

HAZRAT MUHAMMAD ﷺ

THE LAST OF
THE PROPHETS ﷺ



LIFE OF THE PROPHET ﷺ

By: Muhammad Ikram-un-Nabi Awan
and Mrs. Nusrat Tiwana

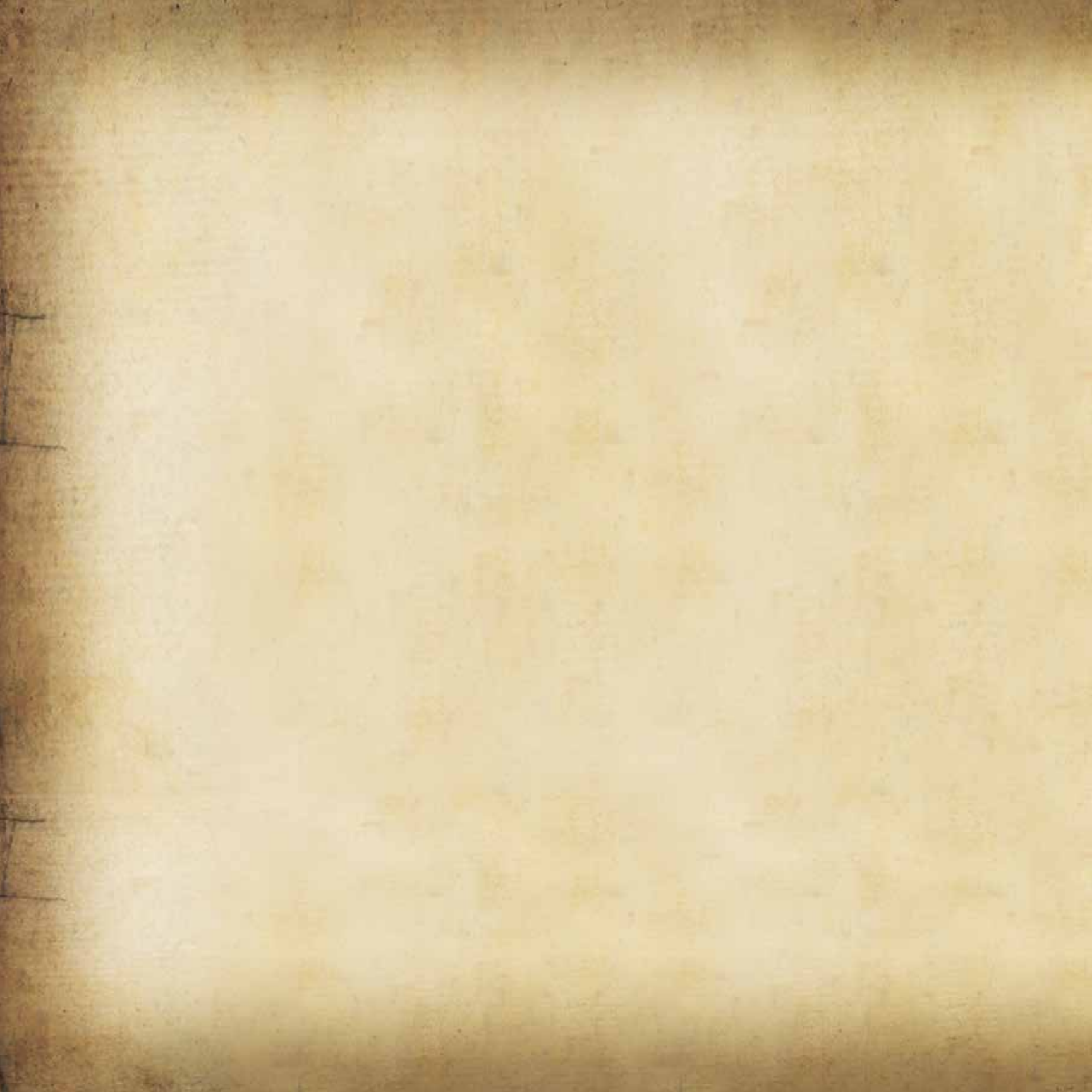
عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ



يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا
رَدِّعِيَا إِلَى اللَّهِ بِإِذْنِهِ وَسَيَّحَاتُمِ يُرَا

HAZRAT MUHAMMAD ﷺ

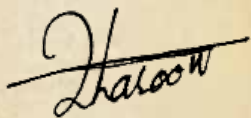
THE LAST OF
THE PROPHETS ﷺ





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I have carefully checked the Quranic references and Ahadis and found them correct.



Mufti Muhammad Haroon

Utmost care has been exercised in quoting references. However, any unintentional mistake is regretted and corrections will be appreciated.

May Allah , with Whose Blessing we have completed this work, forgive us and accept our humble efforts. Ameen!.

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وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسَيِّدًا مُّبِينًا

*“O Prophet Lo! We have sent thee as a witness and bringer of
good tidings and a warner and as a summoner unto Allah by
His permission And as a lamp that giveth Light”.*

(Surah Ahzab:45-46)

THE LAST OF
THE PROPHET'S ﷺ



وَلَمْ يَدْأُنُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

And (other Ambiyaa) cannot come near him in knowledge, noble nature and kindness

غُرْفًا مِّنَ الْبَحْرِ أَوْ وَرَ شُفَا مِّنَ الدِّيمِ

(Like a) Handful (of water) from the ocean (a few) sips from continuous rains

ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِيءُ النَّسَمِ

And then the Creator of all Creation chose him as (His) most beloved

فَجَوَّهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسَمِ

The jewel of (excellence) in him is indivisible

أَتَنِ اشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمِ

Until his feet complained of injury due to being swollen

تَحْتَ الْحِجَارَةِ كَشْحَامُتْرَفِ أَيْلَادِمِ

A stone beneath which is his delicate skin

عَنْ نَفْسِهِ فَأَيَّ رَأَاهَا أَيْمًا شَمَمِ

Towards it, but he (completely) diinclined due to his high courage

فَاقَ النَّبِيِّينَ فِي خَلْقِي وَفِي خُلُقِي

He transcends the Ambiyaa, Physically and in (noble) charcter

وَكَلَّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَمِسٌ

They all obtained from Rasullah ﷺ

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

For he is the one with whom, ended all the outer and inner perfections

مُنزَرَةٌ عَنِ شَرِيكِ فِي مَحَاسِنِهِ

He has no equal in his magificence

ظَلَمْتُ سُنَّةَ مَنْ أَيْ حَيْبِ الظَّلَامِ أَيْ لِي

I transgressed the sunnat of Him (Nabi ﷺ) who passed the night (standing in ibaadah)

وَشَدَّ مِنْ سَعْبِ ائْحَشَاءِ هُوَ وَطَوَى

And he tied and folded, on account of hunger, around his stomach

وَرَأَوْدَتُهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبِ

And high mountains of gold (tried to) tempt him



ثُمَّ اصْلَاتُهُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

On your beloved, the best of all creations

مَرَجَتْ دَمْعًا جَرَى مِنْ مُقَلَّةِ بَدَمِ

That tears of blood are flowing from your eyes

أَوَّاءُ مَضَّ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ أَيْدِ صَمِ

or it is the lightning struck in the darkness of the night, from the mount of Idam

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمِ

And of both groups, Arabs and non Arabs

لِكُلِّ هَوْلٍ مِنَ الْآءِ هَوَالٍ مُقْتَحِمِ

For every fear (and distress) that is going to come (on the day) of agony (and fears)

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمِ

Are clinging to rope which will never snap

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My Master, Descend peace and blessing continuously and eternally

أَتَمُّنُ تَذَكْرَ جِيرَانِ بَدِي سَلَمِ

is it because of your remembrance of the neighbours of Dhi-Salam

أَتَمُّ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةِ

Or is it because of the breeze blowing from Kaazimah

مَحَمَّدُ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ

Muhammad ﷺ is the leader of both worlds and both creations (man and Jinn)

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

He is (Allah's) most beloved, whose intercession is hoped for

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

He called (people) towards Allah, so those who cling to him

از زلف پیرشانش شد خانه بدوش من
در صحیفه آو آیات خدا درم

بر یاد سیاه چشمی عمر روزیایم شد
در تالک مشرک گاش منقاد بدل درم

من گشته ایف آں دهر بیایم
آشفته مهر و مہر و مہر پر نازم گارم

اے خسرو نوبیاں نشان من
قربان زکامت جان من
انوار جمالت در زق نظر
دیدار زنت ایسان من

والله ما ظلمت الشمس ولا غابت
الاذانت فی قلبی و فی سواہی

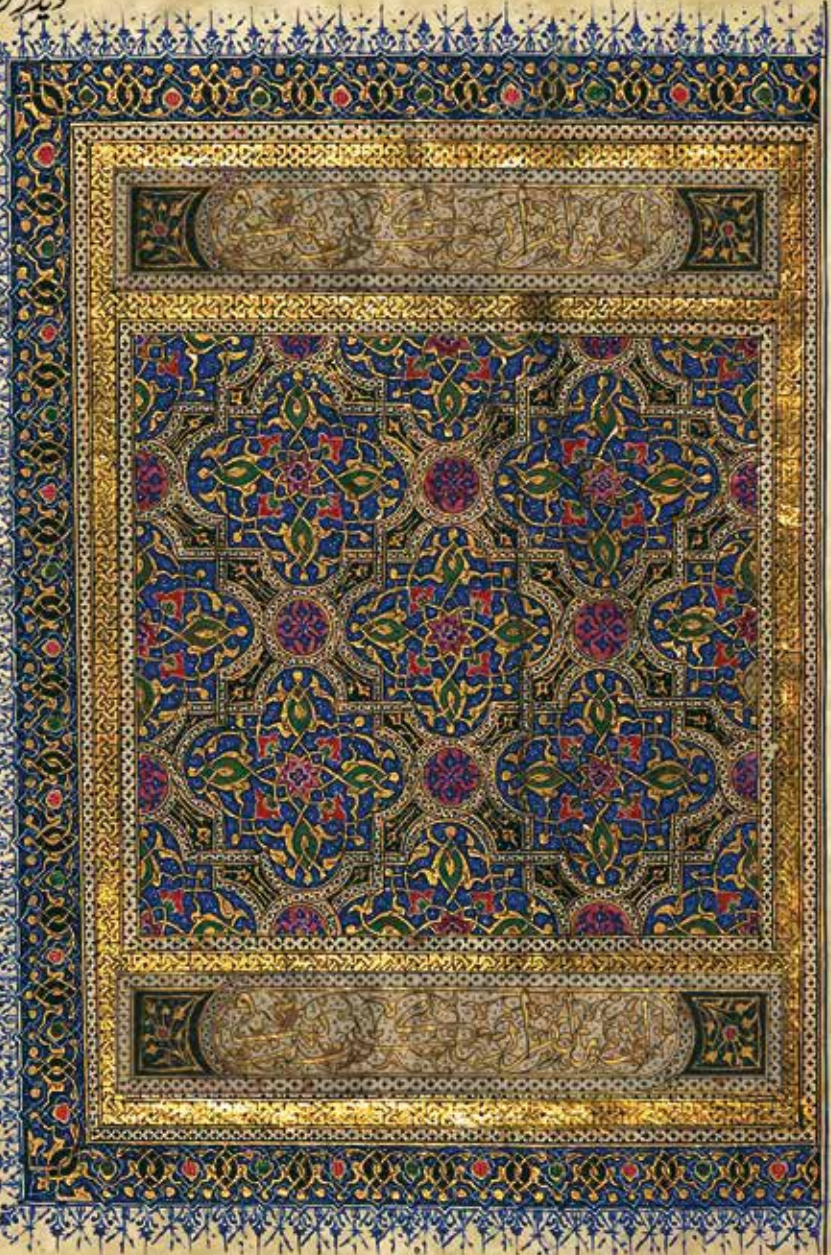
والاجلنت الی قوم الحدیثم
الاذانت حدیثی بنی علی

والقصمت بشرب الماوین عطش
الاذانت خیا الامک فی الکاس

والاذانتک مخزوناً ولا طویاً
الاذانتک مغفوناً بالقاسی

فوقد ذقت علی الاذیان ذمکم
فتبیا علی العجاویش علی الذاس

بہ اسمان
مہر تو در نہادہ برف
باید آنگہ زنت چہ کار خزان آمد



نوشا چشم او دید آن برونے نریما
نوشادل کہ دار نریال محمد

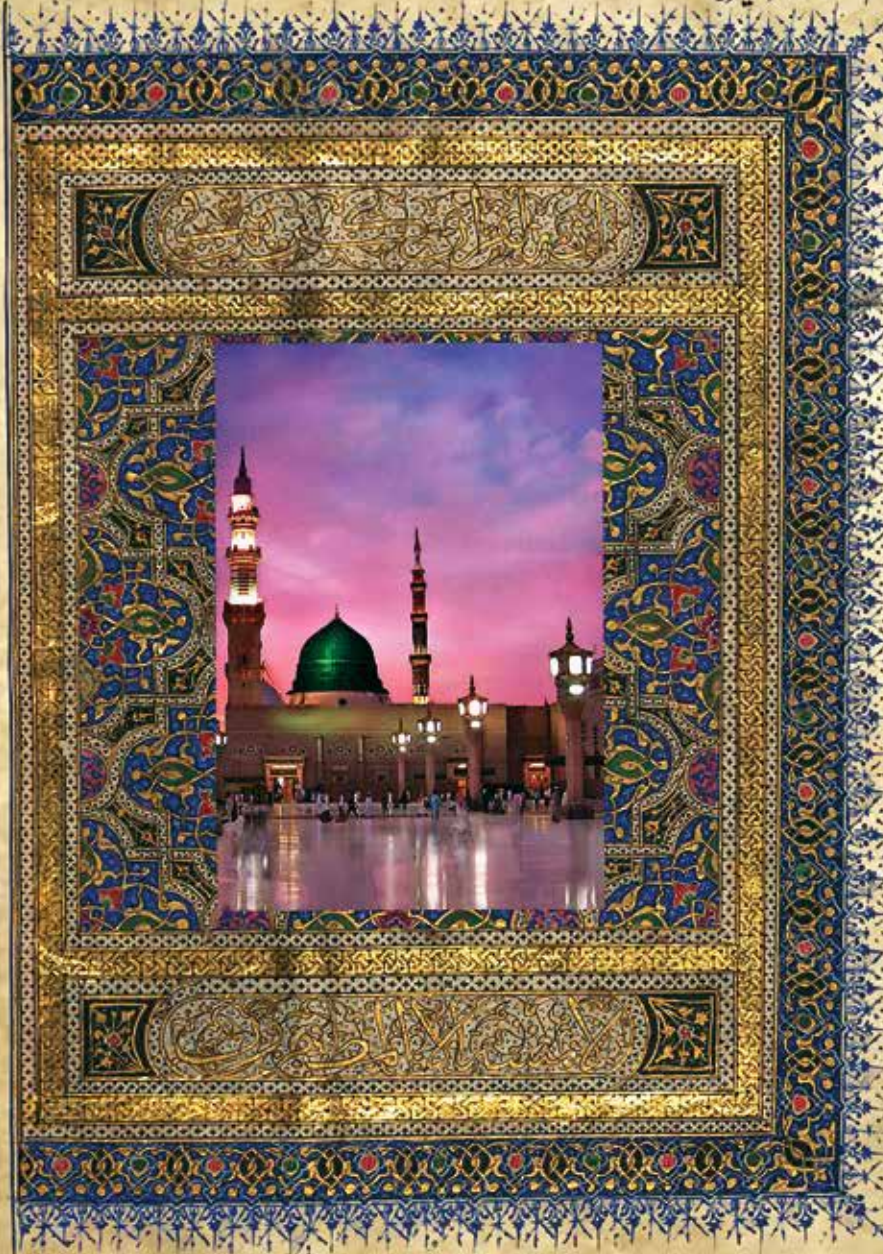
اے راحت قلب نصیر حمزہ
من بند تو سلطان من

ند آخِر رحمة للعالمين
زمخراں چراناغل شین

شعبانہ ماہ روز کسرواں
ز صحت روز ماہینہ روز کسرواں

بکروں آورد سر از بکر و معنی
کہ نوسے آفت از زندگان

ایچ چہرہ زریائے تو شکر بتان آذری
ہر چند و صفت می کنم درین زان بالاتری
آفاقها گردیده ام بہر تہاں در زبیرہ ام
بسیار خوباں دیدہ ام لیکن تو چہینہ سحرگری



بَدَأَ الْإِنشَاءَ خَيْرَ الْإِنشَاءِ
تَوَاتَرَ الظَّالِمُ حَمْدًا أَبِي ذُنَابِ

وَدَفَّقَ بِعَجِيبِ أَشَانِ عُذْرِي
بَيْنَ حَيْبِ مُقْتَدِرِي أَبِي ذُنَابِ

بِنَبِيِّ الْبِرِّ يَا جُودَ الْعَطَايَا
مِنَ السَّعْيِ حَمْدًا أَبِي ذُنَابِ

أَنْ تَلْتِ يَا رِيحَ الْقَبَا يَا مَالِي أَمَانِ الْحَدَمِ
لِلْعَسَايِي رُوْنَةً فِيهَا النَّبِيُّ الْمُخْتَلَمِ

مِنْ وَجْهِهِ شَمْسُ الضُّعْفَى مِنْ خَلْدِ بَيْتِ الْبَيْتِ
مَنْ ذَا لَهَا لَوْ أَنَّ الْهَدَى مِنْ كَلْبَةِ نَجْمِ الْهَمَمِ

أَكْبَادًا يَا جُرُوحَةَ مَنْ سَيْفِ هَجْرِ الْمُصْطَفَى
طَلُوبِي الْأَهْلَ بِلْدَةِ فِيهَا النَّبِيُّ الْمُحَسَّمِ

يَا رَحْمَةَ الْعَالَمِينَ أَنْتَ شَفِيعُ الْمَذِينِينَ
الْوَدَّ يَا لَوْ أَنَّ الْخَرِينِ قَفْلًا وَجِدَادًا الْكَمِ

ازیک قدمت آباد شود
این غم کده و ہیران مسن

بَارِحَةَ الْعَالَمِينَ أَنْتَ لَنْزِيلِ الْعَابِدِينَ
مُحَبُّوسِ أَيْدِي الظَّالِمِينَ فِي الْمَوْكِبِ وَالْمُنَادِيَةِ

بَارِحَةَ الْعَالَمِينَ أَنْتَ شَفِيعُ الْمَذِينِينَ
الْوَدَّ يَا لَوْ أَنَّ الْخَرِينِ قَفْلًا وَجِدَادًا الْكَمِ

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To Every Heart That Holds The love Of The Prophet ﷺ



*Muhammad Ikram-un-Nabi Awan
and Mrs. Nusrat Tiwana*

AUTHOR'S NOTE

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الشُّكْرُ كُلُّهُ، بِمَا وَفَّقْنَا بِإِتْمَامِ لِهَذِهِ السَّعَادَةِ وَصَلْوَةِ- وَسَّلَامٍ
عَلَى حَبِيبِكَ وَخَيْرِ خَلْقِكَ مُحَمَّدٍ ﷺ وَأَصْحَابِهِ أَجْمَعِينَ-

O Allah! All praise is for You and all thanks to You for enabling us to complete this most blessed work. Peace be upon Your beloved and the best of creation Muhammad ﷺ .

This book is a humble effort for a biography of our Beloved Prophet Hazrat Muhammad ﷺ .

The areas from his life have been briefly highlighted to get to know our ultimate spiritual Mentor. Although we have our limitations to comprehend the highly exalted station of the Beloved Prophet of Allah, but we have tried to acquaint the readers with the personality of the leader of the universe.

Prophet Muhammad ﷺ and his teachings are infused with limitless source of love and peace, and can enlighten and purify anyone who pauses to take from him.

With the Divine teachings of Quran he took his people out of idolatry and barbarism. Through his mercy and compassion he prised open the hardened hearts and lit a torch of awareness and love of Allah and His creation in them. His students carried the light of Islam throughout the world. As Islam is universal in nature and valid for all times and places it was readily accepted by people of all races and ages with different cultural, religious backgrounds and intellectual levels. Despite numerous upheavals over the ages his system remains the most unique and original, humanity's best hope.

With so much information fingertips away for our young generations, and no dearth of books that most parents would be appalled to see in the hands of their children, there is a need of books that, while informing the youth, of our glorious past also connect them with our roots that lay in Madinah i.e the Sunnah of our Master the last Prophet Muhammad ﷺ , which shows them the path to future success.

It is impossible to know him and not to love him or to disobey him. Love of the Prophet ﷺ leads to the love of Almighty Allah, which accords a higher sense of awareness and tranquility, as one finds his place and is at peace with oneself and with the world at large.

Thus true connection of every innocent soul, to the binding force of Love of Prophet Muhammad ﷺ is the right of every child of this Ummah, as well as my children Muhammad Waleed and Ayesha, which they are being denied. A humble effort has been made to hand over this sacred trust to our posterity. We pray that this book may serve to bring change in the lives of the readers, and infuse the desire to know more about him and may this effort receive acceptance of Allah and be our solace.

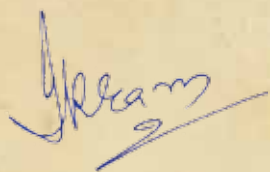
Although people disappear from the scene but their motivational factor remains alive. It was the earnest desire and intention of my beloved wife Farzana Ikram to get this work done (may Allah elevate her station in the Hereafter).

A spiritual mentor plays a pivotal role in the development of a soul of an individual, Muhammad Ishfaq Lali Sahib^{RA} patiently guided me to this path. I am grateful to him for assisting us in this work, with Quranic and Hadith references and constant guidance.

Only a spiritually motivated team who knows the worth of hard work achieves the unthinkable.

I am thankful to my entire team for their help and support, especially Ms. Mehr Fatima for her untiring efforts and Mrs. Nusrat Tiwana for co-writing, editing and proofreading.

May Allah bless them all.



Muhammad Ikram-un-Nabi Awan





CHAPTER 1 *The Wait*

CONDITIONS PREVAILING BEFORE HIS BIRTH AND THE ADVENT OF PROPHETHOOD OF HAZRAT MUHAMMAD ﷺ

Man has been created with a purpose, Allah S.W.T states that purpose in Quran;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

“And I did not create Jinns and humans but to obey Me.” (51-56)

Guidance towards understanding and achieving that purpose is one of the basic needs. The Creator, Allah (S.W.T), The Sustainer, The Provider did not overlook that most important of His subjects' need. And He promised:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“As for those who strive in Us, We surely guide them to Our paths and surely Allah is with the good.” (29-69)

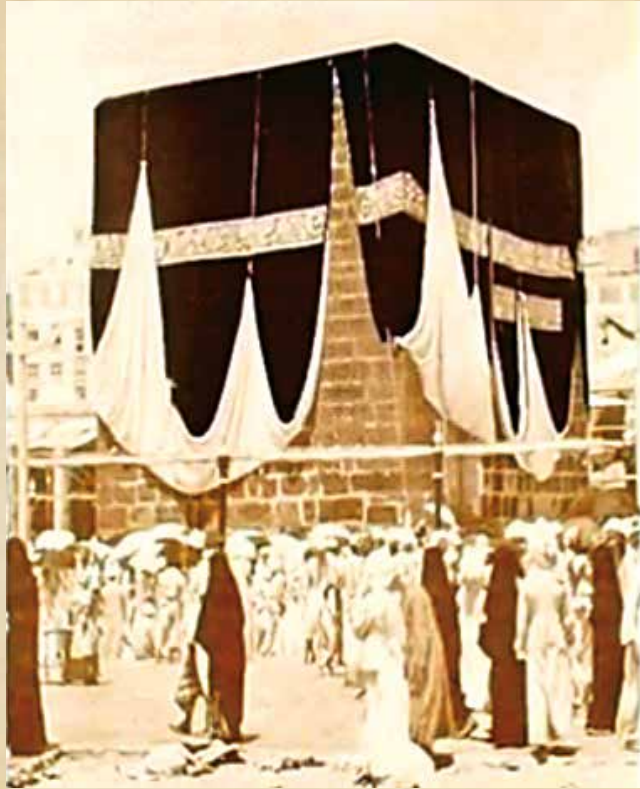
This very endearing saying of Holy Prophet ﷺ further elaborates on the purpose. He said that Allah says “

أَطِئْبِي تَجِدْنِي وَإِنْ وَجَدْتَنِي وَكُلِّ شَيْءٍ، إِنْ فَقَدْتَنِي فَقَدْتِ كُلِّ شَيْءٍ أَنَا خَيْرُكَ مِنْ كُلِّ شَيْءٍ

“Seek me and you shall find Me. If you've found Me you've found everything. If you lose Me, you've lost everything. I am better for you than everything”.

From day one, beginning with the first man Adam,[ؑ] who was a prophet himself and father of mankind, to the last Prophet Hazrat Muhammad ﷺ, Allah sent the prophets to different regions, at different times





to guide their people. These were men of honour, integrity and high intellect. Qur'an has mentioned some by names and the people they were sent to.

The Human tragedy was that they failed to preserve their teachings and reverted to evil ways. Lost in the wilderness their posterity suffered.

For Bani Israel the prophets came in quick succession, but after they refuted Isa (عليه السلام) (Jesus) the interval of the next prophet who was to be the last, the Seal of prophets, stretched to six centuries, and is recorded.

The societies, Arabs, Romans, Persian, African, Indian & Chinese were infested with evils. The religious, political and moral conditions of the nations were deplorable. Humanity revolts with the accounts of the crimes of the civilized nations of the time. They recognized no religious or moral restraint.

Kabah in Makkah, the beating heart of Arabian Peninsula, the House of Allah erected by Prophet Ibrahim (عليه السلام) and his son Prophet Ismail (عليه السلام) was filled with deities by ignorant Arabs, their assumed intermediaries and deputies of God. The teachings of Prophets were lost and the law of the desert prevailed which showed no mercy to the unprotected. The most oppressed were the slaves and the women. Christian Rome and the pagan Persia the two super powers of the world warring with each other, subjected their citizens to inhuman sufferings. Pompous and corrupt, smug on their gilded thrones in huge palaces the king, the princes, the courtiers would not see beyond their base desires. Their minions killed and plundered to keep their masters in opulence.

The Indians worshiped innumerable gods and goddesses, anything that instilled fear became a deity, like snakes, animals and death itself. Burning alive the widow with her deceased husband was their pride and offering human sacrifice to their gods was common practice.

Man who was supposed to be his Creator's viceroy on earth had strayed far from Him indeed.

According to the Scriptures, Jewish and Christian, the final, the Seal of the prophets would come and he would deliver them of their evil strains and bring them the whole truth.

The scholars of the Scriptures from his description knew him so well that they would recognize him when they would see him. Quran testifies to that in the following verse.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ (البقره)

“Those whom We have given the Book recognize him just as they recognize their sons”.
(2:146)

History remembers those times as the ‘Dark Ages’. Indeed it is the darkest before daybreak. Humanity was groaning under unspeakable burdens, waiting for salvation. The wait was universal and had become insufferable.

او منتظر دلوں کے آرام اب تو آجا
ہستی ہے چند نفس کی مہمان اب تو آجا
ہر دلفگار تیری آمد کا منتظر ہے
ساری بہار تیری آمد پہ منحصر ہے



With the daybreak on 12th of Rabi 1, Spring of 570 A.D. Allah, The Merciful sent His beloved, The Pride of prophets, Muhammad ﷺ to change the whole sinister aspect of the world. The Creator of the universe sent His last Prophet ﷺ to the universe, for all times to come. To humanity Allah presented a perfect model to learn and get inspiration from. Allah willed his actions and words, his conduct and character to be preserved in writing, so during his life time, Prophet's Companions wrote down every word they heard him say. They exchanged notes, learned these sayings by heart and taught them to their children. Since Prophet ﷺ furnished the details of the injunctions dealt briefly in Qur'an, his traditions became the second source of Shariah, 'the Islamic law'. After the Prophet ﷺ his Companions taught Hadis to the next generation and they to next, till Hadis & Sunnah of the Prophet ﷺ became a science that was subjected to the stiffest scrutiny to preserve its

authenticity. Thus Qur'an says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

You have indeed in the Messenger of Allah, a beautiful pattern of conduct for anyone whose hope is in Allah and the final day and remembers Allah much". (33: 21)

Those who met him for the first time were surprised and impressed, those who knew him loved him so, that they faced every adversity but wouldn't barter the bliss of being at his side for the world. And his enemy..... no matter how grudgingly, could not help but respect the strength of his character.

Although evil has again seeped in the societies today but it is stamped as evil, no amount of veneer will deem it good, thanks to the perfection of the countenance of Prophet Muhammad ﷺ which continues to illuminate the stricken world.

About himself he says: **وَإِنَّمَا أَنَا رَسُولٌ مُّهِدٌ**
"Verily I am sent as a Mercy"

In Qur'an Allah appreciates the personality of the great Prophet ﷺ in these words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم)

"And you (stand) on an exalted standard of character". (68 : 4)

With him came the final, the perfect Charter, Qur'an. Within a short span of 23 years the Prophet ﷺ raised a nursery of heroes from the deserts of Arabia. These enlightened men took the light of his teaching where ever they went.

The Prophet ﷺ addressed the fallacies of the past, the problems of his times and of the future till Qiyamah.

He defined the rights of animals, warned against cutting trees, trampling crops, wastage of water, hunting and killing of animals when not hungry. Indeed he was the first to talk of the preservation of nature.

Human suffering ended with the rights he gave to the individual, men and women, slaves or free, orphans, infants and the old and to the Non-Muslim citizens (zimmes) of the State. The nations today are indebted to him whether they know him or not.



CHAPTER 2

The Saviour

DIVINE INDICATIONS AT THE TIME OF BIRTH OF THE PROPHET ﷺ

Prophets are sent not made. They are sent to warn the people, to connect them with their Lord so as to bring peace in their short existence on earth, and success of the life Hereafter.

Hazrat Adam (عليه السلام) the father of mankind and the first Prophet inherited a sworn enemy with his first breath Qur'an relates it.....

وَأَذَقْنَا لِلْمَلٰئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوْا اِلَّا اِبْلِيسَ ط كَانَ مِنَ
الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ

“And remember when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis, He was of the Jinn, so he rebelled against his lord's command.....” (18:50)

As Qur'an states Iblis was of the Jinn and Jinns were given free will. He dwelled among the angels as he had attained the high status he so coveted, due to his worship. He took Adam (whom Allah had declared

His vicegerent) as a rival, and instead of repenting he swore his enmity. Qur'an quotes his audacious challenge:

قَالَ فِیْمَا اَغْوٰیْتَنِیْ لَاقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمَسْتَقِیْمَ- ثُمَّ
لَا یَبْیْنُهُمْ مِنْ بَیْنِ اَیْدِیْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَیْمَانِهِمْ وَعَنْ
شَمَائِلِهِمْ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِیْنَ-

“He said; now, because Thou has sent me astray, verily I shall lurk in ambush for them in Thy right path. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou will not find most of them grateful (to Thee)” (7:16-17)

His enmity continues. He did not forget his vows nor did he slacken his pace to prove his point.

