

PROPHET MUHAMMAD
(peace be upon him)
THE FINAL GUIDE TO HUMANITY

*Being a Short Biographical Compilation
of the Life, Mission and Teachings of the
Holy Prophet Muhammad (peace be upon him)
(In five volumes)*

VOLUME (I)

By
Syed Anwer Ali

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Preface:

After going through many biographies of the Holy Prophet Muhammad (peace be upon him), in the Urdu and English languages, I realised that the biographers have generally confined themselves to writing about the Life and Mission of the Holy Prophet, (p.b.u.h) and have not included his Teachings in their works, although, in my opinion, the biography remains incomplete if the teachings are also not include in it, more particularly in the case of the Holy Prophet, (p.b.u.h) because his Teachings are an integral part of his Mission and, therefore, he being the Final Divine Guide to the humanity, His Teachings are the only authentic source of Divine Guidance for the entire mankind. Only this gave me an incentive to write this book, and therefore, my basic aim of writing this book is also to present, in brief, the Teachings of the Holy Prophet (p.b.u.h) in respect of all affairs of the human life.

The Teachings of the Holy Prophet, (p.b.u.h) are based on the Holy Qur'an and Sunnah, both of which, taken together, form a Complete Code of Guidance for the human beings at large. Qur'an and Sunnah, both are the Revelations from Allah the Almighty, the only difference being that while the substance as well as wording of Qur'an both are from Allah the Almighty, the substance of Sunnah is from Allah and the wording of it is by the Holy Prophet (p.b.u.h). Thus, in the form of Qur'an and Sunnah, Allah the Almighty and His worthy Prophet, (p.b.u.h) under the Authority of Allah, have provided a Complete, Full and Final Code of Guidance for the entire mankind, in respect of all affairs of the human life, spiritual as well as physical. On going through these Teachings even a man of ordinary prudence can realize that, in providing this guidance, Allah and His worthy Prophet (p.b.u.h) have left no affairs of the human life unguided, obviously because the Holy Prophet (p.b.u.h) is the Last Prophet of Allah, and as such He is the Final Guide to humanity, and, therefore, the Guidance provided through him is also the Final and Complete Guidance, in which neither anything is to be added nor any change is to be made. It has to serve as the Complete and Final Guidance for all human beings, for all times to come, in respect of all their affairs.

It may be noted that although the Ahadees {Traditions of the Holy Prophet, (p.b.u.h)} have been extensively quoted, yet in fact this book is not a book of Ahadees, and, therefore, the Arabic text of the Ahadees has not been given. Further, the names of all the narrators thereof have also not been mentioned, because they are not necessary for the purpose of the book. Short Explanatory Notes on the Ahadees, however, wherever necessary, have been given in the Foot Notes. English version of the Ahadees has been given from my book "Sunnah – the Way of Qur'anic Life". And as regards the Ahadees quoted from "Mishkat-ul-Masabeeh", at the end of each Hadees, full reference of the "Mishkat" has also been given.

The Ahadees quoted relating to the Teachings of the Holy Prophet, (p.b.u.h) are actually a selection from Mishkat-ul-Masabeeh, which itself is a selection from fourteen books including the Saha Sittah, and, as regards the arrangements, I have totally re-arranged the Ahadees of "Mishkat-ul-Masabeeh", and have, for the purpose of this book, divided them in eleven sections, each section is further sub-divided in chapters dealing with different subjects, and the set up as a whole is that first a brief Introductory Note on the subject – matter dealt with in the section has been given, then the Qur'an Verses relating to it, and then the Ahadees, have been noted down.

Since in a biography it is necessary to write about the Life and Mission. I have, therefore, in the first two volumes of this book, also given a brief narration about the Life and Mission of the Holy Prophet, (p.b.u.h). Thus, I hope, this book will serve the purpose of a complete, through brief, work on the Life, Mission as well as Teachings of the Holy Prophet, (p.b.u.h).

This book is, therefore divided in two parts. viz., parts One and Two, Volume One and Two, dealing with the Life and Mission of the Holy Prophet, (p.b.u.h) consist of Part One, and Volumes Three to Five, dealing with the Teachings of the Holy Prophet, (p.b.u.h) based on the Holy Qur'an and Sunnah, consist of Part Two.

After the Commentary of Holy Qur'an (16 Volumes), compilation of Ahadees (5 volumes), and Al- Fiqah (5 volumes) this is one more literary cum religious project of my life. On the completion of it, I bow down with utmost humility in thanks to Allah the Almighty, who, out of His Extreme Benevolence, Grace and Mercy, gave me courage, time and guidance, for completing * this project also.

Finally, the highest Benedictions of Allah the Almighty be on the Holy Prophet Muhammad (peace be upon him) through whom Allah the Almighty, completed His Favours on us, chose Islam as "Deen" for us, and made us the Muslims

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* This Book was actually complete in all respects in the year 2002, and was immediately thereafter taken away by the proprietor of Ziaul Qur'an Publication, Lahore, for Publication, but unfortunately, after keeping it for complete nine years, he has recently informed me that it has been lost, without even telling the How and Why about it. But fortunately the original manuscript of it was with me, and, therefore with the help of it I have been able to re-compile the entire Book, and now with the efforts and help of my grand son-in-law Sahibzada Muhammad Masroor Ahmad, Sajjadah Nasheen of the Naqshbandia Order of Mysterium in Islam, and his worthy Followers Janab Shahid Ahmad Khan, DSP, Lahore and Janab Anwar Chohan Sahib of Lahore, this Book has been re-composed on Computer, and is now going to be published. May Allah the Almighty grant all of them long life, health and happiness in this life and salvation in the Hereafter. Aameen.

PART – I

PROPHET MUHAMMAD

(peace be upon him)

Synopsis

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Chapter – 2 – His Life

Chapter – 3 – His Mission

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CHAPTER – 1
INTRODUCTORY

Synopsis

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CHAPTER – 1

INTRODUCTORY

SECTION (I)
TO BEGIN WITH:IN THE NAME OF ALLAH THE MOST GRACIOUS
THE MOST MERCIFUL

Allah the Almighty is the Creator of all creations. The super-most among the creations are the human being, whom Allah the Almighty endowed with the intelligence, will, and action, and made them His Own Vicegerents on the earth.

The super-most among the human beings were the Prophets, whom Allah the Almighty chose as guides by the human beings, and revealed the heavenly books through them for guidance of the mankind. They were the best of generation most pious and chaste, the best of character, and models of virtue.

Among the Prophets, Prophet Abraham (Ibrahim) ¹ was raised to the high status of being the “Khalilullah” i.e., the Friend of Allah. (Qur’an, chapter, 4 verse 125).

1. Prophet Abraham (Ibrahim) was born to the chief officer of the state of Nimrod. The name of his father as given by “Talmud”, as “Qasasul Ambia” was Tareh or Tarikh, but Qur’an gives his name as “Azar”. He rejected the worship of heavenly bodies as well as the idols, he was first put into prison for some days and then thrown into the fire, but Allah the Almighty brought him out safe from the fire. Thereafter under the Command of Allah he settled his wife Hager(Hajira) and her suckling child Ishmael (Ismail) near the ‘Ka’bah’ the house of Lord in then barren mountainous valley of Mecca. When Ishmael was still a boy, Ibrahim, under the Command of Allah offered his sacrifice, to which Ishmael also most willingly submitted, and when the father and the son both took up the act of sacrificing, Allah the Almighty ransomed it with a ram. Thereafter, they re-built the “ka’bah” and proclaimed the “Hajj”. Continue on next page.....

Among the descendants of Prophet Ibrahim, his first son Ishmael ¹ was commanded by Allah the Almighty to be sacrificed, while he was only a boy, and he most willingly surrendered himself to be sacrificed in fulfillment of the Command of Allah, at the hands of his own father Abraham, and, being successful in this unique trial, got the title of “Zabihullah” – the one sacrificed for Allah.

Among the descendants of Prophet Ishmael, the Quraish of Mecca were the most prominent in Arabia. ²

Among the Quraish, the Banu Hashim were the noblest. ³

Abdul Muttalib, the son of Hashim, was the chief of the Quraish, and the custodian of the Kab’ah ⁴, the house of the Lord at Mecca.

Among the ten sons of Abdul Muttalib, the youngest, the best, and the most loving, was Abdullah. ⁵

Prophet Abraham in fact established two centers for the worship of Allah one in Syria under his son Prophet Ishaq, and the other at Mecca under his son Ishmael, from the former, area a large number of Prophets, the last of them being Prophet Jesus Christ and from the latter the Holy Prophet Muhammad (*peace be upon him*), the last Prophet of Allah

Prophet Abraham is accepted and acknowledged as the Prophet of Allah by all nations of the world. Thus while the Muslims call him Ibrahim, and Christians call him Ibrahim, the Jews as Abram, and the Hindus as Brahma. It is said that the “Holy” festival of the Hindus is actually in commutation of coming out of Ibrahim safe from the fire of Nimrod.

1. Ismael was the eldest son of Ibrahim (Dictionary of Islam, by T.P. Hughes.216). when Ishmael was born, Abraham was 86 years of age (Torah, Genesis, 17:16-21) and when Ishaq was born, he was of 100 years (Ibid17:16-21). The general Command of Allah, to the Bani Israel, as regards the sacrifice, was, “all the first born of the children of Israel are mine “(Ibid Numbers 8:17). Further according to the torah, the Command for sacrifice was for “thine only son” (ibid Genesis 22:2), and admittedly at that time the “only son” was Ishmael. Also see Seerat-un-Nabi, by Shibli No’ mani, vol. I, p.133: Kamaal-e-Mustafa, by Syed Muhammad Ismail Zabeeh Termizi, pp.160 -161.

2. Seerat-un-Nabawiah by Ibne Hishaam, vol. I: Nabi-e-Rehmat, by Syed Abul Hassan Ail Nadvi, p.96

3. Dictionary of Islam, Ibid p.369.

4. Ibid.

5. Ibne Hishaam, vol. I, p.108: Nabi-e-Rehmat, Ibid p.127.

At the age of seventeen,¹ Abdullah was married to Aannah, the daughter of Wahb bin 'Abd-e-Manaaf, the chief of Banu Zehra, another prominent tribe of the Quraish, Aannah herself, on account of her high lineage, integrity and respect, was the most prominent lady of the Quraish.²

Out of this wedlock, on Monday, the 20th April, 571 A.D. (12th Rabi-ul-Awwal).³ In the Aam-ul-Feel, early in the morning, a posthumous⁴ son was born to Aannah. He was born circumcised, and her navel cord was already cut off. Immediately after birth he sat on his knees looking towards the sky⁵ his grandfather Abdul Muttalib took the newly born to the Ka'bah prayed for him, and named him "Muhammad" - the Exalted one. This was an uncommon name among the Quraish and, therefore, when someone asked him regarding his choice, Abdul Muttalib said, "I have named him "Muhammad", so that his name may be exalted on the earth and in the Heavens."⁶

Before his birth, his grandfather Abdul Muttalib saw, in a dream, that there was a huge tree in his hand, high upto the sky, with branches spreading all over from east to west, shining seventy times greater than the sun, and the Arab and Ajam bowing down to it, when he asked the astrologers about it, they said that, if your dream is true, a son is going to be born among your descendants to whom the east and west will be subdued, and all human beings will submit to him.⁷

1. Zarqani, vol. I Seerat-un-Nabi, vol., I, Ibid p.161

2. Ibne Hishaam, ibid: Seerat-un-Nabi, Ibid p.160

3. According to an Egyptian Astrologer, Mahmood Pasha, it was 9th of Rabi-ul-Awwal (vide Seerat-un-Nabi, Ibid p.163). A Muslim scholar Muhammad Sultan Shah has written a research article on this topic and come to the consultation that Mahmood Pasha's view is based on conclusion and is subject to error, while the authentic traditions, handed down to us right from the days of the Sahabah, are unanimous on the point that it was 12th Rabi-ul-Awwal (vide "Huzur ki Tareekh-e-Peda'ish"). Peer Karam Shah Azhari has also made a detailed research on this point, and on basis of authentic sources came to the conclusion that the date of birth of the Holy Prophet, (p.b.u.h) was 12th Rabi-ul-Awwal (see Zia-un-Nabi, vol.-II, pp, 33 -41),

4. Because his father Abdullah died about six Month before his birth (Seerat Rasul-e-Arabi, by Noor Bukhsh Twakkali p.23

5. Zia-un-Nabi Vol. II, p. 29, Seerat Rasul-e-Arabi, by Noor Bukhsh Tawakkali p.23.

6. The Benefactor, by Fakir Syed Waheed -ud-Deen, p. 1.

7. Shawahid-un-Nabuwat in Taqwiyaat-ul-YaqeeZn EhI-Fatwa by Abdul Rahman Jamaal, pp.46-47; Jaan-e-Jaanaan by Professor Muhammad Masud Ahmed p.43.

Similarly, his mother Aannah also, in a dream saw that someone was saying to her that, in your womb is the chief of this Ummah; with him a light will appear which will enlighten the palaces of Basra in Syria; when he is born, name him "Muhammad". In the Torat and Injeel his name is "Ahmed". All those who are on earth and in the heavens praise him. ¹

Aannah also said that when she had conceived him, she saw, in a dream that a light came out which enlightened and made visible the places of Syria. ² Later, the Holy Prophet, (p.b.u.h) also confirmed it. ³

Abu Nu'aim, a companion of the Holy Prophet, (p.b.u.h) reported from Hassan bin Saabit (another companion), that one night he heard a Jew (astrologer) shouting from a hill, with flame in his hand, that the star of "Ahmed" has appeared; this star appears on the birth of a Prophet, and now no Prophet, but "Ahmed". was to come. ⁴

Another companion of the Holy Prophet, (p.b.u.h) Maalik bin Sinaan, in the Bani Abdul Ash-hal tribe, gave the same news to Yousha Jew, and when he went to Bani Quraish, there Zubair bin Baata was also given the same news. ⁵

On the day the Holy Prophet, (p.b.u.h) was born, Abdul Muttalib went to Ghee's, a Syrian monk. ⁶ and he said, "the child about whom I used to tell you, has been born this morning, on Monday, he will be commissioned on Monday, and he also dies

1. Meelad-e-Mustafa, by Ibne Kaseer (Urdu Translation by Ifikhar Ahmed Qadri), pp. 11-12; Ibne Hishaam, vol. I, p.158 Seerat Ibne Kaseer, vol. I. P.206; Jaan-e-jaanaan, Ibid p.43.

