that the Muslims

1. *Bukhārī*

www.abulhasanalinadwi.org

arms were irresistible.

Discussing the effect of the victory gained at Khaybar on the subsequent history of Islam, Dr. Israel Welphenson says:

> "There is not the least doubt that the conquest of Khaybar occupies an important place in the history of the subsequent conquests of Islam. All the Arab tribes were anxiously watching for the outcome of the sabre rattling between the Ansār and the Jews. The enemies of the Prophet spread over many cities and the desert had pinned their hopes upon this battle.[1]

The Spoils of Khaybar

Having finished with the Khaybar, the Prophet directed his attention to Fadak[2] which was the principal town, fertile and populous, in the northern part of Hijaz, with strong fortifications.[3] The Jews of Fadak sent an offer of peace to the Apostle, on the condition that they should be allowed to keep half of their produce. The terms were accepted by the Apostle who used to spend to income from Fadak on the welfare of the Muslims.[4]

The Apostle then moved on with the army to the Wādī'l Qura[5], a colony founded by the Jews during the pre-Islamic period. Lying midway between Khaybar and Taima, it had become a flourishing town with the settlement of a number of Arab tribes in it. The Apostle invited the Arabs of Wādī'l-Qura to accept Islam. He told them that if they acceded to Islam, their life and property would be safe and they would have a goodly return from the Lord.

---

1. *Al-Yahūd fī Balād il-'Arab*, p. 162
2. The population of Fadak consisted of the Jews belonging to Banī Murrah and Banī S'ad b. Bakr. (*Nihāyatul 'Arab*, Vol. XVII, p. 209).
3. *Ibn Hishām*, Vol. II, p. 368
4. *Ibid.*
5. Wādī'l-Qura was a valley with a large number of villages and towns, populated by Arab and Jewish tribes. It had a fertile land with numerous wells and springs.

www.abulhasanalinadwi.org

The Jews decided to fight but the heroic assault led by Zubayr b. al-'Awwām made them to surrender the very next day. A great deal of property fell into the hands of the Muslims. The Prophet distributed the spoils among his troops but left the groves of date-palm to the Jews.

When the Jews of Taima[1] learnt about the fall of Khaybar, Fadak and Wādī'l-Qura and the terms on which they had made peace with the Apostle, they hastened to send him an offer of peace. The Prophet accepted their proposal and allowed them to retain the possession of their land and property. Thereafter the Apostle returned to Medina.[2]

Largeheartedness of the Muhajirin

The Ansār of Medina had shared their possessions with the emigrants when they had come from Mecca. Now, well-provided with the spoils of Khaybar, the Muhājirīn returned the property shared earlier by their Ansār brethren. Umm Sulaym, the mother of Anas b. Mālik, had presented a few date-palm trees to the Apostle, who had given out these to his freed slave-woman Umm Ayman. After the Apostle got the groves of Fadak, he returned the date-palm trees of Umm Sulaym to her and compensated Umm Ayman with ten trees of Fadak for every date-palm given earlier to her.[3]

The Apostle sent forth a number of raiding parties under eminent companions against some of the contumacious desert tribes. Some of these detachments had to put up a fight against them while others returned without any contest.[4]

The Missed Pilgrimage

The following year, in 7 A. H., the Apostle and his followers

1. Taima is further away from Wādī'l-Qura in the north near the confines of Syria. The noted Jewish poet, Samaw'al b. 'Adiyā lived here in a castle called al-Ablaq al-Fard.
2. *Zād al-Ma'ād,* Vol. I, p. 405
3. *Ibid.,* p. 406
4. *Zād al-Ma'ād,* Vol. I, pp. 409-410

www.abulhasanalinadwi.org

took the road to Mecca for performing the lesser pilgrimage missed by them earlier. The Quraysh thought it best to lock their houses and retire to the heights of Jabl Qa'yq'ān overlooking the valley.[1] The Apostle stayed for three days in the holy city and made the circuit of the holy house. Referring to the joyous event, the Qur'ān says:

> "Allah hath fulfilled the vision[2] for his Messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand."[3]

Rights of Women restored

Islam had changed the hearts and elevated the minds of the Arabs. The custom which prevailed in the pre-Islamic days of burying female infants alive, so as to save the honour of the family, was not only given up but the daughters came to be so dearly loved that the people vied with one another to lavish their affection on them. All Muslims, men and women, were equal, none-possessing and privilege over another; only he was superior who was better in morals and piety. When the Apostle left Mecca after performing the *'umra*, the little daughter of Hamza, Umāma by name, followed him calling "Uncle, Uncle." 'Alī took her and bade Fātima to look after her. Now, Zayd and J'afar also claimed the guardianship of the child. 'Alī laid the claim for her since she was the daughter of his uncle. J'afar said that she was the daughter of his uncle and her maternal aunt was his wife. Zayd, too, wanted to have the child for all the Muslims were brothers and he could very well look after the daughter of a deceased brother. The matter was brought to the notice of the Prophet who decided that the maternal aunt being

1. *Bukhārī*, Chap. 'Umratul Qadā
2. The Prophet had a vision that he was entering the Sanctuary at Mecca in peace and safety.
3. Q. 48 : 27

www.abulhasanalinadwi.org

in the position of the mother the girl should be given to J'afar. To set 'Alī at ease, the Prophet said, "You are mine and I am yours." He reassured J'afar by saying, "You resemble me in your looks and conduct." Zayd was also comforted with the words, "You are my brother and client."[1]

1. *Bukhārī*, Chap. *Kitāb-ul-Maghāzī*

www.abulhasanalinadwi.org

SEVENTEEN

The Expedition to Mu'ta[1]

The Apostle had sent Hārith b. 'Umayr al-Azdī to deliver his letter to Ṣharhbīl b. 'Amr al-Ghassānī, a satrap of the Byzantine Emperor at Busra. Hārith was first tied up under the orders of Sharhbīl and then beheaded.[2] Howsoever a disagreeable message was conveyed by an embassy, it had never been the custom of kings to condemn the envoys to a death sentence. The crime was disgraceful both for the sender of the letter and the addressee as well as fraught with danger to the envoys, and could not be allowed to go unpunished. The guilt of blood had to be avenged with firmness so that no tyrant dared to repeat the crime in future.

First Expedition to the Byzantine Territory

The Apostle decided to send a detachment to Busra in Jamād-al-Ulā, 8 A. H.

A force 3,000 strong was drafted. It was the strongest force sent out so far and a number of leading companions had

1. Mū'ta lies 12 km. to the south of Kirk in Trans-Jordan. Thus Mū'ta is at a distance of about 1,100 km. from Medina. The troops sent for this expedition had to cover the entire distance on horses and camels in an enemy country without any hope of assistance or provision being made available by the local population.
2. *Zād al-Ma'ād*, Vol. I, p. 414

www.abulhasanalinadwi.org

enlisted for active service, but the Apostle gave its command to his freed slave Zayd b. Hāritha. He also instructed that if Zayd were killed then J'afar b. Abū Tālib would take the command, and if he were also slain then the command would pass on to 'Abdullah b. Rawāha. When the expedition got ready to depart, the people bade farewell and saluted the commanders selected by the Apostle.[1] The force had to undertake a long and arduous journey and to face an enemy backed by the strongest empire of the world.

The force advanced to Ma'ān in Syria where Zayd came to know that Heraclius was present at Balqā' with a hundred thousand Roman troops joined by an equally strong force drawn from the Arab tribes of Lakhm and Judhām and Bal-Qayn and Bahrā' and Balī. The Muslims bivouacked for two days at Ma'ān, pondering over the situation. They decided at last to inform the Apostle about the strength of the enemy; if reinforcements were sent by him well and good, otherwise they would face the enemy, if so ordered.[2]

Dauntless Warriors

'Abdullah b. Rawāha made an impassioned speech encouraging his comrades. He said: "Men, you dislike the thing, by God, for which you came out—martyrdom. We do not fight the enemy on the strength of our numbers, or our power; we fight them with the religion we have been honoured by God. So come on, we shall be gainers both ways; either we win or we court martyrdom." So the men got up and forged ahead to meet the enemy.

Action starts

When the Muslims reached near Balqā', they found the Byzantine forces stationed in a village called Mashārif. With the news of the arrival of Muslim forces, the enemy advanced

1. *Ibn Hishām*, Vol. II, p. 373
2. *Zād al-Ma'ad* Vol. I, p. 415

www.abulhasanalinadwi.org

towards them, and the Muslim troops took up their position in a village called Mū'ta where the actual operation took place.[1]

Zayd b. Hāritha, who held the Apostle's standard, descended on the enemy and died fighting bravely. He received innumerable wounds with spears. The standard was now taken in hand by J'afar who led the fight. When the battle hemmed in, he jumped off his charger and hamstrung its forelegs, and fought until he lost his right hand. He took the standard in his left hand but when it was also cut off, he caught hold of the standard with his teeth. He fell down dead in the battlefield after receiving ninety cuts from swords and spears on his chest and arms, but none on his back.[2] He was then 33 years of age.[3] Thus fought this youngman with reckless courage in the teeth of greatest odds, defying the enemy's numbers and strength, until he was honoured by God with martyrdom.

The Apostle's standard was then held aloft by 'Abdullah b. Rawāha. He too dismounted from his horse and pressed onwards. One of 'Abdullah's cousins came up to him with a meat bone, saying, "Take it for you have not had anything for the last few days. It will give you strength to fight." 'Abdullah took it and ate a little. Then he threw it away and taking the sword in hand fought bravely until he was also killed.[4]

Khalid Assumes Command

Now the Muslim troops rallied round Khālid b. Walid who took the standard in his hand. With his instinct of generalship Khālid made his way to the south while the enemy forces turned aside towards the north.[5] The day was done by this time and both the forces, tired by day-long fight, thought it prudent to stop the fighting.

---

1. *Ibn Hishām*, Vol. II, pp. 377-78
2. *Ibn Kathīr*, Vol. III, p. 474 and *Zād al-Ma'ād*, Vol. I, p. 415
3. *Zād al-Ma'ād* Vol. I, p. 415
4. *Ibid.*, *Ibn Hishām*, Vol. II, p. 379
5. *Zād al-Ma'ād*, Vol. I, p. 415; *Ibn Hishām*, Vol. II, p. 379

www.abulhasanalinadwi.org

Khālid stationed a part of his force at a distance from his camp in the hush of night. At the first flush of morning the detachment set apart by Khālid started shouting cries of war which gave an impression to the enemy that fresh reinforcements had arrived from Medina. The enemy had had the experience of fighting the small force of 3,000 Muslims the previous day. Now they dared not fight them again strengthened by additional troops. The Roman soldiery was disheartened and did not take the field. Muslims were thus spared the trouble of putting up a fight again.[1]

A Glimpse of the Battlefield

While the Muslims were engaged in fighting the enemy at Mū'ta, the Apostle was giving a description of the conflict in Medina. Anas b. Mālik relates that the Messenger of God had announced the death of Zayd, J'afar and Abdullah b. Rawāha before the report about them reached Medina. Anas reports that the Apostle said: "Zayd took the standard and was smitten; then J'afar took it and was smitten, then Ibn Rawāha took it and was smitten"; the tears meanwhile trickling down from his eyes. The Apostle continued, according to Anas, "Finally one of Gods's swords (meaning Khāliḍ b. Walīd) took the standard till God granted them success."[2]

J'afar Tayyar

Another report about J'afar says that the Apostle said about him, "Allah has given two wings to J'afar in place of his arms. He flies in the paradise, wherever he likes."[3] Thereafter J'afar came to be known as J'afar Tayyār and Dhil Jināhain meaning one who has two wings.

---

1. *Al-Maghāzī lil-Wāqidī*
2. *Bukhārī*, Chap. *Gazwah Mu'ta*
3. *Bukhārī*, Chap. *Ghazwa Mu'ta* and *Zād al-Ma'ād*, Vol. I, p. 415. *Bukhārī* relates that 'Umar used to greet the son of J'afar thus: "Peace be on you. O son of the two-winged man."

www.abulhasanalinadwi.org

Words, kind and comfortable

The Apostle went to the house of J'afar and asked his wife to bring her children. When they were brought the Apostle took them to his face, tears running down his eyes. Then he told them about the death of J'afar. When the news about J'afar reached the Apostle from the front, he sent word to his family, "Prepare food for the family of J'afar. They would be too shocked to cook their food." The Prophet's face at the time reflected his grief.[1]

Not Deserters but Battlers

When the army returning from Mū'ta got near Medina the Apostle and the Muslims went out to receive them. The boys also came running while the Prophet was on his camel. The Prophet said, "Take the boys and give me J'afar's son." J'afar's son 'Abdullah was brought to the Apostle who seated him in his front.

This was the first time that a Muslim army had returned without winning a decisive victory. Some of the people started throwing dust on the men, saying the while, "You runaways, you fled from the way of God." The Apostle said, "They are not runaways but battlers, if God wills."[2]

Subsequent Expeditions

In between the two major expeditions to Mū'ta and Mecca, some smaller expeditions were also undertaken. One of them was the raid of Dhāt as-Salāsil in the country of Quzā'a near Wādī-'l-Qura, in Jamāda-al-Ukhra, 8 A. H. The raiding party returned after smearing the enemy. Another raiding party consisting of 300 Ansār and Muhājirīn was sent under Abū 'Ubayda b. al-Jarrah to Najd. The party was sent to chastise a clan of Juhayna. The army was exhausted with hunger and had to live for a few days on the leaves of the trees until God

1. *Ibn Hishām*, Vol. II, pp. 380-81
2. *Musnad Ahmad b. Hanbal*

www.abulhasanalinadwi.org

brought them a whale named 'Anbar' from the sea. The men spent about fifteen days on the flesh and fat of the whale and regained their strength. They brought back a portion of it which was taken by the Apostle who said to the men, "It was sent by God for you."[1] This expedition goes by the names of Sīf al-Bahr and Khabat.

1. *Zād al-Ma'ād*, Vol. I, p. 417; *Bukhārī*, Chap. *Ghazwah Sīf al-Bahr*

www.abulhasanalinadwi.org

EIGHTEEN

Conquest of Mecca

Background of the Conquest

Islam was now well-settled in the hearts of the Muslims who had, by the time, learnt all about it through experience. Allah had also put them to trial and felt out their minds and motives. On the other hand, the Quraysh of Mecca had prosecuted, persecuted, exiled and battled with the Muslims; in short, they had been guilty of every sin of commission and omission against the Prophet and his followers. The Will of Heaven now decreed that the Messenger of God and his companions should enter the holy city as its conquerors and cleanse it of the defilement of idol worship and deceit and lie and wickedness. Providence decided that the sanctity of the sacred city should again be restored to it so that it might again become the centre of divine guidance and blessing for the entire humanity.

Dereliction of Bani Bakr and Quraysh

God created circumstances through the breach of faith by the Quraysh themselves who unwittingly provided a valid reason or rather made it unavoidable for the Muslims to lay their hands on Mecca—Allah's are the hosts of the heavens and the earth.[1]

1. Q: 48 : 7

www.abulhasanalinadwi.org

The treaty of Hudaybia gave an option to everyone to enter into an alliance with the Apostle of God or to come to a similar agreement with the Quraysh. Accordingly, Banū Bakr preferred to conclude a pact with the Quraysh while Banū Khuzā'a entered into an alliance with the Messenger of God.[1]

Banū Bakr and Banū Khuzā'a had a long standing feud since the pre-Islamic days. Now, one of these tribes aligning itself with the Muslims and the other with the pagans, their mutual hostility was further intensified; in fact, both the tribes had made alliances with the two parties with no other consideration save to have their revenge upon the other. After the establishment of armistice, Banū Bakr tried to take advantage of it against Khuzā'a and, in league with certain persons, made a night attack on their enemy when it had taken up quarters at a spring. There was a fight between the two in which Banū Khuzā'a lost a number of their men.

The Quraysh helped Banū Bakr with weapons while their chiefs, taking advantage of the night, fought Khuzā'a along with Banū Bakr. Their combined charge drove Khuzā'a into the sacred territory where some of the Qurayshites said to one another: "We are now in the sacred area. Mind your gods! Mind your gods!" But others replied imprudently: "We have no god today. Take your revenge, O sons of Bakr, for you may not get a chance again."[2]

Complaint to the Apostle

'Amr b. Sālim al-Khuzā'ī went to the Apostle in Medina and recited verses describing how the Quraysh had violated their pledged word. He asked the Apostle to extend his help by virtue of the treaty of alliance between him and the Khuzā'a. He took the stand that the Quraysh had annulled the treaty with the Prophet by attacking his allies when they were at their well and had not spared their lives even when they were

1. *Ibn Hishām*, Vol. II, p. 390
2. *Zād al-Ma'ād*, Vol. I, p. 419 and *Ibn Hishām*, Vol. II, p. 390

www.abulhasanalinadwi.org

performing prayers. After listening to his plaint, the Prophet replied, "You will be helped, O 'Amr b. Sālim."

Last Bid to Seek Justice

The Apostle then sent a man to Mecca in order to get a confirmation of the affair and also to allow the Quraysh to redress the wrong committed by them. The Apostle directed to place three alternatives before the Quraysh; they should either pay the blood money for the victims of Khuzā'a or terminate their alliance with the aggressors belonging to Banī Nifāsā of Banū Bakr, but failing these they shall get in return what they had done. The terms were communicated to the Quraysh but in the fit of their pride they replied, "Yes, we would prefer measure for measure." The Muslims were thus absolved of their undertaking with the Quraysh and it became incumbent on them to get satisfaction of the wrong done to their allies.[1]

Efforts for Renewal of the Treaty

When the Apostle was informed of the reply given by Quraysh, he said, "I see as if Abū Sufyān has come to you to strengthen the treaty and to ask for more time." The events took shape exactly as predicted by the Apostle. The Quraysh realised the gravity of the situation and felt sorry for the indiscreet reply given by the thoughtless among them. They charged Abū Sufyān to get the treaty ratified and extended again.[2]

Prophet preferred over Parents

When Abū Sufyān came to the Apostle in Medina, he went in to his daughter Umm Habība, a wife of the Prophet. He wanted to sit on the Apostle's bed but she forbade him to do so. Abū Sufyan was puzzled. He said to Umm Habība, "Dau-

1. Zirqānī relates in the *Sharḥ al-Mawāhib al-Ladunniyah* (Vol. II, p. 349), on the authority of Ibn 'Ayidh that the man sent by the Prophet was Damra and Qartah b. 'Amr had given the reply on behalf of the Quraysh.
2. *Zād al-Ma'ād*, Vol. I, p. 420; *Ibn Hishām*, Vol. II, pp. 395-6

www.abulhasanalinadwi.org

ghter, I can't see if you think that the bed is too good for me or I am too good for the bed!" Umm Habība replied, "The fact is that it is the Apostle's bed and you are an unclean polytheist. I do not want you to sit on the Apostle's bed." "By God", said Abū Sufyān, "you have been spoiled since you left me."

Abu Sufyan Bewildered

Abū Sufyān went to the Apostle, but he gave no reply to him. Then he went to Abū Bakr and asked him to speak to the Apostle for him, but Abū Bakr refused to do so. He tried to prevail upon 'Umar, 'Alī and Fātima to intervene on his behalf but every one of them either excused himself or replied that the matter was too grave to be straightened out by him. Abū Sufyān so lost his nerves that when he went in to see Fātimah he said pointing to Hasan b. 'Alī crawling in her front, "O daughter of Muhammad (peace be upon him), will you let this child act as a peacemaker between the people so that he may be acknowledged as the lord of Arabia for ever?" "My son is too young," replied Fātimah, "to make peace between men. And, nobody can persuade the Apostle to reconcile against his will." 'Alī saw his perplexity and depression. At last, he said to Abū Sufyān, "I do not think that anything can help you now. You are the Chief of Banī Kināna, so get up and try to smooth over and restore harmony and then go back to your home." Abū Sufyān felt uncertain. He enquired, "Do you think it would do any good?" "By God, I do not," replied 'Alī, "but there is nothing else you can do now." Abū Sufyān then went to the Prophet's mosque and announced, "O Men, I have made peace between you." Thereafter he mounted his dromedary and rode off to Mecca.[1]

When Abū Sufyān told the Quraysh what had happened, they said, "You have brought us a report which is good for naught either to us or to you."

---

1. *Ibn Hishām*, Vol, II, pp. 396-7

www.abulhasanalinadwi.org

Affair of Hatib b. Abi Balta'a

The Apostle asked the Muslims to start making preparations for an expedition but also bade them to keep it a secret. Later on, the Apostle informed the men that he intended to go to Mecca and ordered them to get ready for it. He also said, "O God, confound the spies and the informers of the Quraysh so that we may take them by surprise in their land."[1]

The Islamic society at Medina was, after all, a community composed of the mortals and reflected, like any other social group, the passions and emotions, hopes and fears of the human beings. Its members were virtuous in behaviour but they sometimes made mistakes also. Sometimes they deemed themselves right and proper in doing something not so regarded by others: may be that they were justified or not in holding a certain view; but it is always so with every open and free society sustained not by constraints but by mutual confidence among its members. The Apostle never tolerated any wrongful act on the part of his companions but in such cases he either offered a plea to vindicate them or excused their mistakes. The Apostle was large-hearted enough to pardon the mistakes of others, and in doing so he never lost sight of the hardships undergone by his companions or the sacrifices and services rendered by them for the cause of Islam. That a few instances of such indiscretion or lapses have been preserved by the compilers of *hadīth* and life of the Prophet and the historians of Islam, is in itself an intrinsic evidence of the integrity and truthfulness of these writers.

One of these instances relates to Hātib b. Abī Balta'a. He was one of those Muhājirīn who had migrated from Mecca and had taken part in the battle of Badr. It is related that when the Apostle informed his companions about his intention to attack Mecca and they quietly started making preparations for it, Hātib b. Abī Balta'a wrote a letter to the Quraysh about the intended attack and gave it to a woman for delivering it to the Quraysh. Hātib also promised to give some money to the woman who set

1. *Zād al-Ma'ād*, Vol. I, p. 421, *Ibn Hishām*, Vol. II, p. 397

www.abulhasanalinadwi.org

off for Mecca after putting the letter in her head and plaiting her locks over it. The voice of Heaven informed the Apostle about the action of Hātib. He immediately sent forth 'Alī and Zubayr in her pursuit, saying, "Go until you come to the meadow of Khākh,[1] where you will find a woman travelling on a camel who has a letter which you must take from her." The two went off racing on their horses until they came to the meadow, and there they found the woman going on her camel. They made her dismount and searched her baggage but found nothing. At last 'Alī said to her, "By God, the Messenger of Allah is not mistaken nor are we. You must bring out the letter or we will search your person." When she saw that they were in earnest, she asked them to turn aside. Then she drew out the letter from her tresses and handed it over to them. The letter, brought back to Apostle, had been written by Hātib b. Abī Balta'a[2] informing the Quraysh about the departure of the Muslim army. When summoned by the Apostle, Hātib b. Balta'a said, "O Messenger of God, don't be hasty with me. I swear to God that I have faith in Allah and His Apostle; neither I have abandoned nor changed my faith. I had been attached as an ally to the Quraysh and was not one of them; I have my family there but no kinsmen who may protect them[a]. Other emigrants with you have their relations among the Quraysh who will take care of their families. I thought that as I did not have that advantage I should give them some help so that they might

1. A place between Mecca and Medina
2. Hātib b. Abī Balta'a belonged to the tribe of Lakhm settled in northern Hijaz and Syria. It is related by some that he was a confederate of Banī Asad b. 'Abd ul-'Uzza in Mecca; others hold him to be under the protection of Zubayr; there are still others who say that he was a freedman of 'Abdullah b. Hamīd al-Asadī (*Al-Isābah fi Tamīz is-Sahābah*, Vol. I, p. 300). It is also related that he was deputed to convey the letter of the Apostle to Muquaqis, the ruler of Egypt. Marzbānī lists him in the *M'ujam-us-Shu'ara* among the noted poets and cavaliers of the Quraysh. He died, according to Madā'ini, in 30 A. H. during the caliphateship of 'Uthmān.

www.abulhasanalinadwi.org

protect my relations." 'Umar sought permission of the Apostle to cut off Hātib's head whom he charged as being a hypocrite, disloyal to God and His Messenger. But the Apostle replied, "He was present at Badr. Do you know, 'Umar, perhaps God has looked favourably on those who were present at Badr." To Hātib he said, "Do as you wish for I have forgiven you." 'Umar dissolved into tears, saying, "Allah and His Messenger know better."[1]

The Apostle set out from Medina, during Ramadhān, at the head of ten thousand companions. The army made camp at Marr al-Zahrān. The Quraysh were, however, still uncertain, for God had kept them completely ignorant of the advance of the Muslim army.

The Writ of Amnesty

A cousion of the Apostle whose name was Abū Sufyān b. al-Hārith[2] happened to meet the Prophet in the way. He tried to get in to the Apostle but was given a cold shoulder by him. Abū Sufyān had insulted as well as persecuted the Apostle in Mecca. Feeling distressed and disconsolate at the indifference of the Prophet he approached 'Alī to pour forth his lamentation. 'Ali advised him to go again to the Apostle and say what the brothers of Yūsuf[3] had said to him—'By Allah, verily Allah hath preferred thee above us, and we were indeed sinful'[4]—for, said 'Alī, the Apostle never likes anybody to exceed him in words, kind and comforting. Abū Sufyān did as directed by 'Alī and got the reply from the Apostle, "Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy."[5] Abū Sufyān accepted Islam and was thereafter known for his piety and strength of faith but he was

1. *Zād al-Ma'ād*, Vol. I, p. 421. The *Sihāh* also relate the story.
2. Not to be confused with Abū Sufyān, the Qurayshite Chief, who was the son of Umayyah.
3. Prophet Joseph
4. Q. 12 : 91
5. Q. 12 : 92

www.abulhasanalinadwi.org

ever ashamed of his past misdeeds. He always talked to the Prophet with downcast eyes and never dared look into his face.

Abu Sufyan Appears before the Apostle

Campfires were now lit under the orders of the Apostle. Abū Sufyān felt aghast as he saw them, and said, "I have never seen such fires and such an army before." He came out himself to explore secretly the camp and its people. 'Abbās b. 'Abdul Muttalib had already left Mecca along with his family and joined the Apostle. He recognised Abū Sufyān's voice and called him to say, "See, the Apostle is here with his army. What a dreadful morning the Quraysh are going to have!" 'Abbās then thought that if any Muslim come to know of Abū Sufyān, he would surely be killed. He therefore asked Abū Sufyān to ride on the back of his mule and brought him to the Apostle. As soon as the Prophet saw Abū Sufyān, he said, "Has not the time yet come, O Abū Sufyān, for you to acknowledge that there is but one God?"

"My father and mother be your ransom," replied Abū Sufyān. How kind and gentle and noble you are; I think that if there had been another god besides Allah, he would have been of help to me this day." The Apostle said again, "Woe to you Abū Sufyān, Is it not the time that you acknowledge me as God's Apostle?"

He answered, "My father and mother be your ransom. How kind and clement you are but I have still some doubt as to that."

'Abbās now intervened to say, "Abū Sufyān, woe to you, submit and testify that there is no deity but Allah and that Muhammad (peace be upon him) is the Apostle of God before you lose your head." Abū Sufyān now recited the article of faith and thus he was converted to Islam.[1]

General Amnesty

The merciful Messenger of God now forgave the fault of

1. *Ibn Hishām*, Vol. II, p. 403 : *Zād al-Ma'ād*, Vol. I, p. 422

www.abulhasanalinadwi.org

all: it was the widest amnesty ever granted by any conqueror; only he could now lay himself open to danger who was bent upon running the hazard. The Prophet declared: "He who enters Abū Sufyān's house would be safe, he who shuts his door upon himself would be safe and he who enters the sacred mosque would be safe."[1]

Before ordering the troops to enter Mecca the Apostle instructed his men to lift their hands only against those who obstructed their advance or drew swords against them. He also directed them not to lay their hands on any moveable or immoveable property of the Meccans nor to destroy anything.[2]

Abu Sufyan witnesses the Army

Before Abū Sufyān returned, the Apostle decided to demonstrate the power of Islam to him. He asked 'Abbās to take Abū Sufyān to a place where he could review the marching squadrons.

The army on the move surged like an ocean. Different tribes passed by Abū Sufyān with their tribal colours, and, as each marched ahead he asked 'Abbās the name of the tribe. And, when he was told the name of the tribe he mumbled gloomily. "What have I to do with them?" Finally the Apostle passed with his detachment; the troops clad in full armour and appearing greenish-black. It was the regiment of the Ansār and the Muhājirīn whose eyes alone were visible because of their armour.

Abū Sufyān sighed and asked 'Abbās, "Good heavens, Abbās, who are these?" When 'Abbās told him that they were the Ansār and the Muhājirīn accompanying the Apostle, he said, "None of them enjoyed this magnificence before. By God, O Abul Faḍl, the empire of your nephew has assumed splendid proportions this morning!" 'Abbās replied, "Abū Sufyān, it is the miracle of prophethood." "Yes", said Abū Sufyān,

1. *Ibn Hishām*, Vol. II, p. 409
2. *Ibid.*

www.abulhasanalinadwi.org

"That's just it."[1]

Abū Sufyān hurried back to Mecca, assembled the Quraysh and announced to them: "O people of the Quraysh, this is Muhammad (peace be upon him) who has come to you with a force that you cannot resist. Now, he who enters Abū Sufyān's house will be safe." "God blast you", cried some of the Quraysh, "how will your house suffice for us?" He added, "And who shuts his door upon himself will be safe and he who enters the sacred mosque will be safe." Thereupon the people dispersed to take shelter in their houses and the mosque.

Triumphant Entry into Mecca

The Apostle entered Mecca with his head lowered in thanksgiving to Allah, his beard almost touching the saddle of his dromedary and the *Sūratul-Fath*[2] on his lips[3], to denote the honour and victory granted to him.

On the day the Apostle victoriously entered Mecca, which was the religious and political centre or rather the heart of Arabia, he took care to exemplify the principle of justice and equality to man and humility and submission to God, not forgetting even one cardinal virtue upheld by Islam. He seated Usāma b. Zayd, the son of his ex-slave, with him on his camel although all the nobles of the Quraysh and of his own family, Banī Hāshim, were present on the occasion.

The Apostle entered Mecca on Friday, the 21st of Ramadhān.

The day Mecca fell to the Apostle of God, he happened to talk to a man who began to tremble because of his awe. The Apostle consoled him saying, "Be at ease and do not be afraid. I am not a king but merely the son of a Qurayshite woman who

---

1. *Ibn Hishām*, Vol. I, p. 404; *Zād al-Ma'ād*, Vol. I, p. 423
2. 48th chapter of the Qur'ān, entitled 'Victory'
3. *Ibn Kathīr*, Vol. III, p. 554, *Bukārī* relates on the authority of Mu'āwiya b. Qarra that he saw the Prophet on the day of the conquest of Mecca, when he was riding his camel and reciting aloud the *Sūratul-Fath*.

www.abulhasanalinadwi.org

used to take meat dried in the sun."[1]

The Day of Mercy and Forgiveness

S'ad b. 'Ubāda passed by Abū Sufyān with a detachment of the Ansār. While marching ahead he shouted:

"Today is a day of conflict,
Sanctuary is no more,
Allah has humbled the Quraysh."

In a shortwhile, the Prophet's column came near Abū Sufyān. He complained to the Prophet and repeated what S'ad had said. The Apostle was displeased with S'ad's bragging and replied.

"Nay, today is the day of mercy and forgiveness,
Today will Allah honour the Quraysh,
And raise glory of the Sanctuary."[2]

The Apostle sent for S'ad and taking the standard from him gave it to his son Qays. It meant as if the standard had not been taken from him.[3]

Whatever the Prophet said or did, he was in fact guided from on High. The transfer of the standard was merely symbolic but not superfluous. The Apostle set at ease, on the one hand, Abū Sufyān whose feelings had been hurt and, on the other, he avoided doing anything painful to Sa'd b. 'Ubāda whose services for the cause of Islam were of no mean order.

A Few Skirmishes

Safwān b. Umayya, 'Ikrima b. Abī Jahl and Suhayl b. 'Amr came up against Khālid b. Walīd and tried to obstruct the

---

1. *Bukhārī, Kitāb-ul-Mughāzī*, chap. The Farewell Pilgrimage
2. Ibn Amwī has told this story in Maghāzī. See *Fath-ul-Bārī*, Vol. VIII, p. 7. *Bukhārī* has also related the incident, with a little variation, in the form of a dialogue between S'ad b. 'Ubāda and the Apostle. The full name of Ibn Amwī is Yahyā b. Sa'īd b. Abān who is regarded as a reliable narrator and known as 'the Truthful'. He died in 594 A. H.
3. *Zād al-Ma'ād*, Vol. I, p. 423

www.abulhasanalinadwi.org

advance of the Muslim forces. There were a dozen casualties or so and then they gave in without any further bloodshed. The Apostle had already forbidden his troops to measure swords with anyone except those who resisted them.[1]

K'aba Cleared of Idols

Finally, when normalcy returned to Mecca and the populace settled down, God's Apostle went to the sacred House of God. First he encompassed the sanctuary seven times. K'aba had at that time three hundred and sixty idols: he prodded each with a bow in his hand, saying:

"Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish."[2]

And the idols collapsed, one after the other, falling on their faces.[3]

There were also some images and figures in the K'aba. These were destroyed under the orders of the Apostle.[4]

Princely Generosity

Having gone round the sanctuary, the Apostle sent for 'Uthmān b. Talha, who had the charge of the K'aba's keys. He took the keys from 'Uthmān and got the doors opened. Once, before his migration to Medina, the Apostle had requested 'Uthmān to give him the keys of the K'aba, but 'Uthmān had not only refused his request but had also been impertinent to him. With exemplary forbearance the Apostle had then said to him, "'Uthmān, the day will come when you will see this key in my hands. I would then give it to whom I would like." 'Uthmān had then retorted, "If the day comes, the Quraysh would be humiliated and crushed that day." "No", the Prophet had said calmly, "it would be the day when they would

1. *Zād al-Ma'ād*, Vol. I, pp. 407-8
2. Q. 17 : 81
3. *Zād al-Ma'ād*, Vol. I, p. 424; *Ibn Hishām*, Vol. II, p. 424
4. *Ibid.*; *Ibn Hishām*, Vol. II, p. 411

www.abulhasanalinadwi.org

be honoured and secured." It is related that the prediction had so haunted the mind of 'Uthmān that he had come to believe that it would happen exactly as foretold by the Apostle.[1]

When the Apostle came out of the sanctuary he had the keys in his hand. 'Alī stood up and said, "Allah may have mercy and peace on you. Grant us the right of guarding the K'aba alongwith the watering of pilgrims." But the Apostle ignored his request and enquired, "Where is 'Uthmān b. Talha ?" 'Uthmān was summoned and then the Apostle said, "Uthmān, take the keys for these are yours. This is the day of good faith and benevolence. This key shall ever remain with you and none but a tyrant would take it from you."[2]

Islam, the Religion of Monotheism

The Apostle stood at the door of the K'aba, holding its frame, while the Quraysh arrayed themselves in front of him in the courtyard. The Apostle then addressed them, saying:

> "There is no God but Allah alone; He has no associate. He has made good His promise and helped His servant. He has alone overthrown all the confederates. Lo! All the privileges and claims to retaliation and bloodwit are beneath my feet except the custody of the K'aba and watering of the pilgrims.
>
> O ye people of the Quraysh, God has abolished the haughtiness of paganism and the pride of lineage. Man springs from Adam and Adam sprang from dust."

Thereafter the Apostle recited the Quranic verses:

> "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."[3]

---

1. *Zād al-Ma'ād*, Vol. I, p. 425, also *Bukārī*
2. *Ibid.* and *Ibn S'ad*
3. Q. 49 : 13 ; *Zād al-Ma'ād*, Vol. I, p. 424

www.abulhasanalinadwi.org

The Prophet of Mercy

The Apostle then asked the Quraysh, "O Quraysh, what do you think I am about to do with you ?"

"We hope for the best," they replied, "you are a noble brother, son of a noble brother."

The Apostle said in reply, "I say to you what Yūsuf[1] said to his brothers—"Have no fear this day;[2] go your way for you are all free."[3]

Then the Apostle ordered Bilāl to climb on the roof of the K'aba and give the call for prayer. This was the first time that the chiefs and nobles of the Quraysh heard the call to prayer resounding in the valley of Mecca.

Thereafter the Apostle went to the house of Umm Hānī bint Abī Tālib, took a bath and offered eight *rak'ats* of prayer in thanksgiving for the victory God had granted to him.[4]

Equality Before Law

Fātimah, a woman of Banī Makhzūm, was in the meanwhile apprehended on the charge of theft. Her clansmen approached Usāma b. Zayd in the hope that the Prophet being well-disposed towards him, he might be able to intercede with him for the woman. When Usāma mentioned the matter to the Apostle, he found his expression completely altered. The Apostle said to Usāma, "Do you speak to me about the bounds put by God ?" Usāma felt so ashamed that he beseeched the Apostle, "O Messenger of Allah, pray God to forgive me." In the evening, when the people had collected, the Apostle said after praising God.

> "The people before you were destroyed because they used to overlook when a highborn or a man of substance among them committed a theft but when the poor or the

1. Prophet Joseph
2. Q. 12 : 92
3. *Zād al-Ma'ād*, Vol. I, p. 424
4. *Bukhārī*, Chap. The Day of Victory ; *Zād al-Ma'ād*, Vol. I, p. 425

www.abulhasanalinadwi.org

weak did the same they chastised him as ordained by the law. I swear by Him Who holds my life that if Fātimah bint Muhammad had committed theft I would have amputed her hand."

The Apostle ordered to cut off the right hand of the culprit. She is reported to have sincerely repented of her sin and led a normal life after marrying a man.[1]

Kindness to Enemies

Now that the victory was complete, all the citizens of Mecca were granted amnesty. Only nine persons were condemned to death. Of these was one who had been guilty of apostasy after accepting Islam, another man had deceitfully killed a Muslim while a few others had been busy in crying down Islam and vilifying the Prophet. 'Abdullah b. S'ad b. Abī Sarah had abandoned Islam. 'Ikrima b. Abī Jahl so detested Islam that he had fled to Yemen. His wife became a Muslim and requested the Prophet to grant him immunity. 'Ikrima was the son of Abū Jahl, the greatest enemy of the Prophet, yet he was not only pardoned but when he came back to Mecca the Apostle accorded him a warm welcome. The Prophet rose to receive 'Ikrima in such a haste that his robe fell from his shoulders.