Although Allah the Merciful kept reminding the children of Adam through His prophets and apostles to bring them back on the right track but humans



following Satanic Lures keep on venturing away from it. Allah says:

اَفَتَتَّخِذُوْنَهُ وَاَوْلِيَاءَهُ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ط بَسَّ لِلظَّالِمِيْنَ بَدَلًا ۝

“Will ye then choose him and his progeny for your protecting friends instead of Me, when they are your enemy? Calamitous is the exchange for evildoers” (18:50)

The expression in verse 60-61 of Surah Yaseen is somewhat rueful. Allah says: “Did I not charge you, O sons of Adam, that ye worship not the devil--- Lo! He is your manifest foe--- but that ye worship Me? That was the right path”. Qur’an (36 : 60-61)

Over the time Allah sent 124000 Prophets, the saviors of his subjects, and constantly guided and reinforced His Prophets in their mission, with Angels and gave them insight, healing powers and miracles to win over their people. Their coming was at times indicated, like the signs for Bani Israel at the birth of Hazrat Isa A.S (Jesus), so they’d realize his special status.

So were the indications shown at the time of the birth of His beloved Prophet, Hazrat Muhammad ﷺ. Primarily it was an indication that now the ‘Truth’ is going to prevail.

In Makkah, to the utter astonishment of pagans, the night of the morning the Prophet ﷺ was born, the deities in Ka’bah fell on their faces, instilling



fear in the hearts of the priests and the worshippers.

Centuries old fire (burning for worship) in the high temple in Persia died down for no apparent reason.

Fourteen of the spires in the Palace of Kisra fell suddenly. Kisra from the long line of kings, ruled Persia, the biggest worldly power of the time, was greatly disturbed. In his court he got the alarming news of the extinguished fire. Then his high priest Mobazan confided that he too had a bad dream that night. He said that he saw wild camels being chased by Arab horses who crossed the river Tigris and spread all over the country. Kisra asked what did he think about these incidents. Mobazan said that something has happened in Arabia. The king sent his man to the famous soothsayer Satieh for interpretation. He foretold of the fall of his centuries old empire after

fourteen successors to the throne. Relieved of the fear of an imminent danger of downfall, the king thought it would take a long time, but ten out of those crowns fell within four years and the last ended with the Muslim Conquest of Persia in the caliphate of Hazrat Usman Ghani رضي الله عنه. The saying of Holy Prophet صلى الله عليه وسلم holds to this day.

He said: إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ

“When the Kisra will die there will not be another Kisra after him”.

Hazrat Aamna, mother of Prophet صلى الله عليه وسلم said, that at the birth of Muhammad صلى الله عليه وسلم a cloud appeared and it wrapped her son and the baby disappeared. She heard a voice that announced, “Take this baby to every corner of the universe, so that everyone comes to know that the last Prophet of Allah سبحانه وتعالى has arrived. His name is Ahmad and Muhammad صلى الله عليه وسلم. Give him attributes of all the Prophets (عليه السلام) and put the crown of the Last Prophet on his head.” After that the baby was returned to his Mother.

Hisham bin Urwa relates from his father who heard it from Hazrat Ayesha رضي الله عنها that at the time of the birth of Holy Prophet صلى الله عليه وسلم, a Jew trader in Makkah came to a gathering of Quraish and asked if a baby was born to anyone from among them. They expressed their ignorance. He said: “Then Find out and mark my word, the Prophet of your people has born tonight”. He told of the sign of Prophet Hood

on his back between the shoulders. When he was informed of the orphan son born to Abdullah bin Abdul Muttalib, and was named Muhammad صلى الله عليه وسلم, he asked to be shown the baby and when he saw the sign he cried and said: “The Prophet Hood has gone from the House of Bani Israel. O Quarish! You should rejoice, because of the newborn your name will reverberate in the East and the West”.

The pride of high birth in Arabs excelled all other honours, and the last Prophet صلى الله عليه وسلم was sent to the most distinguished and respected lineage.

FAMILY TREE

Muhammad صلى الله عليه وسلم Bin Abdullah Bin Abdul Muttalib Bin Ha'shim Bin Abd Manaf Bin Qusayi Bin Kalaab Bin Murrah Bin Ka'ab Bin Lui Bin Ghalib bin Fahr (known as Quraish) Bin Maalik Bin Nadr Bin Kanana Bin Khuzaima Bin Madraka Bin Ilyas Bin Madr Bin Nizaar Bin Ma'ad Bin Adnan, who was a descendant of Hazart Ismail (عليه السلام) the son of the Prophet Ibrahim (عليه السلام).

WIVES OF PROPHET صلى الله عليه وسلم

Qur'an acknowledges the special rank of the wives of the Prophet صلى الله عليه وسلم: “The Prophet is closer to the Believers than their own selves, and his wives are their mothers”. (Al-Ahzab 33: 6)





Their responsibilities and duties differ from those of other women. In the company of the Prophet ﷺ they became a storehouse of knowledge. They assisted him in his mission and spread his teachings. They were treated with great honour and respect.

The Prophet ﷺ married these Ladies in his life time. Sayyidah Khadija ^{رضي الله عنها} remained the only wife of the Prophet ﷺ till her death. She was the mother of all his children except Sayyidna Ibrahim.

Of his wives nine were widowed before they married the Prophet ﷺ. The names of His wives are given below.

1. Sayyidah Khadija ^{رضي الله عنها}
2. Sayyidah Sawda bint Zam'ah ^{رضي الله عنها}
3. Sayyidah Ayesha bint-e-Abu Bakr ^{رضي الله عنها}
4. Sayyidah Hafsa bint-e- Umar ^{رضي الله عنها}
5. Sayyidah Zainab ^{رضي الله عنها} bint-e-Khuzaiman
6. Sayyidah Ume Salma ^{رضي الله عنها} bint-e-Abu Ummayah
7. Sayyidah Zainab bint-e-Jehsh ^{رضي الله عنها}
8. Sayyidah Jawariah ^{رضي الله عنها} bint-e-Haris
9. Sayyidah Ume Habibah ^{رضي الله عنها} bint-e-Abu Sufyan
10. Sayyidah Safia ^{رضي الله عنها} bint-e-Hye
11. Sayyidah Maimoona ^{رضي الله عنها} bint-e-Haris
12. Sayyidah Maria Kibtia ^{رضي الله عنها}

The Prophet ﷺ had a son Sayyidina Ibrahim (عليه السلام) from this wife.

DAUGHTERS AND SONS OF OUR PROPHET.

The Prophet of Allah سبحانه وتعالى was blessed with four daughters and three sons.

1. Sayyidah Zainab ^{رضي الله عنها}
2. Sayyidah Rukiyah ^{رضي الله عنها}
3. Sayyidah Ume Kalsoom ^{رضي الله عنها}
4. Sayyidah Fatima ^{رضي الله عنها}

The Sons of our Prophet ﷺ were:

1. Sayyidina Qasim (عليه السلام)
2. Sayyidina Abdullah (عليه السلام)
3. Sayyidina Ibrahim (عليه السلام)

The Prophet ﷺ was called Abu-Qasim (father of Qasim) according to Arab tradition, and he liked being called thus.



All the sons of the Prophet ﷺ died in infancy.

Among his daughters only Hazrat Fatima[ؓ] was with him and witnessed the great events in her exalted father's mission and its success. 'The Quraish in Makkah nick named young Hazrat Fatima Umm-ul-Aba-'her father's mother'' due to her concern for him. More than on one occasion she hastened to

his rescue and the Quraish stopped harassing him and dispersed when they saw her.


From her sons *Imam Hassan (عَلَيْهِ السَّلَام) and Imam Hussain (عَلَيْهِ السَّلَام) continued his progeny. Thus the House of Prophet Muhammad ﷺ continues to provide a line of guides, teachers, protectors of the religion, the noblest men of Muslim Ummah.



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1. *Life of Prophet* by: Maulana Shibli Nomani & Syed Suleman Nadvi
 2. *Al-Rebeek-ul-Makhtoom* by: Maulana Safiu Rehman Mubarik Puri
 3. **Imam (leader of Ummah)*



*The Vale of Banu Sa'ad
Hazrat Haleema Saadia's house.*



CHAPTER 3 *Born Orphan*

CHILDHOOD OF THE PROPHET ﷺ

The year of the birth of the Holy Prophet Muhammad ﷺ is marked with a strange event, the destruction of the army of Abraha al-Ashram, the Abyssinian viceroy of Yemen.

He built a church at San'a and wanted to divert the wealth which was attracted to Makkah, because of the Holy Ka'bah, to his domain*. He marched towards Makkah to destroy Ka'bah, with a large army riding on a magnificently caparisoned elephant. On the approach of the Abyssinians, Quraish took to the neighbouring mountains. The Chief, Hazrat Abdul Muttalib went to Ka'bah and prayed to Allah, The Almighty, He said "Every man defends his household. You protect Yours as we are unable to fight this army". He then went to Abraha, who had camped outside the city and asked for his camels which the Abyssinians

had taken. Amused, Abraha said, "I have come to destroy Ka'bah and the Chief of Quraish asks for his camels!" To which the Chief replied, "Ka'bah is the concern of the Lord of Ka'bah. The camels are mine, restore them to me". Abraha ordered the camels to be returned.

The next morning the Abyssinians marched towards the city, when suddenly the sky was overcast by an enormous flight of swallows. The birds pelted the army with stones, which penetrated their armor and killed the men, the horses and the elephants. The whole episode is mentioned in Quran.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِیْلِ ؕ
اَلَمْ یَجْعَلْ كَيْدَهُمْ فِیْ تَضْلِیْلِ ۙ وَاَرْسَلَ عَلَیْهِمْ طَیْرًا اَبًا بَیْلًا ۙ
تَرْمِیْهِمْ بِحِجَارَةٍ مِّنْ سِجِّیْلِ ۙ فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوْلٌ ؕ

* Spirit of Islam by Justice Syed Ameer Ali

“In the name of Allah, the Beneficent, the Merciful”.

“Have you not seen how your Lord dealt with the owners of the Elephant? Did he not bring their stratagem to nothing, and send against them swarms of flying creatures. Which pelted them with stones of baked clay? And made them (like) straw eaten up”

Arabs named it ‘The Era of the Elephants’ (570.A.D). The Prophet of Allah was not meant to be born in captivity. A few months before Abdul Muttalib’s beloved son Hazrat Abdullah had died in Yathrib, at the age of twenty five. He was known for his piety, noble character and handsome countenance.

Fifty five days after the destruction of Abrahah’s army, Abdullah’s son, our beloved Prophet Hazrat Muhammad ﷺ was born, an orphan. His grandfather, chief of Quraish Hazrat Abdul Muttalib who was greatly distressed at the untimely death of his son rejoiced at the birth of Abdullah’s son. He threw a feast for Quraish and named him Muhammad ﷺ (The Praised).

In accordance with the custom of Arab elite, baby Muhammad ﷺ was handed over in early infancy to Haleema Saadia ؓ of the tribe of Bani Sa’d, a branch of the Hawazin, to nurse. The objective of this practice was that the children would get strong, become eloquent and assimilate pure Arab characteristics. Hawazin were noted for their eloquence. It was narrated that Messenger of Allah said.

“I am the most eloquent of you. I belong to Quraish and my language is that of Banu Sa’d.” ؓ

Haleema ؓ and her husband Harith ؓ who had reluctantly taken the orphan child, assuming they would not be paid well, soon realized the blessings of the child. The weak dry she camel they had ridden to Makkah, was striding past everyone in the caravan, on the way back home, with the baby on its back. It yielded a lot of milk. When they reached home it had rained and the animals returned full’ each evening and yielded abundant milk.

The family and the villagers came to love the sweet child. When they perceived his blessings they adored him, for, everytime someone or their animal fell sick they put the baby’s hand on the afflicted one and with the blessing of Allah سبحانه وتعالى the sickness vanished.





Haleema's ^{رضي} daughter Shayma who helped care for him became very fond of him. As she tended him she sang "O Allah! let me see my Qureshi brother grow into a strong man and be the Master of the World."

After two years Haleema ^{رضي} took the baby to his mother. Not wanting to part with him, she somehow persuaded the mother to let him stay with them and she was very happy to take him back home, the villagers too rejoiced at his return.

OPENING OF THE CHEST:

Sometimes Muhammad ^{صلى الله عليه وسلم} accompanied his foster brothers and sister when they took out their goats. One day his foster brother Abdullah came running home sobbing and shouting for help. He told his mother that two strangers had cut open their Quraishi brother. When Haleema and her husband reached the scene, Muhammad ^{صلى الله عليه وسلم} was sitting up pale and shaken. The tradition says Jibrail (عليه السلام) opened his chest took out his heart, washed it, placed it back and with the will of Allah closed it. Scared, Saadia restored the child to his family.

Hazrat Amina cared for him. She told him of the signs and portents at his birth, and of her conviction that he was the awaited one.

At the age of six she took him to Yathrib to visit his father's grave and to meet his maternal relatives.

On the way back she fell ill and died in the place

named Abwa. After the funeral it was noticed that the child was missing. They found him sitting beside his mother's grave, entreating with her, he cried. "Mother, why don't you come home with me? Don't you know that I have no one but you in this world?" Later as a Prophet ^{صلى الله عليه وسلم} he visited her grave and running his hands on it he wept bitterly, His Companions stood at a respectable distance, out of earshot. The Prophet ^{صلى الله عليه وسلم} is reported to have said that;

أَدْرَكَتْنِي شَفَقَتُهَا فَبَكَيتُ

"The memory of her kindness made me cry".

Throughout his life he recalled her with longing. He used to say, "If my mother was alive and she had called, 'O' Muhammad', while I was praying, I would have left my prayer and replied, Yes my mother!"

Doubly orphaned the child fell back to the care of his kind, old grandfather, who cared for him with utmost tenderness. The sensitive child got attached to the noble chief who gave his grandson a place of respect.

In Makkah there were still quite a few people who were 'Hanif'(monotheist), followers of Prophet Ibrahim (عليه السلام)

The Chief died in 579A.D and that was another irreparable loss for the child. Hazrat Abu Talib took the charge as he was the real brother of Hazrat Abdullah, Hazrat Muhammad's ^{صلى الله عليه وسلم} father.



He and his wife Hazrat Fatima were very kind to him. A warm attachment grew between them. Being sensible he quickly understood the straitened circumstances of the household. In order to earn his keep he started taking out his uncle's and neighbour's flocks to the desert to graze.

At the age of twelve Hazrat Muhammad ﷺ accompanied Hazrat Abu-Talib on a trade expedition to Syria. Due to the hazards of the journey his uncle didn't want to take him but Hazrat Muhammad ﷺ didn't want to lose sight of his uncle and tears welled up in his eyes nevertheless he remained silent. Not

wanting to hurt him, Hazrat Abu Talib took him along. When they reached Basra, They stopped at a monastery of a high Priest, Buhaira. The Priest told Hazrat Abu Talib that his nephew will be Sayyad-ul-Mursaleen (Chief of Messengers) that, he should take him back because there would be others who'd recognize him and may hurt him. When asked why he said that, he replied. "When your caravan was coming the trees on your way bowed down and a cloud moved with you". Hazrat Abu Tallib had his own reasons to believe that. He disposed his goods in Basra and returned home.



CHAPTER 4 *The Blessed Support*

MARRIAGE WITH HAZRAT KHADIJAH رضي الله عنها

At twenty five Hazrat Muhammad ﷺ had earned himself the respect of his compatriots, known as Al-Ameen (The trustworthy) and Sadiq (The Truthful). Graceful, wise, compassionate and humble he was the pride of his kinsmen.

Sayyida Khadija رضي الله عنها a noble Quraishi lady, a kinswoman of the Prophet ﷺ was known as Tahira (The pure) even in days of Jahiliyah. Twice widowed with two sons and a daughter, she had inherited a great deal of wealth. With every trade caravan that left Makkah her merchandise was equivalent to that of the rest of the Quraish. She sent a message to the 'Trust worthy' to take her merchandise to Syria and she would pay him twice the amount she paid others. The deal struck, he discharged his duties with foresight & prudence.

Her slave Maisra whom she had sent with Hazrat Muhammad ﷺ to attend to his needs, told her about his remarkable character, good judgement, sound decision, his kindly disposition and fairness

in all dealings. Impressed, she sent a proposal of marriage to Hazrat Muhammad ﷺ. The marriage which proved a singularly happy one was arranged. Hazrat Abu Talib read the Khutbah' Nikah (the wedding sermon) and the 'Mahr' (the sum the groom gives to his bride) was fixed at five hundred golden dirhams. Now he was free from the daily toil for his needs, to prepare for the great work ahead.

She was the first to believe in him & consoled him in despair. Besides her moral support she placed all her wealth at the Prophet's ﷺ disposal for his noble cause. She was always there to sustain him emotionally when the world before him was dreary and cruel.

All the children of the Prophet ﷺ except Hazrat Ibrahim رضي الله عنه were born to Sayyidah Khadija رضي الله عنها. She stood faithfully by him and suffered the persecution of Quraish by his side till her death.

Hilful Fuzul * : Since the death of Hazrat Abdul Muttalib authority in Makkah was divided. There was no institution to ensure individual rights. The family ties accorded some protection against injustice but the strangers were exposed to oppression. The matter was brought to a crisis when a poet Hanzala of Bani'l Kayn, was publicly robbed in the streets of Makkah. At the instigation of Hazrat Muhammad ﷺ the league Hilful Fuzul was found by the descendants of Hashim, of Muttalib and the principal members of the family of Zuhra in 595 A.D. They bound themselves with an oath to defend every individual from injustice. The simple threat of its intervention suppressed lawlessness. Prophet ﷺ was the principal member of this new association.

A few years later he stopped the attempt of Osman Bin Hawairith an Arab who, backed by Byzantine gold tried to convert Hijaz into a Roman dependency. He had accepted Christianity and made a place for himself in Ceasar's court. Syria, Palestine, Egypt and Yemen were already under the Roman rule. Ceasar now eyed Hijaz. He sent Usman to buy over the chiefs. When exposed Osman fled to Syria where he died in 605 A.D *

Fixing of Black Stone (حجر اسود) When the Prophet ﷺ was thirty five, Quraish reconstructed the Ka'ba. When it was time to fix the sacred black stone in

the wall of Ka'ba a serious conflict arose among the different clans engaged in the work. Every one of them wanted the unique honour for his clan. The quarrel threatened to turn in a bitter dispute. It was finally decided at the suggestion of a wise old man to wait for the first man who'd enter Ka'ba at daybreak, to decide the issue.

In the half light of dawn when they perceived Hazrat Muhammad ﷺ, the son of Quraish they were proud of, entering Ka'ba, they exclaimed:

هذا هو الامين It is he who is trust worthy!

هذا هو الصادق It is the truthful!



* The League Hilful Fuzul took its name after some of its members by the name of Al-Fazal

* Spirit of Islam by Justice Syed Ameer Ali



The Prophet ﷺ asked them to put the stone in a mantle and together, raise it near the wall, from where he picked it and fixed it in the wall with his own blessed hands, and thus averted a bloody feud that could have continued for ages.

By this time Hazrat Muhammad ﷺ and his uncle Abbas were the wealthiest citizens of Makkah. During a severe famine the Prophet ﷺ persuaded his uncle Abbas[ؓ] to adopt a son of Hazrat Abu Talib who had the responsibility of a large family. So Abbas[ؓ], took Jaffar[ؓ] and the Prophet ﷺ took Ali[ؓ], who under the care of the Prophet ﷺ became the paragon of nobility and chivalry.

Zaid bin Harith[ؓ] a young boy was kidnapped, enslaved and brought to Makkah and sold in the market. Hazrat Khadija's[ؓ] nephew bought the young captive and presented him to his aunt, who gave him in the service of the Prophet ﷺ. In due time the boy became very attached to his noble Master because of his kindness and affection. Meanwhile, his father found out about his whereabouts and came to Makkah with his brother. Both the men offered to buy the boy from the Prophet ﷺ. They were told that the boy was free to go with them if he wanted to. When young Zaid came in, he saw his father and uncle, but came straight and stood beside the Prophet ﷺ.

The Prophet ﷺ told Zaid that he could go with his father if he wanted but the boy had become so devoted to the Prophet ﷺ that he refused to go with them, saying he preferred the slavery of the Prophet ﷺ to freedom, he preferred him to his parents. The Prophet ﷺ immediately set him free, and declared him his adopted son.* Hence he was called Zaid bin Muhammad ﷺ.*

Zaid,ؓ loyal and humble, loved him greatly and stood beside him through out his life.



* later Qur'an forbade men being called by anyone but their father's names.



CHAPTER 5 *Jabl-e-Noor*

PROPHETHOOD AND THE FIRST DIVINE REVELATION IN CAVE HIRA

For years after his marriage the Prophet ﷺ would go to a cave in Mt. Hira hence called Jabl-e-Noor, the Mountain of light) to pray. High up the panoramic view allowed both the Holy Ka'ba and Arabian Sea.

In his book 'Discovering Islam' Akbar S. Ahmed writes:..... 'There is no better way to understand Islam than to climb Mount Hira, a few miles from Makkah the ascent provide insights into the nature of Islam and its Prophet ﷺ. On the bleak top the wind blows with verocity creating a sense of elemental power..... There is nothing man-made on the peak abruptly loneliness, then awe, and finally exaltation fill the heart. In the most profound sense one is face to face with oneself.

The cave, the Prophet's ﷺ refuge, is tiny. It points to Makkah and the Haram Sharif, containing the Kabah, is faintly visible. The drop from the cave is sheer, about 2000 ft. The climb itself is steep. Away

from the crowds, the signs of our age Mt. Hira is a unique experience..... one of the most exhilarating.'

Solitude had become a passion He waited, just as the universe thirsted for a drop of Noor. He used to spend Ramazan and more and more time there, returning home when his dry rations were exhausted. Often for whole nights he would remain in profound thought, his soul soaring high, peering into the unknown, deep in communion with the One and Only, The Almighty Allah, the God of his ancestor Ibrahim (عليه السلام).

One night in Ramazan – 'The Night of Power and Excellence' as described in Qura'n, the first Divine Message was revealed, to the Awaited and the waiting.

The Angel Jibrael appeared and said “ Read”!

Startled at the strange voice, he said: “I cannot read”. Then he felt he was being hugged so hard that he felt

suffocated. He was then released and the request to read was repeated. "I cannot read", said Hazrat Muhammad ﷺ again.

The angel again hugged him and asked to read, to which he asked, "What shall I read?"

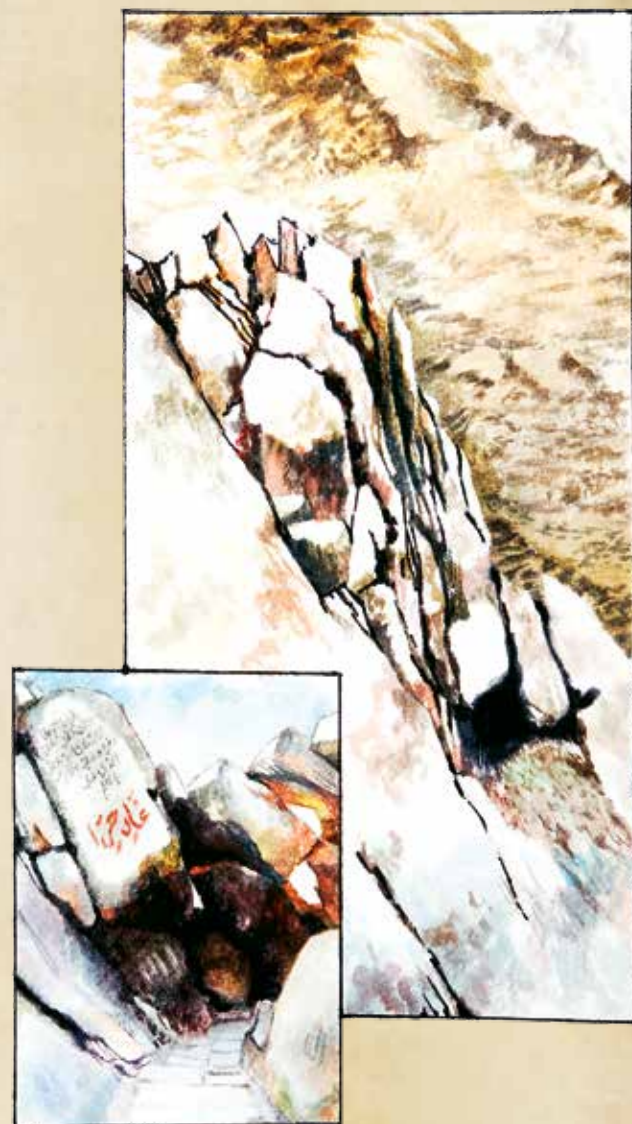
The angel then recited surah Alaq:

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

(Read in the Name of your Lord Who created. created man from a blood clot. Read your Lord is most Bountiful who taught by the pen, taught man that which he knew not (Al-Alaq 96: 1-5).

Hazrat Muhammad ﷺ recited the verses after the angel and the words were imprinted on his mind. Shaken, he came out of the cave. In the eerie quiet of the mountain top he heard a voice and raising his head he saw Jibrail in the form of a man filling the whole horizon and saying "O Muhammad! you are the Messenger of Allah and I am Jibrail" whichever way he looked he saw the same vision and heard the same words. He stood there until the angel disappeared.

The Prophet ﷺ hastened home to his wife greatly disturbed and shaken at his selection for the




noble but a tremendous task. The Prophet ﷺ said to her, “O’ Khadija زَمِّلُونِي زَمِّلُونِي cover me with a wrap” After regaining some strength he narrated the event to her and said, “I am afraid for my life.” (The spiritual experience and the burden of the responsibility that came with it, was overwhelming).

She replied, “Never by Allah. Allah will never disgrace you; for you keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the weak. Then Sayyadah Khadija ؓ took him to her cousin Warqa Bin Naufal a scholar of Torah & Injil (Bible).

The Prophet ﷺ described whatever he had experienced. When Warqa heard the account he said, “This is the same Namooos al Akbar who had come to Musa (عَلَيْهِ السَّلَام) (Moses) and Isa (عَلَيْهِ السَّلَام) (Jesus). I swear by Him in whose hands Warqa’s life is, Allah has chosen thee to be the Prophet of these people.” saying this he kissed him on the fore head. Aging and going blind Warqa said, “I wish I were young and would live up to the time when your people would turn you out, I would stand by thee.”

Surprised, the Prophet ﷺ asked, “Drive me out? Would they do that?” “Yes,” he said, “They will call thee a liar, they will persecute thee, they always do that.”





CHAPTER 6 *The Hardships*

THE PROPHET'S ﷺ EFFORTS AND HARDSHIPS FACED FOR SPREADING THE DIVINE MESSAGE.

The first People who accepted him as the Prophet of Allah were those closest to him, who knew him intimately, Sayyidah Khadija رضي الله عنها, his wife being the first among women to accept Islam. Sayyidna Ali رضي الله عنه among children, Zaid رضي الله عنه, the freed slave and close confidant, and among men Abu-Bakr, his friend and Companion for years. Hazrat Abu Bakr was a wealthy merchant, a man respected for his clear calm judgment, energetic, prudent, honest and amiable. He was a handsome man, called Attiq, for his manly good looks. His unhesitating acceptance of the new faith had a great moral effect. Five notables followed his footsteps among them Hazrat Usman رضي الله عنه, who afterwards became the third Caliph. Saad Bin Abi Waqas, رضي الله عنه afterwards the conqueror of Persia. Zubair رضي الله عنه bin Awwam, nephew of Hazrat Khadija رضي الله عنها, Abd-u-Rahman رضي الله عنه bin Auf and Talha رضي الله عنه.

Most of those who came to the Prophet ﷺ and accepted Islam were knowledgeable and pious

men, disturbed by the idolatry of Arabs, looking for the truth.

Some of them were raised by Hanif (monotheists), followers of Prophet Ibrahim (A.S). They readily accepted Hazrat Muhammad ﷺ as the Prophet of Allah as they knew him well and never doubted his truthfulness.

Truthful men who rallied around the Prophet ﷺ. Their conviction is the noblest testimony of their Master's character. According to the tradition; 'When Allah created Bani Adam, He cast a look at their hearts and chose the best among them to be the Companions of the Prophet ﷺ.'

Other among forerunners of the faith were Khubab رضي الله عنه bin Aratt. Arqam رضي الله عنه, Saeed رضي الله عنه bin Zubair, Abdullah رضي الله عنه bin Masood, Usman رضي الله عنه ibn Ma'zoon, Ubaidah رضي الله عنه and Suhaib رضي الله عنه Roomi. They did not hold any place or position of esteem. The proud Quraish jeered when Prophet came with them to Ka'bah. They



said: “Are these the people whom Allah chose to bless from among us?”

They were looked down upon due to their poverty which itself became the reason for their accepting the truth of Hazrat Muhammad ﷺ, since they had nothing to lose, no high office to relinquish. It had always been the poor who first came to the Prophets. The first to believe in Isa (عَلَيْهِ السَّلَام) (Jesus) were fishermen.

Then came the revelation that said: “And admonish thy nearest kinsmen.” (26:214)

The Prophet ﷺ instructed Sayyadna Ali ﷺ to arrange a feast and invited the clan of Abdul-Muttalib. After the meal the Prophet ﷺ stood up and after praising Allah the Prophet warned them about the life after death, the accountability, reward and punishment, then he said; *“O sons of Abdul Muttalib! I do not know of anyone who brought anything better for his clan than that which I bring you. I have brought for you the success of this life and of the Hereafter.” I have brought that which is enough for both, world and the Hereafter. Who will abide by me?”*

At this Abu Lahab stood up “This will be our disgrace!” he said, “O sons of Abdul Mutlib hold him back now, before others stop him. If you will then hand him over to them you will be humiliated, and if you will defend him they will finish you off. “Hazrat

Safiyah, the Prophet’s paternal aunt interrupted. “O brother!” she said. “It doesn’t befit you to leave your nephew helpless. We’ve been fortold by the learned men of the coming of a Prophet in the progeny of Abd-ul-Muttalib. By Allah it is he!” Abu-Lahab said. “It is the babel of women and their wishful thinking. When the Quraish will rise against you and the Arab tribes join them then shall we realise our plight.”

Amid absolute silence Ali [ؓ] got up and exclaimed, “I may have sore eyes, my legs may be weak and I may be the youngest here, yet I will support you.”

It was a stunning declaration. Two people, one of them only thirteen were deciding the fate of the world. All of them burst out laughing, mocked at the enthusiasm of young Ali [ؓ] and departed taunting. However, time proved its truth.