2. Asadul Ghabah fee Ma'rifat-us-Sahabah, Abil Hassan Ail al-Jazri Ibne Aseer, vol. II, p.16; Jaan-e-Jaanaan, Ibid p.44

3. Al-Bidayah Wan Nihayah, by Ismail bin Umar al Damashqi, vol. II, p.275; Meelad-e- Mustafa, Ibid

4. Khatm-un-Nubuwwat by Ahmed Raza Khan, p. 20; Jaan-e-Jaanaan, ibid. p. 45

5. Khatm-e-Nubuwwat, Ibid p.22 ; Jaan-e-Jaanaan. ibid p.55

6. He had settled in Mecca, with the desire of seeing the Holy Prophet, (p.b.u.h) because his time of birth was approaching near. Similarly, a Jew scholar Ibnul Hayyebaan had also come from Syria and settled in Medīna with the same desire, but he died earlier, after giving direction to his near ones to visit the Holy Prophet, (p.b.u.h) when he is born and accept Islam (Ibne Hishaam, Persian translation by Rafiuddin Ishaq bin Muhammad Hamadani, vol. I. p. 187-188; Jan-e-Jaanaan, Ibid p.45.

on Monday, tonight his star has appeared, and you are his grandfather.¹

When he was born, Abdul Muttalib saw the idols in the Ka'bah bowing down²; the palace of Chosroes (Khisro) was shaken, and fourteen of its turrets fell down; the fires of the Persians were extinguished, which had not been extinguished before a thousand years; and the lake Sawah sank. Among other numerous and amazing marvels, the heavens were at his birth, illuminated by a perpetual light.³

The one on whose birth all these marvels happened could not be, and was not in fact, an ordinary human being. A question, therefore, arises as to who he was ?

1. Khasaa-isul-Kubra, by Jalaluddin Suyuti, vol. I. p. 125; Anwaar-ul-Muhammadiyah, by Muhammad Zia- ul- Qadri, p. 245; Jaan-e- Jaanaan, ibid, p. 45.

2. Shawahid –un- Nubuwat, Ibid 58; Jaan-e-Jaanaan, ibid 45; Zia-un-Nabi, Ibid p.32

3. Dictionary of Islam, Ibid p. 6369; Seerat – un – Nabi, Ibid p. 162; Seerat Rasul –e- Arabi, Ibid p. 24; Kamalee – Mustafa, by Syed Muhammad Ismail Raza Zabeeh Tirmizi, pp. 184-186

SECTION (2)

WHO HE WAS

1. Firstly what the Prophets, philosophers, the religious leaders and the Scriptures, previous to him, said in their forecasts regarding him.

(A) PROPHECIES BY PROPHETS

(a) Prophet Jacob (Yaquub) ¹ (twentieth century B.C. gave the news, “the scripiter shall not depart from Judah, nor lawgiver from between his feet, until Shileh (meaning the Prophet of peace) come, and unto him shall the gathering of the people be”(Torah, Genesia, 49 : 10)

(b) Prophet Mosses (Musa) ² (1540 -1400 B.C.) said to the Bani Israel:

“15 The lord the God will raise up unto thee a Prophet from the midst of thee, of the breathe brethren, like unto me; unto him ye shall hearken 16. According to all that thou desire of the Lord thy God in Horeb in the day of assembly, saying. Let me not hear again the voice of the lord my God that I die not. 17. And the lord said unto me. They have well said that which they have spoken. 18. I will raise them up a Prophet from among

1. Prophet Jacob (Yaquub) was also known as “Israel”. It s said that he left for Kan’aan in the night, fearing his brother Ees. Therefore he was called “Israel” meaning wanderer in the night”. Jacob had twelve sons including Joseph (Yusuf) and Benjamin (bin Yaameen) from one wife and ten other sons from another wife. The descendants of all these twelve brothers were divided into twelve tribes of the Bani Israel which lived up to the time of Prophet Moses, and got resume from the bondage of Pharoah under his leadership, any for them twelve springs of water flowed by the striking of Musa’s staff on the rock in Sina

2. Prophet Moses (Musa) was born in an Israeli family in Egypt and was brought up in the house of Pharaoh. On account of an accidental murder of an Egyptian, fearing his life, he left for Midyan where he lived with Prophet Shu’aib, and married his daughter. While returning from Midyan, he saw a fire on Mount Sinai (Tur). There he was granted Prophet hood and commissioned to go to Pharaoh. On his request his brother Prophet Haroon (Aron) was also sent with Continue on next page.....

their brethren, like unto thee, and he shall speak into them all that I shall command him (Torah, Deuteronomy 18: 15-18): and further, “19. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”¹ 20.

But the Prophet, which shall presume to speak a word which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die”² (Ibid 19-20)³

Prophet Mosses : also said unto the fathers, “A Prophet shall thy lord, your God, rise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto him as his deputy. On Pharaoh’s challenge he faced a group of enchanters and defeated them. Then he under the command of Allah, left Egypt along with the Bani Israel, and on chasing him, pharaoh and his hosts were drowned in the sea, and Moses and Bani Israel safely reach the plain of Sinai. There Moses got the first written commandments of Allah. Known as the ‘Ten Commandments’, in the from of Torah.

1. Qur’an says, “whether we left thee (O Prophet) see part of that which we promise them, or cause thee toddlers, thine is but the delivery of the message, and ours to call (them) to account” (R’ad, 13:40).

2. Qur’an says,” And if he (i.e. the Prophet) had fabricated against us certain saying, we would certainly have seized him by the right hand, then cut off his heart’s vain, and none of you could have withhold us from him” (Haaqqah, 69:44-47)

3. In the above quoted passages Prophet Muhammad (Peace be upon him) is evidently foretold for God declared to all the Israelites that He would rise up a Prophet from among their brethren. Now we hesitate not to affirm that it is impossible that the phrase “brethren of Ishmaelite and these never had any Prophet but Prophet Muhammad (peace be upon him). It is admitted both by Jews and Christians that revelations to the Israelites Prophets were not made in thievery words as given in the scriptures, but only their purport, which they afterwards delivered to the people in their own Language. But the Holy Qur’an, on the contrary revealed to Prophet Muhammad word by word as it now is a fact which makes the expression “and will put my words in his mouth” inapplicable to any one except Muhammad (peace be upon him).

In promising to rise up a Prophet God tells Moses that “I will raise up a Prophet from among their brethren; but we find in Deut. 34:10 that there arose not a Prophet since in Israel like unto Moses. There cannot then remain a single doubt but that the promised Prophet must have been from among the Ishmaelite, the brethren of the Israelites. As regards the assertion of Prophet Moses “like unto me”, it is also confirmed by the Holy Qur’an, viz., “surely We have sent to you a Messenger, a witness against you, as we sent a Messenger to Pharaoh “(Muzzammil, 11.73.15) (Islam the religion of the Prophets p.2)

you" (acts, 3:22): and "He shines forth from mount Paran,¹ and he came with ten thousands of saints: and from his right hand went a fiery law for them: yea, he loved the people; all his saints are in they hand: and they sat down at thy feet; every one shall receive thy words" (Torah, Deuteronomy, (33:2-3)²

(c) **Prophet Isaiah** said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighted; I have my spirit upon him; he shall not cry, nor lift up, nor cause, his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he has set judgment in the earth; and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it; and spirit to them that wait therein. The lord have called thee in righteousness, and will hold thy hand, and will keep these, and give thee for a covenant of the people, for a light of the gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house, give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I (declare ; before they spring forth I tell you of them sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that kedar doth

1. "Paran" is "Faran" of Arabic, and it is a mountain of Mecca (Muajjem, by Yaqut, vol. VI, p.323, Egypt; Jazirat - ul- Arab, Hamadani, p. 170, London.

2. This is the last word of Prophet Moses in which he has given four description of the Holy Prophet Muhammad (peace be upon him), viz., (1) he will come with ten thousand saints; (2) he will have a fiery law; (3) he will love his people; and (4) his follower are under the feet of Allah. As regards the first, when the Holy Prophet, (p.b.u.h) entered Mecca on the day of victory, ten thousands companions were with him. As regards the second, Qur'an says that the Holy Prophet is the Messenger of Allah, and those with him are firm of heart against the disbelievers (Fatha, 48.49). As regards the third, Qur'an says "they are compassionate among themselves" (ibid). As regards the fourth, Qur'an says, "though seest them bowing down, prostrating themselves, seeking Allah's grace and pleasure, then marks are on their faces in consequence of prostration. That is their description in the Torah" (ibid).

inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains, let them give glory unto the Lord, and declare the praise in the islands. The lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time Holden my peace; I his enemies. I have long time Holden my peace; I have been still, and refrained myself; now will I cry like a travelling woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that knew not; I will lead them in path that they have not known: I will made darkness light before the; and crooked things straight. These things will I do unto the; and not forsake them. They shall be turned back; they shall be greatly ashamed, that trust in graven images that say to the molten image, ye are our gods. Hear, ye deaf, and look, ye blind, that ye may see. Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, but thou observes not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. (Isaiah, 42:1-21).¹

1. The descriptions of the coming Prophet given by Prophet Isaiah in this forecast are: (1) he will be: Abid (servant of Allah). Qur'an declares the Holy Prophet Muhammad (peace be upon him) as the 'Abid (vide Bani Israel, 17:1); (2) he will be Raul (Messenger of Allah). Qur'an declares the Holy Prophet as "Rasul" (vide Fatha, 48:49 and other verses); (3) he will be elected" which in Arabic is "Mustafa", i.e. chosen one; and one of the titles of the Holy Prophet is "Mustafa". In a Tradition the Holy Prophet, (p.b.u.h) has said " Allah chose Kananah from the descendants of Prophet Ishmael, and Quraish from the Kananah, and Abu Hashim from the Quraish, and myself from the Abu Hashim" (Mishkat, Kitab – ul – Fitan, Baab Faza, II Syed – il- Mursaleen, Hadees No.5493/2) ; (4) in whom my soul delighted. Qur'an has said even for the companions of the Holy Prophet, (p.b.u.h) that Allah is pleased with them and they are pleased with Him (vide Maa'idah, 5:119: Mujadilah, 58:22: Bayyinah, 98:8), what to say of the Holy Prophet, (p.b.u.h) himself: (5) I have my spirit upon him. Qur'an says, " and thus did we reveal to thee a "Rooh" (Spirit) by our Command" Shura, 42:52, and "am surely this 9i.e. Qur'an) is a revelation from the Lord of the worlds, the faithful spirit has brought it" (Shu'araa, 26:192-193); (6) he shall not cry nor raise his voice in the street, as reported by Aa'isha, the Holy Prophet, (p.b.u.h) never raised his voice in the markets (Abu Dawud Tiyalsi, p. 214). The Holy Prophet, (p.b.u.h) never made noise (ibid). the Holy Qur'an says: certainly a Messenger has come to you from among yourselves: grievous to him is your falling into distress, most solicitous for you, to the believers compassionate, merciful (Taubah, 9:128; (7) he will bring forth judgment. Qur'an says" surely We have revealed to thee (Continue on next page).

Prophet Isaiah also said : He saw two riders, one of them was a rider ¹ upon an ass and the other a rider upon a camel he hearkened diligently with much heed” (Isaiah, 21:7)

(O Prophets) with truth so that you may judge between the people by what Allah has taught you (Nisa, 4: 105; and other verses. (8) He shall not fail nor be discouraged. Qur’an says: He it is Who has sent his Messenger with the guidance and the religion of truth that he may make it prevail over all religions (Fatha, 48:28, Taubah, 32:33) : (9) the isles will wait for his law. It is an historical fact that within a short time the Holy Prophet. (p.b.u.h)’s message, i.e. Islam, spread all over crossing the great rivers and oceans of Rome and India: (10) the Lord will hold your hand, and will keep you. Qur’an says to the Holy Prophet. (p.b.u.h): surely thy Lord encompasses men so that they may not cause you any harm (Bani Israel, 17:60: and, “and wait patiently for the judgment of the Lord, for surely thou art before our Eyes: (Tur : 52:48) : “and Allah will protect you from men “(Maa’idah ,5 67); (II) give thee for a convenient of the people, for a light of the Gentiles, open the blind eyes, bring out the prisoners. Qur’an says, those who follow the messenger Prophet, the Ummi, whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the pure things and evil, makes lawful to them the pure things and prohibits for them the impure things, and removes from them their burdens and shackles which were on them” (A’araff, 7:157); and, “O Prophet, surely We have sent thee as a witness, and a Bearer of good news and a Warner” Ahzaab, (33;45),and, “O people, manifest proof has indeed come to you from you Lord, and we have sent down to you a clear light” (Nisa, 4”174)” Also see Taghabun, 64: 8: Ibrahim, 14: 1 and Shura 42; 52: (12) shall go forth as mighty men, stare up jealousy, and prevail against enemies. It was in fact the Holy Prophet. (p.b.u.h) who came forth as a mighty man, fought battles against the enemies of Allah and defeated them: (13) the villages that Kedar doth inhabit. This refers the country (desert Arabia) of the Holy Prophet. (p.b.u.h) and the family Kedar son of Ishmael in which the Holy Prophet. (p.b.u.h) was born: (14) shout from the top of the mountains. The Holy Prophet. (p.b.u.h) started his mission from the top of safe hill near the Kab’ah. (15) Long time held peace, have been still, and refrained myself. There was a gap of about six hundred years between Prophet Jesus Christ and the Holy Prophet. (p.b.u.h) was raised among the gentile Arabs who had no Prophet with the law of God before him. It may be noted that Prophet Jesus Christ came to the Bani Israel who already had the Law of Moses, i.e. Torah with them. Qur’an says, “but a mercy from thy Lord that then mayest do not warn a people to whom no Warner came before thee, that they may be mindful” (Qasas, 28:2: also see Yaa ’Seen, 36-6; Juma’ah 62:2:An’aam, 6: 155-15: Saba 34:44) (Seerat – un Nabi, vol. III, pp. 816 – 633).

On a plain reading of the above mentioned forecast by Prophet Isaiah, even a man of ordinary prudence can have no other conclusion but that they relate to none but Prophet Muhammad (*peace be upon him*).

1. Isaiah saw in a vision two riders, one of them was a rider upon an ass and the other rider upon a camel. In our opinion the above passage is the faithful rendering of the Original Hebrew. In the English Bible, however, it is thus translated: “he saw a chariot of asses and a chariot of camels etc.”

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(d) Prophet Solomon¹ : (Tenth century B.C. said My beloved is white and ruddy, them chief among tent thousand. His head is as the most fine gold, his locks are bushy, and black as raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set. His cheeks are as a bed of spices, as sweet flowers, his lips like lilies, dropping sweet smelling myrth. His hands are as gold rings set with the beryl: his bolly is as bright ivory overlaid with sapphires. His legs are as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets offline gold: his countenance is as Lebanon, excellent as the cedars”, and further: “His mouth is most sweet: yea, he is Muhammad altogether lovely. This is my beloved and this is my friend”. “O daughter of Jerusalem” (Song of Solomon 5:10-16)

(e) Prophet Jesus Christ said: “If ye love me ye will keep my commandments. And I will pray the father and he shall give you another Parakletos² that he may be with you for ever”

The vulgate has it a follows: “He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc.”

There can be no doubt that of the two riders represented by the Prophet Isaiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is Jesus Christ, because he so made his enemy into Jerusalem, and that by the rider of camel is meant the Prophet of Arabia, of which country the camel is characteristic of conveyance. (Islam the Religion of all Prophets, p.3).