The Prophet was well pleased to admit 'Ikrima in the fold of Islam. Accorded a place of honour among the Muslims, Ikrima distinguished himself by his deeds of valour in the battles fought with the Apostates and the Byzantines.

One of these culprits was Wahshī, the slave of Jubayr b. Mut'im, who had killed the Prophet's uncle Hamza. The Apostle had condemned him to death but when he came to witness the truth in God and His Apostle, the Prophet accepted his allegiance.

There was Habbār b. al-Aswad also who had attacked the Propnet's daughter Zaynab. She had fallen from her litter and

1. *Bhukhārī* and *Muslim*

www.abulhasanalinadwi.org

had an abortion. Habbār had also fled from Mecca but when he came back to accept Islam, he was also forgiven by the merciful Prophet. Among those found guilty were two singing-girls, Sārah and her friend, who used to sing satirical songs denigrating the Apostle. When an immunity was demanded for them, the Apostle pardoned their guilt and they acknowledged Islam.[1]

Hind accepts Islam

A large crowd of the citizens of Mecca assembled for being received in Islam. The Apostle came to Mount Safa, where, one after another, the Meccans stepped up to take the oath of allegiance on the hands of the Prophet.

After the men had pledged their faith the women came up to take the oath. Among them came the fury of Uhad, Hind b. 'Utba, who was the wife of Abū Sufyān. She came veiled because of what she had done to Hamza.

The Apostle said to her, "Take your oath that you would not associate anything with God."

"By God", she replied, "you lay on us something that you have not laid on men."

The Prophet said again, "And you shall not steal."

Hind acknowledged, "I used to take a little of Abū Sufyān's money but I do not know if it was lawful or not."

Abū Sufyān was present on the occasion. He intervened to say, "So far as the past is concerned, there is no blame on you. It was lawful." The Apostle now recognised Hind and said, "Ah! You are Hind bint 'Utba!"

Hind said in reply, "Yes, I am, Forgive me what is past and God will forgive you."

The Apostle again said to her, "And, you shall not commit adultery."

"Does a woman of noble birth commit adultery?" She enquired in reply.[2]

1. *Zād al-Ma'ād*, Vol. I, p. 425
2. *Ibn Kathīr*, Vol. III, p. 603

www.abulhasanalinadwi.org

Ignoring her question, the Apostle further said, "And you shall not kill your children."

Hind answered back, "We brought them up when they were young and you killed them when they were grown up. Now you and they should know better."

The Apostle asked her again, "And you shall not utter slander about anybody."

"By God", replied Hind, "slander is vile and shameful. It is better sometimes to ignore it."

Finally, the Apostle said to her, "And you shall not disobey me."

"Yes", acknowledged Hind, but she added, "in matters virtuous."[1]

Inseparable Companions

Allah had opened the gates of Mecca to the Prophet. It was the city of his birth as well as his ancestral home. Some of the Ansār said to one another that since God had given power to the Apostle over his homeland and the city, he might now remain there instead of going back to Medina.

After a short while, the Apostle asked them what they were talking about. Now, nobody knew about their conversation. At first they would not tell, but ultimately they expressed regret and told him about the talk. Thereupon the Apostle said to them, "God forbid, I will live and die with you."[2]

Sinner Turns into Saint

Faḍāla b. 'Umayr wanted to kill the Apostle. He made up his mind to attack the Apostle when he would be busy in circumambulating the K'aba. When he drew near, the Apostle called out, "Faḍāla" to invite his attention. He replied, "Yes, O Apostle of God." The Apostle then asked him, "What are you thinking about ?" "Nothing", replied Fadāla, "I was

1. *Ibn Kathīr* Vol. III, pp. 602-3
2. *Ibn Hishām*, Vol. II, p. 416

www.abulhasanalinadwi.org

recollecting God." The Apostle smiled and said, "Seek forgiveness from God," and at the same time he put his hand on Faḍāla's chest. His heart was atonce set at ease and, as Faḍāla related later on, "The Apostle had not yet removed his hand from my chest that I found him dearer to my heart than every creature of God."

Faḍāla further says, "Then I went back to my house and passed the woman with whom I used to converse. She asked me to sit down and talk with her, but I replied, "No, Allah and Islam do not permit it now."[1]

All Traces of Paganism Erased

The Apostle sent a few parties to destroy the idols installed in the city of Mecca and around it in the valley. All of them, including those of al-Lāt and al-'Uzza and Manāt-us-Thalāthatal Ukhrā were broken to pieces. The Apostle then sent a crier to announce that every man who had faith in God and the hereafter should destroy his household idol. The Apostle also deputed some of his companions to different tribes in the vicinity of Mecca who destroyed the idols with them.

Jarīr relates that a temple known as Dhul Khalasa existed during the time paganism prevailed in Arabia. Similarly, there were two more temples, one of these was al-K'abat-al-Yamānīyah and the other was al-K'abat-as-Shāmiyah. The Apostle said to Jarīr, "Why do you not give me rest with Dhul Khalasa ?" Jarīr promised and went with a hundred and fifty resolute horsemen of Ahmas[2] and broke up the temple as well as killed those who were present in it. When Jarīr returned and gave the report to the Prophet, he prayed for the Ahmas.[3]

Thereafter the Apostle assembled the Muslims and announced that God has made Mecca a sacred territory for ever. He

1. *Ibn Hisām*, Vol. II, p. 417 ; *Zād al-Ma'ād*, Vol. I, p. 426
2. Ahmas (brave) is said to have been applied to Quraysh, Kināna, Jadīla and Qays because of their horsemanship and bravery.
3. *Bukhārī, Ghazwah Dhul Khalasa*

www.abulhasanalinadwi.org

said: "It is not lawful for anyone who believes in Allah and the hereafter to shed blood in the city or to cut down a tree. It was not permitted to anyone before me nor shall it be permitted to anyone after me."

The Prophet then returned to Medina.[1]

Impact of Mecca's Conquest

The conquest of Mecca had a tremendous impact on the Arabs. It was a great victory for it vindicated the claim that Islam was the religion of God and paved the way for its reception by the whole of Arabia. Tribesmen from distant deserts started coming to Medina in batches or sent deputations to give faith to Islam. A number of tribes had treaty relations with the Quraysh which bound them to keep away from the Muslims, while others feared or respected the Quraysh as the guardians of the holy sanctuary. With the submission of the Quraysh to Allah and His Apostle, all these obstacles were removed. There were also tribes who believed—the fate of Abraha being still fresh in their minds—that no tyrant could lay his hands upon Mecca and, therefore, they preferred to wait and see the result of the contention between the Muslims and the Quraysh. Some of them had actually decided to let the Prophet alone and to accept him as the Apostle of God if he were successful in winning over his own tribe.[2]

When God allowed His Apostle to gain the upper hand over Mecca and the Quraysh yielded obedience to him, willingly or unwillingly, the whole of Arabia bowed its head to Islam in a way unheard of in the country given to disorder and unruliness throughout the ages. The Bedouins came thronging to Medina, from every clan and tribe, to pay their respect to the Apostle and accept Islam on his hands. It was then that the *surah an-Nasr*[3] was revealed by God which said:

---

1. *Zād al-Ma'ād*, Vol. I, pp. 425-26
2. *Bukhārī* on the authority of 'Amr b. Salama
3. Meaning Succour

www.abulhasanalinadwi.org

"When Allah's succour and the triumph cometh and thou seest mankind entering the religion of Allah in troops."[1]

The Youthful Administrator

The Apostle appointed 'Attāb b. Usayd to look after the arrangements of the pilgrimage and other affairs of Mecca before leaving the city.[2] 'Attāb was then only twenty years of age. There were several other older persons in Mecca, more experienced as well as prominent than 'Attāb, but his selection by the Apostle of God showed that he entrusted responsibility to a person solely on the basis of his merit and capability. 'Attāb continued to hold that office during the period of Abū Bakr's caliphate.[3]

1. Q. 110 : 1-2
2. *Ibn Hishām*, Vol. II, p. 440
3. *Al Isābah* and *Usad-al-Ghāba*

www.abulhasanalinadwi.org

NINETEEN

Battle of Hunayn

The resounding victory of the Muslims over the Quraysh and ever increasing conversions to Islam frightened the enemies of Islam out of their senses. They made another attempt, as a last resort, to check the fast growing power and popularity of Islam but their effort was no more than lashing the waves in a vain expectation.

Assemblage of Hawazin

Hawāzīn were the old enemies of the Quraysh; they regarded themselves as their rivals in power and prestige. The submission of the Quraysh to the rising power of Islam had made them undisputed champions of paganism; now they began to harbour hopes of winning the laurels by bringing the Muslims to their knees. They saw a god-send opportunity to build up their fame on the declining prestige of the Quraysh.

The Hawāzīn chief, Mālik b. ʿAuf al-Nasarī declared war against the Muslims which was seconded by several other tribes like Thaqīf, Nasr, Jusham and Sʿad b. Bakr. Two clans of Hawāzīn, the Kʿab and Kilāb, kept away from Mālik b. ʿAuf, but the rest of the confederacy marshalled its forces to descend on the Prophet. They also took their cattle, women and children, staking everything on the issue of the battle, in order to ensure that every one would fight to the last and nobody would

www.abulhasanalinadwi.org

think of taking to his heels.

An old veteran Durayd b. al-Simma, who was supposed to be wise in the art of warfare also accompanied the Hawāzīn army which made camp at Autās[1]. Their camp resounded with the groaning of camels and the braying of asses and the bleating of the sheep and goats and the crying of children. Mālik instructed his men: "Break your scabbards as soon as the Muslims are in sight and then attack them as one man."[2]

The Apostle had with him two thousand Meccans, some of whom were recent converts while others had yet to accept Islam, alongwith the ten thousand troops he had brought from Medina. This was thus the strongest force mobilised so far to defend the honour of Islam. The Muslims were, naturally, overconfident because of their great strength while some even exultantly boasted that they could not be defeated now for want of numbers.[3]

The Apostle obtained on credit, on this occasion, some coats of mail and arms from Safwān b. Umayyah although the latter was still a polytheist.[4]

Not a Sign of Idolism

The people of Mecca who had joined the Apostle in this battle were fresh from paganism. Now, in the days of pagan past, some tribes of Arabia used to venerate a great green tree known as Dhāt-u-Anwāt, under which they stayed for a day, suspended their weapon to its branches and offered sacrifices beneath it. When these men were going with the army they happened to pass by a big shady tree which reminded them of the past fetishism. They immediately requested the Apostle: "Make us a tree as they used to have Dhāt-u-Anwāt, O Messenger of Allah." The Prophet replied, "God is Great! By

1. A wadi near Tā'if, in the territory of Hawāzīn, where the battle of Hunayn was fought.
2. *Ibn Hishām*, Vol. II, pp. 437-39
3. *Tafsīr Tabarī*, Vol. X, pp. 63-64
4. *Ibn Hishām*, Vol. II, p. 440

www.abulhasanalinadwi.org

Him who holds my life in His hands, you say what the people of Moses said to him: Make for us a god, even as they have gods. He (Moses) said: Lo! ye are a folk who know not."[1] The Apostle then added, "Verily, you would follow every custom of the people before you."[2]

In the Wadi of Hunayn

It was the 10th of Shawwāl, 8 A. H., when the Muslim army reached Hunayn, descending the wadi in morning twilight, the enemy had already taken its position in the glens and hollows and craters of the volley. A volley of arrows was all that the Muslims saw of the enemy, then suddenly the enemy followed up the attack with full force. Hawāzīn were celebrated archers.[3]

The sudden onslaught forced the Muslim flanks to fall back and they fled in terror none heeding the other. The battle had taken a dangerous turn; a complete rout of the Muslims was in sight without any possibility of an orderly retreat or rallying of their forces again. Like the Uhad, when the rumour of the Apostle's death had disheartened the Muslims, the troops were once more driven to despair in Hunayn by a similar misgiving.

Rift Within the Lute

Some of the rude fellows from Mecca who had joined the Muslim army but were still not strong in faith started talking in a way that let out their antipathy to Islam. One said, "Their flight will not stop before they get at the sea." Another man remarked, "The spell of their sorcery has ended today."[4]

Victory and Peace of God

The Muslims had to suffer this defeat after the brilliant victory of Mecca as if by way of punishment for their reliance

1. Q. 7 : 138
2. *Ibn Hishām*, Vol. II, p. 442
3. *Ibid.*, pp. 442-43
4. *Ibn Hishām*, Vol. II, pp. 442-44

www.abulhasanalinadwi.org

on numbers instead of the succour of God. Their faith needed to be strengthened by a misadventure for they had to learn the lesson that both victory and defeat came from God; neither the one should make man exultant nor the other despondent. The Muslims were all over with their trepidation when the peace of God appeared to be descending on them and the Apostle. The Prophet had all the while stood firm on his place, riding his white mule, without any fear or fidgets. Only a few of the Ansār and Muhājirīn or his relatives were then with him. 'Abbās b. 'Abdul Muttalib was holding the bridle of his mule while God's Apostle was calling aloud: "Verily, I am the Prophet without falsehood; I am son of 'Abdul Muttalib."[1]

In the meantime a detachment of the enemy advanced towards him. The Prophet took a handful of dust and threw it into their eyes.

When the Apostle saw his men in confusion, he said, 'O 'Abbās call out, O Ansār, O comrades of the acacia tree."[2] All those who heard the cry, responded, "Here are we." 'Abbās had a loud voice. Whoever heard him calling got off from his camel and came to the Apostle. When sufficient number of men had gathered, they bore down upon the enemy. A combat between the two parties started afresh. The Apostle then took to a height alongwith some of his companions. He saw the two sides grappled with one another. He said, "Now the battle has grown hot."[3] He threw a few pebbles on the enemy. 'Abbās relates that he saw the enemy becoming slack thereafter and losing the day to the Muslims.[4]

Both the armies fought bravely. However, before all those Muslims who had fled away had come back, the enemy was discomfited and a party of handcuffed prisoners was brought

1. According to Bukhārī Abū Sufyān b. Al-Hārith was holding the briddle
2. Refers to the companions who had taken the pledge of Rizwān at Hudaybia.
3. *Ibn Hishāmi*, Vol. II, p. 445
4. *Sahīh Muslim*

www.abulhasanalinadwi.org

before the Apostle.[1] Allah helped the Apostle with the hosts of heaven to win the day and brought Hawāzīn to their knees.[2]

"Allah hath given you victory on many fields and on the day of Hunayn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;

"Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers."[3]

The Last Encounter

The bitterness and rancour borne by the pagans against Islam melted away after the battle of Hunayn. The last stronghold of paganism was toppled down in this battle and no formidable opponent of Islam remained in Arabia. The remaining tribes streamed to Medina from every part of Arabia to put their trust in Allah and His Apostle.

In Autas

A group of the enemy put to rout fled to Ta'if and shut the gates of the city. The chief of Hawāzīn, Mālik b. 'Auf, was also with them. A detachment sent by the Apostle under Abū 'Āmīr al-Ash'arī overtook another party of the enemy encamped at Autās, engaged it in a fight and routed it completely.[4] When the captives and spoils of Hunayn were brought to the Apostle he ordered them to be taken to Ji'rrāna[5] and kept in custody there.[6]

The captives of Hunayn numbered six thousand. The spoils included twenty-four thousand camels, forty thousand or

1. *Ibn Hishām*, Vol. II, p. 445
2. *Sahīh Muslim, Kitāb-ul-Jihād, Ghazwa Hunayn*
3. Q. 9 : 25-26
4. *Ibn Kathīr*, Vol. III, p. 460
5. An stopover on the road leading to north-east from Mecca
6. *Ibn Hishām*, Vol. II, p. 459

www.abulhasanalinadwi.org

more goats and four thousand *awqiya* of silver. This was the largest spoil which had fallen so far into the hands of the Muslims.

The Apostle had given orders to the troops, before the battle started, not to lift their hands against women, children, men hired for non-combatant purposes and the slaves. A woman was, however, killed in the battle. The Apostle expressed regret when the matter was brought to his notice.[1]

1. *Ibn Kathīr*, Vol. III, p. 638

www.abulhasanalinadwi.org

TWENTY

The Battle of Ta'if

Fugitives of Thaqif

The warriors of Thaqif escaping from Hunayn returned to Tā'if. They closed the gates of the city after storing stocks of food to suffice for a year. Thus, they got ready to give battle to the Muslims.

The Prophet went at once to Tā'if. After pitching his camp outside the city, he set about besieging it in order to humble the enemy. The siege dragged on for some time, but the Muslims were unable to enter Tā'if whose approaches had already been blocked up by the defenders. Thaqif were good archers. The thick volley of arrows discharged by the enemy appeared like the swarms of locusts.

Siege of Ta'if

As the Muslims' camp was within the range of the arrows shot from the ramparts of Tā'if, the Apostle moved his camp to another side of the city. The siege continued for some twenty-five to thirty nights during which the two sides fought tooth and nail to get the better of one another and exchanged volleys of arrows. The Prophet used, for the first time, catapults in the siege of Tā'if whose ingress and egress were completely stopped. The arrows shot by the enemy took its toll of the lives of

www.abulhasanalinadwi.org

several Muslims.[1]

Kindness in the Battlefield

When the siege did not have the desired effect, the Apostle threatened to cut down the vineyards of Thaqīf. The enemy was extremely perturbed for its economy depended on the fine quality of grapes grown in these vineyards. The Thaqīf begged the Prophet in the name of God and their relationship to him to spare their cultivations. Taking pity on the enemy, the Apostle said, "Certainly, I leave it to God and kinship between us."

The Apostle got an announcement made that if any slave of the Thaqīf came to him from the city, he would be set free. Among the ten or more slaves who deserted Tā'if, one was Abū Bakrah. Later on he distinguished himself by his deep knowledge of Traditions. The Prophet freed all of them and asked the Muslims to take care of their needs. However, the people of Tā'if felt very sore on the desertion of their slaves.[2]

The Siege Raised

Allah had not willed the fall of Tā'if. 'Umar was asked by the Apostle to announce the raising of the siege and return of the army. Feeling disappointed, some of the people raised an outcry at the sudden order of retreat. They said, "Shall we go back without reducing Tā'if?" The Apostle replied, "Alright, mount an attack." They bore down on the enemy but were repulsed with losses. Then the Apostle said, "God willing, we shall return very soon." The people now felt relieved and started making preparations for breaking the camp. The Prophet smiled when he saw them returning.[3]

The Spoils of Hunayn

On his way back from Tā'if, the Apostle stayed over at

1. *Ibn Hishām*, Vol. II, pp. 478-83
2. *Zād al-Ma'ād*, Vol. I, p. 457 (on the authority of Ibn Is'hāq)
3. *Ibid.*

www.abulhasanalinadwi.org

J'irrāna with his men. He intended to give an opportunity to the Hawāzin to make amends by calling upon him and accepting Islam. Thereafter, he distributed the spoils. The Apostle gave out first to those whose hearts were to be won. Abū Sufyān and his two sons Yazīd and Mu'āwiya were doled out handsome gifts. Hakīm b. al-Hizām, Naḍr b. al-Hārith, 'Alā' b. al-Hāritha and other Qurayshite leaders were treated generously and then every man in the army was awarded his share of the spoils.[1]

Love for Ansar and their Selflessness

A large portion of the spoils was given out by the Prophet to the Quraysh who had to be conciliated to Islam while the Ansār got a petty share. Some of the youngmen among the Ansār aired their grievance at the meagre gifts made over to them. The Apostle ordered the Ansār to assemble in an enclosure. Then he gave tongue to an extremely moving speech which tugged at the heartstrings of the Ansār and brought them on the edge of tears.

The Apostle said, "Did I not come to you when you were aberrant and God guided you through me; you were poor and God made you rich; you were divided and He softened your hearts to unite?"

The Ansār replied, "Yes, indeed, God and His Apostle are most kind and generous."

But, the Apostle again asked them, "O Ansār, why don't you answer me?"

They said, "What answer can we give! O Messenger of God. Kindness and generosity belong to God and His Apostle."

The Apostle continued, "Had you wished, you could have said—and verily you would have spoken the truth and I would have acknowledged if you had replied—You came discredited and we believed you; you came deserted and we helped you; you were fugitive and we gave you shelter; you were poor and

1. *Zād al-Ma'ād*, Vol. I, p. 448. Also see *Bukhārī* and *Muslim, Ghazwa Tā'if.*

www.abulhasanalinadwi.org

we comforted you."

The Apostle then turned to speak out something which spoke of the love he had for the Ansār and, at the same time, explained the reason for differentiation in giving out the gifts. He said, "Do you have some misgivings about me, O Ansār, because of what I have given to them for the short-lived bloom of this life by which they may become Muslims while I have entrusted you to Islam?" The Apostle then posed a question which inflamed the Ansār with the love of the Prophet. He asked, "O Ansār, are you not satisfied that these men should take away sheep and goats while you go back with the Apostle of God? By Him who has the life of Muhammad (peace be upon him) in His hand, what you take back with you would be better than the things with which they would return. Had there been no migration I would have been one of the Ansār myself. If all the people go one way in a wadi and the Ansār take another, I would take the way of the Ansār. Ansār are the undergarment and others are overgarments. O Allah, have mercy on the Ansār, their sons and their sons' sons."

All the Ansār wept until tears ran down their beards as they said, "We are satisfied and happy that the Apostle of Allah falls to our lot."[1]

Captives Released

A deputation of the Hawāzin consisting of fourteen persons called upon the Apostle. They requested him to take pity on them and return their kinsmen and property. The Apostle replied, "You see the people accompanying me. What I like best is that you come out with the truth. Now tell me, which of the two is dearer to you? Your children and your women or your property?"

They replied with one voice, "We treasure nothing more than our children and women."

1. The incident has been narrated in *Sahihain*, but *Zād-al-Ma'ād* gives more details.

www.abulhasanalinadwi.org

Now, the Apostle advised them, "Tomorrow morning when I have finished the prayer you get up and say: We ask the Apostle's intercession with the Muslims, and the Muslims' intercession with the Apostle that our children and women be returned to us." When they did as told by the Apostle he gave the reply, "Whatever was apportioned to me and the Banī 'Abdul Muttalib is yours. To others I make a recommendation for you." Thereupon the Muhājirīn and the Ansār said, "Whatever share has been given to us is passed on to the Apostle."

Three persons belonging to Banī Tamīm, Banī Fazārā and Banī Sulaym refused to part with their shares. The Prophet said to them, "These fellows have come after accepting Islam. I awaited their arrival and gave them a choice but they preferred nothing over their women and children. Now, if anybody has serfs whom he wants to donate cheerfully, the way is open to him. But if anybody does not want to do so, he may refuse. He who holds a right to such captives shall be given six shares in lieu of each from the first booty Allah grants us."

Everyone replied, "We give back our shares cheerfully for the Apostle's sake." The Prophet, however, said, "I do not know who among you is contented and who is not. You go back now and your chiefs will tell me correctly about your affairs." All of them returned the captives, women and children, and not one of them decided to retain his share. The Prophet also gifted out a garment to every released captive.[1]

Loving kindness

Among the captives rounded up during the battle, the Muslims took Shaymā' bint Halīma S'adiya also into custody. The men taking her captive did not know her and although she told them that she was the foster-sister of the Apostle, they did not pay any heed to her and treated her roughly.

When Shaymā' was produced before the Apostle she said,

1. *Zād al-Ma'ād*, Vol. I, p. 449, *Bukhārī*

www.abulhasanalinadwi.org

"O Prophet of God, I am your foster-sister." The Apostle asked for proof and she replied, "The bite you gave me in my back when I carried you at my hip. The mark is still there." The Apostle accepted the proof and stretched out his robe for her to sit on and treated her courteously. He gave her the choice of living with him in affection and honour or going back to her people with presents. She chose to go back to her tribe. She accepted Islam and the Prophet gave her three bondsmen, a slave girl and some goats.[1]

The Lesser Pilgrimage

After distributing the spoils and captives at J'irrāna, the Apostle put on the *ihrām* for performing the lesser pilgrimage for this was the place from where the people going for pilgrimage to Mecca from Tā'if changed into *ihrām*. Having completed the lesser pilgrimage the Apostle returned to Medina[2].

The Apostle came back to Medina in Dhi Q'ada, 8 A.H.[3]

While the forces were returning from Tā'if, the Apostle of God asked the men to recite: "We are those who revert and repent and worship and glorify our Lord." Some of the people then asked the Prophet to call down evil on Thaqīf. The Apostle raised his hands to entreat, "O Allah! Guide Thaqīf on the right path and bring them here."

'Urwa b. Mas'ūd al-Thaqafī met the Apostle while he was on his way back to Medina. He became a Muslim and returned to his people for inviting them to Islam. He was very popular and enjoyed the esteem of his clansmen but when he broke the news that he had accepted Islam, the people turned against him. They shot arrows at him from all directions; one hit him and he died.

The Thaqīf held out for a few months after killing 'Urwa but after taking counsel among them they reached the conclusion that it would be beyond their power to fight all those

1. *Zād al-Ma'ād*, Vol. I, p. 449
2. *Ibn Hishām*, Vol. II, p. 500
3. *Bukhārī* (Dhi Q'ada is the 11th month of Islamic Calendar)

www.abulhasanalinadwi.org

tribes which had already taken the oath of allegiance at the hands of the Apostle. Ultimately, they decided to send a deputation to the Apostle.

No Complaisance to Idolatry

When the deputation of Thaqīf came to Medina a tent was pitched for them in the Prophet's mosque. They requested the Apostle not to destroy their chief deity, the idol of al-Lāt, for three years. The Apostle refused; then they continued to reduce the period by one year, but the Apostle remained firm in refusing their request until they finally asked for a period of one month after they had returned to their homes. The Apostle again rejected their request and ordered Abū Sufyān and Mughīra b. Sh'uba al-Thaqafi to destroy al-Lāt. Thereafter the Thaqīf asked the Prophet that they might be excused from offering prayers. To this the Apostle replied, "Nothing remains of a religion which has no prayer."

Abū Sufyān and Mughīra b. Sh'uba accompanied the deputation of Thaqīf when they returned to Tā'if. Mughīra smote al-Lāt with a pickaxe and broke it into pieces. Thereupon the people of Tā'if accepted Islam; not one of them remained attached to paganism.[1]

K'ab b. Zuhayr accepts Islam

K'ab b. Zuhayr paid a visit to the Apostle after the latter returned to Medina from Tā'if. K'ab was a poet whose father had also been a versifier. He had composed many satirical poems ridiculing the Apostle but when he fell on evil days, his brother Bujayr wrote to him that he should better go to the Apostle as a repentant, sinner and accept Islam. K'ab's brother also warned him of the dire consequences of disregarding his advice. K'ab, at last, came to the Apostle and composed the famous panegyric ode praising the Apostle beginning with *Bānat Su'ād.*[2]

1. *Zād al-Ma'ād*, Vol. I, pp. 458-59
2. Meaning Su'ād has departed

www.abulhasanalinadwi.org

When K'ab came to Medina he called upon the Apostle just after the latter had finished the morning prayers and placed his hands in his. The Apostle, however, did not know who he was. K'ab then said to the Prophet, "O Messenger of Allah, K'ab b. Zuhayr has come as a repentant Muslim and asks for security from you. Will you accept his repentance?" One of the Ansār leapt upon him saying, "O Apostle of God, let me deal with this enemy of God. I will just now cut off his head." But the Apostle asked him to let K'ab alone since he had come repentant of his past deeds. It was then that K'ab recited the well-known ode beginning with the verses.

> Su'ād is gone, and today my heart is love-lorn;
> Enthralled, put in chains, no bloodwit coming to unrein.

Then, in another verse he praised the Prophet thus:

> Indeed the Messenger is a light whence illumination is sought; A drawn, sharp-edged sword, the sword of Allah.

The Apostle gave away his robe to K'ab when he recited these verses.[1]

1. *Zād al-Ma'ād*, Vol. I, pp. 466-68. Qastalānī relates in the *Mawāhib*, on the authority of Abū Bakr b. al-'Anbārī that when K'ab recited this verse, the Apostle gave his robe to him. Caliph Mu'āwīyah offered 10,000 *dinārs* for the Apostle's robe, but K'ab refused and said that he could not part with it for anything. Mu'āwīyah obtained the robe, after the death of K'ab, for 20,000 *dinārs*, from the heirs of K'ab. Qastalānī further says that the robe remained with the Caliphs for a long time. (*Al-Zurqānī*, Commentary on *Al-Mawāhib*, Vol. III, p. 70).

www.abulhasanalinadwi.org

TWENTY-ONE

The Expedition to Tabuk[1]

Some of the tribes still suffered from the delusion that the rise of Islam was transient like a cloudburst, whose tide would be stemmed before long. It was but necessary to warn or even threaten such people before they utilized an opportunity to clench their fist at the Muslims. The expedition of Tabūk had the desired effect on such lukewarm tribes much in the same way as the conquest of Mecca had gone a long way in clearing away the clouds of opposition. This expedition against the Byzantine Empire whose might and magnificence was well known to the Arabs, virtually meant that the Muslims were ready to fling down the gauntlet even to the greatest power of the day. In what esteem did the Arabs regard the Byzantines, whom they called Romans, is well illustrated by the remark made by Abū Sufyān after he had seen Heraclius rendering honour to the

1. Tabūk is half-way between Medina and Damascus lying to the south-east of Aylah, the biblical Elath or 'Aqabah. Yaqūt writes, quoting Abū Zayd, in the *M'ojam al-Buldān* that Tabūk is the fourth destination on the road from Hijr to Syria. It is reported that the Prophet Shu'eyb was sent to the people living there. Tabūk is at a distance of six days' journey from the Red sea and lies between two mountains known as Hismy and Shibravī (*Dā'iratul Ma'ārif lil-Bustānī*). It is now a military cantonment in the district of Medina at a distance of 700 Km. from it.

www.abulhasanalinadwi.org

Apostle's letter sent through Dīhyā b. Khalīfa al-Kalbī. He had heard Heraclius saying that he, too, expected a prophet to be born. Abū Sufyān had then got up, as he related later on, rubbing his hands and saying that the affair of Ibn Abī Kabsha[1] (i. e. the Prophet) had become so great that the King of the Romans dreaded him. Abū Sufyān further says that he was then convinced that the Apostle would ultimately emerge victorious and this was how Islam took root in his heart.[2]

The Arabs could not then dream of attacking the Byzantine Empire; they themselves feared Byzantine invasion or rather did not rate themselves so high as to be coveted by any great power. Whenever the Muslims of Medina were attended with a grave danger or their safety was imperilled, the most they could think of was to seek the aid of Gassānid King who was a plylarch of East Syria under the Caesar. What 'Umar said during the affair of Aylah, which took place in the beginning of 8 A. H., throws sufficient light on the state of affairs in those days. He says that he had an Ansārī friend with whom he had arranged that one of them should alternately remain in attendance upon the Prophet and inform the other about the incidents happening in his absence. 'Umar further says that in those days they were alarmed by a rumour that the Gassānid King intended to invade Medina and were thus constantly agitated by it. Once, when his Ansārī friend came to his house and knocked at his door asking to open it, 'Umar enquired of his friend if the Gassānids had attacked Medina.[3]

The Byzantine star was in the ascendant in those days. Its armies had, under Heraclius, dealt a death below to the Iranian forces and carried their arms to the Iranian capital. The glorious victory was celebrated by the Emperor's stately march

1. Abū Sufyān had used the name sarcastically since a man of that name belonging to Khuza'a had given up idol worship, or perhaps, someone going by that name was among the forefathers of the Prophet. (*Majm'a Bahār al-Anwār*)
2. *Bukhārī*
3. *Bukhāri* and *Muslim*

www.abulhasanalinadwi.org

from Hims[1] to Ayleh[2] in the seventh year of the *hijrah*. Heraclius himself carried, in the guise of a peniteht pilgrim, the True Cross retrieved from the Persians while carpets were spread and rose water sprinkled beneath his feet all over the path by the people who went forth to meet their hero with tears and acclamations.[3] Hardly two years had passed after this splendid victory won by the Emperor of the Romans, when the Apostle led an army to face him. The Apostle's daring venture made such a deep impression on the minds of the Arabs that it would be no exaggeration to claim that the expedition of Tabūk served as a prelude to the conquest of Syria during the reign of Abū Bakr and 'Umar. The expedition of Tabūk really applied the match to the train of victories which eventually made the Muslims masters of Syria.

What was the genesis of this expedition ? It is related that the Apostle got reports of Byzantine forces converging on the northern frontiers of Arabia with the intention of mounting an attack on the Muslims. Ibn S'ad and Wāqidī are on record that the Apostle was informed by the Nabataeans that Heraclius was, after stocking one year's provisions for his army and drafting the pro-Byzantine tribes of the Lakhm, Judhām, 'Āmla and Ghassān under his banner, intending to come upon him and that his advance columns had already reached Balqā'.[4]

Even if we ignore this report, it can hardly be gainsaid that the purpose of the expedition was to strike terror into the neighbouring power which was a potential source of danger to the rising power of Islam. The Apostle intended to forewarn the Byzantines that they should not consider the Muslims weak nor should they take any precipitate action to violate their territorial sovereignty. The expedition was thus a warning sign since one without enough strength could dare not shake one's fist at a great

1. Emessa or Edessa
2. Elath or 'Aqabah
3. *Muslim, Kitāb ul-Jihād*
4. Al-Zurqānī, Commentry on *Al-Mawāhib*, Vol. III, pp. 63-64

www.abulhasanalinadwi.org

power nor could one take the risk of descending on its borders. It is certain, at all events, that the true purpose of the expedition was what the revelation in this connection has explained in these words:

> "O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him)."[1]

This objective was more than achieved as was subsequently borne out by the far-reaching consequences of the expedition. No retaliatory action was taken nor any detachments were moved to their borders by the Byzantines to drive back the Muslim army. The Emperor, exhausted by his Persian campaigns, remained an impotent spectator to the raid on his confederate border tribes or perhaps he thought it fit to wait and see before taking up the cudgels against the new power rising in the East.

The pro-Byzantine Christian tribes in northern Arabia were impressed by the first rattle of the new Arabian power. This was a great advantage accruing from the expedition of Tabūk for it made these tribes shift their allegiance from Constantinople to Medina which eventually led them to the acceptance of the religious aspect of the Islamic power. The expedition also went a long way to drive home the reality that the rise of Islam was not meteoric, fated to burst like a bubble, as some of the Arabs had been thinking hitherto, but that it was solid as a rock with a great future lying ahead of it. In fact, severance of the ties between these border tribes and the Byzantium was a condition precedent before they could pay attention to Islam, the new source of power and strength to them which was taking roots and raising its head in their own homeland. The divine revelation, too, makes an allusion to this aspect of the expedition in a verse of *Sūrah at-Taubah.*

> "Nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is

1. Q. 9 : 123

www.abulhasanalinadwi.org

recorded for them therefor."[1]

The battle of Mu'ta was still fresh in the minds of the Byzantines who had failed to humble the Muslim army in spite of their vastly superior numbers. The Muslims, on the other hand, having once measured swords with the Byzantines, had overcome their traditional terror of the impregnable Roman legions.

In short, the expedition of Tabūk was a landmark in the life of the Prophet as well as in the onward march of the Islamic mission for it had a far-reaching effect on the future course of events leading to the glorious conquests of Islam gestating in the womb of time.

The Time of Expedition

The Tabūk campaign was undertaken in the month of Rajab, 9 A. H.[2] It was the time when the date crop had ripened and shade of the trees was pleasant. The Apostle undertook a long jouney for the Tabūk expedition and traversed

1. Q. 9 : 120
2. It is difficult to determine the period of Tabūk campaign according to the solar calendar. Some of the Prophet's biographers have computed that Rajab, 9 A. H. coincided with November as computed by Habibur Rahmān Khān in his *Miftāh-ut-Taqwīm*. 'Allāma Shiblī also holds this view. But the internal evidence furnished by reliable Traditions included in the *Sahīhain* and other trustworthy books of Traditions shows that the expedition was undertaken in the summer season. K'ab b. Mālik says : "God's Messenger undertook it in extreme heat, facing a long journey, desert country and a teeming enemy." Mūsa b. 'Uqba describes the journey to have been undertaken during "autumn nights in severe heat when people take shelter under the date-palm trees...." Also, the plea of the hypocrites and its contradiction in the chap. Repentance (And they said : Go not forth in the heat ! Say : The heat of the hell is more intense of heat, if they but understood) leaves no doubt that the journey was undertaken during the summer season. Be that as it may, the internal evidence is so strong and irrefutable that it cannot be brushed aside, as certain historians have done, to hold the view that the expedition was undertaken in November instead of July-August, merely for the reason that it is now difficult to compute the dates given by the earlier biographers with the Gregorian calendar.

www.abulhasanalinadwi.org

deserts and arid plains to face an enemy vastly superior in numbers. As the Muslims were then passing through a period of drought, the Apostle told the companions beforehand, unlike previous occasions, that he intended to make for the Byzantines so that they might make suitable preparations.[1]

The hypocrites fell out on different pretexts. They either disliked strenuous war against the powerful enemy or disliked to go out in the oppressive heat. They even doubted the truth and had little interest in fighting for the sake of God, so they refrained from accompanying the Apostle on this occasion. Such disaffected persons were admonished by God in this wise:

> "Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The heat of hell is more intense of heat, if they but understood."[2]

Enthusiasm of the Muslims

The Apostle took particular care to make preparations for the expedition. He urged upon the affluent companions to donate handsomely for the campaign with the result that many a well-to-do companion made lavish contributions for it. 'Uthmān spent one thousand *dināars* on the force known as the brigade of distress or *Jaish al-'Usr* and the Apostle invoked God's blessings for him. A number of companions who were unable to raise money for their mounts, requested the Apostle to arrange the same for them. As, however, their requests could not be met for want of funds, the Apostle expressed his inability to comply with their request and they had to go back disconsolate and disheartened. Some of them were so sorrow-striken and depressed that God sent down the revelation exempting them from the duty of joining the expedition:

> "Nor unto those (is any blame) whom, when they

1. *Sahīhain*, on the authority of K'ab b. Mālik
2. Q. 9: 81

www.abulhasanalinadwi.org

came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend."[1]

There were still others who could not make up their mind to participate in the campaign although their indecision was not because of any doubt or misgiving.

