



لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاٰلِدَيْهِ وَالنَّاسِ أَجْمَعِينَ

Cherished Remembrance of the Beloved Prophet ﷺ

A brief and simple account of Muhammad ﷺ
the Leader of the Universe
(English Translation of the book
'Zikr-e Habeeb ﷺ')

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Contents

Expression of Pleasure and Gratitude	7
Translator's Note	10
Foreword	13
Before the Blessed Birth (A social glimpse of the world)	29
The Holy Birth	30
The Signs of Revolution in the world.....	30
A glimpse of protection of the religion	31
The sacred name	32
The hallowed lineage.....	32
The Highly respected Parents.....	33
Breastfeeding and Childhood	34
The Incident of the Incision of the Chest	35
The demise of Aamina	36
The grandfather also passes away	36
In the patronage of his Uncle	37
The unseen education and training.....	38
The first ever journey and meeting Buhayra priest	39
The event in detail.....	39
A pride worthy youth	40
Passion to social service	41
Commencement of business	41
An enlightening story	42
A flourishing trade.....	42
The testimony of Nastoora priest	43
Khadija proposes him for Marriage.....	43
Sense of Responsibility.....	50
Confirmation from Waraqa bin Nawfal.....	51

Everybody was well-aware but.....	51
Information to the household and friends.....	55
The house of Arqam (Daar Araqm) or the center of preaching	55
The Intermission Duration.....	56
Preaching overtly.....	57
Preaching of Islam on invitation of food	57
Impact of his preaching on common people.....	58
Impact of his preaching on well-off people.....	58
1st meet of Makkan leaders with Abu Talib.....	59
Third meet	60
Quraysh leaders to the Honorable Prophet صلى الله عليه وسلم.....	60
First proposal and its reply	61
Second proposal and its reply	61
Third Proposal and its reply.....	62
Fourth Proposal and its reply	62
Brutality with his companions.....	63
Noble people also in the same suffering.....	66
Enmity with the Prophet صلى الله عليه وسلم.....	67
Hamza embraces Islam.....	68
Umar embraces Islam.....	69
Migration to Habsha (Abyssinia)	70
The pagans reach Abyssinia	71
Three questions of Ja'far (رضي الله عنه)	72
Introduction of Islam in the court of King Najashi (Negus)	72
One more vain effort.....	73
Unjustified imprisonment	74
The year of grief	75
Journey to Taa'if.....	76
Addaas embraces Islam.....	77

Allah's beloved raises his hands for Dua (Supplication).....	77
Attendance of Jinn and their embracement of Islam.....	78
He صلى الله عليه وسلم returns to Makkah	78
The incident of Me'raj	79
Start of the Journey.....	80
He صلى الله عليه وسلم leads the Prophets in Prayer.....	80
He صلى الله عليه وسلم visits the skies	81
Presence in the court of Allah	81
Obligation of prayers.....	82
Abu Bakr (رضي الله عنه) gets the title of Siddique.....	82
The pagans examine.....	83
Allah is sufficient for his Messenger صلى الله عليه وسلم	84
Propagation of Islam in the Hajj season	85
An attempt to seduce the pilgrims.....	86
An interesting incident	86
The blessed people of Yathrib (Madinah)	87
Aqaba pledge -I.....	88
Aqaba pledge -II.....	89
A Faith-Enlightening Gathering	89
Craze for assistance.....	90
The companions are permitted to migrate	91
Chase of the migrants.....	91
Some events of patience and perseverance	92
Discussion regarding assassination of the Prophet صلى الله عليه وسلم	94
It is strange!	95
The Prophet صلى الله عليه وسلم migrates.....	96
His friend in the cave and the devoted lover	96
Failure of the Quraysh leaders	97

Three days in the cave of Thawr	98
Migration journey commences	98
The stone gives shelter.....	99
When an enemy turned protector	99
Seeker of the worldly materials turns seeker of Akhirah (Hereafter).....	100
Milk returns in the drought udders.....	100
The eagerness of the people of Madinah for seeing him صلى الله عليه وسلم.....	101
He صلى الله عليه وسلم arrives in the Quba	102
First Friday Sermon.....	102
Arrival at Madinah.....	103
Goodness never goes in vain.....	104
Instead of Yathrib the city is named Tayyibah or Madinah.....	105
The Jewish scholars come to him صلى الله عليه وسلم.....	105
This face is not of a liar.....	106
Jews' jealousy and prejudice	107
Construction of Masjid Nabawi	107
The court of the Emperor of the Universe	108
Inter-nation peace mission.....	109
The relationship of brotherhood.....	109
The pagans go against the treaty	110
The inevitability of war and battle (Jihad and Qitaal)	110
Order to fight the tyrants	111
Holy Battles and Combats	112
313 overcame 1000.....	113
Journey to perform Umrah	114
The allegiance (Bai'at) of Rizwan.....	115
The reconciliation of Hudaibiyah.....	116
Slaughter, Shaving the head and getting back.....	116

Calling the world leaders to Islam	117
Departure to reimburse the Umrah	118
Return from Umrah journey.....	119
Quraysh break the Covenant.....	120
Invasion on Quraysh.....	121
Makkah conquered.....	121
Forgiveness for every one	122
Not only forgiveness but also favour	123
The holy Ka'bah gets purified forever	124
The year of delegations (Aam Al-Wufood).....	124
Siddique the great made Head of the pilgrims	125
The Farewell Pilgrimage (Hajjatul Wada') or the year of proclamation (Hajjatul Balaagh).....	126
Preparation for journey to the Hereafter.....	127
Transparency in dealings.....	128
The Disease of Death.....	128
He lastly leads in prayer and gives final speech	129
Glad tiding for Fatimah (رضي الله عنها).....	130
Last moments of the life and his demise.....	131
Condition of the noble companions.....	132
The first caliph handled the Ummah.....	132
Formal selection of the caliph of the Prophet صلى الله عليه وسلم	134
Siddique the Great delivers his first sermon of caliphate	135
The Blessed Appearance	136
Rights of the Prophet صلى الله عليه وسلم	138

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Expression of Pleasure and Gratitude

On publication of the English Edition of “Zikr-e Habeeb”

The bonding between the Prophet صلى الله عليه وسلم and his followers is such that one is strongly attached with the other. Hence, if the followers are the Ummah, then the Prophet is for the Ummah. There has not been an Ummah without a Prophet and there has not been a Prophet without the followers.

When the matter is so – which is a fact- then it can be imagined how much the Ummah needs to recognize and follow its Prophet صلى الله عليه وسلم. Therefore, Allah سبحانه وتعالى has introduced the noble Prophet صلى الله عليه وسلم in the Quran very well at many places. He has stated his merit and position. He has made counting of his features and qualities and has ordered us to follow him from head to toe.

Till the time, nations followed their Prophets and had complete belief in them, they have been successful. But when their connection with the Prophets got weakened, they were destroyed. The fourteen hundred years of experience of this nation tells that whenever the Ummah has severed its bonding with its Messenger صلى الله عليه وسلم individually, it became destroyed individually and

when it severed its bond with its Messenger صلى الله عليه وسلم collectively, it was destroyed as a whole.

Therefore, the clerics in every age have made efforts to strengthen the relation between the Prophet صلى الله عليه وسلم and his followers. For this purpose, the assemblies of sermons and advises are held. For this, preaching is done. For the same, the Madrasas are established and run. With the same aim, books are written. Especially, reading, writing and listening to the biography of the sacred life of Prophet صلى الله عليه وسلم has been considered the most important source of protection from every type of deviation for the Ummah.

This humble author also had the honour of writing something on the biography of the Messenger of Allah صلى الله عليه وسلم in which I have tried to write everything very briefly keeping in mind the interest of people of this era. The book got published with the name “Zikr-e Habeeb’ time and again. By the grace of Allah, it was appreciated by so many Islamic Scholars. I had always been concerned of extending the reading of this book by the youth of this age so that they can enlighten their soul and heart. I requested many people to translate it into English. Some of them even accepted the request but the problem was that if some were good in English, their Urdu was not up to the mark and if someone was aware of good Urdu, he was not good in English. Eventually Allah (سبحانه وتعالى) helped introducing (Maulana) Mohd Izharul Haque HoD Islamic Studies, Azaan International School, Hyderabad) to me through my dear Hafiz Mohd Ibraheem. Maulana took up this responsibility with pleasure and carried out his duty with complete responsibility and absolute interest. (May Allah give him best rewards)!

The pleasure that I am feeling while writing these words on the occasion of the English Translation of ‘Zikr-e Habeeb’ cannot be expressed in words. I pray to Allah to give Maulana the best rewards and may He make the “Cherished Remembrance of the Beloved Prophet صلى الله عليه وسلم” a source to change the hearts of

our youth and may He show them the right path and engage them in utilizing their precious time. Also May He make this task a source of Salvation and acceptance in His Court and in the court of His Beloved Messenger ﷺ for the translator as well as the author. Aameen.

(Moulana) Mohammed Abdul Qawi

Rector: Idarah Ashraful Uloom Hyderabad

Translator's Note

The biography of the Messenger of Allah ﷺ is a clear mirror for a Muslim to judge himself. History bears witness that maximum number of books have been written in the biography of Muhammad ﷺ. The biographers have authored each and every aspect of the life of Muhammad ﷺ in many ways. Some chose literary language to express their views and others versified the whole of his biography. Many of his biographies have been written in many volumes while some other are shortened versions. Some wrote it in story form and others in prose. Some described the biography jeweled with authentic proofs and some others did not feel proofs required to portray his personality.

The book in your hand is multifaceted. It is brief but satisfying. It is simple but has a deep love for the Leader of the Universe (ﷺ) which will make the reader feel a sense of satisfaction insha Allah.

It is an inbuilt desire found in the instinct of every Muslim scholar to write something about his beloved Prophet ﷺ. Having learnt in my Alma Matter Darul Uloom Deoband, the desire for writing on Muhammad ﷺ made me desperate and then learning English Language in MMERC (Markazul Ma'arif Education & Research Centre, Mumbai) made this desire the most important goal of my life to achieve. From the time I started to realize my love towards the Prophet (ﷺ) I have the highest regard and love for him ﷺ.

From my adulthood I was willing to do some work on the Seerah and Alhamdulillah my dream came true. Writing a single word about the beloved Messenger of Allah صلى الله عليه وسلم is the purification of word and thought.

Almost three years back, one of my teachers at MMERC Mumabi had asked me to write and publish some work as I had a habit of writing articles, poetries and essays etc. By the grace of Allah, I replied him that I would like to first translate any Seerah book. After this discussion I got engaged in my professional life. Then one day I got a call from one of my teachers and he asked me to translate a booklet about an aspect of the life of the Messenger of Allah صلى الله عليه وسلم. So I completed the work but the desire of doing something remarkable about the complete Seerah was yet unfulfilled. I am thankful to my colleague Hafiz Mohammed Ibraheem sb (Hifz Teacher, at Azaan International School, Hyderabad) who, one day in a sitting said: Moulana! I have a book of my Hazrat for translation. Please do it if you can. Instantly, I got ready and started the work as if Allah wanted me to do this work.

I am glad to have the honour of translating this book of Seerah “Zikr-e Habeeb” written by distinguished as well as God-fearing Scholar Moulana Mohammed Abdul Qawi (Rector: Idara Ashraful Uloom, Hyderabad). I am also thankful to him for trusting me with this great work and showing his appreciation in big words.

I acknowledge my imperfection in English but I have tried my level best to do my utmost. Still if there are any errors or even blunders, I would appreciate if I am checked. I shall not hesitate in accepting my flaws and welcoming the suggestions.

Last but not the least; I would like to thank everybody who supported me in this translation work, especially to Ms. Zeba Ahmed (Head Mistress, Azaan International School Hyderabad) for proofreading this book and making corrections and encouraging me to go ahead with more work.

May Allah make this book a source of salvation in the Hereafter and also a source of blessings in this world for me, my parents and for the author!

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Foreword¹

بسم الله الرحمن الرحيم

نحمده ونصلى على رسوله الكريم

Our Prophet Muhammad صلى الله عليه وسلم is the only personality on the surface of the earth without whom nobody can reach the Almighty, recognize Him or get His pleasure. He is a matchless masterpiece of the choice of Allah and His liking in all aspects of the appearance and character, actions and morals, religion and invitation to it as well as a conspicuous form of complete slavery (abdiyyat) and unique model for the guidance of human beings. His obedience is obedience towards Allah and his pleasure is the cause of pleasure of Allah and his anger is the reason of anger of Allah. His religion is the religion of Allah. His path is the path of Allah. His miracle is the Book of Allah. His Qibla is the House of Allah. His wish is the delight of Allah. His invitation is the call to Allah and he himself is the slave of Allah, Messenger of Allah, beloved of Allah and inviter to Allah.

He spent 40 years of his life in remembrance of Allah and in waiting for his order. He sacrificed 23 years of his life in calling people towards Allah, showing the right path to the deviated ones; dealing with the enemies of Allah and raising the slogan of the word of Allah. He stood up with the faith of

¹ If foreword's language seems difficult please start reading the main book.

‘Tauheed (the oneness of Allah), Risalat (the apostleship of the Messenger of Allah صلى الله عليه وسلم) and the life Hereafter with great firmness, that he did not sit until it reached each and every house of the Arabian Peninsula. His call had reached the far and remote suburb areas during his lifetime. After him صلى الله عليه وسلم his noble companions raised the flag of the religion in each and every nook and corner of east and west. The old eyes of the sky never saw such a perfect apostleship nor such a successful leadership and such a chaste personality. What a nice couplet has said the person who saw him from his childhood to the old age! (Hassan bin Thabit)

وأحسنُ منك لم ترَ قطُّ عيني ** وأجملُ منك لم تَلِدِ النساءُ

خلقتَ مبرأً من كلِّ عيبٍ ** كأنك قد خلقتَ كما تشاء²

This unique and matchless beauty to which Hassan (رضي الله عنه) is indicating includes not only physical but also spiritual and moral beauty as well. These couplets even after the passage of 1500 years are unique and fresh in its exact meaning and comprehensiveness. Even today the hearts of his followers take a sigh of relief by reading and chanting them

² Translation: My eyes have not seen more beautiful person than you.
And no mother has given birth to such a wonderful personality.
You are created free from every fault.
You were created, as you wanted to be.

³Hassan (رضي الله عنه), the poet of the court of the Prophet صلى الله عليه وسلم was almost 60 or 62 years old at the time of the birth of the Messenger صلى الله عليه وسلم. He had listened a lot about him صلى الله عليه وسلم at the time of his birth and had seen him صلى الله عليه وسلم from beginning till the end. He said these couplets in front of the Messenger of Allah صلى الله عليه وسلم. Had there been any kind of overstating or anything against reality, he صلى الله عليه وسلم would never keep quiet nor he صلى الله عليه وسلم would appreciate him. His silence and his liking both are true evidences and Sunnah of him. So, the things said in the couplets are based on reality not only on the expression of devotion only. (And Allah knows the best.)

and the gatherings of The People of Heart (Ahlullah) are always full of his remembrance and mention.

From Hassan (رضي الله عنه) till today, the admirers of the Messenger of Allah صلى الله عليه وسلم have made his commemoration their favorite job. The poets in their poetry, the writers in their writings, the speakers in their speeches, the preachers in their sermons, the Sufis in their spiritualism, the literary people in their literatures, the authors in their books and the teachers in the fields of learning, teaching and training create an influence and power with his sacred name and his blessed mention and beautify their works. All the celebrations and ceremonies are lighted up by his Noor (light). All the adventures and missions are achieved by his blessings only. The scholars of the Hadith are always busy in his remembrance but the Tafseer (commentaries of the Quran) scholars also cannot move forward even a step without his support. The jurists (people of Fiqh) also depend on him only. The fighters for the sake of Allah (Mujahideen) also sacrifice their lives on his promises only. The worship of the worshippers and the inclination of the parishioners (zahid) towards Akhirah (the Hereafter) are achieved by the inspiration of his lovely words only.

The perfect people and those who are close to Allah (Kamileen and wasileen) believe that life is nothing but being in his thought. Ordinary people like us also feel life colorless and tasteless without his commemoration. It is a fact that when we happen to remember him صلى الله عليه وسلم we imagine ourselves in the valleys of Arabia. The heart gets so much eager that if we could; we break the bars of the chest and cling with the scenes of Madinah. The wit calls with

4 to meet him صلى الله عليه وسلم 4
أبكي 5 on one side and
أبكي 5 the adoration sings the song of
صلى الله عليه وسلم 5 to sacrifice on him
تطول حياتي 5 to sacrifice on him
Alas! O Abu Talib you did not embrace Islam but you did
overwhelmed the hearts of Muslims saying:

وأبيض يستسقى الغمام بوجهه 6
ثم اليتامى عصمة للأرامل 6

Allah Allah! What a beautiful being he was! How much beautiful are his acts! And how beautiful are his words whose name cannot be pronounced without kissing it. Allah the One who has imbibed so much sweetness and melody in his name, so how much beautiful and attractive He would have made him! How beautifully a poet describes him (صلى الله عليه وسلم):

Surat Teri Me'yaar-e Kamalaat bana kar

Danista Musawwir ne Qalam tod diya hai

(Allah has made his face the criteria for all the qualities and beauties. It seems that the Painter after painting his image has knowingly broken the pen.)

In the period of the companions, the beauty of Muhammad صلى الله عليه وسلم used to be an interesting and fascinating topic of their gatherings and sittings. The people of the later period would ask them to talk about the beauty of him صلى الله عليه وسلم

⁴ This is a quatrain of a distressed Arab in which he is saying in disappointment, "Is there any place where the death is being sold so that I could purchase it."

⁵ Aisha (رضي الله عنها) had said this at the grave of the Prophet صلى الله عليه وسلم expressing her emotions. "After you there is no goodness looking in the life, therefore I cry fearing my life lest get long!"

⁶ Abu Talib said these couplets in the glory of him صلى الله عليه وسلم, "You are so beautiful through whose reference the rain is asked for, who is hope for the orphans and honour for the widows."

وسلم and listen to it interestingly. Even the noble companions (رضي الله عنهم) would gather and enjoy with this pure nectar.

However, they had acquired all these inspirations from his behaviour. It is mentioned in the Hadith that once the Messenger of Allah صلى الله عليه وسلم climbed the pulpit and asked the people, “Do you know who I am?” They said, ‘Yes, we know that you are a Messenger of Allah’. He صلى الله عليه وسلم said, “(Yes, I am a Messenger but) I am Muhammad bin Abdullah bin Abdul Muttalib. Allah created me in His best creature i.e. the human beings. Then, he again made me among the best groups i.e. Arabs and then he made me among the best tribes of Arab i.e. Quraysh and then in the best household of the Quraysh he put me i.e. Banu Hashim. So I am best according to my personality and according to my household as well.⁷

We knew from the above that he صلى الله عليه وسلم himself has made it lawful by his action to mention his virtues and positions. Hind bin Abi Halah is the son of Khadijah and stepson of the Messenger of Allah صلى الله عليه وسلم. He saw his stepfather صلى الله عليه وسلم from his age of consciousness till he صلى الله عليه وسلم passed away. Therefore, he tells about his features and traits in detail. Hence, he was named “Wassaf-e Rasool” the teller of the traits of the Prophet of Allah صلى الله عليه وسلم. Hasan bin Ali who is the grandson of the Messenger of Allah صلى الله عليه وسلم had seen him صلى الله عليه وسلم in his early childhood and only for few years. Whenever he remembered his grandfather, he would go to his maternal uncle and request him to tell something about his grandpa and cool his heart.⁸

⁷ Tirmidhi

⁸ Nazratun Nayeem 423/1

The ways of becoming beloved and adorable are three. 1. Beauty 2. Accomplishment (Kamaal) 3. Generosity

All the three qualities were a part of the personality of our beloved Messenger Muhammad صلى الله عليه وسلم.

The books of Ahadith are full of the mention of the beauty of him صلى الله عليه وسلم. The scholars have written books on this topic. The book of Imam Tirmidhi "Shama'il" possesses international reputation and the translations are available in Urdu as well in both prose and poetry.

You will get some detail of it at the end of this book and if you feel thirst to get more knowledge about him (صلي الله عليه وسلم) you should refer to the other important books of the biography of him صلى الله عليه وسلم and read it many a times.

As far as the perfection and accomplishment is concerned, so it is a part of the faith of every Muslim that whatever knowledge and actions, qualities and morals Allah سبحانه و تعالی had given to everyone from the first ones till the last ones, he صلى الله عليه وسلم not only possessed those qualities but also he صلى الله عليه وسلم was perfect and completer of them.

Husn-e Yousuf, dam-e Eisa, Yad-e Baida daari

Aanche Khubaaan Hama Daarand tu Tanha daari⁹

Ponder in the following things: if you want to see perfection in knowledge see in: ¹⁰أوتيت علم الأولين والآخرين, if you want to

⁹ If you want to see the beauty of Yousuf (as) or miraculous breath of Eisa (as) the lightening the hand of Musa (as) you see him صلى الله عليه وسلم as all the qualities which others had, he صلى الله عليه وسلم alone had all those qualities.

¹⁰ I have been given the knowledge of the first ones and the last ones as well.

see perfection in the morals see in: ¹¹ بعثت لأتمم مكارم الأخلاق¹¹ and if you want to see the nearness to Allah see in: ¹² ثُمَّ دَنَا¹² and if you want to observe perfection in the qualities and habits see in: ¹³ أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي¹³. The more you will ponder the more your relation of adherence and admission shall become stronger with him صلى الله عليه وسلم.

However, his Nawal i.e. his generosity, so, he was exemplary in this quality as well. Subhanallah! Whose pen and tongue dare to enclose the generosity and bounteousness of that generous and benefactor personality who himself kept hungry but fed his people, who did not tolerate even a single penny in his house for a night even, who even gave his body-clothe if anyone asked for, who from whose help and generosity thousands of stoves were being fired up and hundreds of people used to eat to their fill, but at the same time, his own house is void of any eatables for months. In short, one may understand the level of his generosity as that his Lord had to stop him from such generosity as He ordered: ولا تبسطها كل¹⁴ البسط¹⁴. So what we the intelligent people without intellect, can imagine about his kindness and generosity? Still the people who observed his deeds have expressed everything and the writers have recorded them. The need is to read, understand, learn and practice on it of whose lack has floored

¹¹ I have been sent to complete the best character.

¹² Then he came closer and bowed down.

¹³ My Lord trained me (gave me tarbiyah) so He excelled it.

¹⁴ A boy came to him صلى الله عليه وسلم and said that her mother needed a shirt (upper clothe). He صلى الله عليه وسلم replied that he did not have any extra one except the one which he had worn. He being immature demanded for that shirt so he صلى الله عليه وسلم gave and was left without a shirt. At this occasion Allah تعالى و سبحانه revealed this verse and made it mandatory not to open the hand in generosity as much as he himself had to sit in the house forcefully. (Sunan Bayhaqi: 335/7)

the Ummah at such a level that the earlier people might have not thought even. "فإلى الله المشتكى"

In short, had the love of the Messenger صلى الله عليه وسلم not been a part of faith and source of salvation and the most virtuous worship, even then his beauty, qualities and generousities themselves were much enough to attract the hearts of the believers and cause them fall in his love.

Ze farq ta ba qadam, har kuja ki mee nigaram

Karishma daamane dil mee kashad ki ja ein jaast¹⁵

Let alone the clear and authentic scriptures and evidences in which the love of him صلى الله عليه وسلم has been declared as the love of Allah تعالى و سبحانه, his personality and his qualities, the knowledge of the etiquettes towards him for protection of the religion and faith, following his teachings have been made mandatory for the salvation in the Hereafter and success in both the worlds. So now one should himself think how great responsibility of the Muslims is to recognize the personality and qualities i.e. the Seerah (biography) of him صلى الله عليه وسلم.

Allamah Ibn Al-Qayyim (may Allah have His mercy on him) has written in the preamble of his remarkable book "Zaad Al-Ma'ad" and had made a chapter on the topic "Recognition of the Messenger صلى الله عليه وسلم is most important need of a man" so he writes as:¹⁶

¹⁵ Wherever I see, I see his blessed stature from head to toe, so every action of him صلى الله عليه وسلم draws my heart to him that it is me who is able to be sacrificed on.

¹⁶ The respected Allamah (rh) had done a lengthy discussion before that on the topic that Allah has liked the pure and sanctified things from each and every thing. According to this nature Allah it is quite obvious that he

It denotes that the biggest, most important and fundamental need of the people is the personality of the Prophet صلى الله عليه وسلم, recognition of his teachings, verification of his words and practicing on his instructions; because, the success of both the worlds lies in it only. The difference between bad and good is known through him صلى الله عليه وسلم. The pleasure of Allah is acquired by him صلى الله عليه وسلم only. His actions, words and morals are as chaste as it has been made criteria to check the morals, actions and words of others and differentiate between good and bad. His obedience makes the guided ones distinct from the deviated ones. So, the Ummah needs the recognition of its Prophet صلى الله عليه وسلم more than that as the body needs spirit, eyes need light and soul needs life. So, the things that people require, out of them the biggest need is of the Ummah to its Prophet. If a believer falls prey to negligence even for a moment, he feels him destroyed and he starts keeping distressed more than a fish out of water. But the feeling of this farness and loss can be felt only by the beating hearts, because the dead hearts can't feel the pain of the wounds. So when it is proved that the good fortune for both the worlds depends on following the noble Prophet صلى الله عليه وسلم, it is mandatory on everyone who wants prosperity and good fortune and his salvation to make his life practical according to the Seerah and Sunnah (path) of the Messenger of Allah صلى الله عليه وسلم followed by acquiring knowledge of it; so that he can enroll himself in the list of his followers. Nevertheless, the situation of the people is that some of them have fallen in exaggeration and some have underestimated

would like only the chaste and sanctified people from his slaves and the sanctified people are those who are on the path of the Prophet صلى الله عليه وسلم .

and some other unfortunate people are those who are deprived totally.”¹⁷

Even today, these three types of people are available to which the Imam has pointed out. May Allah give us Taufeeq (capability) to get his true love and obey him صلى الله عليه وسلم truly and leave the useless interpretations aside and make his outstanding research set in the mind! Ameen.