Now that the sun of the mission had risen fairly high, a clear command was received.

“Therefore, proclaim what you have been commanded” (Al-Hijr, 15:94)

Prophet ﷺ was assigned a huge responsibility. His was the enormous task to liberate Arabs from the bondage of idolatry, enlighten them and the rest of the world with the light of Islam, to liberate men from the slavery of men and make them slaves of Allah.



The Prophet ﷺ ascended the mound Safa and called; “ (يا معشر القريش) O’ men of Quraish!” When they assembled the Prophet ﷺ asked, “If I tell you that an army was approaching you from the other side of the mountain, would you believe me?” They all said, “Yes! We have always heard you speak the truth”. “So”, he said, “Then I warn you that if you will not believe, (in Allah) you will face severe chastisement.” On hearing that, every one including Abu Lahab, the Prophet’s ﷺ uncle became angry and they dispersed grumbling.

The teachings of Islam attracted the downtrodden, the slaves, the poor and unprotected, the class that was denied the basic human rights. These men and women discreetly came to the fold of Islam. It was when the unbiased youth of the affluent accepted the truth, Islam became a serious threat to Quraish. They decided that each household

would handle their own offspring. Beaten up, bound, starved and emotionally black mailed, yet none of them reverted.

The Prophet ﷺ was always at the forefront, available to those who needed guidance or otherwise support. He openly called people with reason, towards the truth, in the Sacred Kaba’h, in the market place, in the seasonal fairs. Abu Jahl or Abu Lahab often followed him rattling, telling people not to listen to him.

The Prophet ﷺ however, did not seek support from any quarter. He took the wrath of Quraish as it steadily grew brutal upon him without protest. They insulted him publicly, littered his path with thorns and filth, and set the rogues to follow him in the streets, jeering.

When Quraish refused to listen, the Prophet ﷺ turned to the strangers, traders or pilgrims. These men carried to their distant homes, the news of the advent

of a Preacher, who at the risk of his life was calling the nations of Arabia to a new faith, a noble way.

Although Quraish tried their best to frustrate these endeavors but the word of Allah was spreading. As the Muslims grew to a respectable number of forty men. Hazrat Umar ^{رضي الله عنه} bin Khatab, ^{رضي الله عنه} who had joined his ranks, requested that Muslims should openly pray in Ka'bah and publicly proclaim the unity of Allah. Hazrat Umar ^{رضي الله عنه} a Qurashi was a man of high intellect and a fiery temper. Makkans had a healthy respect for him, and they were greatly disturbed at his conversion. Abu Jahl and the disbelievers took this show of strength as an insult. He incited the disbelievers and they attacked the Muslims. The Prophet's ^{رضي الله عنه} faithful Companions taking the thrust of the attack, bodily shielded their beloved Master. Harith ^{رضي الله عنه} bin Abu-Hala, the son of Hazrat



Khadija, ^{رضي الله عنه} Prophet's step son, hearing the shouts in the streets ran out of his house to the aid of the Prophet ^ﷺ and took the axe and the swords aimed at the Prophet ^ﷺ on himself, he fell, the first to shed his blood for Islam in the Sacred Haram.

Makkans had violated the law, they dispersed quietly. Undaunted, the Prophet ^ﷺ carried on with his preaching. It alarmed Quraish, "All men are equal in the sight of Allah!" It held a threat of revolution. They planned an organised stance to suppress, what was becoming a movement now. Much as they wanted to kill him, the protection of Hazrat Abu Talib the chief of Bani Hashim held them at bay.

A group of notable Quraish approached together the Chief, Hazrat Abu Talib to intervene for them, offering to make Muhammad ^ﷺ the richest man or their king if he so wanted. But he should stop preaching. The Prophet ^ﷺ refused.

After some time they came back and offered Abu Talib to take a young man of their tribe even two for slaves and hand over Muhammad ^ﷺto kill.

"What justice!" he said, "I clothe and feed your man while you kill my nephew?" he refused to hand him over.

Now they changed their tactics. The atrocities escalated. Two of Prophet's daughters were engaged to be married (in Nikah)* of two Qurashi brothers.

Their father, Abu Lahab uncle of the Prophet ﷺ ordered his sons to divorce them. One of them came to the Prophet ﷺ quietly apologizing, he said it was his father's order not his wish.

The other one was extremely rude; relishing the flash of anger and pain in Prophet's eyes he insulted the Prophet ﷺ publicly.

Looking at him the Prophet ﷺ saw his end and he said, "Go then, Allah has appointed one of His predators on your head." His father who knew the Prophet ﷺ well, ordered his son to be doubly guarded, lest some calamity befalls him. He was made to sleep in the center of the group of men during journeys, but one night in the desert a lion walked to the centre of the sleeping men, took him by the neck and dragged him to a safe distance. They found his eaten remains in the morning.

Their hatred for the Prophet ﷺ was so great that in their rage they didn't even regard the sanctity of sacred Ka'bah. In fact they became bold and made numerous attempts to kill him while praying in the Holy Ka'bah.

On one such occasion, Aqbah bin Mueet planned to strangle him during prayer. Some of the chiefs were present and watched him in amusement as Aqbah tiptoed behind the Prophet ﷺ, and twisted a cloth around his neck and pulled it so that he fell

to his knees. The Prophet ﷺ managed to free himself but he was badly hurt.



Once Abu Jahl saw him praying unattended, he asked for the stomach of the slaughtered camel lying in the street to be brought to him. Nefarious Aqbah dashed out to do the service. It was cautiously placed over the Prophet's ﷺ head while he prostrated in prayer. The pagans stood laughing and jeering around him while he struggled to throw off the vicious mass that pinned him down by its sheer suffocating weight. A Muslim, who witnessed the outrage but couldn't dare to help, slipped quietly to bring help. He warned Prophet's ﷺ daughter who ran to the rescue of her exalted father, knowing it was a matter of life and death, she heaved and pushed and freed him. She cleansed his face with her mantle. Shaken and out

* Legally the marriage was confirmed but they were still living with their father.

of breath the Prophet ﷺ supported by his daughter went home. She wept as she washed the filth. She knew that everyday, when her noble father walked out of the house, he was among murderers.

To stifle the movement they started with the poor and the unprotected. Omayya bin Khalaf reduced his slave Bilal رضي الله عنه to the verge of death, daily inventing a novel way of breaking the will of the black slave who was not supposed to have a free will. Starved and famished under the weight of heavy rock in the scorching sun, Bilal رضي الله عنه was offered the alternative..... revert or die. He refused. One day Warqa bin Naufal passed by and heard the groans of Bilal 'Ahad Ahad' he whispered. Warqa said, "Yes Bilal, He is the Only God." He turned in contempt to Omayya and said. "Remember Omayya if you kill Bilal , I shall make a mausoleum over his grave where people would come for blessings."

Hazrat Abu Bakr رضي الله عنه ransomed him as he did six other hapless slaves and set them free. Such was the devotion of Bilal رضي الله عنه that the early history of Islam is incomplete without mentioning his name. Freed, Bilal رضي الله عنه became the shadow of his beloved Master, the Prophet, ﷺ he became his Muezzin. Later when the great Master passed away Bilal رضي الله عنه couldn't stand the streets of Madinah and left for his homeland. Habab bin Arath was captured and sold in Makkah. He was among the earliest converts. His master would make

him lie on red hot burning coals. Aas bin Wa'il had taken a loan from him. Every time Habab asked for it Aas refused saying he wouldn't pay him a bit till he refutes Muhammad ﷺ, but Habab always said. "No, not even if you die and rise again, never" Aas said, "Then leave me till I die and am resurrected, then I'll be given wealth and children and I'll pay you your debt." (Pagans made fun of the concept of life after death). At this the verses 77, 78 of Chapter Mariam were revealed to the Prophet ﷺ .

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأَوْ تَيَّنَ مَا لَأُوْءَلَدًا أَطَّلَعَ الْغَيْبِ
أَمْ تَتَّخِذُ عِنْدَ الرَّحْمَنِ عَهْدًا

"Have you seen him who disbelieved in our Ayat (Holy Verses) yet says, 'I shall certainly be given wealth and children', has he known the unseen or has taken a covenant from the Beneficent (Allah)?"(19:77-78)

Habab رضي الله عنه lived to be seventy two and was beside the Prophet ﷺ in all the battles fought for Islam. Summayyah رضي الله عنها and her husband Yasir رضي الله عنه were tortured and killed before the eyes of their son, Ammar bin Yasir رضي الله عنه. Summayyah رضي الله عنها was the first woman to die for her faith. Her son Ammar رضي الله عنه became a prominent Companion of the Prophet ﷺ .

Zunaira, [ؓ] a slave was routinely beaten up by Abu Jahl. She lost her eyesight when she was freed. Quraish taunted that La't and Uzza* had made her blind. When she heard this she said, "I swear by sacred Ka'ba Quraish are lairs. La't and Uzza can not harm or benefit anyone." Allah سبحانه و تعالی be praised, He restored Zunaira's sight. Every other day some poor convert became the object of horrid treatment by the idolaters, yet, none reverted. Strange, but understandable, these downtrodden men and women who were denied a vestige of self respect, were shown the light of truth in the eyes of the Prophet ﷺ . One

look at the face of their Master A few kind wordsa reassuring verse of the Divine Message Qur'an, from his lips and they forgot their miseries. Their faith in the Message and the Messenger was their strength. However, the sufferings of his followers reflected in the eyes of the Prophet ﷺ who often witnessed their punishment in the streets of Makkah. History can not present a single example when a man under such pressure stood his ground without any compromise for such a long time.



* *La't and Uzza were their favourite goddesses (idols)*

CHAPTER 7 *For You, O'Allah!*

SHI'B-E-ABI-TALIB ﷺ (THE BLOCADE):



As the sufferings of the Muslims became unbearable, the Prophet ﷺ advised them to take refuge in Abyssinia, the neighboring Christian kingdom, where Najashi, a pious king ruled. In 615 A.D In fifth year of the prophet-hood fifteen men left for Negus (Habsha). They were soon joined by more till they were 83 men and 18 women.





Furious, Quraish sent their deputies with presents for the courtiers and the King to bring them back. After listening to what the Muslims had to say, the king refused to hand over these men of faith. Angered at their unsuccessful mission and shocked at the conversion of influential men like Hazrat Humza[ؓ] bin Abdul Muttalib and Hazrat Umar[ؓ] bin Khatab they connived to crush the Prophet ﷺ and his protective clan Bani Hashim. They bound themselves with a solemn document which was hung in Ka'bah, to boycott all transactions with Bani Hashim, till they hand over the Prophet ﷺ to them to kill. This agreement was written by Mansoor Ibn Ikrimah.

Afraid for their lives, Muslims dispersed in the city sought refuge in Shi'b-e-Abi-Talib with the clan of Hashim. Shi'b is a long, narrow mountain defile, cut off by rocks or walls from the city, except

for one narrow gateway. For three years they lived in this defensive position, their provisions exhausted, the cries of hungry children could be heard outside. They lived on leaves of Talh a plant, and occasional help smuggled to them by the relatives in the city. Sayyidna Saa'd[ؓ] reports that even soaked and roasted pieces of dry hide were eaten, dipped in water. The death toll grew steadily due to malnutrition and exposure to intense

heat. Every few days the old or an infant expired in the arms of his helpless parents. Though, all the people of Bani Hashim were not Muslims but they persevered with the Prophet ﷺ because of their loyalty to clan.

Some of the chiefs, however, were beginning to feel guilty. Hisham bin Amr a distinguished man, had close ties with Banu Hashim, and used to secretly provide grain to them. He went to Zuhayr, the grandson of Abd-ul-Muttalib, and said. *“Why, Zuhayr! How do you like to eat and drink to your fill and live in comfort and luxury while your uncle starves?”* Zuhayr complained of being helpless, he said, *“Even if one man supports me, I'd tear the cruel agreement”.* Hisham offered himself. The two went to Mutlib ibn Adi, Abu al Bakhtari who along with Ibn Hisham and Zamah Ibn al Aswad joined them.





The next day they went to Haram, Zuhayr addressed the gathering. O' *"People of Makkah, is it fair we live in comfort while the Banu Hashim starve? By Allah I will not rest until this cruel pact is revoked"*.

Abu Jahl intervened, *"No one will ever touch this agreement!"*

Zam'ah said' *"You liar, we didn't want to abide by it even when it was written."* Multib reached out for it and pulled down the document. A wave of foreboding went through the crowd when they saw that except for the name of Allah all the document was eaten by termite.

This was the 10th year of prophet-hood. For Muslims it was the year of mourning عام الحزن as Hazrat Abu Talib and Sayyidah Khadija[ؓ] both died within a short interval. Muslim community acutely felt the loss of having lost a generous, kind patron and a protector.

Her death was a great loss for the Muslim Community and the Prophet ﷺ. He had lost a loving wife and a wise, Compassionate Companion, who always comforted him whenever he came home grieved and rejected by his own people. The Prophet ﷺ always remembered her with love and gratitude. Hazrat Ayesha[ؓ] narrated that he once said, "Khadija's love was given to me by Allah." And; "She hailed my mission at

a time when everyone was against it and supported me when there was hardly a believer. How can I forget her?"

After the passing away of the Hashimi Chief Hazrat Abu Talib, Abu Lahab or the father of flame connived to become the chief of the clan. He announced Muhammad ﷺ to be ousted from the clan. In other words that was an open invitation for anyone to kill him and Bani Hashim will not avenge him.

With both his uncle and dear wife gone and with them whatever worldly support he had, the responsibility of his Prophetic duty under the circumstances, and the condition of his harassed Companions became a strain the Prophet ﷺ alone carried with grace and composure.



CHAPTER 8 *The Miraculous Ascension*

Events of MI'RAJ:

The self control and serenity with which the Prophet ﷺ endured years of persecution and unspeakable sufferings, his unyielding persistence in duty against formidable odds and his thirst for Zikr (remembrance of Allah) expanded his spiritual capacity for the ascension, that was only his portion in human history.

The event of Mi'raj took place after the period of Shi'b-e-Abi Talib. Allah Almighty invited his beloved Prophet ﷺ to meet Him in heavens at the time when the oppression for his Prophet ﷺ on earth was at its worst. This indeed was the hour of human triumph. The experience was a great source

of comfort and strength. None had ever been there before nor will ever again, even Jibrail (عليه السلام) his guide, at a point said he couldn't take him any further, he would have to make it alone to Allah's Arsh. Jibrail came at night while the Prophet ﷺ was in Ume-Hani's house; he brought a horse Bura'q from heaven. The word 'buraq' is derived from burq which means lightening. The event is mentioned in Quran in chapter Bani Israil*. The word Asra used in Quran for the event is derived from Isra which literally means to make someone travel at night. The time spent was a fraction of the earthly time.

[b/Israel 17:1] Glorified is He Who carried His servant in a part of the night from the Sacred Mosque to the Aqsa Mosque surroundings of which We have blessed, in order that We may show him Our great signs; indeed he is the listener, the beholder. (This verse refers to the physical journey of Prophet Mohammed – peace and blessings be upon him - to Al Aqsa Mosque and from there to the heavens and beyond. The entire journey and back to Makkah was completed within a fraction of earthly time.)

*
سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَنٰرَ كُنَّا حَوْلَهُ لِنُرِيَهُ
مِنْ عَايِنَتِنَا اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ ﴿١٧﴾



This miraculous journey comprised of two stages, from Makkah, Masjid-al-Haram to 'the farthest mosque' Masjid-al-Aqsa (Jerusalem) and then up into the heaven, where He met Allah S.W.T. and saw many of His signs. Here the gift of five prescribed prayers was given to him 'The Mi'raj for the Muslims'. (This shows the merits of Salah as being the foremost of all the acts of Ibadah).



At Bait-ul-Muqaddas the Prophet ﷺ led the congregational prayers of all the Prophets gathered there. From thence began the miraculous journey to the heavens. On each heaven the resident angels greeted him and he met the blessed prophets who were stationed there, such as Sayyidna Musa (عليه السلام) on the sixth heaven and Sayyidna Ibrahim Khalilullah

on the seventh who was, reclining against the wall of the Bait-e-Ma'mur. (The well attended house), which is located exactly above the Baitullah (Ka'bah in Makkah).



The Prophet ﷺ reached the plain where he heard the sound of the pen writing destinies. He saw Sidratul-Muntaha, the far tree in Jannah, on which moths in gold and variegated colours were hovering. Here the Prophet ﷺ saw angel Jibrail (عليه السلام) in his real form with six hundred wings.

The Holy Prophet ﷺ saw the Heaven and Hell with his own blessed eyes.

On the way back to Makkah the Prophet ﷺ remarked that his people would refute this event, to which the Angel Jibrail (عليه السلام) said, "Yes, but for Abu Qahafa." Hence Hazrat Abu Bakr رضي الله عنه earned his name Siddique, the testifier of truth.



Haikal-e-Sulaimani, the main gate

Much later in Madinah in the end of year 6 A.H. and beginning of 7 A.H The Prophet ﷺ sent envoys to the neighbouring statesmen, inviting them to the fold of Islam.

The following Companions were sent to these statesmen.



1. Hazrat Dihyah ^{رضي الله عنه} Qalbi
Ceasar Hercule of Rome
2. Hazrat Adullah ^{رضي الله عنه} bin Huzaifa
Khusrao of Persia (Iran & Iraq)
3. Hazrat Hatib ^{رضي الله عنه} bin Abi-Balta
King of Egypt
4. Hazrat Amr ^{رضي الله عنه} bin Umayya
King of Habash – Negus

5. Hazrat Sulait ^{رضي الله عنه} bin Umar bin Abd Shams
Chiefs of Yamama
6. Hazrat Shujah ^{رضي الله عنه} bin Wahb
A Syrian Chief Harith Ghasani

The Ceasar of Rome was in Jerusalem when he received the letter, wanting to get better acquainted

with the man who proclaimed to be the Prophet, he asked for any Arabs in the city to be brought to him. Abu Sufyan was among the traders in Bait-ul-Muqaddas. He was also ushered to the King's court. Ceasar received the Arabs in great pomp to impress them. The king asked who among them was closest to the claimant to Prophethood.

Abu Sufyan stepped forward, the arch enemy of the Prophet at the time, later reported that he wanted to defame the Prophet ﷺ but he couldn't because he was afraid he would be pointed out as a liar. The King asked him *"How is the tribe of the claimant to the Prophethood?"*

Abu Sufyan : *"Honourable".*

Ceasar, *"Has someone ever claimed to be a Prophet in his tribe?"*

Abu Sufyan: *"No"*



Cesar, *“Was there ever a King in his tribe?”*

Abu Sufyan: *“No”*

Cesar, *“Are the people accepting his religion weak or affluent?”*

Abu Sufyan: *“They are weak.”*

Cesar, *“Are his followers increasing or dwindling?”*

Abu Sufyan: *“They are increasing”*

Cesar, *“Does he ever violate a commitment?”*

Abu Sufyan: *“Not so far, but let’s see if he keeps to the new pact of truce or not (Hudaibiya)”*.

Cesar, *“Have you people ever fought him?”*

Abu Sufyan : *“Yes”*

Cesar, *“What was the result of the battle?”*

Abu Sufyan : *“Sometimes we won sometime he.”*

Cesar, *“What does he teach?”*

Abu Sufyan: *“Says, worship One God. Do not ascribe partners to Him. Offer prayers, pay Zakat,*

be modest, speak the truth and be kind to each other (kinsmen).”

At this Caesar remarked, *“If all that you say is right then the day is not far when his next step will be in my domain. I had known that a Prophet will arise, but did not expect him to be an Arab”*.

Eager to belie the Prophet, ﷺ Abu Sufyan said that Muhammad ﷺ has claimed he has been to Bait-ul-Maqaddas, to heavens and then back to Makkah within the night.

To this the high priest of Elia (Bait-ul-Maqaddas / Jerusalem) who was present in the court said that he remembers that night. When asked to explain, he said, *“The servants reported to me that the main gate of the temple was stuck and couldn’t be closed. The carpenter was called, who said it seemed that the weight of the building had rendered it immovable. Left ajar for the night I came to the gate in the morning and was amazed that the door moved at the mere touch. So I remembered the prophecies that the last Prophet would pray in this Mosque and he would tie his animal in the hole of a specific rock. I went to inspect the rock and found some fresh bits of the rope with which the animal was tied. So I knew that the door was ajar for the Last Prophet ﷺ .*

The truth had dawned on the Emperor but the fear of losing the throne and the displeasure of the courtiers withheld him from embracing Islam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- اللهم اليك اشكو ضعف قوتي وقلة حيلتي وهواني على الناس
- يا ارحم الراحمين انت ارحم الراحمين انت رب المستضعفين وانت ربي
- الى من تكلمي الى عدو يتجهمني ام الى صديق مكلته امري
- ان لم يكن بك غضب علي فلا ابالي ولكن عافيتك هي اوسع لي
- اعوذ بنور وجهك الذي اضاءت له السموات و الارض
- واشرقت له الظلمات و صلح عليه امر الدنيا والاخره
- ان ينزل بي غضبك او يحل علي سخطك
- لك العتبي حتى ترضى ولاحول ولاقوة الا بك



CHAPTER 9 *To Taif*

THE PORTRAIT OF HUMAN PERFECTION

Makkans had rejected the word of God and Makkah, after the death of Hashmi Chief Hazrat Abu Talib, had become treacherous ground both for the Prophet ﷺ and his followers. The Holy Prophet ﷺ in search of a safe house for his persecuted Companions and a place from where he could resume his work, headed for Taif, a fertile land of orchards 90km East of Makkah. Through hilly terrain he left on foot, accompanied by Zaid bin Harith. He went to the chiefs of Thakif, the three brothers, Abd-Yalail, Masood and Habib and called them to the light of Islam. The three of them were insolent. Abd-Yalail said, “Could God find none but you to be His Prophet ﷺ.?”

The other said, “If Allah has sent you as a prophet then He is tearing the covering of Ka’bah.” The third said. “In either way I can not talk to you. If you are right it is impolite addressing you and if you lie, then you are not worth talking to.” They didn’t stop at that; they instigated the urchins of Taif

to ridicule him. Standing in a row on either side the scoundrels threw stones aiming for his knees and ankles, hurling abuses and clapping. They forced him up to walk on, when he sat down, tired and weak with the loss of blood, his sandals sticky with it. Faithful Zaid followed trying to take the brunt of the madness. They finally took refuge in an orchard, which belonged to Utbah bin Rabiah who, though a disbeliever was moved at the condition of the Prophet ﷺ. He asked his Christian slave Addas to take a bunch of grapes in a platter for him. Struck by the serenity in the handsome face Addas watched the Prophet as he took the grapes and before he started eating, he said as was his wont; *“In the name of Allah the Merciful the Beneficent”*

Surprised, Addas asked: *“Who are you? I have never heard anyone here say this”*. The Prophet ﷺ asked him, *“Where have you come from and what is your religion.”?* He said. “I am a Christian and I am from



Nainwah.” The Prophet ﷺ remarked “Nainwah! The city of the pious man Younas bin Matieh?” (Jonah)” “How do you know Younas bin Matieh?” He asked.

The Prophet ﷺ said, “He is my brother. He was a Prophet and so am I.” when he heard this the follower of Jesus (عليه السلام) kissed his head and hand and affirmed his Prophethood.

Fury boiling in his bosom, grieved at the treatment of his Master, Zaid ؓ said, “O Messenger of Allah, pray for their destruction!” His Master the Savior of the people refused to curse them. “Why should I curse them?” He said, “If they do not believe in Allah, I hope their next generation will worship the One and Only Allah.” سبحانه تعالى

History fails to name a single person rising to these heights of kindness towards humanity. Bruised and broken hearted, his hopes of finding a sanctuary for the faithful, shattered, he prayed.

The Prayer of Taif*

“O Allah unto Thee do I complain of my weakness, my lack of resources and the humiliation I’ve been subjected to by the people. O’Most Merciful of the merciful. O’ Lord of the weak and my Lord, to whom have you entrusted me? To a distant person who receives me with hostility or to an enemy, whom You have granted authority over my affairs? So long as You are not angry with me I do not care. Your favour is of a more expansive relief to

me. I seek refuge in the light of Your Countenance by which all darkness is dispelled, and every affair of this world and the next is set right, lest Your anger or Your displeasure descends upon me. I desire Your pleasure and satisfaction until You are pleased. There is no power and no might except by You.”

In answer to the prayer Angel Jabril (عليه السلام) accompanied by another came and said, “Allah سبحانه تعالى has seen the response of the people O’ Muhammad ﷺ, here is the angel in charge of the mountains, he has been sent by your Lord and is at your command.”

The angel of the mountains begged his permission. “O Muhammad ﷺ, ” he said. “I am at your disposal. I can move these mountains to crush and destroy the city they surround.” The Prophet ﷺ who was scoffed at for his lack of resources, was empowered to answer the stones and pebbles with boulders and hills. Allah gave the authority to the Prophet ﷺ and left the decision to him, knowing well the decision of His Prophet ﷺ, Allah wanted to show the mankind, the people of all times to perceive the human perfection of His last Prophet ﷺ.

He replied, “I do not despair. I hope that from them Allah will bring forth a people who will worship One and Only Allah and will not ascribe partners to Him”. (Within a few years Taif succumbed and came to the fold of Islam). On the way back to Makkah Zaid ؓ



pointed out that, after the news of their ill treatment in Taif reached Makkah, returning to it would be extremely dangerous. The Prophet ﷺ said:

يَا زَيْدَانَّ اللَّهُ جَاعِلٌ لِمَا تَرَى فَرَجًا وَ مَخْرَجًا،
إِنَّ اللَّهَ مُظْهِرٌ دِينِهِ وَ نَاصِرٌ نَبِيِّهِ

“O Zaid Allah Almighty Himself will ease this difficulty. Verily Allah will make His religion prevail and help his Prophet”.

On reaching Hira (the cave on the outskirts of Makkah) the Prophet ﷺ called Abdullah Bin Areeqat and sent him to Mut'im Bin Adi, asking him for protection to enter Makkah.

Mut'im, along with his six well armed sons, took the Prophet ﷺ to Ka'bah and stood guard while the Prophet ﷺ performed Tawaf. The Makkans came to know that the Prophet ﷺ was in Mut'm's protection.





CHAPTER 10 *To Madinah*

HIJRAHMIGRATION

Although Makkah had yielded its gems to the Prophet ﷺ but the city was withheld from according a launching ground for the message of the Creator. The grand honour was for Madinah (then Yathrib) to become the throbbing, sustaining heart of the earth.

Hijrah is the turning point not only for the Prophet and the faithful, whence Islam could be openly preached and its teachings implemented, but it was the turning point for humanity. From the dark ages humanity entered the enlightened era. The last Prophet ﷺ on earth Hazrat Muhammad ﷺ, from his seat at Madinah propagated Tauheed, legislation, knowledge, reasoning, compassion, sincerity, generosity, wisdom, honour, respect, the worth of hard work and research, and he connected the earthlings to their Creator in Heavens. Hijra marks the era of light, the Islamic calendar. Indeed it accords man his rightful place in the scheme of things.

Madinah was situated at about eleven day's journey to the North of Makkah. It was known as Yathrib* but since the city had the unique honour to host the Prophet of Allah ﷺ and his followers, it was given the most honourable name, Madinah-tun-Nabi (The city of the Prophet ﷺ). To this day eyes soften at the mention of Madinah.





In ancient days Jews came to settle there. The 'Ansar', helpers who belonged to Kathan tribe of Yemen migrated to Yathrib after Yemen was flooded (Sayl-Iram). The descendants of two brothers Aus and Khazraj yielded at first some sort of obedience to Jews, were able to reduce them with the help of the King of Ghassan to a state of clientage. These two tribes were idol worshippers but their close association with Jews had made them aware of Prophets and the heavenly Books and thus they were familiar with the last Prophet whom the Jews awaited.

In Makkah the Prophet ﷺ preached to the strangers, pilgrims and traders during the season of Hajj, hoping to find some among them who'd see the truth and carry it to their people. In 11th year of Prophethood (620 AD) he came upon six men from the distant city of Yathrib. He asked them to listen to him. Struck with the truth of the word of God (Qur'an), they quietly looked at each other confirming, what each of them recognized in the dignified face, the Prophet ﷺ Jews talked about. They became his followers. Returning to their city they spread the news swiftly that a Prophet has risen among Arabs. The next year they returned and brought six more and these twelve deputies of the two tribes took the first pledge of Aqabah at Mina.

They went back home with a disciple (Mas'ab bin Umair) to teach them the fundamental doctrines of Islam. He stayed at the house of Asa'd bin Zurrara and

together they preached Islam till it influenced almost every household. The advent of Mir'aj took place in this period of waiting between the first and second pledge of Aqba.

The following year (620 AD) 72 people came with their idolatrous brethren to invite the Prophet ﷺ to their city, meeting the Prophet ﷺ in the same place in the still night. The Prophet ﷺ was accompanied by his uncle Abbas who was not yet a Muslim but took interest in the protection of his nephew. "O' men of Khazraj "he spoke, "Muhammad ﷺ is honoured and regarded highly in his clan. We have always protected him, but he wishes to go with you. If you can support him all your life then go ahead, otherwise let it rest here." Protesting, Sayyidinah Barraؓ stood up and said, "We grew up in the shade of swords."

Abu Haythumؓ interrupted him and said, "O, Messenger of Allah the ties between us and the Jews will snap after this pledge. Let it be that you will not leave us in the hour of prosperity and return to your people." The Prophet ﷺ smiled and said. "*No, never, your blood is my blood, you are mine and I am yours*".

Then speak O Prophet of Allah". They said, "And exact any pledge for yourself and your God." At this Asa'd bin Zurara stood up and said: "O people of Yasrib, are you aware of what you are undertaking? It's the enmity and war with the whole of Arabia. If

you can face it then take him with you. Your reward is with Allah but if you hold your lives dear then leave him now.” They all spoke together; “Yes we know, we are taking the pledge on that.” The Prophet ﷺ recited some verses of Qur’an and the former pledge was repeated that they would worship none but Allah and they’d observe the principles of Islam and obey the Prophet ﷺ and defend him as they do their women and children.” Thus with their hands in his they swore allegiance to him and his God. This was the 2nd pledge of Aaqaba. True to their words these men of honour defended the Prophet ﷺ with their lives, and never asked for any worldly rewards.

The condition in Makkah was daily becoming more perilous, so Prophet ﷺ fearing a massacre, advised the Muslims to migrate to Yathrib. In small groups about one hundred families silently left, leaving the entire quarters of the city deserted. To keep the attention of Quraish from the fugitives, the Prophet ﷺ alone walked among them bravely.