Army's Departure for Tabuk

The Apostle set out for Tabūk with an army 30,000 strong from Medina. In no other drive, earlier to Tabūk, such a large number of persons had shouldered arms: Before the departure, the Apostle ordered the men to pitch their camp at Thanīyatul-Wadā'. He put Muhammad b. Maslama al-Ansārī in charge of Medina and left behind 'Alī to look after his family. When 'Alī complained to the Apostle that the hypocrites were going about spreading false rumours about him, he replied, "Are you not content, 'Ali, that you are to me as Haroon[2] was to Mūsa[3], except that there will be no prophet after me?"[4]

When the Apostle made camp in al-Hijr, the land of Thamūd, he told the companions that it was the country of those who were being tortured for their sins. He said, "If you enter the houses of those who did wrong to themselves, enter tearfully with the fear that you may also meet the same fate that befell them."[5] He also instructed his men, "Do not drink any of its water nor use it for ablutions. If you have used any for dough, then feed it to camels and eat none of it."

The journey was extremely arduous; scarcity of water added to the misery of the army. When the people complained to the Apostle about their distress, he prayed to God and a cloud

1. Q. 9 : 92
2. Aaron
3. Moses
4. *Bukhārī, Gazwah Tabūk*
5. *Zād al-Ma'ād*, Vol. II, pp. 3-4 ; *Ibn Hishām*, Vol. II, p. 522

www.abulhasanalinadwi.org

came down in torrents until every man had quenched his thirst and stored enough water to meet his needs.[1]

Demoralised Hypocrites

Some of the hypocrites kept company with the Apostle. While the Muslim army was getting along to Tabūk, one of them said to another, but alluding to the Apostle, "Do you think that the executioners of the Romans will deal with you in the same way as the Arabs do ? By God, we seem to see you bound with ropes tomorrow."[2]

Treaty of Peace with Aylah's Ruler

Yuhanna b. Ru'ba, the governor of Aylah called upon the Apostle at Tabūk. Yuhanna made a treaty of peace and also paid the poll-tax. So did the people of Jarbā' and Adhruh, and they were all granted peace as well as a guarantee for the safety of their territory and their ships and caravans by land and sea. The treaties were got written by the Apostle and delivered to the parties. The Apostle received Yuhanna cordially showing him due respect.[3]

Back to Medina

Byzantium did not stir. When the Apostle saw that there was no movement of troops by the enemy who seemed to have abandoned the border towns, he gave orders for the return march. The objective of the expedition having been achieved, the Prophet did not consider it necessary to advance further in the enemy territory to carry on hostilities. Only a Christian chief, Ukaydir b. 'Abdul Malik, who was the ruler of Dūmatul Jandal[4] and enjoyed the patronage of the Byzantines, was

1. *Ibn Hishām*, Vol. II, p. 522
2. *Ibid.*, page 522
3. *Ibid.*, pages 525-26
4. Dūmatul Jandal was a populous town near Tabūk where the Arabs used to go for transacting business in olden times. Dūma had been forsaken

[Continued on next page]

www.abulhasanalinadwi.org

reported to be harbouring hostile designs. The Apostle sent Khālid with five hundred troops who captured Ukaydir and brought him to the Apostle. The Prophet, however, spared his life on the condition that he surrendered unconditionally and agreed to pay the poll-tax.[1]

After staying for a few nights in Tabūk, the Apostle returned to Medina.[2]

Funeral of a poor Muslim

'Abdullah Dhu'l-Bijādayn died at Tabūk. He had been too eager to accept Islam but his tribesmen had prevented him from conversion. At last they turned him out with only one coarse sheet of cloth in which he repaired to call upon the Apostle. By the time he came to the Apostle the sheet of cloth had been torn into two pieces, one of which was used by him as a loincloth and the other he had wrapped over him. He was known as Dhu'l-Bijādayn from the day he appeared before the Apostle in that condition.

When he died at Tabūk the Apostle joined his burial alongwith Abū Bakr and 'Umar. By the light of a torch held by someone, a grave was dug for him and the Apostle himself went down into it to lay him at rest. While Abū Bakr and 'Umar let down the corpse of 'Abdullah Dhu'l Bijādayn, the Apostle said to them, "Bring your brother nearer to me." After the Apostle had arranged 'Abdullah for his niche, he said, "O God, I am pleased with him; be Thou pleased with him!" 'Abdullah b. Mas'ūd used to say thereafter, "Would that I had been the man

---

[Continued from previous page]

and was deserted when Ukaydir again developed the town and started olive plantations. The town thus regained its past importance. The place enclosed by a surrounding wall had a strong fort which made it an important outpost at the northern border. The town was populated chiefly by the tribe of Kalab and Ukaybir was known as the King of the town. He professed Christianity.

1. *Ibn Hishām*, Vol. II, p. 526
2. *Ibid.*, p. 527

www.abulhasanalinadwi.org

in that grave."[1]

Trial of K'ab b. Malik

Some of the Muslims who had stayed behind in the expedition of Tabūk, not because of any doubt or disaffection, were K'ab b. Mālik, Murāra b. al-Rab'ī and Hilāl b. Umayya. All of them had accepted Islam in the earlier stage of the Prophet's mission and undergone hardships for the sake of their faith. Murāra b. al-Rab'ī and Hilāl b. Umayya had also taken part in the battle of Badr. Actually, none of them had ever been languid in accompanying the Apostle in the previous battles, and, therefore, their failure to do so in the expedition of Tabūk could have been brought about only by the Will of Providence which perhaps wanted to set another example of severe trial to test the strength of their faith for the benefit of coming generations. They had been held back on this occasion partly on account of indolence and indecision and partly because of their placing reliance on wordly means and objects, or, perhaps, they had not given thought to the urgency of the matter as it deserved. These are common human failings which have very often let down those who have been second to none in the sincerity of their faith in God and the love of His Apostle. Of a fact, this is the moral so pointedly illustrated by these words of K'ab b. Mālik.

> "Every day I would go out to get ready for the journey so that I might leave with them, but I would come back not having done anything. I would say to myself, 'I can do that whenever I want to', but continued procrastinating until the time for departure came and the Apostle of God left with the Muslims. And, I had still not made necessary preparations. I thought that I could go after a day or two and then join them. I went to make the preparations after they had left but again returned without having done what was necessary. Day after day passed until I became

1. *Ibn Hishām*, Vol. II, pp. 527-8

www.abulhasanalinadwi.org

sluggish while the army had gone far ahead at full speed. I still thought of leaving Medina to overtake them and I wish that I had done so, but I did not.''[1]

All the three companions were called upon to prove, in a way unknown to the annals of any religion, the sincerity of their faith in God and their love for the Apostle. It was undoubtedly, an excruciating trial of their loyalty to Islam, of their perseverance and tenacity, in times of ease as well as in difficulty, in cheer as well as in despondency.

There is also not the least doubt that all these true-spirited companions spoke the truth when the hypocrites had offered excuses for justifying their absence from the expedition.

The incident as related in the Traditions, on the authority of K'ab b. Mālik, goes on with the narrative which speaks of his sincerity:

''Those who had stayed behind came and began to make excuses with oaths—there were about eighty of them—and the Apostle accepted their pleas, administered oaths to them and asked the divine forgiveness for them, leaving what they had concealed in their hearts to God. Then I came and saluted him and he smiled as one who is angry. He said, 'Come nearer.' I went and sat before him. Then he asked, 'What had kept you back ? Did you not purchase a mount ?' I replied, 'True to God, it was exactly so. O Apostle of God, were I sitting with anyone else in the world I would have thought of offering some excuse for saving myself from his anger for I know how to argue for me and justify myself but, true to God, I know that if I were to satisfy you by telling a lie, God will soon make you angry with me. And if I displease you now by telling the truth, I have hopes that God would excuse me in the end. Honest to God, I have no excuse at all and I was never stronger and richer than when I stayed behind.''

The hour of trial came at last. The Apostle forbade everyone

1. *Bukhārī, Kitāb-ul-Maghāzī*

www.abulhasanalinadwi.org

to speak to the three who had made a clean breast. Such were those Muslims, who knew nothing but to listen and obey the Apostle, that not even the members of their own families would address a word to these men. All the three felt forsaken and abandoned, as if they were lonesome in an alien country. They endured it for fifty nights. Murāra b. al-Rabʿī and Hilāl b. Umayya shut themselves up in their houses, lamenting and shedding tears all the while. Kʿab b. Mālik was, however, young and sturdy; he used to go out and join the prayers with others, roamed about in the market, but nobody seemed willing to keep company or talk to him.

But the aloofness did not cause to increase the distance between them and the Apostle of God; nor was there any diminution in the loving regard that the Apostle had for them. The admonition by the Apostle rather gave rise to an still acuter longing in them to regain the affection of the Prophet. The narration of Kʿab b. Mālik, which bears freshness of the plain truth, goes on to say:

> "And I would go to the Apostle and salute him when he sat with others after the prayer, thinking whether his lips had moved in returning my salutation or not; then I would pray near him and see him with half an eye. I marked that he fastened his eyes on me when I was busy in prayers but he turned away from me as soon as I tried to take a look at him."

The wide world seemed to have closed in on these men. Kʿab b. Mālik relates about the behaviour of one whom he considered to be his inseparable friend.

> "When the harshness of the people became unbearable, I scaled the wall of Abū Qatādā's orchard and went to him. He was my cousin and held dearest by me. I greeted him, but, by God, he did not even return my salutation. I said: 'O Abū Qatādā, I adjure you by God, do you not know that I love God and His Apostle?' But he still kept quiet, so I repeated my question again. He remained silent for a while and then said: 'God and His Apostle know best!' At that

www.abulhasanalinadwi.org

my eyes gave way to tears and I jumped over the wall to go back.'"[1]

The ordeal, however, did not come to a close at that. The ban was extended to their wives and the three were ordered to separate themselves from their wives, though without divorcing them. All of them obediently yielded to the command.

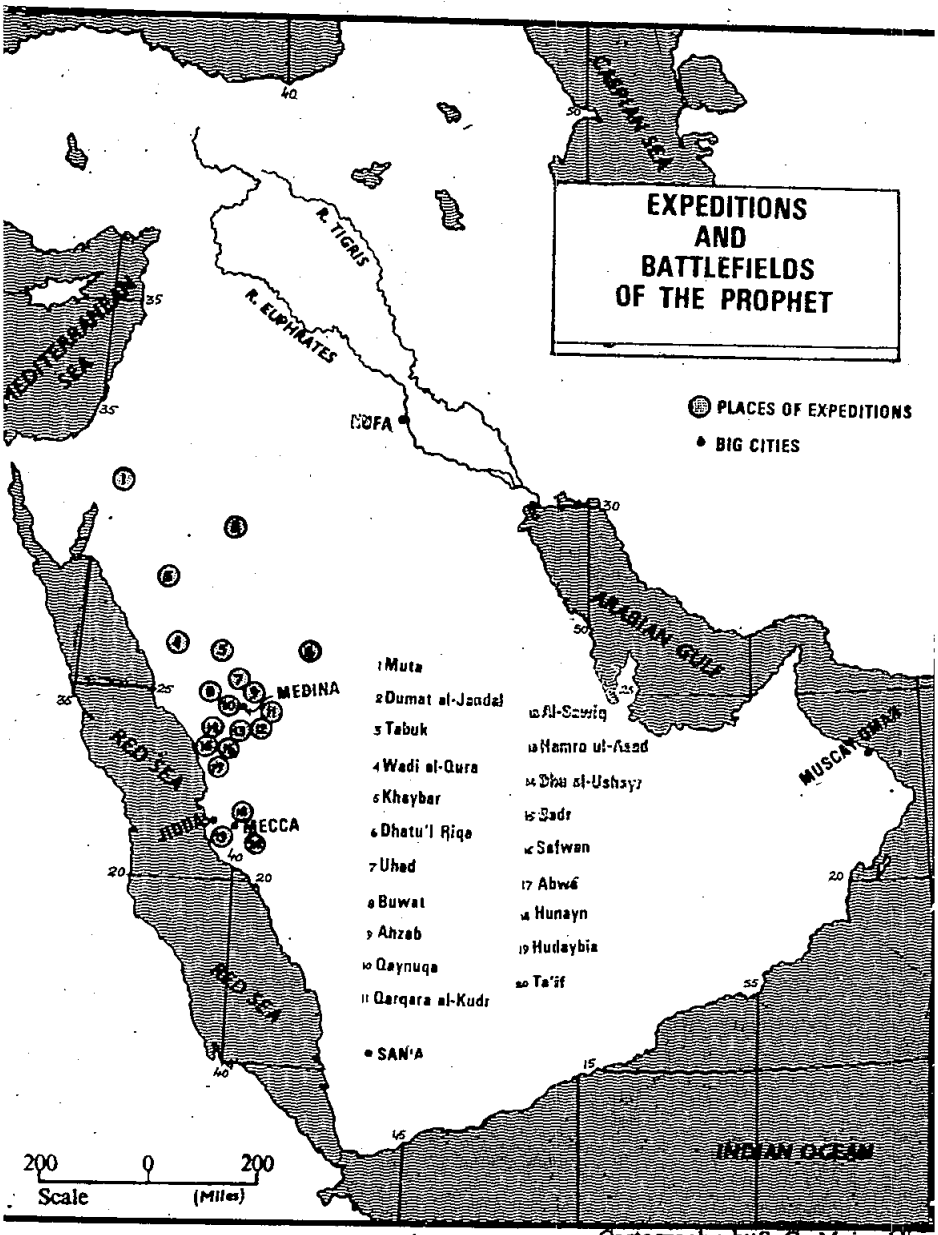
The faith and loyalty and firmness of K'ab b. Mālik was brought to yet more delicate and crucial test when the King of Ghassān tried to angle him with a silver hook. He was the ruler of a kingdom which had exercised a deep influence upon the Arabs; the Arab nobles and chieftains vied with one another to enter the circle of his entourage or even to be invited to attend his court; and eminent poets composed splendid eulogies in the honour of Ghassānid kings.[2] A Nabataean courier of the King contacted K'ab b. Mālik when the Apostle's aloofness and the coolness of the people to him had become agonizing enough to drive him mad. The courier delivered him a letter of the King in which he had written: "We have learnt that your master has treated you badly. God has not destined you to be humiliated and wasted, so come to us and we shall deal kindly with you."

K'ab took the letter to be a challenge to his integrity: his conscience smote him to the point of tantalizing his love for God and His Apostle; and so he took the letter to an oven and burnt it.

Their test was over at last. None of the three was found wanting. Then came the revelation from God which illustrated their personal example to make it a general lesson, good for all times to come. They had demonstrated by their action that they could not flee from God, but could only find solace and refuge in coming back to Him. The spacious earth of God had become straitened for them; rather, in their own souls they had a feeling

1. *Bukhārī*
2. Hassān b. Thābit and other poets have immortalised the Ghassānid kings through their glowing eulogies.

www.abulhasanalinadwi.org



www.abulhasanalinadwi.org

of constraint, but they did not falter from the right path. Then it was that God forgave them and took them back to His grace. But, a noteworthy feature of the verses revealed on this occasion was that the Most Gracious God did not make a mention of the repentance of these three persons only lest they might feel singled out and humiliated. Their penitence was spoken of after mentioning the contrition of the Apostle and other Muhājirīn and Ansār who had been ready and willing to take part in the expedition. The revelation goes to show that whatever sufferings and hardships they had endured had raised their degree in the spiritual world.

"Allah hath turned in mercy to the Prophet, and to the Muhājirīn and the Ansār who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.

"And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful."[1]

The Expeditions at a Glance

The expedition of Tabūk, which took place in the month of Rajab, 9 A. H., was the last campaign during the lifetime of the Apostle. The number of his battles was twenty-seven while he is reported to have sent out sixty forays and expeditions[2] although no fighting had taken place in many of them.

Never in the history of human conflict had any conqueror shed so little blood and was crowned with such a remarkable

1. Q. 9 : 117-18
2. Estimate by Ibn Qayyim (*Zād al-Ma'ād*)

www.abulhasanalinadwi.org

success. In all these battles only 1018 persons[1], Muslims as well as non-Muslims, lost their lives. But, it would be to attempt the impossible to hazard any guess as to how much blood of the ferocious Arabs was saved from being spilled or how many souls escaped degradation and debasement because of this negligible loss of human life. Such was the public tranquillity and orderliness resulting from the Apostle's campaigns that a woman pilgrim would go from Hira to Mecca and return after circumambulating the K'aba without any fear in her heart save that of God.[2] Another report says that the women from Qādessia went alone on their dromedaries for pilgrimage to Mecca without the least anxiety or fear.[3] This was the country in which, from the time immemorial, fights and forays, battles between nomadic tribes and raids on one another's flocks and property had been accepted unquestionably as a part of the desert life. Even the caravans of neighbouring powerful kingdoms dared not cross the country in pre-Islamic days without powerful escorts and guides.

The campaigns of the Apostle were warranted by two universal truths enunciated in the Qur'ān. One of these says that 'persecution is worse than slaughter'[4] and the other declares, 'there is life for you in retaliation, O men of understanding'.[5] These twin principles, which aimed at refusal to acquiesce in wrongdoing and urged to strive for the defence of honour and justice, oversoon established peace and order at the cost of minimum labour and time on the part of Muslims under the benevolent and altruistic guidance of the Apostle who was ever vigilant to secure the well-being and enlightenment of the enemy instead of allowing the satisfaction of vindictive feelings to become the objective of his campaigns. Whenever the Apostle sent out any detachment for forays or gave battle to the enemy

1. Qazi Muhammad Sulaimān Mansūrpūrī gives this figure after a detailed study. *(Rahmatulil 'Alamīn)*
2. *Bukhārī*, Chap. *'Alāmāt an-Nabauwah*
3. *Ibn Hishām*, Vol. II, p. 581
4. Q. 2 : 191
5. Q. 2 : 179

www.abulhasanalinadwi.org

he invariably issued strict instructions to his men to be God-fearing and kind to the friends as well as foes. The directions he once gave to his troops were:

> "I ask you to fear God and to be considerate to the Muslims with you. Fight in the name of God and slay those in his name who have disbelieved Him. Neither should you break your promise, nor pilfer the spoils, nor kill any child or woman or a man infirm and old or a priest who has withdrawn to seclusion. Never lay your hands on a date-palm, nor chop down a tree, nor yet pull down any building."[1]

And, how successful were these campaigns of the Apostle can be judged from the fact that within a brief period of ten years more than a million square miles was won for Islam: the Islamic state expanded at an average rate of some 274 square miles daily at the cost of one martyr a month."[2] This respect for human blood is unequalled in the annals of man. The truth of this assertion is amply borne out if the losses of these campaigns are placed by the side of casualties in the last two world wars, the first of which was fought from 1914 to 1918 and the second from 1939 to 1945. According to the computation of the *Encyclopaedia Britannica* 64 hundred thousand persons lost their lives[3] in the first war and the number of casualties in the second ranged between 35 and 60 millions.[4]

Yet, none of these two blood-stained wars can be claimed to have done any good to the humanity nor did they solve any problem of the world.

The ecclesiastical tribunals known as Inquisitions established by the Roman Catholic Church in the Middle Ages for the trial and punishment of heretics are reported to have taken

1. Wāqīdī, on the authority of Zayd b. Arqam in connexion with the expedition of Mu'ta.
2. Brig. Gulzar Ahmad, *The Battles of the Prophet of Allah*, Karachi (1975), p. 28.
3. *Encyclopaedia Britannica*, (1974) Vol. 19, p. 966
4. *Ibid.*, p. 1013

www.abulhasanalinadwi.org

a toll of 12 million lives.[1]

The First Haj

The pilgrimage was enjoined in the 9 A. H.[2] The Apostle sent Abū Bakr in command of the pilgrims. The polytheists were, during the year, at their pilgrimage stations.[3] Abū Bakr led a party of one hundred Muslims.

The opening verses of *Sūrah at-Taubah*[4] were revealed after the pilgrims had left for Mecca. The Apostle sent for 'Alī and charged him to proclaim the verses at Mina when all the pilgrims had assembled there after performing the sacrifice. It signified the end of idolatry in Arabia for no idolater was allowed to perform the *haj* nor to go round the K'aba in a nude state after that year. The divine revelation also laid down that if the Apostle was obliged to fulfil any obligation under a treaty with the polytheists it would be discharged up to a stipulated period after which the compact would be deemed to have been dissolved.

'Alī went forth on the Apostle's camel and overtook Abū Bakr in the way, who asked 'Alī if he had come to give orders to him or convey them. 'Alī replied that he had only been charged to convey orders to him. Thereafter both went on to Mecca where Abū Bakr managed the arrangements for *haj*. When the day of sacrifice came, 'Alī proclaimed what he had been ordered by the Apostle.[5]

1. John Devenport : *Apology for Mohammad and Qur'ān*
2. There are some scholars who hold the view that the command of *haj* was received in the 6 A. H. Sheikh Muhammad al-Khudarī takes this view in the *Tar'īkh-al-Tashr'ī al-Islāmī* (p. 52).
3. *Ibn Hishām*, Vol. II, p. 543
4. 9th Chap. of the Qur'ān
5. *Ibn Hishām*, Vol. II, pp. 543-46

www.abulhasanalinadwi.org

TWENTY-TWO

The Year of Deputations

Arrival of Deputations in Medina

Allah first caused the Apostle of God to prevail over Mecca, then he returned from the expedition of Tabūk with flying colours. Earlier to that, he had sent letters to the rulers within the country and to the kings and emperors of neighbouring lands inviting them to accept Islam; these were received by some with the greatest marks of honour who sent back courteous replies; some were astounded or diffident; some were irreverent and insolent. God requitted ere long the arrogant suzerains with their lives or kingdoms or both and all these happenings were in every one's mouth all over Arabia.

Mecca had been the spiritual and religious centre of Arabia. Submission of the Qurayshite nobles to Islam was of the greatest importance for the whole of Arabia. The airy dreams of those who had counted on the Quraysh for bringing Islam to its knees had fizzled out while those who were in two minds, marking time to see the result of the struggle between the Muslims and the Quraysh, found the obstacle in their acceptance of Islam removed from their way. The noted Indian scholar of Traditions, Muhammad Tāhir Patni (d. 986/1578) writes in the *Majm'a Behār ul-Anwār.*

"This was the Year of Deputations. For the Quraysh

www.abulhasanalinadwi.org

were their religious leaders and guardians of the House of God, the Arabian tribes had adopted a policy to watch and wait in regard to Islam. When the Quraysh bowed their heads to Islam, Mecca was captured and the Thaqīf also accepted Islam, they, too, realised that it would not be possible for them to resist the power of Islam. Then deputations started arriving in Medina from all over Arabia and the people entered the faith of God in legions."[1]

It was only natural that the events, stated earlier, had a deep effect on the Arabs and prepared them to accept Islam. Representative parties of the Arab tribes started calling upon the Apostle for accepting Islam in such a succession as if the beads of a broken rosary were falling one after the other.

These deputations returned to their homes charged with a new spirit of faith to call their brethren to Islam and to efface all traces of paganism in their tribes.

One such deputation came from the large tribe of Banī Tamīm with a number of its orators and poets and challenged the Muslims to a contest in oratory and poetry. The contest ended in establishing the superiority of Islam and its adherents. The chiefs and nobles of Banī Tamīm acknowledged the superiority of the Muslim orators and poets, accepted Islam and left for their homes with valuable gifts presented to them by the Apostle.[2]

The deputation of Banī ʿĀmir also came to Medina. Banī Sʿad b. Bakr sent Ḍamām b. Thʿalaba as their representative to the Apostle. He accepted Islam and went back to his tribe determined to invite them to his faith. When his tribesmen gathered round him, the first thing he said to them was, "Woe be to al-Lāt and al-ʿUzza!" "Heavens forbid! Ḍamām", said they, "beware of leprosy and elephantiasis and madness!" Ḍamām replied, "Confound you! By God, they can neither hurt nor heal. God has sent an Apostle and given a Book to

1. *Majmʿa Baḥār ul-Anwār*, Vol. V, p. 272
2. *Ibn Hishām*, Vol. II, pp. 560-68

www.abulhasanalinadwi.org

him, and delivered you thereby from your present state; and I bear witness that there is no god but one God who is without any associate and that Muhammad is His slave and Apostle. I have brought you what he has commanded you to do and what he has forbidden you." And by the time the evening was over there was not a man or woman in his tribe who had not entered the fold of Islam.[1]

The deputation of Banī Hanīfa came to the Apostle. With it came Musaylīma, the arch-liar. He accepted Islam but later on turned an apostate and made a claim to apostleship. He was killed fighting with the Muslims.

The deputation of Banī Tayy also came to Medina bringing with them their chief and gallant cavalier, Zaydul Khayl. The Apostle of God changed his name to Zaydul Khayr[2] and he proved himself to be a staunch Muslim, strong in faith.

'Adīy, the son of Hātim, whose name has long been proverbial for generosity, called upon the Apostle. Impressed by the courteous bearing and considerateness of the Apostle, 'Adīy accepted Islam and said, "By God, this is not the way kings behave."

The delegation of Banī Zubayd also came to the Apostle. It was led by 'Amr b. M'adīkarib, the noted warrior of Arabia. Al-Ash'ath b. Qays came with the deputation of another tribe, Kinda. Then came the deputation from Azd and the envoys of the king of Himyar, who brought a letter to the Apostle informing him about the acceptance of Islam by their tribes.

The Apostle sent Mu'ādh b. Jabal and Abū Mūsa to invite the people of Yemen to Islam. He also instructed them: "Make things easy and do not make them difficult; cheer up (the people) and do not scare (them)."[3]

Farwā b. 'Amr al-Judhamī was the governor of Ma'ān and surrounding lands in Syria on behalf of the Byzantines. He

1. *Ibn Hishām*, Vol. II, p. 574
2. Zaydul-Khayl means Zayd of Horses and Zaydul Khayr, Zayd of Goodness. The Apostle preferred good and meaningful names.
3. *Bukhārī, Kitāb ul-Maghāzī*

www.abulhasanalinadwi.org

sent an envoy to the Apostle informing him about his acceptance of Islam.

Banū al-Hārith b. K'ab living in the territory known as Najrān were converted to Islam by Khālid b. al-Walīd, who stayed with the tribe and instructed them in the teachings of Islam. Khālid b. al-Walīd came back to the Apostle with the representatives of Banū al-Hārith. When these men returned to their tribe the Apostle sent 'Amr b. Hazm to instruct them in religion and to teach them the *Sunnah* and the rituals of Islam as well as to collect the poor-tax from them. Another deputation from Hamdān called upon the Apostle of God.[1]

Mughīra b. Sh'uba was deputed by the Apostle to break the idol al-Lāt. Mughīrā and his friends broke the idol into pieces and then raised to ground the boundary-wall enclosing it. They returned the same day after accomplishing the task assigned to them and the Apostle praised them for it.[2]

The Apostle welcomed the deputation of 'Abd al-Qays when it came to him but he also forbade them to use the glazed jars employed for brewing intoxicants. The precaution was taken by him since 'Abd al-Qays were addicted to drinking liquors.[3]

Ash'aryīn and the people of Yemen came to Madina singing verses which expressed their eagerness to meet the Apostle.

Tomorrow shall we meet our soulmates,
Muhammad and his comrades.

When the Apostle saw them he said: "The people of the Yemen have come to you. They have the tenderest minds and the gentlest hearts. Faith belongs to the Yemen and wisdom belongs to the Yemen."[4]

The Apostle had sent Khālid b. al-Walīd with a party to invite the people of Yemen to Islam. He stayed there for six months, preaching the faith to them, but none accepted his

1. *Ibn Hishām*, Vol. II, pp. 575-96
2. *Ibn Khathīr*, Vol. IV, pp. 62-63
3. *Zād al-Ma'ād*, Vol. II, p. 28; *Sahīhain*, on the authority of Ibn 'Abbās
4. *Bukhārī*. In another version "and understanding of faith" also occurs after the word "wisdom".

www.abulhasanalinadwi.org

summons. Thereafter 'Alī was assigned the task who went there and read out the Apostle's letter to the people of Hamdān. The entire tribe entered the fold of Islam and 'Alī communicated the news to the Apostle. He prostrated before God in thanksgiving and then raising his head from the dust, said, "Peace be upon Hamdān, peace be upon Hamdān."[1]

A delegation consisting of 400 men paid a visit to the Apostle from the tribe of Muzayna. Another deputation from the Christians of Najrān called upon the Apostle. There came 60 people riding the mules, of whom 24 were chiefs and ecclesiastics including Abū Hāritha, the great scholar of their religion. The kings of Byzantium honoured him because of his extensive knowledge, gave him subsidiary stipends and had built churches for him. A number of Quranic verses concerning these people were, on this occasion, sent down by God.[2]

The delegation from Najrān had come to see the Apostle after he had sent a letter inviting them to Islam. A number of questions were asked by them from the Apostle and were answered by God in the verses included in *Sūrāh Al-i-'Imrān*.[3] The Apostle of God proposed a *mubāhala*,[4] that is, a solemn meeting in which both sides were to summon not only their men, but also their women and children, and to earnestly pray God invoking His curse on the party that belied His revelations. The Christians, being afraid to accept the challenge of the Apostle, declined. They presented themselves to the Apostle on the day after and besought that the protection of the Islamic State be granted to them in return for a tribute. The Apostle gave them a document specifying the tribute and sent Abū 'Ubayda b. al-Jarrāh with them. The Apostle also said, "He is the trustee of these people."[5]

---

1. *Zād al-Ma'ād*, Vol. II, p. 33
2. *Ibid.*, pp. 35-36
3. Verses 1 to 34 in the 3rd chapter of the Qur'ān
4. *See* verse 3 : 61 of the Qur'ān and commentary thereon
5. *Ibn Khatīr*, Vol. IV, p. 100 ; also see *Bukhārī*

www.abulhasanalinadwi.org

The Apostle of God felt happy on the arrival of a deputation from Tujīb. They asked questions about a number of things and the Apostle got the answers to their questions written for them. Then they made a request for being told more about the Qur'ān and the *Sunnah* which caused the Apostle to have a liking for them. He instructed Bilāl to entertain them well. However, they stayed but for a few days with the Apostle and expressed the desire to return to their homes. When they were asked why they wanted to depart so soon, they replied, "We want to go back to tell our people how we met the Messenger of God, what talks we had with him and what replies he gave to our questions." Thereafter they returned and again called upon the Apostle during the pilgrimage in 10 A. H. when the Prophet was at Mina.[1]

Deputations also called upon the Apostle from Banī Fazāra, Banī Asad, Bahrā' and 'Adhrā', and all of them accepted Islam. The Apostle promised them the capture of Syria, but forbade them to have recourse to seeresses for divination of the future and commanded them to cease offering the sacrifices they had been doing hitherto. He also told them that only the sacrifice on the occasion of 'Id-ul-Aḍhhā was lawful for them. When the delegations of Balī, Dhī Murrah and Khawlān called upon the Apostle, he asked them about the idol of Khawlān[2] to which they had been paying divine honours. They replied, "God bless you! God has replaced it by what has been brought by you. There are, however, a few elderly persons and senile women who are devoted to it but we will break it when we go back."[3] Deputations also came to the Apostle from Muhārib, Ghassān, Ghāmid and Nakh'a.[4] The envoys of Arabian tribes coming to Medina learnt about Islam and its institutions, watched the graceful and genial behaviour of the Apostle and benefited from

1. *Zād al-Ma'ād*, Vol. II, p. 43
2. *Ibid.*, pp. 44-47
3. *Ibid.*, p. 47
4. *Ibid.*, pp. 47-55

www.abulhasanalinadwi.org

the company of Apostle's companions. Tents were often pitched for them in the courtyard of the Prophet's mosque where they saw the Muslims offering prayers and reciting the Qur'ān. They spoke plainly and frankly, asked whatever they wanted while the Apostle replied to their questions in all soberness, explained the wisdom of Islam and quoted the scripture to them which imparted them certitude and peace of heart.

Apostle's Conversation with a Pagan

Perhaps the most remarkable feature of the character of the Arabs was their uninhibitedness, an outspokenness to the point of being blunt and rugged. The talk a pagan chief Kināna b. 'Abd Yālīl had with the Apostle of God illustrates the brusqueness of the sons of the desert.

Kināna said, "As for adultery, we mostly remain bachelors or cannot get married,[1] so we needs must indulge in it."

The Apostle replied, "That is unlawful for you. God has commanded: And come not near unto adultery. Lo! It is an abomination and an evil way."[2]

Kināna said again, "What you say about usury means that our entire property is nothing but usury."

"You have a right," replied the Apostle, "to get back the original sum lent by you for God has ordered: O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers."[3]

"As regards wine," Kināna said further, "it is the juice of our lands and a must for us."

"Allah has forbidden it," replied the Apostle and then recited the verse, "O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may

1. Kināna perhaps meant that they could not get married as they were mostly out with commercial caravans.
2. Q. 17 : 32
3. Q. 2 : 278

www.abulhasanalinadwi.org

succed."[1]

Kināna again enquired, "And what do you say about the idol Rabbah?"

"Break it," answered the Apostle.

Kināna and his companions were taken aback. They protested, "If Rabbah were to know that you want to break her, she would finish off all her priests!"

'Umar now intervened to say, "O 'Abd Yālīl, woe to you! How ignorant are you? What else is Rabbah except a stone?"

Kināna and his friends replied angrily, "Ibn al-Khattāb, we have not come to ask you." Then turning to the Apostle he said, "You may break it, but we cannot."

The Apostle then said to them, "I will send someone with you who will do it for you . . . . "

The deputation then took its leave from the Apostle who gave them a send off. Before leaving for their homes they requested the Prophet to appoint a leader for them. 'Uthmān b. Abī al-'Ās was selected by the Apostle to act as their leader. He was the youngest among them but the Apostle had noticed his keen interest in religion and he had also learnt some of the Qur'ān before leaving Medina.[2]

Commandment for Zakat and Charity

The divine commandment making it incumbent upon the Muslims to pay *Zakāt* i. e. a tax at a fixed rate in proportion to the worth of the property, was revealed in the ninth year of the *hijrah*.[3] The Apostle sent the order for collection of poor-due to all the functionaries appointed in the areas where the people had accepted Islam.

1. Q. 5 : 90
2. *Zād al-Ma'ād*, Vol. II, p. 25
3. *Tārīkh Tabrī*, Vol. IV, p. 724

www.abulhasanalinadwi.org

TWENTY-THREE

The Farewell Pilgrimage

Everything had come about as willed by Heaven. The faith in One God had cleansed and illuminated the souls. The devil within had been cast away alongwith the vileness of the pagan past as had the false deities been turned out of the House of God. Once again the believers were smitten with the love of God and their hearts were set on going round the holy sanctuary for it was long since they had been there. The mission of the Apostle of God was also nearing completion; he was soon to bid farewell to his loving companions. And, so, Allah permitted His Messenger to take them for pilgrimage. It was the first *haj* of the Prophet in Islam.

Educative Aspect of the Pilgrimage

The reasons for the Apostle's setting out from Medina for the pilgrimage were not a few: he had to meet the Muslims coming from far and near; to teach them the observances of faith and the rituals of *haj*; to bear witness to the truth and thus finally redeem his pledge to God; to advise them as well as to give them final instructions; to administer them an oath to follow his teachings and to trample under his feet the last vestiges of the pagan past. His pilgrimage was, in truth and reality, better than a thousand sermons and lessons. It was an itinerant school, a mosque on the move or an ongoing training centre which

www.abulhasanalinadwi.org

imparted knowledge to the unenlightened, animated the languid and indolent souls and invested the weak in spirit with the power of faith. All this was achieved under the benevolent and affectionate care of the greatest teacher, the Apostle of God.

Unique Record of the Farewell Pilgrimage

Minutest details of the Prophet's journey have been preserved by the most trustworthy narrators, the companions of the Prophet. It is a record so authentic and detailed as never has existed any historical document of comparable genuineness either of an Emperor's itinerary or of the memoirs of any saint or scholar.[1]

A Synopsis of the Farewell Pilgrimage

We give here a brief outline of this journey undertaken by the Apostle which is variously known as *Hujjatul Wad'a*[2], *Hajjatul Balāgh*[3] and *Hajjatul Tamām*[4], but actually it was all these and much more than can be given a single name. More than a hundred thousand companions went along with the Apostle of God to perform the pilgrimage.

How was the Pilgrimage performed

When the Apostle decided to go for the pilgrimage he got a public announcement made and the people started making preparations for the journey.

Large numbers came to Medina as the news spread and even larger throngs joined the Apostle in the way until there were more people than one could tell. The swarming crowd of the faithful around the Apostle extended as far as the eye could see in every direction. The Apostle set out from Medina on

1. For details see *Hajjatul Wād'a wa 'Umarāt an-Nabī Sallallāho 'Alaih Wasallam* by Sheikh ul-Hadīth Maulānā Muhammad Zakariya and the introduction to the book by the writer.
2. *Lit.* Farewell Pilgrimage
3. *Lit.* Instructive Pilgrimage
4. *Lit.* Completive Pilgrimage

www.abulhasanalinadwi.org

Saturday, the 25th of Dhul Q'ada, after performing the four *rak'ats*[1] of *zuhr*[2] prayer followed by a sermon in which he explained the essentials of putting on the *ihrām*.[3]

The Messenger of God then went ahead raising his voice in praise of God: "At Thy Service, O God, at Thy Service, at Thy Service; Thou hast no partner, at Thy Service; Praise and Grace art Thine, and the Dominion; Thou hast no partner." The entire crowd chanted the *talbia*[4] alongwith the Apostle; some curtailed a few words while others supplemented it with a few more in a tremor of excitement; but the Apostle did not admonish them. He kept on repeating the praise of God until he reached 'Araj where he encamped. Abū Bakr and the Apostle rode on the same dromedary.

The stages in the journey ahead were at al-Abwā, the wadi of Asfān, Saraf and then Dhī Tawā where he stayed during the Saturday night. It was now the 4th of Dhil Hijja. The Apostle offered the morning prayer at this place and also took a bath. The caravan now bent its steps towards Mecca and entered the valley from its heights. It was an hour or so before noon when his glance fell on the K'aba. He exclaimed: "O God, increase the honour and estimation and deference and awe of Thy House"; and then lifting up his hands raised his voice to say, "God is Great". Then he said: "Peace be on Thee, O God; Peace is from Thee; O Lord, cause us to live in Peace."