However, here I would like to say that in the sight of the whole Ummah, the love of the Messenger صلى الله عليه وسلم is the part of faith but the absolute faith. His remembrance is the first and foremost worship. But in this selfish and materialistic time “the precious wealth of the mention and love of him صلى الله عليه وسلم” is getting lesser and lesser and the talks of love are sheer deception and childish condolence and there are only claims of Shariah and the talks of legitimacy and law. It means that the situation now is that if someone cares about the Shariah, he does not give importance to the love of him صلى الله عليه وسلم and if he gives importance to his love, he does not care about the Shariah. The rightly guided caliphs, the companions and their followers, the Imams of the commentaries of the Quran, the inventing jurists (mujtahideen) and the perfect pious people, in short, everybody of them had imbibed the qualities of Shariah, love, dedication and obedience in himself. Everybody was an example of walk the talk to: Bar Kaf-e

¹⁷ (Zaad Al-Ma’ad page: 25) All our elders and forefathers have the same faith and the same color and thought. There are countless passages of them in their books but I have taken the passage from the book of Allama Ibn Al-Qayyim for two reasons. 1. This is concise and precise. 2. Some people having taken the shelter of Tauheed and its importance neglect the mention of love or some other people by taking the shelter of love neglect the talks of his obedience. So this passage is enough to open the eyes of both of them.

Jaame Shariat bar kafe sandan-e Ishq.¹⁸ If you read the whole history of earlier and later pious people, you will get that every body's situation would indicate to: Bamustafa be resaan khwesh ra ki deen hama uost.¹⁹

This humble author though is very incapable in the knowledge as well as action but there are great bounties of Allah on him. For this, the more I thank Him the lesser it is! He سبحانه و تعالى attached me with such group of this Ummah whose elders had been moderate in their school of thought, possessive of the Shariah as well as Tareeqat (spirituality) and the propagators of the Tauheed and Sunnah. They are neither dried and unlevelled Mullas nor so-called indecorous lovers, neither non-practicing scholars nor ignorant worshippers. Their belief and school of thought is that the love of the Messenger صلى الله عليه وسلم along with his obedience and obedience without love both are ways of deviation. They have made the noble companions their criteria for faith and action that the path of success and salvation goes by following fully along with absolute love only.²⁰

The eyes of this humble man – I am not intending to criticize and degrade anyone- have not seen anyone's eyes so much

¹⁸ The cup of Shariah should be in one hand and the hammer of love in the other hand

¹⁹ Fix yourself with Muhammad صلى الله عليه وسلم ; because the religion is nothing but belonging to him only.

²⁰ I saw somewhere the saying of Hakeemul Ummat Hazart Thanawi (رح) that in the holy Quran it has been ordered to bring Iman like the Sahabah and "the Iman of the Sahabah was based on love not philosophy". It means that the secret of the perfection of the Sahabah in their Iman and their perfection in his obedience was that they had not accepted him as a result of their research and finding but they had accepted him صلى الله عليه وسلم because of the impression of his perfection in the personality and his politeness and truthfulness. Moreover, some of them brought Iman just by seeing his sacred face.

engaged in the love, adherence, and affection towards Muhammad ﷺ more than the eyes of his own great and pious forefathers.

Yes, they regard the teachings above sentiments and awareness above eagerness, and this is also a Sunnah of the Messenger ﷺ.

Hansi bhi go labon pe har dam chashm bhi meri tar nahi hai

Magar jo dil ro raha hai paiham kisi ko uski khabar nahi hai

However, because of the company of those pious people and the study of their books that have shown the straight path of Islam satisfying the thought and faith, in the light of them, this point has become clear like broad day light that a believer does not get anything loveable and favorite to him other than the mention and remembrance of the Messenger of Allah (ﷺ) throughout the whole world. Surely, the remembrance of Allah is the greatest thing. ولذكر الله أكبر is a very clear description. But it is unacceptable until it is not on the pattern of the Prophet ﷺ. The pleasure of Allah – which is the basic route and the only target of all the efforts, worships and hard work - also depends on following the life of the Prophet ﷺ. The thing on which something depends always has priority over the purpose. As Salah is target but Wudu is before it. So it meant that the more a man gets close to the Prophet ﷺ, the more he gets close to Allah.

Yes, for getting closer to the Prophet ﷺ, for his love, obedience and his recognition, the study of his Seerah (biography) is very important which is not hidden from learned and wise people. Hence, the assemblies of the mention of his biography in the beginning eras of Islam and

its study in the later years have been the most important jobs of all the people of Taqwa (pious people). But in this worst era, in which we are breathing, this sacred and great work has been neglected to a great extent and the new generation approximately has no interest in it. The section of people which is considered blessed to practice the religion, unfortunately that section also does not do much, but consider the study of some portion of the Seerah of the Prophet صلى الله عليه وسلم sufficient which is required for him to speak or write about. He does not consider it his basic and ultimate need and responsibility as well as the demand of love of him صلى الله عليه وسلم that he does not study the Seerah even with as much importance as he reads a newspaper. So, it so happened that the strong relation has been kept aside and the necessary relation has been considered enough.
 فيا حسرة
 على عقولنا

Well, the story of grief is too long and very tragic. At this moment of time without getting in that, I just would like to say that this year, in the month of Rabiul Awwal, having seen the worst condition of the programs, gatherings, processions and Jalse on the topic of “Eid Meelaad”, stroke the mind strongly that there is no cure for this deviation and immoderation of the Ummah except to introduce the personality of Muhammad صلى الله عليه وسلم correctly to them; because if the recognition and knowledge of the beloved person is incomplete, a lover cannot get close to his lover with the help of only emotions of love. Muhammad صلى الله عليه وسلم himself says:

“My whole Ummah shall go to Jannah except the disobeyers. It was asked to him صلى الله عليه وسلم that who were the disobeyers? So he صلى الله عليه وسلم said, “Whosoever followed

me, enters the Paradise and whosoever disobeys me he is disobedient”.²¹

While giving instructions of keeping the hearts void of jealousy he صلى الله عليه وسلم said at an occasion, “This is my sunnah (path). Whosoever loves my Sunnah, loves me and whosoever loves me shall go to Paradise with me.”²²

Once he described with more clarity:

“None of you can become a Muslim unless and until he surrenders his wishes to my Shariah”.²³

In the light of the above sacred Ahadith and other countless Ahadith, this comes to the mind that the route of all the deviations and going astray is nothing but being away from the blessed personality of him صلى الله عليه وسلم and being unaware of the teachings of Muhammad صلى الله عليه وسلم. Therefore, I have this desire in the bottom of my heart that each and every person of the Ummah, specially the youth and children of this era, must study the sanctified Seerah of Prophet صلى الله عليه وسلم once. This has goodness and blessings as well as guidance in it. This also causes the pleasure of Allah and saves us from the problems and calamities as well as it is the cure of all the deviations and ill-practices.²⁴

For this, there was a need of such a booklet which should be brief and easy, authentic and void of the research themes and

²¹ Bukhari as in the Mishkaat page: 27

²² Tirmidhi as in the Mishkaat page: 30

²³ Sharh Al-Sunnah as in the Mishkaat page:30

²⁴ I have been telling the Seerah of the Prophet صلى الله عليه وسلم for whole day for last three years to the Muslims in the villages and I have been witnessing the blessings of the remembrance of him صلى الله عليه وسلم which Allah تعالى و سبحانه has hidden in his mention.

complex terms, so that it could be read from the beginning till the end without any hindrance. Also its reading should cause increasing thirst instead of quenching it. Because this is the thirst which if quenched, the lamp of life also gets extinguished and if it increased, one refreshes the light of life every moment.

25 years back in the month of Rabi Al-Awwal 1407 H I had written a booklet with the topic of “Maqala-e Seerat” with the purpose of earning blessings and virtues of Allah, which had got published also. Then, it came to mind to publish it and make it common for everybody. But when I revised it I got it too short and brief to be benefitted from. Therefore, I started the work of making it more comprehensive. But as I said earlier that this is such a topic about which a believer’s heart does not get ready to shorten. During this period, I happened to read more than to write. Whenever I would sit for reading the Seerah, the thought of writing would go away from the mind. This took much time. In between, there were a few hindrances of journeys and other responsibilities as well. And finally the work of renewing the order which started on 15th Rabiul Awwal has been completed on 30th Rabiut Thani. But instead of being it a brief booklet it has become a comprehensive book.

I have tried to use very easy language in the text for which I tried to proofread it three times and kept making changes. But I could not do it in the foreword and the footnotes. May Allah make this effort beneficial for the Ummah and fulfill the purpose for which I neglected many works and spent major parts of more than twenty nights i.e. the readers should get basic recognition of their beloved master صلى الله عليه وسلم and the guide for the worlds Muhammad صلى الله عليه وسلم. As a result, they should get inspiration of knowing more about him

step by step and obey him صلى الله عليه وسلم and the inspiration should not end till the last breath of their lives. آمين يا ارحم الراحمين- والسلام على سيد المرسلين و امام المحبوبين، برحمتك يا ارحم الراحمين

At the end, I would like to say that for order of the book I have taken the following books into consideration. From Arabic Books: Seerat Ibn Hishaam, Al-bidaayah Wal-Nihayah, Zaad Al-Ma'ad and Nadrah Al-Na'eem. From Urdu Books: Seerat-e Mustafa, Seeratun Nabi and Nashrutteeb. These seven books are references of the entire topics mentioned in this book. Since, this is an effort for the common people, therefore, at each and every place the references have not been mentioned. If any of the scholars find any discrepancy and flaw in the book, please let me know, I shall have no hesitation in accepting it.

May Allah make this book useful and fruitful for everybody and make it a source of salvation for me and those who have helped in preparation of the book in some way or the other! Aameeen.

Expecting your Duas

Mohd Abdul Qawi

Cherished Remembrance of the Beloved صلى الله عليه وسلم Prophet

Before the Blessed Birth (A social glimpse of the world)

The world was passing through very dark era in the 6th CE. Polytheism and idol worship had become a common practice. Humanity was at its last stage of shamelessness. Honor and respect had come to an end. Temptation and mischief had entered in the instinct of humanity. Politeness and civility were to die. The rich and the powerful people were ruling the poor and weak human beings. Having been humiliated, justice had surrendered itself before brutality and injustice. Sources had taken the positions of lords. Imaginary characters, false gods and goddesses, trees, stones and animals as well as worms were being worshipped. Alcohol consumption and gambling had become a day-to-day practice. Burying girls alive, looting the convoys, killing the innocent people, exaggerating in small matters and fighting over it had become the most interesting business for them. For this, they had to fight for years on petty issues. Illiteracy and ignorance prevailed all over the society. To live a luxurious life by cruelty and plunder, opulent and people in power had crossed all the limits of brutalities and ruthlessness. Having become fed up from these situations, the common citizens had to take shelter in the forests and synagogues.

Children were being murdered out the fear of poverty and scarcity on one side and on the other side; they were being sold to pay the dues. Somewhere men would lose their wives in gambling. Woman was not worth more than paraphernalia

of a home. Sometimes she would be gifted to any one at any moment of happiness or would be transformed to anyone's inheritance. They had the qualities of bravery, laboriousness, courage and enthusiasm; but either they were suppressed by the tyrant rulers or being used to show off domestic supremacy or pride and arrogance. To sum up, those days, humanity was groaning under the dreadful shadow of ignorance and misguidance and it was completely roofed by nefariousness and misconduct²⁵.

The Holy Birth

When the situation of the world became so terrible and continued to worsen, Allah (سبحانه و تعالی) as per His law of guiding humanity displayed His eternal decision of sending the Seal of the Prophets to enlighten his slaves with the light of guidance and direct the lost caravans to the right path. Hence, after 50 days from the widely known incident of Abraha²⁶ in the Year of Elephant²⁷, on 9th Rabi Al-Awwal AH / 21st April 571 CE at the time of daybreak before sunrise on Monday, from a widowed woman of 14 years Aamina and from a deceased man of 24 years Abdullah; the head of both men and jinn, the leader of the universes Muhammad the Messenger of Allah, blessed this universe with his full of blessings and virtuous arrival.

The Signs of Revolution in the world

What happened now? The destiny of humanity became bright. Disappointments changed into hopes. The darkness of

²⁵ To read it in detail please read the book "Nabi-e Rahmat" of the great Islamic thinker Maulana Ali Miyan Nadwi (رح) from page 48-116. This will help you a lot.

²⁶ The incident in detail is forthcoming.

²⁷ Abraha came boarded on an elephant. The elephant in Arabic is Al-feel and the year is Aam. Therefore this year is remembered as Aam-Al-feel (the year of the incident of elephant).

the world converted into light and luminosity. The pinnacles of the castle of Kisra²⁸ fell down. The fire in the temple of Faris (Iran)²⁹ extinguished. The Sawa canal³⁰ got dried. The idol temples collapsed. The astrologers got scared. The waiters' wait³¹ came to an end and the rambling humanity acquired its exemplary leader and perfect guide.

A glimpse of protection of the religion

In the year of his birth, Abraha the governor of Yemen constructed an outstanding building for the king of Habsha (Abyssinia) in San'a the well-known city of Yemen, in which he built a beautiful and lovely church as well. He wished as the people visit the Ka'bah every year, likewise they shall visit this cathedral as well from far and remote areas. When this intention of him got famous, the Arabs felt it very offending to construct any building for dignity and honor as the Ka'bah is dignified and honored. A man of Kinana tribe getting the opportunity went to the cathedral and stooled and urinated in it. Abraha's annoyance on this reaction was expected. He got irritated and in retaliation he decided to demolish the Ka'bah. With this intention, he prepared a great army and left for Makkah. On his way to Makkah, whosoever tried to stop him, he defeated and kept moving until he reached Makkah. When Makkan leader Abdul

²⁸ Kisra used to be the title of the king in Iran. It is said that the morning he صلى الله عليه وسلم was born, in the same night the castle of Kisra was quaked and fourteen pinnacles of his castle had fallen down.

²⁹ Iranians used to worship fire. There was a trench in which the fire was lit up for one thousand years. But when the Prophet صلى الله عليه وسلم blessed this world with his birth, so because of the virtue of him صلى الله عليه وسلم this fire was extinguished for good.

³⁰ Sawa is a canal in Iran.

³¹ The Jewish and the Christian scholars who possessed knowledge of every sign of his birth to his death in the light of previous heavenly books had understood that the last and final Prophet has been sent who they were waiting for. This sentence points out to it.

Muttalib came across this, he did not heed much to it and said: “The Lord of Ka’bah shall Himself safeguard it.” However, he prayed and asked the people to pray. The day Abraha came out of his tent to attack, his elephant sat in the mid of the way in stubbornness. Allah the Almighty sent flocks of small birds (Ababeel) which threw pebbles on them as they could not recover themselves and they were destroyed and wrecked. Fifty days after this awful incident, our Prophet صلى الله عليه وسلم blessed the world with his birth.

The sacred name

The mother by the Divine glad tidings named her son Ahmad صلى الله عليه وسلم. When his grandfather came to know of the good news of his birth, he happily came to the house of Aamina and took him in his arms to the sanctuary of Makkah and then took him to the Ka’bah and thanked Allah. He performed his aqeeqah on the 7th day of his birth and named him Muhammad صلى الله عليه وسلم. People expressed their surprise on this untraditional name, so Abdul Muttalib clarified that this son of mine would be of a great glory, i.e. not only his name is unique but also his each and every act would be matchless.

The hallowed lineage

His lineage from his father’s side is as follows:

Muhammad صلى الله عليه وسلم, the son of Abdullah, the son of Abdul Muttalib, the son of Haashim, the son of Abde Manaaf, the son of Qusay, the son of Kilaab, the son of Murrâh, the son of Ka`b, the son of Luway, the son of Ghalib, the son of Fahar, the son of Maalik, the son of Nadhar, the son of Kinanah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyaas, the son of Mudhar, the son of Nazaar, the son of Ma`d, the son of Adnaan.

And from his mother's side is as follows:

Muhammad, the son of Aminah, the daughter of Wahab, the son of Abd Manaaf, the son of Zuhrah, the son of Kilaab, the son of Murrah, the son of Ka`b, the son of Luway, the son of Ghalib, the son of Fahar, the son of Maalik, the son of Nadhar, the son of Kinanah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyaas, the son of Mudhar, the son of Nazaar, the son of Ma`d, the son of Adnaan.

The lineage of Adnaan reaches to Isma'eel, the son of Ibraheem (peace be upon them). They were people of good character, great status and honor.³²

The Highly respected Parents

Aamina was a distinguished, polite and good mannered woman of the Quraysh tribe. Her lineage chronologically gets to his great-grandfather 'Fahar'. It was Fahar who had the title of Quraysh. For this, the Prophet صلى الله عليه وسلم is called Qurayshi. Aamina also was from Quraysh.

His noble father was the youngest son of Abdul Muttalib and so was very beloved to him. He was of a stature of good character and politeness and was disgusted from paganism and idol worship. Abdul Muttalib had vowed that if there would be ten sons of him and would reach the age of his assistance in his work; he will sacrifice one of them in the name of Allah. When Abdullah was born, his desire of

³²The father and the forefathers of him صلى الله عليه وسلم were noble and dignified people. His father Abdullah was considered very polite and well-mannered youth. His grandfather Abdul Muttalib was the leader of the people of Makkah. Similar was the condition of his other forefathers. He صلى الله عليه وسلم himself has declared the nobility and decency of his forefather as the bounty of Allah as his essence has been shifting in very good people and his forefathers and mothers were all safe from every type of immodesty and immorality. (Nashrutteeb page. 19)

having ten sons got accomplished. When he intended to fulfill his vow, he drew the name of each of his son thrice, but only Abdullah's name was drawn all the three times for sacrifice. Abdul Muttalib got ready but his sisters and family members resisted and finally it was concluded that there should be a draw between Abdullah and fixed ransom of a life i.e. 10 camels. Yet, none but Abdullah. Abdul Muttalib kept drawing by adding ten camels each time until it reached between hundred camels and Abdullah; then camels' draw appeared and everybody felt happy and joyful. By sacrificing hundred camels in the ransom of Abdullah, Abdul Muttalib fulfilled his undertaking. Abdul Muttalib wedded him to a sanctified woman of Quraysh tribe Aamina D/o Wahab. When Muhammad was in the womb of Aamina, Abdul Muttalib sent his son Abdullah on a business trip. On the way back home he fell ill in the Madina and passed away before the birth of Muhammad ﷺ.

This way his pure gem kept transforming from one sanctified generation to the other until it reached to Abdullah from whom Aamina conceived and then it glittered all across the universe. اللهم صل وسلم عليه وعلى آله

Breastfeeding and Childhood

He was first breastfed by his mother, then by Thuwaiba³³ the maidservant of Abu Lahab and then according to the custom

³³ Thuwaiba had become his wet mother; because of breastfeeding him. He ﷺ would take good care of her. He ﷺ used to send gifts to her from Madinah Munawwarah as well. After the victory of Makkah he ﷺ looked for her and her son Masrooh but then he came to know that they had passed away. It could not be researched whether they embraced Islam or not. Some scholars have considered her one of the females who got the blessed presence of the Prophet ﷺ (among sahabiyaat). (Fathul Bari 118/9)

of Arab³⁴ Haleema³⁵ blessed her lap taking him in her care. After breastfeeding for two years, she brought him back to sacred city Makkah but by giving the excuse that the weather was not suitable for the child she took him back. He continued being brought up by the fortunate wet nurse for four years. Because of his exceptional virtues and amazing fortuities³⁶, Haleema wanted him to stay with her for long but because of the incident of the incision of his chest, she anxiously felt appropriate to handover him to his mother. Hence, she did the same.

The Incident of the Incision of the Chest³⁷

³⁴The custom was that the women from the villages would take the children of the wealthy people of the city and breastfeed them of which they would take reimbursement from parents. On one hand the children would get fresh air and natural climate in the villages and would become eloquent and on the other side this used to be a help for the breastfeeding women.

³⁵ There was a tribe 'Hawazin' lived nearby blessed Makkah between Makkah and Taif. One branch of that tribe was 'Banu Sa'd'. 'Haleemah' belonged to that tribe. She took him صلى الله عليه وسلم for breastfeeding. (Ibn-e Hisham 110/1) After he صلى الله عليه وسلم became prophet, she herself, her husband and their children all embraced Islam. (Seerat-e Halabiyyah 81/1)

³⁶ For example, the she-donkey that she rode to Makkah was very thin and weak. But when he صلى الله عليه وسلم rode it, it became very mighty and strong. Similarly the she-camel which had become with her had become very thin; because of drought. So because of his blessings, it started giving milk in abundance from that day itself. Also when they reached the village, so in spite of being the whole village under famine, the goats of Haleema would definitely get some fodder somewhere and they would return being full of milk. (Ibn-e Hisham (111/1)

³⁷ The incident of incision of the breast, taking the heart out, washing it, in the light of different narrations has taken place four times. Firstly in the childhood, secondly at the age of 10, thirdly before being made Prophet and fourthly before Me'raj (the incident of ascension to the skies etc.). (Seeratul Mustafa 73-78/1)

Once there in the village of Haleema itself, he was busy with the children playing and grazing the goats until suddenly there appeared two white-dressed angels. They laid him flat, tore the chest and took out his heart and removed a black leech and washed off with the Zamzam and again positioned it at its place and stitched the chest. Seeing this, his foster brother rushed home and informed the parents. They hastened to the place but till then everything had taken place. He stood aside and was looking sad. They felt worried because of the incident, and decided that it is better to send him back to his mother, lest some unexpected incident may occur and they have to be accountable. Hence, they took him to Makkah and handed over him to his mother. On being queried, they narrated the whole incident but Aminah remained contented and she made them also satisfied by telling them such incidents and stories. She also told them that no jinn or demon can harm him.

The demise of Aamina

When Muhammad turned six years, Amina took him on a trip to his maternal relatives to Madinah, the then Yathrib. Having spent a few days with the family, on her return journey, when she reached the 'Abva' locality, she fell ill and passed away. The father had already died. Again destiny won and he lost his dear mother as well in his childhood. Umm Ayman³⁸ the odalisque of his father brought him to Makkah and handed over him to his grandfather Abdul Muttalib.

The grandfather also passes away

When the Prophet turned eight, his grandfather also passed away. When the funeral of Abdul Muttalib was being carried,

³⁸ Umm Ayman was a female slave of his father Abdullah. He had inherited her. He صلى الله عليه وسلم married her to Zaid (رضي الله عنه). Umm Ayman herself is the mother of Usama bin Zaid. (Nashrutteeb: page 37)

the orphan son of Abdullah followed his grandfather's funeral weeping and crying. At that moment, though the world was watching that there was no support of him remained except a poor and many children having uncle but nobody was aware that this child, who has consistently been losing his apparent helping hands, will one day become Messiah to the ill humanity and a great assistance to the weak and orphan people till the Day of Resurrection. All these happenings were a part of the Divine system of bringing him up with creating excitement and enthusiasm, self-confidence and piety in him.

In the patronage of his Uncle

Abdul Muttlib at his death bed by the Prophet's choice only, had enjoined his son Abu Talib to take good and special care of this child –who had become an orphan–. Therefore, he started living with his uncle Khaja Abu Talib after the demise of his grandfather. When he noticed the economic and financial state of Uncle Abu Talib as well as his old age and weakness after being shifted to his house, he became quite distressed. He forgot his grievances and started thinking of helping his uncle financially. Hence, in his that childhood age, leaving the courage of the elders aside, he made an agreement with the people of the Makkan tribe on a few carats to graze their goats. He used to graze their goats and in the evening he would give the hard earned money to his frail uncle. History witnesses that though Abu Talib was chosen to be the leader of Makkah but his children were unable to satisfy their hunger until this orphan nephew of him would not give him his wages.³⁹

³⁹ His grazing of goats was also a part of the constitutional system of Allah. Allah has taken this work with the other prophets as well. The scholars have described much wisdom for it. For example: this inspires

The unseen education and training

Probably Allah Himself had ultimately decided that the monotheistic and resilient personality to be sent to the humanity and jinn, carrying the message of monotheism and His recognition, should not be dependent on any breakable and finite support and shelter. He should be under direct care of Allah by His unseen power and might along with complete self-sufficiency and self-dependence. As the Prophet صلى الله عليه وسلم himself has stated that his Lord has trained him and educated him and He has brought him up very well and educated him highly. Hence, he neither ever associated any one with Allah, nor participated in any polytheistic activity or gathering. He not only used to avoid these acts, but also forbid his friends from doing so. If he was offered anything eatable from the offerings to idols, he would reject to eat. Like polytheistic acts, he used to exceptionally avoid immoralities as well. Hence, at the time of construction of Ka'bah to lift the stones Abbaas suggested him to put his clothe on the neck baring his knee as it was a customary those days, but when he just intended to do so, he fell unconscious and could not do so and he never liked this from then on. Similarly, the pagans used to circumambulate (do tawaf) the Ka'bah in nudity but he never did so or liked this. Likewise, there was a common tradition of music in the marital gatherings of Makkah and he wished to see what happens in those programs but when the program started he fell asleep as so that he could not sense anything. When he got up, the program had ended and the morning sun had shed

one to have mercy upon the weak ones, connect the community with each other, create patience on the disrespects of those who don't respect anyone and to have patience on the atrocities in the path of Allah etc. It is said that the company of horses and camels usually causes being hard-hearted and the company of goats causes being soft-hearted.

its light. All these happenings were because of the blessings of unseen training being done.

The first ever journey and meeting Buhayra priest

When Muhammad turned thirteen, Abu Talib planned a trade journey to Syria. He صلى الله عليه وسلم also insisted to go with him and finally he left with him. On the way, at 'Busra' (a place) there lived a Christian priest 'Buhayra'. When he صلى الله عليه وسلم reached there along with his caravan, the priest noticed some extraordinary qualities in him صلى الله عليه وسلم. He became very much impressed by them and he invited the whole caravan in his cathedral. After meals he asked Abu Talib to protect this child as he is to be of a great honor. In the light of his sayings Abu Talib got the point that he should not be carried ahead. So, he was sent back from the way to holy Makkah.