1. King Solomon has named the Prophet that was to come “Muhammad “. In Hebrew the suffix ‘la’ is used to express respect as the term ‘ Eloha’ which means ‘God’ is mentioned in bible as “Elohim”. It is thus clear that Solomon has quite distinctly mentioned the name of the Prophet that was to come as “Muhammad”. But an error is made, intentionally or un-intentionally by translation of the proper name as “Altogether Lovely”. Even the translation ‘ Altogether lovely, is a befitting attribute of the Holy Prophet, (p.b.u.h) as mentioned in the words of Hadith.(Ibid p.4).

2 “Parakeets” is a Greek word, read as “Faarqaleet” in Arabic, meaning “Ahmed” as well as “Muhammad” (The “Exalted one” or the “praised one”. In Hebrew it sis “Muhammad”, i.e.” Muhammad” (Ibne Hisham, Persian Version, vol. I pp.203 -204; Al – Khutbaat-ul- Ahmadiyah, by sir Syed Ahmed Khan: Jaan-e-Jaanaan, Ibid pp.180-181).

(Jinn, 14:15-16) ¹ and “these things have I spoken into you, being yet present with you; but the “comforter” (Parakeets), which is the spirit of truth whom the father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you” (John, 14:25-26) ; and “But when comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceeded from the father, he shall testify of me” ² (John, 15:26): and “Nevertheless I tell you the truth: it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not in me of righteousness

1. According to Qur’an Prophet Jesus said, “ O children of Israel, Surely, I am the Messenger of Allah to you, verifying that which is before me of the Torah, and giving the good news of a Messenger who will come after me, his name being Ahmed” (Saff, 61:6).

2. The Holy Qur’an says, “O people of the book, exceed not the limits in your religion nor speak anything about Allah, but the truth. The messiah, Jesus, son of Mary, is only a Messenger of Allah and his word which he communicated to Mary and a mercy from him. So believe in Allah and say not, “Three”. Desist, it is better for you. Allah is only one God. Far be it from his Glory to have a son. To him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs “Nisa, 4. 171-172): and further, “when Allah will say: O Jesus, son of Mary, didst thou say to man: take me and my mother, for two gods besides Allah? He will say: Glory is to thee. It was not for me to say what I had nourished to (say). If I had said it, thou wouldst indeed have known it thou know what is in my mind, and I know not that is in thy mind. And I know not what is in thy mind. Surely thou art the Great Knower of the unseen. I said to them naught save as thou commanded me: serve Allah, my lord and you Lord: and I was a witness of them as long as I was among them, but when thou didst cause me to die, thou were the Watcher over them. And thou are Witness of all things “Maa’idha.5:116-117), and further “And mention Mary in the book, When she drew aside from her family to an eastern place. So she screened herself from them. Then we sent on her our spirit and it appeared to her as a well-made man. She said: I flee for refuge from thee to the beneficent, if thou art one guarding against evil. He said: I will give thee a pure boy. She said: so (it will be. Thy Lord says: it is easy to me: and that we make him a sign to men and a mercy from us. And it is a matter decreed. Then she conceived him: and withdrew with him to a remote place.

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because I go to my father, and ye see me no more: of judgment, because the prince of this world is judged; I have yet many things to say unto you, but ye cannot bear them now: "Howbeit when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak¹, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you" (John, 16: 7-14)

(f) In the New Testament, it is also said: "And I saw another angel fly in the midst of heaven, having the Everlasting Gospel² to preach unto them that dwell on the earth, and the every nation and kindred; and tongue, and people"³ (Revelation, 14:6).

And the throes of child birth drove her to the trunk of a palm-tree. She said: oh, would that, I had died before this and had been a thing quite forgotten. So a voice came to her from Senath her; Grieve not surely thy Lord has provided a stream beneath thee, and shake towards the trunk of the palm-tree. It will drop on the fresh ripe dates. So eat and drink and cool thy eye. Then if thou seest any mortal, say; surely I have viewed a guest to the Beneficent, so I will not speak to any man to-day. Then she came to her people with him. They said; O Mary, thou hast indeed brought a strange thing. O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman, but she pointed to him. They said; how should we speak to one who is a child in the cradle? He said; I am indeed a servant. He has given me the Book and made me a Prophet. And he has made me blessed wherever and he has enjoined on me prayer and poor-rate so long as I live. And to be mother; and he has not made me insolent unblessed and peace on me the day I was born, I die, and the day I am raised to life. Such is Jesus son of Mary – a statement of truth about which they (i.e. the Christians) dispute. It behoves not Allah that he should take to himself a son. Glory is to him. When He decrees a matter He only says to it; he, and it becomes" (Maryam,19:16-35)

1. The Holy Qur'an does not say, "Nor does he speak out of desire. It is not but Revelation that is revealed" (Naim, 53: 3-4)

2. That is the Holy Qur'an.

3. Qur'an ask the Holy Prophet Muhammad (Peace be upon him) to "Say, O Mankind, surely I am the Messenger of Allah to you all, of Him, whose is the kingdom of the heavens and the earth. There is not god but He. He gives life and causes death. So believe in Allah and His messenger the Ummi Prophet, (p.b.u.h) who believes in Allah and His words, and follow him that you may be guided a right" (Aa'raaf, 7:158)

(g) PROPHECIES BY PROPHET JESUS CHRIST, AS GIVEN IN THE GOSPEL OF BARNABAS : ¹

Muhammad – Light of the World Splendour

12. Then ascended Jesus to the place whence the scribes were wont to speak. And having beckoned with the hand for silence, he opened his mouth saying; “Blessed be the Holy name of God, who of his goodness and me Roy willed to create his creatures that they might glorify him. Blessed be the Holy name of God. Who created the splendour of all the saints and Prophets before all things to send him for the salvation of the world.

17. Jesus answered: there are written in the Prophets many parables. Wherefore thou outset not to attend to the letter, but to the sense. For all the Prophets, that there one hundred and forty four thousand, whom God hath sent into the world, have spoken darkly. But after me shall come the splendor of all the Prophets and holy ones and shall shed light upon the darkness of all that the Prophets have said, because he is the Messenger of God.

1. Gospel of Barnabas was accepted as a CANONICAL GOSPEL in the Churches of Alexandria till 325 A.D. in 383 A.D. the Pope acquired a copy of the Gospel which was put in his private library.

When Pope SIXTOS IX (1565-1590) became Pope his friend Fra Marino say the Gospel of Barnabas there. He translated it in the Italian language, his mother tongue.

The Italian manuscript was discovered by J.F. Cramer Cancellor to the King of Prussia who in 1713 presented it to the Prince Eugene of Savoy. In 1738 along with the Prince it found its way into HOFBIBLYOTHEX in Vienna. The manuscript in the Imperial Library of Vienna is still there. This was translated into English by Mr. & Mrs. Rag in Oxford, in 1907 and printed in Oxford, at the Clarendon Press.

Barnabas was a Jew born in Cyprus. His name was Josses and due to this piety and devotion, he was given the title of Barnabas by other apostles.

In the Acts of the Apostles, Barnabas is mentioned as follows:-

And Josses, who by the Apostles was surnamed Barnabas, which is being interpreted (the son of Consolation) Levite and of the Country of Cyprus”.

Earraba’s understood the teachings of Christ better due to his close association with Jesus. (Islam the Religion of all Prophets P.131.

Creation of Adam

39. Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said; "There is only one God and Muhammad is the messenger of God". Whereupon Adam opened his mouth and said: "I thank the O Lord my God that thou hast deigned to create me: but tell me I pray the meant the message of these words: "Muhammad is messenger of God have there been other men before me ? Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou that seen (mentioned), is thy son, who shall come into the world many years hence. And shall be my messenger for whom I have created all things; who shall give light to the word when he shall come; whose soul was set in a celestial splendours sixty thousand year before I made anything.

Jesus prepares the way for Muhammad

Then said Jesus: I am a voice that crieth through all Judaea, and crieth "Prepare ye the way for all Judaea, and crieth "Prepare ye the way for the messenger of the Lord, "even as it is written in Esaias".

The Religion of Islam will have No End

Jesus answered: "The miracles which God worthy by my hands show that I speak that which God willeth. Nor indeed do I make not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God whom ye call "Messages", who was made before, me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end:

Muhammad - Mercy to Mankind

Verily I say unto you, that every Prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, in so-much that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded for so promised God of Ibrahim, saying:” Behold, in the seed I will bless all the tribes of the earth, and as thou hast broken in pieces the idols, O Ibrahim, even so shall they seed do”.

I therefore say unto that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world: believe me that I have seen him and have done him: seeing that of the spirit Prophet hath seen him: seeing that of the spirit God girth to them prophecy. And when I saw him my soul was filled with consolation, saying: “O Muhammad, God be with thee, and may be making me worthy to untie thy shoe latchet, for obtaining” this I shall be a great Prophet and Holy one of God.

Muhammad - the Messenger of Salvation

Jesus answered: the name of the messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said : “wait Muhammad;

for, for thy sake I will to create Paradise, the world, and a great multitude of creatures, whereof I make thee a present, in so much that whoso shall bless thee shall be blessed, and whoso shall curse, thee world I shall send thee as my messenger of salvation and they word shall be true, in so much that heaven and earth shall fail but thy faith shall never fail. “Muhammad” is his blessed name. Then the crowd lifted up their voices, “O God send us thy messenger; O Muhammad, come quickly for the salavation of the world”.

Dawn of the Day of Judgment

“When these signs are passed, there shall be darkness over the world forty years, God along being Alive, to Who be Honor and Glory for ever. When the forty years be passed, God shall give life to his messenger who shall rise again like the sun, but resplendent as a thousands suns. He shall sit, and shall not speak for he shall be as it were beside himself. God shall raise again the four angels favored of God, who shall seek the messenger of God, and having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the messenger of God, Next shall God give life to all his Prophets, who, following Adam, shall go every one to kiss the hand of the messenger of God, committing themselves to his protection, Next shall God give life to all the elect, who shall cry out: “O Muhammad, be mindful of us,” At whose cries pity shall awake in the messenger of God, and he shall consider what he ought to do fearing for their salvation.

The messenger of God shall go to collect all the Prophets, to whom he shall speak, praying them to go with him to pray God for the faithful. And every one shall excuse himself for fear: nor, as God liveth, would I go there, knowing what I know. The God, seeing this, shall remind his messenger how he created all things for love of him, and so his fear shall leave him, and he shall go nigh unto the throne with love and reverence, while angels sing: “Blessed be thy Holy name, O God, our God”.

And when he hath drawn nigh unto the throne, God shall open (his mind) unto his messenger, even as a friend unto a friend when for a long while they have not met. The first to speak shall be the messenger of God, who shall say: "I adore and love thee. O my God, and with all my heart and soul I give thee thanks for that thou didst vouchsafe to create me to be thy for all things and in all thing am above all things: therefore let all thy creatures praise thee, O my God", then all things created by God shall say, we give thee thanks, O Lord, and bless thy Holy name," Verily I say unto you, the demons and reprobates with Satan shall then weep so that more water shall flow from the eyes of one of them then is in the river of Jordan. Yet shall they no: see God.

And God shall speak unto his messenger, saying "Thou art welcome O my faithful servant; therefore, ask what thou wait for thou shall obtain all". The messenger of God shall answer. "O Lord, I remember that when thou didst create me, thou sadist that thou hardest willed to make for love of me the world to make for love of me the world and Paradise, and angels and men, that they might glorify thee by me, thy servant. Therefore, Lord God, merciful and just, I pray thee that thou recollect they promise made unto thy servant.

And God shall make answer even as a friend who jested with a friend, and shall say: "Hast thou witnesses of this, my friend Muhammad?" And with revere he shall say: "yes Lord". Then God shall answer "Go, call the, O Gabriel. The angel Gabriel shall come to the messenger of God, and shall say: "Lord, who is thy witnesses? The messenger of God shall answer: "They are Adam, Ibrahim, Ishmael, Moses, David and Jesus son of Mary".

"Then shall the angel depart", and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: "Remember you that which my messenger aftermath? " They shall reply: "what thing, O Lord?" God shall say: "that I have made all things for love of him so that all things might praise me by is with us three

witnesses better than we are, O Lord". And God shall reply: "Who are these three witnesses?" Then Moses shall say: "The Book that thou gravest to me is the first", and David shall say: "The book that thou gravest to me is the second"; and he who speak to you shall say: "Lord, the whole world, deceived by Satan, said that I was thy son and thy fellow, but the book that thou gravest me said truly that I am thy servant; and that book confessed that which they messenger affirme." Then shall the messenger of God speak, and shall say: "thus saith the book that thou gravest me, O Lord". And when the messenger of God hath said this, God shall speak, saying: "All that I have now done, I have done in order that every one should know how much I love thee". And when he hath thus spoken, God shall give unto his messenger a book, in which are written all the names of the elect of God, wherefore every creature shall do reverence to God saying: " To thee alone, O God, be Glory and Honor, because that hast given us to the messenger".

God shall open the book in the hand of his messenger, and his messenger reading therein shall call all the angels and Prophets and all the elect, and on the forehead of each one shall be written the mark of the messenger of God. And in the book shall be written the glory of Paradise.

Then shall each pass to the right hand of God; next to who shall sit the messenger of God, and the Prophet shall sit near him, and the saints shall sit near the Prophets, and the blessed near the saints, and the angel shall then sound the trumpet, and shall call Satan to judgment.

Muhammad Protects From Satan

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done he sat down near to a palm tree, and under the shadow of the palm tree his disciples sat down.

Then said Jesus: "So secret is predestination, O brethren, that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God are so clear that, when he cometh into the world, blessed

shall they be that listen to his words, because God shall overshadow them with yea, even as this tree protected us from the burning heat of the sun, even so that mercy of God will protect from Satan them that believe in that man:

The disciples answered: ‘O Master, who shall that man be of whom thou speaks, who shall come into the world?’

Jesus answered with Joy of heart: ‘He is Muhammad, messenger of God, and when he cometh into the world, even as the rain makes the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the Abundant mercy which he shall bring, for he is white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.

‘Lord God the savior, save them whom thou hast given me, in order that Satan may not be able to do aught against them, and save not only them, but every one that shall believe in them.

‘Lord, bountiful and rich in mercy, grant to thy servant to be in the congregation of the messenger on the day of Judgment; and not me only, but every one whom thou hast given me with all them that shall believe on me through their preaching. And this do, Lord, for thine own sake, that Satan boast not himself against thee, Lord.

‘Lord God, who by the providence provides all things necessary for thy people Israel, be mindful of all the tribes of the earth, which thou hast promised to bless by the messenger, for whom thou hast promised to bless by the messenger, for whom thou didst create the world, have mercy on the world and send speedily thy messenger, that Satan thine enemy may lose this empire. And having said this, Jesus said three times; ‘So be it, Lord, great and Merciful.