The first thing he did on entering the sanctuary was to go

---

1. A section of the Islamic prayer consisting of recitation of the Qur'ān in the standing position, genuflexion and two prostrations. A prayer may consist of two or more *rak'ats*.
2. The time for prayer offered when the sun has begun to decline.
3. *Lit.* "Prohibiting." The pilgrim's dress consisting of two white cotton sheets of cloth, one of which is thrown over the back, exposing the arm and the shoulder, while the other is wrapped round the loins from the waist to the knee and tucked in at the middle.
4. *Lit.* "Waiting or standing for orders." It stands for the words, given here, recited during the pilgrimage to Mecca declaring one's readiness to be present for the service of God.

www.abulhasanalinadwi.org

straight to the K'aba. He kissed the Hajar Aswad, the sacred black stone studded in the south-east corner, and then moved on to encompass the K'aba seven times, commencing on the right and leaving the K'aba on the left. He went round seven circuits, thrice at a quick step and then four rounds at a slow pace.[1]

The Apostle was walking at a quicker step but the paces were not long. The seamless garment in which he had wrapped himself was thrown loosely over one shoulder, the other being left bare. Each time he passed the Hajar Aswad he touched it with a stick in his hand and kissed it. Thereafter he took to the Muqām-i-Ibrāhim and recited the Quranic verses: "Take as your place of worship the place where Ibrāhim stood (to pray);"[2] and offered two *rak'ats* of prayer. Going to the Hajar Aswad after the prayer, he kissed it again and then he betook himself to As-Safa from the opposite door. On reaching near As-Safa the Apostle said: "Lo! As-Safa and Al-Marwah are among the indications of Allah.[3] I begin with what Allah began with." So he mounted it until he could see the House of God; declared God's Unity and proclaimed His greatness facing the *qibla*. He said: "There is no god but God alone who has no partner; to Him belongs the dominion; to Him praise is due; and He is omnipotent; there is no god but God who alone has fulfilled His promise, helped His servant and alone routed the confederates."

The Apostle remained in Mecca from Saturday to Wednesday. On Thursday morning he came to Mina alongwith the Muslims, performed the *zuhr* and *'asr*[4] prayers and stayed there for the night. It was the night before Friday. After the sun had risen he made for 'Arafāt where he saw the

---

1. The act of circumambulating the K'aba is known as *ramal*. For details see the books on rites of pilgrimage.
2. Q. 2 : 125
3. Q. 2 : 158
4. The time for prayer performed midway between noon and sunset.

www.abulhasanalinadwi.org

tent set up for him at Namirah. God's Messenger rested in the tent and when the sun had passed the meridian he ordered Qaswā to be brought. When it was saddled for him he went down into the valley and addressed the people wherein he explained to them the fundamental principles of Islam and struck at the roots of polytheism and ignorance. He commanded the people to treat as inviolable and sacrosanct the life, honour and property of every man—as warranted by all the religions—and declared that all the usages and customs of the pagan past were trampled under his feet. The usury of the pre-Islamic days was abolished by the Apostle although he allowed recovery of the original sums lent to the debtors. The Apostle dwelt in his sermon on the rights of women, threw light on the mutual obligations of the husband and wife and bade the people to deal kindly and provide food and clothing to their spouses in a fitting manner. Thereafter, referring to the Book of God he told his companions that if they held it fast they would never fall into error. Finally, he told them that on the Day of Judgement God would ask them about him, so what answer would they give on that Day. The entire congregation replied, as one man, that they would testify that he had conveyed the message and fulfilled his mission.

Then, raising his finger towards the sky the Apostle said, "O God, be witness", repeating it thrice. He also asked those present to inform about it to all those who were absent.

The sermon ended, and the Apostle asked Bilāl to give the call to prayer. After the call was over, he said the noon and afternoon prayers, performing only two *rak'ats* for each. The day he delivered this sermon was Friday.

The Apostle then mounted his camel and came to Mauqif,[1] the place of standing, where he remained on the back of his camel till sunset, lamenting and beseeching and glorifying the Lord. He appeared to be tormented and disconsolate, repeatedly raising his hands in prayer to his chest, like a man bereaved and

1. A place in 'Arfāt still known by that name

www.abulhasanalinadwi.org

indigent crying for his livelihood. He was heard saying:

> "O God, Thou hearest what I say; and seest where I am; and knoweth what I conceal or reveal. Nothing can remain hidden from Thee. I am tormented, indigent and miserable, seeking refuge with Thee as one sorrow-stricken and horrified. I acknowledge my sins and confess my faults; I call upon Thee like a beggar and cry unto Thee like an abased sinner; I beseech Thee like one who is dismayed and harassed, falling prone before Thee, and shedding tears; like one who has thrown oneself at Thy feet and is licking the dust. O God, cause me not to fail in supplication to Thee; be Kind and Merciful unto me; Lo! Thou art the Best of all those who are Implored and the Most Generous of all the Bestowers."[1]

It was then that God sent down the revelation: "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM."[2] When the disc of the sun had disappeared, the Apostle took Usāma up behind him and wended ahead slowly, holding the halter of his camel in a way that his head, lowered in submission to God, almost touched the saddle. The Apostle was repeating the *talbia*: "At Thy Service, O God, at Thy Service...." and asking the people to proceed slowly and gently. He kept raising his voice in *talbia* until he came to Muzdalifa. There he ordered Bilāl to give the call for prayers and performed the sunset prayer before the camels were knelt down and unloaded. He recited the night prayer after the camels were disburdened and then went to take rest and slept till dawn.

Having performed the dawn prayer early in the morning, the Apostle mounted on Qaswā and came to Mash'ar al-Harām, the sacred site in Muzdalifa, where he faced the *qibla*, supplicated God and declared His Greatness until the morning light was clear. Thus he glorified God before the sun had risen. Then he left Muzdalifa with Faḍl b. 'Abbās up behind him on the

1. *Kinz ul-'Ummāl*, on the authority of Ibn 'Abbās
2. Q. 5 : 3

www.abulhasanalinadwi.org

back of his camel, chanting the *talbia* all the way. He asked Ibn 'Abbās to pick up seven small pebbles for *rami jimār*.[1] When he came to the middle of the valley of Muhassar, he urged his camel to go fast and passed the plain quickly for it was the place where punishment was inflicted upon the army of Abraha. The Apostle came to Mina and from there to the *jamratul 'aqaba*.[2] There he cast the pebbles after the sun had well risen and ended it with the recitation of *talbia*.

Returning to Mina, the Apostle delivered a glowing address in which he dwelt upon the sacredness of *Yaum an-Nahr*[3] and the significance God has assigned to the day. He elucidated the honour and distinction conferred by God on Mecca over all the cities of the world and called upon the people to follow whoever guided them in accordance with the Book of God. Then, asking the people present there to learn the rites of pilgrimage from him, the Apostle urged them not to revert to the ways of the infidels, beheading one another after him. He asked those present to convey everything he had told them to those who were absent. Thereafter, he said:

> "Worship your Lord, offer prayers five times a day, observe fast for a month (in Ramaḍān), obey those of you who are in authority and you shall enter the paradise of your Lord."

The Apostle also said something to his companions on this occasion which alluded to his valediction and hence the pilgrimage came to be known as the *Hujjatul Wad'a*.

The Apostle then went to the place of sacrifice in Mina and sacrificed sixty-three camels with his own hand—the number of sacrificial camels being the same as the years he remained alive. He ordered 'Alī to sacrifice the remainder to make up a total of one hundred camels sacrificed on his behalf. The sacrifice having

1. Throwing of the pebbles at the pillars, or Jamrah in Mina, which mark the spots where the Devil appeared to Ibrāhīm and Ismā'īl.
2. There are three pillars, *Ulā*, the first, *Wast'ā* the middle and *'Aqa'ba*, the last.
3. The Day of Sacrifice, the tenth day of Dhil Hijja

www.abulhasanalinadwi.org

been completed, he sent for the barber, got his head shaved and distributed his shaved hair among the people. Then he returned to Mecca on his mount and went round the K'aba again. After that he came near the well of Zamzam and drank its water without sitting down, and returned to Mina on the same day. He spent the night at Mina where he stayed until the sun had passed the meridian; then he went for lapidation of the *jamrahs* and starting from the first one he went on to throw pebbles on the middle *jamrah* and finally on the last one. The Apostle delivered two sermons at Mina, one on the Day of Sacrifice which has been mentioned earlier and the next on the day after.

The Apostle tarried at the place to perform the lapidation at the *jamrahs* on the three days after the Day of Sacrifice, known as *Ayyām-i-Tashrīq*.[1] Thereafter he left for Mecca; first he circumambulated the House of God at dawn and then after taking farewell of the House asked his companions to get ready to depart. Thereafter he set forth for Medina.[2]

Having arrived at Ghadīr Khum,[3] the Apostle addressed the people again and said:

> "Whoever loves me should love 'Alī also. O God, hold him dear who is attached to 'Alī and be hostile to him who bears ill-will to 'Alī."[4]

---

1. *Ayyam-i-Tashrīq* comprise five days, i. e. from the 9th to the 13th of Dhil Hijja.
2. The account of Farewell Pilgrimage given here has been condensed from the detailed description given in the *Zād al-Ma'ād* (Vol. I, pp. 180-249). The matter pertaining to the legal aspect of the pilgrimage have been left out.
3. A place midway between Mecca and Medina, about three Km. from Jahfa.
4. On the authority of Ahmad and Nassā'ī. The reason for what the Apostle said on this occasion was that certain persons who were displeased with 'Alī had made a complaint against him to the Prophet. These persons had been with 'Alī in Yemen and suspected him of being unjust in some of his decisions although their complaint was unfounded and based on misunderstanding *(Ibn Kathir,* Vol. IV, pp. 415-16).

www.abulhasanalinadwi.org

The Apostle stopped over for the night at Dhul Hulaifa. When the outskirt of Medina came in sight he raised his voice to say, "God is Great", three times and then said, "There is no god but God; He is One, without any partner; to Him belongs the dominion and the praise and He has power over all things; (we are) the returning and the repenting and the submitting and the worshipping; God has fulfilled His promise and helped His bondman and alone routed the confederates."[1]

The Apostle entered Medina in the broad daylight.

The Addresses of the Apostle

The sermons delivered by the Apostle on the Day of Sacrifice and on the second day of *Tashrīq* are given here as both are fitting and eloquent as well as significantly instructive for all and good.

"Your blood and your property are inviolable like the sacredness of this day in this month in this city of yours. Lo! everything pertaining to the days of paganism is wrongful, and claims of blood-vengeance belonging to the pre-Islamic period have been abolished. The first claim on blood I remit is that of Ibn Rabī'a b. al-Hārith who was suckled among the Banī S'ad and killed by Hudhayl.

"The usury of the days of Ignorance is abolished, and the first of our usury I abolish is that of my own uncle, 'Abbās b. 'Abdul Muttalib, for it is all abolished.

"Fear Allah concerning women. Verily, you have taken them under God's security and have made their persons lawful unto you by God's word. It is incumbent upon them that they must not bring into your houses anyone whom you dislike; but if they do that then you have authority to chastise them, yet not severely. You are responsible for providing them with their food and clothing in a fitting manner.

"I have left among you something, by which, if you hold to it, you will never go astray. What is that? It is

1. *Zād al-Ma'ād*, Vol. I, p. 249

www.abulhasanalinadwi.org

the Book of God!

"And you would be asked by God about me so what would you say?"

The companions replied, with one voice, "We testify that you have conveyed the message and fulfilled your mission."

The Apostle then raised his forefinger towards the sky and said thrice, "O God, be witness."[1]

The text of the other sermon, delivered by the Apostle, on the second day of *Tashrīq*, is as follows:

"O people, do you know in which city you are, what month and what day is this?" asked the Apostle from his audience.

They replied, "This is the sacred month, the day has a great sanctity and the city is the holy city."

Resuming his address the Apostle said, "Your lives and your property and your honour shall remain sacred to the Day of Resurrection like this day, this month and this city. Behold! take it from me so that you may live. Beware! do no wrong. Beware! do no wrong. Beware! do no wrong. It is not lawful for you to take anything from the property of a Muslim save by his consent. Every claim for blood-vengeance and bloodwit that was due since the days of Ignorance is now abolished to the Day of Judgement. And the first claim of blood-vengeance that I remit is that of Ibn Rabī'a b. al-Hārith b. 'Abdul Muttalib who was suckled among Ibn Laith and killed by Hudhayl. The usury of the pagan past is abolished and God has commanded that the first one to be abolished is that of 'Abbās b. 'Abdul Muttalib.

"Time has completed the cycle to reach the same point when God created the heavens and the earth." Thereafter he recited the Quranic verse: "Lo! The number of months

1. *Muslim, Abū Dawūd* and other books of Traditions, on the authority of Jābir b. 'Abdullah.

www.abulhasanalinadwi.org

with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them."[1]

"Behold! Do not become infidels after me, beheading one another. The Devil has despaired of ever being worshipped by those who pray, but he will create dissensions among you. Fear Allah concerning women. You have claims on your womenfolk and they on you. They are saddled with the obligation not to bring in anyone whom you dislike, but if you suspect that they are disobedient, instruct and withdraw from them, and chastise them but lightly. You are obliged to provide them with food and clothing in a befitting manner for you have got them under God's security, and have a right to their person by God's word."

"Behold! Whoever holds anything in trust should return it to the person who had trusted him with it.

The Apostle then asked, "Have I delivered the message? Have I delivered the message? Thereafter he said, "Let him who is present convey it to him who is absent, for many a one to whom a message is conveyed can better enshrine it in his memory."[2]

1. Q. 9 : 36
2. *Ahmad*, on the authority of Abū Hurra ar-Raqāshī

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

TWENTY-FOUR

The Eternal Rest

Completion of the Apostle's Mission

After the religion brought by the Apostle had been made perfect and complete, God sent down the revelation: "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM."[1]

The Apostle of God had delivered the message truthfully; he had spared no pains nor was he shaken by any hardship or sacrifice. He had brought up the people who could be trusted to live up to the spiritual heritage of the prophets of God, who could shoulder the onerous responsibility of the prophets without being invested with the mantle of apostleship. These were the people who were charged with the responsibility of carrying the banner of Faith and Truth and to guard the message of God against every interpolation and mutation. That they were capable of the obligation laid on them had even been avouched by God.

> "Ye are the best community that hath been raised up for mankind.. Ye enjoin right conduct and forbid indecency; and ye believe in Allah."[2]

---

1. Q. 5 : 3
2. Q. 3 : 110

www.abulhasanalinadwi.org

The Qur'ān contained God's pure and holy truth—the source of inspiration and conviction to these people—which enjoyed the assurance of God from being eclipsed or from undergoing any corruption in its text.

"Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian."[1]

On the other hand, God's help and victory came to exhilarate the Prophet who saw the people entering the religion of God in large numbers; deputations from Arab tribes followed one after another in rapid succession to pledge their allegiance to him; the lightning speed with which Islam gained converts promised its victory over all religions of the world. An allusion to the rapid success of Islam was made even by God in the *Surah an-Nasr*.[2]

"When Allah's succour and the triumph cometh

"And thou seest mankind entering the religion of Allah in troops.

"Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy."[3]

Recitation of the Quran and Devotional Exercises

The Apostle used to withdraw into his mosque for private devotions during the last ten days of Ramaḍan, but during the last Ramaḍan of his life he retired for twenty days.[4]

The Qur'ān used to be gone over by the Prophet with Jibrai'l[5] once annually, but this was done twice in the year in which he died. The Apostle told his companions that he inferred from it that the time of his departure from the world was drawing near.[6]

That no man has ever had the glowing desire to meet the

1. 15 : 9
2. 110th Chapter of the Qur'ān
3. Q. 110 : 1-3
4. *Bukhārī, Kitāb ul-A'itakāf*
5. Gabriel
6. *Bukhārī, Kitāb-ul-Manāqib*

www.abulhasanalinadwi.org

Lord as possessed by the Apostle, nor was the Lord Himself less eager to have him in His presence, He now gave him leave to quit the fleeting world.

The companions of the Apostle held him dear like the apple of one's eye. His death was thus a shock more terrible than what they could have been expected to endure. But God had in His infinite Wisdom prepared them afore for that unprecedented heartache. The rumour about the Apostle's death had been bandied about in the battle of Uhad, but later on it came out that the report was a whisper of the devil. They had soon learnt that God had still not deprived them of the blessed companionship of His Apostle; yet none of them had regarded the Apostle as immortal for they knew that he would have to leave this world sooner or later. It was on this occasion that the revelation was sent down by God to forewarn the Muslims.

> "Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful."[1]

The earliest Muslims had been guided and trained and set right by the Apostle; their hearts were put in tune with God; they were all in harness at the great task of spreading the message of Islam to the farthest corner of the world; and they never had any doubt that the Apostle would one day be summoned by the Lord in order to be recompensed for the greatest service rendered by him to humanity. The verse: "When Allah's succour and the triumph cometh," had convinced the companions that it was but the first announcement of the Prophet's approaching departure from their midst. They were fully conscious of the fact that reference to the help and victory coming from God signified completion of the Apostle's mission.[2]

---

1. Q. 3: 144

2. Ibn 'Abbās says that so far as he knew it alluded to the death of the

[Continued on next page]

www.abulhasanalinadwi.org

Then, when the revelation came, "This day have I perfected your religion....."[1] a number of eminent companions of the Apostle were led to believe that the time for his final summons was drawing near.[2]

Ardent Desire for Propinquity to God

After his return from the Farewell Pilgrimage a number of things done by the Apostle indicated that he was approaching the journey's end[3] and making preparations for meeting the 'Companion Most High.' Eight years after the battle of Uhad the Apostle prayed over those who were slain there like one who was bidding farewell to the living and the dead. He then mounted the pulpit and said, "I am one who goes before you and I shall be a witness to you. Your appointed place is at the *Hauz-i-Kauthar*[4] where I find myself standing. I have been given the keys of the treasures of the earth; I do not fear for you that you would become polytheists after I am gone, but I fear lest you should long for worldy things and perish like your predecessors."[5]

Beginning of the Illness

The sickness of the Apostle began shortly before the end of Safar.[6] Late in one night the Apostle went to the cemetery of Medina, known as *Jannatul Baqī*, where he prayed for the dead

---

[Continued from previous page]

Prophet. Imām Ahmad who has handed down this Tradition from Ibn 'Abbās writes: "On receiving the revelation, 'When Allah's succour and the triumph cometh.....' the Messenger of God said that he had been informed of his approaching death" (See *Tafsīr Ibn Kathīr*).

1. Q. 5 : 3
2. *Ibn Kathīr*, Vol. IV, p. 427
3. A Tradition relates that while throwing pebbles at the *Jamratul 'Aqaba* the Messenger of God stopped and said to them, "Learn your rites, for I do not know whether I am likely to perform the pilgrimage after this occasion."
4. *Lit.* The Pond of Abundance which is in Paradise
5. Tradition has been accepted as authentic by all the scholars of Traditions
6. It was perhaps Monday, as most of the Traditions have reported.

www.abulhasanalinadwi.org

and returned to his house. The next morning his ailment began.[1]

'Āisha relates that when the Apostle returned from the *Jannatul Baqī* I was suffering from a headache and saying, "O my head." The Prophet said, "Nay, O my head! 'Āisha, O my head!"[2] His pain increased. Then, in the house of Maymūna the Apostle called his wives and asked their permission to be nursed in the house of 'Āisha. All of them agreed and the Apostle came out walking supported by Faḍl b. 'Abbās and 'Alī. He had a cloth bound on his head and his feet were dragging as he came to the house of 'Āisha.[3]

'Āisha tells that during the illness from which the Apostle never recovered he told her, "Āisha, I still feel pain from the food I took at Khaybar; now I feel my aorta being cut because of that poison.[4]

The Last Army

The Apostle summoned Usāma b. Zayd and asked him to lead an army to Syria. He ordered him to take his cavalry into the borders of Balqā' and Dārūm in the land of Palestine.[5]

The leading Muhājirīn and the Ansār and notable companions amongst whom the most eminent was 'Umar, were enlisted in the Army. The Prophet asked 'Umar to join the army under 'Usāma which was encamped at Joraf, although his illness had taken a serious turn.[6] Abū Bakr sent forward the Army under Usāma after the death of the Apostle in order to give effect to his Master's last wishes.

Keen Interest in the Detachment of Usama

The Apostle felt that the people were a bit sluggish in

1. *Ibn Hishām*, Vol. II, p. 642; *Ibn Kathīr*, Vol. IV, p. 443
2. *Ibn Hishām*, Vol. II, p. 633
3. *Bukhārī*, Chap. *Mard-un-Nabī*
4. *Ibn Kathīr*, Vol. IV, p. 449
5. *Ibn Hishām*, Vol. II, p. 642
6. *Ibn Kathīr*, Vol. IV, p. 441

www.abulhasanalinadwi.org

joining the army led by Usāmā. Certain people had even given tongue to express their disapproval of putting a youth in command of a detachment having best of the Muhājirīn and Ansār. The Prophet came out in spite of his violent headache, ascended the pulpit and after glorifying God as becometh His dignity, said, "O People! despatch the army of Usāma. You criticise his appointment but you have done the same before about his father's appointment. He is indeed worthy of the office of commander as was his father."[1] The Apostle descended the pulpit terminating his address, and the people quickly started making preparations for undertaking the journey. The Apostle's illness increased day by day while Usāma took his detachment out of Medina and took up quarters at Joraf about 5 Km. from the city so that others desirous of being enlisted in the army might join him before his departure. In the meantime the Prophet's condition grew worse while Usāma and his comrades anxiously awaited the news about him.

It was then that the Apostle gave out his last two orders. They were: "Despatch the troops in the same way as you have been sending out the detachments earlier; allow not two religions to remain in the Arabian Peninsula and chase out all the idolators from the country.[2]

Solicitude for the Welfare of Muslims

Some of the Apostle's companions came to see him during his illness in the house of 'Āisha. He welcomed them and prayed for their guidance on the right path and invoked the help and blessings of God for them. Thereafter he said, "I enjoin you to fear God and assign you to His care after me. I am a warner unto you from God. Behold! Never give yourselves to arrogance

1. *Ibn Hishām*, Vol. II, p. 650, *Bukhārī, Kitāb ul-Maghāzī*. It has baen stated in another Tradition included in the section *Gazwa Zayd b. Haritha* that the Prophet also said, "By God, he deserved to be appointed a commander; I loved him and after him, he is dearer to me."
2. *Bukhārī, Mard-un-Nabī*

www.abulhasanalinadwi.org

and vainglory in the habitations of Allah's servants for God has told you and me: "As for the Abode of the Hereafter We assign it unto those who seek not oppression in the earth, not yet corruption. The sequel is for those who ward off (evil)."[1] Then he recited another verse[2]: "Is not the home of the scorners in hell?."[3]

Indifference to the World and Wealth

'Āisha relates that during his illness the Messenger of God asked her, "Āisha, what has happened to those pieces of gold?" When she brought five or seven or nine *dirhams*, he took them in his hand and said, "How shall I face God with these in my possession! Give these away in charity."[4]

Anxiety for the Prayer

While the Apostle lay in the grip of a falling sickness, he enquired, "Has everybody offered prayers?" Those attending him replied, "No, O Apostle of God, they are waiting for you." He asked to bring water in a pan. When it was brought he took a bath and tried to get up, but fell unconscious. On regaining consciousness after a short while he again asked, "Has everybody offered prayers?" They replied, "No, O Apostle of God, they are waiting for you." All the people were then sitting silently in the Prophet's Mosque for the night prayer. He sent word to them asking Abū Bakr to lead the prayer. Now Abū Bakr was tender-hearted, so he asked 'Umar to lead the prayer. 'Umar, however, declined saying that he (Abū Bakr) was more qualified than he. Thus, Abū Bakr led the prayer during the period of the Prophet's illness.

---

1. Q. 28 : 83
2. Q. 39 : 60
3. *Baihaqī, As-Sīrat an-Nabawiyah, Ibn Kathīr,* Vol. IV, p. 502
4. *Musnad Ahmad,* Vol. VI, p. 49. The actual words of the Apostle were : "What would God's Prophet think if he were to meet Him with these in his possession !"

www.abulhasanalinadwi.org

When the Apostle felt a bit better he came out taking the help of 'Abbās and 'Alī for the noon prayer. As soon as Abū Bakr came to know of the Apostle's arrival, he tried to get back, but the Apostle motioned him not to leave his place and asked the two who were supporting him to let him take the seat by the side of Abū Bakr. Thus, the Apostle performed the prayer sitting while Abū Bakr kept standing in the prayer.

Umm al-Faḍl bint al-Hārith says that she had heard God's messenger reciting *Sūrah al-Mursalāt*[1] at the sunset prayer. Thereafter he did not lead any prayer until God summoned him to His presence.[2]

The Valedictory Address

Of the few occasions when the Apostle made for the pulpit during his illness, he once said, while a cloth was tied round his head: "Behold, God gave one of His bondmen the choice between this world and that which is with Him; so he chose that which is with God." Abū Bakr saw the significance of the Prophet's words, for he knew that it was the Prophet himself who had been given that choice. He broke into tears and exclaimed, "Nay, our own lives and our children may be your ransom."

The Apostle then replied, "Abū Bakr, have patience and don't be hasty. Indeed, of all the people, the most generous toward me in regard to his life and property was Abū Bakr. And, were I to choose anyone to be my dearest friend, indeed I would choose Abū Bakr; but the love and concern for Islam take precedence of all others." The Apostle also said on this occasion, "There shall be left open no door to the mosque—save Abū Bakr's door."[3]

Directions for Kindliness to the Ansar

Once, during the illness of the Prophet, Abū Bakr and

1. 77th chapter of the Qur'ān
2. *Bukhārī*, chap. *Maraḍ-un-Nabī*
3. *Buhhārī, Kitāb us-Salāt*

www.abulhasanalinadwi.org

'Abbās happened to pass by a group of Ansār. They saw them weeping and asked, "What makes you weep?" They answered, "We have been recalling our meetings with the Apostle of God." When the Prophet was informed of the incident, he came out, the end of his mantle wound round his head, and mounted the pulpit,[1]—he did not mount the pulpit again after that day—and praised God and extolled Him. Then he said, "I commend the Ansār to you, for, behold, they are my intimates and bosom friends. They have fulfilled their duty, and now whatever claims they have on others remain to be requited. Therefore, you shall welcome whatever is done by the good among them, and forgive those that do wrong."[2]

Last look on the Muslims in prayer

Abū Bakr continued to lead the prayer. On Monday morning when the people were performing the dawn prayer, the Apostle of God lifted the curtain of his door and kept his gaze fixed on the worshippers for some time to see how they paid divine honours to the Lord. He perhaps wanted to see the result of his life-long endeavour and struggle, training and guidance. Or, perhaps, having ever been so much fond of prayers, he wanted to know how his followers lifted up their hearts to the Lord and whether they were enthralled and lost in prayers in his absence as they had always been in his presence. What the Apostle saw was extremely satisfying; for, never had the mission of any prophet been carried to completion in that manner. It reassured him that the attachment of the community brought up by him to Allah and His religion was ever-durable and unfading, not transient to wear away after his death. God

1. The Prophet's sermon on this occasion is generally accepted as his last sermon. It was delivered on Thursday after the mid-day prayer. Anas b. Mālik who has handed it down, says, "He mounted the pulpit on that day but he did not ascent it again. Thereafter He praised the Lord as is His due."
2. *Bukhārī, Fada'il Ashāb*

www.abulhasanalinadwi.org

knows better how delighted he was, but, as his companions say, his face was beaming with joy. They relate:

> "The Messenger of God lifted the curtain and kept his eyes fixed upon us, standing on 'Āisha's door. It seemed as if his face was an open scripture; he smiled and then laughed. We bethought ourselves that we might be seduced from our prayers because of our joyfulness and get carried away. We also thought that perhaps he was coming out for prayers but he told us to complete our prayers and pulled down the curtain. And that was the day on which he died."[1]

Interdiction of Prayers at Sepulchres

The words uttered last by the Apostle were: "May God ruin the Jews and Christians; they have turned the sepulchres of their Prophets into places of worship. Let no two religions be left in the Arabian Peninsula."[2]

'Āisha and Ibn 'Abbās relate that when the time for the Apostle's eternal rest drew nigh he had a black striped sheet over him. Often, he pulled it over his face and then feeling restlessness removed it. It was in this condition that he said: 'May the curse of God be upon the Jews and Christians; they have turned the sepulchres of their Prophets into places of worship." He was warning the Muslims against that practice.

The Last Direction

When he was about to breathe his last, he said repeatedly "Lo! Be careful of prayer and of those whom you possess or have under your charge." He continued to repeat these words until they became inaudible but it appeared that he was trying to express them.[3]

'Alī says that he heard the Apostle of God commending

1. *Bukhārī, Mard-an-Nabī*
2. *Muwatta Imām Mālik; Ibn Kathīr,* Vol. IV, p. 471
3. *Baihaqī and Ahmad, Ibn Lathīr,* Vol. IV, p. 473

www.abulhasanalinadwi.org

Muslims to be careful of prayer and poor-due and to be generous to their slaves and subordinate.[1]

'Āisha relates that while she started reciting the last two *Sūrahs* of the Qur'ān in order to blow upon the Apostle, he lifted up his eyes and said, "With the Exalted Companion! With the Exalted Companion!" Just at that moment 'Abdur Rahmān b. Abū Bakr entered the room with a green toothpick in his hand. The Apostle looked at it in a way that she thought he wanted it. She chewed it a little to make it soft and pliable, and then gave it to him. He rubbed his teeth with it as he used to rub before and tried to hand it over to her, but it fell down from his hand.[2]

She further says that a cup of water was kept near him. He dipped his hand in it and wiped his face with it, saying, "There is no god but God. Verily, there are pangs of death." Then he lifted up his forefinger and said, "With the Exalted Companion! with the Exalted Companion!. . ." until his soul took flight to the regions sublime and his hand dropped on one side into the water.

'Āisha says that when the Apostle was about to leave us behind, he had his head on my thigh. He fainted for the split of a second and then regaining consciousness, looked up towards the ceiling, saying the while, "Verily, with the Exalted Companion!" And with these words on his lips, the Apostle of God yielded his breath.

How the Apostle left this World

When the Apostle quitted this world he had entire Arabia well in his hand. The sovereigns and rulers were scared by his rising power while his companions were ever willing to undergo any sacrifice, to lay down their own lives and to render up their wealth, property and children for his sake. Yet he left this world

1. *Ibn Kathīr*, Vol. IV, p. 473 on the authority of the *Muwatta* of *Imām Ahmad*.
2. *Ibn Kathīr*, Vol. IV, p. 474; *Bukhārī*, chap. *Mard-un-Nabī*

www.abulhasanalinadwi.org

without a single *dinār* or *dirham* or a slave or a bondmaid in his possession. All that he owned at the time was one white mule, some weapons and a piece of land which had already been given away in charity.[1]

The Prophet's coat of mail had been pawned with a Jew for thirty *Sʿas* of barley[2] when he died and nothing was left by him to get it retrieved.[3]

The Apostle restored freedom to forty slaves during his illness. Only six or seven *dinārs* were left with ʿĀisha, but he asked her to give away even those in charity.[4]

ʿĀisha relates that the day the Apostle of God died there was nothing in her house which could be taken by a living being excepting a little barley left in a cupboard. It lasted for a few days until she weighed it and the very day it was all used up.

The Prophet died on Monday, the 12th day of Rabi ul-Awwal in the heat of the noon after the sun had passed the meridian. He was then sixty-three years of age.[5] This was the darkest hour for the Muslims, a day gloomy and lamentable for the entire humanity just as his birth had signalled hope and cheerfulness for the whole world. Anas and Abū Saʿīd al-Khudrī say that when the Messenger of God came to Medina, everything looked better and brighter but no day was worse or darker than the day he died. Some of the people saw Umm Ayman weeping when the Apostle was bed-ridden. When they asked what had made her weep, she replied, "Of course, I know that the Prophet of God will quit this world but I am weeping because the revelation from heaven has come to an end."[6]

Bewilderment of the Companions

The news of the Prophet's demise fell like a thunderbolt on

1. *Bukhārī, Mard un-Nabī*
2. *Ibid.*
3. *Baihaqī*, p. 562
4. *Al-Sīratul Halabiyah;* Vol. III, p. 381
5. As related by most of the Traditionists
6. *Ibn Kathīr*, Vol. IV, pp. 544-46.

www.abulhasanalinadwi.org

his companions. All were stunned because of the ardent love and esteem they had had for him. Such was their reliance on his loving care as the children are assured of the protection of their parents. Their agonising distress was not at all unusual for God has himself spoken of the Apostle's concern for his followers.

> "There hath come unto you a Messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful."[1]

The Prophet was so gracious and considerate that his every companion believed himself to be the closest to him and never had any misgivings about his love and confidence. It was the reliance born of absolute trust mingled with devotion which had made it difficult for some to think of the day when the Prophet would depart from this world leaving them alone. One of these was 'Umar, who had been closest to the Apostle, and when he was told that the Messenger of God was no more alive, he protested violently. He went so far as to address the people in the Prophet's mosque and told them that God's Apostle would not quit this world until God had destroyed the hypocrites.[2]

The Courageous Proclamation by Abu Bakr

A man of determination and courage was needed at this difficult hour. And, this man was Abū Bakr, the senior-most of the Prophet's companions, who had been picked out by God to take over the inheritance of the Prophet with a firm hand. When the news reached him, he hurried back from his house. For a moment he stopped at the door of the Mosque where 'Umar was excitedly speaking to the people. Without paying any attention to anybody he made for the 'Āisha's room where the dead body of the Prophet lay covered with a mantle. He uncovered the Apostle's face and kissed him, saying, "My father and mother be your ransom. You have tasted the death God had decreed for

1. Q. 9 : 128
2. *Ibn Kathīr*, Vol. IV, pp. 544-46

www.abulhasanalinadwi.org

you; a second death will never overtake you." Replacing the mantle on the Apostle's face, he went out to the Mosque. 'Umar was still making a harangue to the people, so he said gently, "'Umar, keep quiet." But 'Umar was too excited to listen. Now, Abū Bakr realised that 'Umar was not in a mood to terminate his speech; so he stepped forward and called out the people, whereupon they came round him leaving 'Umar. Abū Bakr praised God and then said:

> "O men, if anyone worships Muhammad, let him know that Muhammad is dead. But if anyone worships God, then God is alive and He dies not." Then continuing his speech he recited the Quranic verse: "Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful."

All those persons who were present on the occasion later on stated on oath that when Abū Bakr recited that verse, it seemed as if it had just been revealed. 'Umar says: "When I heard Abū Bakr reciting the verse, I was taken aback and fell down as if I did not have a leg to stand on. I felt as if I had then come to know of the Prophet's death."[1]

Oath of Fealty to Abu Bakr

All the Muslims then sweared fealty to Abū Bakr, in the Hall of Banū Sā'ida,[2] as the successor of God's Messenger. The reason for making haste was to avoid old rivalries flaring up suddenly through machinations of the devil and selfishness of the faint-hearted hypocrites. Those who were sincere and well-meaning wanted to ensure that the Muslims remained united and strong under a leader, who could look after their affairs and give

---

1. *Ibn Hishām*, Vol. II, pp. 655-56; For details see *Bukhārī*, Chap. *Marḍ-un-Nabī*.
2. Known as Thaqīfah Banī Sā'ida, it was a thatched platform where the people of Medina usually met to discuss public affairs of the city.

www.abulhasanalinadwi.org

a burial to the Messenger of God as his successor and head of the Muslim community.

Burial of the Apostle

Normalcy returned thereafter. The initial shock and grief gave place to tranquillity and confidence; and the Muslims again turned to the great task for which they had been trained and prepared by the Apostle of God. The Apostle's family members washed and shrouded him, and the bier was placed in his house. On this occasion Abū Bakr told the people that he had heard the Apostle saying that every prophet was buried on the spot where he died. The Apostle's bedding was accordingly removed from the place and a grave was dug for him at the same spot by Abū Talha Ansārī.

Then the people came to pay their last respect to the Apostle and to say the funeral prayer in batches one after another. Women came in after the men and after them came the children, all of whom prayed over him. Nobody acted as *Imām*[1] in the prayers over the Apostle.[2]

The day this came to pass was Tuesday.[3]

It was a sad day for Medina. When Bilāl gave the call to morning prayer he could not help recalling the Apostle in the mirror of his mind and broke down in tears and sobs. His bewailing lacerated the hearts of all others who had hitherto heard the call when the Apostle was in the land of the living. But, it was quite different now: everything seemed to be wearisome, gloomy.

Umm Salama says, "What a tormenting affliction it was! When we recall the distress we were in, every other trouble appears to be lighter and easier to endure."[4]

The Apostle had once said to the believers, "O ye people! If

1. One who leads the prayer
2. *Ibn Hishām*, Vol. II, p. 663
3. *Tabaqāt Ibn S'ad*; *Ibn Kathīr*, Vol. IV, p. 517
4. *Ibn Kathīr*, Vol. IV, pp. 538-39

www.abulhasanalinadwi.org

any one of you comes to grief, he ought to console himself in his bereavement by recalling to his mind the anguish that will rend his heart on my death. For no sorrow would be greater to my followers than the agony caused to them by my death."[1]

After the people had completed the burial of the Apostle, Anas was asked by Fātima, "Anas, have you people found it easy to scatter the dust over God's Messenger ?"[2]

1. *Ibn Kathīr* Vol. IV, p. 549
2. *Bukhārī, Mard-un-Nabi*

www.abulhasanalinadwi.org

TWENTY-FIVE

Wives and Children of the Apostle

The first among the wives of the Apostle was Khadīja bint Khuwaylid. The Prophet's marriage with Khadīja took place before the beginning of revelation when he was twenty-five and she forty years old. Being deeply devoted to the Apostle of God, she supported him during the most difficult period of his life, shared his adversities and troubles with a good grace and helped him with her wealth and kind words. She had died three years before the Apostle migrated to Medina. She had borne the Apostle all his children except Ibrāhīm. The Apostle always held her in high esteem and very often praised her. There was never an occasion that he would kill a sheep and cut it into pieces and not send them to Khadīja's friends.[1]

After the death of Khadīja, the Apostle married Sauda bint Zama'a. He was then united in wedlock with 'Āisha, whom he adored and loved dearly. There has been no woman like her in the whole history of Islam who so deeply understood the teachings of Islam and convincingly explained the juristical issues; even the most eminent and learned companions of the Prophet consulted her on intricate legal issues. Hafsa, the

1. *Bukhārī.* 'Aisha relates that she was jealous of Khadīja although she had never seen her.

www.abulhasanalinadwi.org

daughter of 'Umar, was the next to join the nuptial tie with the holy Prophet. Thereafter, he married Zaynab bint Khuzaymah who died two months after her marriage to the Apostle. Umm Salama was then wedded by the Apostle and she was the last of his wives to leave this fleeting world. After her, the Apostle contracted matrimony with Zaynab bint Jahash, the daughter of his aunt Umaima. Thereafter, Juwayriyah bint al-Hārith, belonging to the tribe of al-Mustaliq and Umm Habībah bint Abū Sufyān were, in succession, taken as wives by the Apostle. His next wife was Safiyah, the daughter of the chief of Banū an-Naḍīr, Her father Huyayy b. Akhtab, traced his descent to Harun[1] b. 'Imrān, the brother of Prophet Mūsā.[2] The honour of being the last spouse of the Apostle went to Maymūna bint al-Hārith of the tribe of Hilāl.