The event in detail

It so happened that when the caravan of Abu Talib entered the fences of Syria passing through Hijaz, the convoy halted at a place under a tree. At that place the Makkans used to always halt for fodder and water for their camels and for their own needs. Nearby, there was a cathedral of a Christian priest. The priest of this cathedral never used to bother about the visitors. But that day, he noticed that when the caravan reached, the branches of the trees had bowed down and a piece of a cloud intervened between Muhammad and the sun, removing the sunlight from him. Since, the Christian and Jewish scholars were aware of the signs of the Last Prophet and his appearance so well like a father remains aware of his own child. Noticing these conditions, he paid his attention to him. He asked his servant to hurriedly arrange the eatables and drinks and invited the convoy. They got surprised as it had never happened before. However, they welcomed this

invitation and when they started for house of the priest; they left Muhammad near the luggage feeling it inappropriate to take a child along with them. When they reached the priest's house, he gave a close look at them but did not see the glories and blessings in them which he had seen when they had arrived. So he enquired whether anyone has been missed out. They said there was a child with them who has been left near the luggage and all others were present. He negated and asked that everybody should be present and the child also should not be missed out. So he was also called. When he came, the priest observed him time and again, saw him closely and took a peek in his eyes and witnessed the 'Seal of apostleship' on the back. When they finished the meal he said to him for more satisfaction: I will ask you few things, by Laat and Manaas you have to reply me correctly. He replied: Don't ask me anything by the name of Laat and Manaas as I hate them. The priest said: Ok! By Allah reply me. He replied! By the name of Allah, I will definitely tell, whatever you want to ask you may. He asked several questions from him about eating, sleeping and waking up etc. When he replied to all his queries, he got assured that he is the last Prophet of Allah about whom every Prophet has prophesized and the learned people are waiting for him for centuries. Then, he asked Abu Talib: How this child is related to you? He replied: He is my son. The priest said: This is wrong as according to my knowledge he should have lost his father before his birth. Then he replied: Yes, he is my nephew. His father passed away long back. After that he requested: Send him back to home and don't take him forward as the Jews cannot tolerate him.

A pride worthy youth

When he turned 15, he gradually started dealing with people and meeting them. People would surprisingly observe his

special attitude towards life, habits and morals and would get amazed. Truthfulness, transparency in the dealings, integrity, gentleness, care for poor people, kindness to the orphans, respect for the neighbors, regard for the elders and younger ones, visiting the sick and human sympathy were the attributes found in him completely. The Makkans were very much impressed by the above qualities of him that they started calling him with good, true titles and names like Al-Sadiq and Al-Ameen instead of his name Muhammad.

Passion to social service

During his youth, at the insistence of his uncles he participated in a war. Though he participated because of his elders but he did not fight with anyone. This battle is called as 'Harb-al-Fujaar'. After this war the Makkans decided to make a treaty among them to get rid of the day-to-day clashes. He took part in it with great interest. He was very happy being a part of the treaty. That treaty is termed as 'Halaf-al-Fudool'. In later days, when he remembered this treaty he would say that if anyone offers me that kind of treaty I would happily accept that. This can be gauged from the above saying of him that the Jihad (the holy war) in Islam originally aims at establishing peace on the earth and raising the word of Allah, not at coercion and oppression which the anti-Islamic forces have propagated.

Commencement of business

At the age of 17, he with the permission of Abu Talib started his business. Abdullah bin Abil-Hamsa and Qays bin Saa'ib etc. were his business partners. In this regard he travelled to Yemen as well. People would get amazed seeing his trade expertise, experience, intelligence and smartness, transparency in dealings, seriousness and hardworking,

pleasant manner and graciousness at this age and they applauded him.

An enlightening story

Abdullah bin Abil-Hamsa narrates a story of the days of trade. One day I had to deliver some goods to him. So I told him that I will see you at the same place (where he was at that moment). He صلى الله عليه وسلم promised and said, “I am waiting here”. But when I reached home I got engaged in some other work and I forgot to go and see him. When I recalled it on third day, I rushed to the promised place. I was surprised and embarrassed to see him صلى الله عليه وسلم waiting for me at the same place. I apologized to him and he accepted it and he only said, “You put me in difficulty. I have been waiting for you for a long time”!

A flourishing trade

When an exceptionally rich, courteous and well-mannered woman of the Quraysh tribe Khadija (who because of her chastity was titled Tahera) came across these self and trading qualities of him, she sent for him to work for her on Mudarabat⁴⁰ and said: I will give you more profit than others. He accepted it and left for Shaam (Syria) along with her slave Maysarah. Maysarah⁴¹ was stunned seeing the strange and

⁴⁰In Islamic finance system, Mudarabah is a kind of partnership, wherein one partner provides the capital to an entrepreneur (another partner) for investing in a commercial initiative, with the objective of sharing profit from the commercial entity. It is mandatory in Islam to divide the profit according to percentage not on a fixed amount. (At-Ta’reefat of Jurjani: page, 245)

⁴¹ Maysarah was very trustworthy slave of Khadijah (رضي الله عنها). She used to send him with the carriers of her trade-stuffs for her satisfaction. Probably, he passed away before him being made a Prophet صلى الله عليه وسلم

surprising incidents taking place with him during the journey. This journey stood full of countless blessings. He earned double profit in the trade. When he was getting back, he entered Makkah with such glory that the angels had shadowed his head with their wings to save him from sunshine. She herself noticed this phenomenon along with her friends. Then again when her slave Maysarah told her all the amazing events that took place during the journey, she stood extremely impressed with this young man.

The testimony of Nastoora priest

During the journey, when he reached Basra (Syria), he descended under a shady tree to relax. Here lived Nastoora priest. He came to Muhammad and said: After Eisa nobody descended under this tree; because under this tree descends none but a prophet. Then he looked at him closely and carefully and seeing the redness of his eyes said, "This is the prophet. This is the final prophet".

Khadija proposes him for Marriage⁴²

When Waraqa bin Nawfal the uncle of Khadija (who was a Christian priest and scholar) came to know about these qualities and accomplishments, he predicted him to be the Prophet and expressed his pleasure. For this, the greatness of him awesomely overcame the mind of Khadija. She wished to espouse such a great personality of great morals and

وسلم . The historians say that they did not get his mention among the Sahaba (the noble companions) anywhere.

⁴²Khadijah bint Khuwaylid was from Quraysh family. She was the most polite and wise woman among the whole women of Makah. Allah had blessed her with wealth in abundance. She was very ripe in maturity and stability. She used to do trade of Mudarabah through the traders of Quraysh. Many had great desire to marry her because of her good nature, chastity and wealth. (Seerah Ibne Hishaam 126/1).

politeness and make him life-partner and served him in every aspect and achieved the grace of becoming the first Muslim.

The sanctified Nikah (Marriage) ceremony

Khadija had been widowed by two ex-husbands⁴³. In spite of that many dignitaries from Quraysh had proposed her for marriage but she was not ready for the 3rd Nikah. But because of the prophet's good qualities and extraordinary morals and invisible support she started getting anxious. She sent an emissary to him with the message of her wish. After discussing with his uncles he accepted the proposal. At Khadija's residence his uncle Hamza or Abu Talib gave the Khutbah (sermon) of Nikah. The Mahr (dowry) was decided to be five hundred DHs or twenty camels. This was his first and her 3rd nikah. Till Khadija was alive he did not get married with anyone else. All his children except Ibrahim were from her only⁴⁴.

After the marriage

After the marriage he along with fulfilling home requirements and family needs of marital life, kept participating in national welfare and social work very actively. Rather, for his high morals, people considered his presence a mark of prosperity. After Nikah, Khadija offered

⁴³ 1. Abu Halah bin Zurarah Tameemi, 2. Ateeq bin Aa'iz Makhzoomi. She had two sons from the first and 1 daughter from the second. Out of them one son Hind bin Abi Halah embraced Islam and was counted among the Sahabah.

⁴⁴ He صلى الله عليه وسلم had two sons and four daughters from Khadijah. 1. Qasim. Tabyyib and Tahir are considered to be his name. Because of his name only his Kunniyat (Kunyah) was Abul Qasim. 2. Abdullah 3. Zainab 4. Ruqayya 5. Umme Kulthum 6. Fatimah. (May Allah be pleased with all of them). One more son Ibraheem was born from Mariyah Qibtiyyah (رضي الله عنها). (Al Bidayah Wal-Nihayah 307/5)

everything in her possession to him, because of which he felt a bit relaxed from the financial aspect and got more comfortable to serve the people. During these days, to ease the burden of Abu Talib, Muhammad took his younger son Ali in his care. Also he gave another son of him in the custody of his uncle Abbaas. Khadija had adopted a young child Zaid bin Haritha as her son. Thus after the marriage, Allah blessed him with the facility of a house, a helping wife and financial serenity, so he turned towards Allah and His servants with more devotion. On one hand he started doing social and welfare services and on the other hand he turned towards Allah to his utmost extent and got engaged in striving and worship.⁴⁵

A person of the highest level of character

What kind of businesses they were? This can be understood easily by the words of Khadija which she said to console him صلى الله عليه وسلم when he صلى الله عليه وسلم received the first revelation and had got anxious and worried. “By Allah! Allah the Almighty will no way throw you away; as you uphold the ties of kinship, carry the burden of debtors and needy people and take care of poor people, help the orphans and widows, respect and host the guests etc. It is obvious that if these were a matter of sometimes, Khadija would not describe these qualities as his habit and practice. Then again this is to be considered that if the testimony of house-living wife is so

⁴⁵ There were some practices of Ibraheem (as) left in Makkah like Salah, Tawaf, Dua, and azkaar (the ways of remembering Allah). He صلى الله عليه وسلم naturally was inclined to the Tauheed (Oneness of Allah) and moral values and he used to practice it.

then how much the outsiders would be aware of these qualities of him.⁴⁶

Building of the Ka’bah

Meanwhile, the people of Makkah wanted to rebuild the Ka’bah,⁴⁷ which had become inevitable because of many reasons. According to the architectural viewpoint the existing building was incomplete. During the same days there occurred an incident of theft in the Ka’bah. Also during those days, while perfuming the Ka’bah with fragrance, there broke a fire in the wrap (Kiswah: cloth) of Ka’bah, because of the negligence of a woman. On the other side fortunately from Allah, a boat laden with woods hit the shore of Jeddah because of heavy wind. Grabbing the opportunity, the people of Quraysh purchased the wood to build the Ka’bah. There was a masonry specialist in the boat. The Quraysh convinced him for the same. They collected donations of lawful and legal wealth by announcement in the locality. All means were provided but they were still concerned whether this act would

⁴⁶ Maulana Abdul Majid Dariyabad compiled a book “Psychology of Leadership” during the period when he had inclined to atheism. In that book he had liked (May Allah protect us) the noble Messenger صلى الله عليه وسلم as a “Successful Leader”. But when he sent the book to Maulana Muhammad Ali Jauhar for his remark on the book, he accepted some of the good themes in the book but criticized this blunder of him very harshly. In that book he wrote as a proof of him صلى الله عليه وسلم to be true Messenger instead of being a leader as: An outsider can be deceived. Artificiality and selfishness work in front of them only. But here at this place the situation is that the verifiers (of the claim of apostleship) and the consolers were only those who were all aware of him. So this must at least be thought that this personality was at least away and above from any kind of manipulations. (Diary Md Ali Jauhar page. 35)

⁴⁷ Ka’bah was first built by Adam and Hawwa (as) and then by Ibraheem and Isma’eel (as). (Al-Bidayah Wannihayah 277/2). We get some more mention of the building. For detail, please refer the book “Saaqi-e Kauthar”.

be acceptable to Allah or not! After a lot of pondering, finally they agreed to rebuild the Ka'bah.

The Heavenly Endorsement

Before the start of the construction work of the Ka'bah, it was necessary to demolish the existing infrastructure. The Quraysh had great respect of the Ka'ba and were fearful of demolishing it. They were worried that this act of demolishing the Ka'bah would lest cause any disaster or affliction! Therefore they were very cautious as at first they took a consensus of all the intellectuals then they announced to donate only pure money for its construction and unlawful wealth like merchandise of interest, gambling and other doubtful wealth were not taken. Then a person demolished a small part of it and they waited for a night to pass. After that they took out all the treasuries found in the Ka'bah and placed it in the custody of a trustworthy leader. When all the preparations were completed and the construction work was about to start, they noticed a python had come out of the well of the treasuries and when it sees someone, sounds out and opens its mouth. Waleed bin Mugheera said: Don't fear! We are on the right path and our purpose is good, Allah will definitely help us. They prayed to Allah abundantly at Maqam Ibraheem (the place of Ibraheem) (as) to get rid of the python. Allah sent down a big bird from the sky. It picked the python and threw at the hill of Ajyaad. This way they got to know that Allah was not displeased with them and commenced the construction. He صلى الله عليه وسلم himself took active part in it. He would carry the stones on his shoulder to the masons.

The dispute of the Black Stone (Al-Hajar Al-Aswad)

During the construction, the incident of the Black Stone took place. As the tribes of the Quraysh differed among themselves to get the glory of placing the Black Stone at its place, hence it led to warfare. The same situation had occurred of achieving the glory of building the Ka'ba but Waleed bin Mugheera had resolved the matter by parting the wall in different shares and assigned every tribe to go ahead with its share. But the Black Stone was too small to resolve the matter that way. When the dispute got tenser, Waleed bin Mugheera extracted a solution and said: The first person to enter the sacred Haram (surroundings of Ka'bah) from the gate of Bani- Shaiba should be considered mediator and his decision should be acted upon. Everybody agreed to his opinion and started waiting. He صلى الله عليه وسلم was the first man to enter the Haram by that gate. Noticing him coming from the gate, people felt relaxed and entrusted the issue to him. He called for a sheet and put the Stone with his hand on it and asked the representatives of each tribe to lift it by holding the sheet. When they brought it to its place, he installed it on its original place in the wall of the Ka'bah. This way by his God-blessed decisive ability to make fair decisions, the people of Makkah saved themselves from a lethal warfare. *Allahumma Salli wa Sallim Alaihi wa Ala Aalihi.*

Hatred from Polytheism and Rejection (Shirk and Kufr)

Allah had protected Muhammad from all kinds of evil since his childhood. Paganism prevailed all over Makkah but by the grace of Allah, his childhood passed in a village. His age of consciousness passed in grazing goats far away from the city. In his youth he was carrying out trade in different areas. After tying the knot, he kept busy in family matters along

with the societal and public matters. Whatever time he spent in Makka, he would circumambulate the Kabah and would never turn to the idols nor touch them but once his slave Zaid (رضي الله عنه) touched an idol while doing Tawaaf, so he warned him and forbade from repeating.

Inclination towards loneliness and solitude

As the time of Be'that (being him made a prophet) was coming closer, the inclination towards loneliness and solitude was getting stronger in him. A strange anxiety prevailed over him which was never to end, a thirst which was never to quench. Those days, he used to see good dreams and whatever he would see in the dream, used to experience the same in the state of awareness. He spent this span of time in the cave of 'Hira' of Jabal-e-Noor (Noor Mountain)⁴⁸. There he remembered Allah and kept himself busy in His worship⁴⁹. He would carry provisions of many days and when it would end, come home and go back. Sometimes Khadija herself would deliver the food to him. This continued for three years.

First Revelation Descends

When he completed forty years of his age, he noticed an angel in the same cave, who had a silken cloth in his hand. It was Jibreel (Gabriel) the trustworthy, who was showing him

⁴⁸ The Ka'bah was obviously visible from that cave and great grandfather Ibraheem (as) as well used to worship in the same cave. Also Abdul Mattalib used to worship in it.

⁴⁹ What kind of worship he used to do in the cave is nowhere mentioned. Some scholars say that he used to remember Allah and meditate. Some other scholars have researched that in those days "Mukashafat Saliha (true findings) and real dreams were going taking place. The things he used to discover during those days, he may have considered them the ways of the previous prophets and would have been practicing on them. (Durr Mukhtar 163/1)

the passage written on it and was asking him صلى الله عليه وسلم to read. He صلى الله عليه وسلم said: “I don’t know how to read visually”.⁵⁰ So he embraced him صلى الله عليه وسلم and smothered and then again asked him صلى الله عليه وسلم to read. This happened for three times. Third time, he صلى الله عليه وسلم asked what to read? Then Jibreel recited to him صلى الله عليه وسلم the initial verses of Surah ‘Iqra’:

(اقرأ باسم ربك الذي خلق * خلق الإنسان من علق * اقرأ وربك الأكرم *⁵¹
الذي علم بالقلم * علم الإنسان ما لم يعلم)

These words were instilled in his heart. When Jibreel became quiet, he صلى الله عليه وسلم also repeated. Jibreel made him practice Wudu⁵² and then informed him, “You are a Messenger of Allah and I am Jibreel.” This took place on 17th Ramadan Monday morning. At that point of time he was forty years according to the correct opinion.

Sense of Responsibility

In the state of nervousness and being terrified because of this great responsibility and its importance he صلى الله عليه وسلم came to Khadija and asked her to cover him with a blanket repeatedly. Khadija enquired him of this anxiety. He narrated the whole incident to her and said that he was feeling danger for his life. Khadija consoled him a lot and said: Congrats to you! Don’t fear! By Allah, He will never humiliate you. You

⁵⁰ The Ulama (scholars) have defined “مانايقارى” many ways and I have chosen one of them.

⁵¹ Translation: Read with the name of your Lord, who has created. He created man from a clinging substance. Recite and your Lord is the most Generous, Who taught by the pen, taught man which he did not know.

⁵² This was two Raka’h Salah performed in the morning and in the evening and when he صلى الله عليه وسلم was blessed with Me’raj then five times’ prayers were made obligatory.

fix relations, always speak the truth, bear the burden of others, take care of the needy people, help the deprived ones and widows and do hospitality; surely Allah will not let you go in vain.⁵³

Confirmation from Waraqa bin Nawfal

Although Khadija consoled him but she was worried of the situation. Her cousin brother ‘Waraqa bin Nawfal’⁵⁴ had left polytheism and adopted the then true religion of Christianity, of which he had knowledge as well and was too old. Khadija took him صلى الله عليه وسلم to Waraqah. He listened to him صلى الله عليه وسلم in detail and said: The one who came to him was an angel who only comes to the prophets. This indicates that he is a Messenger of Allah. Congrats to you for Apostleship. I wish if I live till the time, when your community shall expel you from your motherland, I would definitely help you. Having heard this he صلى الله عليه وسلم said: Will my community expel me? He replied: Yes. Whenever a person brings the message like the one you have brought, his community starts opposing him.

Everybody was well-aware but...

Every Prophet from Adam to Jesus kept giving the news of the advent of him صلى الله عليه وسلم. As the time of his apostleship was coming closer, there used to be his sanctified

⁵³ At this place someone may think that if Khadija (rz) was so much satisfied then why not the Messenger of Allah صلى الله عليه وسلم? So, actually the matter is that Khadija had great nobility and truthfulness of him صلى الله عليه وسلم in front of her and he صلى الله عليه وسلم had the significance and delicacy of the work of apostleship which was a real cause of concern and worry.

⁵⁴ Waraqa bin Noufal was earlier a polytheist but was disgusted from polytheism and idol worship. Therefore, he left his ancestral religion and accepted Christianity which was the last Heavenly religion those days. It is mentioned in the Hadith that he صلى الله عليه وسلم saw him in Jannah white-clothed. (Al-Bidayah Wannihayah 9/30)

mention one way or the other in the talks of the learned people of that era. Especially, the Jews and the Christians used to mention his birth, his face and look, apostleship, migration and biography etc. publically. At last, they started waiting for his appearance with great intensity and impatience. But when he appeared along with all the signs and emblems which they were aware of and used to state in public, majority of them started feeling ashamed in believing in him and fell prey to malice and envy.⁵⁵ Similarly, there were some priests (Kaahin) among the polytheistic people of Makkah. They used to blab about him صلى الله عليه وسلم a lot of things by finding out the heavenly signs and indications through Jinn.⁵⁶

For instance, there lived a Jew in the Banu Ashhal tribe of Madinah. One day he came out of his home and explained Qiyamat (Resurrection), Life after Death, Reckoning, the Scales of Justice, Jannat and Jahannam in detail. The audiences were polytheists. They did not believe in all this. They asked: Do you think these things are going to happen? Will the people be resurrected after death? He replied: Sure, I think so. They asked him: What is the proof? He said: The

55 Allah has said about them: وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ i.e. Though before that they were asking for a signal triumph over those who disbelieved - and when there comes unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers. (Al-Baqarah: 89)

⁵⁶ Kaahin (Fortune-tellers) are those who had connection with the Jinn. Jinn in those days were able to go to the skies and they used to pick up some incomplete information from the talks of the angels. The fortune-tellers would connect them with some or the other situations and experiences and tell the people. Some used to be correct and some false. But at the time of revelation of Quran Allah تعالى سبحانه و set the angel-guards on the paths of the Jinn for special protection because of which incomplete information also could not be picked up. (Refer Sunan Tirmidhi: 3224)

personality who is about to appear in this region. They asked: When is he going to appear? He indicated towards a child in the gathering and said: If this child completes his age he will see him in his life. The child was Salma bin Salaamah (رضي الله عنه). He says that when Prophet was sent, that Jewish scholar was alive. We believed in him صلى الله عليه وسلم but he did not. We reminded him that he only had prophesised about him صلى الله عليه وسلم; he accepted it and ignored the talk.

Similarly a Jewish scholar from Syria had dwelled in the Banu Qurayza tribe of Madinah. He was very reverent and pious person. People used to ask him to make dua for them which used to be accepted. Many a times, rain fell in Madinah because of his dua. When the time of his death came, he said to the Jews: Do you know why I had come to this land of hunger and thirst having left my verdant and luxuriant country? They said: You know it better. He said: Actually I had come here to wait for the Prophet whose time of appearance has come closer. This city is the place of his migration. I wish if he appeared in my life, I shall follow him; because his advent is very close. Remember! When he would come here, never fight with him, for you do not have muscles to combat him.

Therefore, when the Prophet صلى الله عليه وسلم ordered to fight with Banu Qurayza, some of their youths reminded the saying to the Jews but they did not obey. Yet, those youths embraced Islam.

Similarly, a Jew was staying in Makkah for business purpose. The night he صلى الله عليه وسلم was born, the Jew asked the Quraysh: Has there been born any boy tonight? They expressed their ignorance of it. He asked them to find out; because tonight the Prophet of this nation is going to be born. When he was informed about the birth of him, he went to him

and observed him and his seal of apostleship and said: Apostleship is no more in the Bani Israil and said to the Quraysh: This child shall overcome the whole region. As for Christian Scholars so the gracious Quran has mentioned what Isa (as) had said to the Bani Israil: I have been sent to you from Allah. I testify the previous book Torah and I give glad tidings of a special Prophet who is to come after me and whose name is Ahmad.

Also Addaas, Waraqa bin Nawfal, Buhayra and Nastoora are the Christian monks who after seeing him صلى الله عليه وسلم had evidently verified him to be the last and final Prophet.

Likewise, when his letter of invitation to Islam reached to Hiraql (Caesar) the king of Rome, he openly described that I already know that he is about to appear but I was not aware that he would be from Arabs. Had I reached to him, I would wash his legs. He said all this but did not accept Islam.

Same happened when Haleema was first time carrying him to Makkah, so some Christians from Abyssinia had seen him on the way. They hugged and kissed him and told that they know much about him and that he is a man of great glory. As far as the astronomers of Makkah are concerned, so they also made countless predictions before and after his birth though they have no value in the sight of the Shariah in regards with their predictions which is available in the history books.

In this regard, some news spread by the jinn is also mentioned in the books. In short, the sources people used to trust on, those days are unanimous and united about verification of his apostleship and miraculous grandeur.

Only one example was enough for those who were to obey and follow. But those who were not to follow and not to be

aware of, for them thousands of registers of signs and emblems and knowledge and wit are useless.

Information to the household and friends

Just after receiving the message from Allah he صلى الله عليه وسلم started inviting people to the oneness of Allah and the apostleship of him. On his call, Siddiq Akbar among the men, Khadija-tul-Kubra among the women, Ali Murtaza among the children, Zaid bin Haaritha among the slaves and Umm Ayman among the maidservants were first who responded to his call and accepted Islam.(May Allah be pleased with them)⁵⁷

Having accepted Islam, Abu Bakr started preaching among his friends. Some more came under the shadow of Islam by his efforts. Those days, Muslims were hiding their religion purposefully and they never used to express it to anyone. The Prophet صلى الله عليه وسلم and those who had accepted Islam used to perform Salah secretly whenever they get an opportunity in the gorges or somewhere else. Till then, according the Shariah of Ibraheem only morning and evening i.e. two times' prayers were being performed.

The house of Arqam (Daar Araqm) or the center of preaching

Then the Prophet صلى الله عليه وسلم thought of having a specific place where he can see his followers and maintain the social relations as well. He made the house of Arqam a centre. Whosoever made his mind to embrace by the efforts of Sahabah, he would be brought there. He صلى الله عليه وسلم would take pledge of allegiance from him and convert him to Islam. In this first centre of preaching of Islam, many great

⁵⁷ This description of showing 1st from every type of people is smartness of Imam Azam. (See Al-Bidayah Wannihayah 31/3)

personalities of Makkah embraced Islam. Othman bin Affan, Hamzah, Umar, Zubair bin Awwaam, Arqam bin Arqam, Khabbaab, Abdullah bin Mas'ood, Ammaar, Saad bin Abi Waqqaas etc. are the people who were benefitted from this centre of Islam. Till that time, those who had accepted Islam and those who wanted to understand Islam, would come and meet the Prophet صلى الله عليه وسلم there only. This house of Arqam was close to Safa mount. When Umar (رض) accepted Islam, from then on the Prophet صلى الله عليه وسلم and his companions would assemble wherever they wished.

The Intermission Duration

After the first revelation there was no second revelation for a long time. He stayed anxious in the wait of it till the extent that it came to his mind to climb the hilltop and fall from there. But whenever this thought struck in his mind Jibra'eel would appear and say: O Muhammad! You are a true Messenger of Allah. Having listened this, he would get calm and his emotions would get comforted. Those days, when he would pass by the paths and hills the inanimate things would greet him as: Assalamu Alaika ya rasool Allah. Once in those days he was going somewhere, suddenly he heard a voice from the sky. He lifted his head towards the sky and saw Jibreel sitting on a chair between the earth and the sky. He صلى الله عليه وسلم went straight to his home and said: زملونيزملوني i.e. Cover me with blanket! Cover me with blanket! Noticing this state of him Allah سبحانه و تعالى addressed him the same way and Jibreel appeared to him with the first few verses of Surah Muddassir⁵⁸ in which a common ruling of Tableegh and preaching has been mentioned.