**(B) SOCRATES, THE MOST RENOWNED GREEK
PHILOSOPHER SAID:**

“A perfectly guided Prophet will all alone appear for our world; I believe in him alone, and he is alone our guide”¹

(C) PROPHECIES IN HINDU SCRIPTURES

In the Bhavishya Purana² it is said: “A maleclhha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Muhammad. Raja (Bhoj) after given this Maha Dec Arab (of angelic disposition) a bath in the ‘ Panchgavya’ and the Ganges water, (i.e. purging him of all sins) offered him the presents off his sincere devotion and showing him all reverence said, ‘ I make obeisance to thee’. ‘O ye: the pride of man kind, the dweller in Arabia. Ye have collected a great force to kill the Devil and you yourself have been protected from the maleclhha opponents’. ‘O ye: the image of the Most pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.”³

1. Nafais Talamazat-ul-Madaris, Beirut, 1886 A.D; Jaan -e-Jaanaan, Ibid p. 56

2. The Arya Samaj has tried to cast doubt on the authenticity of this Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows.(Islam the religion of all Prophets)

3. In this eulogy of the Holy Prophet, Maharrishi Vyasa has enumerated the following points:-

- (1) The name of the Prophet is clearly stated as Muhammad.
- (2) He is said to be belonging to Arabic. The Sanskrit word Marusthal used in the prophecy means a sandy tract of land or a desert.
- (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in world that had such a host of companion all resembling him.
- (4) He will be immune from sins, having an angelic disposition.
- (5) The Raja of India will show him his heart felt reverence.
- (6) The Prophet will be given protection against his enemies.
- (7) He will kill devil, root out ----- and will do away with all sorts of vices.
- (8) He will be image of the all powerful God.
- (9) The Mahrisha delighted lying at his feet
- (10) He is regarded as the pride of mankind (Parbatis Nath). (Bhavishya Purana Parv 3, Khand 3, Adhya 3, Shalol 5-8).

Bhavishya Purna also gives the following description of following description of the Holy Prophet, (p.b.u.h)

“With all divine attributes, the Prophet for the whole world, for all times to come the teacher of the world”¹

In the **Bhagwat Buran** it is said : “The name of his father is “Vishnu Bhagat” i.e. servant of Allah (or in other words, Abdullah). And that of his mother is “Somti” (i.e. Aamna). He will born on Monday the 12th of Baisakhi early in the morning. His father will die before his birth and mother will die afterwards. He will marry “Rani of Shalmaal Deep” (i.e. rich lady of Arabia, and she was none else but Khadijah). He will be taught in “Hira” a “Ghaar” i.e. cave by “Parasram” (i.e. the one deputed by Allah. And he was none else but Jibra’eel). And when he will come in the public to preach, he will be tortured. He will then migrate towards the northern mountains and thereafter come back, attack, and conquer his native place. He will ride on a horse as swift as lightening and travel throughout the world and the heavens”²

In the Kalki Puran it is said : “He will remove all sins and vices (from the society), and will applaud the Name of Allah, the Highest and Mightiest his name will be Muhammad of sublime morals”³

1. Sarwar-e-Aalam, by Siddique Deendaar Chan Biswaishwar, p.16 and 31, Karachi 1978 Edition.

2. Bhagwat Puran, Askand 12, Adhya 2, Shalok 18. (Islam, the Religion of all Prophets, p.7.

3. Taken form “Sarwar-e-Alam” by Maulana Siddiq Deendar Chan Biswaishwar, P.16 and 31, Published by Anjuman Hizbullah, Karachi (1978).

According to Pandit: Ved Parshad, research scholar of Piryage University of Allahabad, as also confirmed by other eight Hindu scholars of the Vedas, the “Kalki Autaar” of which, the forecast in contained in the “Puran”, is none else but the Holy Prophet Muhammad (P.B.U.H). (See his book “Kalki Autaar and Muhammad Sahib” on which Mrs. S. Qasim Rizvi has written in article in “Radiance”, (of 13 1st August, 1980). An English weekly of Delhi (Bharat), as also reproduced by the Urdu daily “Jasarat”, of Karachi, in its Friday Edition of 19th September 1980.

In the ATHARA VEDA it is said: “O people, listen this emphatically: the name of Praise (Muhammad, (p.b.u.h)) will be raised among the people. We take the emigrant in our shelter form sixty thousand ¹ and ninety, enemies whose conveyances are twenty camels and she camels, whose loftiness of position touch the heaven and lower it.

He gave to Mamah Rishi hundred of gold coins ten circles, three hundred Arab horses and ten thousand cows”.

In the Rag VEDA the name of the Holy Prophet, (p.b.u.h) is given as “Niraashna”, which means “Muhammad” (Rag Veda, Mandal 5, Sokat 27, and Mantar 1). The SAAM VEDA also speaks of the Holy Prophet, (p.b.u.h) and gives his name as “Ahmed” (Saam Ved, par Phatak 2) Dashit 6, Mantar 8)

Vayaasji Sajid, “there will be a shining star in Arabia; marvels will appear from him; he will be in the seventh century A.D.; he will shine like full moon in the dark night; he will have four eclipse; his generation will be huge; none will be able to reach up to Allah with out the source of “Muhammad” (Vayaaji, Pothi Rising Ram, Kaan 6, Askand 12, translated by Saa’een Tulsi Das)²

When Mahadevji was going with his wife Paarbatiiji to Keelaash hill, his wife Paarbatiiji asked him about the expected Prophet, and he said, “ he will be in the loving land of Allah, he will born circumcised; there will be hairs only on his head and face; he will not worship that which his nation will be worshipping; hew will not be inclines to any body except Allah, his nation will separate from him, his calendar will be extant “(the monthly “Istaqamat” Cawnpore, India, Muhammad –e-Arabic Number, p,80)³

1. It is said that when the Holy Prophet, (p.b.u.h) migrated from Mecca, the population of Mecca was sixty thousand (Tafseer Ibne Kaseer).

2. Jann-e-Jaannaan, ibid ,p.42

3. Ibidp.56

(D) PROPHECIES IN PARSI SCRIPTURES

“When the Persian should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty still-necked ones of Persia will be overpowered. The house which was built (referring to Ibrahim building the Kaaba) and in which many idols have been placed will be purged of idols, his followers will capture the town’s round about. People will embroil with one another. The wise men of Persia and others will join his followers”.¹

In 479. A.D., during the reign of Gush asp, in Iran, Hahim Jaamaasp, on the authority of Zand Vesta, made the forecast that, “ A man will appear from the desert of Arabia, hand some, excellent of speech, ruddy in color, wearing turban instead of cap, 35 years will be of suffering, will have two sons through his son – in – law – one of them will be killed by poison and the other will be slain along with 72 persons at Nainsa (Iraq, Karbala)²

Zoroastrian Scriptures

There are two Holy scriptures of Zoroastrian faith namely Dasatir and Zend Avesta notwithstanding the difference, both the versions agree as far as prophesies about the coming of the last Holy Prophet, (p.b.u.h) are concerned.

1. The Parsi religion is one of the oldest religions in the world, perhaps as old as if not older than the Hindu religion. It has two collections of scriptures – the Dasatir and the Zand Avesta, which may be called respectively the old and the new testaments of the Parsi religion. In Dasatir, No, 14 which is associated with the name of Sasani, there is not only a corroboration of the Doctrines and teaching of Islam, but a clear prophecy as to the advent of the Prophet Muhammad, (p.b.u.h). The Prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in peruse, it runs thus,

This prophecy is contained in a book which has ever been in the hands of the parses, and its words do not admit off two inter-predations. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removing. People would say their prayers facing towards the Ka’bah. Can this prophecy fit in with any person other than Muhammad? (Islam the religion of all Prophets, pp. 8-9)

2. “Jaaspi”, by Hakim Jaamaasp; vide “ Bashaaraat”, by Muhammad Afzal Shareef: Jaan-e- Jaannaan, Ibid p.57.

- * Both the scriptures clearly declare that the Prophet will rise from Arabia, whose name will be “Astvast-ereia” meaning the “Praised One”. Translated into Arabic it means “Muhammad”.
- * He will be “Soe Shyant” or “Beneficent” or “Mercy to restore the world” (Favardin Yasht, xiii:17)
- * He will testify the truth and religion of Zoroaster.
- * His companions will be pious and saintly people (Zangad Yasht, 95)
- * Fire in the temple will cool down with his advent. (Atash Nayaish:9)
- * Idols will be removed from the Ka’bah of Ibrahim.
- * Persian Chiefs will turn towards Ka’bah.
- * He will correct the errors of both the idol worshippers and Zoroastrians.¹

(E) PROPHECIES BY GOTEM BUDHA

When Buddha (568 to 488 B.C) was on the verge of his death, his disciple Nanda asked him: Master: who will guide us after you are gone? Buddha said: I am not the only Buddha who has come to this world: nor shall I be the last: at his time a Prophet will come, Holy and enlightened who will teach knowledge and wisdom, he will know all secrets of nature, he will be glorious and exemplar guide to the humanity at large, and teacher of man and jinns; he will preach his religion, he will reach the climax of glory honor and respect; he will pass life of truth as I pass; his followers will be in thousand; he will be total Mercy; his Revelation will be eloquent; those who will hear it will never feel fatigue, but like to hear it again and again.

Nanda said: how shall we know him : He said: he will be known as “Maitrya” (meaning” A Mercy and Blessed one: (Muhammad in World Scriptures, by Abdul Haque, vol. III, pp. 1040 and 1082); Gospels of Buddha, by Dr. Paul Carus, pp.215 – 218; vide Jann-e-Jaannaan, Ibid p.36; Israel and the Prophecies of the Holy Qur’an. By Ali Akbar, p. 7.

1. Muhammad in Parsi Hindu and Buddhist and world scriptures by A.H. Vidyarti and U. Ali Delhi India (World Peace, by Syed Mohsin H. Rizvi. P. 72)

2. SECONDLY, WHAT ALLAH THE ALMIGHTY SAID REGARDING HIM IN THE HOLY QUR'AN:

He was the 'Abd, i.e. the "Servant of Allah" and the "servant of Allah" is the one who worships non but Allah.

Qur'an says:

"Praise is to Allah, who revealed the Book (i.e. Qur'an) to his Servant" (i.e. the Holy Prophet) (Kahf, 18:1)"

He was "Ahmad" i.e. "Most Commendable or praiseworthy"

Qur'an says:

"Jesus the son of Marry said: O children of Israil: I am the Messenger of Allah to you, verifying that which is before me of the Torat, and giving the good news of a Messenger who will come after me, his name being Ahmad (Saff, 61:6)"

He was "Muhammad" (P.B.U.H) i.e. the "Praised one".

Qur'an says:

"Muhammad (P.B.U.H) is the Messenger of Allah (Fatah, 48:29)"

He was "Mustafa" i.e. the "Chosen one". He was descendant of Ibrahim and Qur'an say:

"Truly Allah 'chose' Adam and Nuh and the "descendants of Ibrahim" and the descendants of Imran above the nations (Imran, 3:32)"

He was "Mujtaba" which also means the "Chosen one".

Qur'an Says:

"Allah chooses" of his messenger whom he pleases (Imran, 3:179)"

He was "Yaasin" Meaning "Ya Inssan" or "the perfect man".

Qur'an says:

“Yaasin”, by the Qur'an, full of wisdom: surely thou art one of the messengers (Yaasin, 36:1-3)

He was “Taha” meaning “O my beloved” “or” “O perfect man”

Qur'an says:

“Taha” we have not revealed the Qur'an to thee that thou may be unsuccessful (Taha, 20:1:2)”

He was “Muzzammil” i.e. the “one covering Himself”.

Qur'an says:

“O thou covering thyself up; rise to pray by night except a little, half of it, or lessen it a little, and recite the Qur'an in a leisurely manner. Surely we shall charge thee with a weighty word” (Muzzammil, 73:-1-5)

He was “Muddassir” meaning the “one wrapped in a mantle”.

Qur'an says:

“O thou wrapped on thy mantle: arise and warn, and thy Lord do magnify, and thy garments do purify, and uncleanness do shun” (Muddassir, 74:1-4).

He was “Nabi-ul-Ummi” i.e. the “Unlettered Prophet”.

Qur'an says:

“Those who follow the Messenger - the “Unlettered Prophet” whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things, and prohibits for them impure things, and removes from them their burden and the shackles which were on them. So those who believe in him, and honor him, and follow the Light which has been sent down to him – these are the successful” (Aa'raaf, 7:157).

He was “Shahid” i.e. witness, “Mubashshira” i.e. bearer good news, “Nazeer” i.e. the Warner, “Daaiyan Illahllah: i.e. inviter to Allah, and “Sirajam Muneer” i.e. light Giving sun.

Qur'an Says:

“O Prophet: surely we have sent thee as a witness, and bearer of good news, and a Warner, and as an inviter to Allah by his permission, and as a light giving sun” (Ahzaab, 33:45-46)

He was Munir” and “Hadi” i.e. Warner and guide.

Qur'an Says:

“(O Muhammad) you are a Warner and for every people a guide” (Ra'd 13: 7)

He was “Munadi” i.e. Caller to the faith.

Qur'an Says:

“Our Lord surely we have heard a crier calling to the faith, saying “believe in you Lord”. So we do believe (Imran, 3:192)

He was “Muzakki” i.e. purifier, and: Mu'allim-ul-Kitab wal Hikmah” i.e. teacher of the book and wisdom.

Qur'an Says:

“Certainly Allah conferred a favor on the believers when he raised among them a Messenger from among themselves reciting to them his Message, and purifying them, and teaching them the book and wisdom, although before that they were surely in manifest error”. (Imran, 3:163).

He was ‘Shaa’reh i.e. the one who explains or makes clear.

Qur'an says:

“ we have revealed to you the reminder that you make clear to men that which has been revealed to them, and that haply they may reflect (Nehl, 16 ; 44).

He was ‘Haakim’ i.e. judge.

Qur'an Says:

“Surely we have resealed the book to you with truth so that you may judge between people by means of what Allah has taught you, (Nisa 4; 105).

He was ‘Rahmat-ul-Lil-Aalameen’ i.e. Mercy to the nations.

Qur'an Says:

“We have not sent you but as a Mercy to the nations”, (Ambia, 21:107).

He was “Rauf-ur-Raheem, i.e. compassionate and merciful.

Qur'an Says:

“Certainly a Messenger has come to you from amongst yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, Merciful, “(Taubah, 9:128).

He was ‘Rasul-ul-Kareem’ i.e. Honored Messenger

Qur'an Says:-

“Surely, it is the word of an honored messenger” (Haaqqah, 69:40).

He was Awwal-ul-Momeneen i.e. first believer.

Qur'an Says:

“The messenger believes in what has been revealed to him from his Lord, and so do the believers: (Baqarah, 2; 164).

He was ‘Awwal-ul-Muslemeen, i.e. the first who submits.