There is no difference of opinion that nine of the Prophet's wives survived him. Khadīja and Zaynab bint Khuzaymah had died during his life time. All of them, except 'Āisha, were widows.[3]

The Apostle of God had also two bondswomen who were alive when he died. One of these was Māriyah the Copt, daughter of Sham'ūn, who had been presented to him by Muqauqis, the ruler of Egypt. She bore a son, Ibrāhīm, to the Apostle. The other was Rayhāna bint Zayd who belonged to the tribe of an-Naḍīr.[4] She was set free on her profession of Islam and thereafter the Apostle took her in marriage.[5]

All the wives of the Prophet being *Umm-ul-Mūminīn*[6] (mothers of the faithful) to the Muslims, they were forbidden to remarry anyone after the death of the Apostle. This was in keeping with the honour and respect due to the Prophet as well as the loving regard every Muslim had for the Messenger of

1. Aaron
2. Moses
3. *Zād al-Ma'ād*, Vol. I, pp. 26-29
4. According to some, she belonged to Banū Qurayza
5. *Ibn Kathīr*, Vol. IV, pp. 604-5
6. Q. 33 : 6

www.abulhasanalinadwi.org

God. The writ of God for the Muslims was:

> "And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity."[1]

The Prophet's Marriages

Up to his twenty-fifth year the Apostle lived alone, enjoying single blessedness. In the flower of his youth, he possessed all the qualities of the life's morning march: he was good-natured, sound of mind and body and an specimen of Arab manliness. His well-moulded, strongly built frame, courage, generosity, skill in horsemanship and unpretentiousness—the qualities esteemed by the Arabs—came of the wild, barren desert where he had spent his childhood. All these physical and mental gifts are, according to psychologists and scholars of ethics, no less important in moulding the character of a man.

The youthful days of the Apostle, before the beginning of revelation, were free from every blemish; neither his worst enemies during his lifetime nor the mud-slinging critics of the later times have ever been able to find the slightest fault with this critical period of his life. His veracity, chastity, innocence and pureness of heart were proverbial for he never indulged in anything unbecoming of a true-souled youth like him.

He married Khadīja at the age of twenty-five. She was a widow who had been twice married, and had also children from her earlier husbands. As most of the authorities agree, she was fifteen years older than the Apostle of God. His next marriage was contracted with Sauda bint Zama'a when he had already crossed his fiftieth year. She had migrated to Abysinnia with her husband who had died there. The Prophet never married any virgin save 'Āisha—all his marriages were dictated by considerations of kindliness, cementing the bonds of friendship with the alien tribes, setting some example of virtuous behaviour for

1. Q. 33 : 53

www.abulhasanalinadwi.org

the Muslims, achieving some public good or forestalling some danger to the nascent community of Islam.

In the tribal society of Arabia, family and matrimonial relationships had a special significance unknown to any other part of the world. Ties of blood lent security, importance and dignity in the tribal society of Arabia. The marriages of the Apostle were, thus, invariably conducive to the dissemination of the message of Islam among pagan tribes and thus they were a means of strengthening the idealistic society of Medina to the extent the ties of blood created through these marriages were helpful in putting a check to unnecessary bloodshed—the perpetual sport of the nomads—and both of these were absolutely necessary for the survival of Islamic society. Also, neither the Prophet nor his wives ever led a life of ease and luxury—as one is apt to think of polygamous marriages. His was a life of exemplary continence and frugality, self-denial and temperance, a life so uniquely pure and chaste that not even the greatest puritan of any time or clime can be compared with him. We shall cite some examples of his simple and frugal living while describing the Apostle's character and manners, but the testimony of God should be sufficient to convince every honest man about the absence of ease and comfort in the married life of the holy Prophet.

> "O Prophet! say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
>
> "But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward."[1]

The great objective which the Apostle of God had set before his wives as well as their own immaculate and upright disposition had guided all of them to give but one answer to the question posed by God. None of them had the least hesitation in making her choice in favour of God and His Messenger and the ultimate salvation. The Apostle recited the above verses before 'Āisha

1. Q. 33 : 28-29

www.abulhasanalinadwi.org

and said, "Lo! Do not make haste in giving your reply and consult your parents." She replied, "What is there to consult my parents? I want God and His Apostle and the abode of the Hereafter."[1] She relates that all the wives of the Prophet gave a similar reply.[2]

The Prophet's polygamous bonds of matrimony and the multifarious demands they entailed never caused him to neglect, even for the shortest period of time, either the great responsibility of his mission or the affairs of the Muslims or even his own exacting religious and spiritual pursuits. They rather helped him to devote himself to his mission with a renewed vigour and enthusiasm. The wives of the Apostle always lent him a helping hand in the dissemination of his message and expounding the teachings of Islam to his followers. They accompanied him in his expeditions and nursed the sick and the wounded. In fact, about one-third of the teachings of Islam in regard to social, marital and household responsibilities of the Muslims has come to be known through the Apostle's wives who enlightened and guided the Muslims about the family life and behaviour of the Prophet with the inmates of his house.[3]

The great service rendered to Islam by the wives of the Apostle is best illustrated by 'Āisha about whom Adh-Dhahabī (d. 748/1347), one of the most eminent scholars of the science of Traditions, writes in the *Tadhkirat al-Huffāz.*

> "Among the companions of the Prophet well-versed in jurisprudence she was the most prominent for even the leading jurisconsults, referred intricate questions of law to her for advice. Qabīsa bint Dhu'ayb says that 'Āisha knew more about law than most of the companions who used to

1. *Bukhārī,* On the authority of 'Aisha
2. *Bukhārī,* On the authority of Ibn Abī Hātim
3. The significance and indispensibility of polygamous marriages have been expounded by Qadī Sulaimān Mansūrpūrī in Vol. II of the *Rahmatul lil 'Alamīn* (pp. 141-144) and an Egyptian scholar 'Abbās Mahmūd al-'Aqqād throws light on subject in the *Abqariyata Muhammad.*

www.abulhasanalinadwi.org

make enquiries from her. Abū Musā says that if any companion of the Prophet amongst us had any difficulty in finding out the real purport of any Tradition, he used to enquire it from 'Āisha for she invariably knew about it. Hassān says that he found nobody more deeply versed than 'Aisha in the Qur'ān, injunctions about the things permitted and forbidden or mandatory and obligatory, poetry, Arabian history and genealogy.''[1]

Moral virtues of the Apostle's wives are indescribable; their clemency and benignity, grace and compassion, generosity and nobility, and open-hearted magnanimity are demonstrated by the incident handed down by Hishām on the authority of his father. He relates that "once Caliph Mu'āwiyah sent one hundred thousand *dirhams* to 'Āisha and, by God, the month was not over when she had given it away to the poor and the needy." Thereupon a bondmaid said to her, "It would have been better if you had had meat of a *dirham*." 'Āisha replied, "Why did'nt you tell me earlier?"[2] It is also related that 'Āisha was then keeping fast.[3]

The question relating to polygamous marriages allowed by Islam has long been preying on the minds of orientalists and Western writers. Their vexatiousness springs from their desire to hem in the matrimonial laws of Islam and the time-honoured practice of the Arab countries within their own Western concepts and usages. They are too often anxious to transpose their own standards—the product of peculiar circumstances in a particular type of society, lacking the sanction of divine authority—into a system growing out of the innate disposition and circumstances of Arabian society that carries not only social and moral benefits but also rests on the law of God. Truly speaking, it is a failing of the Western way of thought and its protagonists that they present the Western concepts of morality as the standard of

1. *Tadhkirāt-al-Huffāz*, Vol. I, p. 28
2. *Ibid.*
3. *Ibid.* On the authority of Umm Dharah

www.abulhasanalinadwi.org

human behaviour and then ruthlessly proceed to set a value on everything that goes contrary to it. What they actually do is to raise a whimsical issue and then go ahead to find an answer to the problem. This is all due to their self-conceitedness and chauvinistic approbation of everything originating in the West.

A Western biographer of the Apostle has been bold enough to pin-point this common weakness of the Occidentals who try to bring in a verdict on the marriages of the Prophet.

> "Mohammad's married life must not be looked at from an occidental point of view or from that set by Christian conventions. These men and women were not Occidentals and they were not Christians. They were living at a period and in a country where the only known ethical standards were theirs. Even so, there is no reason why the codes of America and Europe should be considered superior to those of the Arabs. The people of the West have many things to give to the people of the East. They have much to glean, too, and until they can prove that their way of living is on a higher moral standard than anybody else's, they should reserve judgement on other creeds and castes and countries."[1]

The West condemns polygamy as an unmitigated evil and refuses, unwittingly, to attach any value to it. But, the so-called evil is neither unnatural nor abnormal, nor its condemnation is based on any universally accepted principle that it would continue to be rejected by the coming generations. The system envisages the role of men and women according to their nature while its rejection resting merely upon imaginary and fanciful scruples, derives support from powerful mass-media possessed by the West. With the fast changing social, economic and moral pattern of the modern society the world will, in all probability, ultimately reject the Western values of monogamous marriages.

---

1. R. V. C. Bodley, *The Messenger—The Life of Mohammad*, London, 1946, p. 203.

www.abulhasanalinadwi.org

In one of the most challenging and appalling studies of the modern times, Alwin Toffler has analysed the symptoms of terrifying changes emerging in the Western super-industrial society as a result of its present dehumanising values. He has even predicted that as sexual attitudes of the West loosen up, as property rights become less important because of rising affluence, the social repression of polygamy may come to be regarded as irrational.[1]

The Prophet's Children

Khadīja, the first wife of the Apostle, gave birth to his son Al-Qāsim, after whose name the Prophet was called Abul Qāsim, that is, father of Qāsim. He died in infancy. Thereafter she bore the Apostle four daughters, Zaynab, Ruqaiyah, Umm Kulthūm and Fātima. One more son named 'Abdullah was also born to her. 'Abdullah was surnamed as Tayyab and Tāhir according to Ibn al-Qayyim, but there are others who regard the three as separate sons of the Prophet. All these sons and daughters of the Apostle were born to Khadīja.[2]

Fātimah was held dearest by the Prophet amongst his children. The Apostle of God once said about her: "She would be the leader of women in Paradise."[3] and "Fātima is a part of me, and whoso offends her offends me."[4] After the Prophet's death, she was the first amongst his family members to bid farewell to this world.

Māriyah the Copt was the mother of Ibrāhim, another son of the Prophet. He also died in infancy. In his deep sorrow over the child's death the Apostle of God said, "The eyes weep and the heart grieves, but we say nothing that displeases our Lord, and we are grieved over being separated from you, Ibrāhim."[5]

---

1. Alwin Toffler, *Future Shock*, (Pan Books, Ltd. 1975) p. 228
2. *Zād al-Ma'ād*, Vol. I, pp. 25-26
3. *Tirmidhī*, Vol. II, p. 421
4. *Bukhārī* and other authentic collections
5. *Muslim*, on the authority of Asmā' bint Yazīd b. As-Sakan

www.abulhasanalinadwi.org

There was a solar eclipse on the day Ibrāhīm died. Some of the companions attributed the eclipse to Ibrāhīm's death, but the Apostle corrected them in a speech wherein he said, "The sun and the moon are two of the signs of God; they are not eclipsed on account of anyone's death."[1]

Zaynab was married to Abul 'Ās b. Rab'ī, a nephew of Khadīja, and had two children, a son named 'Alī and a daughter whose name was Umāmah. Ruqaiyah, another daughter of the Apostle, was betrothed to 'Uthmān whom she bore a son named 'Abdullah. Ruqaiyah died while the Apostle was at Badr and 'Uthmān was left behind to look after her. Umm Kulthūm, sister of Ruqaiyah, was then united in marriage with 'Uthmān whence he came to be known as *Dhun Nūrayan*, "the possessor of two lights."

Fātimah was joined in wedlock with 'Alī, the son of Abū Tālib and a cousin of the Apostle. Their elder son was Hasan, by whose name 'Alī acquired the title of Abul Hasan and the younger one was Husain. Both of them were dearest to the Prophet's heart and were praised by him in these words; "The two are my sweet-smelling blossoms in the world."[2] On another occasion he said about them, "These two would be the leaders of youths in Paradise."[3]

God blessed Hasan and Husain with a progeny numerous as stars in the firmament and caused them to serve Islam and its followers. Great leaders and scholars and heavenly-minded saints were born amongst them who raised the banner of revolt against every corruption and iniquity and restored the health of the soul to the Muslims. 'Alī and Fātima had two more daughters, Zaynab and Umm Kulthūm. The first was married to her cousin, 'Abdullah b. J'afar, who was regarded as one of the most generous persons in Arabia. Zaynab bore two sons, 'Ali and 'Aun to 'Abdullah. Umm Kulthūm was given in marriage to

1. *Muslim, Kitāb-ul-Kasauf*
2. *Bukhārī, Kitāb-ul-Manāqib*
3. *Tirmidhī*, Vol. II, p. 221

www.abulhasanalinadwi.org

'Umar b. al-Khattāb whom he bore a son named Zayd.[1]

All the sons and daughters of the Apostle of God except Fātimah, died during his lifetime. Fātimah yielded her breath six months after the demise of the Prophet.[2]

1. *Ibn Hishām*, Vol. IV, pp. 581-82
2. *Zād al-Ma'ād*, Vol. I, p. 26

www.abulhasanalinadwi.org

TWENTY-SIX

Character and Features

A comprehensive and graceful account of the noble qualities, merciful disposition and distinctive traits of the Prophet's character has been left by Hind b. Abī Hālā[1]. He says:

"Being care-laden with the anxiety of after-life, the Prophet would remain engrossed in the thought of Hereafter continually for long spells, and seemed to be endlessly perturbed by it. Often he would remain long silent and never spoke needlessly. When he spoke, he enunciated each syllable distinctly,[2] and thus he would also end his speech. Whatever he said, it was always explicit and in plain terms. His speech was never long-winded nor unnecessarily concise. He was kindhearted and soft-spoken, never harsh or cool in his behaviour. Neither he humiliated anyone nor himself liked to be treated with disrespect.[3] The Prophet set much by every provision; even if it was small in

1. Son of Khadīja by her former husband and maternal uncle of Hasan
2. That is, neither rapidly nor running his words into one another as the conceited and careless persons are wont to do.
3. The Arabic word used in the Tradition can be construed both for disrespectful treatment to him as well as giving offence to anyone. In the former case, it would mean that the Apostle was neither harsh nor weak but had a self-respecting mien which cannot stand any indignity.

www.abulhasanalinadwi.org

quantity he never deprecated it. As for the edibles he never disapproved nor praised; nor he showed anger about anything of the world or what it stands for. However, whenever one failed to meet one's obligation to God, nothing could cool down his indignation until he had paid back in full measure. But, for the wrongs done to his own person, he would never become angry.

"When he pointed out something, he did so with his whole hand; and when he was astonished he turned his hand over. In speaking with another man, he would strike the palm of the left on the thumb of his right hand. Angry, he would avert his face; joyful, he would look downwards. His laughter was but a smile, and when he laughed, his teeth used to appear white as hailstones."

'Alī was one of those who were nearest to the Apostle; a member of his family who had the opportunity of knowing all about him; and, he was also a keen observer of the manner and morals of men. In addition, 'Alī had also the gift of describing a thing or character in its vividness and intensity. He says about the holy Prophet.

"He was predisposed to refrain from unseemly language, curses and revilings and deeds shameful; in no wise he said or did anything improper; he never raised his voice in a market place, nor returned evil for evil; rather, he was given to forgive and forget. Never in his life he laid his hands on anyone save in a fight for the sake of God, nor did he ever strike anybody with his hand, neither a servant nor a woman. I never saw him exacting retribution for any offence or excess excepting when the honour of God was concerned or the limit set by Him was transgressed, in which case the Prophet would be more enraged than anybody else. If he had the choice between two courses, he would choose the easier one. When he came to his house, he behaved like a commoner, cleaned his garments, milked the sheep and performed the household chores.

"The Messenger of God was not given to idle talk; he

www.abulhasanalinadwi.org

spoke only when he was concerned and comforted the people instead of giving them a scare through his speech. If a man of rank or nobility called upon him from another tribe, he showed him due honour and appointed him to some respectable post. He was always as cautious in his dealings with the people as he was overcareful in forming an estimate about them, although he never denied anyone his courtesy and sweet temper. He kept his companions always posted with the events and happenings and used to ask them about their affairs.

"He commended what was good and deprecated what was bad or vile; strengthened the one and weakened the other; was always moderate and steadfast without going back and forth; never allowed anything to escape his attention lest others should become negligent or get distracted; took care to possess the means for meeting every contingency; and was never found wanting in doing what was right and proper but in no wise he ever exceeded the limits. Those who kept his company were all virtuous and the elect; he was the best in his estimation who was the most benignant and courteous to all; and he was the most esteemed in his eyes who excelled others in benevolence and kindliness and in doing a favour to others. The Prophet would stand up with the name of God on his lips and so he sat down. Wherever he went, he sat down in the rear and instructed others to do the same. He paid such attention to everyone attending his meetings that everybody thought that none attracted his notice like himself. If anybody asked him to sit down or spoke of his affair, the Apostle listened to him patiently and gave heed to him until he had finished his talk and departed. If anybody asked for something or wanted his help, he never allowed him to leave without disposing of his business or at least comforted him with words kind and sweet. Such was his grace and kindness to one and all that everybody took him as his father. In regard to what was right and proper he regarded all on the

www.abulhasanalinadwi.org

same plane. His were the gatherings of knowledge and edification, of seemliness and modesty, of earnestness and probity. Neither anybody talked in a loud voice, nor censured others, nor cast a reflection on anybody, nor found fault with others; all were equal on even ground, and only those enjoyed a privilege who were more pious and God-fearing. In his meetings, the elders were held in reverence, the youngers were treated kindly, those in need were given preference by all and the wayfarers and strangers were afforded protection and looked after."

Further he says:

"Of cheerful disposition, the Apostle of God was always bright and radiant; he was tenderhearted[1] and sweet tempered; not stern by nature, he never spoke harshly; nor was he accustomed to speaking loudly; nor to saying anything unseemly or lewed; nor yet he found fault with others; he was not stingy or miser; if he disliked the request made to him, he simply ignored it and instead of refusing it outright he gave no reply. From the three things he always kept aloof; one was squabble, the other, arrogance, and the third, dabbling in a futile task. And, the three things he spared others were that he never spoke ill of anyone, nor maligned anybody, nor pried into anyone's failings. He gave tongue only to the things which were decent. When he spoke all those present listened to him attentively lowering their heads as if birds were sitting on their heads.[2] Others spoke only when the Apostle had finished his talk, nobody joined issue with others in his presence and when anybody said something others kept quiet until he had finished his talk. The Prophet of God used to smile on the remarks which made others laugh and expressed surprise over things which

1. It is related that the Apostle was bighearted, benign and accommodative, and forgave the fault of others. He never kicked up a row with anybody while others report that he was always calm and composed.
2. The people listened with such rapt attention and without making a stir as if birds sitting on their heads would fly away if they made any movement.

www.abulhasanalinadwi.org

astonished others. He always gave heed to the wayfarers and used to put up patiently with the rudeness of strangers until his companions diverted the attention of such persons. He used to say: 'Help those whom you find in need.' He gave ears only to such tributes as were modestly worded and never interrupted nor cut in the talk of others. If anybody exceeded the limits, he either forbade him or got up to cut short such prattle.

"He was the most generous, largehearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, one became attached to him like an inseparable companion. Those who had seen him say that they never saw a man like him either before or after him—May God have peace and blessings on His Apostle."[1]

God had endowed His Prophet with an impressive personality. His features displayed a harmonious blending of a lovely elegance and grace, sublime splendour and impressiveness. Says Hind b. Abī Hālā, "He was self-respecting, graceful and splendid—pleasing to the eyes set on him. His face had the brilliance of a full moon."[2]

Barā' b. 'Āzib relates, "God's Messenger was of medium height. I had seen him once wearing a red robe and had never seen anyone more beautiful than he."[3] Abū Huraira says: The Prophet was of a moderate size, a bit tall than short, his complexion was very fair, his beard was black, the mouth was of moderate size and pretty, the eye-lashes were long, the shoulders were broad—I have never seen a man like him either before or after him."[4] Anas reports, "I have not touched any brocade or silk which was softer than the palm of God's Messenger,

1. *Shamā'il Tirmidhī*
2. *Shamā'il Tirmidhī, Hasan* on the authority of Hind b. Abī Hāla
3. An accepted Tradition of the *Sihāh Sittah*
4. *Al-Adab al-Mufrad lil-Bukhārī*

www.abulhasanalinadwi.org

nor smelt anything sweeter than the Prophet's odour."[1]

Love of God

The holy Prophet was the Messenger of God, the chosen and the exalted, whose all sins,[2] foregoing and coming, had been forgiven by the Lord, yet he was the most painstaking, eager and earnest in paying homage to God.

Al-Mughīra b. Sh'uba reported that the Prophet once got up at night and stood praying for such a long time that his feet became swollen. On being asked why he did this when all of his former and later sins had been forgiven, he replied, "What! should I not be a grateful servant (of God)?"[3]

'Āisha relates that the Apostle of God once kept awake throughout the night till morning reciting only one verse. Reporting the same event Abū Dharr says that the Prophet kept praying throughout the night reciting one verse until the dawn appeared. The verse he recited was:

> "If Thou punish them, lo! they are Thy slaves, and if Thou forgive them, lo! Thou, only Thou art the Mighty, the Wise."[4]

'Āisha says, "The Apostle of God took to fast to such an extent that we thought he would never give it up, and when he would go without fasting we thought that perhaps he would never fast again."[5]

Anas reports that whoever wanted to see the Prophet praying at night could do so[6] and similarly one could see him sleeping.

'Abdullah b. ash-Shikhkhīr says that once he went to see

---

1. *Bukhārī*
2. The prophets of God are impeccable and protected even against committing minor mistakes.
3. *Bukhārī* has mentioned this Tradition in his commentary on *Surah al-Fath* while *Tirmidhī* and *Nasā'ī* narrate it in connexion with the nightly vigils of the Prophet.
4. *Tirmidhī* (Q. 5 : 118)
5. *Nasā'ī* and *Ibn Mājah*
6. *Bukhārī, Kitāb ul-Tahajjud*

www.abulhasanalinadwi.org

the Prophet. He was then offering prayers and sobbing—the sound emitting from his chest was like that of a boiling pot.[1]

The Apostle was never at ease except when he performed the prayers. It seemed that even after saying his prayers, he eagerly looked forward to the time when he would again be paying homage to God. The Apostle often remarked: "The comfort of my eyes lies in prayers."[2]

The companions of the Prophet relate that whenever he had any trouble he used to prostrate in supplication to God.[3]

"Whenever the wind blew at night", says Abū Dardā', "the Apostle of God took shelter in the mosque until it became calm. And whenever there was a solar or lunar eclipse, the Prophet got up in trepidation seeking refuge from God until it was over and the sky was clear."[4] The Apostle always seemed solicitous to commune with God; uneasy and restless until he had again fellen prone before the Lord. Oftentimes he sent for Bilāl and said, "Bilāl, make arrangements for holding prayers and put me at ease."[5]

Indifference to the World

Not the best words in their best order in any language can adequately depict the way God's Messenger looked at *dirham* and *dīnār*, wealth and property and the world and all that it stands for. Indeed, even the disciples who had served their time at the feet of the Apostle's companions or the disciples of such disciples never regarded fortunes and treasures fit enough for the dust-hole. Their pure and pious lives, their indifference to wealth and worldly possessions, the way they showered bounty on one and all and preferred others over their own selves, their contentedness with the barest minimum and their heroic selflessness and

---

1. *Shamā'il Tirmidhī*
2. *Nasā'i*
3. *Abū Dawūd*
4. *Tabrānī*
5. *Abū Dawūd*

www.abulhasanalinadwi.org

self-denial take one's breath away.[1] One can only picture to oneself the nobleness of heart and openhanded generosity as well as self-abnegation and unearthly disposition of the great teacher who had enlarged the minds of all the later godly souls.

We shall, therefore, cite here only a few of those authentic reports which have been handed down by the most trust-worthy narrators since the Prophet's own words and actions can best illustrate his outlook and sentiments in this regard.

Two of the well known sayings of the Apostle of God which sum up his attitude towards worldly life are: "O God, life is truly the life of the hereafter", and "What have I to do with the world! My only business with it is like that of a rider who shades himself under a tree, then goes off and leaves it."[2]

'Umar once saw the Apostle lying on a reed mat which had left its marks on his body. 'Umar gave way to tears at the frugal living and privation of his mentor. The Prophet asked, "What's the matter, 'Umar?" He replied, "O Messenger of God, of all the creatures of God, you are the most venerated, but it is the Caesar and the Chosroes who are rolling in the lap of luxury." 'Umar's reply made the Apostle's blood boil in anger and his face became red. He said, "'Umar, have you any doubt about it?" Then he added, "These are the men who have been given all the pleasures of life in advance here in this world."[3]

The life of ease was rejected by God's Messenger not only for his own self but also for his dependents as well. He was heard praying, "O God, make the provision of Muhammad's family sufficient only to sustain life."[4] Abū Huraira says, "By Him in whose hands is Abū Huraira's life, the Apostle of God and his family never had the wheat bread continuously for three

1. For a detailed study of the lives of these God-moved souls see the *Az-Zuhd* by 'Abdullah b. Mubārak, the *Sifat us-Safwah* by Ibn al-Jawzī and the *Hilyatul Auliyā'* by Abū Nua'ym
2. *Abū Dawūd*
3. See *Sahīhayn* for the full report
4. *Bukhārī, Kitāb ur-Ruqāq ; Muslim, Kitāb uz-Zuhd*

www.abulhasanalinadwi.org

days until he departed from this world."[1]

'Āisha relates, "We, the members of the Prophet's household caught sight of one moon and then the next, but no fire was lighted in our hearth. We had to live only on dates and water."[2]

The Prophet's coat of mail had been pawned with a Jew but he had not enough money to get it back from him. The Messenger of God departed from the world when the coat of mail was still with the Jew.

The Prophet proceeded to perform the Farewell Pilgrimage followed by a huge crowd which obscured the horizon at a time when the entire Arabian Peninsula had acknowledged his spiritual and temporal supremacy. Yet, the saddle of his dromedary was outworn covered by a sheet which was worth not more than four *dirhams*. The prayer he then sent up to God was, "O Allah, make it a *haj* devoid of all pretentions and show."[3]

Abū Dharr reports the Apostle telling him on an occasion, "I would hate to possess as much gold as Mount Uhad and then to allow three days to pass with a single *dīnār* remaining with me except that which I may hold back for the cause of religion; rather, I would give it away to God's servants this way and that, on my right and left and in the back."[4]

Jābir b. 'Abdullah says that it never happened that the God's Messenger was requested to give anything and he said 'No' in reply. Ibn 'Abbās testifies that in generosity and bountifulness the Apostle of God was swifter than the wings of the wind."[5]

Anas says that once when a man asked the Apostle to give him something he gave him a flock of sheep enough to fill the

---

1. *Bukhārī, Muslim*
2. *Ibid.*
3. *Tirmidhī*
4. *Bukhārī* and *Muslim*. The version narrated in the *Sahīh Bukhārī* reads, "I would disdain to possess as much gold as Uhad . . . . "
5. See the full version in the *Sahīhain*

www.abulhasanalinadwi.org

space between two hillocks. The man returned to his people and said to them, "O ye people, embrace Islam. Muhammad (peace be upon him) gives so open-handedly as if he fears not poverty." Another time, ninety thousand *dirhams* were presented to the Prophet. He asked to heap them up on a mat and then started giving it away. Nobody who asked for it was denied until the entire heap of money disappeared.

Natural Disposition

The holy Prophet had an excessive zeal for devotions to God, his uninterrupted communion with the Lord took the shape of extensive orisons and vigils, supplications and lamentations and his indifference to the world surpassed the abstinence of hermits and ascetics but he was never wanting in sympathy and compassion, courteous and mannerly behaviour to one and all; nor was he ever lacking in restoring justice to one whom it was denied or in bidding welcome to everyone according to his status and position. According to the wont of human nature, these were perhaps the strongest unidentical traits blended together in the character of the Prophet. Once he said to Anas, "If you had known what I know, you would have laughed ever so little and wept a great deal."[1]

The Apostle came of the noblest stock, yet he was very modest, exceedingly largehearted and most sweet tempered; he never kept aloof from his companions; cherished a kind and tender disposition towards the children and often took them in his lap; accepted the invitation to take meals with the slaves and maidservants, the poor and the indigent; visited the sick even if he had to go to the farthest corner of the city and always accepted the excuses offered for misdeeds.[2] He was never seen stretching his legs whilest sitting with his companions lest anyone of them should feel inconvenience.

---

1. *Abu Nu'aym, Hilyat ul-Auliyā'*
2. *Shamā'il Tirmidhī*

www.abulhasanalinadwi.org

'Abdullah b. al-Hārith reports that he had not seen anyone smiling so often and with a more cheerful disposition than the Apostle of God.[1] Jābir b. Samurah says that he had joined the sittings of the Apostle and his companions more than a hundred times. He saw the companions listening and reciting poems, describing some incident of the pagan past while the Apostle of God either sat silently or smiled with them at some amusing remark. Sharīd states that the Prophet asked him to recite the verses of Umayya b. Abī as-Salt and he recited them.[2]

The Apostle was extremely kindhearted and affectionate—the finest human sentiments and virtues were discernible in his character. Anas b. Mālik heard God's Apostle saying to Fātima, "Bring my two sons."[3] In a moment they came running and the Prophet kissed and embraced them.[4] Another time the Prophet summoned his grandson, Hasan b. 'Alī. He came running and falling in the Prophet's lap, passed his fingers through his beard. The Prophet opened his mouth while Hasan's saliva fell in his mouth.[5]

Fātima tells that when the Prophet's freedman Zayd b. Hāritha came to Medina, the Prophet was in his house. Zayd knocked at the door. The Prophet immediately got up to greet him although he was not properly dressed. His mantle hanging loosely on his shoulders, he went out to receive Zayd, shook hands with him and kissed him.[6]

Usāma b. Zayd reports that one of the Prophet's daughters sent him a message telling him that a son of hers was at the ebb of life, asking him to come to her. The Prophet sent her greetings, saying at the same time, "What God has taken away

1. *Shama'il Tirmidhi*
2. *Al-Adab al-Mufrad lil Bukhārī*, p. 127. Umayya b. Abi as-Sālt was a pre-Islamic poet whose verses are chiefly on religious topics. He was a monotheist contemporary with the Prophet.
3. Hasan and Husain
4. *Tirmidhī*, Merits of Hasan and Husain
5. *Al-Adab al-Mufrad lil Bukhārī*, p. 173
6. *Tirmidhi*

www.abulhasanalinadwi.org

belongs to Him and what He has given belongs to Him, and He has appointed a time for everyone; so she ought to show endurance and seek her reward from God." She then sent for him adjuring to come to her, and he got up to go accompanied by us. The boy who was at the last gasp was brought to the Prophet who took him in his lap, his eys overflowing with tears. S'ad asked, "What is this, O Messenger of God ?" He replied, "This is compassion which God deposits in the hearts of His servants whom He will. Verily, God shows compassion to those who are compassionate."[1]

When the prisoners taken in the battle of Badr including 'Abbās were tied, the Apostle could not sleep because of the groaning of 'Abbās. The Ansār, on coming to know the Prophet's uneasiness, untied him. The Prophet was pleased with the Ansār but when it was suggested to him that 'Abbās should be set free on payment of an indemnity, he refused the request since he did not like to discriminate between 'Abbās and other prisoners.[2]

A Bedouin came to the Apostle and said, "You kiss your children but we do not." The Apostle replied, "What can I do if God has withdrawn compassion from your hearts."[3]

The Prophet was extremely kind to the children and was always considerate and benevolent to them. Anas says that God's Messenger passed by some children who were playing. The Prophet greeted them.[4] He also reports that the Prophet used to mingle with us and ask my younger brother, "Abū 'Umayr, What has happened to your bird ?"[5]

Being too solicitous and well disposed to the Muslims, the Messenger of God was very tolerant and overlooked their occasional weariness and boredom.

---

1. *Bukhārī*
2. *Fath ul-Bārī*, Vol. VIII, p. 324
3. *Bukhārī*, On the authority of 'Aisha
4. *Bukhārī*
5. *Al-Adab al-Mufrad*, p. 40

www.abulhasanalinadwi.org

'Abdullah b. Mas'ūd says that the Prophet used to interpace his exhortations and counsels to the people lest they should not get tired with them. Although prayer was most pleasing to him, he always used to cut it short if the cry of any child reached his ears. He said once, "When I stand up for prayers I intend to make it long, but when I hear any child crying I shorten it for fear that his mother might be distressed."[1]

Abū Mas'ūd narrates that someone said to the Prophet, "O Messenger of God, I swear by Allah that I keep away from the morning prayer on account of so and so who makes it too long." Ibn Mas'ūd further says that he never saw the Apostle more angry than he saw him while giving an exhortion after that incident. He said, "There are some among you who scare the people away; so whoever of you leads a prayer, he ought to be brief, for there are the weak and the aged and those who have a business to attend."[2]

It is also related that Anjasha was a singer of camel-songs who had a beautiful voice and used to lead the dromedaries of women. Anjasha's melodious singing made the camels go quickly which disturbed the women. Hence the Prophet said to him, "Gently, Anjasha, do not break the glass vassels."[3]

God had made the Apostle's heart as clear as a crystal, bearing no ill-will against anybody. Once he said to his companions, "None of you should denounce another before me, for I like to come out to you without any ill-feeling."[4]

God's Messenger was benign and gracious to all the Muslims like their father. He treated everyone of them like his family members as if they were his own charge. Or, the affection he had for them was like that of a mother for her child, for he had never had an eye to their wealth and property or their prosperity

1. *Buhhārī, Kitāb us-Salāt*
2. *Ibid.*
3. *Al-Adab al-Mufrad*, p. 185, *Bukhārī* and *Muslim*. The Prophet indicated, figuratively, the weakness and delicacy of women who were put to trouble by the faster pace of the camels.
4. *Kitāb us-Shifa*, p. 55

www.abulhasanalinadwi.org

but he always deemed it his duty to lighten their burdens and to clear their debts. He used to say, "Whoever leaves some property as a legacy, it belongs to his heirs, but his unpaid debts are my responsibility."[1]

There is yet another report citing the Apostle: "No Muslim has a patron closer unto him than I; or, if you wish, recite the verse:[2] 'The Prophet is closer to the believers than their selves;' for the property left by anyone goes to his nearest kins whoever they may be; but if one dies leaving a debt, he (the creditor) should come to me since I am the patron of the deceased and responsible to discharge his debts."[3]

Moderation and Seemliness

The cardinal virtues of the Prophet, the niceness and seemliness of his character, which would remain a shining example of decorous behaviour for the coming generations, present as well as future, consisted of his innate moderation, refined taste and gracefulness, restraint and temperateness and unexcessiveness which always kept him on the middle path. 'Āisha relates that the God's Messenger was never given his choice between two things without taking the easier course provided it involved no sin; for, if it did, no one kept farther away from it than he.[3]

The Prophet disliked pretension and airiness no less than he detested asceticism, self-mortification and renouncement of what was the just claim of one's body and soul.

Abū Huraira reported the Apostle as saying, "The religion is facility, but if anyone overdoes it, it wears him down; so take to moderation and steer an even course; approximate yourselves to handiness and be cheering, and get strength through prayer in the morning, the evening, and some of the part of darkly night."

1. *Bukhārī, Kitāb-ul-Isteqrād*
2. Q. 33 : 6
3. *Bukhārī*
4. *Muslim*
5. *Bukhārī, Kitāb-ul-Imān*

www.abulhasanalinadwi.org

The Prophet also advised, "Lo! exert only as much as you have strength, for, by God, Allah would never get tired but you would grow weary." Ibn 'Abbās relates that the Apostle of God was asked about the religion most liked by God. He replied. "The religion of ease and sincerity."[1]

'Abdullah b. Mas'ūd reported God's Messenger as saying, "They are doomed who overdo or deal sternly or are given to hair-splitting."[2]

The companions sent by the Apostle for the education of or exhortion to any tribe were commanded by him: "Make it easy, not hard, gladden the hearts, don't scare them away."

'Abdullah b. 'Amr b. al-'Ās tells that the Prophet said, "God likes to see the marks of His bounty on His servant."[3]

The Prophet in His House

The Apostle of God occupied himself at his home like a common man. As 'Āisha relates, he used to clean his clothes, milch the sheep and himself do his odd jobs. She also says that he would mend his clothes, repair his shoes and do similar other works. When asked how the Prophet occupied himself at home, she replied, "He used to keep himself busy in household chores and went out when the time for prayer came."[4]

In another report related on her authority, she is reported to have said, "The Prophet of God used to repair his shoes, mend his clothes and occupied himself at home even as any of you occupy yourself."[5]

'Aisha relates, "God's Messenger was very softhearted, the kindliest of all. He laughed often and smiled much."[6] Anas

1. *Al-Adab al-Mufrad*, p. 181
2. *Muslim*
3. *Tirmidhī, Abwāb al-Adab.* The Prophet meant that if a man blessed with prosperity led a miserable and shabby existence like a beggar, he showed his ungratefulness to God.
4. *Bukhārī*
5. *Musannaf* by Abd al-Razzaq, Vol. XI, p. 260
6. *Ibn 'Asākir*

www.abulhasanalinadwi.org

says that he had not seen a man who was more clement and nice to his household members than the Apostle of God."[1] It is related on the authority of 'Āisha that the Prophet said, "The best of you is one who is most nice to his wife and children and I am the nicest among you."[2]

Abū Huraira said that the Prophet never expressed disapproval of any food, if he desired he ate it, and if he disliked he left it alone."[3]

Selflessness

It was a settled principle with the Prophet that he always kept to the fore his own kith and kin and those who were nearer to him in facing a risk or hazard but allotted them the last place in distributing favours and rewards and spoils of war. When the three well-known swordsmen of Quraysh, 'Utba b. Rabī'a, Shayba b. Rabī'a and Walīd b. 'Utba, challenged the Muslims to a single combat at Badr, the Prophet sent forward Hamza, 'Alī and 'Ubayda although he knew about the valour of enemy combatants and also had a number of veterans among the Muhājirīn and the Ansār who could have successfully tilted with the Qurayshite battlers. All the three, Hamza, 'Alī and 'Ubayda, belonged to the Prophet's own clan, Banū Hāshim, and were his nearest relatives. They were also held dear by him but the Apostle disliked to imperil others for the sake of keeping his kindreds out of danger. God helped the three to emerge successful in the combat; Hamza and 'Ali came back safe and triumphant while 'Ubayda was brought back mortally wounded.