⁵⁸ يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ، وَرَبَّكَ فَكَبِّرْ، وَتَيَّابِكَ فَطَهِّرْ، وَالرُّجْزَ فَاهْجُرْ. O you who covers himself [with a garment], Arise and warn, And your Lord glorify And your clothing purify And uncleanliness avoid. (Surah Muddassir)

Preaching overtly

This chain of Tableegh and preaching in secrecy continued for three years. After three years, Allah سبحانه و تعالی ordered him صلى الله عليه وسلم to start calling people and give them Allah's message openly. Especially, he was assigned to invite his relatives.⁵⁹ In order to fulfil this order, one day he climbed up the hill of Safa and called the Quraysh tribes by their names. When they gathered, he sought their verification of being him truthful. When they admitted that he had never told a lie. At this, he said: I am the Messenger of Allah. If you did not accept me, I warn you from the punishment of Allah. Having heard this, Abu Lahab the ill-omened uncle of the Prophet صلى الله عليه وسلم got outraged and talked ill and foul. In the response of it, Surah Tabbat Yada (Lahab) was revealed.⁶⁰

Preaching of Islam on invitation of food

In the same regard, he صلى الله عليه وسلم made another effort. He arranged for a meal party by arranging meat and milk etc. through Ali (رض). Beside his uncles, forty other members of his household attended the party. After meal, when he صلى الله عليه وسلم wanted to present the message of Islam, Abu Lahab took them away and prevented them from listening to his talk. Second day again he arranged for the meal and along with the meal, he put the message of Islam as well in front of them concisely and comprehensively and asked, "Who is ready to accept the message? But nobody accepted. Ali though he was a small child, but seeing that nobody is

⁵⁹ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (Surah Shu'araa' 214)

⁶⁰ Like Abu Lahab, his wife Umm Jameel also had great enmity against him صلى الله عليه وسلم. She used to put fire in his way. Allah has given both of them warnings of humiliation in the world and in the Hereafter and of big punishment in Surah Lahab. (Ibn-e Katheer 525/1)

responding, he stood up and blatantly said: “Though I am the youngest of you and weak but I accept this religion and I promise for his assistance”.

Impact of his preaching on common people

The reaction of the relatives looked much wounding as no one seemed ready to accept. But the common citizens of Makkah kept getting influenced by his preaching from time to time and started embracing Islam. People were already impressed by his character and politeness. From the streets and paths of Makkah to the markets to the public gatherings, keeping aside the opposition from the enemies and enmity from the relatives, he started announcing between the people saying: O people! Say La Ilaha Illallah! You will succeed! Having heard this, their hearts started inclining to him and progressively the number of Muslims began increasing. Soon a big number of people gathered around him. Though majority of them were weak and from lower class but a considerable number of reliable and influential people had also gathered there.

Impact of his preaching on well-off people

Until the time, he kept preaching Makkans secretly; the Quraysh did not torment him much and did not give much importance to the matter. But when he started calling people openly to Islam and forbidding them from idol worship, atheism and polytheism, all the tribes of Quraysh got set to oppose and show enmity. They started planning to anyway stop him and his call. They held secret meetings. When they could do nothing they decided to stop the assistance of Abu Talib to him, so that they could directly oppose him and make him weak and ineffective. Hence for this, the leaders thrice met Abu Talib and presented their plot.

1st meet of Makkan leaders with Abu Talib

Since Abu Talib – in spite of not embracing Islam– did not oppose the Prophet صلى الله عليه وسلم but he used to protect him every way, therefore a representative delegation of the leaders went to him and said: Your nephew criticises our idols and says us to be foolish and stupid as well as our forefathers to have gone astray. We want from you either stop him from preaching or handover him to us, we shall deal with him. Abu Talib listened to them gently and after counselling, sent them back. He neither forbade him from his work nor handed over to them.

Second meet⁶¹

Some days later, again they met Abu Talib and said to him: Now the water has reached over heads. The talks of your nephew have become intolerable. Because of your greatness and graciousness we are unable to take any final step. But now we have come to inform you that if you did not forbid your nephew and keep him away from opposing our religion, we shall get ready to confront him and anyone of both the groups will definitely perish. Noticing this blazing and increasing enmity of the community, this time he also became concerned and called the Prophet صلى الله عليه وسلم and told him the whole story and said: Dear nephew! Have mercy on you and me. Don't burden your uncle's shoulders with unbearable loads in this old age. Having heard this, the Prophet صلى الله عليه وسلم said with great self-respect: O uncle! By Allah, if they put the sun in my right hand and moon in the left hand, then also I will not leave this work of mine until

⁶¹ The order of meeting is just estimation not definite. However, these incidents are available in the "Seera of Ibn Hisham" etc. though may be in different order. There are some other incidents as well which have been left because of the fear of getting this book lengthy.

either Allah's religion shall overcome or I shall die. When Abu Talib heard this, he said: Son! Do what you wish. I shall never hand over you to the enemy. Hence, as usual he kept his mission continued.

Third meet

The leaders of the Quraysh third time reached to Abu Talib with a new formula. They gifted him a handsome and wise boy and said: If you are paying no attention to our complaints and ignoring our requests because of the worry of missing you a young and wise and assisting nephew, so take this child instead of Muhammad and give Muhammad to us. On this, Abu Talib got angry and said, "It is strange that I nourish your child, feed him and nurture him and I leave my nephew in your hands to kill him! This will never happen. Go and do what you can".

Quraysh leaders to the Honorable Prophet صلى الله عليه وسلم

When the Quraysh leaders noticed that Abu Talib is not getting affected any way by their talks and threats and they are not getting any help from him, they got frustrated and decided through mutual consultation that directly Muhammad صلى الله عليه وسلم should be talked and sought for an agreement. Henceforth, they assembled in the Haram at a place and called for him صلى الله عليه وسلم by someone. Since, he صلى الله عليه وسلم was very eager for their guidance, therefore he rushed to them and sat with them. They said: O Muhammad! We are here on behalf of the whole nation. The situation you have created, nobody has ever created such worst situation for us. You abuse our gods, call our forefathers deviants and call our elders fools. You have created commotion among us. In short, there is no evil remaining that you did not bring. Now we would like to ask you: What do you want from this call of yours?

First proposal and its reply

If you desire from this call to gather wealth, we shall give you wealth in abundance. If you want leadership and governance we shall make you our leader and commander. If you wish kingdom, we shall make you our king. If any jinni who brings this news to you has overcome you, we shall make an arrangement for your treatment and getting rid of that whatsoever expenditure would budget. To sum up, whatever you wish we shall do but leave this call of you and cut off this religion from you.

The Prophet صلى الله عليه وسلم listened to all this attentively and patiently then replied them with full contentment: I don't need any of the things you have mentioned; neither I have any desire for wealth and position nor greed for governance. The only matter is that Allah has sent me to you as a Messenger and has revealed His book on me. I am ordered to give you glad tidings if you obey, and warn you from grievous punishment if you do not obey. I have conveyed the message of my Lord to you and have paid due right for your goodwill. If you accept this, it will be a lucrative deal and if you reject this message, I shall wait for the order of Allah that will be decisive between you and us.

Second proposal and its reply

When Quraysh leaders noticed that he صلى الله عليه وسلم has no interest in the wealth and comforts of this world, they put another proposal: "You know that we are the most miserable, poorest and waterless people. If you are true, ask your Lord to recapture these mountains from Makkah because of which the population has lessened, so that our city could be vast and rivers should flow as in the Syria and Iraq, and revive our forefathers especially Qusay bin Kilaab as he was a great

pious person. Then after revival if they testify you, we shall accept you.

Having listened to this foolish demand he صلى الله عليه وسلم said: I am not sent for this work. The work I have been sent for I have invited you to. If you accept it, this will cause you goodness in this world and in the Hereafter. Otherwise I shall be waiting until Allah orders something.

Third Proposal and its reply

They said, “If you cannot do this as well, at least demand for some features from Allah for yourself that he put an angel in your company who shall keep affirming you and protecting you from us. Also you should have orchards, palaces and treasures so that you don’t be destitute to others, because these days you go to market like us and do the same things for your livelihood. If you can do so, we may have to accept your greatness and high status”.

He صلى الله عليه وسلم said, “I will not do these things; also I have not been sent for this. The purpose of my advent is to call you to the worship of Allah alone and inform you your destiny in both the cases of obeying and disobeying. If you accept my message you will succeed in this world and in the Hereafter and if you do not accept I shall keep patience until Allah decides something between you and us”.

Fourth Proposal and its reply

They began saying: “If you are not doing so, at least ask your Lord to stumble some parts of the sky on us as you think he can do so. Until this does not happen we are not going to believe in you.”

He صلى الله عليه وسلم said: This is the matter of Allah. If He liked to do so with you, he will do and if he did not like, he

will not do. I have no interference in it. Whatever I had to say I have said. If you submit, that will be fruitful for you and if you do not, that will harm you.

When he صلى الله عليه وسلم did not listen to anything of their irrational talks, instead, in response to their talks he kept offering his message of Tauheed (oneness of Allah) and apostleship and warning them of the consequences if they do not believe. They said: We don't accept your message at all. We believe that no angel comes to you. There is a person in Yamamah known with the name of 'Al-Rahmaan', who teaches you all these things. We shall never accept it and will not leave you until either we kill you or you kill us. Having heard this, the Prophet صلى الله عليه وسلم left the place and was much pained by this stubbornness of them.⁶²

Brutality with his companions

When the polytheists of Makkah observed that neither they were getting any help from Abu Talib to stop the noble Prophet صلى الله عليه وسلم from preaching Islam, nor he is affected from any kind of offer and proposal and in fact Islam was spreading all over the areas, so now they left the way of dialogue and chose the path of tyranny and oppression. They started committing atrocities and cruelties with Muslims in multiple ways. As:

- Bilal was an Ethiopian origin and slave of Umaiya bin Khalaf. When he embraced Islam, his master oppressed him a lot. He had ordered his other slaves

⁶² Out of those efforts one was of compromise as well that they shall worship Lord of him صلى الله عليه وسلم for one year and he صلى الله عليه وسلم should worship their lords for one year. He صلى الله عليه وسلم bluntly rejected the proposal and on the other side Allah تعالى revealed Surah Kafiroon in which Muslims' discharge of the compromise was announced. (Ibn Kathir 524/1)

to make him lay down on the hot rock when the sunlight gets heightened and put heavy rock on his chest so that he could not move even an inch. His back was full of scars because of the burns. Bilal endured the brutalities and never said uff (even a single word of grief over accepting Islam). They used to say: Bilal! If you want your wellbeing, leave the religion of Muhammad and come back to our religion, otherwise you will die in the state of torments. Bilal in its reply would not speak anything except Ahad Ahad. One day Abu Bakr (رض) passed by that way and seeing the situation of Bilal got very anxious and said to Umaiya: Don't you fear Allah in the matter of this poor guy? For how long will you remain cruel to him? He said: It is you who have wasted him and made him disbeliever. You should find out the solution. Abu Bakr bought him from his master and freed. Then only his difficulties came to an end.

- Yasir was an inhabitant from Qahtaan and had resided in Makkah Mukarramah and had married here only. After the announcement of the apostleship by the Messenger of Allah صلى الله عليه وسلم, he along with his whole family – Ammaar, Abdullah the sons and Sumayya the wife – embraced Islam. Since, in Makkah there was none from his household and tribe who could help him, therefore the Quraysh of Makkah committed disgusting brutalities with his family. At noon, they would make him lay down on scorching sand and beat him with such cruelty that he would fall faint and sometimes make him take a dip in the water and occasionally would make him lay down on fire or make him stand in the sunlight after clothing him iron armor. The Prophet صلى الله عليه وسلم used to notice it but this was the toughest era for him as well.

He would pray for him and urge them for keeping patience and give them glad tidings of Jannah (Paradise).

- Sumayya was the mother of Ammaar. She was also tormented a lot in spite her old age. One day as usual when they were made to stand in the sunlight after clothing the ironic armour, Abu Jahl passed by that way. Because of her being a Muslim, he the man of bad-omen threw a spear in the old woman's private part with such force that she just then fell down and got martyred on the spot. This way, she got the honour of being the first martyr in Islam. Allah سبحانه و تعالى took revenge in this world itself from Abu Jahl on behalf of them, hence when Abu Jahl was killed in the battle of Badr and was destined to be a Jahannami, the Prophet صلى الله عليه وسلم gave Ammaar the pleasing news that Allah has killed the killer of your mother.⁶³
- Khabbaab was one of the early Muslims. He was slave of Umm Anmaar. Umm Anmaar used to trouble him a lot. One day she made him lay down on blazing fire and made a person stand on his chest so that he could not move.

⁶³ How much great honor for women is that when the Messenger of Allah صلى الله عليه وسلم started calling people to Islam, Khadijah (رضي الله عنها) was the first person who accepted the apostleship and invitation of him صلى الله عليه وسلم. When he صلى الله عليه وسلم became a strange person in his own motherland because of claim of him being a prophet and was being tortured many ways, so the honor of washing his hands and face and taking care of him صلى الله عليه وسلم was achieved by Zainab (رضي الله عنها). And when the turn of sacrificing the life came, it was again a woman Sumayyah (رضي الله عنها) who was the 1st person to get the honor of martyrdom in the path of Allah. The more prideful the women become on this, the lesser this is. Truly said Allah تعالى سبحانه و تعالى: **لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لِلنِّسَاءِ ۗ وَاللنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا**

- Abu Fakeeh was a slave of Safwan bin Umayyah. His master also would cause him suffer unimaginable torments. He would drag him after tying him to the chains on the scorching sands and sometimes would shackle him and overturn him on the earth. Once, he was strangling his throat while Abu Bakr Siddique saw this. He felt mercy on him and bought and freed him.
- Zunayra was a slave girl of Umar Farooq (رضي الله عنه). Before Islam the pagans had oppressed her a lot. Abu Jahl also used to trouble her but she stayed firm on her Iman and religion. The atrocities she had to suffer from caused her to lose her sight and then again by the grace of the Almighty it returned miraculously.

Noble people also in the same suffering

The above mentioned were slaves and weak people who did not have any support of any kind. The wretched people did not leave even the honourable and dignified people of their community as well. As:

- Siddique Akbar was one of the great and well-mannered people of Makkah. He was a businessman and was considered very respectful. But when he accepted Islam, he became a despicable man in the sight of the Makkans. Once the oppressors tied up him and Talha tightly with ropes. Once again when he jumped into the gathering of the pagans to free the Prophet صلى الله عليه وسلم from their hands, they got outraged and hurriedly twisted him and beat him as much as he became wounded.
- Similarly, Abu Zar Ghifaari (رض) had a great position in his tribe. When he embraced Islam he went to Haram and announced about his acceptance of Islam.

The atheists beat him as much as he fell on the earth. Abbaas made a compromise among them and saved him.

- The way Waleed bin Waleed and Ayyaash bin Abi Rabi'ah were treated is coming soon in the chapter of 'The Incidents of Hijrah'.
- Othman (رض) was strung and beaten by his uncles.
- The uncle of Zubayr Ibn Al-Awwam used to smoke him with fire having wrapped him in the mat.

These are few incident mentioned just as samples. Otherwise, there are uncountable stories of them about their patience and endurance on acceptance of Islam and supporting the religion. Studying these enlightening stories is very useful to refresh the Imaan and strengthen the faith. Allahu Akbar! After great sacrifices, Islam could achieve its pride. May Allah bless the companions (رضي الله عنهم) with the best rewards on behalf of all the Muslims!

Enmity with the Prophet صلى الله عليه وسلم

The Makkans used to trouble all the Muslims along with the Prophet صلى الله عليه وسلم in every possible way. Some called him Kaahin (astronomer) and some called him a magician. Some would criticize him of madness and insanity and blamed him for doing all this for the sake of power and governance. Abu Lahab and Abu Jahl opposed him in every possible way. When he صلى الله عليه وسلم would come out in the markets and among the people with the call of kalimah: la ilaha illallah, some would abuse him verbally and other would throw sand and stones at him and sometimes filth was laid down on his door. Once Utba bin Rabee'a threw a noose around his neck and pulled him with such force that he felt choked and fell down on his knee. Once, the Quraysh beat him as much that he fell unconscious. Once he was offering

Salah in the Haram. A person by the order of Abu Jahl threw intestines of a camel on his back and they all started laughing. Little Fatima removed it from the back of her father with her small and tiny hands. Once, Uqbah spat at his face on persuasion from his friends.

Hamza embraces Islam

One day he صلى الله عليه وسلم was passing by the hill of Safa. Meanwhile, Abu Jahl also passed by there. When he noticed Muhammad (صلى الله عليه وسلم) he talked to him rudely, abused his religion and misbehaved with him. He صلى الله عليه وسلم kept quiet and did not respond to his misbehaviour. The maid of Ibn Jad'aan was witnessing this scene. She could not help stop herself. She told Hamza the whole story after his return. Hamza's vein of partisanship got convulsed. Abu Jahl was sitting in the Haram. He went there and hit with his bow on his head and said: Do you abuse my nephew? Hey! Listen. From today I am also on his religion. Then he came to the Prophet صلى الله عليه وسلم and gave him glad tidings of his Imaan and said: You now announce the religion of Allah publicly and don't care any one. Hamza was very influential personality of Makkah. The Makkan infidels felt dejected but Allah strengthened and honored Islam by his acceptance of it.⁶⁴

⁶⁴ Hamzah (رضي الله عنه) emotionally accepted Islam at the moment but he says that when I reached home It whispered and continued in my mind that lest I might have made any mistake by leaving my ancestral religion. The night passed in the same tension. Before dawn I went to the Haram (the sacred place near the Ka'bah) and entrusted the matter to Allah. From then on all the whispers went away from my mind. In the morning I told the whole incident to the Messenger of Allah, so he prayed from Allah for my persistence on the religion. (Seeratul Mustafa 182/1)

Umar embraces Islam

When Prophet صلى الله عليه وسلم noticed increasing enmity against Islam and the typical situation of Makkah he supplicated to Allah as: O Allah! Strengthen Islam by any of Umar bin Khattab or Umar bin Hisham (Abu Jahl), i.e. guide them to Islam so that the Muslims could be protected from the oppression of the atheists of Makkah because of their influence. In response to it, Allah decided to give Umar bin Khattab guidance. Umar was very powerful, imposing and influential personality of Makkah. Initially he was among those who used to oppose and trouble Muslims. Fortunately, his sister Fatimah and brother in law embraced Islam but hid it because of the fear of Umar. Khabbab used to go to the house of Fatimah and teach them the Quran and make them memorize it. One day Umar came out with his sword waving annoyingly in search of Muhammad صلى الله عليه وسلم that if he finds him today, he will kill him. On his way he met Abu Nuaym (رضي الله عنه). He asked: Where? He said: I am going to kill Muhammad. For, this man has created disputes in the Quraysh. He has professed its noble people fools, wronged their religion and declared their gods to be false. Abu Nuaym said: You are unaware even of your own home that your family members also have embraced Islam and you are going to kill Muhammad! Strange! Umar asked: Who has accepted Islam? He said: Your sister and your brother in law. Umar got outraged and took his way to his sister's house. Over there Khabbab was teaching them the Quran. Sensing Umar's footsteps he hid. The scripture was also hidden. But Umar had listened to the voice of the Quran. Just at entering the house he started prosecuting his brother in law and flared at him. His sister came in between to save her husband so he slapped her with great force. Seeing the situation getting worse, both of the sister and brother in law admitted clearly:

We have accepted Islam and whatever you want to do you may. When Umar saw her sister injured, he became calm and asked her to show the scripture. The sister handed over to him. Umar started reading it. This scripture contained Surah Taha. Umar got much impressed by reading the noble Quran and got inclined to Islam. Khabbab who was hiding, came out and gave Umar glad tidings that yesterday itself the Messenger of Allah صلى الله عليه وسلم had made dua for your guidance. In short, Umar along with them approached Daar Arqam (the house of Arqam) where the Prophet صلى الله عليه وسلم and the prominent companions of him صلى الله عليه وسلم were sitting. Noticing a sword in his hand they got worried. Hamza said: Let him come! If he is coming for goodness then he is welcome, else we shall execute him with his own sword. When he entered, the noble Prophet صلى الله عليه وسلم caught his wreath and drew towards him and asked: What is the intention? He said: I believe in Allah, in His Messenger and in His book.” Having heard this, the noble Prophet صلى الله عليه وسلم raised the slogan of Allahu Akbar and all the Muslims joined him simultaneously. The joy and happiness was everywhere among the Sahaba (the noble companions رضي الله عنهم); because of Umar’s entry in Islam. (May Allah be pleased with them!) He was the first man who proclaimed his Islam publicly and only after his acceptance of Islam, it was for the first time that Salah was performed in the house of Allah in congregation. Because of his arrival in Islam, the Quraysh became much annoyed but if Allah wills not, no one can harm.

Migration to Habsha (Abyssinia)

Seeing the situation of these oppressed, helpless and weak Muslims, the Prophet صلى الله عليه وسلم asked them to migrate to Habsha (Ethiopia). Firstly, 11 men and 5 women secretly migrated to Abyssinia from Makkah but because of some

misunderstanding they came back to Makkah. The misunderstanding was that after their migration one day the Messenger of Allah صلى الله عليه وسلم was performing Salah in the sacred Haram. He صلى الله عليه وسلم recited Surah Najm. When he reached at the verse of Sajdah, all the Muslims fell in Sajdah. The polytheists present over there also fell in Sajdah influenced by the Quranic verses and were intimidated by the instant situation of Muslims' fall in Sajdah. When all the attendants did Sajdah with the Prophet صلى الله عليه وسلم it became famous among the people that all the Makkans have embraced Islam, while it was not so. This news gradually reached Abyssinia/Ethiopia. The migrants happily returned to their motherland. But when again the same oppressions started, the Prophet صلى الله عليه وسلم again ordered to migrate to Habsha. This time 86 men and 16 women migrated.

The pagans reach Abyssinia

The polytheists wanted to mislead the king of Habsha as well. When the polytheists of Makkah noticed that the Muslims to save themselves from the cruelties are taking shelter and living peacefully in other countries, they felt afraid that this way Islam may spread more instead of being suppressed, therefore they should be called back so that Islam can remain confined to Makkah and we shall continue our tyranny over them to teach others lessons. Hence, they sent a delegation under the leadership of Amr bin Aas with expensive gifts and handouts to the court of the king of Habsha. They presented it to the king and requested him: O king! Some foolish people of us who have become atheists, having left the religion of their forefathers have come to your kingdom. They are neither on the religion of their forefathers nor have accepted your religion. Else, they have started following a religion of which neither we are aware nor you.

Therefore hand over those foolish people to us so that we can take them back home. The king was polite and just. He thought it necessary to investigate the complaint of the polytheists. He called for the Muslims in his court and investigated.

Three questions of Ja'far (رضي الله عنه)

When the Muslims got to the court, Ja'far (رضي الله عنه) wanted the king to allow him to ask him three questions from them. The king permitted. Ja'far (رضي الله عنه) asked: Are we slaves of anyone and have fled away from our masters? Amr bin Aas replied: No, you are not slaves of anyone but you are free and respectful people. Ja'far (رضي الله عنه) asked: Have we killed anyone and come here? Amr bin Aas replied: No, you have not shed even a drop of blood. Ja'far (رضي الله عنه) asked: Have we stolen anything and brought it here? Amr bin Aas replied: No, you have not stolen even a single penny. Having listened this, the king said: Then why are you claiming your right on them and want to take them back from here? Amr bin Aas said: Earlier all of us were following one religion but now they have become deviated from the religion of forefathers. Negus asked Ja'far (رضي الله عنه): which religion were you following earlier and which religion you are following now? Ja'far (رضي الله عنه) replied:

Introduction of Islam in the court of King Najashi (Negus)

Your Majesty! O king! We were earlier polytheists. We used to eat dead animals, did not take care of the neighbors, made unlawful lawful and shed the blood of one another and then Allah sent down a Messenger from among us, of whose loyalty, truthfulness and trustworthiness we were aware. He called us to the worship of Allah alone and directed us to strengthen the ties of kinship and pay the rights of the

neighbors. He banded us to be punctual in Salah and Fasting, so we accepted his call and faith. Now, we don't worship anyone other than Allah. When Najashi came across the claim of him being a Prophet, he wished Ja'far to recite some of the divine words revealed to the Prophet. Ja'far read out Surah Maryam. When he recited the Quran, Najashi and his courtiers promptly started crying.

Having impressed by clarity and authenticity and the recitation of the Quran, Najashi the king allowed Muslims to live in his country peacefully and openly said to the polytheists that he will not hand over them.

One more vain effort

Next day, the polytheists having discussed among themselves made another attempt to deceive the king. They said to the king: These people dishonor your Prophet Issa (as). Since Najashi was a Christian, therefore they thought it to be the best trick to succeed. But he again called for Muslims and asked them about their belief in this regard. Ja'far said: We believe that he is a slave and Messenger of Allah. He is His Word and soul which Allah had placed in the chest of virgin Maryam. On this, Najashi spoke out: Issa's reality is no more than that. This incident gave him strong impression that handing over them to the polytheists is nowhere appropriate. Thereafter Muslims lived in good place and neighbor and the polytheists of Makkah returned dejected and disappointed. Najashi because of his justice and righteousness got the blessings of Allah that Allah gave him guidance to Islam. When the news of his demise reached Madinah, the Prophet

of Allah صلى الله عليه وسلم and his great companions performed his Janazah prayer absently in Madinah.⁶⁵

Unjustified imprisonment

When the Quraysh saw that many Sahabah have migrated to other countries and have taken shelter over there and have got rid of their tyranny and oppression, on the other side, they saw that influential people like Hamzah and Umar's acceptance of Islam encouraged Muslims a lot and that Islam has started spreading like wildfire to the other regions and tribes other than Makkah, so a meeting was called of the Makkan leaders and they all simultaneously agreed that Muhammad along with the household of Banu Hashim, and all his adherents should be boycotted socially. In this regard, an agreement was written and was hung on the wall of Ka'bah which read, "None can make any relation with the Banu Hashim, nor can anyone carry on any business with them, nor can anyone help them and have any kind of relation with them."⁶⁶ This was the 7th year of his apostleship. Because of this boycott the Banu Hashim forcefully had to take refuge in a gorge of Makkah Mukarramah. Three years passed in that valley until the cries of the babies because of hunger started coming out of the valley. During this period, people had to eat the leaves of acacia tree to protect their lives. Some

⁶⁵ Janazah prayer in absence is incorrect near Imam Abu Haneefah and Imam Malik (رح). To them the presence of the corpse is must for the validation of it. The act of leading Janazah prayer of Negus by the Messenger of Allah صلى الله عليه وسلم was either specialty of him صلى الله عليه وسلم as his Jinazah (the body) was put in front of him صلى الله عليه وسلم miraculously or literally the prayer for forgiveness (dua of Maghfirat) was termed as Salah. It is permissible near Imam Ahmad and Imam Shafa'ee (رح). For detail please refer to the Fiqh books.