Qur'an Says:

“(O Prophet say): no associate has He. And this am I commanded, and I am the first of those who submit”
(Annam, 6:164)

He was “Khatam-un-Nabi’yeen’ i.e. the seal or last of Prophets.

Qur'an Says:

“The Prophet (Peace be upon him) is closer to the faithful than their own selves” (Ahzaab, 33:6).

He had come with truth (Nisa, 4:170). His decision was final (Ahzaab, 33:36). He was of Khulq-e-Azeem, i.e. of sublime morals (Qalam, 68:4). In him was the ‘Uswa-e-Hasana i.e. an excellent exemplar (Ahzaab, 33:21). He was granted the “Kausar” i.e. Abundance of good (Kausar, 108:1). His “Zikr’ i.e. commemoration was exalted (Inshrah, 94:4). He was taken to the heavens during the “Mairaj’ (ascension) Bani Israel, 17:1). He will be raised to ‘Muqam-am-Mahmooda’ i.e. the position of highest glory (Bani Israel, 17:79).

Qur'an Says;

“O people of the book, indeed our Messenger has come to you explaining to you after a cessation of the messengers, lest you say: there came not to us a bearer of good news nor a Warner. So indeed a bearer of good news and Warner has come to you”
(Maa'idah, 5:19).

He was sent as a bearer of good news and as a Warner to all mankind (Saba, 34:28). To him the Qur'an was revealed so that he could make clear to the people those matters in which they differed (Nehl, 16:64). The book was revealed to him so that he could bring forth men, by Allah's permission from darkness in to light to the way of the Mighty, the Praised One (Ibrahim 14:1). On him the religion was perfected and the favor was completed by Allah the Almighty (Maa'idah, 5:3). He was sent with guidance and religion of truth, that Allah may cause it

to prevail over all religions, (Taubah, 9: 33). Obedience to him was made compulsory (Maa'idah, 5: 92) and obedience to him was declared as obedience to God (Nisa, 4:89). All the Prophets made a covenant with Allah the Almighty to have faith in him (Imran, 3:80).

It was for his respect that Allah the Almighty commanded the believers not to be forward in his presence or raise their voice above his voice or speak loudly to him or call him out from his house (Hujuraat, 49:1-5), or go away without his permission (Nor, 24:62) or put unnecessary questions to him (Baqarah, 2:104).

It was he that to oppose him (Nisa, 4:115) or to molest him (Taubah, 9:61) was declared infidelity and those who annoyed him were cursed (Ahzaab, 33:57) and those who disbelieved him, their deeds will be destroyed and rendered fruitless (Muhammad, 47; 1-9).

It was he who never erred or deviated or spoke out of his desire, but whatever he spoke was a revelation from Allah (Najm, 53: 2-4).

He was the one for whom Qur'an says: surely Allah and His angels bless the Prophet (P.B.U.H). O you who believe, call for blessings on him, and salute him with a becoming salutation (Ahzaab, 33:56).

He was the same for whom Prophet Ibrahim had prayed for in the following words:-

“Our Lord, raise up in them a Messenger among them who shall recite to them Thy Messages, and teach the Book and the Wisdom, and purify them Surely Thou art the Mighty. The Wise (Baqarah, 2:125)

It was for him the Prophet Isa Ibn-e-Maryam gave the news in the following words:

“O children of Israel, surely. I am the Messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a messenger who will come after me, his name being Ahmad (Saff, 61: 6).

According to Hadees-e-Qudsi, Allah the Almighty would have created the earth and heaven, had He not created him.

Qur'an tells us that he was mentioned in the Torah and the Gospel i.e. Injeel (Aa'raaf, 7:157)

3. THIRDLY, WHAT HE SAID REGARDING HIMSELF:

Parentage :

Abu Hurairah reported that the Holy Prophet, (p.b.u.h) that said “I have sent from among the best of the generations of Adam's descendants, generations after generation, till I came into being in the generation in which I have come (Bukhari) (Mishkat, Kitab-ul-Fitan, Baab Fazaal Syed-il-Mursaleen, Hades No. 5492(1).

Wasilla bin Asqa reported that he heard the Holy Prophet, (p.b.u.h) saying, “Allah chose Kinanah from the descendants of Ishmael, He chose Quraish from Kinanah, He chose the Banu Hashim from the Quraish, and He chose me from the Banu Hashim”¹ (Muslim). In a version by Tirmizi he said “Allah chose Ishmael from among the children of Ibrahim, and he chose Kinanah from among the descendants of Ishmael” (Ibid 5693/2).

1. The genealogy of the Holy Prophet, (p.b.u.h) is the following:-Muhammad son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abdul Munnaf, son of Kelab, son of Murrah, son of Kalab, son of Lawi, son of Ghalib, son of Fahr, son of Malim, son of Nazar, son of Kinanah, son of Khazimah, son of Madrasah, son of Liyas, son of Nazr, son of Nesar, son of Ma'ad, son of Adnan (Seerat un Nabi, old Vol, P.160).

Abbas reported that he came to the Holy Prophet, (p.b.u.h) who seemed to have heard something and so he ascended the Pulpit and asked, “Who am I?” they said: you are the Messenger of Allah. He Said, “I am Muhammad son Abdullah son of Abdul Muttalib. Allah created all creatures and placed me among the best of them, then put them in two section and placed me in the better section, then made them into tribes and placed me in the best tribe, then made them into families and placed me in the best family, and I am inherently the best of them and come of the best family.” (Tirmizi) (Ibid 5509/18).

GRANT OF PROPHET-HOOD

Abu Hurairah reported: they asked: O Messenger of Allah when the office of Prophet had been established for you? He Said, “When Adam had not yet had his spirit joined to his body.” (Tirmizi) (Ibid 5510/9).

FINALITY OF PROPHET-HOOD

Irbaad Bin Saariyah reported that the Holy Prophet, (p.b.u.h) has said, “I was inscribed in the presence of Allah as the Seal of the Prophets when Adam was prone in his basic substance.¹ I shall inform you about the beginning of my career: I am the petition of Ibrahim,² the good news by Jusus,³ and the vision my mother saw at my birth when a light appeared from which the castles of Syria shone for her.” (Sharhe as Sunnah by Baghawi). Ahmed recorded it on the authority of Abu Umamah from “I shall inform you... to the end (Ibid 5511/20).

Abu Hurairah reported that the Holy Prophet, (p.b.u.h) has said, “The way in which I may be compared with the Prophets is by a castle which was beautifully constructed, but in which the place of one brick was left unfitted. The sightseers

1. i.e. the substance to which bodily or was to be added and to which the soul was to be joined. The taxation says Muhammad was inscribed in the presence of Allah as the seal (i.e. the least) of the Prophets before Adam’s creation was complete.

2. Qur’an Baqarah, 2: 129.

3. Qur’an Saff, 61: 6.

went round sightseers went round admiring the beauty of its construction but were curious at the unfitted place for that brick. Now I have filled up the place of that brick, in me the building is completed and in me the messengers are also complete. "A version has, "I am that brick and I am the seal of Prophets".¹ (Bukhari and Muslim) (Ibid 5498/7).

SUPERIORITY

Abu Zar Ghaffari reported: I asked the Messenger of Allah how he knows he was a Prophet so that he was quite sure of it? He said, "O Abu Zar, two angels came to me, when I was in a valley of Mecca, one coming down on the earth and the other remaining between the heaven and the earth. One of them enquired from the other is this was the man, and when he replied that he was, he asked him to weight me against a man. This was done and I was the heavier. He asked him to weight me against ten men, and when this was done I was the heavier, he then asked him to weight me against a hundred men, and when this was done I was the heavier. He then asked him to weight me against a thousand men, and when this was done I was the heavier, and it seemed to me as if they would fall down over me because of the lightness of the scale. Then one said to the other that if you were to weight him against his Ummah, he would outweigh it "(Daarimi) (Ibid 5525/34).

Jabir reported that the Holy Prophet, (p.b.u.h) has said, "I have been given five things which no one before me had been given ; I have been helped by awe (being put in the hearts of enemies) as far as a month's journey away; the earth has been made for me a place of worship and ceremonially pure, so that when the time of prayer comes any person of my people may pray: booties have been made lawful for me, but were not made lawful for anyone before me; I have been granted the right of intercession; and Prophets were formerly sent to their people alone, whereas I have been sent to the whole of mankind" (Bukhari and Muslim) (5500/9)

1. This means that the Holy Prophet, (p.b.u.h) is the last of the Prophet and that there will be no Prophet after him further that all Prophets came to preach one and the same religion, i.e. Islam

Abu Hurairah reported that the Holy Prophet, (p.b.u.h) has said, “ I have been given superiority over the Prophets in six respects: I have been given words which are concise but comprehensive in meaning I have been helped by awe (in the hearts of enemies) ; booties have been made lawful for me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the whole of mankind and the line of Prophets has come to an end with me “(Muslim) (Ibid5501/10).

Abu Hurairah reported that the Holy Prophet, (p.b.u.h) has said, “I have been sent with words which are concise but comprehensive in meaning; I have been helped by awe (in the hearts of enemies); and once while I was asleep (I saw that) the keys of the treasures of the earth were brought before me and placed in my hand”, (Bukhari and Muslim) (Ibid 5502/11)

Ibne Abbas reported that some of the Companions of the Messenger of Allah were sitting. He came out, and when he came near them, he heard them discussing. One of them said that Allah had taken Abraham as a friend.¹ Another said that He spoke direct to Moses.² Another said that Jesus in Allah’s word and Spirit,³ and another said that Allah chose Adam.⁴ The Messenger of Allah then came out to them and said “I have heard what you have said, and your wonder that Abraham was Allah’s friend, as indeed he was; that Moses was Allah’s confidant, as indeed he was; that Jesus was his Spirit and word, as indeed he was; and that Adam was chosen by Allah, as indeed he was. Behold: I am the one whom Allah loves, and there is no boast. On the Day of Resurrection I shall be the bearer of the Banner of Praise under which will be Adam and the other ones, and there is no boast. I shall be the first intercessor and the first whose intercession will be accepted on the Day of Resurrection, and there is no boast. I shall be the first to rattle the knocker of the door of Paradise, and Allah will open for me and bring me into it accompanied by the poor ones among the believers, and

1. Qur’an, Nisa, 4 : 125,

2. Qur’an, Nisa, 4 : 164,

3. Qur’an, Nisa, 4 : 171,

4. Qur’an, Aale Imran, 3 : 33,

there is no boast. I am the most honorable in Allah's estimation among those of earliest and latter times, and there is no boast" (Tirmizi and Daarimi) (ibid 5513/22).

Amr bin Qais reported that the Messenger of Allah has said, "We are the last, and we will be the first on the Day of Resurrection. I am saying something which is not a boast; Abraham was the friend of Allah, Moses was one chosen by Allah and I am beloved of Allah who will have the banner of Praise on the Day of Resurrection. Allah has given me promises regarding my people and has granted them protection from three things; i.e., he will not bring on them a universal famine, no enemy will be able to extirpate them, and he will not cause them all to unite on an error" (Daarimi) (Ibid 5514/23)

Jabir reported that the Holy Prophet, (p.b.u.h) has said, "I am the leader (Qa'id) of the Messengers, and there is no boast, I am the Seal of the Prophets, and there is no boast, and I shall be the first to make intercession and the first whose intercession will be accepted, and there is no boast: (Daarimi) (Ibid5515/24).

Abu Sa'eed reported that the Messenger of Allah has said, "I shall be the Leader of the descendants of Adam on the Day of Resurrection, and there is no boast, and in my hand will be the Banner of Praise, and there is no boast. There will be no Prophet, Adam or any other, who will not be under my Banner. I shall be the first from whom the earth will be cleft open, and there is no boast" (Tirmizi) (Ibid 5512/21).

Abu Hurairah reported that the Holy Prophet, (p.b.u.h) has said "I shall be clothed with one of the Robes of Paradise and shall then stand by the Right of the Throne, a place where no other creature besides me shall stand" (Tirmizi). The version on his authority in Jaami-ul-Usul has, "I shall be the first from whom the earth will be cleft open and I shall be clothed" (Ibid 5517/26)

Abu Hurairah reported that the Holy Prophet, (p.b.u.h) has said, “Pray to Allah to grant me the Waseelah”. The Messenger of Allah was asked what the Waseelah meant and he replied, “The highest rank in Paradise which only one man will get and I hope I may be he” (Tirmizi) (Ibid 5518/27).

Ubayy bin Ka’b reported that the Holy Prophet, (p.b.u.h) has said, “on the Day of Resurrection I shall be the Leader (Imam) of the Prophets, their spokesman, and the one who will intercede for them, and there is no boast: (Tirmizi) (Ibid 5519/28)

Abdullah bin Mas’ud reported that the Messenger of Allah he said, “every Prophet has friends from among the Prophets, and my friend is my father, the friend of my Lord”. He then recited, “those who will be nearest to Abraham are those who followed him, as well as this Prophet and those who believe, and Allah is the Guardian of the believer”.¹ (Tirmizi) (Ibid 5520/29).

Jabir reported that the Holy Prophet, (p.b.u.h) has said that “Allah has sent me to perfect excellent qualities of character and to complete the good deeds” (Sharhe-as-Sunnah,) by Baghwi (Ibid 5521/30).

THE DAY OF RESURERCTION

Abu Hurairah reported that the Messenger of Allah has said, “ I shall be the leader of the descendants of Adam on the Day of Resurrection, and the first from whom the grave will be cleft open, the first intercessor and the first whose intercession will be accepted” (Muslim) (Ibid 5494/3).

Anas reported that the Messenger of Allah has said, “ I shall be the first to come forth when mankind will be resurrected, I shall be their leader when they will present themselves before Allah, I shall be their spokesman when they will be speechless, ¹

1. Qur’an, Imran, 3: 68).

I shall be the one who will be asked to intercede for them when they will be restrained, I shall be the one who will give them good news when they will despair, honor and the keys will on that day will be in my hand, the Banner of Praise will on that day be in my hand, and I shall be the most honorable of the descendants of Adam in my Lord's Estimation. A thousand servants like concealed eggs or scattered pearls will go round me" (Tirmizi and Daarimi, Tirmizi saying this is a Ghareeb Tradition) (Ibid 5516/25).

Anas reported that the Messenger of Allah has said, "I am the Prophet who will have the greatest number of followers on the Day of Resurrection, and I shall be the first to knock at the door of Paradise" (Muslim) (Ibid 5495/4)

Anas reported that the Messenger of Allah has said, "I shall come the door of Paradise on the Day of Resurrection and ask that it should be opened. The Keeper will ask who I am, and when I will tell him that I am Muhammad, he will reply that he has been given orders not to open it for anyone before me" (Muslim) (Ibid 5496/5).

INTERCESSION:

Anas reported that the Messenger of Allah has said, I shall be the first intercessor in Paradise. No Prophet has been believed to the extent I have (been believed). Among the Prophets there is one who was believed by only one man (from among) his people" (Muslim) (Ibid 5497/6).