Quraish, fearing the escape of the Prophet ﷺ, convened a meeting in the town hall (Dar-un-Nadwa) to discuss the grave matter. Finally Abu-Jahl’s suggestion was accepted that a number of chosen men from different tribes should together strike to put an end to the Prophet ﷺ, so that Bani Hashim will be unable to avenge the deed, as the responsibility would not rest upon one person, and they will have no option but to accept the offered blood money. At night the assassins were posted outside the Prophet’s house and they laid in wait for him. The Prophet ﷺ was foretold the plan by Jibrail (عليه السلام) Time had come for him to leave. The Prophet ﷺ asked Hazrat Aliؓ to sleep in his bed and in the morning return to the Makkan’s the valuables entrusted to the Prophet, ﷺ and join him in Madinah. Hazrat Aliؓ later said that being aware that the bed he slept in was to be attacked nevertheless, he slept well as he knew he was given a task to accomplish in the morning. The Prophet ﷺ had previously made arrangements with Abu Bakrؓ for the migration. Aware of the assassins posted outside, he recited the Ayat 9 of Surah-e-Yasin,

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ
فَهُمْ لَا يَبْصُرُونَ

“And we have set a bar before them and a bar behind them, and have covered them so that they see not.” (36:9)



He stepped out, went past the sentries who couldn't see him and went to Hazrat Abu Bakr's^{رضي الله عنه} house, who had bought two camels and hired a guide in anticipation. Together on foot they left the inhospitable city and instead of heading for the obvious desert route to Yasrib they hid in the cave of Mt. Thaur, to the South of Makkah. Hazrat Abu Bakr's^{رضي الله عنه} son Abdullah^{رضي الله عنه}, his daughter Asma^{رضي الله عنها} and his herdsmen brought them food and tidings after nightfall.



Quraish, on finding the Prophet ﷺ gone, were thunderstruck. With a price of a 100 camels on his head, horsemen set out for the desert. Abu Sufyan knowing his cousin well, looked for him in the hills to the south. With a party of men they came to the foot of Mt. Saur, while some men climbed the steep hill and almost came to the mouth of the cave. Sayyidnah Abu Bakr^{رضي الله عنه} became worried, "We are but two", he said. The Prophet comforted him "Nay, we are three. O Abu Bakr^{رضي الله عنه} what do you say about the two whose constant Companion is Allah?"

Qur'an quoted his words. **لَا تَحْزَنَنَّ إِنَّ اللَّهَ مَعَنَا**
 "Grieve not, Surely Allah is with us": (Al-Tawba 9:40)

Hazrat Abu Bakr^{رضي الله عنه} later said, 'Had they looked at their feet they would have found us'. But instead they saw a spider's web intact, on the mouth of the cave and a pigeon had built a nest and laid eggs, so they turned away thinking it uninhabited. (Allah uses His creatures at His will.)





On the eve of the third day they set forth through unfrequented paths towards Yathrib. They traversed without a break for a day and night. At noon on the third day Sayyidna Abu Bakr رضي الله عنه asked the Prophet ﷺ to rest awhile. They found respite from the relentless sun under the shade of a rock. Sayyidna Abu Bakr رضي الله عنه procured some goat's milk for the Prophet ﷺ and they resumed the journey. They stopped at a Beduin tent and asked for something to eat or drink. The lady Ume Ma'bud said she had only a goat that couldn't be milked. The Prophet ﷺ asked Abu Bakr رضي الله عنه to seek permission to milk the goat. Permission granted, the Prophet ﷺ moved his hand over the goat and it yielded so much milk that after they had their fill all the utensils the lady had, were filled. Her husband returned after the honorable guests had left. He smelled the enchanting fragrance and saw the abundant milk. He inquired as to who had come in his absence.

The description of the Prophet ﷺ

The description of the Prophet ﷺ Ume-Ma'bad gave to her husband is recorded. Followers and lovers of the Prophet, ﷺ who came in the centuries that followed, have tried to perceive the beauty of their beloved Prophet ﷺ in her eloquent praise. She said

“His was the glowing complexion, the radiant face, magnificent structure. He was the embodiment of luminous beauty.

His dark eyes were fringed with long, dense eye lashes. He had fine and joined eyebrows.

He had a high neck, black shiny hair. He had dulcet voice, was graceful in silence, admirable when conversing.

Radiant and handsome at a distance, when close the most elegant and gentle.





His speech was coherent, conversation mellow and sweet, neither too brief nor excessive.

His words were like pearls dropping from a string.

He had a reasonable height, neither short so as not estimable to the sight, nor so tall as to feel unpleasant.

He was like the most fresh and charming bough between two others.

His Companions listened with rapt attention when he spoke and if commands they obey rapturously.

The Obeyed and Respected, neither peevish nor absurd”
Her husband immediately understood it could only be the fugitive of Makkah.

In the mean time one of the pursuers Suraqah ibn Maalik spurred by the greed of reward caught sight of the fugitives and pursued them. As he came near, the horse stumbled and he fell down. He drew divining arrows wondering if he should attack or not. He got ‘no’ for answer. But a hundred camels were too many to lose. He mounted and galloped forward. This time the horse sank up to its knees. The elements were against him, struck with awe, he entreated the forgiveness of the man he pursued and asked for attestation of his pardon, Hazrat Abu Bakr’s[ؓ] gave it to him on a piece of hide. The Prophet ﷺ remarked “Suraqah I see the bracelets of Kisra in your hands.” later, during the caliphate of Sayyidna Umar[ؓ] when Persia was conquered. The

bracelets of Kisra were brought to the Caliph. He called Suraqah and asked him to wear them, to see the Prophecy fulfilled.



Madinah desperately awaited the Prophet ﷺ knowing their departure, the danger and the heat of desert. Sayyidna Bilal[ؓ] reported that they went about talking in whispers, praying earnestly for his safety. They’d daily keep a watch for him. A Jew watching from a tower first recognized him from the known description. He called out “O Arabs he whom you waited for has come.” The entire city was resonant with takbeer الله أكبر (Allah is Great).



So it was on the fateful morning of Friday , 16th of Rabi 1, 2nd of July 622A.D, that the last Prophet of Allah ﷺ alighted on the soil that would become his home and refuge, and comfort and home for the weary hearts for all times to come.

The first stay of the Prophet ﷺ was Quba, a village two miles to the South of Yathrib, where Hazrat Ali ؑ joined him. Hazrat Ali ؑ had been severely maltreated by the assassins after the Prophet's ﷺ timely escape. He left Makkah on foot, traveling only at night and hiding in the daytime.

They stayed at Quba at the request of Bani Amr-bin Auf for 14days, and built the first mosque (Masjid-e-Quba). After the 'first' Friday congregation (Jum'a Prayers) they proceeded to Madinah. In Madinah, people thronged the streets, women on the roof tops to have a glimpse of him. The girls of Banu-Najjar sang the welcome "The full moon has risen over us....." Men equipped with their weapons rushed out to salute him. Everyone wondered who would have the honour of hosting him. Men in each neighborhood requested him to honour them. The

Description of the Holy Prophet ﷺ

Ummul Momeneen Sayyida Ayesha ؓ was once weaving in her small Hujra (apartment) Prophet ﷺ was sitting before her. Suddenly she looked at his face. There were beads of sweat on his fore head. She was mesmerized by the beauty of the spectacle so impressive that she forgot her task at hand and continued to gaze at the most beautiful face ever created by ALLAH ﷻ . On noticing the unwavering gaze of His wife upon him he asked, "Ayesha what are you looking at?" She replied

وإذا نظرتُ الى اسرة وجهه

بَرَكْتَ كَبْرِكَ العَارِضِ المتهلِّلِ

بَرَقَتْ كَبْرِقِ المتهلِّلِ

"When I gaze at your face it shines as if strands of lightening are captured in it".

Hazrat Ayesha ؓ is ranked among the prominent Companions of the Prophet ﷺ. She was the most scholarly person of her times and a good poet as per the tradition of Arabs at that time. She once said this verse to praise the beauty of the most beautiful.

لَنَا شَمْسٌ وَلِلَّآ فَا قِ شَمْسٌ
شَمْسِي خَيْرٌ مِنْ شَمْسِ السَّمَاءِ

"ALLAH has given a sun to us and He has given one to the sky. Mine is better than the one in Heavens. (It sets in the evening but mine keeps on shining even at night)".

Someone praised the beauty of Hazrat Yousaf (عليه السلام) in front of Hazrat Ayesha ؓ She listened once, but when it was repeated she could not resist and said:

"If those who had questioned Zulaikha, had seen his beautiful face they would not have cut their fingers rather they would have ripped their hearts out".

Prophet ﷺ let the camel to decide where it would sit. It sat with the Will of Allah in front of Abu-Ayub Ansari's house. He was a relative of the Holy Prophet ﷺ from maternal side. The Prophet ﷺ stayed there for seven months, till the mosque with accommodation for exiles was built.



لَوَاحِي زُلَيْخَا لَو رَأَى بَيْنَ وَصَفِ جَبِينِهِ
لَا تَرَنَّ بِاَلْقَطْعِ اَلْاَيْدِي عَلَيِ الْاَكْبَادِ

The verse of Hazrat Ayesha ^{رضي الله عنها} refers toward verse of Quran; Surah Yousaf -31.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا
وَعَاتَتْ كُلَّ وَجْهٍ مِّنْهُنَّ وَسَيَّئًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ
أَكَبَرْنَ لَهُ وَقَطَعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا
مَلَكٌ كَرِيمٌ ﴿٣١﴾

When Zulaikha heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they praised him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! No mortal is this! This is none other than a noble angel!" (12:31)

Once Hazrat Ayesha ^{رضي الله عنها} was stitching her clothes in her apartment. Incidentally the needle slipped from her hand and she could't find it due to the semi dark. The door opened and the beloved Prophet ﷺ entered the room. There was so much of radiance of Noor on his face that she was able to pick up her needle in that light.

Jabir Bin Samora ^{رضي الله عنه} relates that he was sitting in Masjid-e-Nabvi at night in front of Hazrat Muhammad ﷺ. The moon was full. He started comparing the luminous moon to the beauty of the face before him. He narrated that sometime I would look at the moon and then toward his beautiful radiant face. In the end he reached the conclusion that beauty of the moon was surpassed by the beauty of his Prophet ﷺ.

The two tribes of Aus and Khazraj forgetting their feuds were given the honourable title of Ansar (helpers) for helping Islam in its hour of trial. The Emigrants of Makkah who gave up all ties of home for their faith were called Muhajirin. The Prophet ﷺ with one stroke of genius solved the economic problem of settling the Muhajirin by uniting them and Ansar in closer bonds of brotherhood. Each Ansari helped his Muhajir brother to get settled. For himself the Prophet chose Ali رضي الله عنه to be his brother. Hazrat Ali رضي الله عنه suggested that the Prophet ﷺ would deal with the matters of the State while he would work to earn their food. He worked for a Jew and took water from a distant well for his house that was being built. They both lived for months on a handful of dates the Jew gave Hazrat Ali رضي الله عنه at the end of the day.

The direction of Qibla was still Bait-ul-Maqaddas. The Prophet ﷺ desired the direction of Qibla to be changed to Ka'ba. One day while praying, where now stands Masjid-e-Qiblatain (the Mosque of two Qiblas) the Wahi came right during the prayer

قَدَرْنَا تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

“We have seen the turning of thy face to heaven. And now verily we shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn your face towards the sacred Masjid the (Ka'aba)” (2:144)

The Prophet ﷺ turned towards Ka'aba (Makkah). The whole congregation behind him turned without hesitation.

Such was the unquestioning obedience of the Companions in whom the Prophet ﷺ of Allah had lit the torch of love and compassion. Where ever they went their light showed the path, enlightened men who understood the reason for their creation, their responsibilities and their duty towards all creation.





CHAPTER 11

The Day of Reckoning

THE BATTLE OF BADR



In Madinah the Prophet ﷺ was busy settling the affairs of the State. His Masjid was the spiritual centre for worship, an institute for learning and the political and military headquarter for the new State. To secure the safety of Madinah and establish a system for cooperation with the Jewish tribes in the suburbs of Madinah, the Prophet ﷺ made a pact with them that Muslims and Jews were allies, would help each other and would both defend the city from outside attack. This treaty was a landmark in the history of mankind. It guaranteed protection of life, property, honour, the freedom of worship and complete autonomy with regard to internal affairs for the Jews.

Meanwhile in Makah, immediately after the Prophet's ﷺ migration Quraish started preparing for

war on Madinah. Much that they hated him when he was in thier midst, they dreaded his charm and truth and what he might do once he was out of their reach. And he was out of reach now, the sooner they act the better to stop him from consolidating the Muslim State. They wrote to Abdullah bin Ubayy, a man of position in the city, who aspired to be the King of Madinah, to kill (Sayyidna) Muhammad ﷺ or they would attack Madinah and decide the fate of both of them. The tribes along the Madinite trade route were pressurized and in some cases paid, to stop Muslim trade caravans, from passing through their territory. Due to this financial conditions in Madinah became strained. To raise funds for the war they prepared a trade caravan to Syria in which the Makkans invested



extensively. Prophet ﷺ was secretly informed of this. It was decided to stop the caravan that carried arms and revenues that were to be used against the Muslims.

In Rajab 2 A.H the Prophet ﷺ sent Abdullah bin Jahash ^{رضي الله عنه} with twelve men towards Nakhla, a place between Taif and Makkah, to keep an eye on the movement of Quraish. They came incidentally across some Quraish traders. In the skirmish one of them Hadrami was killed and two others were captured. Prophet ﷺ reprimanded Abdullah saying, “I had not allowed you to do that”.

This infuriated the Quraish beyond measures. At the same time the rumour that Muslims had advanced to stop the caravan, added fuel to the fire. When Abu Sufyan who led the caravan, fearing a Muslim ambush asked Quraish to send an armed expedition to escort him back home safely, Quraish dispatched an army.



On 12th Ramzan 2-A.H. The Prophet ﷺ set out from Madinah with three hundred dedicated men, sixty of whom were Muhajirs and the rest Ansar. Abu Lubabah ^{رضي الله عنه} was appointed governor of Madinah. Asim ^{رضي الله عنه} ibn Adi was deputed at Aaliya (the upper area of Madinah).

The Prophet ﷺ advanced towards Badr, the expected route of the caravan, a village about eighty miles from Madinah. On the way the information about both the caravan and the army reached him. He pondered over this information. The situation asked for a courageous resolve. The Muslims couldn't turn back and let the Makkans triumphantly roam about in the desert, unopposed. They could always turn to Madinah.

The Prophet ﷺ summoned his Companions and told them. Sayyidina Abu Bakr ^{رضي الله عنه} and others assured their continued support but the Prophet ﷺ had the Ansars in mind. At the time of pledge they had assured that they would take up their swords if the enemy attacked Madinah, This was different. Sayyidina Sa'd ^{رضي الله عنه} ibn Muaz the chief of the Khazraj got up and said, “Is it that the Prophet has us in mind? By Allah سبحانه وتعالى if you ask us, we will jump into the sea.”

Sayyidina Miqdad رضي الله عنه said, *“We will not respond as the people of Musa * (عَلَيْهِ السَّلَام) said, *that you and your God go and fight. We will fight for you by your right, left, front and back”*. The Prophet’s صلى الله عليه وسلم face shone brightly at hearing this.

The scouts reported that the Quraish had reached the other extreme of the valley. The men alighted from their animals. Sayyidina Hubab رضي الله عنه ibn Munzir asked the Prophet صلى الله عليه وسلم “Has the place been selected on the basis of a revelation or is it a military strategy?” The Prophet صلى الله عليه وسلم said, “There was no revelation for that.” Hubab رضي الله عنه suggested, *“Then it would be better that we advance and take the spring and destroy the surrounding wells.”* The Prophet صلى الله عليه وسلم approved and took action.



The Quraish had come well prepared. They were a thousand strong a hundred of them cavaliers. The commander of the forces was their chief, Utbah ibn Rab’iah. They had got the message that the Caravan of Abu Sufyan was out of danger and on its way to Makkah. Adi the chief of tribe Zuhrah

said, *“It is no more necessary to fight.”* But Abu Jahl was adamant. Adi asked Abu Jahl if he really thought (Hazrat) Muhammad (ﷺ) was a liar, to which he said *“No, he never lies.*

“Then why do you fight him?” He asked.

Abu Jahl said that the Hashims had all the honours, those of hosting the pilgrims etc etc, now one of them declares that he is a Prophet. He said he would contend that. Adi said that it was his personal grudge and he would have nothing to do with it. So the men of Zuhrah and Adi turned back.

Divine help came for the Muslims in the shape of rain. The men bathed and collected water, whereas Quraish, who had chosen the level ground were bogged down. Allah سبحانه وتعالى has recalled this blessing in these words.

وَيَنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيَطَهِّرَكُم

(.....and He sent down upon you water from heaven that He might purify you there by.)

Although he had control over water, yet the Prophet صلى الله عليه وسلم let the enemy to take water from his sources. At night the Companions slept well but the Prophet صلى الله عليه وسلم kept a night long vigil, praying and supplicating till dawn. In extreme submission he raised his hands and pleaded. *“O Allah, سبحانه وتعالى fulfill the promise that you had made to me”*.

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ

**So go thou and thy Lord and fight! We will sit here. (Surah Maidah: 24)*

So absorbed was he in prayer that his mantle kept slipping without his realizing it. In prostration he appealed, “O Allah, سبْحَانَ تَعَالَى if these few people perish today then You will not be worshiped till Qiyamah”. Sayyidna Abu Bakr comforted him. “*Messenger of Allah! Surely, Allah سبْحَانَ تَعَالَى will fulfill His promise.*” Finally, he was peaceful and he recited.



سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

(Soon shall the multitude be routed and they shall turn (their) backs. (Al-Qamar, 54:45)

The Prophet ﷺ received Divine promise of help and victory. Natural forces were favourable, angelic armies were attentive, Prophet ﷺ strategically arranged his army. The standard of the Muhajirs was handed over to Mus'ab رضي الله عنه ibn Umayr, of the Khazraj to Hubab رضي الله عنه ibn Munzir and of the Aus to Sa'd رضي الله عنه ibn Mu'az. رضي الله عنه

The two forces faced one another on the day of Badr were symbolic, those of Truth and falsehood,

light and darkness, and Islam (surrender to the Creator) and disbelief. It was a great sight indeed. In the whole world monotheism depended on only these few people, ill-equipped but stout of heart, devoted and disciplined whereas, the idol worshippers were arrogant, haughty and without any military discipline.

The Prophet ﷺ gave the blessed tidings of victory, with his stick he showed where by the end of the day the dead bodies of the chiefs (Abu Jahl, Utbah, Waleed etc) would be found. The spirits of the Muslims rose at hearing that. While arranging his lines he kept the sun at the back, and the different wings had clear instructions. ‘*Check the advance of enemy when they are within range of arrows. Each man choose his target carefully, do not waste arrows.*’



It was an amazing sight. The men of the two forces observed their dear ones facing them. The son of Sayyidna Abu Bakr رضي الله عنه was against him. Utbah saw his son Huzaifa رضي الله عنه in the Muslims lines. Sayyidna Umar's رضي الله عنه maternal uncle stood among the enemy.

The battle began, Aamir Hadrami who had a claim for his brother's blood came forward, Hazrat Umar's رضي الله عنه slave Mihja faced him but was martyred. Three of the arrogant leaders of Makkah, Utbah his brother Waleed and his son Shayba, according to Arab tradition advanced into the open space and challenged three champions of their status from the Muslims. Prophet's صلى الله عليه وسلم uncle Hazrat Hamza رضي الله عنه his cousin Hazrat Ali رضي الله عنه and Hazrat Obaidah رضي الله عنه accepted the challenge. Utbah and Waleed were killed but Shaybah injured Ubaidah رضي الله عنه. Sayyidna Ali رضي الله عنه killed Shaybah, picked up Obaidah and brought him to the Prophet صلى الله عليه وسلم.

Ubaydah رضي الله عنه asked the Prophet صلى الله عليه وسلم, "Am I deprived of shahadat (Martydam)?" He replied, "No you have gained shahadat." Ubaydah رضي الله عنه remarked, "If Abu Talib were alive today, he would have agreed I have done justice to his poetry.

We will hand over Muhammad صلى الله عليه وسلم to his enemies only, when we die fighting around him. And we shall not let our children and wives make us ignore him. (Ubaydah رضي الله عنه expired due to injuries).

Abu Jahl was known to all for his antagonism to Islam. Two Ansar brothers, Mu'awwiz رضي الله عنه and Mu'az رضي الله عنه, had vowed to eliminate him. They asked Abd-u-Rehman bin Auf رضي الله عنه to identify Abu Jahl. The moment he was pointed out to them they swiftly leaped forward and in the next instant Abu Jahl, 'the Pharo of this Ummah' was on the ground. Muslims fought with great discipline and courage. The Makkans were driven back with great loss. Seventy were dead, among them many of the chiefs. The rest turned tail, their haughtier broken. Seventy of their men became prisoners, including Sayyidina Abbas, Aqeel (brother of Ali رضي الله عنه), Nawfal, Aswad ibn Aamir, Abdullah ibn Zam'ah and many other respected men.

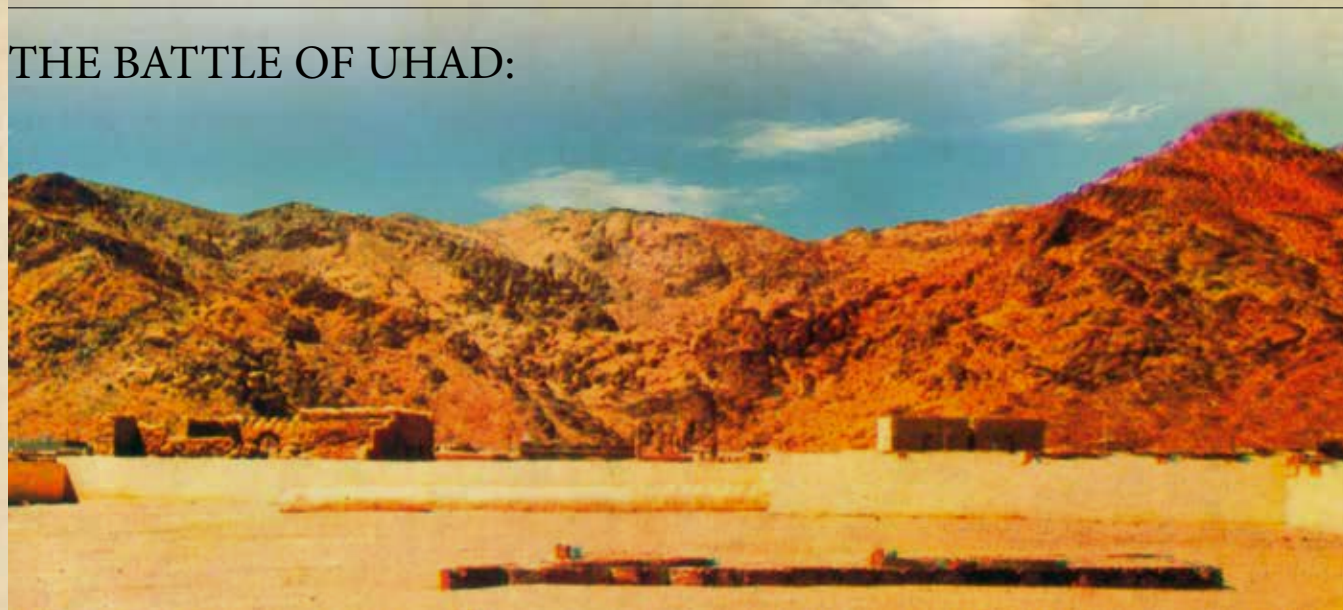
When the battle was over the count revealed fourteen Muslim martyrs, six of them Muhajirs and the rest Ansar. Prophet صلى الله عليه وسلم gave strict orders to treat the prisoners kindly. The rich among the prisoners were freed against ransom. Among the poor, the literate were granted freedom at teaching ten Muslim children each, to read and write. The illiterate destitute were set free, with a promise not to raise arms against Muslims again.

The remarkable victory of Badr made a deep impression on the impartial Arabs, who intently watched the struggle between the Quraish and the Muslims. The influence of The Prophet's صلى الله عليه وسلم and Islam began to increase as the strength of Quraish and the myth of the false deities got a setback.

CHAPTER 12

The Amazing Statement of Valour And Unswerving Devotion.

THE BATTLE OF UHAD:



It was spring of 624 A.D. Makkans were jubilant at the return of the trade caravan. Abu Sufyan was being much praised for having outwitted the Muslims, now they eagerly waited for the return of the victorious Quraish army. But it was with shock & disbelief they received the forerunner of the battered and humiliated army that followed behind. Having torn his shirt he entered Makkah, wailing aloud. Surrounded by the crowd he gave the names of the fallen chiefs one by one. The names of Hazrat Ali [ؓ] and Hazrat Hamza [ؓ] repeatedly cropped up among the killers of the notables. Hind, Abu Sufyan's wife

had lost her father Atba, her uncle Sheiba and her brother Waleed at the hands of either of them, she swore vengeance. The streets of Makkah rang with cries and wailing.

Badr became a bitter sore in the bosoms of Makkans. The honour lost was a more important issue than the loss of dear ones. They forbade the mourning of the dead, indeed they were burning for revenge.

Umair bin Wahb and Safwan bin Umayya sitting in Hijr were talking about the dead at Badr. Safwan said: "By God there is no charm in life anymore". Umair said: "Very true. If I didn't have the loan to

pay and the children to worry about I'd go to kill Muhammad, (ﷺ) my son too is a prisoner there”.

Safwan promised to take care of both if he did that. Umair poisoned his sword and reached Madinah. Hazrat Umar رضي الله عنه got an inkling of his intention as soon as he saw him. He took him by the neck to the Prophet ﷺ. The Holy Prophet ﷺ said: “Umar let go of him.” To Umair he said: “Umair come to me”. Then he asked his reason for coming. Umair said that he had come to free his son. The Prophet ﷺ asked:

“Then why the sword?” Umair said: “What use were the swords to us at Badr?” Prophet ﷺ said: “Of course,” then he looked him in the eyes and said, “Didn't you and Safwan sitting in Hijr plot to kill



me?” Shocked he stared spellbound, as if he perceived him for the first time, he blurted out: “By God, Muhammad (ﷺ) you *are* the prophet of God. None knew of this other than Safwan and me”. At Makkah Quraish who waited for the news of Prophet's murder heard of Umair's conversion. (Tibri)

Ka'ab bin Ashraf of Banu Nazir participated in the mourning for those killed at Badr, and in meetings with Abu Sufyan instigated Quraish for war and promised help.

Afraid of Islam and the Muslims as a rising power, a threat to their political and commercial interests, the Quraish made formidable preparations to wage a decisive war on Madinah. Marching under the relentless Abu Sufyan were three thousand men, seven hundred of whom were in armour. Many women of notables accompanied them, including Hind, daughter of Utbah, sister of Waleed (both killed at Badr). She persuaded Wahshi, a skilled javelin thrower, and slave of Jubayr bin Mut'im whose paternal uncle was also killed by Hazrat Hamza رضي الله عنه, to kill Sayyadna Hamza رضي الله عنه with a promise of freedom in return.

The Prophet ﷺ sent two men to reconnoiter the movement of Quraish. They reported the Quraish Army to be near Madinah. Sentries were posted around the city and Sa'd رضي الله عنه bin Ubaidah and Sa'd bin Muaz رضي الله عنه stood guard by the door of Masjid-e-Nabvi all night. In the morning the Prophet ﷺ consulted his Companions. The Prophet ﷺ and most of the notables of Muhajirin and Ansar wanted to fight from within the city, but some younger Companions insisted upon fighting them out side the city. The Prophet ﷺ came out of the house wearing armor. The Muslims felt remorse for compelling the Prophet ﷺ against his wishes. They said, “We retract,

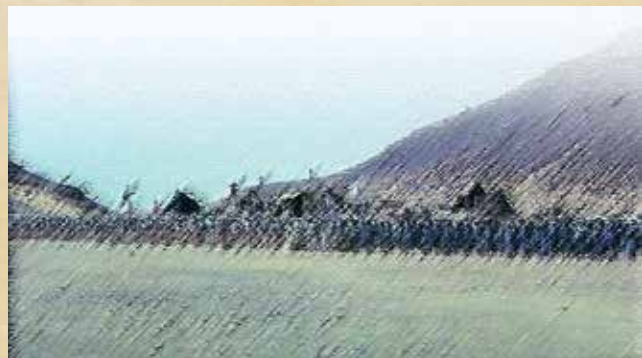




our Prophet ﷺ”. But he said, “*It doesn't befit a prophet to take down his armor once he has put it on.*”

The Quraish reached and encamped near the Mount Uhad, North-East of Madinah, on Wednesday 12th Shawal 3 A.H, 20th of March 625 A.D. ravaging the fruit groves of Muslims.

The Prophet ﷺ after Friday prayers marched out with one thousand men. Abdullah bin Ubayy, on the pretext that the Prophet ﷺ had not heeded his advice to fight within the city, defected with three hundred men on the way, reducing the Muslim force to seven hundred, hundred of whom wore armor.



With Uhad at his back the Prophet ﷺ took position directly under the hill, posting fifty archers under the command of Abdullah ^{رضي الله عنه} bin Jubayr, to protect the rear on a lesser height Ramat, behind the troops, with strict orders not to leave the post whatever happened.



Quraish had learned from Badr, they organized themselves well. Khalid bin Waleed commanded the right wing and Ikrimah, the left. Safwan bin Umayyah commanded the cavalry. The archers formed a separate detachment under Abdullah bin Rabiah. Two hundred horses were kept ready in their saddles, available on call. Confident in their numbers the Makkans advanced with their Idols in their midst, their women chanting war songs.

The flag bearer Talha cried out derisively,

“O Muslims! Is there any among you who would quickly consign me to Hell, or let me send him to Paradise?” Sayyidna Ali ^{رضي الله عنه} stepped forward and said. “I will.” He smote Talha with these words and Talha fell, cold dead. His brother Usman, followed by singing women, picked up the standard and plunged in to attack, Hazrat Hamza ^{رضي الله عنه} struck him, with his sword, saying; “*I am the son of the server of water to pilgrims.*”



The Prophet ﷺ took a sword and asked “Who will give it’s due?” Many hands eagerly stretched for it but the Prophet ﷺ gave it to Abu Dujanaؓ the famous Arab wrestler.

Exultant at this unexpected honour, he was inspired to extra-ordinary bravery. He tied a red handkerchief round his forehead and walked proudly out to the battle field. The Prophet ﷺ said “This gait is otherwise most displeasing to Allah, but at this juncture it pleases Him”. Abu Dujanaؓ fighting his way into the heart of the enemy came upon Hind. He checked his sword in time, the sword of Prophet ﷺ was not meant to be soiled with a woman’s blood.