⁶⁶ The writer of the "boycott" was "Bagheez bin Aamir" whose hand because of this writing became paralyzed. The writing was eaten up by termites, so as a result all the words were omitted except the word "Allah". (Al-Bidayah Wannihayah 94/3)

people used to feel mercy on them but because of the fear of the Quraysh they were unable to do anything for them. However, some gracious people secretly would give some help and reached them. Eventually, the termites ate up the words on the sheet of the agreement and by getting information about it through revelation he صلى الله عليه وسلم told Abu Talib about it. Abu Talib informed the leaders of the Quraysh about it and asked them to show the letter of announcement. When it was taken out so it was as he صلى الله عليه وسلم had informed. On the other side, some prominent people of the community had decided to end this tyranny, so they also pressurized. This way after three years of agony he صلى الله عليه وسلم and his family got rid of it.

The year of grief

The cruel imprisonment and tyrannical boycott's injuries had not yet cured, he further had to face two major misfortunes. Firstly the demise of Abu Talib and secondly the demise of Khadijah (رضي الله عنها) in the same year within very short span of time. This was the tenth year of the apostleship. Before the death of Uncle Abu Talib, the Prophet tried hard to make him a Muslim. But he cared about his leadership; so he chose to deprive himself from this wealth and did not embrace Islam.⁶⁷ His separation itself was a big blow to him

⁶⁷ It is mentioned in the Bukhari and Muslim that when Abu Talib reached the last period of his life, the leaders of Makkah came to him and time and again wished him not to leave his ancestral religion and accept the religion of nephew. Otherwise this will cause a big insult to the community. On the other side he صلى الله عليه وسلم continued to request and plead his uncle to accept Islam until he promised him to give witness on his faith on the day of Judgment if he at least once pronounced the word of Shahadah but Abu Talib did not accept but he said, "Had I not had fear from the community that they would blame and make me ashamed, I would cool your eyes". Allah سبحانه و تعالى revealed: انك لاتهدى من احببت الخ i.e. O Prophet! You can't give guidance to everyone who you wish! (Muslim 213/1)

but it increased when he did not accept Islam and passed away in the same condition. Abu Talib and Khadijah (رضي الله عنها) both were definitely the biggest support for the Prophet صلى الله عليه وسلم in this materialistic world. Therefore, this year was the year of grief and infestations for the Prophet صلى الله عليه وسلم. The Seerah books indicate that after the demise of Abu Talib, the enemies' courage inflated more and they continued their tyranny for a long time.

Journey to Taa'if

Having got fed up by the tortures and sufferings from the Quraysh Muhammad (صلي الله عليه وسلم) thought of getting some favour from an influential person for the cause of preaching Deen. The Prophet صلى الله عليه وسلم made a journey to Ta'if. It was expected that the three brothers⁶⁸ ---who were the leaders of Ta'if and were considered courteous people--- will understand and accept the call of Islam. This will influence others as well to accept Islam. This way the preaching task will become easy. But unexpectedly all the three leaders disappointed him (صلي الله عليه وسلم). Not only they rejected his words but also did not respect him and treat him like a common traveller. Above all, they sent bullies and tormenters behind him and forced them to trouble him spiritually, mentally and physically. He left the place during the stone being hurled on him. On the way back, he صلى الله عليه وسلم saw a garden of grapes. So, he took shelter there and took a sigh of relief.

⁶⁸ The names of those three leaders were Mas'ood, Habeeb and Abd Ya Lail. After hearing the talk of the Messenger of Allah صلى الله عليه وسلم, one of them said criticizing, "Oh Ok! Lord has sent you as a messenger! The second one said, "Did Allah not get anyone else to make his Prophet except you? And the third one said, "I will not talk to you". (Sirajam Muneerah page: 180)

Addaas embraces Islam

The grape garden was of two polytheist brothers. But they had mercy upon the Prophet صلى الله عليه وسلم seeing his situation. They asked their slave Addaas to give him some grapes in a plate. Addaas came in front of the Prophet صلى الله عليه وسلم and said: Eat these grapes. The Prophet صلى الله عليه وسلم started eating with “Bismillah”. Addaas looked at him carefully and said: People from this region don’t say this word. The Prophet asked: What is your name and where are you from? He told: My name is Addaas and I am from Nainuwa. He صلى الله عليه وسلم said: Oh! Ok! You are from the city of Younus bin Mutta the pious slave of Allah! Addaas asked: How do you know Younus bin Mutta? He صلى الله عليه وسلم replied: He is my brother; because he was a Messenger of Allah and I am also a Messenger of Allah. Addaas felt extremely happy and kissed the forehead, hands and legs of the Prophet صلى الله عليه وسلم. Then he embraced Islam. His masters condemned him a lot and persuaded him that his religion was better than the Prophet’s religion, so he should not leave his religion. Addaas did not heed to their words and stayed firm on Islam.

Allah’s beloved raises his hands for Dua (Supplication)

In the garden Allah’s messenger صلى الله عليه وسلم raised his hands in front of Allah and expressed his helplessness and torture and said: O Allah! I complain of my weakness, lack of resources and humiliation done by the people with me to You alone. O the most Merciful of the merciful ones! You are the Sustainer of all the weak people. O my Lord! To Whom you are entrusting me? Those who are stubborn and frowned or those of my kinship who have superiority on me! Still if I knew that you are not angry with me I am ready to tolerate it. However, if I get rid of it, that will be a motive of much comfort and ease. I want to take shelter of the noor (light) of

Yourself which gives light to the sky and the earth from your anger and unhappiness on me. I am just concerned about your pleasure until you become pleased with me. All the powers and might are under your control. Then Allah sent the angel of the mountains to him صلى الله عليه وسلم. He said: O Messenger of Allah! If you just point out, they will be crushed. The Messenger of Allah صلى الله عليه وسلم said: I expect from Allah that someone will be born in their progeny who will only worship Allah alone and shall not associate anyone with Him. Allahu Akbar! He is the Prophet of mercy! In spite of all those atrocities he neither prayed against them nor bothered their trouble. Allahumma Salli wa Sallim Alaih.

Attendance of Jinn and their embracement of Islam

During his return from Tai'f he صلى الله عليه وسلم had stayed at the Valley of Nakhlah for few days. While he صلى الله عليه وسلم was reciting the holy Qur'an one day, a group of Jinn approached him. When they listened to the Qur'an they were much impressed. They came to him and embraced Islam and started calling their nation towards Islam. This incident has been mentioned in detail in the last ruku of surah Ahqaaf.

He صلى الله عليه وسلم returns to Makkah

It was customary of Makkans that they would not allow to return those who left Makkah. They decided the same for him صلى الله عليه وسلم as well not to allow him to enter Makkah. When he صلى الله عليه وسلم reached nearby Makkah, he came to know about it and he sought shelter from some influential people of Makkah but they all refused with some excuse. Mut'im bin Adi also was an influential and courteous man of Makkah.⁶⁹ When he came across it he took him صلى الله عليه وسلم

⁶⁹ Mut'im bin Adi did not embrace Islam. He passed away in the state of infidelity. The Messenger of Allah صلى الله عليه وسلم had always remembered this bounty of him. Once some people having been

وسلم to the city and announced that Muhammad is in my shelter. At the entrance at Makkah, he straight away went to the respectable Haram and kissed the Black Stone and after Salah and prayer left for his home.

The incident of Me'raj

From the beginning of preaching till so far, the sequence of trials continued. He was under a lot of depression; because of the demise of his wife and his uncle consecutively. The attitude of the people of Ta'if exhausted him more. When all the phases of tests and trials were over, the stages of difficulties and atrocities got over and he succeeded completely in all of them, so Allah made him reach the zenith of respect and honor⁷⁰ i.e. He made him reach with his body and soul in a single night from Makkah Mukarramah to Baytul Maqdis and then called him on a journey to the skies and took him to the height where Jibreel also could not accompany him and remained down. This incident took place in the 10th year of apostleship on 27th Rajab. The detail of the incident is as follows:

arrested were brought to him صلى الله عليه وسلم, so he صلى الله عليه وسلم said, "If Mut'im bin Adi would be alive and he would recommend for them, I would definitely accept his recommendation. This quality of remembering the bounties of the other was obvious from him everywhere. (Seeratun Nabi 234/1)

⁷⁰ Most of the biography writers have written the story of Me'raj after the incident of Tai'f according to the orders of the incidents. If this order is correct, so there is a hidden delicate point that after suffering from all that offending situations and conditions, he صلى الله عليه وسلم said to Allah, "O my Lord! If you are not angry from me then I have no problem". What is strange if Allah may have shown His one glimpse of the honor which is to be given to him in the Hereafter to cool his anxious heart and for his contentment! (And Allah knows the best)

Start of the Journey

He صلى الله عليه وسلم was resting in the house of Umme Haani. Two angels entered the house and took him to Hateem. They first one made him lay down and opened his chest and took the blessed heart out and after washing set it at its place again. After that Jibra'il presented an animal Buraaq by name and asked him to board it. When He صلى الله عليه وسلم boarded, the animal moved. It was very swift. At the spur of the moment, it reached Masjid Aqsa from Masjid Haram. When he reached there, he came into the Baytul Maqdis (House of Purity)⁷¹ and tied the Buraaq to the rivet to which previous Prophets used to tie. On the way he offered two rakah prayers at many places like: Yathrib, the valley of Sinai, Madyan and Baitul Laham.⁷² He performed two rak'at in the Baitul Maqdis. Here all the Prophets were present to welcome him.

He صلى الله عليه وسلم leads the Prophets in Prayer

Then it was called for prayer and lines (saff) were straightened. Jibreel caught his hand and made him go ahead.

⁷¹ Masjid Aqsa is the second masjid on the surface of the earth founded by Adam (as) after 40 years from the building of Ka'bah. After that, Yaqoob (as) re-founded according to revelation revealed to him. Later, Sulayman (as) got it built by the Jinn. That is called 'Bait-ul Maqdis'. This is situated in Palestine which is now named Jerusalem. The meaning of Bait-ul Maqdis is the holy house. Since at that place none else than Allah has ever been worshiped, therefore this is called "Bait-ul Maqdis". The time when the Messenger of Allah صلى الله عليه وسلم visited it, there was no structure. But that place was called 'Baitul Maqdis' and 'Masjia-e Aqsa'. Later on some Muslim rulers got a tomb built on a rock which is called "Qubbat-us Sakhra) and the building of Masjid was also constructed by them. At the place another wall was left on which the Jews go and cry. The wall is named "Deewar-e Giryah". For more detail please refer "Atlasul Quran. Page: 320".

⁷² Yathrib is the old name of Madinah Munawwarah. The Valley of Sinai is the place where Allah تعالى سبحانه و تعالى had talked to Musa (as) through a tree. Madyan: is the locality of Shuaib (as). Baitul Laham is the place where Eisa (as) was born. (Seeratul Mustafa 291/1)

After Salah he told that all the followers in the Salah were all Prophets. Then a gathering was held in which the great Prophets praised their Lord. At last, he also praised and commended Allah (as if presidential praise). After becoming free from Masjid he came out of it. There he was presented three cups: one of milk, one of water and one of liquor. He صلى الله عليه وسلم picked up the cup of milk. Jibreel said: You selected nature.

He صلى الله عليه وسلم visits the skies

He then made a journey to the sky on the Buraaq. Every appointed angel on each sky would ask Jibreel: Who is with you and has he been called? As soon as Jibreel would reply, the door would open. Adam on the 1st sky, Yahya and Isa on the 2nd, Yousuf on the 3rd, Idrees on the 4th, Haroon on the 5th, Musa on the 6th and Ibraheem welcomed and wished him well on the 7th sky.

Presence in the court of Allah

On the 7th sky he صلى الله عليه وسلم entered the Bayt-al Ma'moor⁷³ and offered two rak'at Salah and then reached to Sidrah Al-Muntaha.⁷⁴ After reaching here Jibreel said: I can reach only to this place. I have no might to go beyond this. For, I can't help me save from the glories (Tajalliyaat) of Allah. Therefore, now you have to go alone. Hence he صلى الله

⁷³ Baitul Ma'moor is the Qiblah (worship direction) of the angels on the seventh sky. Daily 70 thousand angels do Tawaf of it (roam around it). This house is situated right straight on the Ka'bah as if it falls from there, it shall come on the Ka'bah straight away.

⁷⁴ Sidrah is berry tree and "Muntaha" is boundary. There is a glorified berry tree on the seventh sky whose routes are in the 6th sky and branches are in the seventh sky. Lot many angels shine on it like fireflies. The deeds of the people are raised from the earth first reach to it and then go ahead. And the orders coming from the sky first come to it, and then they are sent down. Therefore, that place is called "Sidratul Muntaha". (Hashiyah of Al-Sawi 303/3)

ﷺ moved ahead. He made journey through all the destinations of the closeness and kindness and reached the Arsh Azam (the biggest throne) and made his presence in the court of the Sustainer and got blessed with the sighting of the handsome look of Allah. Whatever Allah wanted to talk to him, talked. Many blessings were given to him and his Ummah from Allah.

Obligation of prayers

Salah is one of those blessings which was in the beginning made obligatory for 50 times, then by the suggestion of Musa he ﷺ requested Allah to reduce it somehow, so 45 were reduced and just five left. But Allah said that though the number has been reduced but the reward will be given of 50 prayers for five. Hence, he ﷺ returned to the earth with the great gift of Salah. This long journey started late night and ended before the dawn.⁷⁵ In the morning, he ﷺ narrated the whole account of the journey to the people. This caused to increase the faith and adherence of Muslims towards him ﷺ and caused to increase the hatred and malice in the polytheists and rejecters. Abu Jahl made fun of it and was declared libertine (zindeeq) and Abu Bakr verified it and was named Al-Siddique (the most truthful).

Abu Bakr (رضي الله عنه) gets the title of Siddique

When the Prophet ﷺ narrated the incident of Me'raj in detail, Abu Bakr Siddique was not there. When he came across it, he instantly said: if Muhammad ﷺ has claimed it, I endorse it. People asked: How can an

⁷⁵ This is a very interesting and faith enlightening incident. We have mentioned it summarily. The detail should be checked in the books of the biography of the Messenger of Allah ﷺ. (Seeratul Mustafa 287-311/1)

intelligent person like you endorse it? He then said: When I validate a stranger thing than this, that an angel brings revelation to him from Allah, then why can't I validate his visit once. After that, Abu Bakr went to Muhammad ﷺ and wished him to tell the whole story himself. When he ﷺ was telling these stories Siddiq Akbar used to say at every pause of his talk: You are right! I give witness that you are the Messenger of Allah ﷺ. Having heard his authentication, he ﷺ said: Yes, You are Siddique O Abu Bakr! That day, he was given the title of Siddique. (May Allah be pleased with him!)

The pagans examine...

By manipulating this incident, the infidels of Makkah tried hard to weaken him ﷺ. Hence, few people after listening about the Bait Al-Maqdis asked the Prophet ﷺ about its building such questions which he hardly kept in his mind and which any visitor hardly could keep. Those questions grieved him a lot as there was apparently no way to respond and if he did not reply, people would consider his claims to be false. Removing this grievance of him, Allah (سبحانه و تعالی) made the Bait Al-Maqdis apparent in front of him so as that whatever question asked, he ﷺ would reply instantly by seeing it. The pagans got astonished and caught their heads. His visit to Bait Al-Maqdis and coming within a night was logically impossible as it required at least two months for making journey to it. Whatever locations he was telling were so factual that the knowers could not have denied.⁷⁶

⁷⁶ Because of being the incident of Me'raj surprising and apparently against the logic, some materialistic people deny his going in the state of awakening with the soul and the body and misinterpret that he might have seen a true dream. But this thinking of them is similar to the denial

Allah is sufficient for his Messenger صلى الله عليه وسلم

After the incident of Me'raj, the Prophet صلى الله عليه وسلم continued his dawah work in the holy city of Makkah and did not care about the oppositions and problems of the polytheists. There were some ill-omen people in Makkah who had made mocking and funning with him their daily business. Out of them, Aswad bin Muttalib, Aswad bin Abd Yaghuth, Waleed bin Mugheerah, Aas bin Waa'il and Haarith bin Waa'ila were frontrunners. Allah (سبحانه و تعالی) sent a revelation to him in this regard and assured him that he does not have to worry about them and should continue his work. Allah Himself will deal with the mockers and shall protect him صلى الله عليه وسلم fully. When these verses of Surah Al-Hijr⁷⁷ were revealed, he صلى الله عليه وسلم came in the field of Dawah with full enthusiasm and bravery and called everyone to the oneness of Allah and him being the Messenger of Allah. This was announced from market places to the streets. Whosoever he met, he would invite him. He invited them at their homes. He would make his call reach to the people coming to Makkah from different regions for business purposes. Those days people would gather at his call as well as would listen to him carefully. But the polytheists had built such an environment of opposition and harassment that people had to think many times before accepting Islam.

of the compelling power and extraordinary wisdom of Allah, therefore this is totally wrong. The majority of the scholars agree upon the Me'raj that it has taken place in the state of awakening with soul and body. Hafiz Ibn Hajar says, "This is the faith of all the Hadith scholars, theologians, jurists and the coiners (Mujtahideen). So there is no scope to deviate from it. (Fathul Bari 44/15)
⁷⁷(94) (95) إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ (94) فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (95) Then declare what you are commanded and turn away from the polytheists.(95) Indeed, We are sufficient for you against the mockers. (Surah Hijr)

Therefore, after listening to his talk, only few people would accept his message. Observing this situation it struck to him صلى الله عليه وسلم that if someone from the outsiders gets this message and any tribe of any locality gets ready to stand with Islam hand-in-hand; this will encourage many people to accept Islam. For this, he صلى الله عليه وسلم started announcing: Is there anyone who will let us make his tribe a center for message of Islam; because Quraysh have made this task troublesome for us. But no tribe could dare give a positive response.

Propagation of Islam in the Hajj season

In the same era, people used to come to Makkah Mukarramah to perform Hajj. Though the practices were mixed with idolatrous ways of worship, but the Hajj system was continued. The Messenger صلى الله عليه وسلم would present the message of Islam in front of the outsiders as well whenever he would get a chance. There were two tribes of polytheists in Yathrib i.e. Aus and Khazraj. They also had come for Hajj in the Hajj season. The biographers believe that in that era these two tribes took lead over all other people in listening to his message carefully and accepting it wholeheartedly. Hence, Suwaid bin Saamit and Ayaas bin Muaaz were first to accept Islam from the people of Yathrib.⁷⁸ After that, Asad bin Zurarah and five other friends of him accepted Islam. And the number kept increasing until the whole Yathrib embraced Islam.

⁷⁸ Suwayd bin Saamit and Ayaas bin Muaaz are two Ansari companions who are believed to be the first people to accept Islam impressed by the preaching of the noble Prophet صلى الله عليه وسلم and listening the holy Quran. They two though did not disclose their Iman but the people of their nation give witness that they were raised from this world in the state of Islam. They both died in the battle of Bu'aas. (Ibn-e Hisham 36/2)

An attempt to seduce the pilgrims

When the season of Hajj would come, the polytheists of Makkah would get annoyed; because he صلى الله عليه وسلم would keep calling the people to the message of Islam and the blessed Kalimah everywhere from streets to the markets regardless of all the enemies. They feared that lest the message of Muhammad صلى الله عليه وسلم would get out of Makkah and people of any tribe would not provide him with big strength and safe center. Therefore, having discussed with each other, they decided that on the outskirts, checkpoints should be made and every caravan should be warned that there is a man in Makkah, Muhammad by name, who is a magician. Whosoever meets him, his family gets scattered and he under the influence of his magic becomes crazy etc. They considered it a very good idea but this did not help him much. Contrary to this, the message of him صلى الله عليه وسلم became very popular everywhere and in every region.

An interesting incident

The incident of Tufayl bin Amr Addawsi in this regard is very interesting and lessenful.

When he (Tufayl) reached Makkah, the Quraysh leaders went to meet him and they revered him a lot and in the style of advising him, they drew his attention as:

“O Tufail! We have come to you with much importance; so that we can alert you about the man whose name is Muhammad, who is a big magician. Under the influence of his magic, the families are getting scattered and relations are broken. Since, you are a great man of your family, from the viewpoint of well-wishing with you, this was required to alert you beforehand”.

They said it with such insistence that he was scared and made a habit of filling his ears with cotton wools to avoid listening to even a single word of him صلى الله عليه وسلم. One night he

came to the Masjid when Prophet صلى الله عليه وسلم was reciting the Holy Quran in Salah in front of the Ka'bah. He went closer to him and stood aside. Though he was not willing to listen to him but some of the verses of the Qur'an reached to his ears. He got very much impressed and amused and thought that there is no harm in listening. I am not a fool. If it is good word I will accept and if bad, I will leave it. Hence, he kept listening. After finishing the Salah when the Messenger صلى الله عليه وسلم started going home he accompanied him صلى الله عليه وسلم. After reaching home he met him صلى الله عليه وسلم and told him the whole story and said: Although I did not want to listen to your words but Allah (سبحانه و تعالی) wanted me to listen to His word and eventually I had to listen to it and I listened. Who do you call to? He صلى الله عليه وسلم explained the teachings of Islam to him and he instantly accepted.

The blessed people of Yathrib (Madinah)

In those days one night he صلى الله عليه وسلم heard some people talking nearby. He صلى الله عليه وسلم came out and saw six people from Yathrib talking to each other.⁷⁹ He صلى الله عليه وسلم went to them and recited a few verses from the Holy Quran to attract them to Islam. After that he صلى الله عليه وسلم gave a very comprehensive and useful sermon regarding the worship of One Lord. Though they were atheists religiously but because of residing in the tribes of Jews they were aware that the final Prophet صلى الله عليه وسلم was about to come and

⁷⁹ Those six people were Asad bin Zurarah, Auf bin Harith, Rafe'y bin Malik, Qutbah bin Aamir, Uqbah bin Aamir and Jabir bin Abdullah (رضي الله عنهم). Yathrib was the old name of Madinah but the noble Prophet صلى الله عليه وسلم changed the name of it after reaching there. It is coming ahead. Till here we have used the previous name "Yathrib" and from here onwards we have used "Madinah Munawwarah".

the Jews were waiting for him to come.⁸⁰ Having listened to him this, they thought of him being possibly that Prophet whom they were waiting for and making his mention. They happily accepted his message and became Muslims. After going back to their motherland they propagated their substitution of religion and the meeting with the final Prophet صلى الله عليه وسلم as much as this voice reached to each and every street and house of Yathrib.

Aqaba pledge -I⁸¹

The following year i.e. in the 12th year of his apostleship, during the season of Hajj itself, at that very place, 12 people from Yathrib came to the Prophet صلى الله عليه وسلم and took the pledge of Tauheed on his hands. Out of those 12, five were Muslims of the previous year and seven were new. This is called Aqaba pledge -I. This way Muslims became 12 in number at the soil of Yathrib. As per their wish, he صلى الله عليه وسلم sent Mus'ab bin Umayr with them to teach them Islam and invite others to it. This handful group of Muslims under the leadership of Mus'ab bin Umair propagated so hard that everywhere there was a mention of the message of Islam and in no time, a major part of Yathrib got blessed with the blessings of Islam.

⁸⁰ When the Jews had fight with anyone and they would be defeated, they would keep saying that the final Prophet is about to come and when he will appear, so in his company we shall fight you and take revenge of this defeat and then you can't overcome us. (Ibn-e Hisham 140/1)

⁸¹ The reality of taking allegiance (Bai'at) in Islam is that this is like an agreement. It is of different types. e.g. Bai'at of Islam, Bai'at of Jihad, Bai'at of caliphate and government, Bai'at of piety and cleanliness etc. We get mention of all these things in the Sahih (correct) Ahadith and being them Sunnah. For more detail please see the booklet of Shah Waliullah Muhaddith Dehlawi "Shifa'ul Aleel" pages: 12-16.

Aqaba pledge -II

In the 13th year of his apostleship, a caravan of 75 Muslims (including two women as well) came to Makkah to request him صلى الله عليه وسلم to bless Yathrib with his revered coming and by his visit to Yathrib he صلى الله عليه وسلم should give them an opportunity to help and assist the religion of Islam and its Messenger صلى الله عليه وسلم. Hence, at that very place in the dark night they gathered around him and presented their offer. He صلى الله عليه وسلم before accepting their offer laid some conditions in front of them and gave them glad tidings of Jannah and pleasure of Allah with them. They accepted this big deal – which they had got economically– with great happiness and raised their hands towards him for taking a pledge. He صلى الله عليه وسلم accepted their pledge. This is called Aqaba pledge-II.

A Faith-Enlightening Gathering

In a narration of Ka'b bin Maalik Ansari this pledge and meeting has been elaborated clearly. He narrates: We 73 men and two women left for Hajj. When we reached Makkah, a time was fixed to meet the Prophet صلى الله عليه وسلم during the days of Tashreeq in some gorge. The night we had to meet him, we slept along with other people with planning. When we got contented that everybody had fallen asleep, we started getting up and moving cautiously towards the gorge. We all gathered there one by one and started waiting for the Messenger of Allah صلى الله عليه وسلم. As per the promise soon the Prophet صلى الله عليه وسلم came. Abbas bin Abdul Muttalib accompanied him صلى الله عليه وسلم. Though he was on the religion of his people but wholeheartedly he was willing that there should be some permanent solution of the matter of the nephew – noble Prophet صلى الله عليه وسلم - Muhammad. Firstly Abbas started talking and said: O people of Khazraj! You know that Muhammad is a man from our tribe and with great

efforts and difficulties we have kept him safe and protected from his enemies and malevolent people. Now he insists to go to you and be a part of you. Think well if you can give him full support by accepting his call and religion firmly and fight his opponents steadfastly. If yes then ok, else think now and leave him with us; because however he is safe in his homeland and his people. When he finished his talk we said to him: we have heard your talk. Then turning towards the Messenger of Allah صلى الله عليه وسلم we said: O Messenger of Allah صلى الله عليه وسلم! We would like to listen from you. You can take any pledge for you and your Lord from us. In reply to it, he صلى الله عليه وسلم first recited the noble Quran and then drew their attention towards Islam and said after that: I want to take pledge from you that you shall protect me as you protect your children and women. Having heard this, Bara' bin Ma'roor caught his hand and took the pledge as: By Lord! Who has sent you with truth! We will protect you more than our own wealth and life. You take pledge of it from us. We have inherited the importance of unity and promise from our forefathers. While Bara' continued his talk, Abul Haitham interrupted saying: O Messenger of Allah صلى الله عليه وسلم! We have been in agreement with the Jews which is going to be broken after an agreement with you. We have a concern that lest you overcome the people of Makkah with the help of Allah and you turn back to your people and we remain helpless and without you. Ka'b reports: After listening to this he صلى الله عليه وسلم smiled and said: Never! Your blood is my blood. Your defeat is my defeat. I am yours and you are mine. Those you will fight with, I shall also and those you will compromise with I shall also.