Again, when the Prophet disallowed usury and abolished blood vengeance belonging to the pre-Islamic period on the occasion of Farewell Pilgrimage he declared, "The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbās b. 'Abdul Muttalib. Claims of blood

1. *Musnad Ahmad* and *Muslim*, On the authority of Anas
2. *Ibn Mājah*
3. *Bukhārī* and *Muslim*

www.abulhasanalinadwi.org

vengeance belonging to the pagan past have been abolished and the first of those murdered among us whose blood vengeance I remit is that of the son of Rabī'a b. al-Hārith."[1]

Unlike the kings, rulers and political leaders the Prophet of God always kept his kins and kindreds in the background, giving preference to others in giving out gifts and rewards. 'Alī relates that Fātima had to work hard in grinding corn. So, when she got the news that some slave girls had been brought to the Prophet, she went to him and requested him for one to be given to her. The Prophet, however, did not accede to her request. Fātima then mentioned the matter to 'Āisha who talked to the Prophet about Fātima's trouble. Relating this incident 'Alī says: "The Apostle of God visited us when we had gone to bed. We were about to get up but he told us to stay where we were. He then sat down near me and I felt the coldness of his feet on my chest. He then said, 'Let me guide you to something better than what you have asked. When you go to bed, say *Subhān Allāh* (Glory be to God) thirty-three time, *Alham-du lilāh* (Praise be to God) thirty-three times, and *Allāh-o-Akbar* (God is most great) thirty-four times. This will be better for you than a servant."[2]

In another report of the same incident handed down through another source, the Prophet is also reported to have said, "By God, I cannot give you anything at the time when the bellies of my companions of Suffa[3] have been hollowed by hunger. I have nothing to meet their expenses and I will sell these to provide for them."[4]

Instinctive Sublimeness

Great was the responsibility lying on the Apostle; publication of God's truth in its purity, inviting the people to betake

---

1. *Muslim, Kitāb ul-Haj* on the authority of Jābir b. 'Abdullah
2. *Bukhārī, Kitāb ul-Jihād*
3. A raised plateform at the mosque in Medina where lived poor companions desirous of remaining in attendance upon the Prophet.
4. *Fath-ul-Barī*, Vol. VII, pp. 23-24 (On the authority of Ahmad)

www.abulhasanalinadwi.org

the path of truth and virtue, guarding and guiding the nascent Islamic community and the cares and anxieties for the suffering humanity were the charges heavier than flesh and blood can bear. In between all these worries, stresses and strains we find the most sublime instincts of grace and goodness reflecting his worthiness and excellence of heart. In spite of his dauntless spirit of resolution and singleness of purpose which have always been the distinguishing features of the prophets, the Apostle of God could never forget those faithful friends and companions who had accepted his mission in its initial stages and made the supreme sacrifice of laying down their lives in the battle of Uhad. He always used to talk about them, invoked divine blessings for them and not unoften paid a visit to them.

Such was this immortal love, with an element of the transcendent in it, that it had gone beyond the flesh and blood and penetrated the inanimate hills and stones and ravines where these brilliant spectacles of noble love and sacrifice had been enacted. His companions relate that they heard him saying, "This is the hill that loves me and I love it."[1] Anas b. Mālik says that when the Messenger of God caught sight of the Uhad, he said, "This is the hill that loves me and I love it." Abī Humayd reports that he accompanied the Apostle while returning from Tabūk. When they came near Medina, the Prophet of God said, "This is Tāba,[2] and this is the hill which loves me and I love it."[3]

'Uqba tells that God's Messenger went to the martyrs of the Uhad and prayed for their salvation.[4] Jābir b. 'Abdullah relates that when the martyrs of the Uhad were once mentioned to the Prophet he said, "I swear to God that I would have liked to be sleeping with these martyrs by the side of this hill."

The Apostle had borne with equanimity the shock of

1. *Buhhārī, Kitab ul-Maghāzī*
2. Medina Tayyaba
3. *Bukhārī, Kitāb ul-Maghāzī*
4. *Ibid.*

www.abulhasanalinadwi.org

Hamza's death, who had been his loving uncle as well as foster-brother and had parted with his life fighting valiantly for the cause of Islam. He had also remained calm and composed on what had been done with Hamza's dead body. But, when he passed by the houses of Banī 'Abdul Ashhal while returning to Medina, he heard the lamentations over the dead. Overcome with the grief for the departed comrade, his eyes gave way to tears and he said, "But there are no women to mourn over Hamza!"[1]

But these instincts and emotions, howsoever noble and sublime and overflowing with the milk of human kindness, were never allowed by the Apostle of God to entrammel his mission or to disrupt the divine injunctions. Historians and biographers of the Prophet relate that when S'ad b. Mu'ādh and Usayd b. Huḍayr came back to the settlement of Banī 'Abdul Ashhal, they ordered their women to gird themselves and go and weep for Hamza. They did as they had been told and when the Apostle came he found them weeping at the door of his mosque. But, he told them, "May God have mercy on you, go back; your presence has been enough for my consolation." It has been narrated by another companion that on seeing the women the Apostle asked "What is it?" When he was told that the Ansār had sent their women to weep over Hamza, he invoked God's mercy for the Ansār and paid compliments to them for their love to him but also added, "I did not mean that. I do not like lamentation over the dead." Thereafter the Apostle forbade mourning for the dead.[2]

An occasion still more poignant it was when Wahshī, the slayer of Hamza, called upon the Apostle of God, The conquest of Mecca by the Muslims was deemed by the enemies of Islam as the darkest hour of their lives. A number of them had no hesitation in reaching the decision that it would now be well-nigh impossible for them to remain at Mecca; they decided to

1. *Ibn Kathīr*, Vol. III, p. 95. Ahmad has narrated this report on the authority of Ibn 'Umar.
2. *Ibn Kathīr*, Vol. III, p. 96

www.abulhasanalinadwi.org

migrate to Syria, Yemen or some other place for the fear of their lives. Their friends, however, told them: "Woe to you, Muhammad (peace be upon him) does not kill anyone who enters his religion." Almost all these former enemies returned and embraced Islam. None of them had the least speck of fear in his heart on appearing before the Apostle after pledging allegiance to Islam, nor did the Apostle say a word to cast any doubt on their sincerity or to terrify them. And so it happened with Wahshī also. The Apostle of God learnt from Wahshī, after he had accepted Islam, how he had killed Hamza. It was but natural that the Prophet was grieved and harrowed to know about the ghastly crime of Wahshī, but he did not allow his irritation to get the better of his responsibility as the Apostle of God. He neither refused to admit Wahshī to the fold of Islam nor had him slain for his crime. All he said to Wahshī was, "O man, hide your face from me and never let me see you again." Wahshī used to avoid the Apostle of God so that he should not see him, until the time arrived for the Apostle's departure.[1]

These nobler emotions or tender feelings reflecting warm-heartedness of the Prophet were laid bare when he visited an old, dilapidated grave. Then, those with him found him in a turmoil, and he said, "This is the grave of Āmina." This was long, long years after the death of the Apostle's mother.[2]

Mildness, Courtesy and Forbearance

In his good manners, gentleness, cordiality, sympathy and forbearance the Messenger of God has left a perpetual and living example of noble behaviour for the entire humanity. To tell the truth, he stood on such an exalted plane of graceful and polite deportment that God has paid him a glowing compliment in the Qur'ān.

"And verily thou art of a high and noble disposition."[3]

---

1. *Ibn Hishām*, Vol. II, p. 72, *Bukhārī, Kitāb ul-Maghāzī*
2. *Baihaqī*, On the authority of Sufyān Thaurī; *Ibn Kathīr*, Vol. I, p. 236
3. Q. 68 : 4

www.abulhasanalinadwi.org

The Apostle once told the companions, "God has Himself disciplined me and disciplined in the best manner."

Jābir reported the Apostle as saying, "God has raised me for the completion of moral virtues and seemly behaviour."[1]

When 'Āisha was questioned about the character of the Prophet, she replied, "Qur'ān was his character."[2]

Indeed, such were his tolerance and forbearance, sympathy, graciousness and largeheartedness that even the painters of soul with the gift of speech would seldom find words adequate to catch his likeness. Had the accounts about him not been handed down with the greatest caution by the most trustworthy narrators, it would have been difficult for one to accept them. But all these accounts have been transmitted with the greatest care by very many narrators, each testifying the piety, veracity, acumen and intelligence of the other from whom he learnt of an event, and, then, the reports transmitted through different sources and channels so corroborate one another that in their genuineness and authenticity they form a class by themselves in the entire continuous and methodical records of public events. There is, thus, not the least doubt that every unbiased student of these records will come to the conclusion that never has there existed a historical document which was more firmly based on facts or better authenticated by external and internal evidence than the Traditions of the Prophet which represent the climax of the science of history.

A few incidents given here illustrate the Prophet's tenderness and mercy towards the people.

Clemency of the merciful Apostle of God made no distinction between a friend and a foe. 'Abdullah b. Ubayy was the leader of hypocrites whose revengeful attitude had always created difficulties for the Prophet. But, when he died and had been placed in his grave, the Apostle of God arrived and asked him to be taken out. He then placed him on his knees, blew some of his

1. *Sharh-us-Sunnah* and *Mishkat-ul-Masābīh*, p. 514
2. *Muslim*

www.abulhasanalinadwi.org

saliva over him, and clothed him with his shirt.[1]

Anas reports: "Once when I was walking with the Prophet who was wearing a Najrānī cloak with a coarse fringe, a nomadic Arab met him and gave his cloak a violent tug. I saw that the man's tug had left a mark on the neck of God's Apostle. The nomad said, 'Command that I be given some of the God's property you have, Muhammad (peace be upon him).' The Apostle turned round to him and laughed, and then ordered that he should be given something."[2]

Zayd b. S'ana came to the Prophet and demanded payment of the money owed by the Prophet. Then he violently pulled the Prophet's cloak from his shoulder, caught hold of it and addressed him rudely, saying, "You son of 'Abdul Muttalib are dilly-dallying." 'Umar rebuked and reproached him but the Prophet kept smiling and said to 'Umar, "This man was entitled to a better treatment from you. You ought to have advised me to repay the loan promptly and asked him to make his demand politely." Then, turning to Zayd, the Prophet said, "There are still three days to go for the appointed time for repayment." At the same time he asked 'Umar to repay the loan and give Zayd twenty *s'aṣ* more so as to compensate him for his threatening attitude towards Zayd. The gracious and obliging behaviour of the God's Apostle caused Zayd to embrace Islam.[3]

Anas relates that once a band of eighty armed men of Mecca suddenly appeared at Wadi Tan'yeem with the intention of making a sudden attack on the Apostle of God. They were all made captives but the Apostle spared their lives.[4]

Relating an incident when Jābir went with the Apostle of God on an expedition, he says, "At mid-day the time for a siesta came during the journey. The valley was full of thorny bushes. The Apostle of God went to take rest under an acacia

1. 'Abdullah b. Ubbay died in 9 A. H., after his return from Tabūk. *Ar-Zurqāni*, Vol. III, pp. 112-13 ; *Bukhārī*,
2. *Bukhārī, Kitāb-ul-Jihād, Musnad Ahmad*, Vol. III, p. 153
3. *Ahmad*, Vol. III, p. 153
4. *Muslim, Mitāb ul-Jihād*

www.abulhasanalinadwi.org

tree on which he hung his sword. We also dispersed to take a break under different trees. All of a sudden the Prophet called us and we saw that a nomadic Arab was sitting by his side. When we went to him he said, 'I was sleeping when this man came and unsheathed my sword against me. When I awoke I saw him standing over my head with the drawn sword, and he was asking me: 'Who can now protect you from me?' I replied, 'Allah', and he sheathed the sword. Then he sat down and now he is before you.'' It is related that God's Apostle did not exact any vengeance from the nomad.[1]

Every companion of the Prophet was sufficiently forbearing to throw the most godly soul into shade but the long-suffering patience of God's Messenger rose above the patience of all of them. He was their kindhearted teacher and mentor and guide from whom all drew inspiration. An incident related by Abū Huraira illustrates the breadth and bigness of the Apostle's heart. Once a Bedouin passed urine in the holy Mosque. The companions jumped at him and grabbed him for the sacrilegious act, but the Apostle commanded, "Let him alone. Pour a bucket or two of water over what he has passed, for you have been sent to make things easy and not to make things difficult."[2]

Another companion, Mu'āwīyah b. al-Hakam reports, "I sneezed while praying along with the Apostle of God and said: 'God have mercy on you!' The people around stared down at me, so I said, 'Woe is me! What do you mean by looking askance at me?' They began to strike their hands on their thighs. Now I understood that they wanted me to be silent and I kept quiet. When the Apostle of God finished his prayer—for whom I would give my father and mother as ransom as no teacher better than him I have seen before or after; for, by God, he neither rebuked, nor beat, nor reviled me—he simply said to me, 'No talk is fitting during the prayer, for it consists only of the glorification of God, declaration of His greatness and

1. *Bukhārī, Kitāb ul-Maghāzī*
2. *Bukhārī, Kitab ul-Wadū*

www.abulhasanalinadwi.org

recitation of the Qur'ān."[1]

Anas has also related many an instance of the Prophet's leniency, sympathy and noble mindedness. He says that God's Apostle was too generous and kind. If anybody in need approached him for anything, he gave it to him or at least made a promise for the same. Once, when the Apostle had taken his place to lead the prayer, a desert Arab stepped forward and holding his cloak said, "I stand in need but I fear lest I should forget it." The Prophet went with him and prayed after he had satisfied him.

Speaking of the indulgent and long-suffering nature of the Apostle Anas has cited certain instances of the time when he was a young lad. He says, "I served the Prophet of God for ten years but he never blamed me for doing or not doing anything."[2]

Su'ād b. 'Umar called upon the Prophet when, as he says, his own cloak bore some marks of a scent mixed with saffron. The Prophet exclaimed, "Saffron! Saffron! lay off! lay off! and hit me with a stick on my stomach which caused me a little pain. Su'ād said, "O Apostle of God, now I have a right to make requital." The Prophet at once bared his belly and said, "Have your revenge."[3]

Modesty

The Prophet was absolutely unassuming and modest; he hated to put on airs or to make himself conspicuous on any occasion. He did not even like the people to stand up for showing him respect nor he allowed anybody to extol him in the way the followers of other religions had praised their prophets. He was the Messenger and servant of God and he wanted himself to be known by others in a like manner, neither more, nor less. Anas said that no man was dearer to the companions than God's

1. *Muslim*
2. *Muslim, Kitāb ul-Fadā'il*
3. *Kitāb us-Shifa.* Sua'd demanded to even the score out of love so that he may kiss the Prophet's belly and not to return blow for blow.

www.abulhasanalinadwi.org

Messenger, but they never stood up on seeing him for they knew his dislike for that.[1]

Once the Prophet was addressed as the "best of creations." He promptly replied, "That was the position enjoyed by Ibrāhīm."[2]

'Umar reported the Prophet as saying, "Do not exalt me as the Christians have exalted Jesus son of Mary. I am just His servant, so call me God's servant and Messenger."[3]

'Abdullah b. Abī Aufā' reports: "The Apostle of God never disdained to go with a slave or a widow to accomplish their tasks."[4] Anas says that any slave-girl or maidservant of Medina could hold the Prophet by hand and say whatever she liked or take him to the place she desired.[5]

When 'Adiy b. Hātim came to see the Apostle, he called him inside his house. A maidservant brought a cushion to rest on but the Prophet placed it between him and 'Adiy and sat down on the floor. 'Adiy later said that he had then immediately realised that the Prophet was not a king.[6]

Anas reported that the Apostle of God used to visit the sick, attend funerals, ride on a donkey and accept a slave's invitation for a meal.[7]

Jābir states that the Prophet used to slow down his pace for the sake of the weak and also prayed for them.[8]

Anas said: The Prophet accepted an invitation even if he was presented a barley bread and soup whose taste had changed."[9] He also reports the Prophet as saying, "I am God's servant, I eat like a servant and sit like a servant."[10]

1. *Tirmidhī*; *Musnad Ahmad*, Vol. III, p. 132
2. *Muslim, Kitāb-ul-Fadā'il*
3. *Bukhārī, Kitāb-ul-Anbiyā*
4. *Baihaqī*
5. *Musnad Ahmad*, Vol. III, pp. 189-215, *Jam'a ul-Fawā'id, Kitāb-ul-Manāqib.*
6. *Zād al-Ma'ād* Vol. I, p. 43
7. *Shamā'il Tirmidhī*
8. *Al-Targhīb wal-Tarhīb*
9. *Shamā'il Tirmidhī*; *Musnad Ahmad*, Vol. III, pp. 211-289
10. *Kitāb-us-Shifā*, p. 101

www.abulhasanalinadwi.org

'Abdullah b. 'Amr b. al-'As says: "Once when the Messenger of God came to my house, I gave him a cushion filled with bark, but he sat down on the floor placing the cushion between me and him."[1]

The Apostle used to tidy up his house, tether the camels, feed animals, take food with his servants, and help them in kneading flour and bringing provisions from the market.[2]

Courage and Shyness

Courage and shyness are often regarded as conflicting traits but the two poised the Prophet's character in a like manner. Being extremely modest, he blushed like a maiden, as stated by Abū Sa'eed Khudrī, if he came across anything shocking or outrageous. On such occasions his countenance changed showing his displeasure.[3] Such was his coyness that he was even diffident to express anything disagreeable to one's face and usually asked somebody else to do the job for him. Anas reports that the clothes of a man present in one of his sittings were hued in yellowish colour. Since the Prophet did not like to say anything displeasing to any one, he said to others, when the man had got up to leave, "It would have been better if you had told him to give up using yellow colour."[4]

'Āisha relates that if the Prophet came to know of a misdeed committed by anybody, he never asked him why he had done it; what he said on such occasions was, "What has happened to the people that say or do such a thing?" He deprecated the wrong but never named the wrongdoer.[5]

As for the dauntless courage and valour of the Prophet of God, the testimony of 'Alī, the lion of God, is plenty good enough to illustrate the point. He says: "When the battle used

---

1. *Al-Adab al-Mufrad*, p. 172
2. *Kitāb us-Shifā*, p. 101
3. *Bukhārī, Kitāb-ul-Manāqib*
4. *Shamā'il Tirmidhī*, Chap. *Khulq an-Nabī*
5. *Abū Dawūd*

www.abulhasanalinadwi.org

to become fierce and the eyes seemed to be coming out of the sockets, we were wont to look for the Prophet in order to find a refuge behind him. Then, we found noneclosing up with the enemy as the Prophet. This was how it happened in Badr; we were taking shelter behind the Prophet who was then going at the enemy more closely than anyone of us."[1]

Anas said, "The Apostle of God was extremely handsome, most generous and the bravest of men. One night when the people in Medina had been in a panic and some went in the direction of the sound they had heard, they were met by the Prophet who had gone in that direction ahead of them, and he was saying, 'Don't fear, don't fear.' He was then on a bare-backed horse without a saddle belonging to Abū Talha and had a sword slung on his neck. Praising the horse he said, 'I found it swift and rushing ahead like an ocean."[2]

In the battles of Uhad and Hunayn when the Muslims had fallen back and the bravest among them were unable to stand the charge of the enemy, the Apostle of God had stuck to his position, riding his mule, as if nothing had happened, and was calling out, "I am the Prophet without falsehood; I am the son of 'Abdul Muttalib."

Mercy and Compassion

God's Messenger was the kindliest of men just as he excelled all others in courage and valour. Being extremely kindhearted, his eyes brimmed with tears at the slightest sign of inhumanity. Shaddād b. Aus reports the Appostle as saying, "God has commanded you to show kindness to everyone, so if you have to kill, kill nicely, and if you slaughter an animal, slaughter it gently. If anyone of you has to slay an animal, he should sharpen the blade first and treat the animal well."[3]

Ibn 'Abbās relates that a man threw a goat on its side and

1. *Kitāb-us-Shifa*, p. 89
2. *Bukhārī, Al-Adab al-Mufrad*, p. 46
3. *Muslim, Kitāb uz-Zabh*

www.abulhasanalinadwi.org

then started sharpening his knife. When the Prophet saw him he said, "Do you want to kill it twice? Why did you not sharpen the knife before throwing it on the ground?"

The Apostle forbade his companions to keep the dumb creatures hungry or thirsty, to disturb or to overburden them. He commended that kindliness and putting them at ease were meritorious acts tending to bring man nearer to God.

Abū Huraira reports the Prophet as saying, "A traveller who was thirsty saw a well in the way. He got inside the well and when he came out he saw a dog licking mud because of thirst. The man bethought himself that the dog should be as thirsty as he was and so he got into the well again, filled his leather sock with water and carried it out holding with his teeth. And thus he quenched the thirst of the dog. God was pleased with this act of kindness and pardoned his sins. The companions asked, "O Messenger of God, is there recompense in the matter of beasts and wild animals also?" The Prophet replied, "There is recompense in regard to every creature that has a living heart."[1]

'Abdullah b. 'Umar told that the Prophet said, "A woman was cast away into the hell only because she had denied food and water to her cat and refused to set it free so that the cat might satisfy its hunger by taking worms and insects.[2]

Suhayl b. ar-Rab'ı b. 'Amr states that the Apostle of God came across a camel so famished that its belly had shrinked to its back. He said, "Fear God in the matter of these dumb creatures. If you ride them, ride when they are healthy and if you eat them, eat them when they are in a good condition."[3]

'Abdullah b. J'afar narrated the incident that once the Prophet entered the enclosure of an Ansārī where there was a camel which started groaning on catching sight of the Prophet, tears running down its eyes. The Prophet went near it, patted

---

1. *Bukhārī* and *Muslim*
2. *Nawawī* on the authority of *Muslim*
3. *Abū Dawūd*

www.abulhasanalinadwi.org

on its hump and face which set it at ease. Then the Apostle asked who its owner was. The Ansārī youngmen came and said: "O Messenger of God, it belongs to me." The Prophet said to him, "Do you not fear God in the matter of this beast although He has made you its owner? It complained to me that you bore hard upon it and always kept it at work."[1]

Abū Huraira quoted the Apostle as saying, "When you travel in a fertile country do not deny the camels their due from the ground, and when you travel in a land barren and dry, cover it with speed. When you encamp at night keep away from the roads, for they are where the beasts pass and are the resorts of the insects at night."[2]

Ibn Mas'ūd reports, "While we were on a journey with God's Messenger, he went a short distance from where we had encamped. There we saw a small bird with two of its birdlings and caught them. The bird was fluttering when the Prophet came back and so he asked, 'Who has distressed it by taking its chicks?' Then he asked us to return the chicks. There we also saw an ant-hill and burnt it out. When the Prophet saw he asked, 'Who has burnt it?' When we informed him that we had done it, he said, 'Only the Lord of fire has the right to punish with fire.'[3]

The Prophet strongly enjoined the duty of kind and generous treatment to the slaves, servants and the labour engaged for manual work. Jābir relates the Apostle of God as saying, "Feed them with the food which you eat, clothe them with such clothing as you wear and do not cause trouble to God's creatures."[4] The Apostle is further stated to have said, "Those whom God has made your dependents are your brothers, servants and helpmates. Anybody whose brother has been made subservient to him ought to feed him with the food he eats and clothe

1. *Abū Dawūd*
2. *Muslim*
3. *Abū Dawūd, Kitāb ul-Jihād*
4. *Al-Adab al-Mufrad*, p. 38

www.abulhasanalinadwi.org

him with the clothes he wears, command him not to do that which he is unable to do and if it becomes necessary to do so then he should help him in doing the job."[1]

'Abdullah b. 'Umar says that once a nomadic Arab came and asked the Prophet, "How many times should I pardon my servant in a day?" The Prophet replied, "Seventy times."[2] He also quotes the Apostle as saying, "Pay the wages of a labourer before his sweat dries up."[3]

A Comprehensive and Eternal Model

The Messenger of God was the last and the greatest of all the prophets sent to provide guidance to all classes, ranks and grades in every age, time and clime. The comprehensiveness of the Prophet's character summed up graphically by Syed Sulaimān Nadwī in *'Muhammad, The Ideal Prophet'*, would be a fitting epilogue to this section dealing with the character of the Prophet. Syed Sulaimān Nadwī writes:

> "A model which can serve for every class of the people acting under different circumstances and states of human emotions will be found in the life of Muhammad (peace be upon him). If you are rich, there is the example of the tradesman of Mecca and the master of Bahrain's treasure; if you are poor, you can follow the internees of Sh'eb Abī Tālib and the emigree of Medina; if you are a king, watch the actions of the Ruler of Arabia; if you are a vassal, take a look at the man enduring hardships imposed by the Quraysh of Mecca; if you are a conqueror, lay your eyes on the victor of Badr and Hunayn; if you have suffered a defeat, take a lesson from the one discomfited at Uhad; if you are a teacher, learn from the holy mentor of the school of Súffah, if you are a student, look at the learner who sat before Gabriel; if you are a sermoner, direct your eyes to the dis-

1. *Bukhārī* and *Abū Dawūd*
2. *Tirmidhī* and *Abū Dawūd*
3. *Ibn Mājah*

www.abulhasanalinadwi.org

courser delivering lectures in the mosque of Medina; if you are charged to preach the gospel of truth and mercy to your persecutors, observe the helpless preacher explaining the message of God to the pagans of Mecca; if you have brought your enemy to his knees, look at the conqueror of Mecca; if you want to administer your lands and properties, discover how the lands and groves of Banī an-Naḍīr, Khaybar and Fadak were managed; if you are an orphan, do not forget the child of Āmina and 'Abdullah left to the tender mercy of Halīma; if you are young, see the character of Mecca's shepherd; if you have a travelling business, cast a glance at the leader of the caravan under way to Busra; if you are a judge or arbiter, look at the umpire entering the holy sanctuary before the peep of dawn and installing Hajr Aswad in the K'aba, or the justice of peace in whose eyes the poor and the rich were alike; if you are a husband, study the behaviour of the husband of Khadīja and 'Āisha; if you are a father, go through the biography of Fātima's father and the grandfather of Hasan and Husain; in short, whoever and whatever you may be, you would find a shining example in the life of the Prophet to illuminate your behaviour. If you have the life of the Prophet before you, you can find the examples of all the prophets, Noah and Abraham, John and Jonah and Moses and Jesus. If the life and character of each prophet of God were deemed to be a shop selling the wares of one commodity, that of Muhammad (peace be upon him) would verily be a variety store where goods of every description can be had to suit the tastes and needs of all."[1]

1. *Muhammad, The Ideal Prophet*, pp. 89-90

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

TWENTY-SEVEN

Mercy of the World

"We sent thee not save as a mercy for the peoples."[1]

The world was passing through a state of hysterics at the close of the sixth century of the Christian era. The entire human race had, it seems, taken a pledge to commit suicide. God has portrayed, in the Qur'ān, the condition then obtaining in the world so graphically that no artist can draw such a true to life picture of the then situation.

> "And remember Allah's favour unto you; how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it."[2]

If our historians and litterateurs have not been able to preserve the heart-rending account of the pagan past, they need not be blamed for it because limitations of human language and

---

1. Q. 21 : 107
2. Q. 3 : 103

This chapter, summing up the great benefits flowing from the prophethood of Muhammad (peace be upon him), which have changed the destiny of human race, has been taken from the concluding part of a speech delivered by the author on the occasion of Birth Anniversary of the holy Prophet.

www.abulhasanalinadwi.org

forms of expression would not have allowed them to capture in words the dreadful situation of the then world. The shape of things was so horrible, so critical, that not the best word painter could have succeeded in its faithful depiction. How could have any historian drawn a picture of that horrible situation? Did the Age of Ignorance merely means moral corruption of the Arabs or a few other nations? Did it merely pose the problem of idolatry, depravity and decadence or else self-indulgence, inequity and exploitation of the poor, or, criminal behaviour of the then stronger nations? Was it simply the question of the burial of innocent new-born daughters by their heartless fathers? It was all this and much more. It was as though the mother earth wanted to swallow up its entire progeny. There are hardly words to describe the terrifying conditions through which the whole world was passing in those days. Only those can understand it who had themselves lived in that horrible age.

It was thus not a problem confronting any single nation or country but the destiny of the whole human race was at stake. If any artist capable of converting a vision into eternity were to paint the portrait of a good-looking young man in a fine fettle, a soul shining through its crystal covering, and could somehow show him to be the vicegerent of God on earth who was bent on taking a leap in a lake of fire and brimstone, then he would perhaps succeed in portraying the situation thus depicted in the Qur'ān: "(How) ye were upon the brink of an abyss of fire, He did save you from it." The holy Prophet has also illustrated this critical situation through a simile. He says, "The mission and guidance I have been vouchsafed to deliver to this world is like this: A man made a bonfire and when it illuminated the surroundings, insects began to jump into it. You also want to take a leap into the fire in a like manner but I am holding you by your waists to save you from falling into the eternal fire."[1]

The whole problem was how to lead the caravan of humanity to its safe destination. All the social and develop-

1. *Mishkāt, Bukhārī*

www.abulhasanalinadwi.org

mental endeavours, educational and literary efforts were possible only after man had been brought back to a normal, sensible frame of mind. There is the least doubt that the greatest good the prophets have done to the humanity consists of saving it from the unknown, imminent dangers threatening to destroy it from time to time. No literature or philosophy, reformatory or constructive effort, not even the survival of man on this planet could have been possible without the merciful endeavours of the prophets of God. But, so ungrateful is man that he has announced with the flourish of trumpets, time and again, that the prophets of God had had their time, and that the world no longer needed them. Its seers and guides have repeatedly declared that the prophets had nothing new to offer, no benefits to confer on humanity. Man has, in this way, really deposed over and over again against his own right to exist in this world!

When any civilization becomes over-sophisticated it closes its eyes to the ethical precepts. Man forgets everything save the satisfaction of his desires and replaces his loving, merciful heart by a selfish and ferocious disposition. His covetous greed takes the shape of an aching void which can never be filled in. This is the time when man becomes mad after the world and all that it stands for and, then, the Providence moves to chasten him and to give him his deserts. Poet of the East has given expression to the same truth in one of his verses:

Fever of lunacy then overtakes the kings,
Ferule of God are all, Timur and Chinghiz.

One can replace the words 'king' and 'kingship' by civilization for the insanity of civilization is nowadays much more dangerous and wider in scope than the madness of the kings of old. A single lunatic can make a hell of the life of all the people around him, and, one can very well imagine what would happen if the whole people were to lose their heads.

During the era we speak of as the Age of Ignorance the entire human race had become so depraved, so cruel-hearted that it took pleasure in the suffering of man. This is not poetic imagery but is supported by hard facts of history; man had

www.abulhasanalinadwi.org

turned into a demon who was most enthusiastic to witness the death and suffering of his own species. He prized the spectacle of the pangs of death suffered by human beings more than the pleasure he derived from merry-making, eating and drinking.

Gladiatorial sports involving combats between men and wild beasts under the Romans displayed more vividly than any other crime against humanity, the bottomless chasm to which human nature could sink. But this was not a depravity that had captured the imagination of a few guilty conscience. Writing about the immense popularity of these performances, Lecky says in his *History of European Morals* that "the magnificent circus, the gorgeous dresses of the assembled Court, the contagion of a passionate enthusiasm thrilling almost visibly through the mighty throng, the breathless silence of expectation, the wild cheers bursting simultaneously from eighty thousand tongues, and echoing to the farthest outskirts of the city, the rapid alteration of the fray, the deeds of splendid courage that were manifested were all fitted to entrance the imagination."[1] The interest and enthusiasm that attended these games of inconceivable atrocity was so intense that special laws were found necessary, and, sometimes proved even insufficient, to check them.

Thus, the beast in man had taken hold of him during the Age of Ignorance. He had, by his deeds, furnished the proof that he had forfeited the right to live in this world, or, rather he had himself lost the very desire to remain in this world any more. Yet, his Lord and Master, the Most Compassionate and the Most Merciful had decided otherwise. He wanted to save the world and the progeny of Adam from death and destruction through a Messenger who was told that:

> "And (O Muhammad) We sent thee not save as a mercy for the peoples."[2]

It is plain as day that the entire duration of the world's existence since the debut of the holy Prophet of Islam stems from

1. W. E. H. Lecky; *History of European Morals*, Vol. I, p. 119
2. Q. 21 : 107. The word used for 'peoples' in the Qur'ān is *'Alamīn*, that is, the worlds.

www.abulhasanalinadwi.org

his merciful deeds. First of all he removed the Sword of Damocles hanging over the head of humanity by giving it a new ideal to live for and a new zest and confidence to work for it. A new age of culture and civilization, arts and learning, material and spiritual progress—a new brave world—came into existence through his efforts.

The first and the foremost service that he rendered to the humanity consisted of the faith in the Oneness of God. No other creed more revolutionary, more life-giving and more profitable could have been vouchsafed to the humanity. Man had been proud and presumptuous, boastful of his creations like philosophy and poetry and the art of government; he took pride in enslaving other countries and nations; often arrogated himself even to the position of God; but he also demeaned himself by bowing his head before inanimate, lifeless objects, things of his own creation, and mountains, rivers, trees and animals; and harboured credulous beliefs and irrational fear of the demons and devils. He spent his life in the fear of the unknown and the hope from non-existent powers which could not but foster mental confusion, cowardice, doubtfulness and indecision in him. The Prophet of Islam made him self-reliant, courageous, rational and undoubting by removing the fear of everything else save that of his real Master and the Lord. It was because of him that man came to recognise his Creator as the Supreme Power, the Enricher and the Destroyer. This new discovery meant a world of change for him as it enabled him to free himself from the shackles of superstitious beliefs, irrational fears, dubiousness and misgivings. He could now see the unity of cause in the manifoldness of phenomena, was reassured of his pivotal position in the scheme of creation, became aware of his worth and dignity, in short, his acceptance of the serfdom of the One and only God made him the master of every other created being and object. It was, thus for the first time that man became aware of the exalted position allotted to him by God.

Unity of Godhead came to be recognised, thanks to the last Prophet, as the guiding principle for all the schools of thought, philosophies and creeds. Even polytheistic religions were so

www.abulhasanalinadwi.org

powerfully influenced by it that their votaries began to fight shy of their creeds and started putting up constructions to explain away their rites and observances demanding devotion to gods and demigods. The heathen belief in the worship of numerous deities began to suffer from a sense of inferiority from which it has still not recovered. This was the greatest gift bestowed on humanity by the holy Prophet.

The second great favour conferred by the Messenger of God on human beings was the concept of equality and brotherhood of mankind. The world before him was divided by manifold divisions of castes and creeds, tribes and nations, some claiming ranks of nobility for themselves and condemning others to the position of serfs and chattels. It was for the first time that the world heard the revolutionary message of humnn equality from the Prophet of Islam.

> "O Mankind, Your God is one and you have but one father. You are all progeny of Adam, and Adam was made of clay. Lo! the noblest among you, in the sight of God, is the best in conduct. No Arab has any preference over a non-Arab nor a non-Arab over an Arab save by his piety."[1]

The Prophet made this declaration on the occasion of his last *haj* before a congregation of one lakh and twenty-four thousand persons. His announcement put the seal on the twin principles of the Unity of God and the Unity of mankind. These are the two natural foundations for raising any edifice of peace and progress, friendship and co-operation between different peoples and nations. They create a twin relationship between human beings—that of One Lord and one father for all of them. Oneness of God is the spiritual principle of human equality just as a common lineage of the high and the low, the white and the coloured races places them on the same plane of humanity.

The world was not in a frame of mind to pay heed to the message of equality of human beings when it was first announced

1. *Kinz-ul-'Ammāl*

www.abulhasanalinadwi.org

by the Prophet of Islam. It was then a radical call, making a clean sweep of the then social relationships and economic and political orders. So striking and revolutionary was this call that it had sent the world into jitters. Today we find the principle of human equality enshrined in the constitutions of different countries and being proclaimed from the forum of the United Nations Organisation in the shape of the Charter of Human Rights but it was all due to the pioneering efforts of the followers of Muhammad (peace be upon him), Muslim missionaries and reformers, who made indefatigable efforts to establish a truly egalitarian Muslim society. It was this model established through their toil and tears that later on came to be accepted as the standard for human existence in this world. There was a time when numerous clans and families claimed their descent from the sun or the moon. Qur'ān quotes the belief then held by the Jews and the Christians in these words: "The Jews and the Christians say: We are the children of God and those whom He loves."[1] The Pharaohs of Egypt claimed themselves to be the incarnation of the Sun-god while India had several ruling families which arrogated themselves as the progeny of the sun or the moon. The Emperors of Iran called themselves *Kasra* or Chosroes which meant that Divine blood flowed in their veins. The last Iranian Emperor was known as Yazdagird owing, chiefly, to the Divine respects paid to him by his subjects.

The Chinese rulers deemed themselves to be the sons of Heaven. They believed that the Heaven was their God, who, with his spouse, the goddess earth, had given birth to the human beings and *Pau Ku*, the Chinese Emperor, was the first-born son of Heaven enjoying suprnatural powers. The Arabs were so proud of their language that every other nation besides their own was an *'ajamī* or dumb to them. Likewise, the Quraysh of Mecca being extremely conscious of maintaining their superiority, claimed a position of privilege even in the performance of *haj*. This was the shape of things, all over the world, when the

1. Q. 5 : 18

www.abulhasanalinadwi.org

Qur'ān proclaimed that all human beings were equal.