The first attack of the Quraish was bravely repulsed. Muslims led by Hazrat Hamzaؓ Hazrat Aliؓ and Abu Dajanaؓ dashed into the midst of the confused enemy, dealing havoc on all sides.

Wahshi a slave of Ethopian origin, his harbah (a small Javelin, an exclusive weapon of Ethiopians) in his hand, avoided engagement. He was looking for Hazrat Hamzaؓ. Perceiving him in the heat of the battle, he aimed and hurled the Harbah at Hazrat Hamzaؓ and it pierced through him. Sayyidina Hamzaؓ tried to attack him but staggered and fell.

By then the balance in fighting had tilted in favour of Muslims. The killing of the flag bearers of



Quraish and the fierce attack of Sayyidina Aliؓ and Sayyidina Abu Dujanahؓ had unsteadied the army of the disbelievers. Their women who were urging them on with their patriotic songs fled in terror. Victory had almost declared. The Muslims began to collect the booty and the archers at the rear were tempted to join them. Sayyidina Abdullahؓ bin Jubayr tried his best to stop them but they did not, saying, ‘the fight was over’. Finding their flank deserted, Khalid who was waiting for this chance, attacked from the rear. Abdullah ibn Jubayrؓ with his few resolute warriors resisted them but they were overwhelmed and were martyred. Khalid bore down ferociously. The Muslims scattered and occupied collecting booty, caught themselves targeted by the swords from either sides, because the retreating Makkans turned back to join Khalid’s cavalry. The Prophet ﷺ quickly assessed the



situation and called out to Muslims to come to him, before they got completely encircled and isolated, so together they could regain a vantage point. But the pagans heard him and turned to him. The Prophet ﷺ with a handful few of his Companions took to the high ground where Khalid's cavaliers could not reach them. But hordes of them dismounted and attacked him.

The Prophet ﷺ and his nine Companions, seven Ansaar and two Quraishis, Saad bin Abi Waqas ؓ and Talha ؓ Bin Ubaid Allah separated from his people, now became the chief object of their assault. The Prophet ﷺ asked; "Who will deal with them?"...."I will!" said Talha ؓ, they fought valiantly. This was the most critical moment. Knowing, the pagans pressed hard their advantage. Saad ؓ and Talha ؓ proficient archers kept them at a distance. Prophet ﷺ too shot arrows and Talha ؓ shielded the Prophet ﷺ with both his shield and his body, requesting him not to raise his head lest he gets hurt. Alert as he was, Talha ؓ saw an arrow about to hit the Prophet ﷺ in his face, his hand shot out in its line of flight and stopped it. He lost a finger but saved the Prophet ﷺ.

This astounding turn of circumstances happened so fast, that by the time the close Companions of the Prophet ﷺ engaged in the front rows turned, fighting their way to the

Prophet ﷺ, the Ansar had fallen one by one, leaving only their two Quraishi brothers to defend their beloved Master. Hazrat Abu bakr ؓ the first to reach the scene saw a man fighting like lightening defending the Prophet ﷺ. He related *'As I tried to reach him I said to myself you must be Talha may my parents be your ransom'*. Just then Abu Ubaidah ؓ bin Jarrah joined me and together we made our way towards the Prophet ﷺ. Talha ؓ had fallen and we saw that the Prophet ﷺ was wounded. He said; "Look to your brother (Talha)". Just then some others joined them including Abu Dujana ؓ and Mas'ab Bin Umair ؓ, and they formed a defensive barrier.

Fierce fight ensued, wiping the blood from his face the Prophet ﷺ prayed. "O Allah سبحانه تعالیٰ forgive my people, they do not know"*. It was a cry wrenched out of his compassionate heart, fearing the wrath of God would befall the blood thirsty enemy. Ummahs before him were wiped off the face of earth for lesser crimes. Meanwhile Sayedna Mas'ab ؓ Bin Umair who had much resemblance with the Prophet ﷺ was martyred by Ibn-e-Qamiyah, who mistaking him for the Prophet ﷺ raised the cry that he had killed the Prophet ﷺ.

This uproar shocked and unnerved the Muslims, causing general despair as the Prophet ﷺ was being given first aid, and could not be seen.



No one knew where the Prophet ﷺ was. Sayyidina Ali رضي الله عنه, his sword flashing through the enemy columns looked for him but could not locate the Prophet ﷺ. The uncle of Sayyidina Anas ibn Nadr found Hazrat Umar رضي الله عنه and some other Companions sitting in a state of shock. He asked them “What are you doing here?” Hazrat Umar رضي الله عنه replied, “What is the use of fighting anymore? The Messenger of Allah ﷺ is martyred”. Ibn Nadr رضي الله عنه said, “Then what shall we do, surviving him?” and determined to exact a high price for his life he plunged into the enemy ranks and obtained martyrdom, fighting bravely. When his body was found after the battle, he had on him more than eighty wounds from swords, arrows and spears. Similarly Saabit رضي الله عنه called out to his people and said “If Muhammad ﷺ has been killed Allah is alive, he cannot die. Fight for your religion. Allah will grant you victory.” A group of Ansar attacked Khalid’s cavaliers and were all martyred. Another Ansari heard about Prophet’s ﷺ martyrdom. He said to his people “If Muhammad ﷺ is martyred then he has delivered Allah’s Deen. Now it is for you to fight for it”. Thus the spirit was revived and the pressure around the Prophet ﷺ was partly relieved.

The devoted warriors continued to fight but their eyes were looking for their beloved Prophet ﷺ. Sayyidina Ka’b ibn Maalik was the first one to recognize his eyes behind the helmet. He called out aloud. “O Muslims here is the Messenger of Allah!”

The Muslims overjoyed despite the odds rallied around him. The disbelievers hearing this concentrated their efforts on his side. The pressure increased intolerably, Prophet ﷺ said, “Who will give his life for me”? Ziyad رضي الله عنه advanced with five Ansar, they became his shield and gave up their lives fighting bravely. The Prophet ﷺ asked for Ziyad رضي الله عنه to be brought to him. With still some life in him, Ziyad رضي الله عنه requested to be allowed to put his face on the Prophet’s ﷺ feet, the Prophet ﷺ blessed him while he breathed his last. Abu Dujana رضي الله عنه wounded and exhausted, could not wield the sword anymore. He stood before the Prophet ﷺ. A living shield, he took the arrows on his back. He kept his stance with super human effort till his body could take no more and he fell.

Hazrat Ali رضي الله عنه, with the braves fighting beside him, retreated to the point of the hill where they were safe from the enemy, their hearts heavy with the loss. They turned and saw their brothers still fighting in another part of the battle field. They rushed down, fighting their way to the small group still defending their great Master. Finding him alive, they fought with renewed energy and finally succeeded in obtaining a better position at the height.

Too exhausted to drive the Muslims from the height, Abu Sufyan called out from a safe distance below.



“Is Muhammad (ﷺ) there?” The Prophet ﷺ cautioned his Companions not to reply. Abu Sufyan called out the names of Abu Bakr ؓ and Umar ؓ, but when he got no response, turning to Quraish he shouted “These three are dead, they will trouble you no more.” Sayyidina Umar could not contain himself and roared, “You lie. O enemy of Allah! We all are alive” Abu Sufyan said, “O son of Khatab! Is Muhammad (ﷺ) really alive?” “By Allah, yes. And he hears you.” He said “You are more truthful than Ibn Qamia. This was our day for your day at Badr. Hubal is great”. The Companions on the instruction of the Prophet ﷺ thundered, “Allah is Exalted and Mighty.” Muslim women nursed the wounded. Prophet ﷺ told his daughter Hazrat Fatimah ؓ to see to Hazrat Ali’s wounds. “He needs you more than I do.” He said. The Prophet ﷺ with his Companions offered the mid-day prayers sitting. However, the fury of vengeance of Badr, found vent on the martyrs of Uhad. The women of Quraish avenged themselves, mutilating the corpses. Wahshi showed Hind the martyred Hamza ؓ. Hind split open Sayyidina Hamza’s chest and took out his liver, chewed and spat it. Wahshi who had killed Hamza ؓ was disgusted at this act and obtaining his freedom left the battle field. Later he accepted Islam and repented. The Prophet ﷺ forgave him. To atone for his outrage of killing the Prophet’s uncle, he later, during the caliphate of Abu Bakr ؓ in a fierce battle killed Musailma Kazzab (the liar, who falsely claimed to be a Prophet).

Quraish were leaving the battlefield. The Prophet ﷺ sent Hazrat Ali ؓ to see how they mounted.

They mounted camels and led the horses. The Prophet ﷺ said “It means they are leaving for Makkah and will not attack Madina”. Quraish spent the night at Hamrat-ul- Asad, 10 miles from Madina. Meanwhile people at Madinah hearing the rumour of the Prophet’s ﷺ martyrdom set out in all haste for the plain of Uhad.

An Ansari woman had lost her father, brother and husband in the battle. She heard the painful news one by one as she stopped every returning man but each time she asked, “How is the Messenger of Allah”? She was told that he was safe. When she finally came to him she said.

كُلُّ مُصِيبَةٍ بَعْدَكَ جَلال

(O Prophet ﷺ! When you are among us, every adversity is meaningless.) Seventy of the Muslims were martyred sixty four of them Ansar and six Muhajrin. After burying two martyrs in each grave. Prophet ﷺ returned to Madina. In Madina the Muslims spent the night in pain and suffering, most of them were wounded. The women remained busy dressing their wounds and nursing them.

The next morning the Prophet ﷺ despite being wounded prepared for combat and ordered Hazrat Bilal ؓ to call the Faithful to battle. Without a whisper of a complaint or a groan The Muslims assembled, some limped some on crutches, others supported by brethren,. The Prophet ﷺ told them they had to stop Abu Sufyan from returning to attack Madina. “Who will give infidels a chase?” He asked. Though tired and exhausted, they said لَبَيْكَ (At your service). In the Quraish camp Ikramah son of Abu Jahl and Khalid insisted on returning to Madina to finish off what they had left unfinished, before the Muslim recovered and

regrouped. The news of Ubbay's defection with 300 of his men had reached them. The leaders considered the possibility of their repenting. In that case the Muslims with fresh troops could be very punishing. When the two scouts sent by the Prophet ﷺ were caught, Abu Sufyan's fears were confirmed that Muslims are in hot pursuit. He lost no time in getting them to move. When Muslims arrived there in the afternoon they found the place deserted. They stayed at Hamrat-ul-Asad for three days before returning to Madina. Abu Sufyan was reported to have said, *"I have never seen men like those who defended Muhammad (ﷺ) in the last hour of the battle of Uhad. And I have never witnessed such an astonishing spectacle, when a handful men fighting with such valor and devotion for a man, changed the scenario of the battle."*

Strategic Conclusions of Uhad:

1. Although Quraish boasted of having won the battle they were not successful in achieving any of their objectives,
 - a: Neither could they conquer Madina nor destroy the Muslim army.
 - b: They were unable to finish off The Messenger of Allah. سبحانه تعالى
 - c: Muslims pursued the retreating Quraish and forced them to flee. They impressed on the enemy that they were strong.
2. The battle of Uhad was a tough test of Allah سبحانه تعالى, but with the Will of Allah Muslims were successful in this hard trial. They proved



their mettle and showed to Allah that they held Allah, His Prophet ﷺ and His Deen Islam, dearer than their own lives. Badr was the explanation (Tafseer) of لا اله الا الله (there is no god but Allah) And Uhad showed that محمد رسول الله. Muhammad is the Prophet ﷺ of Allah and he has to be obeyed at all cost. Muslims learned that reasoning against the instructions of the Prophet ﷺ was a grave mistake.



CHAPTER 13 *The Last Valiant Stand*

THE BATTLE OF TRENCH: GHUZWAH-E-EHZAB (GROUPS)

After Ghuzwah-e-Uhad the enemies of the Faith were by no means idle. Jews, who had joined the Commonwealth of Islam, openly defied the Prophet ﷺ of Islam and were busy with sinister designs to destroy the newly founded state. Due to that Banu Nazir and Banu Qainuqa the two neighbouring tribes were banished from Madinah. They were allowed to take with them whatever they could carry. Their land with the consent of Ansar was distributed among Muhajirin in Rabi 1, 4 A.H. Some migrated to Syria while others settled down at Khayber, north of Madina.

Vengeance ranking in their bosoms, by the end of summer 626 A.D. twenty notables of Jews went to Quraish and instigated them for waging war against Muslims, and promised for their all out support. Huyayy bin Aktab the Chief of Banu Nazir, the tribe which was expelled from Madina, was the leader of the delegation.

Abu-Sufyan asked him. “O son of Akhtab you are one of the People of the Book, tell me is the

religion of Muhammad (ﷺ) better than our religion, in your opinion?” “As one who knows the Book.” Began Huyayy without a tinge of remorse. “I can assure you that your religion is better than Muhammad’s (ﷺ) you are in the right.” * Working on the fears and emotions of Quraish he pointed out the terrible possibility of losing their trade routes to Iraq and Bahrain if the Muslims reached Yamama.

They persuaded Banu Ghatfan to help Quraish. Then they went to different tribes stirring them against Muslims. A formidable coalition was soon found. An army of ten thousand well equipped men moved under Abu Sufyan*. It was such a big force that the entire population of Madinah including women and children was less in number than them.

Sensing the gravity of situation the Prophet ﷺ convened with his Companions to discuss the

* *Ibn Hisham V.2, P.214*



imminent danger. Hazrat Salman Farsi رضي الله عنه a Persian, suggested to dig a trench around the unprotected areas of Madinah for all round defence of the city. It was unanimously accepted. The enemy had already started from Makkah (eleven days' journey). The task was enormous but the spirits were high. The Prophet صلى الله عليه وسلم prepared a remarkable stratagem to face the hostile hordes, with perfect clarity of mind and purpose. The Prophet صلى الله عليه وسلم ordered the yield of the orchards outside the city, the crops and fodders to be brought and stored in the city, so the enemy would not find fodder for their animals and use their resources*. Taking account of the natural cover in the East, North East and South East of the city like hills, city walls and dense date orchards, where archers could hold off the enemy, the Prophet صلى الله عليه وسلم decided that the trench was not needed. The measurement of the area that needed the trench, were meticulously worked out; six km long, fifteen feet broad and fifteen feet deep, part of it hard rock to be broken. It was no random calculation considering the time and the work to be completed. A group of twenty men each was given the area of twenty meters to dig. Women, boys and girls who could wield the spade or carry mud out, joined in to help. The group who completed their work before time, instead of resting helped others.

* Russians used this tactics against the German invaders in the 2nd World War

The digging started vigorously. The Prophet صلى الله عليه وسلم himself helped day and night with different groups. On one cold morning when Prophet صلى الله عليه وسلم came and saw his Companions digging, he prayed O Lord the real is the life Hereafter. Hence forgive Ansar and Muhajirin.”

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرَ الْأَخِرَةِ فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ

Ansar and Muhajirin replied, “We are those who have given their hand to the Prophet with the promise that we will fight for the cause of Allah while still we live”

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

Muslims were being tested by Allah سبحانه تعالى to prepare them for the future leadership of the world. On one side they were busy in digging and on the other hand they were facing hunger. This was the occasion when the Messenger of Allah صلى الله عليه وسلم was found with two stones tied on his belly due to hunger. A Companion complained of hunger and showed a stone wrapped and tied to his stomach so it won't ache. The Prophet صلى الله عليه وسلم quietly removed his cloth so he could see his.

Hazrat Jabir رضي الله عنه bin Abdullah knowing the condition went to his house and slaughtered a small goat and asked his wife to prepare bread with two and half kg of flour, they had. Jabir رضي الله عنه discreetly invited the Prophet صلى الله عليه وسلم with a few Companions to come for the meal. With a glimmer of a smile the Prophet صلى الله عليه وسلم invited all the people of the trench to join him at Jabir's رضي الله عنه house. They were about one thousand



in number. It was a miracle that such a small quantity of food was not only sufficient rather, there was enough left for the neighbouring women who helped in making the bread.

While digging there came a rock in the trench, that wouldn't break. So the Messenger of Allah struck his hammer on the rock with the name of Allah and it broke with a resounding crash and gave off sparks. The Prophet ﷺ said, *"I have been given the keys of Syria."* And said *"I have been given the keys of Persia and I am seeing the white palace of Madain"* Then he struck the third time and said *"I have been given keys of Yamen and I can see the gate of San'a."* These Prophecies were being given at a time when the Muslims were going to war with meager resources, against the biggest coalition of the time. The prophecies were fulfilled within a short time Syria, Persia and Yamen fell to Muslims.

Like for the battle of Uhud the Makkans couldn't attack from the south because of rocky ramparts, they circled to approach the foothills of Uhud, expecting to find the Muslims there. Abu Sufyan was sure that they would encircle the Muslims overwhelming them with their numbers and destroy them. When he failed to find a soul there he ordered to attack the city. But soon the enthusiasm of the riders was turned to dismay when they faced the trench.

The Quraish approached Madinah with an Army of ten thousand soldiers and the Prophet ﷺ had three thousand Companions beside him. Leaving their women and children in their fortified houses the Muslims encamped outside the city, with the trench in front of them and Mt. Sulah at their back. The enemy was compelled to lay the siege. They were not mentally prepared and equipped for the wide trench that was new to them.

Ikrama bin Abu Jahl, Zarar bin Khatab and Amr bin Abdwud a giant of a man crossed the trench with their horses from a narrow spot. Sayyidina Ali ؑ with a few Companions sealed their exit. In the fight that ensued Sayyidina Ali ؑ put an end to Amr, the rest of the disbelievers fled in fright. Ikrama left his spear behind. After that the enemy, despite their constant efforts were unable to cross the trench due to the untiring vigilance of Muslims. Most of the battle remained restricted to archery. Meanwhile, Quraish prevailed upon the Jews to break their pact with the Prophet ﷺ and attack the city. With this new development a terrible danger erupted for the Muslims.

In spite of their sworn alliance Banu Quraiza proved themselves traitors with the intention of attacking Madinah from their side, where there were only women and children of the Muslims. They sent a spy to assess the situation. But brave Sayyidina Safiah ؑ (Paternal Aunt of the Prophet ﷺ) killed the spy

This impeded the Jews to surprise Madinah from their side. If successful, the plan would have involved general massacre.

Mean while Naeem bin Masood رضي الله عنه who had discreetly converted to Islam, planted the seed of mistrust between Quraish and Banu Quraisa, the two strong groups of enemy, preventing the alliance that would have been deadly for the Muslims.

The elements were now against the besieging army. The siege that had already lasted for twenty days was unnerving the tribes of the desert, who expected an easy prey. With the fodder gone the horses were perishing fast, provisions became scanty. Indeed they were weary of the long wait. After putting the Muslims to the test of patience and anxiety came the help of their lord. A storm of wind and rain put off the fires of pagans, blew the tents and their morale. Their animals were restless and men struggling against the elements were disgruntled.

At night the Prophet ﷺ sent Hazrat Huzaifah رضي الله عنه to see the situation of the enemy camp. As Hazrat Huzaifa رضي الله عنه entered the dishevelled camp he heard Abu Sufyan telling his men to beware of the Muslim spies in the dark and to get to know the one closest. Huzaifa رضي الله عنه quickly grabbed the man next to him, asked him to identify himself, averting any suspicion about himself. The storm raged as Huzaifa رضي الله عنه moved among the men and whispered that the storm was a

curse of Muhamad (ﷺ). Fear added to the lashing wind, the sleet of rain and hail. Before daybreak the entire camp was routed. When Huzaifa رضي الله عنه returned to the waiting Master and his Companions he was cold and shivering as he reported the condition of the enemy camp. With a soft expression in his wonderful eyes the Prophet ﷺ beckoned him to get closer. He wrapped him in his mantle. Tired and cold curled up he snuggled closer and soon fell asleep in the gentle warmth.

The siege was finally lifted after twenty five days. Returning to the city the Prophet ﷺ said, “Now we will raid them, they will not raid us. Now our army will go to them.” (Sahi Bukhari)



The map of trench

CHAPTER 14 *Home Again*

CONQUEST OF MAKKAH:

The season of pilgrimage was near. The hearts of the exiles longed for their birth place. Six long years had passed since they were expelled from sacred Ka'bah, which belonged to the whole Arab nation. Quraish who were just the custodians of Ka'bah had no lawful authority to stop peaceful pilgrims, even enemy to enter Ka'bah.

Holy Prophet ﷺ announced his intention of visiting ka'bah for Umrah, seven hundred men, Muhajirin and Ansar, perfectly unarmed set out for Umrah with the Prophet ﷺ. Quraish barred the way. Muslims camped at Hudaibiya, some distance from Makkah, The Prophet sent an envoy to grant permission for Umrah, and they maltreated the envoy. After some negotiations the Prophet ﷺ agreed to their terms of truce that, among other terms said, that all hostilities should cease for ten years and Muslims could come for Umrah the next year. The truce came to be known as Treaty of Hudaibiya. It gradually paved

the way for the conquest of Makkah. The Muslims had now ten years to preach in peace. Struck by nobility of the Prophet ﷺ who forgave all crimes against himself, some men of influence among Quraish, like Khalid bin Waleed accepted Islam. Khalid ^{رضي الله عنه} would prove to be the finest military mind. The most distinguished, indefeatable general in history, who earned from the Prophet ﷺ the distinctive title of 'Saifullah', The Sword of Allah. People came from far and wide in response to the call of the Prophet ﷺ.



Appalled at the success of religion Islam, Quraish violated the terms of the peace and instigated their allies Bani Bakr to attack Banu Khuza'a, who were under the protection of the Muslims. The sons of the chiefs of Quraish Ikramah bin Abu Jahl, Safwan bin Umayyah and others concealing their identities fought beside Banu Bakr.

The Khuza'a were compelled to seek refuge in the Haram. Banu Bakr stopped in reverence to the Haram but their chief Nawfal said, "You will not get the opportunity again," and they shed blood in the limits of Haram. Banu Khuza'a brought their compliant to the Prophet ﷺ, and asked for justice. The Prophet ﷺ was sitting in the Mosque when the voice was raised.

"O Allah, I will remind Muhammad ﷺ of the pact concluded between our and their ancestors. O Messenger help us. Summon the slaves of Allah. They will come to our aid.

Greatly disturbed the Prophet ﷺ sent a message to Quraish asking them to abide by one of the three conditions.

1. Blood money be paid for those who were killed.
2. Quraish should revoke their alliance with Banu Bakr.
3. Proclaim that the Treaty of Hudaibiya stands revoked.

Qurtah ibn Umar spoke for Quraish, "We accept the third condition" he said.


However, when the Muslim envoy left, the Quraish repented their hasty reaction. Abu Sufyan came to Madinah to renew the Treaty of Hudaibiyah but got no reply from the Prophet ﷺ. He requested the Companions to intercede for him but no one paid heed.

On 10th Ramadan 8 A.H. Prophet ﷺ marched ten thousand armed men towards Makkah in complete secrecy, with the intention to take the city by surprise, in order to avoid bloodshed in the Haram.

They encamped at Marr Zahran at some distance from the city. The Prophet ﷺ commanded each man to kindle his own fire at night. A fire is supposed to have ten to fifteen men sitting around it. Quraish, at the sight of innumerable fires were daunted. They were not prepared. They knew the city was taken.

Abu Sufyan, Hakim ibn Hizam (the nephew of Sayyidah Khadija [ؓ]) and Badayl ibn Waraqa came to the Muslim camp to investigate and if possible, to make peace with the Muslims. But the days of terms were over. Abu Sufyan sought protection of Sayyidna Abbas [ؓ] and asked to be taken to the Prophet ﷺ.

Hazrat Umar [ؓ] following swiftly this bitterest enemy of Islam said to the Prophet ﷺ "The time has



come to eradicate infidelity.” But Abbas ؓ asked for his pardon.

Abu Sufyan’s past record called for a death sentence, but the clemency of the Prophet ﷺ was his greatest attribute. To Abu Sufyan he quietly observed, “*Have no fear.*” Then the Holy Prophet ﷺ asked; “*Why Abu Sufyan do you still not believe that there is no god but Allah?*” سبحانه تعالى He said; “*Had there been one he would have helped us.*” The Prophet ﷺ said; “*Is there a doubt then that I am the Messenger of Allah?*” He said: “*Yes About that Somewhat*”

The next day the army was ordered to enter Makkah in four columns and the Prophet ﷺ asked Hazrat Abbas ؓ to take Abu Sufyan to the pass from where he could see the army advance, so that he may feel the majesty of Allah, سبحانه تعالى who granted the great victory to Muslims, and see with his own eyes the band of refugees he kept pursuing relentlessly with all the worldly forces, multiplied they had returned, to claim Holy Ka’bah in the name of Allah, the Lord of Ka’bah. Waves upon waves of the tribes of Arabia poured forward. The standard of Ghifar was foremost, followed by Fuhayna’s Sa’ad bin Hazaym, and Sulayms passed proclaiming aloud the greatness of their Lord. ‘Allah-u-Akbar. Awed, Abu Sufyan asked when he saw the grandeur of Ansar, “*Who are they?*” Sayyidna Ubaidah ؓ with the standard in his hand, on perceiving Abu Sufyan called out.

الْيَوْمَ يَوْمَ الْمَلْحَمَةِ الْيَوْمَ تَسْتَحِلُّ الْكَعْبَةَ

(Today is the day of great conflict. The Ka’bah is allowed today)

The Prophet’s ﷺ unit was the last to pass, the most dazzling. Sayyidna Zubair ؓ bin Awam was the flag bearer. Abu Sufyan cried out. “*Have you heard what Ubaidah said?*” The Prophet ﷺ replied “*Ubaidah is wrong. Today is the day of the greatness of Ka’bah.*” He ordered the standard to be taken from Ubaidah ؓ and given to his son. Abu Sufyan finally embraced Islam. At the head of the marching columns forerunners announced that safety is granted to him who lays down his weapons, shuts himself behind his doors seeks refuge in Abu Sufyan’s house or enters the Ka’bah.

The Prophet ﷺ entered Makkah unopposed, but for a party led by Ikrama who attacked Khalid’s unit killing three. They were forced to flee, leaving behind thirteen dead. The Prophet ﷺ asked Khalid ؓ to explain. When he learned that they were attacked, he said, “*This is the decree of Allah!*”

The 360 idols of the nation were struck down; the idolaters watched sadly the downfall of their gods and heard the man they scoffed at, saying as he fell each idol with the edge of his staff:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

(“*Truth has come, and falsehood vanishes; indeed falsehood is to vanish.*”)(Qur’an 17:81).

The truth dawned upon them that how powerless were



their gods. Sayyidna Umar رضي الله عنه went inside and removed the pictures. Ka'bah thus cleansed, Hazrat Bilal رضي الله عنه was ordered by the Messenger of Allah ﷺ to climb the roof of Ka'ba and offer Azan (call for Prayers).

The Prophet ﷺ entered Ka'ba with Bilal رضي الله عنه and Talha رضي الله عنه and offered Salah. After that the Prophet ﷺ delivered a sermon to the assembled.

Address of victory.

As a conqueror this was the first address and the audience was not just the Makkans but he spoke to the people of the world, of all times to come.

“There is no god but Allah, (سبحانه تعالیٰ) the One. He has no partner. He has fulfilled His promise and helped His slave. He alone has vanquished the confederates. All family pride, vengeance, blood money are under my feet. The custodianship of the Haram and the duty of providing water to the pilgrims is accepted (and retained). O’ men of Quraish! Allah has erased pride of jahilia (ignorance) and pride in ancestors.

All people are descendants of A'dam (عليه السلام) and A'dam (عليه السلام) was created from dust”. Then he recited these words of Qur'an.

“O’ Mankind surely we have created you from a male and female, and have made you into nations and tribes that you may know one another. Surely the noblest among you in the eye of Allah is the one most pious of you. Surely Allah is knower, Aware”. (Al-Hujrat; 49:13)

After this he added; **إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ**
“Surely Allah and His Messenger have forbidden the buying and selling of wine.” (Bukhari)

He then turning towards the tyrants of Quraish said “O’ descendants of Quraish, what do you think, how am I going to treat you?”

These cruel, hard hearted men remembered their crimes against him, but then they also knew him well, they responded:

أَخْ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ



You are a noble brother, son of a noble brothers”

The Prophet ﷺ said. لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ اَنْتُمْ اَطْلَاقًا

*“I shall say to you as Yousuf said to his brothers;
There is no blame on you today. Go, you are at liberty.”*
Surah Yousaf verse no-91.

The Prophet ﷺ stayed at Makkah for fifteen days. Hosts upon hosts of men came to him and accepted Islam. Seated on the hill of Safa, the same pledge was revised, “We will not ascribe partners to Allah; we will not steal nor commit immodesty or infanticide; we will abstain from falsehood and slander; we will obey the Prophet ﷺ .

The Qur’anic prophecy was fulfilled.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۗ

وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ اَفْوَاجًا ۗ

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ اِنَّهٗ كَانَ تَوَّابًا ۗ

“When arrives victory and assistance from Allah and you see men enter in hosts the religion of Allah, then implore His pardon: for He loves to turn in mercy to those who seek Him)” (Surah Nasr, Para 30th)

Holy Prophet’s ﷺ clemency simply spellbinds. A man is considered great if he forgives while possessing the power to return evil for evil. As the head of the

State and guardian of life and honour of his people he meted out prescribed punishment for the crime committed, yet as a Prophet ﷺ he forgave all crimes against himself. At Taif when given the power to avenge himself he asked for mercy. At Uhad, injured in the face and bleeding he prayed; *“O Allah forgive my people for they know not”.*

His beloved daughter migrated from Makkah after the treaty of Hudaibiya. While she was mounting her camel a Quraishi named Habrar pushed her off to the ground with the butt end of his lance. Critically injured she reached her father in Madinah only to die in her prime. While lowering her in her grave the Prophet ﷺ invoked Allah’s blessings for her and said that his innocent daughter was persecuted in the way of Allah. On the conquest of Makkah, the murderer was officially condemned, after hiding for sometime he came to the grieved father. He repented and appeared sincere in his confession of faith. His crime was terrible but the injury was personal Prophet ﷺ granted him unconditional pardon.

In Makkah people saw the Prophet ﷺ enter the city, his head bowed low on his camel, in humility and thanksgiving to Allah. The city that offered him

no respite, had driven him and his followers out to seek refuge among strangers, had pursued him even there, now lay at his feet. In this hour of triumph as in adversity Prophet Muhammad ﷺ stands out as the one with no equal in the annals of history. His army like him entered peacefully. Forgiven and forgotten were all the years of cruel persecution and scorn, of sorrow and exile. He did not even claim his own house but asked for a tent to be erected for his stay. He even asked his Companions to let go of their property taken over by the pagans, and they did without a whisper.

This was one of his most endearing attributes. It was impossible to know him and not to love him. He had



a hold over the hearts of his followers and the nobility to move them only for good. The general amnesty he announced won him the hearts of Makkans.