Craze for assistance

After the pledge Bara' bin Ma'roor Ansari said: O Messenger of Allah صلى الله عليه وسلم! If you allow, we along

with our companions will start a war with the polytheists from morning. He صلى الله عليه وسلم said: No, so far I have not been ordered of it by Allah. You go back to your place. However, he selected twelve heralds out of them and asked them to perform the obligation of Dawah (calling to Allah) and preaching in Yathrib. After that the caravan left for its homeland and the Prophet صلى الله عليه وسلم as usual got engaged in the work of preaching the message of Allah to His slaves and teaching them the rulings of Islam.

The companions are permitted to migrate

Muslims in Makkah were continuously being tortured and ordinary Muslims were being swayed brutally to its utmost by the atheists which kept increasing day by day. This situation had made him صلى الله عليه وسلم very anxious and restless. So he صلى الله عليه وسلم permitted Muslims to migrate to Yathrib leaving their beloved motherland – the blessed Makkah- for the sake of Allah. This permission caused them a great sense of pleasure. With great enthusiasm they got ready to migrate to protect their Iman and they left their motherland and everything belonged to them over there: their country and wealth, kith and kin and everybody. They started migrating towards Yathrib in every possible way.

Chase of the migrants

How could the polytheists of Makkah accept Muslims getting rid of them and seeing them well settled and fully contented in Yathrib? Earlier during the migration to Abyssinia (Ethiopia) also they were writhed in agony and had made every possible effort to bring them back but Allah had made them deprived of it. The migrants to Abyssinia were less in number but the migrants to Yathrib were in hundreds. Because of the migration of Muslims their localities were getting vacated. Until Abu Jahl was reciting elegies seeing the localities ruined by climbing the hills. Therefore, the

enemies of Islam believed it compulsory to chase the Muslims and stop them from going out of Makkah and bring them back from mid-way. Therefore they got fully engaged in creating hindrances in the journey of blessed migrants and seizing everything they had and making them totally bankrupt. They were caught and imprisoned, threaded their mouths, snatched their wealth, seized their journey resources until they picked up the infants from the lap of their mothers. To sum up, they suppressed the people to a great extent. Here are some of those instances:

Some events of patience and perseverance

- ❖ When Abu Salma (رضي الله عنه) intended to migrate, he took his wife and son and came out. When his in-laws came to know about it they stopped them in their path and by force they took their daughter back. When his household came across this incident they came to Umm Salma and said: If you have taken your daughter back, we will also not let our grandson stay with you. So, they forcibly took him back. This way all three were shattered and got separated from each other. The husband anyhow survived and reached Madinah. The in-laws of Umm Salma took the son back and Umm Salma remained alone in her parents' house. In the agony of separation from the husband and son, she left eating and drinking. In hunger and thirst daily she used to go out of the locality and would keep crying sitting on the path to Yathrib. Then one day a man from the household had mercy on her and asked her family why have you kept her in trouble? The lady's situation is getting worse because of continuous weeping. Why don't you let her go to her husband? Then they permitted her to go to her husband if she wanted. On the other side her in-laws

also handed over her son to her. Umm Salma arranged for a ride and took her son in the lap and left for Madinah Munawwarah. On the way a companion (رضي الله عنه) took her safely to her husband.

- ❖ When Umar (رضي الله عنه) decided to migrate, he took Hisham and Eyash with him. They three had to come at one place. Umar and Eyash succeeded to go out of Makkah but the Makkans caught Hisham and imprisoned him. When both of them reached Madinah, just after them reached Eyash's cousin Abu Jahl and Harith also. They said to Eyash: Your mother has sworn that until she does not see your face she will not come under shadow; neither she will comb her hair. Hearing all this, his heart softened. He got ready to return. Umar (رضي الله عنه) counseled him a lot but he did not apprehend and left for Makkah with them. On the way to Makkah as per their plan, they asked him to come down of the ride and fastened him tightly with a rope and took him in their custody. After reaching Makkah they imprisoned him also with Hisham. When the Messenger صلى الله عليه وسلم received this news he sent one companion for their assistance. By his wisdom he succeeded to get them freed and took them to Madinah.
- ❖ When Suhaib (رضي الله عنه) wanted to migrate, the Quraysh hurdled in his way and said: when you came to Makkah you were bankrupt and empty-handed. Having been here, you have earned so much money, now you want to leave Makkah carrying your wealth. This cannot happen. He asked: If I give you all my wealth, will you leave me my way? They got ready. Suhaib handed over all his wealth to them and

reached Madinah alone. When the Messenger of Allah صلى الله عليه وسلم knew about this sacrifice, he said: Suhaib has done the most profitable deal.

- ❖ When Zainab the daughter of the Messenger of Allah صلى الله عليه وسلم came out to migrate to Madinah, Habbar bin Aswad chased her with some rascals. On the way, he stopped her and speared a javelin at her. She was pregnant. Because of this attack her pregnancy got aborted. In the same condition she reached Madinah. Later, because of these wounds she succumbed to death.

However, the bloody enemies tried their best to stop people from migrating but they could not take back the strong faith and the craze for migration that the Muslims had in their heart. Finally, with all these atrocities, a very big number of Muslims one by one gathered in Yathrib.

Discussion regarding assassination of the Prophet صلى الله عليه وسلم

Now, only few Muslims were left in Makkah Mukarramah who because of some problems or any perception could not have migrated. Among the senior companions none was left except Abu Bakr (رضي الله عنه) and Ali (رضي الله عنه). Seeing him in this situation this crept in the minds of the Quraysh of Makkah that it was best time to make some decision about him صلى الله عليه وسلم to stop the mission of Islam. In this regard, the leaders of the Quraysh called a meeting of his enemies in the – Darun- Nadwah-⁸² the meeting hall of

⁸² This meeting hall with the name of “Darun- Nadwah” was built in the Makkah. All the activities used to be dealt from here only. Hakeem bin Hizam the cousin of the Messenger of Allah صلى الله عليه وسلم was the caretaker of it. He embraced Islam at the time of victory of Makkah. Later, Hakeem bin Hizaan sold this building to Muavia (رضي الله عنه) in one lakh dirham and gave the whole amount in charity.

Makkah. The discussion continued until Iblees disguised as an old man from Najd entered the meeting expressing his sympathy with them. Some of them suggested expelling him from the city. The old man rejected this opinion. Another person suggested for his imprisonment, he rejected it as well. Ultimately, Abu Jahl proposed for his assassination⁸³ and suggested that at least one person from each tribe of Quraysh must take part in it, so that the Banu Hashim/ Hashim household could not take revenge. This proposal was accepted and approved by all the members of the advisory committee unanimously. Hence to accomplish this plan, selected youths from different tribes surrounded the room of the Prophet صلى الله عليه وسلم carrying the naked swords in their hands.

It is strange!

Though the polytheists of Makkah were his worst enemies and true rivals and they used to opt every possible way to trouble, oppose and show enmity to him but at the same time they used to have complete trust on him and were very much impressed by his honesty and trustworthiness. Whenever they wanted to entrust any trust to someone, they were unable to see anyone else like him. That is why their trusts were with him صلى الله عليه وسلم even at that time when they were planning for his assassination. Subhan Allah! What an unparalleled honesty and matchless fear of Allah is this, that when the enemies are engaged in preparation of his murder, he is engaged in managing to give their trusts back. اللهم صل وسلم وبارك عليه وعلى آله

⁸³ Allah سبحانه و تعالی had made a brief and comprehensive mention of this meeting in the holy Quran as, “And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot. (Surah Anfal: 30)

The Prophet صلى الله عليه وسلم migrates

The people on the earth were making their plan and the Master of skies was implementing His decisions. Hence, Jibreel came to him صلى الله عليه وسلم and narrated the situation and asked him صلى الله عليه وسلم to migrate to Yathrib by the permission of Allah. After receiving this message he صلى الله عليه وسلم instructed Ali (رضي الله عنه) to sleep on his bed calmly that night and return the trusts of enemies with him the next morning and then he should also migrate.

After giving Ali this instruction, he صلى الله عليه وسلم came out of his room reciting the sacred Surah Yaseen and went to his closest friend Abu Bakr's house. On the way to the house of Abu Bakr (رضي الله عنه) he صلى الله عليه وسلم saw the House of Allah. Seeing the Ka'bah, he صلى الله عليه وسلم became bereaved because of being separated from it and he صلى الله عليه وسلم addressed the Ka'bah saying: By Allah! Makkah is the best and most beloved place to me. Had the Makkans not compelled me to get out of it I would never leave you and go from here. He صلى الله عليه وسلم had instructed Abu Bakr (رضي الله عنه) two or three days earlier to be ready and had explained the complete plan. Therefore, he was completely ready. When he صلى الله عليه وسلم reached to him, he made some necessary arrangements at home instantly and left. After leaving the house they took first halt at the Cave of Thawr.

His friend in the cave and the devoted lover

In this journey Siddiq Akbar showed his utmost loyalty and devotion to the Messenger of Allah صلى الله عليه وسلم. Making his back a ride for him صلى الله عليه وسلم he took him صلى الله عليه وسلم to the summit of the mountain of Thawr. By tearing his sheet he filled the holes of the cave. When one hole was left he filled it with his heel. On which a snake bit him which caused him extreme pain. But he did not move, else the Messenger of Allah صلى الله عليه وسلم may become awakened

from his sleep. While moving in the way he would walk front and back, left and right of him صلى الله عليه وسلم so that no enemy may be able to attack him صلى الله عليه وسلم. However, he showed such an exemplary love and adherence to him صلى الله عليه وسلم that one may not get an example of it in the whole human history of good friends. It is quite obvious that if the Knower of unseen (Alim Al-Ghaib) had selected him and his family to be a helping hand and assistant of His Messenger صلى الله عليه وسلم, then it would not have happened inadequately.

According to the typical situations of that time, this journey of migration was a very secret journey. In such occasions usually very trustworthy and most beloved associates are selected to accompany. This was not less than an honor for Siddiq Akbar to be selected by Allah for the company and confidentiality of the loved one of Allah; furthermore, he along with his entire household was honored to be used in transforming this great trust of Nubuwwat (apostleship) from Makkah to Madinah. The whole family was involved: Abu Bakr as a companion in the journey and close friend of the cave, the son of Abu Bakr as a spy, the daughter of Abu Bakr as a preparer of viaticum for journey, the slave of Abu Bakr as a servant in the journey, the camel of Abu Bakr as the ride and the wealth of Abu Bakr as the expenses for the journey.

Failure of the Quraysh leaders

On the other side, when the people who had surrounded his house did not notice him صلى الله عليه وسلم going out of the house, they became anxious and in the state of rage they entered the house. Instead of the Prophet صلى الله عليه وسلم Ali (رضي الله عنه) was taking rest over there. He told them that the Prophet صلى الله عليه وسلم had left in the night itself. This caused their rage to intensify but what could they do now. Sensing the obvious failure of all their plannings, the leaders

of the Quraysh announced that whosoever would bring the address of him صلى الله عليه وسلم; he will be rewarded with hundred camels. People in the greed of the reward ran to every direction in search of Muhammad (صلي الله عليه وسلم).

Three days in the cave of Thawr

Some people climbed the mount of Thawr and reached so closer to the cave that if they had come some more distance they would have seen the feet of the Messenger of Allah صلى الله عليه وسلم and Abu Bakr (رضي الله عنه). But by the will of Allah, it so happened that a spider made its cobweb on the face of the cave. Someone said, “If anyone entered the cave, this cobweb would have been broken”, so let us go to another side. This way Allah stopped them to reach to them by His unseen help. Abu Bakr (رضي الله عنه) became frightened and was feeling danger about the security of the Messenger of Allah صلى الله عليه وسلم. But the Messenger صلى الله عليه وسلم made him quiet with great contentment and said, “We are two and Allah Himself is the Third One, so you don’t worry”. He صلى الله عليه وسلم stayed there for three days. Abdullah bin Abu Bakr used to roam about the whole of Makkah and would keep listening to the talks of the people of Makkah unsuspectingly. In the evening he would give the whole information to the noble Prophet صلى الله عليه وسلم. Aamir bin Fuhayrah used to graze his goats nearby and late night would make them drink the milk. He صلى الله عليه وسلم and Abu Bakr (رضي الله عنه) stayed in the cave for three days.

Migration journey commences

On the fourth day, a rented guide took both the camels and reached the cave of Thawr. On the other side he صلى الله عليه وسلم took Abu Bakr, his slave Aamir bin Fuhayrah and guide Abdullah bin Urayqit and started for Madinah Munawwarah. For the reason of security he صلى الله عليه وسلم left the general

path and chose a strange path which led to Madinah through the seashore. This was the 13th year of the apostleship 27th day of Safar on Thursday.

The stone gives shelter

Since the Messenger صلى الله عليه وسلم was awake for the whole night and tired since morning, therefore Siddiq Akbar was looking for some place and shadow for him صلى الله عليه وسلم to take rest. But in the vast desert where could he get the shadow? Abu Bakr was in the same anxiety and concern until all of a sudden, a stone appeared and kept mounting. The sun hid beyond it and on the other side it was fully shadowed. Abu Bakr (رضي الله عنه) made the area leveled with his hands and it became good to rest there and asked him صلى الله عليه وسلم, “You sleep and I shall be taking care of you”. So, he صلى الله عليه وسلم slept peacefully. A shepherd happened to come there from whom Abu Bakr (رضي الله عنه) bought some milk and put it in a leather cup. When he صلى الله عليه وسلم woke, he presented the milk to him صلى الله عليه وسلم. When he صلى الله عليه وسلم drank it, Abu Bakr (رضي الله عنه) was overwhelmed with pleasure.

When an enemy turned protector

The following day when he صلى الله عليه وسلم was travelling with friend Siddiq Akbar (رضي الله عنه), his slave Aamir bin Fuhayrah and guide through the sea shore of the desert, suddenly a man Suraqah bin Ja'sham who was searching for him صلى الله عليه وسلم in the greed of reward reached to him صلى الله عليه وسلم. He صلى الله عليه وسلم was informed about it, so he صلى الله عليه وسلم sought the shelter of Allah from his mischief. Also he صلى الله عليه وسلم prayed against him, so his horse sank in the ground. At his besought he صلى الله عليه وسلم prayed for him and he sought protection of his life from him صلى الله عليه وسلم and went back. He not only returned but said to everyone who met in the path that he had looked for him

for long distance, so there was no need to go to that side. This way an enemy who wanted to kill him صلى الله عليه وسلم turned protector of his life.

Seeker of the worldly materials turns seeker of Akhirh (Hereafter)

Meanwhile Buraydah Aslami – who was wandering for the same greed of 100 camels by search and arrest of him صلى الله عليه وسلم met. He صلى الله عليه وسلم made him understand the religion. He was so much impressed by his talk that he along with 70 of his companions embraced Islam. They made their turban flags and walked overwhelmingly and were announcing about him صلى الله عليه وسلم, “O people! Be pleased, the king of justice and integrity is coming. He is not a common man.

Milk returns in the drought udders

On the way, Abu Bakr (رضي الله عنه) felt anxious seeing him صلى الله عليه وسلم hungry. Suddenly, they looked at a tent which was of a man named Abu Ma’bad. After reaching there something was demanded from his wife Umme Ma’bad. She told that there was nothing to eat except a goat which also doesn’t have milk in its udders. He صلى الله عليه وسلم asked that goat to be brought. When it was brought, he صلى الله عليه وسلم made Dua of blessing. , its udders got filled with milk. The goat was milked and he صلى الله عليه وسلم was given to drink. Then everybody drank the milk. Seeing all this, Abu Ma’bad said, “Is this the man about who people are blaming to be irreligious”? He صلى الله عليه وسلم replied, ‘Yes, people say like this’. He said, “I give witness that whatever you have brought is completely true”, and then he himself and his family turned Muslims.

The eagerness of the people of Madinah for seeing him

صلى الله عليه وسلم

The people of Madinah had received the news of his departure; therefore they were very eager about his arrival and to see him صلى الله عليه وسلم. There was an atmosphere of joy and celebration in each and every house. Every heart was fond and every eye was very keen to see him صلى الله عليه وسلم. Daily they used to come out of their houses in the morning and after reaching out of the colony they would keep watching the path. When the sun would fully rise and they would be unable to see any shadow of any caravan they would come back to their houses. The day he صلى الله عليه وسلم reached Madinah, on that day also people had returned after waiting for him صلى الله عليه وسلم. After their return, this noble caravan reached. The first and foremost man who saw him صلى الله عليه وسلم was a Jew who was observing the anxiety and fondness of the people of Madinah. As soon as Muhammad's caravan came closer, he shouted in a louder voice, "O people! See your beloved and darling has arrived". As soon as they heard it, they got cheered and ran towards him pronouncing La ilaha Illallah and Allahu Akbar loudly and gathered around him صلى الله عليه وسلم. Small girls also under the impression of pleasure and joy came out and saw the excitement of the elder ones and started singing a song.⁸⁴ This was 12th Rabiul Awwal on Monday noon.

⁸⁴ Their famous song is:

طلع البدر علينا من ثنيات الوداع
وجب الشكر علينا ما دعى الله داع
أيها المبعوث فينا جئت بالأمر المطاع

The full moon rose over us from the valley of Wada'.

And it is incumbent upon us to show gratitude for as long as anyone in existence calls out to [Allah].

Oh our Messenger amongst us who comes with the exhortations to be heeded.

He صلى الله عليه وسلم arrives in the Quba

After arrival at Madinah he صلى الله عليه وسلم first went to the village of Bani Umar bin Auf, i.e. Quba by name. This village was located in the coastal area from the locality. When he صلى الله عليه وسلم reached there he صلى الله عليه وسلم gave the people an opportunity to see him صلى الله عليه وسلم and built a Masjid over there. He صلى الله عليه وسلم was here only when Ali – who had lagged behind in Makkah by his order - reached after three days. After staying for 14 days in the Quba colony, he صلى الله عليه وسلم moved ahead to enter the main locality. As soon as he صلى الله عليه وسلم reached the locality of Banu Saleem it was Zuhr Salah time. At that place he صلى الله عليه وسلم performed Juma prayer and he led 1st Juma Salah of Islam with almost a hundred companions.⁸⁵

First Friday Sermon

This first Friday sermon possesses great importance in every way. He صلى الله عليه وسلم firstly praised Allah and then mentioned the basic things of faith and expressed his dismissal and hatred towards the disbelievers and said, “Allah has sent me in this grave darkness of illiteracy and astray as the sun of guidance to show the right path to His slaves. Therefore whosoever follows Allah and His true Messenger صلى الله عليه وسلم, will succeed and get his aim and whosoever

Subhan Allah! In this age the so-called lovers of him صلى الله عليه وسلم who are inventing new ways to showcase the joy of the birth day of the Prophet صلى الله عليه وسلم and even they are not avoiding copying the disbelievers, so they should learn the lesson from those small girls whose hearts were full of warmth of happiness and their tongues were anxious to express their pleasure for him صلى الله عليه وسلم . On the other side the words of their song were reminding the rights of the obedience and correctly valuing the blessing of Allah.

⁸⁵ Though the prayer of Juma had already started in Madinah by Umamah (رضي الله عنه), but this is called first Jumuah because it was performed first time under the leadership of the Prophet صلى الله عليه وسلم . (Ibn-e Hisham 53/1)

disobeys shall fail and lose his aim.” In this lengthy sermon of him, he صلى الله عليه وسلم stressed many a times on relations with Allah, His piety, the thoughtfulness of the life after death and all the actions that one does for aiming at the pleasure of Allah صلى الله عليه وسلم only.⁸⁶

Arrival at Madinah

After performing Jumua Salah, he صلى الله عليه وسلم entered Madinah with such glory and honor that the history of the leaders might not have seen such an example of love and acceptance for any one.⁸⁷ 500 dignitaries of Madinah were walking along with him like moths side by side of the Messenger of Allah صلى الله عليه وسلم and they were raising the slogan: جاء نبي الله، جاء نبي الله، (Allah’s Messenger has come, Allah’s Messenger has arrived). Every house was full of his praise and mention and every street was full of the gatherings of enthusiastic spectators and viewers. Innocent children were happily singing: محمد! يا رسول الله! يا محمد يا رسول الله! . Localities one after the other were heading to see him صلى الله عليه وسلم.

⁸⁶ This was the first Juma of Islam and first Khutbah (sermon) of the noble Prophet صلى الله عليه وسلم in the Madinah. That sermon needs to be read from reference books and it also needs to be thought that after 13 years’ continuous preaching during which he صلى الله عليه وسلم had to suffer from constant mental, physical and hearty tortures but in that locality of his lovers he did not speak even a single word against his enemies. Allahu Akbar! What a great heart and tolerance he صلى الله عليه وسلم had!

⁸⁷ Urwah bin Yousuf Thaqafi who was an ambassador on behalf of Quraysh on the day of compromise of the Hudaibiyah, seeing the matchless and warm love and affection of the Sahabah (رضي الله عنهم) towards him صلى الله عليه وسلم had to say, “I have seen the great kings like Qayser, Kisra and Najashi in their countries but by Allah! I have never seen any nation’s such love and adornment towards its kings as I have seen in the companions of Muhammad صلى الله عليه وسلم towards him صلى الله عليه وسلم. If he spits even they heed to collect it on their hands and do not let it fall on the ground and if a single hair falls they save it with them. etc. (Ibn Hisham 197/3)

عليه وسلم. Everybody was willing to make him his guest and everybody was having a desire for him صلى الله عليه وسلم to bless his house. But he صلى الله عليه وسلم used to say to everyone that his camel was instructed from Allah to halt at a particular place; therefore wherever it will stop, that will be my destination. Finally, the camel stopped at a place where the pulpit of the Mosque of the Prophet صلى الله عليه وسلم stands. That was the front part of the house of Abu Ayyub Ansari (رضي الله عنه), so the Prophet صلى الله عليه وسلم stayed at the house of Abu Ayyub Ansari (رضي الله عنه). This was a two storied house. He صلى الله عليه وسلم keeping the visitors in mind, decided to stay at the ground floor and asked the household to stay at the top floor.

Goodness never goes in vain

If it is said that after arrival at Madinah he صلى الله عليه وسلم did not stay in the house of Abu Ayyub Ansari (رضي الله عنه) but he stayed in his own house, it will not be wrong. It is so; because long ago from him صلى الله عليه وسلم being a Prophet, a king from Yemen, Tubba' by name passed by the Madinah and encamped there. Many Ulama (learned people) were in his company. They recognized the place by reading the signs from the heavenly books and told him that this was the migration soil of the final Prophet صلى الله عليه وسلم. The king enquired the whole detail about it and he was as much impressed as he stayed there and built a very good two storied house and left a written note in which he mentioned his will of bringing faith in him صلى الله عليه وسلم and helping him صلى الله عليه وسلم if he would be alive and requested that the house which he had built for him صلى الله عليه وسلم, he صلى الله عليه وسلم should accept it for his residence. After that he put the note in a pipe of leather and entrusted to a polite and righteous person from Madinah and asked him to keep it safe in his custody until the appearance of the last Messenger of

Allah صلى الله عليه وسلم. And when he appears, the note should be handed over to him. It is said that the house in which he صلى الله عليه وسلم stayed was the same house and Abu Ayyub Ansari (رضي الله عنه) was from the progeny of the same righteous man.

Instead of Yathrib the city is named Tayyibah or Madinah

Yathrib means rocky and rugged soil. The weather here was uneven. Many companions fell ill after reaching Yathrib until many of them started offering Salah in the state of sitting because of weakness. When he صلى الله عليه وسلم observed the situation, he صلى الله عليه وسلم prayed to Allah to shower the city with His blessings and make the climate pleasant and create the desire of staying there in the hearts of Muslims which was accepted by Allah. He صلى الله عليه وسلم advised his people to change the name of Yathrib. His noble companions instead of proposing any other name, they named it in the name of their master and started calling Yathrib with Madinah-tur-Rasool (the City of the Messenger) which latterly remained only Madinah. Because of some narrations it is believed that Allah Himself named the city of his beloved Prophet with Tayyibah.

The Jewish scholars come to him صلى الله عليه وسلم

When the noble Prophet صلى الله عليه وسلم came to Madinah Tayyibah, some Jewish scholars used to come to him صلى الله عليه وسلم from time to time. Since the Jewish scholars were well aware of the signs of the truth of the Messenger of Allah in the light of the signs mentioned in the Heavenly Books and they knew many of them. So, they wanted to meet Muhammad صلى الله عليه وسلم directly to verify the signs according to the claim of him صلى الله عليه وسلم. Whosoever came to him صلى الله عليه وسلم he would get satisfied and few of

them would embrace Islam and those who were deprived of Iman would remain deprived in spite of all the knowledge.

Out of those scholars were Yasir bin Akhtab and scholars from a Jewish madrasa like Abdullah bin Salam, Ibne Suriya, Zaid bin Saeed, Salman bin Salam and Maymoon bin Yameen etc. are noteworthy.

This face is not of a liar

Yasir bin Akhtab was the brother of Hayy bin Akhtab. He was a great Jewish scholar. First of all, he came to him ﷺ and got very much impressed by his talk and after going back to his people he made them understand but they did not accept his words. Another Jewish scholar came to him ﷺ while he ﷺ was reciting Surah Yousuf. Having heard the Quran, he got very much impressed and brought many people from his community who embraced Islam. The name of Abdullah bin Salam before Islam was Hussain. He was impatiently waiting for his appearance. As soon as he got the information of the arrival of him ﷺ he instantly came to him ﷺ and after seeing his face it crept in his heart, “This face can’t be of a liar”. Hence, he straightaway accepted Islam. After returning home he invited everyone in his house to Islam so all of them came into the shadow of Islam. Salman Farsi was a Christian scholar and monk. Allah had blessed him with a very long age. Some people say that he had found the age of Eisa (as) but everybody has agreed upon his age to be 250 years. He also was waiting for the arrival of the Messenger of Allah ﷺ. He was staying in Madinah in his wait only. When he ﷺ came to Madinah, Salman Farsi met him ﷺ and sat in front of him ﷺ and watched him ﷺ carefully, then went to the back of him ﷺ and sat there. He ﷺ understood the intention and

removed the sheet from his back. He saw the Seal of apostleship and kissed it and told him صلى الله عليه وسلم his whole life story and came under the shadow of Islam.