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."[1]

In another *Sūrah*, which is the opening chapter of the Qur'ān, it was declared that:

"Praise be to Allah, Lord of the Worlds"[2]

The third great gift and a boon to the humanity bestowed by the Prophet of Islam is the Islamic concept of human dignity. During the Age of Darkness when Islam made its appearance none was so ignoble and humiliated as man. Without any worth, he had absolutely no sense of human dignity. Oftentimes trees and animals regarded as sacred, owing to religious beliefs or traditions, enjoyed a more coveted place than man himself. Human sacrifices at the altar of deities were a common spectacle. It was solely due to Muhammad, the Prophet (peace be upon him), that man came to appreciate the fact that human beings, the glorious creation of God, were entitled to a much more loving regard, respect and honour than any other creature. The rank accorded to man by the holy Prophet was next only to God, for God had Himself heralded the purpose of man's creation in these words of lasting beauty:—

"He it is Who created for you all that is in the earth."[3]

Man was declared as the best of creations, the ruler of the world and all that exists in it.

"Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment."[4]

1. Q. 49 : 13
2. Q. 1 : 1
3. Q. 2 : 29
4. Q. 17 : 70

www.abulhasanalinadwi.org

Man had been accustomed to associate nobility with those who claimed themselves to be the progeny of gods and demi-gods. In order that the honour of the common man was not usurped again by the selected few, the Prophet announced:

> "The whole of mankind is the family of God and he amongst His family is dearest to Him, who does good to others."[1]

A celestial Tradition of the Prophet alludes to the deep concern of God for the welfare of human beings. It says: "God would ask (someone) on the Day of Judgement, 'I was ill but you did not pay a visit to Me!' The man would reply: 'How could have I paid a visit to Thee? Thou art the Lord of the worlds!' But God would say, 'Do you not recollect that one of my slaves was ill? Had you gone to see him, you would have found Me by his side!' Then God would again ask, 'O Son of Adam, I asked you to feed me, but you refused it to Me.' The man would submit, 'How could have I fed Thee, Thou art the Lord of the Worlds?' But the reply of God would be, 'Do you not remember that one of My slaves had asked you for food? Didn't you know that if you had given him food, you would have found it with Me!' God would again ask, 'O Son of Adam, I asked you water to drink but you refused it to Me!' The man would say in reply, 'O Lord, How could have I given water to Thee? Thou art the Lord of the worlds!' But the reply given by God would be, 'Do you not recollect that one of my slaves asked you for water, but you refused! Did you not know that if you had given him water, you would have found it with Me?'"[2]

Islam preaches unalloyed and absolute unity of God and rejects every form of anthropomorphism. Still, it employes this similitude to drive home the rank and dignity of man in the eyes of God. Has any other religion or philosophical thought accorded a nobler place to human beings than that assigned by

---

1. *Mishkāt*
2. *Sahīh Muslim*

www.abulhasanalinadwi.org

Islam ?

The Prophet of Islam taught that the surest way to attract blessings of God was to be kind and considerate to others.

> "The Most Compassionate (God) is kind on those who are kind to others. If you would show kindness to those who live on the earth, He who lives in the Heaven, shall shower His blessings on you."[1]

You can very well imagine the pitiable condition of man in the days when this powerful voice of human dignity had not been raised in the world. A mere whim of a king or an emperor could then cost the lives of a thousand men. It was then not unusual for an ambitious adventurer to put to sword the entire population of a conquered land. Alexander converted all the countries from Greece to India into a vast battlefield. Caesers played with the lives of human beings as if they were wild beasts. The two World Wars fought only recently had cost the lives of millions merely for securing markets for the industrial produce of advanced nations or to establish national or political ascendancy of certain nations over all others. Iqbal has correctly assessed the political ambitions of man in this verse.

> Man is still possessed by the imperialistic lust,
> What a pity ! Man prowling after man as yet.

At the time when Muhammad (peace be upon him) was invested with the mantle of prophethood, a general sense of pessimism springing from the then prevalent notions of worthlessness of human nature and hopelessness of Divine succour filled the air. The ancient religions of the East and the mutilated Christianity, specially in the West, had an equal share in producing that mental climate. The philosophy of re-birth, preached by the religions of ancient India, which assigned no place to the will and decision of man, meant that the present life was but a form of retribution for one's actions during his previous life with which the Christian dogma of Original Sin and atonement had joined hands to shake the confidence of millions,

1. *Abū Dawūd*

www.abulhasanalinadwi.org

all over the world, in the respondence and amenability of human actions. Mankind had lost faith in the mercy of God whose eternal and immutable decree seemed to have condemned man to a pre-determined destiny without reference to his evil or virtuous behaviour. But Muhammad (peace be upon him) affirmed that man was born with a clean slate and perfect freedom of action. Man was, declared the Prophet, the author of his actions, both good and evil, and deserved reward or punishment in accordance with his own decision to shape the course of his actions. Discarding the theory of vicarious atonement, the Qur'ān established once for all that every man was his own redeemer.

"And that for man shall be naught,
Save that wherefor he maketh effort,
And that his endeavour shall be presently observed."[1]

This was a message of salvation to man which gave him a new confidence in himself and in his ability to chart out his destiny. He applied himself with a renewed vigour, confidence and determination to shape up his own life and brighten the future of humanity.

The Prophet of Islam also declared that sins were but temporary deviations from the right path, inherent in the nature of man, and were brought about by ignorance, mistake and the promptings of the devil or man's own sensual desires. But the innate urge of man was to regret his mistakes and seek pardon of God with a contrite heart. To be broken in spirit by a sense of the guilt and to seek the forgiveness of God showed the goodness of human nature and attracted mercy of the Lord. This gospel of hope and good tidings was a revolutionary message to the despondent humanity condemned for ever by the guilt of Original Sin and one's past misdoings. What a great change it meant in the prevailing atmosphere of gloom and depression of spirits is illustrated by the fact that the Prophet came to be known as 'Apostle of Repentance.' Repentance, he said, did

1. Q. 53 : 39-40

www.abulhasanalinadwi.org

not involve faint-heartedness, nor did it arise from fear of disapprobation, but was a bold and daring step of the first man, Adam, who had thus shown the nobility of his innate nature. The Prophet of Islam endued repentance with the sacredness attached to the acts of devotion to God. He preached the virtues of seeking pardon so forcefully that even the irredeemable sinners, who had lost all hope of forgiveness, resolved to turn away from the sinful ways and to begin a new life of virture and uprightness, and many of them attained a sublimity of spirit that was envied by others.

Describing the clemency of God who is ever willing to forgive the sinners, the Qur'ān employes a diction so alluringly charming that one wonders whether God loves them more who seeks His forgiveness after deviating from the path of virtue. The Quaranic verse quoted here shows how forbearing, how long-suffering and how magnanimous God is to the man who cares to turn towards Him for exoneration of his sins. Says the Qur'ān:

> "Say thou: O my bondmen who have committed extravagance against themselves, despair not of the mercy of Allah; verily Allah will forgive their sins altogether. Verily He! He is the forgiving, the Merciful."[1]

Some other verses of the Qur'ān exhorting the believers to acquire positive merits and to win their way to the everlasting bliss, address them in these words:

> "And vie one with another for forgiveness from your Lord, and toward the Garden as wide as are the heavens and the earth, prepared for those who ward off (evil):
>
> "And those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;
>
> "And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins—Who forgiveth sins save Allah only?—and will not

---

Q. 39 : 53

www.abulhasanalinadwi.org

knowingly repeat (the wrong) they did.

"The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever—a bountiful reward for workers!"[1]

Among the characteristics of the true believers, enumerated in another verse, repentance takes precedence of all others.

"They are those who repent, who worship, who praise, who fast constantly, who bow down, who prostrate themselves, who command the reputable and restrain from the disreputable and who keep the ordinances of Allah: and bear thou glad tidings to the believers."[2]

The place of honour accorded to those who repent of their sins is illustrated by the verses of the Qur'ān revealed on the occasion of the forgiveness of three companions[3] of the holy Prophet, who had been excluded from other followers for their failure to accompany the Prophet in the expedition of Tabūk. Before the verse alludes to the mistake of these companions being condoned by God, it mentions the Prophet and the Ansār and the Muhājirīn in order that no stigma was attached to them after their mistakes had been pardoned. The Qur'ān, in this way, teaches all believers, who take the companions of the Prophet as models of virtue, that no ignominy attaches to a man after a genuine change of heart. The way these verses explain the consequences of the blotting out of the sins and elation of the repentant sinners can hardly be found in the scriptures of other religions or treatises on ethics. These verses read:

"Allah hath turned in mercy to the Prophet, and to the Muhājirīn and the Ansār who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.

1. Q. 3 : 133-36
2. Q. 9 : 112
3. The companions were K'ab b. Mālik, Hilāl b. Umayya and Murara b. Rab'ī. See the Chap. 'The Expedition of Tabūk'.

www.abulhasanalinadwi.org

"And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful."[1]

Remission of sin leads us to one of the chief attributes of the Divine Being, that is, His mercy and compassion. The bounty of God's mercy is the constant theme of the Qur'ān. Says God: "My mercy embraceth all things;"[2] while a celestial Tradition of the Prophet tells us: Verily, My mercy overcomes My anger." To be despaired of the God's mercy was made a cardinal sin. Quoting Y'aqūb[3] and Ibrāhīm, the two great Prophets of God, the Qur'ān announces: "Verily, none despaireth of the comfort of Allah except a people disbelieving"[4] and "who despaireth of the mercy of his Lord save those who are astray?"[5]

The misery and suffering the human race endured in the world was, according to the Jewish and Christian doctrines, but a feeble image of the never-ending agony which awaited man in the future world. The monastic orders of the Medieval Ages had taken up this doctrine, which, in itself, was sufficiently revolting, but they had developed it with an appalling vividness and minuteness. The humanity scared by these ghastly visions and glimpses of eternal suffering, was relieved by the Prophet's emphasis on God's all-embracing mercy and the efficacy of repentance which could wipe the slate clean of even the most vicious among the castaways of society.

And now we come to yet another gift of the prophethood of Muhammad (peace be upon him) which is still more far-reach-

1. Q. 9 : 117-18
2. Q. 7 : 156
3. Jacob
4. Q. 12 : 87
5. Q. 15 : 56

www.abulhasanalinadwi.org

ing, more beneficial to the humanity at large. This was the concept of the unity of spirit and matter, the harmony of the sacred and the mundane. He taught that the distinction made between the two was superficial and formal for every action of man, whether secular or religious, was guided by his motive or mental attitude, which, in the terminology of religion, was known as *niyat* or intention. For no religious belief is entirely divorced from the realities of human experience in its manifold practical aspects, the intention or purpose with which any act is done sets the test of its being good or bad. He did not recognise the division between the temporal and the ecclesiastical since man's desire to propitiate God and to follow His commands permeates into every fibre of human activity, no matter whether it is the art of government or war, availing oneself of one's earthly possessions, or satisfaction of one's natural desires, or earning one's living, or leading a married life. With a noble intention every mundane act is turned into a virtuous deed and a means to attaining propinquity to God. On the contrary, no merit whatsoever attaches to acts like devotion to God or fighting in the path of God if the sincere desire to attain the will and pleasure of God were absent.

The ancient world had divided life into two compartments, religious and the secular; and the result was that a wedge had been driven between those who selected one of these as the pursuit of their lives. Oftentimes, the two groups were at loggerheads with one another, for, the 'world' and 'religion' were to them incompatible spheres of human life. Every man had to choose one of the two since nobody could be expected to travel in two boats simultaneously. The prevalent view was that the path of salvation lay not through the rough and tumble of life, but away from the social, economic and political problems of worldly pursuits. No concept of religion which bars the gates to material progress and acquisition of power, riches and fame, could be of interest to intelligent, capable and ambitious persons: the result being that a great segment of humanity had delivered itself from the rigorous discipline of asceticism which had come

www.abulhasanalinadwi.org

to be associated with religion. By withdrawing themselves from the then virtuous pursuits, these men had prevented the great importance of morals from appearing perceptibly in public affairs. The State had revolted against the Church and made itself free from all moral obligations. This hideous schizophrenia not only divested what was called worldly from the gifts of spiritual beatitude, but also gave birth to the modern faithlessness and agnosticism of Europe which is now threatening to inundate the entire world, if only, because of its political and cultural supremacy. The present wave of crass materialism, loss of faith and moral debasement is but a direct consequence of the division between the spirit and matter invented by the old pagan civilizations.

The Prophet of Mercy, who was sent to the humanity as a warner as well as a messenger of glad tidings, converted the entire life of man into devotion to God by denying the existence of any cleavage between the spiritual and temporal spheres of human affairs. He demolished the wedge between the men of religion and those of the world and commended all of them to unite their efforts for attaining the pleasure of God and service of humanity. It was because of him that the world could see the ascetics who wore crowns on their heads and the warriors who spent their nights in devotions and prayers.

It would be difficult to conceive a more complete transformation of life than the one brought about by the fusion of the secular and the sacred, which would require several volumes to be explained in detail. Iqbāl has very succinctly versified the significance of this concept in one of his immortal poems.

On monastic order was laid the foundation of Church,
How could mendicity contain the royalty in its confines?
The conflict was deep, between hermitry and kingship,
One was triumphant, the other subdued,
Politics got rid of religion,
Helpless was the high priest.
When the world and religion parted ways,
Avarice was the Ruler, King and Vizier.

www.abulhasanalinadwi.org

Dualism was the doom of mind and matter,
Dualism made the civilization blind.
This is the miracle of a dweller of the desert,
Whose warnings reflected the tidings-glad ;
That the humanity's only refuge was this,
That (the mystic) Junayd unites with Ardsher (the king) !

Yet another radical change brought about by the Prophet of Islam in the life of man was to make him conscious of the ultimate end of his life. Unaware of his goal and objective, man had his eyes fixed on profane and paltry objects. He directed his whole intelligence and labour to the acquisition of wealth or land or fame or power. Goodness having been associated with the pleasurable things, the main object of the vast majority of people was to sublimate their conceptions of happiness and interest with the satisfaction of carnal desires, songs and colour, merrymaking, fun and amusements. Revelry of the rich and the powerful soon brought up a class of parasites whose whole business was to tickle the fancy of their patrons. But Muhammad (peace be upon him) told man that the great business of man was to exert himself and to strive to attain the perfect knowledge of God ; to contemplate on His nature and attributes and to lead his wandering soul to divine propinquity through realisation of the Unlimited ; to search out the Unity of the Cause of all Causes in the amazing diverse phenomena of Nature ; and to seek His pleasure through being kind and just and virtuous. He told man that these were the objectives whose achievement conferred a rank on him envied by the angels of God.

Thus, the prophethood of Muhammad (peace be upon him) made a clean sweep of the existing order of things in the world. The longings and desires of man were now centred on a new objective ; the love of God took possession of his being ; the pleasure of God became the immortal thirst of human heart ; mercy and kindness to God's creatures was recognised as the greatest virtue which became the sole object of man's endeavour.

www.abulhasanalinadwi.org

It was then, after the advent of Islam, that the leading feature of all the countries, Arabia and Iran, Syria and Egypt, Turkistan and Iraq, North Africa and Spain became the search for higher and tender virtues, in the pursuit of which we find thousands of love-lorn souls. During this period we see innumerable men of God preaching love of God, kindness and compassion to every sentient being, merits of virtuous living, acquisition of knowledge for attaining the pleasure of God, revulsion to cruelty and indecency and the grace of humility and modesty. They taught the lesson of human dignity and brotherhood of man and made this earth a kingdom of God.

If you peep into the souls of these elevated souls, you would witness unbelievable flight of their imagination, purity of their innermost feelings and nimbleness of their perceptions. You would see how they were ever willing to put their own life at stake for others, how they made their own children and family suffer for the good of all and sundry, the way they compelled the autocratic kings and potentates to do justice to the weak and the poor and how rightfully just they were even to their enemies. Of a fact, it would have been difficult for us to believe today what a fine specimen of humanity, what a sublime soul were these men of God if the historians and biographers had not preserved a truthful record of their lives and doings.

This striking change in the manners and morals of the people was, indeed, the greatest miracle worked by the holy Prophet of Islam.

Verily, God saith in truth: "*We have sent thee not save as a mercy for the peoples.*"

www.abulhasanalinadwi.org

Chronological Table

The Nabataen Kingdom	315 B.C.—A.D. 106
Bursting of the Mārib Dam	A.D. 120
Introduction of Judaism to the Yemen	200-236
The Golden Age of Palmyra	150-272
Lakhmid Dynasty of Hīra, satellite Kingdom of Persia	286-605
Banī Ghassān, Plylarchs of East Syria under the Romans	292-583
Qusayy seizes control of Mecca	440
Abyssinian domination of Yemen	525
Abraha's attack on Mecca	570
Birth of the Prophet[1]	20th August, 570
Death of Prophet's mother	576
Death of 'Abdul Muttalib	578
The Prophet's first trip of Syria	582
The sacrilegious war	580-590
The Prophet's second trip to Syria	595
Marriage of the Prophet to Khadīja	595
Commencement of Revelation	6th August, 610
Abū Bakr and Khadīja accept Islam	610
Beginning of the Prophet's preaching	613
War between the Byzantine and Persian Empires	602-628
Hamzā accept Islam	615
Umar accepts Islam	615

1. 20th April, 571 according to Mahmūd Pāshā

www.abulhasanalinadwi.org

The first emigrants to Abyssinia	615
The Boycott of Banī Hāshim	616-619
Death of Abū Tālib and Khadīja	619
First Pledge of 'Aqba	621
The Prophet's Ascenstion	622
Second Pledge of 'Aqba	622
The Hijrah—(Migration to Medina)[1]	September 24, 622
The first expedition under Hamza	January, 623
Raid of Nakhla under 'Abdullah b. Jahash	November, 623
Direction of prayer changed for Jerusalem to Mecca	October, 623
Institution of the fast of Ramaḍan	January, 624
Battle of Badr	15th March, 624
Exile of Banī Qaynuqa	April, 624
Abū Sufyān's raid of as-Sawāiq	April, 624
Murder of K'ab b. Ashraf	July, 624
Battle of Uhad	March 23, 625
Massacre of ar-Rājī	May, 625
Massacre of Bīr Ma'ūna	June, 625
Exile of Banī an-Naḍīr	August/September, 625
Muslim Army goes to Badr	March, 626
Raid of Dhāt-ar-Riqā'	June, 626
Expedition to Dumat al-Jandal	September, 626
Expedition to al-Muraysi	January, 627
Battle of the Trenches	March, 627
Attack on Banī Qurayza	April, 627
Raid on Banī al-Mustaliq	December/January, 627-628
Truce of Hudaybia	March, 628
Conquest of Khaybar	September, 628
First Pilgrimage ('Umra) to Mecca	February, 629
Battle of Mu'ta	September, 629
The Conquest of Mecca	January, 630
Battle of Hunayn	February, 630
Seige of Ta'if	February/March, 630

1. 16th July 622 marks the beginning of Islamic Calendar.

www.abulhasanalinadwi.org

Expedition to Tabūk[1]	July/August, 630
The first Pilgrimage under Islam	January/February, 631
The year of Deputations	631
The Farewell Pilgrimage	March, 632
Death of the Prophet	8th June, 632

1. September-October, 630, according to others, but not supported by internal evidence.

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

BIBLIOGRAPHY

ENGLISH

Bernier, E., *Travels* (Ed.) Constable, 1911

Bibliotheca Historica, Book II

Bodley, R. V. C., *The Messenger: The Life of Muhammad*, London, 1946

Briffault Robert, *The Making of Humanity*

Butler, Alfred J., *The Arab Conquest of Egypt and the Last Thirty Years of the Roman Dominion*, Oxford, 1902

Cambridge History of Islam, Vol. I, Cambridge, 1970

Carra de Veaux, *Bahira, the Author of the Quran*

Christensen, A., *L'Iran Sous Les Sassanides*, Paris, 1944 (Urdu Trans. Muhammad Iqbal)

Daryabadi, Abdul Majid, *Commentary on the Holy Quran*, Vol. I, Lahore, 1957.

Davenport John, *Apology for Muhammad*, London, 1869

De Lacy O'Leary, *Arabia Before Muhammad*, London, 1927

Drapper, John William, *Conflict Between Religion and Science*, London, 1910

Dutt., R. C., *History of Civilisation in the Ancient India*, Vol. 3, 1891

Encyclopaedia Britannica

Encyclopedia of Religions and Ethics, Vol. I, 1939

Georges Roux, *Ancient Iraq*, Sujjolk, 1972

Gibbon, Edward, *The Decline and Fall of Roman Empire*, Vol. V. London, 1908

Guillaume, A., *The Life of Muhammad* (Tr. *Ibn Ishāq's Sīrat Rasūl Allāh*) London, 1955

www.abulhasanalinadwi.org

Gulzar Ahmad, Brig., *The Battles of the Prophet of Allah*, Karachi, 1975

Hamidullah, Dr. Muhammad, (1) *Muhammad Rasulallah*, Hyderabad, 1974, (2) *The Battlefields of Prophet Muhammad*, Hyderabad, 1973

Herodotus, *History*, Book II

(*The*) *History of Christianity in the Light of Modern Knowledge*, Glasgo, 1929

Hitti, P. K., *History of Syria*, London, 1951

Islam and the Modern Age, Vol. VIII, No. 2, (May 1977) Delhi

James Mackinson, *From Christ to Constantine*, London, 1936

Jewish Encyclopedia, Vol. II and XII, 1916

John Davenport, *Apology for Muhammad and the Quran*, London, 1869

Jones, A. H. M. and Elizabeth Monroe, *A History of Abyssinia*, Oxford, 1935

Josephus, *Jewish Antiquities*, (ed.) S. A. Naher, Leipzig, 1888

Lamartine, *History de la Turqui*, Vol. II, Paris, 1854

Lecky, W. E. H., *History of European Morals*, London, 1930

Maryam Jameelah, *Islam Versus Ahl-Kitab—Past and Present*, Lahore, 1968

Montgomery Watt, W., *Muhammad, Prophet and Statesman*, London, 1961

Muir, Sir, William, *Life of Mahomet*, Vol. I, London, 1858

Nadwi, Abul Hasan Ali, *Islamic Concept of Prophethood*, Lucknow, 1976

Nadwi, Syed Sulaiman, *Muhammad, The Ideal Prophet*, Lucknow, 1977

Nehru, Jawahar Lal, *Discovery of India*, Calcutta, 1948

(*The*) *New Catholic Encyclopaedia*, Vol. 14, 1967

O'Malley, L. S. S., *Popular Hinduism, The Religion of the Messes*, Cambridge, 1935

Sidersky, D., *Les Origines des legendes musulmanes dans le Coran et dans les vies des prophetes*, Paris, 1933

Smith, R. Bosworth, *Mohammed and Mohammadism*, London, 1876

www.abulhasanalinadwi.org

Thilly, Prof. Frank, *History of Philosophy*, New York, 1945
Vaidya, C. V. *History of Madiaeval Hindu India*, Vol. I, Poona, 1924
Victor Chaport, *The Roman World*, London, 1928
Vidyadhar Mahajan, *Muslim Rule in India*, New Delhi, 1970
Wallbank, T. Walter and Alastair M. Taylor, *Civilizations, Past and Present*, (Scott Foresment & Co.), 1954
Wells, H. G., *A Short History of the World*, London, 1924
Williams, Henry Smith, *Historians History of the World*, V Ed., 1926
Zaki Ali, Dr., *Islam in the World*, Lahore, 1947

ARABIC

'Abdullah b. Mubārak, *Kitāb-uz-Zuhd*
'Abdur Razzāq, Abī Bakr, b. Humām San'āī, *Al-Musnnaf*
Abī al-Faḍl 'Ayāz b. Mūsā b. 'Ayāz, *Kitāb-us-Shifa'*
Abū Dawūd al-Tayālīsī, *Musnad Abū Dawūd*
Abū Dawūd, Sulaimān b. Al-Ash'āth al-Sijistānī, *Sunan Abū Dawūd*
Abū Nu'aym Asbahānī, *Hilyatul Awliyā'*
Abū Tammam Habīb b. Aus al-Tayī, (ed.) *Dīwān-al-Hamāsā*
Abū Zuhra, Muhammad, *Khātimun Nabīyūn*
Al-'Aynī, Badruddīn Abū Muhammad Mahmūd b. Ahmad, *Amdatul Qārī*
Ālūsī, Mahmūd Shukrī, *Bulūghal-'Arab fi M'arafata Ahwāl al-Arab*
Al-'Amīd, *Farhang 'Amīd*
Al-Ansārī, 'Abd al-Quddūs, *Athār al-Madinah Munawwarah*
Al-Aqqād, 'Abbās Mahmūd, *'Abqaryatu Muhammad*
Al-Asbahanī Abī Al-Faraj, *Al-Aghānī*,
Al-Azraqī, Abul-Walīd Muhammad, *Akhbār Makkah*
Al-Baihaqī, Abī Bakr Ahmad b. al-Husain, *Al-Sunan al-Kubra*
Al-Baghwī, Ibn Muhammad al-Husain b. Mas'ūd al-Farā
(1) *Sharh-us-Sunnah*
(2) *Mishkātul-Masābih*
Balādhūrī, Ahmad b. Yahya b. Jābir ash-Shahīd, *Fatūh al-Buldān*

www.abulhasanalinadwi.org

Bāshma'il Ahmad, *Ghazwatul Ahzāb*

Al-Bukhārī, Abī 'Abdullah Muhammad b. Isma'il:

(1) *Al-Jām'ī al-Sahīh*

(2) *Al-Adab al-Mufrad.*

Al-Bustānī, Batras, *Da'iratul Ma'arif lil-Bustānī*

Al-Dhahabī, Shamsuddin Abī 'Abdullah, *Tazkaratul Huffāz*

Farīd Wajdi, Muhammad, *Dai'ratul Ma'arif al-Qarn al-'Ashrīn*

Al-Fāsi al-Maghribi, Muhammad b. Muhammad b. Sulaimān, *Jam'a al-Fawā'id min Jam'i al-Usūl wa Majm'a az-Zuwa'id*

Al-Firozabadi, Mujduddin Al-Maghanīm, *Al-Mutavq fi Ma'ālim ut-Tābah*

Al-Haikal, Dr. Muhammad Husain, *Mānzil al-Wahy*

Al-Hākim, Abī 'Abdullah b. Muhammad b. 'Abdur Rahmān, *Al-Mustadrak,* 4 Vols.

Al-Halabī, 'Alī b. Burhānuddīn, *As-Sīratul-Halabiyah*

Al-Hamawi, Shahabuddin Abī 'Abdullah Yaqūt, *M'ujam al-Buldān*

Husain b. Muhammad b. al-Hasan ad-Dayarbukri al-Mālikī, *Tārīkh al-Khamīs*

Ibn Abde Rabbih, Shahabuddīn Ahmad, *Al-'Iqd al-Farīd*

Ibn 'Abdul Barr al-Maliki al-Andlūsī, *Al-Isti'ab fi Marafata al-Ashāb*

Ibn al-Athīr, Fakhruddīn, *Al-Kāmil*

Ibn al-Athīr, Izzuddīn Abi al-Hasan Alī b. Muhammad Al-Jazari, *Usd al-Ghābah*

Ibn al-Kalbī, *Kitāb-ul-Asnām*

Ibn Faurak al-Ansarī, Muhammad b. al-Hasan, *Kitāb al-Fusūl*

Ibn Hajar, Ahmad b. 'Alī b. Muhammad:

(1) *Fath al-Bārī*

(2) *Sharh Sahīh al-Bukhārī*

(3) *Al-Isabah fi Tamīz is-Sahābah*

Ibn Hanbal, Abū 'Abdullah Ahmad b. Muhammad Shaibānī, *Musnad Ahmad*

Ibn Hishām, Abī al-Qāsim 'Abdur Rahmān b. 'Abdullah, *As-Sirata Muhammadiyah*

www.abulhasanalinadwi.org

Ibn Kathīr, 'Imāduddin :
(1) *Tafsīr Qurān al-'Aẓīm (Tafsīr Ibn Kathīr)*
(2) *As-Sīrat an Nabawiyah,*
(3) *Al-Bidāyah wan Nihāyāh*
Ibn Khaldūn, 'Abdur Rahmān b. Muhammad, *Tārīkh Ibn Khaldūn*
Ibn Mājah, Abī 'Abdullah Muhamınad b. Yazīd, *Sunan Ibn Majah*
Ibn Manzūr, Abī al-Faḍl Jamaluddin Muhammad, *Lisān al-'Arab*
Ibn Qutaibah, 'Abdullah b. Muslim :
(1) *As-Sh'er was Shu'arā',*
(2) *Al-Adab al-Kātib*
Ibn Qayyim al-Jawzi, *Zād al-Ma'ād*
Ibn S'ad, Kātib al-Wāqidī, Muhammad, *Tabaqāt Ibn S'ad*
Ibn Sayeda, Abī al-Hasan 'Ali b. Ismā'il An-Nahwī, *Al-Mukhassas*
Al-Jawzī, 'Abdur Rahmān b. 'Alī b. Muhammad, *Sifat as-Safwah*
Jawwād 'Alī, *Tārīkh al-Arab Qabl al-Islām*
Al-Kandhalwī, Muhammad Zakariya, *Hajjatul Wad'a wa 'Umarat an-Nabī*
Karkarn, James, *Tarīkh Sīn*
Al-Kattānī 'Abdul Hai b. 'Abd al-Kabir, *Al-Tarātīb al-Idāriyah*
Al-Khattāb, Muhammad Shīth, *Ar-Rasūl al-Qā'id*
Al-Khudrī, 'Allama, *Tārīkh al-Umam al-Islāmia*
Al-Khuzrī, Muhammad, *Tārīkh al-Tashr'i al-Islam*
Kurd 'Alī, *Khutat as-Shām*
Mālik b. Anas b. Malik, *Muatta*
Al-Muttaqī, 'Alā'uddin 'Alī b. Hosamuddin, *Kanz ul-'Ummāl*
Al-Munjisī, Zakīuddīn 'Abdul 'Azīm b. 'Abdul Qawī, *At-Targhīb wat-Tarhīb*
Muslim b. Al-Hajjāj al-Qushairī, *Sahīh*
Nadwi, 'Abul Hasan 'Alī, *At-Tarīq ilal-Medīna*
Nasā'i, Ahmad b. Shu'aib b. 'Ali, *Al-Sunan*
Nawawī, Muhyuddīn Abī Zakariya Yahya b. Sharaf, *Sharh Muslim*

www.abulhasanalinadwi.org

Patni, Muhammad Tāhir, *Majm'a Behār al-Anwār*

Al-Qarzāwī, Yūsuf, *Fiqah az-Zakāt*

Rohlings, Dr., *Al-Kanz al-Marsūd fī Qawa'id al-Talmud* (Tr.) Dr. Yūsuf Hina

Al-Samhūdī, 'Alī b. Abdullah b. Ahmad, *Wafā-ul-Wafā fī Akhbār Dār al-Mustafā*

Al-Sabā'ī, *Tārīkh Makkah*

Al-Sharīf, Ahmad Ibrahīm, *Makkah wal-Madinah fil Jahilīyata wa 'Ahd ar-Rasūl*

Al-Suhaylī, 'Abdur Rahmān b. 'Abdullah, *Al-Raud al-Unaf*

Al-Suyūtī, Jalāl Uddin Mohammad b. Ahmad:

(1) *Al-Khasā'is al-Kubra*

(2) *Husn al-Mahādra*

Al-Tabarī, Abū J'afar Muhammad b. Jarīr,

(1) *Jām'ī ul-Bayān fi Tafsīr al-Qur'ān* (*Tafsīr Tabrī*)

(2) *Tārīkh al-Umam wal-Malūk* (*Tārīkh Tabrī*)

Al-Tabrezī, Walīuddin, *Mishkat al-Masābīh*

Taghrī Bardī, Al-Amir Yūsuf b. Taghrī, *Al-Najūm az-Zaharata fi Akhbār Misr wal Qāhira*

Tahāwī, Abū J'afar Ahmad b. Muhammad b. Salamah:

(1) *Sharh Ma'āni al-Athār*

(2) *Mushkil ul-Athār*

Tantāwī, Dr. Muhammad Syed, *Banū Isra'īl fil Qur'ān wal-Sunnah*

Al-Thalabī, Abī al-Mansūr, *Fiqh ul-Lughāt*

Tirmidhī, Abī 'Isā Muhammad b. Isā:

(1) *Al-Jām'ī*

(2) *Shamā'il*

Walī Ullah, Ahmad b. Abdur Rahmān, *Hujjat Allāh il-Bāligha*

Wellphenson, Dr. Israel, *Tārīkh al-Yahūd fī Balād il-'Arab fil Jahiliyata wa Sadr al-Islām*

Yūsuf Hina Nasrullah, Dr., *Al-Kanz al-Marsūd fī Qawā'id al-Talmūd* (*Al-Yahūd 'Alā Hasb al-Talmūd*)

Al-Zauzānī, Abī 'Abdullah al-Husain b. Ahmad b. al-Husain, *Sharh Sab'a al-Mu'allaqāt*

www.abulhasanalinadwi.org

Al-Zurqānī, Muhammad b. 'Abd al-Bāqī, *Sharh Mawāhib Ludunniyah*

URDU AND PERSIAN

'Abdul Mājid Daryābādī, *Tafsīr Mājīdi*,
'Abdur Ra'uf Danāpurī, *Asha-hus-Siyar*
Khan, Habīb-ur-Rahmān, *Miftāh ut-Taqwīm*
Mansurpurī, Qazī Muhammad Sulaiman, *Rahmat-ulil-'Alamīn*
Manu Shashtra
Nadwī, Abul Hasan, Alī, *Daryā'i Kabul Se Daryā'i Yarmūk Tak*
Nadwī, Muhammad Rabey, *Haj wa Muqāmāt-i-Haj*
Nadwī, Mujīb Ullah, *Ahl Kitāb Sahābah wa Tābiy'een*
Nadwī, Syed Sulaiman, *'Arab aur Hind Ke T'aluqāt*
Nama Tinsar, Tab'a Mainawī
Nomanī, Shiblī and Sayed Sulaiman Nadwī, *Sīrat-un-Nabī*
Sarsawati Dayānand, *Satyarath Prakāsh*
Shahīn Mikarios, *Tārīkh Irān*
Topa, Ishwar, *Hindustānī Tamaddun*

www.abulhasanalinadwi.org

www.abulhasanalinadwi.org

INDEX

(**B** stands for *Banū*, that is tribe or clan ; **b** for *bin* or son of ; **E** for *Expeditions* and *battles* ; **L** for *Locality* ; **R** for *River* ; **V** for *Valley*)