Allah mentions this quality of Holy Prophet in these words, *“It is part of the Mercy of Allah that*

thou deal gently with them. Were thou severe or harsh hearted, they would have broken away from about thee” (3:159)

The conquest of Makkah decided the fate of Idolatry in Arabia. The moral affect of the submission of Makkans who

were the leaders of Hijaz set the pattern. The wild tribes entered the fold of Islam in their wake.



CHAPTER 15 *The Blazing Trail*

OTHER IMPORTANT GHAZWAT:

Besides the battles of Badr, Uhad, Trench and the Conquest of Makkah the other important Ghazwat were Ghazwa-e-Hunain, Ghazwa-e-Khaiber and Ghazwa-e-Tabook.

A. GHUZWA-E-HUNAIN AND SEIGE OF TAIF:

After the Conquest of Makkah, the Prophet ﷺ dispatched his Companions in every direction to call the ignorant, wild tribes of the desert, to Islam.

The Bedouin tribes, the Hawazin a large tribe, Thakif and others some of whom had strong fortified towns, formed a confederation to overwhelm the Muslims. The chiefs of Hawazin and Thakif contrived to attack the Muslims gathered at Makkah, and take them unawares but the Prophet ﷺ kept a vigilant eye on his surroundings.

The Prophet ﷺ did not give them time to attack them in the Sacred City he marched out with twelve thousand well armed strong in shawwal 8 A.H. Some

of the Companions elated by their numbers remarked, "Who can defeat us today?" Allah disapproved of the faithful relying on the numbers. The Quran Says: Surah Tauba Verse: 25.

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَافَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا رَحَبَتْ تَمَّ وَلَيْتُمْ مُدَبِّرِينَ ﴿٢٥﴾

And remember the day of Hunain when you relied on your strength but it was of no avail to you, and the earth vast as it is was constricted for you. Then you turned back in flight.' (Surah Tauba : 25)

A well contested battle ensued near Hunain, a deep narrow valley about ten miles to the North East of Makkah on the road to Taif. As they entered this valley a rain of arrows from the heights rendered the army of twelve thousand Muslims helpless, only one sacred being stood his ground. He was the army, the country, the region, the universe all rolled in one person.



Left alone the Prophet ﷺ looked to his right and called out يا معشر الانصار (O' men of Ansar) "Here we are!" Came the instant response. Turning to his left he called them and got the same reply. He said

انا لئننى لا كذب انا ابن عبدالمطلب

"I am the Prophet and that is not a lie. I am the son of Abdul-Muttalib."

The Prophet ﷺ commanded Sayyidna Abbas ؓ who had a loud voice to call the Muhajirin and the Ansar. He raised the slogan;

O'men of Ansar!

يا معشر الانصار

"O'Companions of the tree!

يا اصحاب الشجره

Barely had the ears caught this sound when the faithful rallied again. The men whose horses could not turn because of the crowd, jumped down and rushed to the battle field.

The tables were turned, the disbelievers were routed and they fled. The Thaqeef took refuge at Taif, the rest fled to a fortified camp in the valley of Autas. Muslims forced this camp. And the flocks and herds, twenty four thousand camels, forty thousand goats and four thousand auqia of silver, six thousand prisoners of war fell into the hands of the Muslims. Muslims then moved on to Taif and besieged the city that had driven out the Prophet ﷺ with insults. But the Prophet ﷺ lifted the siege knowing that under

the pressure of the circumstances, they would submit without bloodshed*. On return to the base camp the Prophet ﷺ at the request of a deputation from Hawazin restored their captives to them. This generosity won the hearts and many of the Thaqeef became earnest Muslims.

In the division of the forfeited flocks and herds a large number was given to the newly converted Makkans and some of the young Ansar looked upon it as an act of partiality. Some one said that the Prophet ﷺ will stay at Makkah now. Their discontent was conveyed to the Prophet ﷺ. He ordered them to be assembled. Addressing them he said, "O Ansar, I have learnt the discourse you held. When I came amongst you, you were wandering in darkness and Allah سبحانه وتعالى gave you the right direction; you were suffering, and He made you happy; warring among your selves and He has filled your hearts with brotherly love and harmony. Was it not so?"

"Indeed" they replied "It is as you say. To Allah سبحانه وتعالى and the Prophet ﷺ belong the benevolence and grace". "Nay, by the Lord," continued the Prophet ﷺ, "but you might have answered, and answered truly, for I would have testified to its truth myself. 'Thou came to us rejected as an impostor, and we

* In 9 A.H the whole of Taif excepted Islam

believed in thee; thou came as helpless fugitive and we assisted thee; poor and an outcast; and we gave thee an asylum; comfortless; and we solaced thee.' O 'Ansar, why disturb your hearts for the worldly things? Does it not please you that others take away camels and goats while you return home with Muhammad in your midst?" He then blessed them and at these words they wept, with tears running down their beards they said, "Yes, Prophet ﷺ of Allah. We are well satisfied with our share." He then explained that the Makkans were new converts to Islam and, "I have given to them not because it is their due but to conciliate their hearts."

After consolidating the governance at Makkah, the Prophet ﷺ to the contentment of the loving hearts of Ansar returned to Madinah.

May Allah سبحانه وتعالى elevate the stations of Ansar. To Allah سبحانه وتعالى and his Prophet ﷺ they offered their city, homes, orchards and their hearts, no wonder Madinah became and fourteen centuries hence, is still the throbbing heart of the Muslim world.

B. GHUZWA-E-KHAIBER:

Khaiber is about 200 miles from Madinah. The Jewish tribes Banu Qainuka and Banu-Nazir were expelled from Madinah for their treachery and war crimes. They took refuge at Khaiber, a fortified territory



of Jews, they incited them against the Muslims. The Jews of Khaiber had alliance with the Bedouin clan Bani Ghatafan, Bani Fizara and other similar tribes. They worked to form another formidable league to uproot the Muslims. Prompt measures were needed to avert another looming threat to the state. Deciding to deal with them in their home ground Prophet ﷺ marched 1600 men, 200 of whom were cavaliers, on 6th Muharram 7 A.H.

Saba bin Urfath Ghafari[ؓ] was appointed the governor of Madinah. Terms were offered by the Muslims, but were refused. In spite of a stiff resistance by the Jews, their forts fell one by one. At last the Muslims came to the most formidable castle. Al-Qamus built on top of an almost inaccessible hill. Initial attacks were repulsed. The standard was then given to Sayyidna Ali[ؓ], who in single combat faced the fiercest warrior Marhab. Marhab attacked Ali[ؓ] furiously but Hazrat Ali[ؓ] struck him a deadly blow with his sword that pierced his helmet, slicing through came to rest at his


teeth. After a fierce battle this fortress also fell into the hands of Muslims. The Jews asked forgiveness, which was granted.



Qamus, the most formidable fort of Khyber.



C. GHUZWA-E-MAUTAH & TABOOK:



In 8 A.H. The Holy Prophet ﷺ dispatched an expedition of three thousands Muslims to avenge the murder of the Muslim envoy to the Roman Emperor, by a feudal lord Shurabil Bin Amr at Mauta near Syria. It was an outrage which could not be allowed to go unpunished. The deputies of the Roman Emperor made the conflict a royal one, when instead of disavowing the crime they owned it and attacked the Muslims near Mauta, a place not far from the scene of the murder.

It was at Mauta that the Prophet ﷺ gave the title of Sword of Allah to Khalid [ؓ]. At his Mosque in Madinah the Prophet ﷺ narrated to his Companions, the happenings in the battleground, as each of the four Muslim Commanders fell one after the other. When Khalid [ؓ] at the request of his comrades took up the standard, the Prophet ﷺ said; “The standard is taken up by one of the Swords of Allah”. Khalid [ؓ] fought the bloodiest battles against pagan armies in the decades that followed, but was never defeated.

Muslims inflicted severe casualties on allied forces of Byzantines and returned to Madinah. Heraclius the Roman Emperor elated by his victories in Persia and annoyed over the repulse of the large Christian Army at the hands of a handful of Arabs, decided to invade Arabia. He ordered his feudal lords to assemble a large force for the invasion.

In 9 A.H the news of this preparation reached Madinah. It posed serious threat if the reports were true. Hijaz at that time was struck with drought and famine and the crop of dates was ready for harvest. Leaving it meant more hunger. The Faithful again faced harsh test. Moreover arms and equipment to fight the large Roman army were not available. It is therefore called the expedition of straitness. Before leaving for frontier the Prophet ﷺ left Sayyidna Ali [ؓ] in charge of Madinah. He complained that he was being left behind to look after the women and children. The Prophet ﷺ said, “Ali are you not pleased that you are to me as Haroon was to Musa. But there will not be another prophet after me.”

In intense heat the Prophet ﷺ marched out of Madinah leading thirty thousand men, with ten thousand horses between them. Mounting by turn, they crossed the desert and reached Tabook, a place situated between Madinah and Damascus, (14 manzil from Madinah). They stopped there and waited for the apprehended attack. The Prophet ﷺ waited for twenty days but the enemy did not show up. Historians say that when Heraclius heard of the presence of the Prophet ﷺ, he refrained from fighting him. He didn't want to face him in battle fearing him to be the Prophet of God.

*It was during the painful journey to Tabook in which the miracle of spring occurred.**

The ruler of Aylah Yuhanna visited him and agreed to pay Jizyah for their protection against the tyrant rulers. At Dumat-ul-Jandal, five manzil from Damascus an Arab ruled. His name was Ukaydir the Prophet ﷺ sent Hazrat Khalid ؓ with 420 horsemen. Hazrat Khalid ؓ and his men reached the fort at night, just as they were contemplating the next move the door of the fort opened. Ukayder with his brother and a few men came out to hunt in the serene night of the full moon. The opportunity surely was God sent. In a quick skirmish Ukayder was arrested but promptly released on the condition that he would present himself before the Prophet ﷺ and conclude a peace agreement which he did.

The Prophet ﷺ returned to Madina in the month of Ramazan. Tabuk was the last military expedition in which the Holy Prophet ﷺ personally took part.

When ever the Prophet ﷺ returned from a journey his habit was to first offer two raka't of prayer in the mosque, then to visit his daughter Hazrat Fatimah ؓ before visiting the apartments of his wives. On returning from Ghazwa-e-Tabook he came to Hazrat Fatima ؓ .(the signs of hardships of the journey were evident from His face.). She welcomed him at the door of her house. Hazrat Fatimah ؓ stepped forward, took his face in her hands, kissed his face and his eyes and wept. "What made you cry?" He asked her. She said, "Seeing your pale and drawn face O' Prophet ﷺ of Allah سبحانه تعالی and your threadbare apparel."



The house of Syda Hazrat Fatima ؓ as was preserved till hundred years back.

The Prophet ﷺ said to her, “Do not cry Fatima! Verily that with which Allah has sent your father, not a house will remain on the face of this earth be it adobe, concrete or a tent of hide or hair, but Allah will enter it, with honour or disgrace till it (Islam) will reach where ever reaches the night.” *




فَقَدِمَ مِنْ سَفَرِهِ مَرَّةً فَأَتَى فَاطِمَةَ فَبَدَأَ بِهَا قَبْلَ بُيُوتِ أَرْوَاجِهِ فَأَسْتَقْبَلَتْهُ عَلَى بَابِ الْبَيْتِ
 فَاطِمَةُ فَجَعَلَتْ تُقْبِلُ وَجْهَهُ. وَفِي لَفْظٍ: فَأَهْ - وَعَيْنَيْهِ وَتَبْكِي، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ :
 مَ يُبْكِيكِ؟ قَالَتْ: أَرَاكَ يَا رَسُولَ اللَّهِ! قَدْ شَحَبَ لَوْنُكَ وَإِخْلَوُ لَقْتُ ثِيَابِكَ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ:
 يَا فَاطِمَةُ! لَا تَبْكِي. فَإِنَّ اللَّهَ بَعَثَ أَبَاكَ بِأَمْرٍ لَا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ وَلَا شَعْرٍ.
 إِلَّا أَدْخَلَهُ اللَّهُ بِهِ عِزًّا أَوْ ذَلًّا حَتَّى يَبْلُغَ حَيْثُ يَبْلُغُ اللَّيْلُ.

Ibn- Hisham P: 886

Ibn -ul-Athir, Vol ii P: 208

* See Chapter, Miracles of the Prophet



CHAPTER 16 *Adieu*

THE LAST PILGRIMAGE:

The assigned Divine duty had been completed. The mission was achieved in only 10 years at Madinah. Allah and His Prophet ﷺ were reverently obeyed by these Arabs, whom Christianity or Judism could not wean from their idolatry and immorality.

Realising that his stay in this world will not be long the Prophet ﷺ determined to make a farewell pilgrimage to Makkah, announced his intention. People poured in from all over Arabia to perform the Hajj beside the Prophet ﷺ and Madinah became a city of tents.


In 10 A.H before leaving for Hajj, Prophet ﷺ sent Sayyidna Mu'az[ؓ] ibn-Jabal, the Ansari chief of his tribe as the governor of Yemen. The Prophet ﷺ walked some way beside Mu'az[ؓ]. He asked, "Mu'az, you will be facing different problems. How will you decide?" "According to the book of Allah", he said. "And if you find nothing there in?" Asked the Prophet ﷺ. "According to the Sunnah of the Prophet ﷺ.", Said

Mu'az "And if you find nothing there in?" "Then I will exert myself to find my own judgment." Mu'az replied. The Prophet ﷺ said, "Praise be to Allah who has guided the messenger of his Prophet to that which pleases His Prophet." (Abu Daud, Tirmizi). He further instructed Mu'az[ؓ].

"Avoid the curse of the subdued for there is no veil between Allah and him." As an after thought the Prophet ﷺ said, "Mu'az we may not meet again. When you will come to Madinah you will find my grave instead of me." Mu'az[ؓ] wept uncontrollably. The Prophet ﷺ turned away, his eyes glistening with tears. He said, "Go, and may Allah Protect you. Beware the one who is ahead in Taqwa, (piety) is close to me, who ever he is and where ever he is." (Muslim) *

إِنَّ أَوْلَى النَّاسِ بِبَيْتِ الْمُتَّقُونَ مَنْ كَانُوا أَوْ حَيْثُ كَانُوا

* According to Jurists the promise holds for his followers, for all times to come. # Mu'az bin Jabal had offered allegiance to the Prophet ﷺ at the 2nd pledge of Aqabah. He learnt the Quran and religious matters directly from the Prophet ﷺ. About him the Prophet ﷺ said, "The most learned of my Ummah about the lawful and the unlawful is Mu'az bin Jabal." And, "The standard of the scholars on the day of Judgement will be in Mu'az bin Jabal's hand."



Grief stricken, his mount taking him away with each stride, his head turned, eyes blurred with tears, Mu'az ؓ kept looking at the receding figure of his beloved Master, and the city of his beloved. Mu'az had seen others being sent in the line of duty knowing they wouldn't return. They went with squared shoulders, but with the heavy burden of separation that their hearts cried against.

On 25th of Zul Kada (23rd February, 632 A.D) the Prophet ﷺ set out for Makkah with an immense multitude of Muslims, and on 4 Zul-Hajj 10 A.H. he entered Makkah.

On 8th Zul Hajj the Messenger of Allah ﷺ came to Mina and stayed there till the morning of 9th (8th March) and offered 5 prayers (Zuhr, Asr, Maghrib, Isha & Fajr). He then moved on to Arfat after sunrise and camped at Nimra. The assembled multitude was 1 Lac and forty thousand. It is known as the Hajj-ul-Balagh, the great Hajj and Hajjat-ul-Wada'a, Pilgrimage of farewell.

Sitting on his camel the Prophet ﷺ addressed the people in words that all Muslims should learn, abide by and teach to their children.

Appointed men were repeating the Prophet's words so they could be heard all over.

O' people listen to me carefully! For I know not whether I shall meet you here the next year. Your lives and property are sacred and inviolable among

one another. Just as this day and this month is sacred and you will have to appear before your Lord, who will demand from you an account of all your actions.

The rites of Jahilya (days of ignorance) are under my feet. The vengeance of blood of Jahilya ends today, beginning with the murder of Ibn Rabi'a bin Haris, son of Abd-ul Muttalib, killed in infancy. His murder was not yet avenged).

O' people! Fear Allah in relation to women. Treat your wives kindly. Verily you have taken them on the security of Allah and through His Kalima you have made them lawful for you. Your slaves, your slaves! Feed them the same as you eat. Clothe them the same as you wear. I warn you about your neighbours. All Muslims are brothers. Keep always faithful to the trust placed in you, and avoid sins. I am leaving in your midst that, which if you hold on to, you will not go astray and that is the Book of Allah and my Sunnah. Remember after me there will be no Prophet and after you, no Ummah. Therefore worship your Lord, offer your five daily prayers. Keep fasts in Ramazan. Willingly offer zakat from your wealth. Offer pilgrimage to the house of your Lord. Obey and follow your ruler even if he's a slit nosed Negro, for as long as he abides by the law of Qur'an. If you do all this verily you shall enter the Heavens of your Lord Allah." after a pause he asked, "O' people! When you shall be questioned about me what will you reply?" the assembled host responded, with intense enthusiasm,

“We bear witness O’ Prophet of Allah that you have delivered the message and fulfilled the obligation.”

The Prophet of Allah ﷺ raised his index finger to the sky and then pointing it toward the people he said thrice. *“O’Allah, be my witness!” “O’Allah, be my witness!” “O’Allah, be my witness!”*

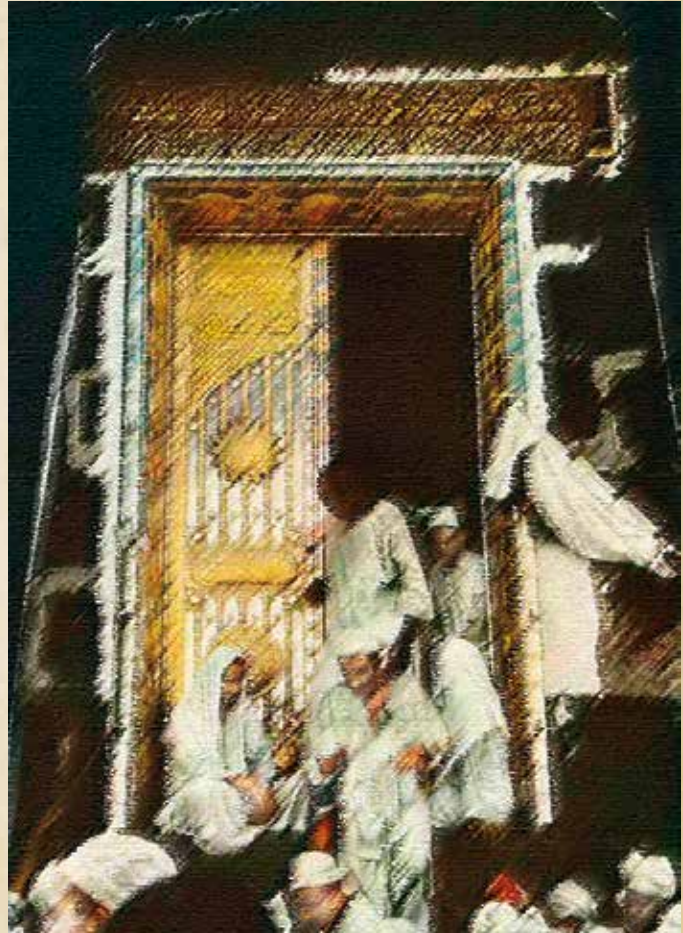
After the Sermon was concluded Hazrat Rabi’a bin Umayyah ؓ in his powerful voice conveyed to the people the verse of Qur’an revealed to the Prophet ﷺ at that time.

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط

Today I have perfected your Deen for you and completed my favour upon you and have chosen Islam for you as your religion.” (Al-Maidah: 3)

The close confidante, his friend Hazrat Abu Bakr ؓ broke down weeping when he heard the latest revelation. Surprised another Companion asked what made him weep, since it was time to rejoice.

He said that he knew, now that his mission was declared completed their beloved Master would not stay for long among them.



CHAPTER 17

*To Allah we belong
to Him we return*

PROPHET ﷺ MOVES TO ETERNAL WORLD TO MEET ALLAH:

At Madina The Prophet ﷺ was busy organizing the provinces and tribal communities which had entered the common wealth of Islam. He sent his learned Companions to various tribes and provinces to teach them injunctions of Islam, implementing an Islamic system of governance and administering justice.

Close to his departure. Late one night he went to Jannat-al-Baqie the graveyard and prayed by the tombs of his Companions. By the end of the month of Safr, his illness started with a headache followed by fever. The poison which had been given to the Prophet ﷺ by the Jewess at Khaiber, had begun to show its effects.*

The Prophet ﷺ knew the time for his departure was near. There were certain indications which indicated that like, every year Jibrael (عليه السلام)

used to review complete Quran with him but, this time he recited it twice which was unusual.

Hazrat Abdullah bin Masood[ؓ] states that “Our beloved Prophet ﷺ may my father and I be sacrificed for him, called us six days before his passing away in the apartment of our mother Ayesha ؓ. Tears welled up in his eyes when he saw us. Then he said, “You are welcome, may Allah keep you alive, may Allah protect you, may Allah give you shelter and help you, may Allah exalt you, may Allah guide you, may Allah sustain you, may Allah give you courage to do good, may Allah preserve you, may Allah accept you. I counsel you to fear Allah; I consign you to Allah and make Him in charge of your affairs. Verily I warn you not to be arrogant before Allah, among his subjects and in his land (cities); verily Allah has said to me and to you”.

تِلْكَ الدَّارُ الْأَخْرَىٰ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٠١﴾

* Notes by Muhammad Marmaduke Pickthall, in the Glorious Quran.
The first English translation.



The dwelling of the Hereafter We will give unto them who do not seek to exalt themselves or to do mischief on earth, for the happy issue shall attend the pious.”
(83: 28)

And Allah said, **أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ**
“Is there not in Hell an abode for the haughty?”
(Surah Zumar R: 6)

Then he said, “The death is near and I have to go back to Allah.”

The Companions tearfully inquired about his funeral rites and the beloved Master gave clear instructions about them.

Then he said, “Be witness to my salam (Salutations) for you (all the Companions) and for those of my brothers who are absent (his followers who were not there) and for those who will enter your Deen (way of life) with you after me, and I appoint you as witness to my Salam to them; for them and for everyone who follows me on my way of life, from this day to the day of Judgment.”

He said that he was given the choice to stay or to choose the blessings of the Here after.

Though weak he led the congregation prayers until within three days of his passing. He asked Hazrat Abu Bakr ؓ to preside over the prayers when he could not. The last time he appeared in Masjid-e-Nabvi supported by his cousins, Hazrat Ali ؓ and Fazl bin

Abbas ؓ, the waiting Companions were struck by the sweetest smile that played over his countenance. After praise of the Almighty Allah he said, “O’ Muslims, if I have wronged anyone of you here I am to answer for it. If I owe something to any one, take it from what I possess No one spoke. Then he said, “Beware the one who will take what’s his due will be dearer to me.” At this a man rose and claimed three dirhams which he had given to a poor man at the Prophet’s request. They were immediately paid back. The Prophet ﷺ then prayed for those present, and those who had fallen in the way of Islam. He then instructed the Muslims to observe religious duties and practice good will and peace. With the following verse of Qur’an he concluded his address.

تِلْكَ أَلْدَارُ الْأَخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

“The dwelling of the Here after We will give unto them who do not seek to exalt themselves on earth or create trouble, for the happy issue shall attend the pious.”
(83: 28)

Hush prevailed over the city when the news of the approaching end spread. The Companions spent most of the time in the Masjid, waiting between hope and despair, for the news of his well being. Once during the Fajr prayer the Prophet ﷺ raised the curtain of his door and saw the congregation. He smiled, and the Companions thought he would

emerge; they were so overjoyed they could have broken the lines. Sayyidna Abu Bakr رضي الله عنه stepped back to leave the place of Imam (Leader of prayer) for him but the Prophet صلى الله عليه وسلم indicated with his hand to carry on with the prayer and lowered the curtain. That was the last glimpse of the beloved for many, the last smile of the one who was known as the most smiling man.

Allah has shown the greatness of His Prophet صلى الله عليه وسلم on every occasion of his life, so his journey towards eternal life was just as unique.

Jibraïl (عَلَيْهِ السَّلَام) came to the Prophet صلى الله عليه وسلم, wished him and said, *“Allah is desirous to meet you.”* The Prophet صلى الله عليه وسلم inquired, *“What will happen to my Umah after me?”*

Jabraïl Ameen (عَلَيْهِ السَّلَام) brought the answer; *‘You would be made happy as far as your Ummah is concerned.’*

The Prophet صلى الله عليه وسلم replied, *“Muhammad will not be happy for as long as a single person from my Ummah is in Hell.”*

There was a gentle knock on the door. Hazrat Fatima رضي الله عنها said in a low voice; *“O Arabi! Rasool Allah is resting.”* The knock was repeated and the Prophet صلى الله عليه وسلم checked her indignation. “Fatima”, he said. *“This is no Arabi. It is he who renders the children orphan and women widows. It is not his wont to take permission. It is due to your father’s honour that he asks. Let him in.”* Tears ran down her face. The Prophet صلى الله عليه وسلم beckoned

her and whispered something in her ear. A gentle smile came to her tears stained face. Later Hazrat Ayesha رضي الله عنها asked her why she smiled, she said, “Rasool-Allah told me that I would be the first to join him in Jannah (Paradise).” Israel (عَلَيْهِ السَّلَام) entered and he said; *O’ Muhammad صلى الله عليه وسلم since the creation of mankind the duty of taking the soul from the body is mine. But, this is the first occasion that I have been instructed to...., ‘go like a beggar at the door of my (Allah’s) Prophet and seek permission to enter. Then politely tell Muhammad that Allah is desirous to meet him. If permitted then bring his soul other wise come back.’*

At hearing this Prophet صلى الله عليه وسلم replied. “Take me to my رفیقِ اعلیٰ Supreme Companion.” His concern and love for his followers (Ummah) was so great that with his last breath he whispered

“O’ Allah my Ummah! My Ummah!”

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

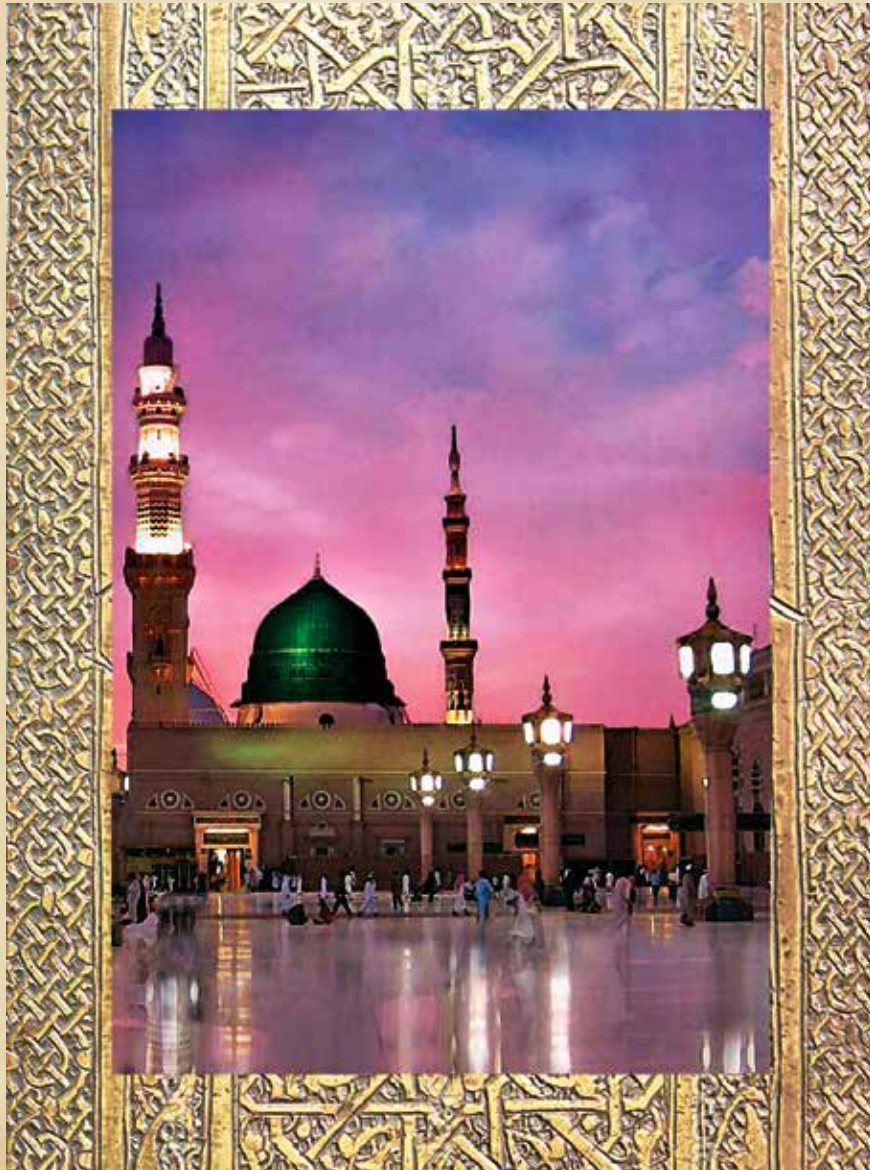
Verily we belong to Allah and to Him we return. (2:156)

With heavy hearts, amid sobs and silent tears the Prophet صلى الله عليه وسلم was put to rest in the apartment of Sayyidah Ayesha رضي الله عنها where now stands his Mausoleum of the Enchanting Green Dome.

More than fourteen centuries have passed since he walked the streets of Madinah but time has made no difference to the devotion, veneration and love he inspired.



Every day thousands of his followers, men and women from all over the world pay their respects at the threshold of their beloved master Hazrat Muhammad ﷺ, the last of the Prophets of Allah. سبحانه تعالیٰ



CHAPTER 18

The Miracles

MIRACLES OF THE PROPHET ﷺ

The entire life of the Prophet ﷺ is full of miracles, although the Prophet ﷺ and his Companions did not seek them. His life is the noblest record of a Divine mission faithfully worked for. His life and his work are not wrapped in superstition or legends. In fact the minutest details of his life, his work and the words he uttered are recorded. Indeed he stands in the full blaze of history.

Qur'an, The Divine book is the grandest miracle given to him with which he breathed harmony, compassion and love of Allah سبحانه تعالى into the hearts of hardened sons of Arabia, within a short span of 23 years.

Qur'an which addresses all aspects of human life spiritual, physical, economic, political and scientific, is being constantly proved correct by the latest scientific discoveries. It is free from human intervention, without the change of a single letter, even after more than fourteen centuries.

Allah سبحانه تعالى Himself protects His Divine Word, the Qur'an from changes. He says;

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Verily We have revealed this Book and We are its Protector.” (Surah-Al- Hujr: 9).