Jews' jealousy and prejudice

Abdullah bin Salam was one of the great scholars of Jews and Maimoon bin Yameen was a very trustworthy person of his community. They requested the Messenger of Allah صلى الله عليه وسلم to take the opinion of the Jews about them without telling them about their Iman. If they showed trust in us we shall disclose our Iman so that it can become a proof for them. - Hence he صلى الله عليه وسلم made Ibn Salam hide and asked his community, "What do you opine about Ibn Salam"? They said, "He is a polite man and his father was also polite. He is a great scholar. Having heard this, Abdullah bin Salam came out and gave witness that he صلى الله عليه وسلم was the true Messenger of Allah. The Jews got angry and started saying about Ibn Salam, "He is a shameless man and his father was also alike. - Similarly on another occasion he صلى الله عليه وسلم said to the Jews, "Take a trustworthy person who if verifies my apostleship, you all will believe". They said, "Yes, "We trust on Maymoon bin Yameen as much as if he says that you are a Messenger of Allah we shall confirm. He صلى الله عليه وسلم called him and he gave testimony of him being the Messenger of Allah in front of them but the Jews did not believe in Islam. To sum up, after reaching Madinah Jewish scholars and common people kept coming and meeting him صلى الله عليه وسلم and kept asking different questions and kept seeing the existing signs of apostleship in him صلى الله عليه وسلم. But all of them remained tenacious and stubborn except a few fortunate people.

Construction of Masjid Nabawi

There was a vacant land nearby the house of Abu Ayyub Ansari (رضي الله عنه). He صلى الله عليه وسلم expressed his wish to

purchase the land. As per his instruction, Abu Bakr (رضي الله عنه) paid the price and occupied the land. He صلى الله عليه وسلم started building the Masjid Nabawi. This masjid was based on mud walls and pillars and roof of date palm trees. This was built with the hands of the Messenger صلى الله عليه وسلم and his companions within twelve days. After the completion of the work of the Masjid, beside the Masjid, he صلى الله عليه وسلم built some rooms for his chaste wives as per the need. Then he صلى الله عليه وسلم shifted to those rooms from the house of Abu Ayyub Ansari (رضي الله عنه). He صلى الله عليه وسلم sent Zaid (رضي الله عنه) and Abdullah bin Abu Bakr (رضي الله عنه) to Makkah and called for his family and children; because they still had stayed in Makkah.

The court of the Emperor of the Universe

Sitting on a mat in that masjid, he صلى الله عليه وسلم established the basement of the Islamic Rule. It was the Masjid itself from where he صلى الله عليه وسلم sent letters to the kings of that era. Here in the Masjid he made judgments of the trials. He صلى الله عليه وسلم trained the noble companions in it and established the Islamic Education System. There used to be organized the circles of the remembrance of Allah and the lectures used to be given regarding the importance of knowledge and recognition of Allah. In the courtyard of that masjid, the army used to be prepared. From there, the needs of the needy people used to be fulfilled and in front of that masjid there was a heightened place on which the poor people would get their dwellings and helpless people would get support.

In short, this noble masjid apart from being a place of worship had become the seat of the governance of the Islamic world.

Inter-nation peace mission⁸⁸

After finishing these works, he صلى الله عليه وسلم turned towards making an Inter-Nations Peace Treaty for the establishment of peace and harmony and sustain the national unity and integrity in spite of the religious diversity. The purpose of this treaty was to provide cooperation, sympathy and freedom of speech on the basis of human and moral lines. Hence, he صلى الله عليه وسلم prepared a comprehensive peace-treaty draft and took signatures of every community staying in the soil of Madinah. Then to extend the effects of it, he صلى الله عليه وسلم himself visited the suburban tribes of Madinah and attempted to include them also in it. This continued till the mid of the 2nd Hijri. This proposal looked good to the people and they liked it and participated in it.

The relationship of brotherhood

Along with the above he صلى الله عليه وسلم did another thing, i.e. he established brotherhood among the migrants (Muhajireen) and the supporters (Ansaar). The migrants had left behind their kith and kin, wealth and house and everything belonging to them and migrated to Madinah. The Makkans had seized everything from them. To colonize all of them and provide all the needs and settle personal matters were not easy. In the migrants, there were some poor and weak people and on the other side there were noble and dignified people as well. So they could not have been kept in the camps like refugees. So Allah (سبحانه و تعالی) revealed an idea in his heart which could not be replaced by another idea.

⁸⁸ Dr. Mohammad Hameedullah (رح) has collected all the Ahadith with relate details of "This treaty" and the investigation of all its clauses in the book "مجموعة الوثائق السياسية" which contains more than fifty clauses and is based on the farsighted thoughts, sense of understanding the situation and the wisdom of actions. This treaty continued until the arrival of ruling of tax on the people of Books and the Muslims got stronger. (Nazratun Nayeem 269/1).

He صلى الله عليه وسلم connected the name of one migrant companion with the name of one supporter (Ansari) companion. They were declared real brothers by the noble prophet صلى الله عليه وسلم. The migrants though were trying to strengthen and stabilize themselves to avoid being burdened on their supportive brothers but by this plan they got very good friends and helpful people. They got the feelings of belonging and the sense of being strange faded away and together they started living an exemplary life. صلى الله على النبي الكريم

The pagans go against the treaty

Quraysh could never have accepted the peace of the world and contentment of Muslims. They thought of it deeply and contacted some of the hypocrites of the tribes “Aws and Khazraj” and incited them to break the peace-treaty. They threatened them to harm and humiliate if they did not do what they wanted. On the other side they made strong bonds with the Jews as well who were already like snake in the sleeve. They made many conspiracies and destroyed the peaceful atmosphere of the Muslims. Under the influence of these conspiracies they started attacking Madinah from time to time.

The inevitability of war and battle (Jihad and Qitaal)

Islam is a religion of peace and harmony. It has given primary importance to the peace, harmony, safety and protection of human beings. Tolerating the continuous torture and showing great patience for fourteen years in Makkah, and after reaching Madinah the Prophet's plan of peace treaty and making compromises among the communities and tribes is an obvious proof of this (peace-liking) nature of Islam. But as the oppression with anyone is barbaric, similarly watching inhumanity being done with the people and in spite of being able to help oppressed ones, not helping them is also a

scandalous action. If Allah gives someone might and power, he must confront with the people who oppress the weak and the innocent people and overthrow their might and power and make them reach their destination (destruction). This is an unavoidable demand of justice and equality and wit and moral in the sight of wise people.

Order to fight the tyrants⁸⁹

Till the time Allah wanted Muslims to tolerate the atrocities done by the atheists, he instructed the Muslims to continue their patience and when He thought the time appropriate for war he revealed the order of battle and war. He said, “Those who are being oppressed unduly they are permitted to start a fight with the enemies. Allah is able to help the oppressed ones”. It means that this order of patience and perseverance so far was not because of any compulsion or helplessness but for giving them chances and providing them with the opportunities to get guidance.

That is why making intentions correct in Jihad (holy war) like other worships is mandatory so that this action could not be for any personal, social and financial or regional purposes but for the pleasure of Allah only and should be totally in accordance with the law conferred by Him. Hence, when different intentions of Jihad were kept in front of the

⁸⁹ Jihad was initially permitted to defend the life and wealth whose ruling was revealed in the Ayah of Surah Hajj:

أذن للذين يقاتلون بأنهم ظلموا .

And when the Islamic government got established, so for the supremacy of Deen and Islam it was ordered to step ahead whose mention is found in different places of the Quran in many verses. i.e. the ayah:

و قاتلوهم حتي لا تكون فتنة و يكون الدين لله

of Surah Anfal. In regards with the Jihad mostly so much educated people also have many doubts. To understand this with more detail one should study the chapter of “Jihad” in the 2nd volume of the book “ Seeratul Mustafa” of Maulana Idrees Kandhalawi. This will help everybody a lot to understand the true concept of Jihad.

Messenger of Allah صلى الله عليه وسلم and he was asked about the correct intention, he صلى الله عليه وسلم gave a common principle as: “Whosoever does Jihad for raising the voice (religion) of Allah, he only is the fighter (mujahid)”. It means that no intention is acceptable in the Jihad except of glory and superiority of Islam and a war done for any other purpose is not an Islamic war (Jihad).

Holy Battles and Combats

As it has already been mentioned that Jihad is a need, and peace and harmony cannot be established without it. Allah says in the holy Quran, “And was it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is taken abundantly.” And He says in another place, “And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds”. It is a fact that till the time he صلى الله عليه وسلم was in Makkah he and his companions were troubled a lot. But when he صلى الله عليه وسلم migrated to Madinah the enmity became three sided and it increased. Two enemies were in Madinah itself i.e. Jews and hypocrites. The third enemy were the people of Makkah who from time to time would come to Madinah and tease and trouble Muslims and they continued it. This was a troublesome and traumatic situation for Muslims. Allah took a notice of it and sent down the order to confront those enemies with full might and power. After the revelation of this order he صلى الله عليه وسلم started a regular series of wars with the atheists and polytheists, which in the Islamic term is named as “Jihad (holy war) and qitaal (battle)”. Likewise the wars in which Prophet صلى الله عليه وسلم himself participated are called “Ghazwah” in the term of the Prophet’s biographers and the battles in which the Messenger of Allah

himself did not participate are called "Sariyyah". According to Ibn-e Atheer (rh) the number of ghazwaat is 27. Only in 9 of them the battle took place. Badr, Uhud, Khaybar, Hunayn, Khandaq and Tabook are the famous gazwat (battles). Allah سبحانه و تعالی had made the battle of Badr a distinct mark of victory of truth over falsehood.

313 overcame 1000

Madinah was situated on the way from Makkah to Syria. When the people of Makkah were not allowing the Prophet صلى الله عليه وسلم and his decent and peace loving companions to live in other place peacefully in spite that they had left their houses in Makkah and they were still attacking the people of Madinah as well, so it had become mandatory to teach the Makkans a lesson. For this the best and easy idea which the Prophet صلى الله عليه وسلم thought was to stop the caravans of the Makkans in the path. In this regard he صلى الله عليه وسلم wanted to stop the trading caravan of Abu Sufiyan. He صلى الله عليه وسلم came across that Abu Sufiyan was coming back from Syria with lots of weapons purchased for the people of Makkah from their money. According to the point of view of war, stopping that caravan and disarming them was a good way of getting rid of a big danger. But Abu Sufiyan also was a very clever and wise man. He was travelling along but he had complete information about his intentions and plans. Muhammad صلى الله عليه وسلم reached the path along with few close companions without any special preparation. But Abu Sufiyan sensed the situation and changed the path and succeeded in saving themselves. On the other side, they sent a man to Makkah and told them that their wealth and belongings and caravan were in danger. Abu Jahl got outraged and shook the whole Makkah with his rage. All the leaders, youth and brave people and the army men got

ready for war and they collected the things for journey open heartedly. In short, almost one thousand disbelievers started moving with great enthusiasm and they stopped at the place of Badr near Madinah. He صلى الله عليه وسلم took suggestion from the 313 people (who were totally unarmed and without having any means of transportation) of what was to be done. He صلى الله عليه وسلم had full faith in the promise of Allah but he صلى الله عليه وسلم thought it better to take suggestion from them or he wanted to assess their excitements. They said, “Whatever you want to do, you order. If you order us to jump in a sea of fire, we will. We are not the fellows of Musa (as) that we will start saying, “You go and your Lord should go and fight. We will be sitting here”. He صلى الله عليه وسلم got very much pleased with this reply and took them to Badr. The glory and power of the enemy was surprising and very dreadful. The situation of Muslims was worthy of mercy. After straightening the lines, he صلى الله عليه وسلم turned towards Allah and prayed with such broken-heart and cries that Allah sent reinforcements from the skies and helped the Islamic army with such greatness that 70 leaders of the Makkans were killed who were considered of the highest ranks. Others fled away. Muslims returned victorious. This battle had not only vibrated the heats of the disbelievers but also this caused to shake the hearts of the house enemy: Jews and the snake of sleeves: the hypocrites. (Allah has power and might over everything.) For more detail please refer to the reference books.

Journey to perform Umrah

This series of battles continued till the 6th year of Hijrah. In the Zul Qa'dah 6th Hijri he صلى الله عليه وسلم saw a dream that he صلى الله عليه وسلم was performing Tawaf around the blessed Ka'bah. Having heard about this dream, the desire for performing Umrah got strong in the hearts of the companions

of him صلى الله عليه وسلم. They requested him صلى الله عليه وسلم to make intention of performing Umrah so he صلى الله عليه وسلم intended and left for Makkah Mukarramah from Madinah Munawwarah along with almost 1500 companions. When the Makkans came to know about his journey they gathered everyone from suburban tribes to oppose him and prevent him from entering Makkah and they assembled their army outside the Makkah. When he صلى الله عليه وسلم was informed about this conspiracy he صلى الله عليه وسلم left the path of Hudaibiyah aside and encamped at a place and said, “Today I am ready to compromise every way with the Quraysh that leads to the ties of kinship”.

The allegiance (Bai’at) of Rizwan

The noble Prophet صلى الله عليه وسلم sent Othman (رضي الله عنه) to the people of Makkah to discuss in this regard. The Makkans respected him and not only permitted him but also offered to do Tawaf. He said, “By Allah, Othman can’t do Tawaf before the noble Prophet صلى الله عليه وسلم. Meanwhile the rumor spread among Muslims that the people of Makkah had killed Othman (رضي الله عنه). It is known to everyone that killing an ambassador and envoy is one of the biggest crimes of the world. The Prophet صلى الله عليه وسلم announced to take allegiance on his hand for the revenge of Othman (رضي الله عنه). The noble companions (رضي الله عنه) pleasingly and enthusiastically with the sentiments of his obedience assembled around him to take allegiance on his hand. What a fortune is for Othman (رضي الله عنه) that in his absence, he صلى الله عليه وسلم caught his one hand with the other and said, “This hand is of Othman”. At that time he صلى الله عليه وسلم was sitting under a tree in Hudaibiyyah. Allah سبحانه و تعالى became pleased with these sentiments of obedience and announced His pleasure with them in the Quran. Therefore, this allegiance is named as “The allegiance (Bai’at) of

Rizwan”.⁹⁰ Later it was discovered that it was a rumor and they did not have to go for a war.

The reconciliation of Hudaibiyah

After that the representatives from Quraysh kept coming one after the other. He صلى الله عليه وسلم said to everyone, “We want to perform Umrah. We shall perform Umrah without any clash and shall go back”. But they were not ready to understand. They kept insisting on one thing that he صلى الله عليه وسلم should go back and they would not allow him to enter Makkah.

Finally he صلى الله عليه وسلم made reconciliation on the conditions presented by them. Out of them one condition was that Muslims should return this year but the following year they may perform Umrah. Another condition was that there shall be no war among them for next 10 years. Similar were the conditions and most of them were one sided, brutal and full of cruelties. However, the peace treaty was written. Many people from both sides signed it. This agreement though apparently was written under pressure but the “open victory” which was destined after that was actually more fruitful, purposeful and consequential than all the other battles of the Prophet صلى الله عليه وسلم of which he صلى الله عليه وسلم had full faith. At the revelation of the starting verses of the Surah Fat’h a companion asked, “Is this the victory?” He صلى الله عليه وسلم replied: “By Lord, in Whose hand is my life, this is the victory”.

Slaughter, Shaving the head and getting back

⁹⁰That ayat (verse) is the 18th verse of Surah Fat’h. Allah سبحانه و تعالی said, “Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest. (Surah Fat’h:18)

After the completion of reconciliation, he صلى الله عليه وسلم asked his noble companions to shave their heads and slaughter their animals but the noble companions (because of the unawareness of the wisdoms behind this reconciliation which he صلى الله عليه وسلم had known from Allah) were very upset and sad. Because of that sadness and grief they somehow delayed in obedience to his command. Seeing the followers who were always ready to sacrifice their lives without any hesitation in this condition, he صلى الله عليه وسلم became disappointed and discussed it with his wife Umm Salmah (رض). She suggested that he صلى الله عليه وسلم should start slaughtering the animals and shave his head. Then they shall definitely follow him صلى الله عليه وسلم as they are not disobedient but they must be willing to revise the decision. When he would sacrifice, their hope would be no more and then they shall follow him صلى الله عليه وسلم. Hence, the Prophet صلى الله عليه وسلم came out and slaughtered his animals. The companions also got up and in his following started slaughtering their animals.⁹¹

Calling the world leaders to Islam

After the completion of the Ehram activities they all returned to Madinah. On their return, Muhammad صلى الله عليه وسلم kept engaged with the other enemies of Islam and other local issues. Meanwhile, the battle of Khaybar took place. During those days a war took place with the Rome forces as well. The most important work which the Messenger of Allah صلى الله عليه وسلم did benefitting from the time of peace is inviting

⁹¹ Actually the noble companions were frustrated and they wanted to confront the polytheists right then and admit the Messenger of Allah صلى الله عليه وسلم in the premises of the Ka'bah and should not go back getting overcome by them. Till the last moment they were waiting for the permission but when he صلى الله عليه وسلم came out of his Ehraam, then they believed that the decision is not going to change, therefore they right then slaughtered the animals and shaved the head and came out of the state of Ehraam. After noticing this entire scenario one can easily understand that there is no doubt of disobedience.

the world leaders to Islam. During this period he صلى الله عليه وسلم sent formal letters to the leaders of that time through his noble companions to invite them to Islam. We find in the history books mention of the leaders and kings of Rome, Iran, Egypt, Bahrayn, Ethiopia, Damascus, and Yamamah to whom the letters were sent with their names and they were informed about their consequences in both the cases of acceptance or rejection. Some of them accepted the noble invitation and some of them respected the envoys of him صلى الله عليه وسلم and honored them but did not embrace Islam and some other humiliated the letter and letter bearers and treated them with disrespect. e.g.:

- ❖ When Caesar (Qaysar) the king of Rome received the letter of Prophet صلى الله عليه وسلم, he first enquired about him صلى الله عليه وسلم and then read his letter and expressed his faith that his rule shall expand to Rome and he is a true Messenger. I had some idea about him but was not of the opinion that he would be from Arabia. Had I reached to him, I would wash his legs and it would be a great fortunate for me. He said all these things but did not embrace Islam.
- ❖ When the letter of him صلى الله عليه وسلم reached to Kisra the king of Iran, he angrily tore the letter. When he صلى الله عليه وسلم came to know about it, he صلى الله عليه وسلم predicted that his kingdom also would be torn into pieces. Hence, soon his kingdom got destroyed.
- ❖ The king of Yemen after reading the letter accepted Islam and he صلى الله عليه وسلم sustained his government as was.
- ❖ Likewise the king of Ethiopia embraced Islam. etc.

Departure to reimburse the Umrah

It was a part of the treaty that in that year they shall go back but the following year they shall come to reimburse it and the

Quraysh shall vacate Makkah Mukarramah for three days. Hence, when he صلى الله عليه وسلم reached Makkah, they went to a mountain according to the treaty. He صلى الله عليه وسلم along with two thousand companions performed Umrah and they all were raising the slogans of Lailah Illallah and Allahu Akbar with great enthusiasm and glory. The polytheists had made it infamous that the migrants have become very weak because of the bad weather of Madinah and were affected by fever. He صلى الله عليه وسلم instructed them to showcase their power and health during Tawaf. Hence, they all did tawaf and Sa'ee (walking fast) between Safa and Marwah with great passion. The polytheists were watching these scenes from the mountain. When the polytheists saw the apparent might and power of the noble companions (رضي الله عنهم) as well as spirituality of their Iman and the luminosity of the Prophet صلى الله عليه وسلم and the blessings of the remembrance of Allah, they were taken aback and started reproaching one another on the rumors spread by them.

Return from Umrah journey

After three days, a representative of the polytheists came to remind the promise. He صلى الله عليه وسلم took the noble companions (رضي الله عنه) and left Makkah and reached Madinah. After reaching Madinah he صلى الله عليه وسلم continued caring about the treaty. For keeping the treaty, he صلى الله عليه وسلم sometimes had to suffer painful situations as well.

For instance, just after the treaty a man Abu Baseer by name came from Makkah who had accepted Islam and reached Madinah Munawwarah. According to the articles of the treaty, it was decided that anyone coming from Makkah having embraced Islam, would be handed over to the people of Makkah. As per the article, the Quraysh sent two people to take him back. Though this was very painful for him صلى

ﷺ to handover a Muslim to the enemies but he kept the dignity of treaty above and handed over Abu Baseer to them. Moreover, when the treaty was being written, Abu Jundul reached to him ﷺ chained. He showed his injuries and wanted to take shelter of him ﷺ against them. The hearts of companions got wounded. (What would have been the state of the Prophet ﷺ!!!). He ﷺ wanted to give him refuge but the polytheists did not agree and said, “This is the first opportunity to fulfill the promise”. Eventually, he ﷺ handed over him to the people of Makkah and consoled him that Allah would help him some way or the other. In short, in spite of all these painful incidents, he ﷺ upheld the supremacy of the “treaty”. According to this treaty there was no confrontation with the people of Makkah, so he ﷺ paid his attention towards other regions and dealing with the other enemies. During this period, some big guns of the polytheists got an opportunity to understand Islam and they embraced Islam. So, though the treaty apparently was a defeat but in fact it was a victory but preamble of a big victory.

Quraysh break the Covenant

It was also a part of the covenant that there will be no war among both the parties and whichever from the tribes of Arabs wants to enter in an agreement with him ﷺ it could go with him ﷺ and whichever wants to go along with Quraysh, it can be with them. Because of this flexibility, Banu Khuza’ah entered the covenant of him ﷺ and Banu Biker with Quraysh. After some days, Banu Biker with the help of the Quraysh broke this article of the treaty for taking revenge of an old enmity and attacked Bani Khuza’ah. They entered the Haram (The sacred area around Ka’bah) to protect themselves but

the Quraysh did not leave them there as well. Since Banu Khuza'ah had agreement with the Prophet صلى الله عليه وسلم, therefore they came to him صلى الله عليه وسلم and complained about the tyranny and oppression done to them. The Messenger of Allah صلى الله عليه وسلم promised that they would definitely be helped. He صلى الله عليه وسلم sent a man to the Quraysh saying, "You have gone against the treaty and you have killed our allied-tribe's men with brutality. Now either give the blood money of the killed ones or get ready to fight with us." The Quraysh denied to give blood money and got ready for a battle.

Invasion on Quraysh

Since the initiative of breaking the agreement was taken from the Quraysh which resulted into ending the covenant its own, therefore he صلى الله عليه وسلم ordered his noble companions to invade the Quraysh for taking revenge of the oppression on their allied-tribe and for their lawful assistance. On the other side, Abu Sufiyan saw that the matter was getting complicated and it was their own mistake – that they first broke the treaty and instead of paying blood money of the killed ones, they became ready to fight with him صلى الله عليه وسلم - so, he reached Madinah and requested him صلى الله عليه وسلم to renew the agreement. But the Messenger صلى الله عليه وسلم did not find it appropriate to renew. So he sustained his order and instructed the noble companions to continue their preparation for the journey. He صلى الله عليه وسلم got ready and he left for Makkah Mukarramah on 10th Ramadan 8th Hijrah with a great army of Muslims. This was the army of 10000 warriors.

Makkah conquered

The Quraysh could not hold fast in front of the Muslims for long, so they kept getting retreated until Makkah Mukarramah got conquered by the Muslims. On 20th

Ramadan he صلى الله عليه وسلم entered the blessed Makkah victoriously but humbly. The natural happiness at the time of victory was unbelievable but he was as much overcome by the Greatness of Allah and respect of the Ka'bah, the house of Allah, as he had lowered his neck till the extent that his beard was touching the saddle of his camel and amidst the pleasure and happiness he صلى الله عليه وسلم was repeatedly reciting the Surah Fath. On this occasion he صلى الله عليه وسلم forgave the enemies with such generosity and behaved with them with such politeness, of which, other examples are not found in the whole human history and it may not be found in future as well.

Forgiveness for every one

The mercy of the Messenger of Allah صلى الله عليه وسلم was till the extent that those whom the Messenger of Allah صلى الله عليه وسلم did not want to forgive, like Habbar bin Al-Aswad who did not let Zaynab (رضي الله عنه) the daughter of the Prophet صلى الله عليه وسلم to migrate and had thrown spear on her belly, when he admitted his mistake and asked forgiveness from the Messenger صلى الله عليه وسلم, he صلى الله عليه وسلم forgave him as well and accepted his Islam. Likewise, I'krimah bin Abu Jahl was also like his father in enmity but he صلى الله عليه وسلم accepted his Islam and forgave him. Similarly, he صلى الله عليه وسلم forgave Abu Sufiya bin Harb and Abu Sufiyan bin Harith as well, in spite that he صلى الله عليه وسلم did not want to meet them even. He صلى الله عليه وسلم called for Utbah and Utaibah the two sons of Abu Lahab who because of the order of their father had divorced the daughters of the Messenger صلى الله عليه وسلم and searched for them and counseled them and said, "I had supplicated them from Allah" etc.

Not only forgiveness but also favour

Muhammad صلى الله عليه وسلم not only announced common forgiveness for every polytheist except a few whose killing was inevitable,⁹² but he did a lot of favours as well on many of them. As Abu Sufiyan bin Harb who was earlier a bitter enemy of him صلى الله عليه وسلم but after the victory of Makkah he embraced Islam and took shelter of the prophet صلى الله عليه وسلم. At that time he صلى الله عليه وسلم gave refuge not only to him but also to all those who entered his house. On his recommendation, he صلى الله عليه وسلم gave authorization of protection to those who shut their doors and stayed locked in their houses. On his complaint, he صلى الله عليه وسلم rebuked Saad bin Ubadah (رضي الله عنه) who was giving the slogan: اليوم يوم الملحمة and took the flag back from him and gave the slogan: اليوم يوم المرحمة. Likewise Abu Sufiyan bin Harith used to rebuke and insult him صلى الله عليه وسلم, the moment he came in front of the Messenger صلى الله عليه وسلم and repeated the words of the brothers of Yousuf (as): (الله لقد أترك الله علينا) وان كنا الخاطئين. He صلى الله عليه وسلم also replied in the words of Yousuf (as) as: لا تتريب عليكم اليوم، يغفر الله لكم، and not only forgave him but also gave him glad tidings of Jannah. The same way, when Prophet صلى الله عليه وسلم performed Salah in the Ka'bah of Allah after entering and then after coming out of it he صلى الله عليه وسلم called for Othman bin Talha and

⁹² They were total 15 people whose blood Allah's Messenger صلى الله عليه وسلم had permitted to shed, because forgiving them was a kind of injustice to hundreds of people, while their killing was a cause of destructing the might of the atheism and teaching a lesson to the pride having and tyrant people, therefore he صلى الله عليه وسلم allowed to shed their blood. Six of them were killed. One died his death. Other 8 people took the shelter of him صلى الله عليه وسلم by one or the other way and embraced Islam. Though their crimes were unforgivable, but it is the big heart of the Messenger of Allah صلى الله عليه وسلم that he accepted their excuses and forgave them and made dua for them. (for detail please see "Seeratul Mustafa Volume-2")

entrusted the key of Ka'bah to him and further said, "From now this service is always in your descendants". Also when Attab bin Usayd embraced Islam he صلى الله عليه وسلم made him the governor of Makkah which all resulted in converting many enemies of Islam into devotees of Islam and Iman.