NAMES:

Jubair bin Mut'im reported, I heard the Holy Prophet, (p.b.u.h) say, I have (many) names. I am Muhammad, I am Ahmed,¹ I am Maahi (the obliterator) by whom Allah obliterates infidelity. I am Haashir (the gatherer who will gather mankind at my feet, I am Aaqib being the one after whom there will be no Prophet" (Bukhari and Muslim) (Mishkat, Kitab -un-Fitan, Baab Asma-in-Nabi, Hadees No. 5527/1)

1. "Muhammad" and "Ahmed" both come from the root of "Hamd" which means "to praise". Accordingly, the meaning of both is "the one praised".

Abu Musa Ash'ari reported that the Messenger of Allah used to name himself to them in various ways, saying "I am Muhammad, Ahmed al Muqaffi (the follower),¹ Al-Haashir, the Prophet of repentance (expiation), and the Prophet of Mercy" (Muslim Ibid 5528/2).

SAFEGUARD:

Abu Hurairah reported that the Messenger of Allah has said, "Are you not astonished how Allah turns away from me the reviling and cursing of Quraish ? They revile "Muzammum" (blame worthy) and curse the "Muzammum" (blameworthy), whereas I am Muhammad (Praiseworthy)" (Bukhari) (Ibid 5529/3).

4. FOURTHLY, WHAT HIS COMPANIONS SAID REGARDING HIM:

MENTION IN THE TORAH:

Ata bin Yassar reported: I met Abdullah bin Amir binul Aas² and asked him to infor me of the description of the Messenger of Allah given in the Torah. He agreed, swearing by Allah, that he was certainly described in the Torah³ by some of these descriptions given in the Qur'an which says, "O Prophet, verily We have sent you as a witness, a bearer of good news and a Warner⁴ and a guard for the Ummyoon. You are My Servant and My Messenger; I have called you one who trusts, not harsh or rough, nor mischief-maker in the streets. He will not repulse evil with evil, but will pardon and forgive, and Allah will not take him till He uses him to straighten the crooked creed so that people may say there is no god but Allah, and opens there by the blind eyes, deaf ears and hardened hearts" (Bukhari). Daarimi also gives something to the same effect on the authority of "Ata" who gave as his authority Ibne Salam (Mishkat, Kitab-ul-Fitan, Baab Fazaa'il Syed-il-Mursaleen, Hadees No. 5505/14).

1. The word "Muqaffi" means "the one who comes best of all".

2. He was a great scholar permitted by the Holy Prophet, (p.b.u.h) to write down the Ahadees, he was well versed in the Torat and Injeel (Mazaahir-e-Haq.

3. Torah, Genesis, 49:10 Deuteronomy, 18:18:33:2: Isaiah, 21

4. Qur'an, Ahzaab, (33:45)

Anas reported that a young Jew, who was servant of the Holy Prophet, became ill. He went to visit him and found his father sitting by his head reciting the Torah. The Messenger of Allah said to him, "I adjure you, O Jew, by Allah who set down the Torah to Moses; do you find in the Torah any account or description of me, or anything about my coming forth? He said: No. The Young man said "Certainly, O Messenger of Allah, I swear by Allah that we do find in the Torah an account and description of you and a statement about your coming forth, and I testify that you are the Messenger of Allah". The Holy Prophet, (p.b.u.h) then said to his companions, "Remove this man (i.e. the Jew father) from beside his head and look after your brother, " Baihaqi noted it in *Dala'illul Nubuwah*) (Ibid 5550/24).

Ka'ab quoting from the Torah, said that we find written (therein), " Muhammad, the Messenger of Allah, my chosen servant, is not rough, or coarse, or wander in the streets, ¹ he does not repel evil with evil, but forgives and pardons. His birth place will be Mecca, his place of emigration In Taibah, his kingdom in Syria, and his people will be those who are devoted to praising Allah in every Alighting-place, who declare Allah's greatness on every rising ground, who watch for the sun and observe the prayer when its time comes, who tie their lower garments round their middle, who perform ablution at their extremities, whose caller summons in the open air, who are the same in fighting as they are in prayer, who converse in a low tone at night like the buzzing of bees" ² (Masabeeh). Daarimi reported it with a slight difference (Ibid 5522/31).

1. Torah, Isaiah, 42: 1: 21.

2. Taibah is the former name of Medinah. His kingdom will be in Syria means that the Muslims will conquer the Byzantine Empire and will rule Syria. Praise of Allah in every Alighting place means the recitation of "Takbir" and "Labbaik" at the time of ascending a high place as is done in Ehraam, which actually refers to the Hajji. Who watch the sun means that they will say their prayers at the fixed times, before and after rising of the sun, after declining of the sun and in the forenoon and afternoon. Who tie their lower garments round the middle means that they will cover the private parts from navel up to the middle of the legs. Whose caller summons means that they will who converse in a low tone at night means the sound of Takbir, Tahmid, and Zikr of Allah's names, which refers to prayer at night.

Abdullah bin Salaam reported that the description of Muhammad, (p.b.u.h) is written in the Torah and also that Jesus son of Marry will be buried along with him. Abu Maudud ¹ said that a place for grave has remained in the house ² (Tirmizi) (Ibid 5523/32.).

Ibne Abbas reported that Allah the Most High gave Muhammad, (p.b.u.h) excellence over all the Prophets and the inhabitants of heaven. They asked, “in what respect, O Abu Abbas ³ has Allah given him excellence over all the inhabitant of heaven? He said that Allah Most High said to the inhabitants of heaven, “if any of them says, I am a good apart from him, we shall recompense that one with the Hell, thus do we recompense the evildoers” ⁴ And Allah Most High said to Muhammad, (p.b.u.h) “We have certainly giving you a clear Victory, that Allah may forgive you your former and latter sins. They asked, how does he have superiority over the Prophets? He said that Allah Most High has said, “ We have sent no Messenger who did not use the tongue of his people to make matters clear to them then Allah leads astray those whom He Will.... And Allah Most High said to Muhammad. “We have sent you for the whole of mankind ⁵ .so, he sent him to Jinn and men (Daarimi) (Ibid 5524/33).

NOTE:

From what the Prophets, the philosophers the Religious Leaders and the Scriptures have said, from what Allah the Almighty has said, from what he himself has said, and from what his Companions have said, there remains no doubt that the newly-born was the long - awaited Prophet Muhammad, (p.b.u.h) the Final Guide to Humanity ; and that really is the answer to the questions; who he was ?

1. One of the transmitters of the Tradition. He was Abdul Aziz Bin Abu Sulaiman al Madani (d. 62 AH).

2. i.e. Aa'isha's house.

3. This is the Kunya of Abdullah bin Abbas

4. Qur'an Ibrahim, 14:4

5. Qur'an Saba, 34;

CHAPTER – 2

HIS LIFE

Synopses

- Section – 1 – From birth to death
- Section – 2 – His Physique
- Section – 3 – His Natural Disposition
- Section – 4 – His Habits and Manners
- Section – 5 – Prophet-hood
- Section – 7 – His Me'raaj in his own words
- Section – 8 – His Mo'jazaat
- Section – 9 – His Wives
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- Section – 11 – His Ahl-e-Bait
- Section – 11 – His Companions
 - (A) – The First Ones to accept Islam
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 - (D) – His Companions in his own words

CHAPTER – 2

HIS LIFE

SECTION – 1

FROM BIRTH TO DEATH

Mecca and Ka'bah (the House of Lord): Birth Place :

The Holy Prophet Muhammad (peace is upon him) was born at Mecca – a hilly town in Arabia. Centuries ago, when Mecca was a totally barren and unproductive valley, Prophet Ibrahim (Abraham), the absolute devotee of Allah, generally known as the “Friend of Allah”, under the Command of Allah, brought his wife Hajra (Hagar) and infant son Ismail (Ishmael) from Syria and settled both of them in the valley of Mecca near Ka'bah, i.e. the House of Lord, He left them all alone and prayed to Allah the Almighty in the following words:

“O Lord: I have settled a part of my off spring in a valley unproductive of fruit near thy Sacred House, our Lord that they may keep up prayer, so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful. Our Lord, surely Thou Knows what we hide and what we proclaim. And nothing is hidden from Allah, either in the earth, or in the heaven. Praise be to Allah, Who has given me in old age, Ismail and Ishaq (Isaac): Surely my Lord is the Hearer of Prayer. My Lord, make me keep up prayer, and from my off spring (too), our Lord, and accept my prayer. Our Lord, grant me protection and my parents and the believers on the Day when the reckoning comes to pass “(Ibrahim, 14, 37 -41).

Thus Ismail and his mother were settled at Mecca, and by and by other persons also came there and settled. When Ismail became of age, Ibrahim said to him :

“O my son, I have seen in a dream that I should sacrifice you, so consider what I see”. He said, “O my father, do as you are commanded, if Allah please, you will find me patient” (Saafaat, 37: 102). So when they both submitted and Ibrahim threw Ismail down upon his forehead, Allah says, “We called out to him saying, “O Ibrahim, you have indeed fulfilled the vision. Thus do we reward the doers of good; Surely this is a manifest trail. And We ransomed him with a great sacrifice. And We granted him salutation among the later generations. Peace be to Ibrahim” (Saafaat, 37:103-109)

Then came the command to Ibrahim for rebuilding the Ka’bah. Allah says,

“We enjoined Ibrahim and Ismail saying, purify My House for those who visit it, those who abide in it for devotion, and those who bow down, and those who prostrate themselves” (Baqarah, 2: 125)

When Ibrahim and Ismail raised foundations of the Ka’bah, they prayed:

“Our Lord, accept from us; surely Thou art the Hearing, the Knowing. Our Lord, and make us both submissive to thee, and show us our ways if devotion and turn to us (Mercifully); surely thou art oft-returning (to Mercy), the Merciful. Our Lord and raise up in them a Messenger from among them who shall recite to them thy Messages, and teach them the Book and Wisdom, and purify them. Surely Thou art the Mighty, the Wise” (Baqarah, 2: 127-129).

Allah Says:

“When We pointed to Ibrahim the place of the House (i.e., Ka’bah), saying: associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves. And proclaim to men the Pilgrimage: they will come to thee on foot and on every lean

camel, coming from every remote path. That they may witness benefits (Provided) for them, and mention the Name of Allah on appointed days over what He has given them of the cattle, quadruped then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of cleansing, and let them fulfill their vows and go round the Ancient House (i.e. Ka'bah)" (Hajj, 22: 26-29)

The Quraish And The Banu Hashim: ANCESTORS : ¹

Ismail had twelve sons including one known as Qaidar.² The descendents of Qaidar had permanently settled in Hejaz (Arabia), and among them there arose a very well known personality of Arabia, i.e. Adnan, and it was in the 22nd generation of Adnan that the Holy Prophet Muhammad (peace be upon him) was born.

The pedigree is as follows: the Holy Prophet, (p.b.u.h) son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abd – e- Munaf, son of Qussi, son of Kulab, son of Murrah, son of Ka'ab, son of Lui, son of Ghalib, son of Fehr, son of Maalik, son of Nazr, son of Kanana, son of Khazima, son of Mudrika, son of Ilyas, son of Muzar, son of Nazaar, son of Ma'ad son of Adnan.

According to some writers, Nazr bin Kannana was known as " Quraish", while according to the others, the title of "Quraish" was first given to Fehr, and his descendents are accordingly known as Quraish, After Nazr, Fehr, and after Fehr, Qussi bin Kulab, became popular among the Quraish.

Qussi had six sons, namely Abdud Daar, Abd-e-Munaaf, Abdul Uzza, Abd bin Qussi, Tukhmar and Barra. After his death Qussi was succeeded by Abdud Daar as being the eldest, but

1. Seerat– un– Nabi, by shibli No'mani, vol. I pp. 160-169; Nabi – e – Rehmat, by Syed Abdul Hasan Nadvi, pp. 96-98; Seerat-e-Rasul–e-Arabi, by Noor Buksh Tawakkali, pp. 14 20. For "Ahadees" relating to the excellence of Quraish see the copier "The Quraish and other tribes".

2. The twelve sons of Prophet Ismail are also mentioned in Torat vide Genesis, 17: 20.

since he was not fit for looking after the affairs of the community, Abd-e-Munnaf got the upper hand. Abd-e-Munnaf also left six sons including Hashim.

After Abd-e- Munaf, Hashim became in charge of the affairs of the Quraish, particularly the distribution of water (Zam Zam) and arrangements for the pilgrims. Hashim also entered into peace treaties with the neighboring tribes so that the business caravants either side could, pass through without any hindrance from any body. Once Hashim went on a business tour to Syria. On his way he stayed for sometime at Medinah, and there married a woman named Salma. After marriage Hashim went to Syria and died at Ghazwa. After his death Salma gave birth to a son who was named as Shaiba. When Shaiba was of the age of eight years, Muttalib, a brother of Hashim, came to Medinah and brought him To Mecca, and re-named him as Abdul Muttalib.

Abdul Muttalib became very prominent among the Quraish. Three incidents of his life are very important, one, the restoration of the fountain of "Zam Zam", second, the dialogue with Abraha (the Christian viceroy in Yeman of the king of Abyssinia) who had come with an army to demolish the Ka'bah in 570 A.D., and was destroyed by pebbles dropped by flocks of birds, and third, the bringing up of his orphan grandson Muhammad, the Last Prophet of Allah (*peace be upon him*).

Abdul Muttalib had ten sons. He had prayed to Allah the Almighty that if all of his sons would attain the age of youthfulness before him, he would sacrifice one of them. When all of his ones attained that age, he took all of them to the House of the Lord (Ka'bah) and asked the priest to let him know through the lots which of the sons should be scarified. In the lots the name of Abdullah came out. He was the youngest of his sons. Abdul Muttalib took him to sacrifice, but his sister started weeping and advised Abdul Muttalib to sacrifice ten camels in his stead. Abdul Muttalib again went to the priest and asked him to let him know through the lots again whether Abdullah or ten camels should be scarified. Again the name of Abdullah came out. Abdul Muttalib then increased the number of camels, three to four times, but each time the name of Abdullah came in the

lots. Ultimately the number of camels offered was increased to one hundred, and this time the result was in respect of the camels. Abdul Muttalib accordingly sacrifice one hundred camels, and the life of Abdullah was saved.

Marriage of Abdullah with Aannah ¹

Abdullah was married to Aannah daughter of Wahab bin Abd-e-Munaf of the Zohra tribe. She was very prominent for her good manners among the ladies of her tribe. She was living with her uncle Waheed. Abdul Muttalib went to Waheed and made, an offer of marriage of Abdullah with Aannah, which was accepted and 'Nikah' was performed. At the same time Abdul Muttalib himself married Hala, the daughter of Waheed Hamza was born to Abdul Muttalib through this Wedlock. According to the tribal custom, after 'Nikah' Abdullah lived for three days with his in-laws and then came home with Aannah. At that time his age was 17.