THE PROPHET ﷺ AND THE MONITOR LIZARD:

The Prophet ﷺ went to a tribe to preach Islam. While he was preaching to a group of people, the chief of the tribe rode in from his hunting spree with his kill, a big monitor lizard.

Perceiving the Prophet ﷺ of Makkah preaching a new faith to his people he became furious. The Messenger of Allah with his charming calm said.

“Do not be angry; behave like the head of a tribe and you may ask for logic and reason of what I am talking about.”

The chief calmed down and said, “I would embrace Islam if this dead lizard bears your testimony.

The Messenger of Allah looked at the lizard. “ يَا ضَبُّ ” *“O' Lizard”*, he addressed it.



The Lizard raised its head looked at the Prophet ﷺ and responded. **لَبَيْكَ وَ سَعْدَيْكَ يَا زَيْنَ مَنْ وَافَى يَوْمَ الْقِيَامَةِ**

“At your service, it is my honour, O’ the grace of the day of Judgment!”

“Whom do you worship?” Asked the Prophet ﷺ. It replied with amazing eloquence.

الَّذِي مَنْ فِي السَّمَاءِ عَرْشُهُ وَ فِي الْأَرْضِ سُلْطَانُهُ وَ فِي الْبَحْرِ سَيْبُهُ وَ فِي الْجَنَّةِ رَحْمَتُهُ وَ فِي النَّارِ عَذَابُهُ

“The One whose Arsh is in the skies, and on earth is His Sovereignty and Who created passages in the oceans. And in Paradise reflects His mercy and in Hell, His punishment.”

“Who am I?” Asked the Prophet ﷺ مَنْ أَنَا؟

**أَنْتَ رَسُولُ رَبِّ الْعَالَمِينَ وَ خَاتَمَ النَّبِيِّينَ
قَدْ أَفْلَحَ مَنْ صَدَّقَكَ وَ قَدْ خَابَ مَنْ كَذَّبَكَ**

“You are the Messenger of the Sustainer of the universe, and the Seal of the Prophets. Certainly, he succeeds who verifies your truth and surely he who belies you is ruined.”

The Chief along with his clan embraced Islam.

SPRING OF WATER FLOWING FROM PROPHET’S ﷺ HAND:

During a journey in the desert the Companions informed the Prophet ﷺ of the shortage of water. He asked for some water to be brought to him in a bowl. A very small quantity of water was brought to him. He put his fingers into that bowl and water gushed out in springs from the gaps of his fingers.

One by one all the Companions drank to their fill from it.

SPRING OF WATER DRUING GHAZWA-E-TABOOK:

Crossing the desert in the intense heat during the journey of Ghazwa-e-Tabook water ran out. The Companions informed the Prophet ﷺ. He told them to keep moving till they reach the spring en-route. When they came to the spring they were dismayed to see it. There was very little for them and their animals.

The Messenger of Allah ﷺ put his hand into the spring, the flow greatly increased. It is reported that 1400 Companions drank from it, filled their canteens, did ablution and gave it to their animals.

HAZRAT ABU-HURAIRA ؓ AND HIS BAG OF DATES:

Hazrat Abu- Huraia ؓ was unusually quiet and sad after the martyrdom of Sayyidna Usman ؓ. Some one asked the reason, he replied. “I am sad because of two things, of course the martyrdom of Sayyidna Usman ؓ and secondly I have lost my bag of dates.” He further added that he was given the bag with some dates in it by the Prophet ﷺ, and he ate from it through out during the life of the Prophet ﷺ. Then during the era of Sayyidna Abu-Bakr ؓ, Umar ؓ and Usman ؓ. He said that he had eaten almost 550 mounds of dates from the bag and it still had more.

THE MIRACLE OF PROPHET'S ﷺ TOUCH:

The Messenger of Allah ﷺ once went to his daughter Sayidah Fatima's ﷺ house. She was preparing bread in the mud oven. The Prophet ﷺ took some dough to make bread and put in the oven. When Hazrat Fatima ﷺ took out the baked bread from the oven she saw that the bread, that the Prophet ﷺ had placed in the oven was still uncooked whereas those she made were thoroughly cooked. She told the Prophet ﷺ about it.

He smiled, "O' Fatima, ﷺ" he said. "If my hand touches something the fire can not touch it."




The house of Syda Hazrat Fatima ﷺ as was preserved till hundred years back.

PROPHET ﷺ RESTORED THE EYE:

Hazrat Rafia ﷺ reported that during the battle of Badr an arrow injured his eye, he went to the Prophet ﷺ who touched it and prayed. He says his eye was immediately restored and was fine all his life.

Hazrat Qatada ﷺ bin Na'uman stated that during the battle of Uhad he shot arrows with the bow given to him by the Prophet ﷺ until the bow was broken. He then shielded the Prophet ﷺ bodily and took the arrows aimed at the Prophet ﷺ. One of them struck his eye and busted it. With his streaming eye and the eyeball in his hand, he turned to the Prophet ﷺ who pressed his eyeball back into the socket and prayed, "O my Allah! Qatada has saved your Prophet's face by his own face. Let his face have two very good eyes and make his sight extremely sharp!" His eye and the sight were restored and it could not be perceived which of the eye had busted.

From among thousands of Prophet's ﷺ recorded miracles we enlist just a few for our reader. Islam does not rely on miracles to prove its verity, as it is the last message and the Last Prophet ﷺ described in Qur'an as the 'Radiant Sun' came for all times, for our enlightened era till Qiyamah. Qur'an argues with strong reasoning and invites to think and observe to reach the 'Truth'.



CHAPTER 19 *The Promise*

PROPHET MUHAMMAD ﷺ THE SEAL OF THE PROPHETS ON THE DAY OF PROMISE (يوم الست):

Prophet Muhammad ﷺ was destined to be the last in the long line of Prophet, finalizing and sealing the institution of Prophet Hood. But he was the first to be created.

A Companion asked the Prophet ﷺ “What did Allah create first?” He replied “The Noor (light) of your Prophet.”

That was before the creation of universe and the souls. The tradition relates that Allah says, He was a hidden Treasure. The desire to be known arose in Him so He created....

Atomic Scientist Engineer Sultan Bashir Mahmood in his book, ‘The Future of Mankind Muhammad ﷺ beautifully puts it. “Universe was still at the design stage, when Allah created the soul and light (نور) of Muhammad (PBUH), symbol of perfection, the ultimate objective of creation, for His own Desire to be known outside of his Own Self. When the Creator thought appropriate He Created universe as part of His plan of Manifestation of His own Reality and to

welcome His ideal Man, Muhammad ﷺ, the Most Praised One.”

The ideal Man was to be the leader of all times, and Allah showed his leadership on the day of Promise, when Allah created and called forth all the souls of Bani Adam and asked. اَلَسْتُ بِرَبِّكُمْ. “Am I not your Rabb?” (Creator and Sustainer) (7:172)

Amazed and speechless at perceiving the Grandeur of Allah’s Noor and Beauty no one could utter a word. The silence was broken by the voice of Prophet Muhammad ﷺ. He replied. (بَلَىٰ وَرَبِّي) “Yes, why not my Rabb?” The multitude found their voice: “They said, قالوا بلى Yes, why not?” It is thus quoted in Quran.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ (الاعراف 172 پارہ 9)

“And remember when thy Lord brought forth the children of Adam, from their backs their progeny, and made them testify about themselves, “Am I not your Lord?” They said; “Of course, Yes”.

The human soul has a memory and the point of “Noor” put in its core for the purpose, recognizes Allah and Prophet Muhammad ﷺ. Indeed the seed of love for them both lies dormant in every heart.

The Prophet ﷺ was asked as to when was the Prophet hood bestowed on him. Hazrat Arbaz bin Sariah relates that the Prophet said; *“Allah bestowed the status of the last Prophet on me while Adam (عليه السلام) was in the process of making and I inform you about the origin of this”.*

Allah sent the Prophets in each age to purge the evil brought by humans in the Divine Teachings and to bring the religion of Allah by gradual evolution to complete development. The previous Prophets came to a particular race or people but Hazrat Muhammad ﷺ with the final and completed charter came to all mankind, the Universal Prophet for all times till the day of Resurrection. Hence the revelation in Arafat during Prophet’s last pilgrimage:

“This day I have perfected your religion for you, completed My favour upon you and have chosen for you Islam as your Deen (Religion) (5:3)” Thus religion perfected and Prophet hood made complete, there remains no need for another religion and consequently another prophet. The most emphatic and clear declaration on absolute finality of the Prophethood of Hazrat Muhammad ﷺ is evident in Surah Ahzab Verse 40:

“Muhammad --- is the Messenger of Allah and the seal of the Prophets”.(33:40) And.....

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent thee but as Mercy for the worlds”

The Creator of the worlds knows best what does *“The Worlds’* implicate. The Spiritual and physical worlds of the Human and Jinns, the two addressed in Qur’an (see Surah Jinn and Rehman (55), the flora and the fauna, for which the Prophet’s ﷺ concern is evident. About himself he disclosed

“I am the answer to the prayer of my father Ibrahim” (عليه السلام).

While the father and son was raising the walls of Kabah, Ibrahim (عليه السلام) (supplanted to Allah to bestow a Prophet in his generation. 1*

The Prophet ﷺ disclosed: *“I am the Divine Prophecy of my brother Hazrat Isa who revealed, that after me a Prophet is going to come. His name will be Ahmed.”* 2 *
“I am the dream of my mother, the mothers of Prophets were shown such dreams. She dreamt that a strong ray of Noor appeared and in the light of that Noor she could see the palaces of Syria.”

1 رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾

2 وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

(2* Jesus A.S said *“When he the Spirit of Truth is come he will guide you to all truths”.* (John: 16:13



CHAPTER 20 *‘My Ummah, My Ummah!’*

PROPHET’S ﷺ EFFORTS FOR HIS UMMAH ON THE DAY OF JUDGMENT

Belief in life after death, bodily resurrection and accountability of the Day of Judgment is the essential part of faith. It is in fact one of the articles of faith in Islam. Islam lays great stress on individual’s accountability to Allah, سبحانه تعالى encouraging man to use his time on earth to earn the pleasure of Allah سبحانه تعالى for the next unending life.

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ -

*Any who believe in Allah and the last Day and work righteousness, shall have their reward with their Lord”.
(2:62)*

The Quran describes the events of the Last Day in very clear and awe-inspiring terms. The scenes as told in Quran, would be horrifying and Hell in all its fury would be manifest. The sight of it would terrify every one. The Qur’an says:

“At length, when there comes the deafening noise that Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children. Each one of them that Day will have enough concern (of his own) to make him indifferent to the others”. (80:33-37)

Amid the commotion of doomsday there would be only one person who would exert for his Ummah and that would be our beloved Prophet ﷺ.

The wait would be heavy on the nerves. People would request Prophet Muhammad ﷺ who would prostrate before Allah and praise Him and then the accountability process would start.

The Messenger of Allah سبحانه تعالى said, *“I will be the first one to come out of my grave on the Day of Judgment.*

He would then move to Janat-ul-Bakie (the adjoining grave Yard) and wait for his Companions

to emerge. Then the journey towards the arena of Hashr *ميدان حشر* would start.

Ubbay bin Ka'ab relates it from the Prophet ﷺ, he said:

On the day of Judgment I will be the Imam (leader) of all the Prophets and I will speak for them and intercede for them and I do not say this out of pride. (Tirmizi)

The Prophet ﷺ disclosed that the thrones for every Prophet would be brought and they would sit on them, and the Prophet ﷺ would put his hand on his but refrain from sitting on it. When inquired by the Companions he replied. *"I'd fear if I sat on the throne it would take me to heaven, and if it did then who would intercede for you before Allah."*

It is related by Abdullah bin Abbas *رضي الله عنه* that some Companions of the Prophet ﷺ were talking together, the Prophet ﷺ came in and said:

*"Know that I am the beloved of Allah سبحانه تعالی and I do not say that out of pride, and on the Day of Judgment I'll be carrying the flag of Hamd * and Adam (عليه السلام) and all other Prophets and Apostles will be under my flag and I do not say that out of vanity. And I will be the first person who will intercede before Allah, and whose intercession will be accepted first. And I will be the first person who will knock at the door of Paradise. Allah Almighty will get it opened for me and will enter me in the Paradise, and with me will be the Saints and the Faithful and this too I do not say out of Pride"*

The Messenger of Allah سبحانه تعالی informed his Companions that, *"Every Prophet was granted one*

(unusual) prayer from Allah and every one of them had used that prayer in their life, I have kept mine, I have not used it. It is reserved for the Day of Judgment. Through that prayer I would seek forgiveness for you from Allah."

In Madinah Holy Prophet's ﷺ third son Ibrahim was born to Hazrat Maria Qibtia *رضي الله عنها*. The Muslim Community rejoiced at his birth. The Prophet ﷺ loved him and would hold him, their eyes alight at perceiving each other, and when the baby curled his fair dimpled hand around his father's finger, Prophet ﷺ marveled at his pretty hands. Alas Ibrahim fell sick and when he was dying Hazrat Ayesha *رضي الله عنها* Prompted Holy Prophet ﷺ to use that prayer and ask Allah for Ibrahim's life. But he didn't. Despite his great personal loss he kept it for his Ummah. According to Hazrat Anas *رضي الله عنه* tears fell from Prophet's ﷺ eyes as he said,

"The eyes weep and the heart grieves, but we say only what our Lord is pleased with and we are grieved over being separated from you Ibrahim," (Bukhari, Muslim).

It so happened that there was a solar eclipse on the day Syidna Ibrahim died. Some people thought that it was due to his death. At hearing this the Prophet ﷺ addressed the people and breaking the constraints of superstitions he said that the eclipses of the sun and the moon do not occur due to the deaths or births of human beings.

The Companions asked the Prophet ﷺ as to where should they look for him amid the bustle of the Day of Judgment, he said *"Look for me beside scales ميزان or the Kauthar."*

In Makkah when Prophet's ﷺ second son Tahir also called Abdullah, who was not yet two, died, Quraish

* The Praise of Allah

rejoiced and Abu Lahab called the bereaved father abtar ^{اَبْتَرٌ} - a man cut off with no male offspring to carry on his name or his work. At this Allah revealed Surah Kauthar to console his beloved Prophet, promising him “Kauthar. Allah declared that not Muhammad but his enemies are abtar ^{اَبْتَرٌ}!”

“In the name of Allah, The Merciful The Beneficent.

1. *Lo! We have given thee Abundance (Kauthar)*
2. *So pray unto thy Lord and sacrifice.*
3. *Lo! It is thy insulter (not thou) who is without posterity.”*

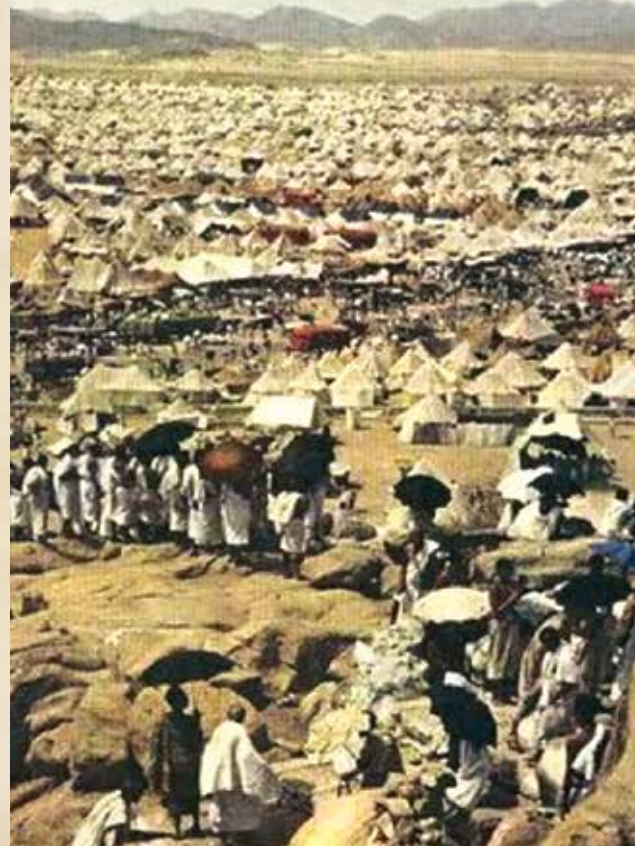
*Muhammad Marmaduke Pickthall in his English translation of Qur’an translates Kauthar as “abundance. Kauthar is the heavenly fountain promised to the Prophet ﷺ. On the Day of Judgment, when all sources of water will be dry the Prophet ﷺ will give of it to the Faithful. Abundance denotes both, the worldly and the heavenly, the physical and the spiritual.

Sincere connection with the Prophet ﷺ is the spring that quenches any degree of spiritual thirst and the spiritual elevation depends on the measure of this connection. His Faithful Followers during his worldly existence and ever since, have been blessed with befitting wisdom, insight, courage, grace and spiritual power. In the footsteps of their Master they upheld and defended the Faith.

The Abundance of saints in the centuries that followed, both from Prophet’s ﷺ posterity (the Fatamids) and his sincere followers testify to the Truth of God. Allah is Always right. His final Prophet Hazrat Muhammad’s ﷺ lineage continues whereas, his enemy is abtar.

Allah announced in Qur’an: **وَرَفَعْنَا لَكَ ذِكْرَكَ**
“And We exalted your remembrance” (94:4)

The fact is demonstrated day and night when the name of Prophet Muhammad ﷺ beside that of Allah, fills the skies from the minarets of the humble mosque in the remotest village to those of the bustling cities. His work is carried up by honorable men ever since, who spent their lives in it even laid it down happily. Allah the Benevolent lent immortality to even the names of some of these mortal men for their services rendered.



** The Glorious Qur’an; The first English translation by Muhammad Marmaduke Pickthall*



CHAPTER 21 *Hikmah: The Wisdom*

THE TEACHINGS OF ISLAM

After the Advent of the last Prophet Muhammad ﷺ it became clear that the Lord, King of the universe is Allah. Only He is worthy of worship, of building hopes and expectations from.

The branches of knowledge disseminating from SUFAH* prevalent in the world now in any form, testify that the Creating hand, Enforcer of perfect systems of which man is the beneficiary, and the Sustaining hand is the same, that of Allah. سبحانه تعالى

The Prophet ﷺ said: *“I am leaving for you a path whose night is bright like day.”*

The truth is differentiated from falsehood and choice of Belief is given but the end result is also clearly told.

The Prophet’s ﷺ call was based on the unity of God. The basic stand is that sovereignty rests with Allah. سبحانه تعالى

* The teaching/learning institution of the Prophet ﷺ

The Merciful; The Just is the law Giver. There is no compromise on this.

This was the stance of the Prophet ﷺ and his followers for which they faced numerous persecutions. After the declaration of Tauhid, (Unity of God) they put up with years of ridicule, defaming, filth and thorns in the paths, murder attempts, boycott of Sheb-e-Abi Talib, Taif, migrations, embargo and starvations of Madinah and facing ferocious armies on empty stomachs. They withstood all this to establish peace on earth through the law given by the Creator. The Alliance of the non-believers was against this stance and still is. They didn’t want to relinquish their authority. But Allah declares: *إِنَّ الْحُكْمَ إِلَّا لِلَّهِ*

“Verily the authority is for Allah (Surah Yousaf:40)”

Allah the Merciful, the Generous, the Just, knows human needs and restores their rights and dignity. He forbids cruelty. Whereas, given the power of law making, men abuse it to suppress the masses for their

own benefit. The stand of Islam would always be the same. 'Allah alone is the Law Giver.'

Islam in a very short time spread with the speed of lightening and the open secret was the law of the land it offered.

The basic concepts of Islam that need to be understood, provide positive channel to life and eliminate negativity. Thus belief in Allah سبحانه تعالى and His obedience is the strong life line that is the sustenance of the human soul.

The Quran says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا نَفْصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in religion, verily the right direction henceforth is distinct from error and he who rejects false deities and believes in Allah has grasped a firm handhold, which will never break. And Allah is Hearer, Knower. (AL-Quran; 2:256)

The crux lies in Eeman-e-Muffassal; 'complete faith'

أَمِنْتُ بِاللَّهِ وَمَلَأْتَهُ وَكُتِبَهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ
وَشَرَّهُ مِنَ اللَّهِ تَعَالَىٰ وَالْبَعْثِ بَعْدَ الْمَوْتِ

- A Allah is One and only God, Creator, Sustainer worthy of worship
- B Angels are part of His system that no one can escape from.
- C The Divine Books are His guidelines and

the final and complete guidance is Quran.

D Prophets of Allah are the leaders of mankind and are to be followed to achieve success and Muhammad ﷺ is his last prophet.

E Destiny is in Allah's hand, He has created this universe with infinite wisdom and with a purpose. He directs it with rational will.

Whatever befalls us was not meant to miss us and whatever misses us was not meant to befall us. Protection and guidance should thus be sought from Him alone. This concept rejects fear, greed, jealousy and blame. The

Prophet ﷺ said: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
"There is no ability or power except through Allah" (Bukhari)

F Every living being dies and is reborn after death to account for their deeds on the Day of Judgment.

Man is given free will and is therefore responsible for his deeds.

The Quran says:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ
"The truth is from your Lord, let him who will, believe, and let him who will, reject (it)" (18:29)

Awareness and acceptance of all these concepts keep the check and balance needed, in bringing the much longed for peace among humans.

Rejecting Islam means unhappiness, chaos and



ultimate failure of all systems, of a tragic waste of human potential and a terrible fate for the unending life of the Hereafter.

We observe the stance of the Companions of Holy Prophet ﷺ in the dialogue between Rabiyy bin Aamir the Muslim ambassador and Rustam the commander in chief of the Persians on the eve of the battle of Qadisiya.

Rustam asked him why had they come to their land, to which Rabiyy said: *“Allah has raised us and Allah has sent us so that whomever He wants to guide, we take him from the servitude of men to the worship of ALLAH and take him out of the confines of the world to its expanse and from the oppression of all false religions to the justice of Islam”.*

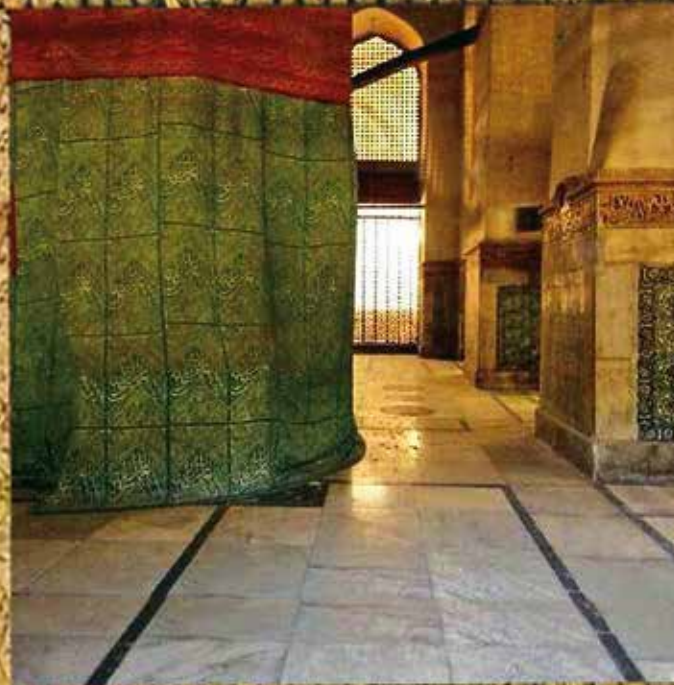
Hazrat Umar ^{رضي الله عنه} the second khalifa while admonishing his governor for mistreating his subjects, said; *“Mothers give birth to their sons as free men. Since when have you started enslaving them?”*

Hazrat Umer bin Abdul Aziz known as the fifth

rightly guided Khalifa, re-established the spirit of Islam in the State. The conversion of Zimmies due to his policies resulted in considerable reduction in Jizya (defense tax taken from non Muslim citizens of the state). His tax collectors complained of this. The Khalifa replied *“The Holy Prophet ﷺ was sent as a guide and a mentor not as a revenue officer.”*

Islam ‘the way of life’ accords freedom that has a built in check, then a stronger check in its criminal laws and the final check of accountability before God Who sees and hears all. The solution to the problems for the individual, the society and the nations lies in this for all times. The majority of the known world today believes in the same God ‘Allah’ but is not ready to obey Him. It doesn’t make sense.

إِنَّا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِّنْ نَّفْسِهِ مَن تَرَكَ
مَا لَا فَلَآهِلَهُ وَمَن تَرَكَ دِينًا أَوْ ضِيَاعًا فَعَلَىٰ



The inside of the Holy Prophet's ﷺ Mausoleum

CHAPTER 22 *The Treasure*

Sayings of the Prophet Hazrat MUHAMMAD ﷺ

مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ فَقِيهًا وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا.

The person from my Ummah who learns forty Ahadith related to religious matters Allah will resurrect him as a Faqeeh (Muslim Jurist) and on the Day of Judgment I shall intercede for him and bear witness on his behalf.



Muwaja Sherif, The door to the Prophet's ﷺ Mausoleum.

Love of the Prophet ﷺ

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ
وَالنَّاسِ أَجْمَعِينَ-

1. “None of you has (complete) faith until he loves me more than his parents, children and all mankind.”

A - Spread the Message

بَلِّغُوا عَنِّي وَلَوْ آيَةً-

2. “Convey it (to others) even if it is my single saying.”

نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَوَعَاهَا وَأَدَّاهَا كَمَا
سَمِعَهَا، فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ-

3. May Allah keep him radiant who hears my saying, learns it and conveys it as he heard it.

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “اللَّهُمَّ ارْحَمْ
خُلَفَائِي قُلْنَا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَمَنْ خُلَفَاؤُكَ؟
قَالَ: “الَّذِينَ يَأْتُونَ مِنْ بَعْدِي، يَرَوُونَ
أَحَادِيثِي ☆ وَيَعْلَمُونَ نَهَا النَّاسَ”-

4. Hazrat Abbas رضي الله عنه related that the Prophet ﷺ said: O Allah have mercy on my “Khalifas” we asked “O Prophet of Allah who are your Khalifas? He replied “my Khalifas are those who would come after me.

They will narrate my Ahadith and teach them to my people.

B - The believer

قَالَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِيْمَنْ
لَا يَأْلَفُ وَلَا يُؤْلَفُ- (بيهقي)

5. “The believer is love incarnate. There is no goodness in the one who does not love (people) and is not loved.

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ صُورِكُمْ وَأَمْوَالِكُمْ
وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ-

6. “Allah does not regard your appearances and your possessions, but He regards your hearts and your actions.”

C - The Best among People

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ-

7. “The best among people is one who is a source of benefit to people.”

D - Seeking Forgiveness and Repentance

لِكُلِّ دَاءٍ دَوَاءٌ وَدَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ

8. “There is a remedy for each disease and the remedy of sins is seeking forgiveness.”

مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

9. Whoever keeps asking for forgiveness for him Allah Almighty will make a way out from every adversity (difficulty) and turn every anxiety into bliss and will subsist him from unexpected venues.”

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ۔

10. All human beings are sinners but the best among them are those who seek forgiveness.

E - The Consequences of Truthfulness and lying

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ عِنْدَ اللَّهِ صِدِّيقًا وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكُذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذِبًا

11. “Indeed truth leads to piety and piety leads to Paradise and the man persists in speaking truth is recorded as truthful with Allah And evil (sin) leads to fire and a person persists in telling lies until he is written with Allah as a liar.”

كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ بِهِ كَاذِبٌ

12. “The biggest breach of trust is that you tell your brother a thing and he thinks you to be truthful while you are lying to him.”

F - Fulfill your Promise

لَا دِينَ لِمَنْ لَأَعْهَدَ لَهُ۔

13. “He who does not keep his promise has no religion.”

G - Blessings of Reciting Qur'an

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ۔

14. “The best person amongst you is he who has learnt the Qur'an and teaches it.”

وَإِنَّ بُيُوتَاتِ الْمُؤْمِنِينَ لَمَصَابِيحُ إِلَى الْعَرْشِ يَعْرِفُهَا مُقَرَّبُونَ السَّمَوَاتِ يَقُولُونَ هَذَا النُّورُ مِنْ بُيُوتَاتِ الْمُؤْمِنِينَ الَّتِي يُتْلَى فِيهَا الْقُرْآنُ۔

15. “Verily the houses of the faithful are lighted till the sky. The devoted Angels of the Seventh Heavens know these abodes they say that this light is coming from the houses of the believers in which Qur'an is recited.”

H - Blessings of the Merciful

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه يَبْلُغُ بِهِ النَّبِيُّ صلى الله عليه وسلم:
"الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، إِرْحَمُوا أَهْلَ الْأَرْضِ
يَرْحَمَكُم مِّنْ فِي السَّمَاءِ"۔

16. Abdullah bin Umar رضي الله عنه relates from the Prophet, صلى الله عليه وسلم "The Most Merciful shows mercy to those who are kind. Be compassionate to those on earth and He who is in the Heaven will be kind to you."

I - Regards for Parents

رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُهُ فِي سَخَطِ الْوَالِدِ۔

17. Allah's pleasure is in the pleasure of father and Allah's displeasure is in the displeasure of father.

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ۔

18. Paradise lies at the feet of mothers.



J - Sweetness of Faith

عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ:
ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ
اللَّهُ وَرَسُولَهُ صلى الله عليه وسلم أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ
الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ
كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ۔

(رواه البخارى، باب حلاوة الايمان، رقم: ١٦)

19. Hazrat Anas رضي الله عنه relates that Prophet صلى الله عليه وسلم said, "He who has the three qualities shall taste the sweetness of Faith (Iman). To love Allah and his Prophet more than anyone else. To love someone only for Allah and to abhor reverting to disbelief after Allah has saved him, just as he hates being thrown into the fire.

K - Preordainment of Allah سبحانه تعالى

أَحْفَظُ اللَّهَ تَجِدُهُ أَمَامَكَ، تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ
يَعْرِفَكَ فِي الشَّدَّةِ وَعَلِمَ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُخْطِئَكَ،
وَعَلِمَ إِنَّ النَّصْرَ مَعَ الصَّبْرِ وَإِنَّ الْفَرْجَ مَعَ الْكَرْبِ،
وَأَنَّ مَعَ الْعُسْرِ يُسْرًا۔

20. The Messenger of Allah said, "Safeguard (the Commandments) of Allah, you will find Him before you. Remember Him in prosperity and He will

remember you in adversity. Know that whatever you miss was not meant to befall you and what befalls you, was never going to miss you. Know that the help (of Allah) is obtained with patience and happiness comes after distress and hardship is followed by ease.”

عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلَفْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا فَقَالَ يَا غُلَامُ احْفَظِ اللَّهَ يَحْفَظُكَ احْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِي بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ الصُّحُفُ - (رواه احمد الترمذی)

1. Ibn Abbas ^{رضی اللہ عنہ} said: One day I was riding behind the Prophet ﷺ when he said: O boy be mindful of Allah (commandments). He will preserve you. Be mindful of Allah; you will find Him with you. If you beg, beg of Him alone; and if you need assistance, supplicate to Allah alone for help. And know that if all the people gather to benefit you, they will not be able to benefit you except that which Allah preordained (for you); and if all of them gather to harm you, they will not be able to afflict you with anything other than that which Allah has pre-destined against you. The pens have been lifted and the ink of the pages has dried up.” (Ahmed Tirmidhi)

L - Prayer puts out the Fire

إِنَّ لِلَّهِ مَلَكًا يُنَادِي عِنْدَهُ كُلَّ صَلَاةٍ يَا بَنِي آدَمَ قُومُوا إِلَىٰ نَيْرَانِكُمُ الَّتِي أَوْ قَدْتُمُوهَا عَلَىٰ أَنْفُسِكُمْ فَأَطْفِئُوهَا بِالصَّلَاةِ -

22. “An Angel of Allah calls out at the time of each prayer; O’ Children of Adam, get up towards your fires that you have lit for you self, put them out with prayer.”

M - The Value of Courtesy and Good manners

إِيَّاكَ وَالتَّنَعُّمَ فَإِنَّ عِبَادَ اللَّهِ لَيْسُوا بِالْمُتَنَعِّمِينَ -

23. “Stay away from pomp because Allah’s servants (the chosen) are not pompous.”

إِنَّ الْعَبْدَ لَيَبْلُغُ بِحُسْنِ خُلُقِهِ عَظِيمَ دَرَجَاتٍ الْآخِرَةِ وَشَرَفَ الْمَنَازِلِ وَإِنَّهُ لَضَعِيفُ الْعِبَادَةِ وَإِنَّهُ لَيَبْلُغُ بِسُوءِ خُلُقِهِ أَسْفَلَ دَرَجَةٍ فِي جَهَنَّمَ -

24. “No doubt a person achieves elevated ranks and grand destination of the hereafter due to his courteous behavior although he is infirm in worship, whereas due to his bad character (manners) he falls into the lowest station of Hell.”

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:

عَلِّمُوا وَبَشِّرُوا وَلَا تَعْسِرُوا وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ - (رواه احمد)

25. Hazrat Ibn-e-Abbas رضي الله عنه relates that the Prophet صلى الله عليه وسلم said “Teach people (religion) and give them good tiding and do not create difficulties, and whenever someone amongst you feels angry he should remain quiet.”

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ إِنْ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَا سِنَّكُمْ أَخْلَاقًا - (ترمذی)

26. Hazrat Jabir رضي الله عنه relates that the Prophet صلى الله عليه وسلم said. “The dearest to me amongst you and the closest to me on the Day of Judgement is he who is well mannered.”

N - Brotherly love and its reward

مَنْ لَقِيَ أَخَاهُ الْمُسْلِمَ بِمَا يُحِبُّ لَيْسَرَهُ بِذَلِكَ سَرَّهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ -

27. He who met his Muslim brother in such a way that made him happy will be made happy by Allah Almighty on the Day of Judgment.

O - Signs of Hypocrites

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ -

28. Hazrat Abu Huraira رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “There are three signs of a Hypocrite: When he speaks, he lies; When he makes a promise he breaks it’ and When he is trusted he betrays his trust.”

P - Company of the learned

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِمَجَالِسَةِ الْعُلَمَاءِ، وَاسْتِمَاعِ كَلَامِ الْحُكَمَاءِ فَإِنَّ اللَّهَ تَعَالَى يُحْيِي الْقُلُوبَ الْمَيِّتَةَ بِنُورِ الْحِكْمَةِ، كَمَا يُحْيِي الْأَرْضَ الْمَيِّتَةَ بِمَاءِ الْمَطَرِ -

29. The Prophet صلى الله عليه وسلم said, “Regard as essential to sit in the company of scholars, and learn from the conversation of the wise because Allah تعالى enlivens their hearts with the light of wisdom like the dead earth (is brought to life) with rain.”

Q - The Angelic inspiration and the Satanic thought

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ
إِنَّ لِلشَّيْطَانِ لَمَمَةً بَابُنِ آدَمَ وَلِلْمَلِكِ لَمَمَةٌ، فَأَمَّا لَمَمَةُ
الشَّيْطَانِ فَايْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالحَقِّ، وَأَمَّا لَمَمَةُ الْمَلِكِ
فَايْعَادُ بِالحَيْرِ وَتَصْدِيقُ بِالحَقِّ، فَمَنْ وَجَدَ ذَلِكَ
فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الأُخْرَى
فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ: (الشَّيْطَانُ
يَعِدُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالفَحْشَاءِ) الأية۔
رواه الترمذى وقال: هذا حديث حسن صحيح غريب۔

30. Hazrat Abdullah bin Masood رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said, “A thought comes to man from Satan and one from the Angel. The thought from Satan incites towards evil and to belie the truth. The thought from Angel urges towards piety and to confirm the truth. So whoever feels in himself the thought of piety and truth should know that it is guidance from Allah and he should be grateful, and whoever finds the other (satanic notion), should seek refuge of Allah from Satan, the rejected. And then he recited the Qur’anic Verse; “Satan frightens you from poverty and incites for sin.”

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ حُجِبَتِ النَّارُ
بِالشَّهَوَاتِ وَحُجِبَتِ الحَنَّةُ بِالمَكَارِهِ۔

(بخارى كتاب الرقاق)

Hazrat Abu Huraira رضي الله عنه relates that the Prophet صلى الله عليه وسلم said, “The Hell is hidden behind the curtain of base desires and the Heaven behind hardships.”

R - Accountability

عَنْ أَبِي بَرزَةَ الأَسْلَمِيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: " لا تَزُولُ قَدَمَا عَبْدِي يَوْمَ القِيَامَةِ
حَتَّى يُسْأَلَ:

عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ،

عَنْ شَبَابِهِ فِيمَا أَبْلَاهُ،

وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ

وَعَنْ عِلْمِهِ مَاذَا عَمَلَ فِيمَا عِلِمَ۔

(رواه الترمذى وقال: هذا حديث حسن صحيح،

باب فى القيامة، رقم: ٢٤١٧)

32. Hazrat Abu Barza Aslami رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, “On the Day of Judgment man will not move a pace (from accountability) until he is inquired:

About his life how did he pass it,
 About his youth where did he squander it,
 And about his wealth how did he earn and
 spend it,
 About his knowledge, How did he put it
 into action,

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ-

33. “Every one of you is the caretaker and every one of you is answerable about his subjects.”

S - My Ummah

قَالَ النَّبِيُّ ﷺ سَيَاتِي عَلَى أُمَّتِي زَمَانٌ يُحِبُّونَ
 الْخَمْسَ وَيَنْسُونَ الْخَمْسَ يُحِبُّونَ الدُّنْيَا وَيَنْسُونَ
 الْآخِرَةَ وَيُحِبُّونَ الْحَيَاةَ وَيَنْسُونَ الْمَوْتَ وَيُحِبُّونَ
 الْقُصُورَ وَيَنْسُونَ الْقُبُورَ وَيُحِبُّونَ الْمَالَ وَيَنْسُونَ
 الْحِسَابَ وَيُحِبُّونَ الْخَلْقَ وَيَنْسُونَ الْخَالِقَ-

34. The Prophet ﷺ said: “Soon a time will come upon my Ummah that people would cherish five things and forget five things;

- i. They'd love the world and forget the Hereafter;
- ii. And they'd love life and forget death.

- iii. they'd covet huge mansions and forget graves, and
- iv. love to accumulate wealth and will forget the accountability of the Hereafter and they'd love the creation and forget the Creator”

T - The Mujahid and the emigrant

قَالَ النَّبِيُّ ﷺ الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ-

35. “Mujahid (warrior in the way of Allah) is he who struggles against his (nafs) self in the way of Allah and immigrant is he who gives up all his faults and sins.”

U - Faith

لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ وَلَا يَدْخُلُ الْجَنَّةَ رَجُلٌ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. (مسند احمد)

36. “A man's faith is not right unless his heart is upright and his heart is not righteous unless his tongue is fair and he will not enter Paradise, from whose mischief his neighbor is not safe.”

V - The worth of hard work

الْكَاسِبُ حَيْبُ اللَّهِ-

37. “One who earns his livelihood by hard work is loved by Allah.”





W - Importance of knowledge

طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ -

38. "To acquire knowledge is the duty of every Muslim male and Muslim female.

X - The Distinction of Scholars

عَنْ أَبِي الدَّرْدَاءِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا

سَهَّلَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ

لَتَضَعُ أجنحتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ،

وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ

الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ

الْأَنْبِيَاءَ لَمْ يورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرِثُوا

الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ -"

(رواه ابو داؤد) باب في فضل العلم -

39. Abu Darda[ؓ] narrates; "I heard the Prophet^ﷺ of Allah saying whoever follows the path of knowledge Allah will open a path of Jannah (paradise) for him, and angels spread their wings for the student & whatever is in the Heavens & in the earth prays for the scholar even the fish in the water. The distinction of a scholar is like the distinction of a full moon over stars. Scholars are heirs of the Prophets, and Prophets' inheritances are not Dinars neither Dirhams but their inheritance is knowledge. So whoever acquires it, acquires a big portion of it

x. Indifference to the short lived worldly pleasure

إِزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ، وَإِزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ -

"Be indifferent to this world; Allah will love you and be indifferent to what the people have, they will love you."

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَهَدَ

عَبْدٌ فِي الدُّنْيَا إِلَّا أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ

وَأَنْطَقَ بِهَا لِسَانَهُ أَبْصَرَهُ عَيْبَ الدُّنْيَا وَدَاءَ هَا

وَدَوَاءَ هَا وَأَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ -

41. Hazrat Abu Zar Ghafari رضي الله عنه related from the Prophet صلى الله عليه وسلم “Whoever acquires indifference (to the worldly pleasures) Allah fills his hearts with wisdom and issues wisdom from his tongue and will show him the imperfections of this world, its diseases and their remedies and will take him safely out of this world and to the Heaven.”

Y - Blessings which are often neglected

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ-

42. Hazrat Ibn Abbas رضي الله عنه reported: The Messenger of Allah said, “There are two blessings in which many people incur loss. (These are) health and free time (for doing good)”.

Z - Supplication

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ-

43. Hazrat Abu Huraira رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said, “Whoever wants Allah to answer his supplications in times of anguish and hardships then he should supplicate much in time of opulence.*



To Allah nothing is more worthy than supplication. (Dua)

O, Allah with the key of your remembrance unbolt my heart.

The Religion within the Forty Ahadith:

Hazrat Salman[ؓ] narrates that once he asked Hazrat Muhammad ^ﷺ what are the forty (40) Ahadith about which you have said that whoever memorizes them will enter Paradise.

Hazrat Muhammad ^ﷺ replied:

1. Believe in Allah
2. And the day of judgment
3. And the Angels
4. And (the revealed) Divine books
5. And the Prophets
6. And life after death
7. And in Destiny that whatever happens, good or bad comes from Allah
8. And bear witness that there is none fit to be worshiped except Allah and Muhammad is the Prophet of Allah
9. And at the time of each Prayer offer it with proper ablution
10. Pay Zakat
11. Keep fast in Ramzan
12. If you have the resources, perform Hajj
13. Offer the twelve Mua'qada Sunnat daily
14. Never leave the Vitr at night
15. Never associate partners with Allah

دين مبين في اربعين

عَنْ سَلْمَانَ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَرْبَعِينَ حَدِيثًا الَّتِي قَالَ مَنْ حَفِظَهَا مِنْ أُمَّتِي دَخَلَ الْجَنَّةَ قُلْتُ وَمَاهِيَ يَا رَسُولَ اللَّهِ قَالَ:

- (١) أَنْ تُؤْمِنَ بِاللَّهِ (٢) وَالْيَوْمِ الْآخِرِ
- (٣) وَالْمَلَائِكَةِ (٤) وَالْكِتَابِ
- (٥) وَالنَّبِيِّينَ (٦) وَالْبُعْثِ
- (٧) وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى
- (٨) وَأَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
- (٩) وَتَقِيمَ الصَّلَاةَ بِوُضوءٍ سَابِعٍ كَامِلٍ لَوْقَتِهَا
- (١٠) وَتُؤْتِيَ الزَّكَاةَ
- (١١) وَتَصُومَ رَمَضَانَ
- (١٢) وَتَحُجَّ الْبَيْتَ إِنْ كَانَ لَكَ مَالٌ
- (١٣) وَتُصَلِّيَ اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ
- (١٤) وَالْوَيْتِ لَا تَتْرُكُهُ فِي كُلِّ لَيْلَةٍ
- (١٥) وَلَا تُشْرِكُ بِاللَّهِ شَيْئًا

16. Do not disobey the parents (١٦) وَلَا تَعْوَكَ وَالِدَيْكَ
17. Do not cruelly embezzle the wealth of an orphan (١٧) وَلَا تَأْكُلْ مَالَ الْيَتِيمِ ظُلْمًا
18. Do not drink alcohol (١٨) وَلَا تَشْرَبِ الْخَمْرَ
19. Do not commit adultery (١٩) وَلَا تَزْنِ
20. Do not swear falsely (do not commit perjury) (٢٠) وَلَا تَحْلِفْ بِاللَّهِ كَذِبًا
21. Do not bear witness falsely (٢١) وَلَا تَشْهَدْ شَهَادَةً زُورًا
22. Do not act on base desires (٢٢) وَلَا تَعْمَلْ بِالْهَوَى
23. Do not back bite a Muslim brother (٢٣) وَلَا تَغْتَابِ أَخَاكَ الْمُسْلِمَ
24. Do not slander chaste men or women (٢٤) وَلَا تَقْذِفِ الْمُحْصَنَةَ
25. Do not begrudge your fellow Muslim brother (٢٥) وَلَا تَخْلِ أَخَاكَ الْمُسْلِمَ
26. Do not get involved in playfulness (٢٦) وَلَا تَلْعَبْ
27. Do not join bystanders (٢٧) وَلَا تَلْهَمْ مَعَ اللَّاهِيْنَ
28. Do not call a short person midget to find fault (٢٨) وَلَا تَقُلْ لِلْقَوْمِ يَا قَصِيرٌ تُرِيدُ بِذَلِكَ عَيْبَهُ
29. Do not make fun of others (٢٩) وَلَا تَسْخَرُ بِأَحَدٍ مِنَ النَّاسِ
30. Neither back bite among Muslims (٣٠) وَلَا تَمْسُ بِالنَّمِيمَةِ بَيْنَ الْأَخْوِيْنَ
31. Thank Allah for his blessings (٣١) وَاشْكُرِ اللَّهَ تَعَالَى عَلَى نِعْمَتِهِ
32. Be patient in hardship (٣٢) وَاصْبِرْ عَلَى الْبَلَاءِ وَالْمُصِيبَةِ
33. Do not become fearless of the retribution of Allah (٣٣) وَلَا تَأْمَنْ مِنْ عِقَابِ اللَّهِ
34. Do not sever ties with relatives (٣٤) وَلَا تَقْطَعْ أَقْرَبَانَكَ
35. Instead be kind to them (٣٥) وَصَلِّهِمْ

36. Do not curse the creation of Allah

(٣٦) وَلَا تَلْعَنُ أَحَدًا مِمَّنْ خَلَقَ اللَّهُ

37. Recite much, “Allah is glorified Allah is great and there’s no God but Allah”.

(٣٧) وَأَكْثِرْ مِنَ التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ

38. Do not be absent from Friday and Eid prayers

قُلْتُ يَا رَسُولَ اللَّهِ مَا ثَوَابٌ مَنْ حَفِظَ هَذِهِ الْأَرْبَعِينَ؟

39. Be sure that whatever befalls you was not meant to miss you and whatever missed you was not meant to befall you.

(٣٨) وَلَا تَدْعُ حُضُورَ الْجُمُعَةِ وَالْعِيدَيْنِ

(٣٩) وَأَعْلَمْ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ

40. Do not give up the recitation of the Quran in any condition.

(٤٠) وَلَا تَدْعُ قِرَاءَةَ الْقُرْآنِ عَلَى كُلِّ حَالٍ

Hazrat Salman رضي الله عنه says I asked: O Prophet ﷺ of Allah what is the reward for him who memorizes these forty?

He said, “Allah the Most High will resurrect him with prophets and scholars.”

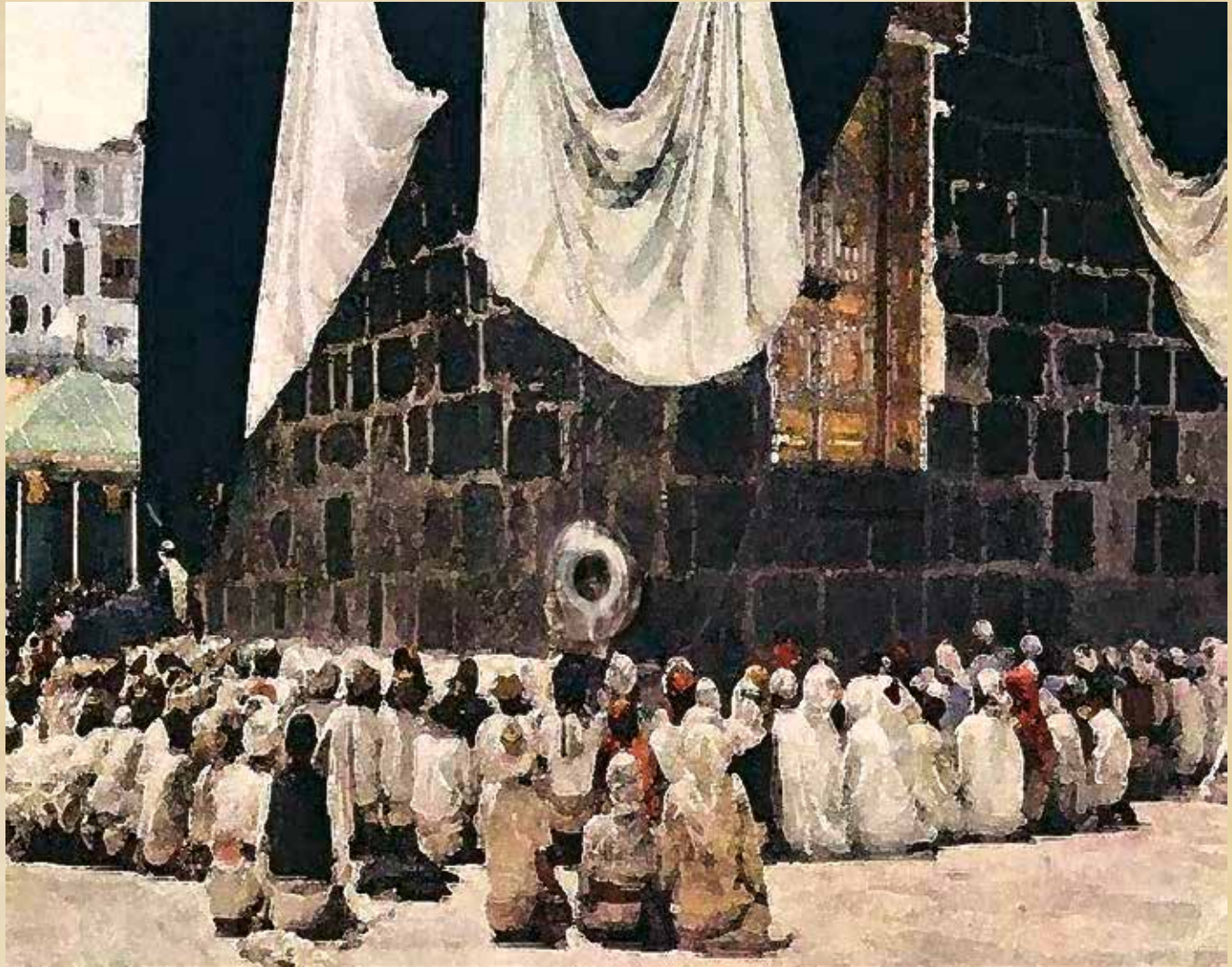
قَالَتْ يَا رَسُولَ اللَّهِ مَا ثَوَابٌ مَنْ حَفِظَ هَذِهِ الْأَرْبَعِينَ؟ قَالَ حَشَرَهُ اللَّهُ تَعَالَى مَعَ الْأَنْبِيَاءِ وَالْعُلَمَاءِ يَوْمَ الْقِيَامَةِ.
(كنز العمال صفحہ ۲۳۸ جلد ۵)

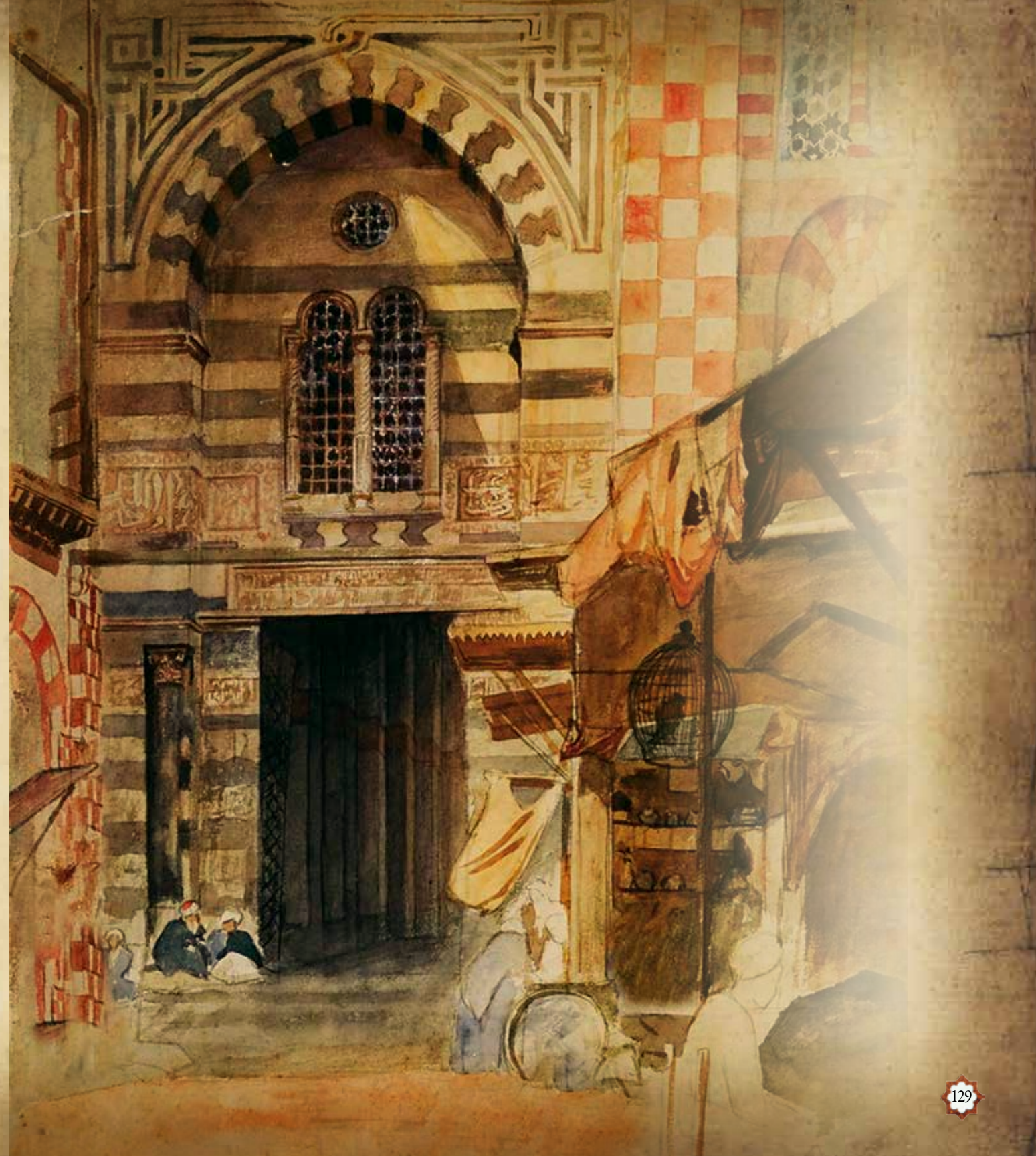
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Harvest time







الله
رسول
محمد



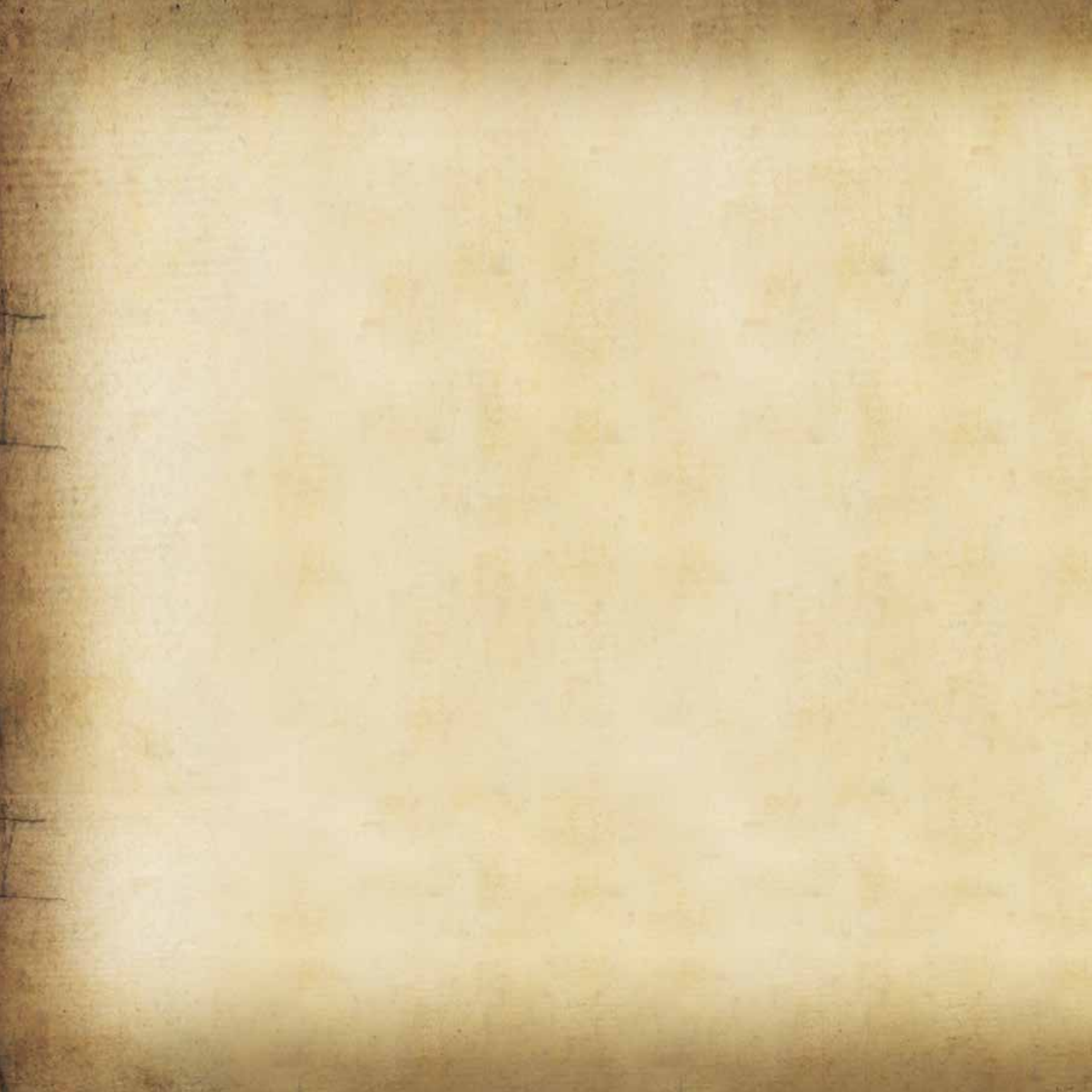
The last sermon

أيها الناس اسمعوا قولي ، فإني لا أدري لعلي لا ألقاكم بعد عامي هذا بهذا الموقف أبدا ، أيها الناس إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم كحرمة يومكم هذا ، وكحرمة شهركم هذا ، وإنكم ستلقون ربكم فيسألكم عن أعمالكم وقد بلغت ، فمن كان عنده أمانة فليؤدها إلى من ائتمنه عليها ، وإن كل ربا موضوع ولكن لكم رءوس أموالكم لا تظلمون ولا تظلمون . قضى الله أنه لا ربا ، وإن ربا عباس بن عبد **المطلب** موضوع كله وأن كل دم كان في الجاهلية موضوع وإن أول دمانكم أضع دم ابن **ربيعة بن الحارث بن عبد المطلب** ، وكان مسترضعا في بني ليث فقتلته **هذيل** فهو أول ما أبدا به من دماء الجاهلية . أما بعد أيها الناس فإن الشيطان قد ينس من أن يعبد بارضكم هذه أبدا ، ولكنه إن يطع فيما سوى ذلك فقد رضى به بما تحقرون من أعمالكم فاحذروه على دينكم أيها الناس إن النسوة زيادة في الكفر يضل به الذين كفروا ، يحلونه عاما ويحرمونه عاما ، ليواطئوا عدة ما حرم الله فيحلوا ما حرم الله ويحرموا ما أحل الله . إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض **وإن عدة الشهور عند الله اثنا عشر شهرا** ، منها أربعة حرم ثلاثة متوالية ورجب **مضر** ، الذي بين جمادى وشعبان . أما بعد أيها الناس ، فإن لكم على نساءكم حقا ، ولهن عليكم حقا ، لكم عليهن أن لا يوطئن فرشكم أحدا تكرهونه وعليهن أن لا يأتين بفاحشة مبينة فإن فعلن فإن الله قد أذن لكم أن تهجروهن في المضاجع وتضربوهن ضربا غير مبرح فإن انتهين فلهن رزقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا ، فإنهن عندكم عوان لا يملكن لأنفسهن شيئا ، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فروجهن بكلمات الله فاعقلوا أيها الناس قولي ، فإني قد بلغت ، وقد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا ، أما بينا ، كتاب الله وسنة نبيه . **أيها الناس اسمعوا قولي** واعقلوه تعلمن أن كل مسلم أخ للمسلم وأن المسلمين إخوة فلا يحل لامرئ من أخيه إلا ما أعطاه عن طيب نفس منه فلا تظلمن أنفسكم اللهم هل بلغت ؟ فذكر لي أن الناس قالوا : اللهم نعم فقال رسول "الله صلى الله عليه وسلم

" اللهم اشهد

صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ









بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