The holy Ka'bah gets purified forever

After that, he صلى الله عليه وسلم got all the 360 idols as well as wood-made pigeon idols thrown out and got the Ka'bah cleaned. He صلى الله عليه وسلم got the pictures made on the walls cleaned and then after entering it, he صلى الله عليه وسلم performed Salah and after coming out it, he did Tawaf and climbed the Safa hill and sat. There he took allegiance from men and women.⁹³ Bilal (رضي الله عنه) climbed the roof of the Ka'bah and gave Azaan (called for prayer). After Azaan the Salah was performed in congregation. Later, he sent many noble companions (رضي الله عنه) to the famous idol-temples of the nearby regions to destroy the idols available over there to wipe out atheism and polytheism from the whole Arabian Peninsula.

The year of delegations (Aam Al-Wufood)⁹⁴

When Makkah was conquered and the most honorable family of the Arab 'Quraysh' was compelled to leave the enmity against Islam but further to accept Islam, there was no option left for the other Arab tribes except embracing Islam. In the 9th year of Hijrah, Islam kept spreading speedily. The delegations of different tribes continued approaching to him

⁹³ The Messenger of Allah صلى الله عليه وسلم used to take pledge from women as well but would not shake hands with them but orally he would say to them, "Go, I have taken pledge from you". (Bukhari 726/2)

⁹⁴ Delegation is a group or team and Aam is the year. In the 9th year of Hijrah people used to come to him صلى الله عليه وسلم in teams and groups and kept accepting Islam. Same has been mentioned in the verse: **وَرَأَيْتَ** النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

صلی اللہ علیہ وسلم. They kept understanding Islam and accepting it. Therefore this year is remembered as the “Year of Delegations”. Studying Seerah books indicates that the number of delegations from the different tribes and regions came to him and accepted Islam is more than a hundred. To sum up, in a very short span of time, the whole of Arabia came under the shadow of Islam and the rule of Prophet Muhammad ﷺ. Then this chain spread and continued to the distant places and eventually Islam overcame everywhere and its rule got established.

Siddique the great made Head of the pilgrims

The same year Abu Bakr (رضي الله عنه) along with 300 Muslims left for Makkha Mukarram with the intention of Hajj. The polytheists also earlier performed Hajj. At that occasion of Hajj, Ali (رضي الله عنه) as per the instruction of Prophet Muhammad ﷺ proclaimed the ruling from Surah Taubah that after that year no polytheist shall be allowed to enter the sacred Haram.⁹⁵ Also there shall be no permission for anyone to do tawaf nakedly. Since the Messenger of Allah ﷺ had to perform Hajj the following year and the pure Hajj rituals had to be demonstrated and protected till the day of Qiyamah, therefore if the rites of Jahiliyyah (pre-Islamic period) and disbelievers would continue in the Hajj, it would be very difficult to

⁹⁵ These are the beginning four verses of Surah Bara’at. This versed was revealed after the departure of Siddiq-e Akbar, therefore he ﷺ made Ali responsible for this announcement and sent him. He ﷺ asked Abu Hurayrah and Aqeel bin Umar (رضي الله عنهما) to accompany him (رضي الله عنه) to help him. After reaching Makkah Ali (رضي الله عنه) made announcement of four things. 1. Only Muslims shall enter paradise, none else. 2. From now Tawaf of the Ka’bah of Allah shall never be done nakedly. 3. Those who have agreement with the Messenger of Allah ﷺ, the agreement shall remain till the end of the duration. 4. From next year no polytheist shall be allowed to perform Hajj. (Muslim 982/2)

demonstrate this very important Islamic obligation purely on Islamic way and to protect it. Having heard the proclamation from Ali (رضي الله عنه) the polytheists started reproaching one another and saying, “What are we waiting for? The Quraysh embraced Islam and we are left”. Hence, majority of them also accepted the religion of Islam and saved themselves from deprivation and destruction. And those who were unfortunate left Makkah for some other place.

The Farewell Pilgrimage (Hajjatul Wada’) or the year of proclamation (Hajjatul Balaagh)

Next year i.e. in the 10th year of Hijrah, he صلى الله عليه وسلم also intended to perform Hajj. Having heard this, all the companions of him were excited to get his blessed company to get the bounty of performing Hajj with him صلى الله عليه وسلم. He made an announcement that those who had no excuse, can accompany him صلى الله عليه وسلم to learn the accurate method of performing Hajj. Hence, thousands of people, men and women enthusiastically enrolled themselves in that blessed caravan. He صلى الله عليه وسلم took all his wives in the caravan. Fatimah and Ali (رضي الله عنهما) also accompanied him صلى الله عليه وسلم. During the whole journey from Madinah to Makkah as well as after reaching Makkah, he صلى الله عليه وسلم kept teaching them the rites and the method of performing Hajj. From time to time he صلى الله عليه وسلم kept delivering short speeches on basic teachings of Islam. After reaching Arafat, he صلى الله عليه وسلم climbed the Mountain of Mercy (Jabal Rahmat) and addressed almost one lakh or more Muslims. In that sermon also he صلى الله عليه وسلم turned their attention towards the basic and important teachings of Islam. Since, this Hajj fell in the last and final year of the blessed life of the Prophet صلى الله عليه وسلم or since he صلى الله عليه وسلم announced that he صلى الله عليه وسلم may not be able to perform Hajj in the years to come, this year is

called, 'Hajjat-ul Wada' and because of his work getting completed, 'Hajjat-ul Balagh' and because of the announcement of basic and important teachings of Islam, this year is called, 'Hajjat-ul Islam'.

Preparation for journey to the Hereafter

Unusually the Prophet صلى الله عليه وسلم had started preparing for the Journey to Hereafter from Safar of 11th Hijrah. When the verse: *اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام* دينا was revealed, then he صلى الله عليه وسلم had said, "I may not meet you and would not be able to do Hajj with you in future. But when *اذاجاء نصرالله والفتح* (Surah Nasr) was revealed, he maximized remembering Allah with *لااله الاالله* and *سبحان الله*, *الحمدلله* and doing repentance and Istighfar (seeking forgiveness). He صلى الله عليه وسلم kept giving them important advice and wisely kept his companions encouraging and stressing for patience.

One day he صلى الله عليه وسلم went to the place of martyrs of the battle of Uhud and supplicated for their forgiveness. One night he went to Jannat-ul Baqi' and made dua for the people of that graveyard and also said, "Congratulations! You are safe from the trials which other people are facing. The tribulations are increasing one after the other and every later temptation is worse than the earlier one".

Once, he صلى الله عليه وسلم said to Fatimah (رضي الله عنه), "Jibreel used to revise the whole Quran once in the month of Ramadan but this time he had revised twice. I guess that my departure is near." Also he صلى الله عليه وسلم did I'tekaf of 20 day in the Ramadan of that year.⁹⁶

⁹⁶ Therefore the pious people say that a man should do more and more worship and dua and seek forgiveness and turn towards Allah till the last stage of his life. But Alas! In this age worldly matters are getting more complex and intensified.

Once he sat on the pulpit and addressing the people he صلى الله عليه وسلم said, "I advise you to hold fast the Taqwa (Piety) of Allah and I entrust you to Allah and ask you to fear Allah. See O people! Live on the earth of Allah with no pride and arrogance". After this brief and comprehensive advice he صلى الله عليه وسلم made dua for Muslims for peace and harmony as well as revelation of mercy of Allah and expansion in their sustenance.

Transparency in dealings

Once he صلى الله عليه وسلم came to the masjid and addressing the companions he صلى الله عليه وسلم said, "Had I beaten anyone or abused I request him to forgive me or take revenge from me. If anyone of you has any right of money on me; he is requested to forgive me or clear his dealing with me. Beware! Please! None of you should care about my anger or shame in this regard. For getting the dealing cleared in this world is easy but it is quite difficult in the Hereafter."

The Disease of Death

On 29th Safar of 11th Hijrah, he صلى الله عليه وسلم went to attend a funeral. After coming back from there, his health started deteriorating. He صلى الله عليه وسلم suffered from headache and fever. The fever was as high as it could be felt on the handkerchief on his head. In this state also he صلى الله عليه وسلم used to come to the masjid to perform Salah and continued to lead the Salah. When only few days were left, he صلى الله عليه وسلم called all his wives and took permission from them to stay permanently in the house of Aisha (رضي الله عنها). All the wives showed their pleasure and allowed. In these few days, he صلى الله عليه وسلم used to repeat these words: ⁹⁷ اللهم اغفر لي وألحقتني بالرفيق الأعلى.

⁹⁷ O Allah! Forgive me and provide me with the blessed meeting of the Rafeeq-e Aa'la. Rafeeq-e Aa'la means the Prophets and martyrs in the

Meanwhile, one day he صلى الله عليه وسلم took bath and felt somehow relaxed, so he came to the sacred masjid and said to the waiting companions, “One nation made the grave of its Prophet the place of Sajdah (prostration) but you people! Don’t do so ever. Because whosoever prostrates (does Sajdah) on the graves of the Prophets (as), Allah gets very angry with them. See! I warn you from doing so and receiving the anger of Allah. I have preached” (And you have to follow). Having said this, he صلى الله عليه وسلم made Allah witness on the completion of his duty. After that he صلى الله عليه وسلم led the Salah. After the prayer, he صلى الله عليه وسلم climbed the pulpit (minber) the last time and said, “A slave was given option to choose between the World and the Hereafter. So he has chosen the Hereafter in contrary to the world”.⁹⁸ Then he صلى الله عليه وسلم made special advice about the Ansaar (the supporting people of Madinah) and mentioned their favors and said, “Accept the good deeds of Ansaar and if they make any mistake forgive them”.

He lastly leads in prayer and gives final speech

On Thursday, Maghrib Salah was the last one which the companions (رضي الله عنه) performed under the leadership of the Prophet صلى الله عليه وسلم. That day he صلى الله عليه وسلم recited Surah Mursalaat. He صلى الله عليه وسلم tried hard to

path of Allah, as it is mentioned in another Hadith that before this he صلى الله عليه وسلم used to read, “

أُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

⁹⁸ Having heard this Siddiq Akbar understood that he صلى الله عليه وسلم is announcing his departure and said in the state of cry, “No, No, we shall sacrifice ours and our children’s lives for you”. He صلى الله عليه وسلم said, “Abu Bakr! Keep calm!” Then he صلى الله عليه وسلم said, “After me all the doors opening to the Masjid should be close except the door of Abu Bark. I don’t find anyone in front of me better than Abu Bakr. Had I made someone my Khaleel (the closest friend), definitely it would be Abu Bakr, but Abu Bark is my faithful brother and my companion till Allah gather him and me near Him. (Ibn Hisham from Bukhari 306)

come to masjid for Isha Salah as well but he صلى الله عليه وسلم could not. He صلى الله عليه وسلم instructed Abu Bakr (رضي الله عنه) to lead the Salah. Hence he (رضي الله عنه) led the Salah. This was the practical announcement of the caliphate of Abu Bakr without any segregation. From here itself, he (رضي الله عنه) shouldered the position of the caliphate and deputy of him صلى الله عليه وسلم in his life.

On Saturday or Sunday he صلى الله عليه وسلم freed his forty slaves and gave the only seven dinars which were in the house as charity. He صلى الله عليه وسلم gave his weapons to the Muslims. His armor was put on lease to a Jew. That night the situation of Aisha (رضي الله عنه) was that she had to borrow some oil from neighbor to kindle her lamp.

On Monday, when Fajr Salah was being performed in congregation, he صلى الله عليه وسلم raised the curtain of his room and saw the lovely scene of Salah in congregation. Seeing the scene of Salah with Jama'ah his face got glistened with pleasure and happiness. The smile sparkled on his lips; as this was the fruit of his sacrifices of 23 years.

Glad tidings for Fatimah (رضي الله عنها)

When the sun shone, Fatimah (رضي الله عنها) came to see him صلى الله عليه وسلم. He صلى الله عليه وسلم told her the news of his departure. Hearing the news she started crying. He صلى الله عليه وسلم called her near to him and told her not to grieve as she is the first to meet him صلى الله عليه وسلم. Hearing this, she started smiling. Seeing the distress of him صلى الله عليه وسلم she groaned once. He صلى الله عليه وسلم said, "After this day, there will be no discomfort for your father". Then he صلى الله عليه وسلم called Hasanayn (رضي الله عنهما) and kissed them. After that he صلى الله عليه وسلم gathered all the mothers of Muslims (his wives) and gave them some advices. And then he صلى الله عليه وسلم said for all the common Muslims, "Take good care of the prayers and behave well with your dependents".

Last moments of the life and his demise

After that the agonies of death started. At that time, Aisha (رضي الله عنها) had given him صلى الله عليه وسلم support from behind. Water pot was put near his head. He صلى الله عليه وسلم was sinking his hand and was wiping it on his face. These words were continuing on his tongue: لا اله الا الله ان للموت بسكرات, there is none worthy of worship except Allah. Surely there is an immense painfulness of death. Abdurrahman bin Abu Bakr (رضي الله عنه) the brother of Aisha (رضي الله عنها) entered the house and he was having miswak in his hand. Seeing the miswak, he صلى الله عليه وسلم inclined to it. Aisha (رضي الله عنها) softened it with her teeth and gave it to him صلى الله عليه وسلم. He صلى الله عليه وسلم did miswak and raised his two hands and prayed, "اللهم الرفيق الاعلى": O Allah! The highest company".⁹⁹

These were the last words from his sacred tongue which was engaged in preaching the message of Allah and in calling the slaves of Allah to Him for last 23 years. After that the holy tongue of Allah's beloved and the last and final Prophet صلى الله عليه وسلم got silent till the day of Resurrection. And the world got deprived of the blessings of revelation and the tongue of the Prophet صلى الله عليه وسلم for good.¹⁰⁰

⁹⁹ مع الذين انعمت عليهم من النبيين والصديقين والشهداء والصالحين، اللهم اغفرلى وارحمنى والحقنى بالرفيق الاعلى، اللهم فى الرفيق الاعلى، اللهم فى الرفيق الاعلى، اللهم فى الرفيق الاعلى. After that he صلى الله عليه وسلم fell on the sacred bed and his soul left his body and met the Biggest Friend. (Fat'h Al-Bari 142/8)

¹⁰⁰It is written in some narrations that when he صلى الله عليه وسلم started speaking he pronounced the following wordsfirst: الله اكبر كبيرا، والحمد لله كثيرا وسبحان الله بكرة واصيلا from Bayhaqi)

Condition of the noble companions

This was 12th Rabi-ul Awwal at the time of chaasht (The middle hour between sunrise and the meridian) on Monday and 11th year of Hijrah. انا لله وانا اليه راجعون.

Within no time this devastating news reached nearby areas. Having heard the news, the companions (رضي الله عنهم) got distressed and traumatized. Some of them were running towards the forests irresistibly and some were standing speechless. Umar (رضي الله عنه) was not ready to accept the news of his death. Othman was out of control. The sacred wives of the Prophet صلى الله عليه وسلم were very much anxious. Fatimah (رضي الله عنها) was in a state of mourning. Nobody was able to understand what had happened?

The first caliph handled the Ummah

Siddiq Akbar (رضي الله عنه) after getting somehow satisfied with his condition of health and with his permission had gone to his house a day before. When he got the news of his demise he came back bowing his head and shedding tears and entered the room of Aisha (رضي الله عنها). He removed the sheet from his face and kissed the forehead and recited the following verse of the Quran:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ.

He came to the masjid and verified the news of the demise and asked the companions to have patience and remain firm on the religion and follow correctly the religion of him صلى الله عليه وسلم. On this occasion he recited the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا.

and astonished everybody present over there. It meant that Muhammad صلى الله عليه وسلم was just a Messenger of Allah. If he passed away or he is martyred, would you leave your religion? And if anyone does like this he will not harm Allah but harm himself only.

Having heard this sermon, everybody got conscious. They surrendered themselves in front of Allah. And keeping patience they got ready to resolve the forthcoming issues and got engaged in the rituals of handing over the blessed and sacred body of him صلى الله عليه وسلم to his Lord. Ali (رضي الله عنه) gave him صلى الله عليه وسلم bath under the guidance of Abu Bakr (رضي الله عنه). Two sons of Abbas (رضي الله عنه): Fazal and Qasam helped him in this task. Then his corpse was laid near the grave dug in the room of Aisha (رضي الله عنها) and on the instruction of Abu Bakr (رضي الله عنه) everybody was asked to leave the room and everybody did so. First of all, the angels performed his Janazah prayer and then Sahabah (the noble companions) in group after the group would go and perform the prayer individually and come back. The prayer was not performed in congregation. This continued for very long period of time. When everybody performed the prayer, then Ali, Fazal bin Abbas, Usama bin Zaid and Abdurrahman bin Auf laid his sanctified body down and entrusted him صلى الله عليه وسلم to Allah. The people present over there got the honor of putting clay on his grave. The upper side of the grave was raised somehow from ground level in the shape of hump of a camel and the water was sprinkled on it. This way that pure and blessed place of the earth hid the stature of mercy and bounty and generosity and the sun of apostleship in its lap.

نفسى الفداء لقبر أنت ساكنه

فيه العفاف وفيه الجود والكرم¹⁰¹

اللهم صل على نبينا محمد وعلى آله وصحبه وسلم تسليما كثيرا إلى يوم الدين

¹⁰¹ My life may sacrifice on the grave in which he صلى الله عليه وسلم is resting. In that grave the treasure of innocence, chastity and generosity is buried. According to the majority of the scholars, the part of the land touched with the body of him صلى الله عليه وسلم is more sacred and honored than the earth and sky and the house of Allah.

Formal selection of the caliph of the Prophet صلى الله عليه وسلم

There are many narrations regarding how Abu Bakr (رضي الله عنه) was selected Caliph. Keeping all those things in mind the story is mentioned here briefly.

When he صلى الله عليه وسلم passed away, the Ansaar of Madinah gathered at a place and started thinking to make a caliph. Some thought that the migrants should make caliph from among themselves and the Ansaar from among themselves. Some people opined that since the Messenger of Allah صلى الله عليه وسلم was from the tribe of Quraysh, so the caliph should be from Quraysh tribe and since Ansaar were the supporters of him صلى الله عليه وسلم so now they should extend their support to the new caliph as well. Meanwhile Umar (رضي الله عنه) taking Abu Bakr (رضي الله عنه) in his company came there and told the people the virtues and merits of Abu Bakr (رضي الله عنه) and that he was the most deserving person to become the caliph (Khalifah). He convinced Ansaar to take allegiance on the hands of Abu Bakr Siddique (رضي الله عنه). Hence, all the people gathered there took pledge at his hands for his caliphate. From there Umar (رضي الله عنه) took him to the Masjid Nabawi. There also he pronounced the virtues of Abu Bakr (رضي الله عنه) and wanted the migrants to stand and take allegiance on his hand. Hence, all the attendants there took allegiance at his hands and accepted his caliphate. After that Abu Bakr (رضي الله عنه) had a glance on the gathering and he did not see Ali (رضي الله عنه) and Zubayr (رضي الله عنه) among them. He called for them by sending a man. When they came, he said to them, “I myself did not become the Ameer (caliph), if you want to make anyone else the caliph, go ahead but please don’t weaken the Ummah”. They said, “You don’t worry about us. We got hurt only because of one thing i.e. in such important

issue our presence was not considered necessary. Why will we not accept you as our caliph while we have accepted you our Caliph in the matter of religion (Imam in Salah) then what doubt can occur in accepting you our caliph in the matter of our worldly affairs (leadership and caliphate)? After saying this, they also took pledge on his caliphate. When all the Muslims agreed upon his caliphate he climbed the pulpit and gave his first sermon of caliphate.

Siddique the Great delivers his first sermon of caliphate

He said after praising Allah and sending mercy on His Messenger صلى الله عليه وسلم:

O people! I have never been fond of becoming caliph or ameer, neither in the day nor in the night, also I have never wished or prayed for it, neither in public nor privately. But today I have taken up this burden so that I could manage the Ummah at this moment of time, lest there might be differences and clashes among you that may lead to break the unity of the Ummah. Now, though by your selection I have become your leader and caliph but I have no superiority over you.¹⁰² We have the rulings of the Quran and the Sunnah in front of us. The wisest person is the one who is most pious. To me, the powerful man among you is a weak guy until I cause him to give the rights of the weak person and your weak person is strong until he did not get his right.

O people! I am a follower of the Sunnah (the ways of the Prophet صلى الله عليه وسلم and a hater of the bid'ah (innovation). Till the time I am on the right path, abide by me

¹⁰² This saying of him does not mean that actually he does not have any merit over the others while it is a fact that he has superiority over the whole Ummah which the real and authentic evidences give witness of his superiority. So this word of him shall be taken as his humbleness or he may be saying that all the Muslims are equal in getting their fundamental rights. (And Allah knows the best.)

and when I go against the right path (May Allah save me from this) correct me. May Allah forgive me and you!

O people! Heed to me! The nation that leaves Jihad (the holy war), becomes humiliated and the nation in which fornication gets overspread, that nation falls prey to calamities. Remember these words and prepare for Salah now. May Allah have mercy upon you! Aameen.

The Blessed Appearance

The noble companions (رضي الله عنهم) have described the blessed appearance of him صلى الله عليه وسلم in detail. In a long narration, Hussain bin Ali has narrated from his maternal uncle Hind bin Abi Halah in which he says that he had a great desire to know about the habits and conduct of the Messenger of Allah صلى الله عليه وسلم and my maternal uncle was very keen to tell and state about him صلى الله عليه وسلم. Once I asked him to express something about the appearance (Hulya) of the Messenger of Allah صلى الله عليه وسلم, so he started stating as:

"He صلى الله عليه وسلم had great qualities and attributes in him, His noble face shone like the full moon. He was slightly taller than a man of middle height, but shorter than a tall person. His head was moderately large which indicates towards having great brain. His sacred hair was slightly twisted but it was a bit twisted and long reaching to his ear lobes. His color was white inclined to red i.e. color of wheat: neither totally white nor brown. He صلى الله عليه وسلم had a wide forehead. He had dense and fine hair on his eyebrows. There was a vein between them that used to emerge when he صلى الله عليه وسلم became angry. His nose was prominent and had a noor (light) and luster on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the luster and beauty made it look large, otherwise in itself the nose was not large."

His beard was full and dense. His cheeks were light and soft. The mouth of the Messenger of Allah صلى الله عليه وسلم was moderately wide. His teeth were thin and bright. The front teeth had a slight space between them. His chest and stomach were in line, but his chest was broad and wide. His neck was beautiful and thin, like the neck of a statue or idol. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). His eyes were bright and full of light. Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. His palms were wide and soft. The soles of his feet were full of flesh but were light and soft. His feet were clean and smooth. When he صلى الله عليه وسلم walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softly on the ground. He used to walk at a quick pace not ambling like women. When he walked, it seemed as if he was descending to a lower place. When he looked at something he turned his whole body towards it. He usually looked down and occasionally raised it. Mostly he looked the paths with eye sides. While moving forward he used to make his friends ahead and he himself walked behind. When he met someone, he would try to greet him first. Most of the time, he used to be thoughtful and worried. He never took relaxation. He always kept quiet. He never talked unnecessarily. When he started talking he would end it eloquently. He would talk as clear as comprehensible, not too much that causes getting bored. He was very soft-spoken. He never talked harshly nor insulted anyone. He valued a lot the bounties of Allah. He never said bad words about the least bounties of Allah. He kept quiet if anything is not commendable, neither praised it not condemned. If he wanted to point out at something, he used his full hand. For showing surprise, he would overturn his palm. While talking he would impinge his right palm to the thumb of the left

hand. When he got angry, he would ignore the person in front of him as if he is unaware of him. When he cheered, he would down his graze with immense modesty. He usually smiled; at most only few teeth would appear. He always lived cheerfully. He took care of good conduct with everyone. He escaped hard-speaking and bad behavior. He never spoke louder in the market. He avoided backbiting and praising anyone unnecessarily. His assembly used to be very dignified and impressive. When he spoke, everybody kept quiet. When he became quiet, others would speak. No body spoke louder than his voice and nobody was insulted in his assembly nor laughed at anyone. His assembly used to be full of tolerance, modesty, patience and trust.

This is only one narration and there are many narrations in which each and every habit and attribute has been collected and connected, which the reader should read in the reference books. اللهم صل على نبينا محمد وعلى آله وصحبه

Rights of the Prophet صلى الله عليه وسلم

In the previous pages you have read the sacred biography of Prophet Muhammad صلى الله عليه وسلم and you had a beautiful glimpse of his hallowed appearance as well. Now I would like to mention some of the rights of him صلى الله عليه وسلم on the Ummah in detail. This topic also requires a lengthy discussion but this is also discussed here briefly like the previous ones.

Allah تعالى و سبحانه after mentioning his position and greatness describes four rights of him صلى الله عليه وسلم on the Ummah (the followers). He says:

قَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الاعراف 157)

“So those who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.”

In the above verse his four rights have been mentioned i.e. Iman, honor, assistance and following the Quran and Sunnah. Allamah Syed Mahmood Aaloosi writes in the commentary of the above verse as: “So those who believed in him صلى الله عليه وسلم” means that those who verified him being Messenger and Prophet. “Paid the due right of his respect and honor” means that he protected him in such a way that no enemy could reach and harm him. “Assisted him to confront the enemies of the religion” means that he considered it compulsory to take good care of his every profit and protected him from every type of harm. “Followed the light sent with him صلى الله عليه وسلم” means whatever is revealed on him صلى الله عليه وسلم or through him صلى الله عليه وسلم (the Quran and the Sunnah) he followed, so these people shall succeed in the world and in the Hereafter provided they do it for the sake of Allah and to raise his word. In this verse the importance of following has be described.¹⁰³

Besides these four, there are many more rights which have been mentioned in the verses of the Holy Quran and sacred Ahadith. Ulama have collected them in separate books. Whosoever wishes that when he departs from this world to the Hereafter in the condition that Allah and His Messenger صلى الله عليه وسلم be pleased with him he should make efforts to know about the rights of Allah and His Messenger صلى الله عليه وسلم in detail and regard them with great importance. May Allah give us taufeeq.Aameen.

¹⁰³ Ruhul Ma'aani 110/9 summarized.