'Aad, 60
Aaron *see* Haroon
'Abbās b. 'Abdul Muttalib, 139, 146, 211, 320-1, 381-2, 392-3, 422, 426.
'Abbās Mahmūd al-'Aqqād, 405n
Abbās b. 'Ubādā, 35
'Abd b. Abī Rabi'a, 85
'Abd b. 'Abd ul-'Uzza, 317
'Abdul Ali, Dr. Hakīm Syed, 1
'Abdul Ashhal, B. 145, 168, 429
'Abd b. al-Julanda, 293-94
'Abd al-Qays, 368
'Abd b. al-Qays, B., 368, 293 n
'Abdul Asad, B., 147
'Abdul-Dar, B., 80, 101, 147
'Abdullah b. 'Abbās, 53 n
'Abdullah b. 'Abū Bakr, 152
'Abdullah b. Abī al-'Aufa', 435
'Abdullah b. 'Abdullah b. Ubayy, 255
'Abdullah b. Abdul Muttalib, 91-2, 95, 441
'Abdullah b. Abū Rabi'a, 82, 121
'Abdullah b. 'Amr b. al'As, 425, 436
'Abdullah b. Arīs, 293
'Abdullah Dhu'l Bijādayn, 355
'Abdullah b. Hamīd al-Asadī, 318 n
'Abdullah b. al-Hārith, 421
'Abdullah b. Jad'ān, 85, 102, 119
'Abdullah b. J'afar 311, 409, 438
'Abdullah b. Jahsh, 194-6, 223
'Abdullah b. Jubayr, 217-8
'Ahdullah b. Mas'ūd, 110, 171, 355, 423, 425
'Abdullah b. Muhammad, 408
'Abdullah b. Qumīyah, 219
'Abdullah b. Rawāhā, 210, 300, 308-10
'Abdullah b. S'ad b. Abī Sarah, 327
'Abdullah b. Salām, 190
'Abdullah b. ash-Shikhkhīr, 416
'Abdullah b. Tāriq, 227
'Abdullah b. Ubayy, 187, 212, 216, 252-3, 255, 257, 431
'Abdullah b. 'Umar, 438, 440
'Abdullah b. Urayqit, 150
'Abdul 'Uzzā *see* Abū Lahab
'Abdu Munāf, B. 149
'Abdu Munāf, b. Qusayy, 67, 92
'Abdul Muttalib, 67, 72-4, 86, 91-2, 95, 111, 128, 144, 336, 437
'Abdul Muttalib, B. 111, 343
'Abdur Rahmān b. Abū Bakr, 395
'Abdur Rahmān b. 'Auf, 110, 148, 184n, 208
'Abdur Rahmān b. Ghazwān, 96 n
'Abdu Shams *see* Walīd b. Mughīra
Abī Numayd, 428
Abraha al-Ashram, 72-5, 283, 331, 379
Abraham *see* Ibrāhīm
Abtah, L. 147
Abū 'Abdūllah *see* Uthmān b. 'Affān
Abū 'Amir al-Asharī, 337
Abū Ayyūb Ansarī, 145
Abū Ayyūb Khālid b. Zayd, 175 n, 182-3

www.abulhasanalinadwi.org

Abū 'Azīz b. 'Umayr b. Hishām, 210-11
Abū Bakr b. Abī Quhāfa, 80, 96 n, 109-10, 114, 117-8, 130-1, 134, 149-55, 179-80 n, 202, 205-6, 229, 268, 316, 332, 349, 355, 364, 375, 389, 392-93, 397, 399, 401
Abū Bakrah, 340
Abū Basīr 'Utba b. Usaid, 269, 271
Abū Dardā', 417
Abū Dharr, 416, 419
Abū Dujāna, 217, 220
Abū Hālā, 100
Abū Hāritha, 369
Abū Hudhayfa, 148
Abū Huraira, 415, 418, 424, 426, 433, 438-9
Abū Hurra ar-Raqashī, 383 n
Abū Jahl, 82, 119, 126, 129, 171, 202, 208-9
Abū Jandal b. Suhayl, 266-7, 269
Abū Lahab b. 'Abdul Muttalib, 85, 92, 112, 128, 137
Abul 'As b. Ar-Rab'ī, 211, 409
Abul Fadl *see* 'Abbās b. 'Abdul Muttalib
Abul Fida, 60
Abul Hasan *see* 'Ali b. Abī Tālib
Abū Lubāba, 243
Abul Qāsim *see* Muhammad
Abul Walīd *see* 'Utba b. Rabi'a
Abū M'abad, 156
Abū Mas'ūd, 423
Abū Mūsa Ash'arī 230, 367, 406
Abū Qatāda, 173n, 358
Abū Sa'īd al-Khudhrī, 396, 436
Abū Salama 147-8
Abū Sālih, 282
Abū Sufyān b. Harb, 85, 89, 200, 202, 210, 212, 215, 224, 227-8, 231, 234, 242, 263, 286-7, 315-6, 320-23, 328, 341, 347-8, 421
Abū Sufyān b. Al-Hārith, 319
Abū Sufyān al-Thaqafi, 345
Abū Tālib b. 'Abdul Muttalib, 95-6, 100, 109, 112-3, 128-30
Abū Talha, 171n, 235, 399, 437
Abū 'Ubayda b. al-Jarrāh, 110, 220, 289, 312, 369
Abū 'Ubayda b. Sa'eed, 85
Abū 'Umayr b. Mālik, 422
Abwā L., 94, 374
Abwā', E., 197
Abyssinia, 73, 115, 121-2, 124, 274-5, 283-4, 301, 304
'Ad, 142
Adam, the Prophet, 72, 277, 325, 450 51, 454
'Addās, 133
Adharbāyjān, L., 22
'Adhra B. 370
Adhrūh B. 354
'Adiy B. 80, 101, 125, 164, 170
'Adiy b. Hātim, 367, 435
'Adiy b. K'ab B. 263
'Adiy b. al-Najjār, 144-5
'Adl B. 227
'Adnān, 66, 145
'Adnān B. 56, 58
Acchylus, 58
'Afrā', 171, 209
Africa, L , 56, 82, 278, 283-4
Ahmad b. Hanbal, 169n, 180n
Ahmas, 330
Ahzāb, battle of *see* Trenches
Aila L. 51
'Aisha bint Abū Bakr, 106n, 108n, 141, 169, 174n, 176n, 223, 240, slander against, 256f, 389-90, 394-5, 397-8, 401-2, 403-7, 416, 419, 424-7, 434, 436, 441
'Alā' b. al-Hāritha, 341
Alexandar, 452
Alexandar, Bishop, 291

www.abulhasanalinadwi.org

Alexandaria, 58, 278, 282, 290-91
'Alī b. Abūl 'As, 409
'Alī b. 'Abdullah, 409
'Alī b. Abū Tālib, 95, 109, 138, 149-50, 170, 202, 207, 219, 223, 229, 240, 266, 298, 305-6, 316, 318-9, 324, 336, 353, 364, 369, 379-80, 389, 392, 394, 409, 412, 426-7, 436-7
'Alī Ahmad Gujrati, 11
Almagast, 58
Alwin Toffler, 408
America, 407
Amina bint Wahb, 91-3, 430, 441
'Amir B. 229, 366
'Amir b. Akwā', 296
'Amir b. Fuhayrah, 152, 154
'Amir b. Mālik, 228
'Amla B. 349
'Ammār b. Sinān, 110
'Ammār b. Yāsir, 114
'Amr b. Abdu Wudd, 240
'Amr b. al-'As, 82, 121, 124, 271-2, 283
'Amr b. 'Auf. B., 148, 248
'Amr b. al-Hadramī, 195-96
'Amr b. Hazm, 368
'Amr b. Hind, 40
'Amr b. al-Jamūh, 169, 222
'Amr b. Kulthūm, 40
'Amr b. Luhayy, 68-9
'Amr b. M'adī Karib, 367
'Amr b. Sālim, 314-5
'Amr b. Shu'yeb, 84
Anas b. Mālik, 94n, 180-1, 221, 236, 304, 310, 343, 393, 396, 400, 415-6, 419, 422, 425, 428, 432, 434-6
Anas b. an-Nadr, 221-2
Anjasha, 423
Ansārī, Muhammad Hasan, 4
Antioch, 278
'Aqaba L. 34-5, 139-40, 146
'Aqīl b. Abū Tālib, 95, 211
'Aqīq L. 172
'Arab 'Arībah, 56f, 66
'Arab Bā'idah, 56f, 60
'Arab Musta'aribah, 56f
Arabia before Muhammad, 70, 162, 284
Arabia, pre-Islamic, 19-20, 28-9, 33f, 39f, 53f, weights and measures, 83-4, 173, gods and goddesses, *see* idols
'Arafāt Mt., 376
'Araj L., 374
Ardshir I, 22, 459
Arianism, 16, 289-93
Arius, 290-92
Armenia, 273n
Al-Arqam b. Abil Arqam, 110, 114
Artabanus, V, 22
'Arūz L, 53
Al-'As b. Wayel, 102
Asad B., 80, 370
Asad b. Zurāra, 140
Asīa, L. 82, 278, 280
Asfān, L. 375
Ash'aryīn, L. 368
Al-Ash'ath b. Qays, 367
'Asīm b. Thābit, 227
Asmā' bint Yazīd, 152, 408n
Assyria, L. 22
'Atā', 84
Athenasius, 29
Athens, 29
'Atīka bint 'Abdul Muttalib, 129
'Attāb b. Usaid, 332
'Auf, B. 159n, 245n
'Aun b. 'Abdullah, 409
Aus, B. 140-42, 144-5, 162-66, 168-70, 175, 180, 186-7, 240, 246-7, 249, 251, 258
Aus, B. (Jewish), 245n
Autās, L., 334, 337
'Awalī, L. 164

www.abulhasanalinadwi.org

Axum, L. 284
'Aylah, L. 347n, 348-9
Azd, B. 140n, 144, 164, 367
Azharī, 289
Bābwayh, 285
Baca, L. 41, 42 also *see* Mecca
Bactria *see* Balkh
Badhal, B., 159n
Bādhān, 285
Badr, L., 83, 98n, 170, E. 199f, 215-6, 218, 224, 231, 319, 356, 399, 409, 422, 426, 437, 440
Bahrā', B., 308, 370
Bahrain, L. 53, 293, 440
Bahrām. 23, 280
Bakr B. Wā'il, 293n
Bakr, B., 313-15
Bālī, B. 308, 370
Balkh, 22
Balqā', L. 308-9, 349, 389
Bal-Qayn, B. 308
Bānat Su'ād, 345-6
Barā' b. 'Azib, 180, 209n, 415
Bark al-Ghamīd, L., 35
Bark Ghimdān, L., 201
Bathān, L., 160
Baucalis, 291
Baxter, Rev. James Houston, 15
Becca, L., 41 also *see* Mecca
Betra, L., 69, 83 also *see* Petra
Al-Bidāyah wan-Nihāyah, 10
Bilāl, 96n, 113-4, 185, 326, 370, 377-8, 417
Bīr Ma'ūna, L. *massacre at*, 228-9
Bishr b. al-Barā', 302
Bodley R. V. C., 251
Bu'āth, E. 141, 159, 165-6, 187
Būdād, 23
Budayl b. Warqā', 264-5
Buddhism, 18
Buhaira, 95-6, 98n
Bujayr b. Zuhayr, 345
Burhanuddin Sambhali, 11
Busra, 95, 274, 307-8, 441
Butlar, Alfred J., 282
Buwāt, E., 197
Byzantine Empire, 20-21, 29, 30, 39, 278f, 348, 446
Byzantium, 20, 84, 136, 274, 279, 284, 350, 354, 369
Caesar, 348, 418, 452
Cappadocia, L., 278
Carra de Veaux, 96n, 98n
Carthage, L., 278-9
Chingiz, 446
Chosroes Parvez *see* Chosroes II
Chosroes I, 37-8, 155, 265, 269, 280, 418, 449
Chosroes II, 224, 265, 269, 273-5, 277, 280-2, 285-6, 289
Christensen, A., 17, 24, 37
Christianity, 14-6, 289-93, 452
Civilization, Past and Present, 20
Clans, *battle of, see* Trauches
Constantine, 291
Constantinople, L. 20, 21, 279-80, 291-2, 250
Ctesiphon, L., 22, 25, 236, 280-1, 285
Cutch, L., 22
Cyprus, L. 282
Dā'iratul Ma'arif Islamiyah, 84
Damām b. Th'alaba, 366
Damascus, L., 278, 347n
Damra, 315
Dār al-Nadwa, 149
Darūm, L., 389
Daus, B., 130
Deuteronomy, 249
Ad-Dhahabī, 405
Dhakwān, B. 228
Dhāt-ur-Riqā, E., 230
Dhāt as-Salāsil, E., 311
Dhāt-u-Anwāt, 334

www.abulhasanalinadwi.org

Dhī Murrah, B., 370
Dhī Tawā, L., 375
Dhul Hulaifa, L., 381
Dhul Khalasa, 330
Dhū Qarad, 253
Dihya b. Khalīfa al-Kalabī, 274, 348
Dīnār, B., 164
Diodorus Sieculus, 59
Draper, J. W., 291
Dūmatul-Jandal, E., 231, 354
Durayd b. al-Simma, 334
Edessa *see* Hims
Egypt, L., 16, 21, 22, 69, 82, 272, 274, 277-8, 280, 282-3, 402, 449, 460
Elath *see* Aylah
Ele-azar, 250
Emessa *see* Hims
Encyclopaedia Britannica, 363
Ethiopia *see* Abyssinia
Euphrates, R., 40, 51, 69, 70
Europe, *Middle Ages*, 29-30, 57, 278, 280, 458
Fadak, L. 303-4, 441
Fadāla b. 'Umayr, 329-30
Fadl b. 'Abbās, 379, 389
Fars, L., 22
Farwā b. 'Amr al-Judhamī, 367
Fātima bint al-Khattāb, 125-6
Fātima bint Makhzūm, 326
Fātima bint Muhammad, 119, 223, 305, 316, 327, 400, 408-10, 421, 427, 441
Fazāra, B., 343, 370
Fihr, B. 111
Fihr b. Mālik, 66-7, 92, 111
From Christ to Constantine, 290
Gabriel, 106, 247, 384, 440
Gaul, 29
George b. Mina, 282
Georges Roux, 70
Ghadīr Khum, L., 380
Ghālib b. Fihr, 92
Ghāmīd, 370
Ghassān, B., 370
Ghassān L,, 88, 348-9, 359
Ghatfān, B., 234, 238, 241-2, 296-7
Ghifāri, B., 139, 255
Ghifārī, Abū Darr, 137-9
Gibbon, E. 98n
Greece, L., 452
Habbār b. al-Aswad, 327-8
Hadramaut, L., 60, 144
Hafsa bint 'Umar, 401
Hagar *see* Hajirah
Hājirah, 63
Hakam b. Abī al-'As, 115
Hakīm b. Hizām, 341
Halīma S'adiya, 93, 441
Hamdān, B. 368-69
Hamrā' al-Asad, L. 226
Hamza b. Abdul Muttalib, 100, 127, 148, 170, 207, 218, 224, 305, 327-8, 426, 428-30
Hanīfa, B., 81n, 252, 293n, 367
Hanzala, 82
Harām b. Milhān, 228
Harb al-Fijār, E. 99
Hāritha B. 159, 168, 240
Hāritha b. 'Amr b. Amir, 144
Hārith Abī Zaynab, 302
Al-Hārith b. K'ab, 368
Hārith b. Qays, 81
Hārith b. Shammar, 294
Hārith b. 'Umayr, 307
Haroon, 353, 402
Harrata Wabrah, L., 143, 164, 167
Harrata Wāqim, L., 143, 167
Harsha, 18
Harūn b. Imrān, *see* Haroon
Hasan b. 'Alī, 316, 406, 409, 421, 441

www.abulhasanalinadwi.org

Hāshim B. 68, 80, 128-9, 144, 322, 466
Hāshim b. Abdu Munāf, 67, 92, 170
Hassan b. Thābit, 359n
Hātib b. Abī Balta'a, 317-19
Hātīm, L., 367
Haudha b. 'Alī, 293-4
Hawazīn, B., 333-5, 337, 341-2
Heber *see* Hūd
Heraclius, 97n 98n, 273n, 274, 277-82, 285-89, 292, 308, 347-49
Herodotus, 58-9
Hijāz, L. 51, 53, 56-7, 60, 69, 84, 140, 169, 230, 303
al-Hijr, L., 60, 347n, 353
Hilāl, B., 402
Hilāl b. Umayya, 356, 358, 455n
Hilful-Fudūl, 102
Hīmayr, B. 367
Hims, L., 349
Hind b. Abī Hālā, 411, 415
Hind b. 'Utba, 217-8, 224, 328-9
Hinduism, 18-9
Hira, Cave, 106
Hīra, L., 40, 56, 88, 362
Hirāt, L., 22
Hishām, 406
Hishām b. 'Amr b. Rabi'a, 129
History of Christianity in the Light of Modern Knowledge, 15
History of Conflict between Religion and Science, 291
History of European Morals, 466
History of Medieval Hindu India, 78
Hitti, Philip K., 69
Hormouz, 280
Hubāb b. Mundhir, 202
Hūd, the Prophet, 60
Hudaybia, L., 34, 98n, Truce of, 261f, 295-7, 314
Hudāyfa b. Yamān, 242
Hudhayl, 381-2
Hujayr b. Abū Ihāb, 227
Humaid b. Zubair, 79
Hunayn, E., 335, 337, 339-40, 437, 440
Husain b. 'Alī, 409, 441
Huyayy b. Akhtab, 238, 246, 402
Ibn 'Abbas, 112n, 164, 379, 387n, 388n, 394, 419, 425, 437
Ibn 'Abd-i-Rabbeh, 144
Ibn 'Abd-ul-Bar, 84
Ibn Abī Kabsha, 348
Ibn al-Arabi, 289
Ibn 'Ayidh, 315
Ibn al-Dughunna, 131
Ibn Faurak, 92n
Ibn Hanbal, 112n
Ibn Hishām, 2, 163, 165, 187, 271, 285
Ibn Is'hāq, 35, 143, 165
Ibn Jawzī, 100n
Ibn Kathīr, 72n, 148n, 152n, 285
Ibn Khaldūn, 83, 144, 282
Ibn Laith, 382
Ibn Mājah, 99n, 100n
Ibn Manzoor, 289
Ibn Mas'ūd, 439
Ibn Qayyim, 2, 10, 196, 408
Ibn Rab'i b. al-Harith, 381-2
Ibn S'ad, 273n, 349
Ibn Shihāb al-Zuhrī, 270-1
Ibrāhīm, the Prophet, 14, 20, 41-3, 61, 63-6, 68, 90, 92, 106, 192, 435, 441, 456
Ibrāhīm al-Harabi, 99n
Ibrāhīm b. Muhammad, 100, 285, 401-2, 408-9
Idols, Hubal, 89, 132, 169, 224, Dushara, 69, Isāf, 90, Al-Khalsa, 90, Khalwān, 370, Al-Lāt, 69, 132, 137, 169, 330, 345, 366, 368, Manāt, 70, 169, Manāt-us-Thalāthatal Ukhra, 330, Mut'imat-Tayr, 90, Nahik

www.abulhasanalinadwi.org

Mujāwid al-Rīh, 90, Nāila, 90, Al-'Uzzā, 70, 90, 132, 137, 169, 224, 330, 366
Ifak (affair of), 253-59
Ignorance, Age of, 443, also *see* Arabia, pre-Islamic
'Ikrama b. Abū Jahl, 34, 323, 327
Illyricum, L., 291
Ilyās b. Mudar, 92
India, L., 18, 26-8, 30 pre-Islamic, 38, 57, 59, 82, 281, 284, 449, 452
Indore, L , 11
Iqbāl, Dr. Sir Muhammad, 446, 452, 458
Al-'Iqd al-Farīd, 144
Iran, L., 16, 23, 24-5, 142, 280, pre-Islamic, 281f, 286, 449, 460
Iraq, L., 16, 23, 56, 70, 82, 289, 460
Ishmael *see* Ismā'īl
Islam and the World, 5n
Islamic Concept of Prophethood, 8, 13n
Ismā'īl, 41-2, 56-7, 60, 63-4, 66, 68, 90, 92, 192
Italy, L., 29
Jabbār b. Salmā, 228-9
Jābir b. 'Abdullah, 231, 237, 238, 271, 419, 428, 431-2, 439
Jābir b. Samurah, 421
Jabl Abū Qulays (Mt), 78
Jabl Ahmar (Mt), 78
Jabl Qayq'ān (Mt), 305
Jacob, 16, also *see* Y,aqūb
J'afar b. Abū Tālib, 89, 95, 121-24, 284-5, 301, 305-6, 308-11, 435
Jafna, B., 159n
James Mackinson, 290
Jannat-ul-Baq'ī, 388-9
Jarbā, L., 354
Jarīr, 330
Jathero *see* Shu'yeb
Jayfar b, al-Julanda, 293-4
Jazīra, L., 40
Jerusalem, L., 135-6, 157, 192, 278-9, 301
Jesus Christ, 16, 42, 44, 70, 72n, 124, 274n, 275, 285, 292-3, 435, 441
Jews, 13-14, 70, 157-164, enmity, 188f, 193f, covenant with, 245-6, treachery of, 234, 246, 295f, 302
Jibra'il *see* Gabriel
J'irrāna, L., 337, 341, 344
John, the Almoner, 282
John, the Prophet, 441
Joktan, 56n
Jomah, B., 80, 81
Jonah, the Prophet, 441
Joraf, L , 389-90
Josephus, 58, 159
Jubayr b, Mut'īm, 218, 327
Judham, B, 308, 349
Juhinah, B., 255, 312
Julian, 284
Junaīd Bustāmī, 459
Juraib b. Mina, 282
Jurhum, B., 66-7
Jushum, B. 245n, 333
Justin I, 283
Justinian, 284
Juwayriyah bint al-Hārith, 402
Al-K'abat-as-Shāmiyah, 330
Al-K'abatal-Yamāniyah, 333
K'ab, B., 111, 333
K'ab b. Asad, 246
K'ab b. Ashraf, 161, 163, 212, 213, 251
K'ab b. Lu'ayy, B., 92, 111, 262
K'ab b. Mālik, 173n, 351n, 356, 358, 455n
K'ab b. Zayd, 228
K'ab b. Zuhayr, 345-6
Kākh, L., 318
Kalab, B., 355n
Kamāluddīn, Dr. Husain, 44n
Karavan-i-Medina, 2

www.abulhasanalinadwi.org

Kāthiawar, 22
Kavādh, 23
Khabat, E., 312
Khabbāb b. al-Aratt, 86, 110, 115-6, 125-27
Khadīja bint Khuwaylid, 82, 100, 107-9, 130, 401-3, 408-9, 441
Khalid b. Walīd, 80, 271-2, 309-10, 323, 355, 368
Khān, Habibur Rahmān, 351n
Khawārism, L,, 22
Khaybar, L. 230, 234, 251, E., 295-304, 389, 441
Khazraj, B., 139-42, 144-5, 159, 162-66, 169-70, 175, 180, 187, 239, 246, 249, 251, 254, 258, 264
Khiva *see* Khawārism
Khosran Parviz *see* Chosroes II
Khozistān, L., 22
Khubayb b. 'Adīy, 227-8
Khudri, Allamā, 51n
Khurāsān, L., 22
Khuza'a, B., 67-8, 88, 156, 262, 311, 314-5
Khuzayma b. Mudrika, 88, 92
Kilāb, B., 333
Kilāb b. Murra, 92
Kināna, B., 73, 88, 265, 316
Kināna b. Khuzayma, 92
Kināna, b. 'Abd Yalīl, 371-2
Kinda, B. 367
Kisra *see* Chosroes II
Labīd, 86
Laith, B., 382
Lakhm, B., 308, 318, 349
Lamartine, 48-9
Layla bint Muhallil, 40
Lecky, W.E.H., 446
Lihyān, B., 253
L'Iran Sous Les Sassanides, 17
Lisān-ul-'Arab, 289
Lu'ayy b. Ghālib, 92
Lūt, *Sea*, 60
Ma'ān, L., 60, 308, 367
Madā'in *see* Ctesiphon
Modha Khasr al-'Alam bi Inhilāt il Muslimīn, 5
Al-Maghānīm al-Matabata fī Ma'ālim ut-Tubbah, 168
Mahajan, Vidya Dhar, 27
Mahmood Akhtar, 11
Mahmūd Pasha, 91n
Mahzor, L., 160,
Majduddīn Fīrozābādī, 168
Majm'a Bahār ul-Anwār, 385
Makhzūm, B., 80, 85, 114, 326
Making of Humanity, 29
Malik, B., 164
Mālik b. Auf al-Nasarī, 333-34, 337
Mālik, Imam, 85
Mālik, b. al-Nadr, 92
Mālik b. an-Najjar, B., 182
Mālik b. Sinān, 219
Malwa, L., 22
Mānī, 23
Manichaeism, 23
Manū Shastra, 27
Al-Maqrizi, 282
Marhab, 297-8, 302
Maria, 285
Mā'rib, Dam, 164
Māriya bint Sham'ūn, *see* Mary the Copt.
Marr al-Zahrān, L., 319
Marv, L., 22
Marwa, Mt. 90, 169, 376
Mary *see* Maryam
Mary, the Copt, 402, 408
Maryam, 124, 275, 277, 285
Mash'ar al-Harām, L., 378
Mauqif, L., 376

www.abulhasanalinadwi.org

Maurice, 278, 280
Maymūna bint al-Hārith, 389, 401-2
Mazandarān *see* Tabristān
Mazdaism, 23
Mazdak, 23
Māzin, B , 164
Mecca, L., social life, 78-81, commerce, 81-83, economic conditions, 83-86, culture and arts, 86-87, military prowess, 87-88, moral condition, 88-90, persecution in, 113-7, conquest of, 313f, sacred territory, 330-31
Media, L., 23
Medina, L., Jews of, 157-61, economic condition, 161-63, 171-6, Arab, tribes, 164-66, geographical conditions, 166, moral condition, 168-171, cultural condition, 163-4, 176-7
Mesopotamia, 70
(*The*) *Messenger, The Life of Muhammad*, 251
Midian, L. 60
Midi-anites, 60, 250
Mikrāz b. Hafs, 265
Mina, Mt., 370, 376, 379-80
Miqdād b. 'Amr, 201
Mohiuddīn Ahmad, 11
Moses, the Prophet, 43-4, 61, 108, 250, 335, 353, 402, 441
Ma'add b. 'Adnān, 66, 92
Mu'ādh b. Jabal, 367
Mu'āwiyah, B. 168
Mu'āwiyah b. Abū Sufyān, 341, 406
Mu'āwiyah b. al-Hakam, 443
Mudar, B. 56
Mudar b. Ma'add, 66, 144
Mudar b. Nizār, 92
Mudrika b. Ilyās, 92
Al-Mughīra, 147
Mughīra b. Sh'uba 41, 57, 345, 368, 416
Muhammad, the Prophet, prediction about, 41-2, birth, 91-92, sukling period, 92-93, guardianship of Abū Tālib, 95-96, meets Buhaira, 96-98, marriage, 100, instals Hajr Aswad, 100-2, Hilful Fudul, 102, revelation, 103, 106-7, persecution of, 116-7, 119, in Sh'eb Abī Tālib, 128, Ascension, 134-6, conspiracy against, 149, migration, 150-4, in Medina, 199f, devotion to God, 225-28, 416f, benevolence, 253-268, letters of, 274f, battles of 361-3, conquests, 363-4, farewell pilgrimage, 373f, illness, 387, wives, 401f, polygamy, 403f, children, 408f, character, 411f, features, 415f, unworldliness, 417f, generosity, 419-20, behaviour, 420f, kindliness, 421f, moderation, 424f, domestic life, 425f, selflessness 426f, compassion, 427, 437f, graciousness, 430f, modesty 434f, courage 436f, teachings, 443f, shyness, 436f.
Muhammad the Ideal Prophet, 440
Muhammad al-Hasani, Syed, 12
Muhammad b. Masalamah, 160, 213n, 298, 353
Muhammad Mu'ādh, 11
Muhammad b. Qays, 72n
Muhammad Sawwāf, 9n
Muhammad Shafi, 11
Muhārib, B., 370
Muhassar, V., 379
Muir, Sir William, 46
Mundhir b. Sāwā, 293-4
Muqauqis, 274, 282-83, 285, 318n, 402

www.abulhasanalinadwi.org

Murāra b. al-Rab'i, 356, 358, 455n
Murrah, B., 303n
Murra b. Ka'ab, 92
Al-Muraysi, E., 254
Mus'ab b. 'Umayr, 114, 140, 146, 202, 210-11, 217-8, 225
Mūsa *see*, Moses
Mūsa b. 'Uqba, 351n
Musaylima Kazzāb, 243n, 367
Mushallal, L., 169
Mushārif, L., 309
Mushkil al-Athar, 292
Muslim University, Aligarh, 11
Al-Mustaliq, B., 253-4, 256, 402
Mu'ta, E, 307f, 311, 351
Mut'im b. Adiy, 129
Muzayna, B., 369
Muzdalifa, L., 378
Muwatta, 85
Nabataeans, 58, 69
Nabhān, B., 163
Al-Nadīr, B., 159-60, 163-4, 168, 212, expulsion of, 229-30, 233, 238, 296n, 401-2, 441
Nadr b. al-Hārith, 341
Al-Nadr b. Kināna, 92
Nadwatul 'Ulama, 11
Nadwī, Muhammad Rābey, 11
Nadwī, Mujībullah, 191n
Nadwī, Syed Sulaimān, 440
Nafisa,, B., 315
Najd, L., 53, 252, 312
An-Najjār, B., 94n, 159n, 164, 182
Najrān, L., 22, 61, 368, 369
Nakh'a, B., 370
Nakhlah, L., 195
Nāmah Tinsar, 23
Namīrah, L., 377
Nasr, B., 333
Naufal, B., 80
Negus, 73, 82, 89, 121-24, 263, 265, 269, 274-5, 277, 283-85
New Catholic Encyclopaedia, 15
Nicaea, L., 291-2
Nishāpūr, L., 25
Nizār b. Ma'add, 92
Noah, the Prophet, 72n, 441
Nomanī, Shiblī, 46n, 99n
North Africa, L., 460
Nu'aym b. Abdullah, 125
Nu'aym b. Mas'ūd, 241-2
Numbers, the Book of, 250
Nūr 'Alam Amīnī, 11
Nawawī, Imām, 293
O'Leary, De Lacy, 70, 162, 284
Oman, L., 293
Palestine, L., 157, 273n, 389
Patni, Muhammad b. Tāhir, 170n, 173n, 365
Pau Ku, 449
Persia, pre-Islamic, 37-8, 155, 236 also *see* Iran
Persis *see* Fārs
Petra *see* Betra
Petraea *see* Betra
Pharaoh, 449
Phocus, 278, 280
Plotemaeus, Cladius, 58
Qabīsa bint Dhu'ayb, 405
Qadessia, L., 362
Qahtān, B., 56, 58, 145, 170
Qāra, B., 227
Al-Qāsim b. Muhammad, 408
Qatāda b. 'Amr, 315n,
Qatāda b. al-N'umān, 174, 220
Qaynuqa, B., 159-160, 165, banishment of, 212, 249
Qays b. S'ad, 323
Qiblah, change of, 192-3
Quaqiq'ān, L., 78
Quba, L., 148, 156, 181
Qubāz, 286, also *see* Shervch

www.abulhasanalinadwi.org

Qudayd, L., 169, 254
Al-Qullays, 73
Quraysh, B., 66, 68, 70-72, 75, 79, 82, 85-6, 88-9, 91, 99-100, 109, 111-2, 116, 118-20, 124-5, 127-31, 133-4, 140, 142, 146-50, 154-6, 170-1, 191, 195-6, 199-200, 205, 207, 213, 215, 218, 233-4, 238, 240-3, 251, 254, 262-7, 269-71, 284, 305, 313-19, 322-6, 331, 333, 341, 365-6, 426, 440, 449.
Qurayza, B., 159-60, 168, 172, 175, 238-9, 241-42, treachery of, 245, punishment to, 246-52
Qusayy b. Kilāb, 67, 78-80, 92
Quswa, 262
Al-Rab al-Khāli, L., 60
Rabi'a, B., 56
Rabi'a b. al-Hārith, 437
Rāfi' b. Khadīj, 217
Rahmat-ul-lil-'Alimīn, 1
Rāj'ī, L., massacre at, 227, 297
Rayhāna bint Zayd, 402
Rig Veda, 27
R'il, B., 228
Rizwān, pledge of, 264
Robert Briffault, 29
Rome, L., 39, 69, 274, 288
Rūhā, 210
Rustam, 41, 57
Sabā, 69
Sab'a Mu'allaqāt, 40
S'ad, B., 93-4, 131, 381
S'ad b. Abī Waqqās, 110, 201, 220
S'ad b. Bakr, B., 333n 366
S'ad b. Mu'ādh, 35, 144-5, 200, 202, 221, 239-40, 246-7, 249, 251, 422, 429
S'ad b. Rab'i, 184n, 222, 223
S'ad b. 'Ubāda, 239, 246, 323
Saestene, L., 22
Safa (Mt.) 78, 90, 110, 119, 125, 127, 169, 328, 376
Safia bint 'Abdul Muttalib, 224
Safiah bint Huyayy b. Akhtab, 402
Safwān b. at Mu'attal, 256-7
Safwān b. Umayyah, 81, 227, 323, 334
Sagdonia, L., 22
Saghd, L., 22
Sahm, B., 80
Sā'ida, B., 157n, 245n, 398
Sa'id b. al-Musayyab, 195n
Sa'id b. Zayd, 110, 125
Salah *see* Sālih
Salama, 147
Salama, B., 169
Sālih, the Prophet, 60
Sālim b. 'Auf, B., 181
Sallām b. Abū Huqā'yq, 251
Sallām b. Mishkān, 212, 302
Salma bint 'Amr, 144, 170
Salmān, the Persian, 234
Samaw'āl b. 'Adiya, 304n
Samura b. Jundub, 217
Sanā', L., 73, 75, 88, 237
Sapore, I, 23
Saraf, L., 375
Sārah, 328
Sarakhsh, L., 22
Sasanian Empire, 22, 25, 29-30, 281-2
Satan, 371
Sauda bint Zama'a, 401, 403
Saw'iq, E. 212
Selah, 42
Shaddād b. Aus, 437
Tan'im, L., 147
Sharhabīl b. 'Amr, 307
Sharīd, 421
Sh'ath b. Qays, 165-66
Shayba b. Rabī'a, 133, 170, 207, 426
Shayma bint Halīma S'adiya, 343
Sh'eb Abī Tālib, L., 128, 440

www.abulhasanalinadwi.org

Sheba, the Queen, 283
Sherveh, 282, 286
Shuy'eb, the Prophet, 60
Shuqrān, 210
Sicily, L., 58
Sīf al-Bahr, E., 312
Sihāh Sittah, 10, 99
Sijistān, L., 22
Sinai, Mt., 78
Sind, L., 22
Sīrat Ibn Hishām, 2, 10
Sirat Ibn Kathīr, 10
As-Sīrat an-Nabawiyah, 10
Smith, R. Bosworth, 46
Solomon, the Prophet, 283
Spain, L., 301, 460
Strabo, 83n
Su'ād b. 'Umar, 434
Sufyān Thaurī, 430n
Suhayb, 147-8
Suhayl b. 'Amr, 34, 265-7, 323
Suhayl b. ar-Rab'i b. 'Amr, 438
Sulaimān Mansūrpūrī, Qazī, 1, 405n
Sulaym B., 175, 228, 343
Sunan Abū Dawūd, 84
Surāqa b. Mālik b. Jushum, 154-5
Suwaid b. Sa'īd, 99
Syria, L., 16, 22, 56, 60, 68-9, 81-4, 95, 100, 139, 173, 199, 230, 269, 271, 280, 308, 348-9, 367, 389, 429, 460
Tabrī, 37, 281
Tabristān, L., 22,
Tabūk, L., 60, 205, E., 347f, 365, 428, 455
Tadhkirat al-Huffaz, 405
Taghlib, B., 40
Tahāwī, Imām, 292
Tāhir b. Muhammad, 408
Tā'if, L., 82, 131-4, 169, 195, 337, E., 339f, 344, 345
Taima, L. 303, 304
Talha b. 'Ubaydullah, 110, 148, 218, 221
Talmud, the, 58
al-Tamhīd, 84
Tamīm, B., 293n, 343, 366
Tan'īm, L., 147
Tārikh al-Uman al-Islamia, 51n
At-Tarīq ilal Medīna, 1, 2
Taym B., 80, 85, 117
Taym al-Lāt *see* An-Najjār, B.
Tayy, B. 163, 367
Tayyab b. Muhammad, 408
Th'alab, 289
Th'alaba, B., 159n, 245n
Thalaba b. 'Amr, 140n
Thamūd, 60, 353
Thaniyatul Wad'a, L., 352
Thaqīf, B., 131-33, 339-40, 344, deputation of, 345, 366
Thawr, Mt. 151
Theosodius, the Great, 292
Thumāma b. Uthāl, 252-3
Thuwaybah, 92
Tigris, R. 22
Tihāma, L., 53
Timur, 446
Tirmidhi, Muhammad b. Isa, 174
Transjordan, 69
Trenches, E., 88, 143, 168, 233f, 246, 254
Tu'ayma, 218
Tufayl b. 'Amr ud-Dausī, 130
Tujīb, B., 370
Turkistān, 460
'Ubdyda b. al-Harith, 110, 170, 207, 426
Ubbay b. Khalaf, 223
'Uhad Mt., 89, E., 215f, 231, 328, 335, 387-8, 419, 428, 437, 440.
Ukaydir b Abdul Malik, 354-5

www.abulhasanalinadwi.org

'Ukkāsha, L., 195
Umāma bint Abul 'As, 409
Umāma bint Hamza, 305
'Umar b. al-Khattāb, 80, 124-8, 148, 155, 202, 224, 229, 263-6, 268, 283, 289, 316, 319, 340, 348-9, 355, 372, 389, 391, 397-8, 402, 410, 418, 432, 435
'Umar b. Rabi'a, 132
'Umayr b Abī Waqqās, 201
'Umayr b. al-Humām, 207-8
Umayya, B. 80, 85
Umayya b. Abī al-Salt, 421
Umayya b. Khalaf, 113, 227
Umm Ayman Barakah, 93, 304, 396
Umm Ayyūb, 182-3
Umm al-Fadl bint Hārith, 392
Umm Habība bint Abū Sufyān, 315-16, 402
Umm Hānī bint Abū Tālib, 326
Umm Jamīl, 117
Umm Kulthūm bint 'Alī, 409
Umm Kulthūm bint Muhammad, 408-9
Umm M'abad, 155-6
Umm S'ad, 240
Umm Salama, 147, 257n, 399, 401
Umm Sulaym, 223, 304
Uumm Sulayt, 223
'Uqba b. 'Amir, 225n, 428
'Uqba b. Nāfi', 36
'Urwa b. Mas'ūd, 169, 265
'Urwa b. Mas'ūd al-Thaqafī, 344
Usāma b. Zayd, 322, 326, 378, 389, 390, 421
Usayd b. Hudayr, 145, 429
Usayya, B. 228
Usfān, L., 229, 262
'Utba b. Abī Waqqās, 219
'Utba b. Abū Mu'ayt, 119
'Utba b. Rabi'a, 117, 120-21, 133, 170, 207, 426
'Uthmān b. 'Affān, 110, 115, 148, 263, 352, 372, 409
'Uthmān b. Maz'ūn, 110, 115, 121
'Uthmān b. Talha, 114, 147, 275n, 324-25
Vaidya, C. M., 18-19
Victor Chopart, 39
Wadi l' Qura, L., 303-4, 311
Wadī Tan'yeem, 432
Wahab b. 'Abdu Munāf, 91
Wahshī, 218, 327, 429-30
Wā'il, B., 233
Walīd b. Mughīra, 85, 115, 118
Walīd b. Rabi'a, 170
Walīd b. 'Utba, 207, 426
Waqīd b. 'Abdullah al-Tamīmī, 196
Wāqidi, Muhammad b. S'ad, 285, 349
Warqā' b. Naufal, 107-8
Watt, Montgomary, 246n, 296n
Wellphenson, Dr. Israel, 157, 159, 162, 166-67, 190-91, 252, 301, 303
Wells, H. G., 29
Yamāmah, L., 53, 61, 82, 253, 293
Y'aqub, the Prophet, 456
Yathrib, L., 56, 61, 94, 139-42, 144-46, 157, 166-68, 176, 246 also *see* Medina
Yazdagird, III, 17, 25, 286, 449
Yazīd b. Abū Sufyān, 341
Yemen, L., 22, 51, 53, 56, 73-74, 81, 88, 141, 164, 172, 237, 283-85, 327, 367-68, 429
Yugoslavia, L., 84
Yuhanna b. Ru'ba, 354
Yūsuf, the Prophet, 319, 326
Zab R, 280
Zabīd, B., 102
Zād al-Ma'ād, 2, 10, 196
Zayd b. Thbāit, 211, 222

www.abulhasanalinadwi.org

Zambawar, 84
Zanb'a, B., 159n
Zarathushtra, 22
Zayd b. Arqam, 363n
Zayd b. Dathinna, 227
Zayd b. Hāritha, 109, 148, 305-6, 308-10, 421
Zayd ul-Khayr (Zyad ul-Khayl), 367
Zayd b. S'ana, 432
Zayd b. 'Umar, 410
Zaynab bint 'Alī, 409
Zaynab bint al-Hārith, 302
Zaynab bint Jahash, 402
Zaynab bint Khuzaymah, 402
Zaynab bint Muhammad, 211, 327, 408-9
Ziyād b. Sakan, 222
Zoroastrianism, 16-17, 22f
Zubayd, B. 367
Zubayr b. al-'Awwām, 110, 148, 224, 304, 318
Zufar, B., 168
Zuhayr, 129
Zuhra, B. 80, 91

THE END

www.abulhasanalinadwi.org