Death of Abdullah ²

Abdullah went on a business tour to Syria. On his return journey he stayed at Medinah and there he fell sick. When Abdul Muttalib came to know of the illness of Abdullah he sent elder son Harris to Medinah, but when Harris reached Medinah, Abdullah had already died, since Abdullah was the beloved of the entire family, his death was deeply mourned by every body. Abdullah had left, by way of inheritance, camels, goats, and slave girls named Umme Aiman. Her real name was Barka.

Birth and Up-bringing of the Holy Prophet (P.B.U.H)

After the death of Abdullah, Muhammad (peace be upon him) the Holy Prophet of Allah, was born to Aannah at Mecca. It was at the dawn of Monday, the 20th April, 571, A.D. (12th of Rabi-ul-Awwal). He was named by Abdul Muttalib as Muhammad (peace be upon him) so that his name may be extolled on the earth and in the heavens” ³

1. Seerat-un-Nabi, Ibid p.168; Seerat Rasul-e-Arabi, Ibid p.20

2. Seerat-un-Nabi, Ibid Seerat Rasul-e-Arabi, Ibid p.21

3. The Benefactor, by Fakir Syed Waheed-ud-Din, p.3.

After the birth he was given the suck for three days by his mother Aamnah, then three or four days by Sobia, a slave girl of Abu Lahab, and thereafter by Halima Sa'adiyah.

Nourishing by Halima Sa'adiyah.

It was a custom among the Arabs, particularly the noble ones, to give their suckling infants in the charge of Bedouin women who would take the infants with them into the desert suckle them, nourish them, and return them to their parents when they attained the age of eight or nine. Abdul Muttalib's grant child namely Muhammad (*peace be upon him*) fell to the lot of a woman named Halima Sa'adiyah. She was not so happy to take an orphan with her, but since she got no other child, she took him with her¹. She had one daughter named Shema who loved him very much and used to play with him. After two years Halima Sa'adiyah brought him back to Mecca but at that time there was some epidemic spreading throughout Mecca, and, therefore, his mother asked her to keep him with her for sometime more,² and she accordingly kept him for about four years more³. Halima Sa'adiyah loved him very much and so the Holy Prophet (*peace be upon him*) always had the greatest regards for her. He used to call her "My Mother"⁴.

While he was with Halima Sa'adiyah, one day his chest was opened, heart taken out split something taken out of it, washed stitched, placed again at its place, and then the chest stitched by the angel Gabriel.⁵

1. The Benefactor, Ibid p.2, Seerat-un-Nabi, Ibid vol. I, p.123

2. Seerat-un-Nabi, Ibid

3. Thus, according to Ibne Ishaq, he lived with Halima Sa'adiyah for six years (Seerat-un-Nabi, ibid).

4. Seerat-un-Nabi, Ibid p.174. Halima Sa'adiyah belonged to the tribe of Hawazin, which was also known as Bani Sa'd and was famous for eloquence of the Arabic language. According to Ibne Abi Kamiah, Ibne Jozi, Munzari, and Ibne Hajar, she had accepted Islam at the hands of the Holy Prophet, (p.b.u.h). Similarly, her husband Harris bin Abdul Uzza had also come to Mecca and accepted Islam, Harris had four children, namely, Abdullah, Anisa Haziqah, and Hizafah also known as Sheema. All these four were the foster brothers and sisters of the Holy Prophet, (p.b.u.h). Out of them acceptance of Islam by Abdullah and Sheema only is established (Seerat-un-Nabi, Ibid pp.173-175).

5. Zia-un-Nabi, vol. II, p. 72. Seerat Rasul-un-Arabi, Ibid

Death of Aamnah:

At the age of six years he was returned by Halima Sa' adiah to his mother Aamnah who then took him to Medinah to visit the grave of Abdullah and also to meet the relatives.¹ Umme Aiman² was also with her. On her return journey from Medinah, Aamnah died at Abwa³ and was buried there. After the sad death of his mother, he was brought to Mecca by Umme Aiman.

Under the care of Abdul Muttalib and Abu Talib:

Abdul Muttalib then took over the charge of his grandson who had become an orphan and showered on him all the love and affection that he could, but this also could not last long because Abdul Muttalib also died (at the age of 82 years), when the Holy Prophet, (p.b.u.h) was of the age of eight years only. Then Abu Talib, an uncle of the Holy Prophet, (p.b.u.h) and father of Hazrat Ali, took over the responsibility of nourishing him, and he and his wife Fatima Bint-e-Asad brought him up as their own son.⁴

First Journey to Syria:⁵

When he was twelve years of age, he accompanied his uncle Abu Talib on a mercantile journey to Syria and proceeded as far as Basra. The journey lasted for some months. At Basra he met with a Christian monk "Bahaira"⁶ who

1. The maternal relationship of the Holy Prophet's grandfather was among the Banu Najjar, and therefore she stayed with them in Medinah, for about one month (Seerat-un-Nabi, Ibid p.175; Rehmat-e-Aalam, by Syed Suleiman Nadvi, p. 11 see Rasool-e-Arabi, Ibid p.25). The Holy Prophet, (p.b.u.h) passing by Banu 'Adi, pointed out the house in which he had stayed with his mother, and the pond in which he used to swim, and also remembered a girl Anisha with whom he used to play (Seerat-un-Nabi, ibid).

2. She was the nurse of the Holy Prophet (peace be upon him)

3. A village about 23 miles away from Jahfah (ibid).

4. Abdullah (the father of the Holy Prophet, (p.b.u.h) and Abu Talib (the uncle) were from one and the same mother, and therefore Abdul Muttalib, before his death, asked particularly Abu Talib to take him under his care, after his death (Seerat-un-Nabi, ibid).

5. Seerat-un-Nabi, Ibid 178; Seerat Rasul-e-Arabi, Ibid p.26; Nabi-e-Rehmat, Ibid pp.132-133.

6. The Christians also accept this meeting, and on basis of it their writers, particularly Sir William Muir, draper and Margulies, allege that the Holy Prophet, (p.b.u.h) learnt about his religion from this monk, which is totally a false and baseless allegation (For details see Seerat-un-Nabi, Ibid pp. 179-181).

said to Abu Talib "return with this youth and guard him from the hatred of Jews, for great dignity awaits this your brother's son". (Dictionary of Islam, Ibid p. 372). When questioned how he could say so, Buhaira, the monk, replied: I saw branches of the trees bowing down before him, and the clouds giving him the shadow. He also said that the tree under which he encamped was the one under which none but Prophets encamped.

It is said that Buhaira also saw the Seal of Prophet hood on his back.

After his return from Syria, the Holy Prophet (peace be upon him) used to spend long hours in solitary meditation, and speak less to the people. He, however, was very particular in attending to the sick, helping the poor, orphan and widow, weak and infirm, aggrieved and afflicted. He was considerate to the neighbor, kind to the young and respectful to the old. His fair character, truthfulness, honesty and righteousness so impressed the people that they put their valuables into his care, consulted him in their matters, and gave him the title of " Al-Ameen" i.e. the 'Trusted One'.

Sacrilegious War : ¹

Between the years 580 to 590 A.D. the sacrilegious War broke between the Quraish and the Bani Hawazin which continued for nearly ten year. In two of the contests the Holy Prophet, (p.b.u.h) though only a boy at that time also accompanied his uncles. These were called Sacrilegious because they were carried on during the sacred months when fighting was forbidden.

Treaty of Fazool :

After the sacreligious War, a merchant came from Zubaid, and sold his goods to 'Aas bin Wa'il, who refused to pay

1. This was worst of all the pre-Islamic Arab wars. It was fought between the Quraish and the Qais tribes. All groups of the Quraish took part in this war. The commander-in- Chief of the Quraish was hard bin Umiyyah, who was the father of Abu Sufyan and grand father of Ameer Mu'awiya; and the bannerholder of Banu Hashim was Zubair bin Abdul Muttalib. The Holy Prophet, (p.b.u.h) was in this group, but he did not take part in his actual fight (Ibne Hashim, and Imam Sihaili).this war ended in a treaty (Seerat-un-Nabi) Nabi Ibid pp.181-182 for more details of this war see Seerat Rasul-e-Arabi, Ibid 27-28.

the price. The merchant sought help from his allies, but none helped him. He then made a general call from the Hill of Abu Qais, on which, at the instance of Zubair bin Abdul Muttalib, Banu Hashim Zohra, and Banu Assad bin Abdul Azza, gathered together at the house of Abdullah bin Jad'aar, and made an agreement that they would help the rightful against the wrongful. They then went to Aas bin Wa'il made him return the goods of the merchant, The Holy Prophet, (p.b.u.h) also took part in this agreement, and always used to say if I would have been offered red camels for not attending to this agreement, I would not have been accepted them. This was known as "Halaf-ul-Fazool". Because all persons who were party to make this agreement were of "Fazl" by name (Seerat Rasul-e-Arabi, ibid P.28, Seerat-un-Nabi, ibid PP.182-183, Nabi-e-Rehmat, Ibid PP.139-141)

Second Journey to Syria¹ :

Coming to know of his noble character, Khadijah a rich pious lady of Mecca, requested him to take her merchandise to Syria against to a share in the profits. She also sent her slave Maisara with him. He accordingly undertook the second journey. To Syria, and return with good profit. Maisara also spoke of his fair dealings to Khadijah. She was so pleased that she herself made an offer of marriage to him.

Marriage with Khadijah.²

Abu Talib accepted the proposal from Khadijah on behalf of the Holy Prophet, and shortly thereafter he married Khadijah, at that time he was 25 and Khadijah was 40.

After marriage Khadijah presented her slave Zaid to the Holy Prophet, (p.b.u.h) for his service, and he immediately set him free. Zaid, who had never known such master before, however, refused to go to his people, and spent rest of his life with his benefactor. Ali, son of Abu Talib, since his childhood, also made his home with the couple i.e. The Holy Prophet, (p.b.u.h) and Khadijah.³

1. Seerat Rasul-e-Arabi, ibid pp.28-29; Seerat-un-Nabi, Ibid p.188. in this journey also a Christian Monk Nastura met, and told Maisara that the Holy Prophet was the last Prophet of Allah (Seerat Rasul-e-Arabi, ibid).

2. Ibid. Details regarding her will follow under the topic "His Wives".

3. The Benefactor, Ibid p.8.

Placing of Black Stone : ¹

In his 35th year, the Holy Prophet, (p.b.u.h) settled by his intelligence a great controversy which would have resulted in great blood-shed among the Quraish. The building of Ka'bah was too old and the Quraish wished to rebuild it and raise it high, and therefore they demolished it. When it was rebuilt as far as the position of the Black Stone, the question arose; who should place the Sacred Relic into its place, because each tribe claimed the honor. The oldest citizen Abu Omayyah Bin Mugheerah arose and said, "My advice is that the man who first enters by the gate of Banu Shaiba, shall be selected as umpire in this difficult question or he shall himself place the stone". The proposal was agreed upon, and the first man who entered the gate was he who was known as "Al-Ameen", i.e. the Holy Prophet. The stone was put on a cloth, and each tribe shared in the honor of raising it, by taking hold of the cloth. Thereafter the Holy Prophet (peace be upon him) himself placed the stone at its place. The stone being thus deposited in its proper place, the Quraish built it on without any interruption.

The cave of Hira ²

After marriage with Khadijah the Holy Prophet, (p.b.u.h) was satisfied that now he had a home of his own and there were no worries as regards the living. The idolatry and moral debasement of his people pressed heavily upon and the dim and imperfect shadows of Judaism and Christianity excited doubts without satisfying him, and naturally, therefore, his mind was perplexed with uncertainty as to what was the true religion. He, therefore, started retiring for days together, with a supply of dates, oatmeal and water, into a cave in a nearby mountain known as "Hira", where he pondered and meditated in long and lonely vigils. His periods of loneliness became more frequent and his vigils lengthened as he approached the age of forty.

1. Seerat Rasul-e-Arabi, Ibid pp.30-32; Nabi-e-Rehmat, Ibid pp. 137- 139; Seerat-un-Nabi Ibid pp. 183-185.

2. Nabi-e-Rehmat, Ibid p.144, Seerat-un-Nabi, Ibid p.201 -201,

The First Revelation (Wahi):¹

Grant of Prophet hood. One day, when the month of 'Ramadan' was coming to its end, the Holy Prophet, (p.b.u.h) came home from Hira, strangely troubled. He said to Khadijah "cover me up". After a while he became calmer and spoke to Khadijah, "a strange vision appeared to me in the Cave of Hira tonight. The vision said: I am the angel Jibra'eel (Gabriel) sent by God. Then he asked me to "Read". I said, I am unlettered. Upon this he squeezed me as much as I could bear, and then let me go and said, "Read". I again said: I am unlettered. I repeated again. The he took hold of me a third time and squeezed me as much as I could bear, and said, "Read" in the Name of the Lord, Who created – created man from a clot of blood. Read, Full of magnificence is thy Lord Who made the pen the vehicle of knowledge and taught man what he knew not" (Alaq, 96: 1-5). After narrating this he said, "I was afraid I would die".

Khadijah seeing him in this state, said, fear not, my noble one, but rejoice. God will not forsake you in this affair nor expose you to shame for you are good, kind, truthful, and hospitable. You aid and comfort the poor, support the virtuous in rightful deeds, and you are faithful in trust.

It is said that Khadijah also took him to her cousin Waraqah bi Nofal, an old Christian religious scholar, who, after hearing all about the first vision. Said, "That is the "Namus" which God had sent to Moses (Musa). He then paused for a while and said. "I wish I could be present when your people will turn you out". "Will it be so"? The Holy Prophet, (p.b.u.h) asked. "It never happened that the message which you are to receive was received by any Prophet and he was not opposed by his people, "Waraqah replied, He further said, "If I be present, I will certainly help you". After some time, however, Waraqah died.

1. Seerat-un-Nabi, Ibid pp. 202-203; Seerat Rasul-e-Arabi, benefactor, Ibid pp.9-10; Dictionary of Islam, Ibid p. 373. Details will follow in the topic "Prophet hood".

The Second Revelation (Wahi) ¹

Beginning of the mission : ² After the first revelation there was no “Wahi” for Sometime. The Holy Prophet, (p.b.u.h) however, continued his Meditations in Hira. One day when he was returning home from Hira, he heard some body saying, surely you are the Prophet of Allah. He saw towards the heaven and there was the angel Gabriel sitting on a throne. The Holy Prophet, (p.b.u.h) came home, again a bit disturbed, and asked Khadijah to cover him, and accordingly he was covered with a mantle. Then came the second “Wahi” saying, o thou wrapped up in thy mantle, arise, and warn, and thy Lord do magnify and thy garments do purify, and un cleanliness do shun, and do no favor seeking gain, and for the sake of the Lord be patient (Muddassir, 74: 1-7).

The Holy Prophet, (p.b.u.h) accordingly started his work in secret. He first extended the invitation to his own wife Khadijah and she without any hesitation, accepted the faith in him, and became the first Muslim. Then Ali, his cousin and Zaid, his freed slave, and Abu Bakr, his close friend, were the next to accept the new faith. Then followed Bilal, Usman bin Affan, Talha bin Ubaidullha, Zubair bin ul Awan, Abuzer Ghiffari, Abdur Rehman bin Auf, Sa’ad bin Abi Waqas, Ammar, Khabbab, Arqim, Sa’eed bin Zaid, Abdullah bin Masud. Usman bin Maz’oon Ubaidah, and Sohaib Roomi, among the men, and Fatimah binte Khattab, and Asma binte Abu Bakr, among the Women. ³

For the next three years the work continued quietly and unobtrusively, and during this period about forty persons embraced Islam. They are all known as the “Shaabiqun-al- Awwaloon (Taubah, 9:100) i.e. the “first and the foremost” to accept Islam. Details regarding them will follow in the topic “His Companions”.

1. Seerat Rasule-e-Arabi, Ibid pp.40-41, Seerat-un-Abi, p. 206, Nabi-e-Rehmat, Ibid pp. 149-151, the benefactor, Ibid pp.10-11; Dictionary of Islam, bid, pp. 373-374.

2. We will deal with the Mission of the Holy Prophet, (p.b.u.h) in detail in a separate chapter, “**His Mission**”.

3. Seerat Rasule- e-Arabi, Ibid 40-41: Seerat-un-Nabi, Ibid p. 206, Nabi-e-Rehmat, Ibi d pp 150-151.

THE THIRD REVELATION (WAHI) AND OPEN INVITATION, FOURTH YEAR OF NUBUWAT) (613 A.D.)¹

After three years there came the third command saying:

“Declare openly what thou art commanded and turn away from the polytheists (Hijr, 15: 94); “Warn thy nearest of Kin” (Shu’ara, 26: 214)

Following this command, the Holy Prophet, (p.b.u.h) climbed the Hill of Safa and called out to the people of Mecca. When the people gathered, he first of all asked them whether they would believe, if he said that an army is coming from the back side of the hill to attack them. “Yes”, they all said because, “we have always found you truthful and trustworthy. “ If you believe in my truthfulness” he said, “then I ask you to adjure all false deities and believe in and worship none except the one true God, otherwise a painful chastisement awaits you in the Hereafter”.

Opposition from Quraish:

The people of Mecca listened to him with growing anger, and shouted abuses on him. His own uncle Abu Laheb was particularly harsh in his words.

First migration of the Muslims to Abyssinia (5th year of Nubuwat) (614 A.D.)

When Opposition by the Quraish increased and it became impossible for the Muslim to live in Mecca, the Holy Prophet, (p.b.u.h) asked them to migrate to Abyssinia, and accordingly twelve men and four women including Usman and his Wife Ruqayyah migrated to Abyssinia. Details regarding them will follow in the topic “His Companions”.

1. Seerat un Nabi, Ibid pp. 210 – 212; Seerat Rasul-e-Arabi Ibid p 41-42; Nabi-e-Rehmat, Ibid p. 152; the Benefactor Ibid pp. 11-12.

Second migration of the Muslim to Abyssinia (6th year of Nubuwat) (615 A.D.)

Then seventy two men and eleven women, including Jaffar-e-Tayyar, migrated to Abyssinia. Details regarding them will follow in the chapter “His Companions”.

The non-believers attempted to bring back the Muslim, but, after hearing Jaffar-e- Tayyar, Negus the king of Abyssinia refused to hand over the Muslim to them. ¹ Details will follow in the chapter “ His Mission”. In the same year Hamza and Umar accepted Islam, and offering of prayer, start in the Ka’bah.

The Opponents Approached Abu Talib and the Holy Prophet, (p.b.u.h):

The non-believer approached first Abu Talib and then the Holy Prophet, (p.b.u.h) himself, made him all sorts of offers so that he could give up his mission, but the Holy Prophet, (p.b.u.h) refused. ²

Social Boycott (7th to 10th year of Nubuwat (616 -619 A.D)

In the 7th year of Nubuwat the Quraish of Mecca, with the collaboration of all tribes, socially boycotted the Holy Prophet, (p.b.u.h) and his followers, and as a result the Holy Prophet, (p.b.u.h) and his followers remained confined in the valley of Abi Talib for complete three years. ³

Shaqq-ul-Qamar (Moon was rent asunder) (8th year of Nubuwat) :

One night when there was full moon, the non-believers asked for a “Mo’jiza” (i.e. Prophetic Miracle) from the Holy Prophet, (p.b.u.h). At that time he was at Mina. All of a sudden the moon was rent asunder, and one half of it went towards the East and the other towards the west. In between the two halves there was the hill of Hira. The Holy Prophet, (p.b.u.h) asked his

1. Nabi-e-Rehmat, Ibid pp. 167 – 173; Ibne Hishaa, vol. I pp. 334-338; Rasul-e-Arabi, Ibid 47-50; Seerat-un-Nabi, Ibid pp. 333-339; Rehmat e Aalam, Ibid pp. 34-35.

2. Details will follow in the chapter “His Mission”.

3. *ibid*.

companions and the non-believers to witness it. Abdullah Ibne-Masud, Abdullah bin Umar, Jubair bin Mut'am, Ibne-e-Abbas, and Anas bin Maalik were also present, and they all saw it. The non-believers, however, pleaded that it was nothing but magic. However, people coming from outside Mecca also confirmed that they saw the moon in two pieces. According to "Tareekh-Farishta", Raja of Malabar in India also saw it and became a Muslim.

Qur'an says : "The Hour drew night and the moon was rent asunder. And even if they (i-e., the none: believers) see a sign turn away, and say: strong enchantment" (Qamar, 54:1-2). It was in the tenth year of "Nubuwat".

Death of Abu Talib (10 the year of Nubuwat,) (620 A. D) :

In the same year Abu Talib, the Uncle and benefactor of the Holy Prophet, (p.b.u.h) died. When he was on his death bed, the Quraish made another attempt. They came to Abu Talib and said, "We have brought you one final request. Please, while you are still alive, persuade your nephew to give us but one pledge that he will not meddle with our faith. In turn we pledge that we shall not meddle with his". Abu Talib sent for his nephew, the Holy Prophet, (p.b.u.h), and put the proposal before him. He said, "I shall agree to any thing they say provided they accept but one condition." The had not finished speaking that Abu Jehal intervened and said, "Yes, yes, we shall accept not one but ten of your condition provided you agree to what we say". The Holy Prophet, (p.b.u.h) said, "My condition is simply this that you give up the worship of your deities and you idols, and you sincerely accept that there is no God but Allah. If you do this, you will be the masters of all the Arabian lands and the foreigners will bow down before you in humanity. "The Quraish rejected this and walked away in anger. A few days thereafter Abu Talib died.

Death of Hazrat Khadijah,

In the same year, a few weeks after the death of Abu Talib, the faithful wife of the Holy Prophet, (p.b.u.h) Khadijah also passed away. Thus the Holy Prophet, (p.b.u.h) lost two of his best beloved and nearest ones within a span of few days, and,

therefore. He declared this year as "Aamul Hazn" i.e. the year of Sorrow. After the death of Abu Talib and Khadijah the Quraish became more tough in their opposition and started annoying and torching the Holy Prophet, (p.b.u.h) more violently. Once when he was going, somebody threw dust on his face. He came to his house and his daughter Hazrat Fatima washed his face and wept. He said, "Do not weep my daughter, Allah will save your father".

Marriage with Hazrat Sauda: (10th year of 'Nubuwat') (620 A.D.) :

After the death of Hazrat Khadijah the Holy Prophet, (p.b.u.h) was worried about the maintenance of the house and nourishment of the children. Hazrat Khaula bint-e-Hakim suggested to him for second marriage, and with his permission went to the father of Hazrat Sauda and made the proposal of marriage which was accepted and Nikah was performed. It was in the month of Ramazan. Details regarding her will follow under the topic "His Wives".

Marriage with Hazrat Aa'isha: (10th year of Nubuwat') (620 A.D.) :

Hazrat Aa'isha was the daughter of Hazrat Abu Bakr; she was born in the fourth year of Nubuwat. When she was six years of age, with the permission of the Holy Prophet, (p.b.u.h), Hazrat Khaula binte Hakim made a proposal of marriage to Hazrat Abu Bakr, and it was accepted and, Nikah was performed. After 'Nikah' she remained with her parents for three years. She in the house of the Holy Prophet, (p.b.u.h) after migration to Medinah at the age of nine years. Details regarding her will follow under the topic "His Wives".

The Holy Prophet, (p.b.u.h) visit to Ta'auf (10th years of 'Nubuwat'. (620 A.D.) :

One day the Holy Prophet, (p.b.u.h) went to Ta'if, a well-known town, 60 miles away from Mecca. His freed slave Zaid was also with him. In Ta'if there were many rich and influential personalities. The Holy Prophet, (p.b.u.h) invited them to accept the faith but they not only insulted the

Holy Prophet, (p.b.u.h) but also set their bullies and streeturchins after him, who abused and mocked at him and pelted him with stones. He was wounded and hurt. He took shelter in an orchard.

It is said that the orchard, where he had taken the refuge, belonged to one Atba bin Rabi, who, though a non-believer, was a kind hearted man, and he presented through his slave Adas, a bunch of grapes to the Holy Prophet, (p.b.u.h).

On his return from Ta'if the Holy Prophet, (p.b.u.h) stayed at Nakhla for some days. Then he came to Hira and sent a message to Mut'am bin Adi asking him to take him in his refuge, Mut'am accepted this request and asked his son to go armed to the 'Haram' and then the Holy Prophet, (p.b.u.h) came to Mecca. Mu'tam was also on his camel. In the 'Haram' Mu'tam announced, I have given refuge to Muhammad (peace be upon him). Then the Holy Prophet, (p.b.u.h) came to 'Haram' offered his prayer and went home. Mu'tam and his sons were with him. It may be noted that Mu'tam died unbeliever before the battle of Badr and Hazrat Hassaan bin Saabit, who is known as the poet of the Holy Prophet, (p.b.u.h) wrote a poem in his praise.

The Ukkaz Fairs and invitation to different Tribes :

The Holy Prophet, (p.b.u.h) continued with his mission at Mecca and stated visiting the tribes. During Hajj when the Arab tribes used to come to Mecca, he used to contact each of them and invite them to Islam. He also used to attend the well-known fairs of Ukkaz in which there were gathering on the national level, and there was much buying and selling as well as display of sports. In these fairs the well known tribes namely Bani Aamir, Maharib, Fujairah, Ghassan, Murrah, Hanifah, Saleem Abbas, Banu Nazr, Kundah, Kalab, Harris bin Ka'ab, Azrah, and Hazarma use to participate. The Holy Prophet, (p.b.u.h) used to go to each of these tribes and invite them to accept the Faith. Side by side Abu Lahab also used to go and tell the people, "He has left the "Deen" and tells lies". Further details will follow in the chapter "His Mission".

Eleventh year of Nabuwat (620 A.D.) (Beginning of the Success) :

In the 11th year of "Nabuwat" six pilgrims from a prominent tribe of Yasrab (Medinah) i.e. Khazraj came to Mecca. The Holy Prophet, (p.b.u.h) met them, and recited to them the Holy Qur'an and invited them to accepted the Faith, and by the Grace of Allah they all embraced Islam, and when they returned to Yasrab, they introduced the New Faith to their friend, relatives and fellow citizens. They were Abul Haseem bin Tehan, Abu Amama As'ad bin Zirarah, Auf bin Harris, Rafe bin Maalik bin Ajlan, Qatba bin Aamir bin Hadidah and Jabir bin Abdullah bin Riyah.

Medinah (Yasrab) :

Medinah which was originally known as Yasrab was an old city of Arabia at a distance of about 400 miles from Mecca, for centuries together, the Jews were settled there. They had made small fortresses where in they used to live. The early converts to Islam from Yasrab belonged to Qahtan family which originally belonged to Yemen. When Yemen had been destroyed in a flood, two real brothers from this family known as Oas and Khazraj migrated and settled in Yasrab. All the followers of the Holy Prophet, (p.b.u.h) from Yasrab belonged to the decedents of these two brothers. After setting at Yasrab they found that the Jews were very rich and wealthy and had influence over all they city and suburb areas. There were about twenty one tribes of the Jews settled in distant places. After the number of their families increased the Oas and Khazraj became adversaries to the Jews and ultimately they gained a prominent position in Yasrab.

Twelfth year of Nabuwat (621 A.D) (Further Success):

The next year twelve persons from Yasrab came on pilgrimage to Mecca, met the Holy Prophet, (p.b.u.h), accepted the Faith and agreed to abstain from idol-worship, cruelty, falsehood deceit, promisquity, and lewdness, and to lead a righteous life, and believe in one God. This time the Holy Prophet, (p.b.u.h) deputed one of his Companions Hazrat Mus'ab bin Umair to accompany them to Yasrab and guide the people to the path of Islam.

Me'raaj (Ascension) ¹ :

In the same year one morning the Holy Prophet, (p.b.u.h) narrated the story of his night Journey, known as Me'raaj (Ascension) from Masjid-ul-Harm to Masjid –ul-Aqsa and thence to Heaven on the Creature called “Buraq”. He made this journey under the guidance of the angle (Gabriel) Qur'an also makes reference to the journey in Verse 1 of Bani Israel (Chapter-17) which says, “Praise be to him who carried his servant by the night from the “Sacred Mosque to the Father Mosque. The precincts of which We have Blessed, that We might show him some of Our Signs”.

This journey, according to the generally accepted view of the learned Scholars, took place during the 27th the night of the month of Rajab, in the 12th year of Nubuwat, i.e. one year before the migration of the Holy Prophet, (p.b.u.h) to Medinah.

The account as given by the Holy Prophet, (p.b.u.h) was that one night while he as asleep he heard the knocking at his door, upon which having arisen he found there the angel Gabriel and standing by him “Buraq” a mysterious animal with a Human face. In color it was as white as milk, and its swiftness equaled that of, lightening itself. The angel took flight and the Holy Prophet, (p.b.u.h) mounted on the “Buraq” followed him. Arrived at Jerusalem, the Holy Prophet, (p.b.u.h) met there Ibrahim, Moses and Jesus Christ. After this, leaving Jerusalem with Gabriel, the Holy Prophet, (p.b.u.h) found a ladder of light already fixed for them and which they immediately ascended: having first fastened the “Buraq” to an iron ring riveted in the solid rock, that it might await their return. Having reached the celestial abodes, Gabriel introduced his companion successively into seven heavens and on his entering the first one, the Holy Prophet, (p.b.u.h) saw a multitude of angels of all manners and shapes some in that of a man other in that of birds and other in that of beasts of every description, and among the birds he saw a cock of enormous size and with plumage as white as snow, all

1. Dictionary of Islam, Ibid pp. 374-375. For further details, see Nabi-e-Rehmat, Ibid pp. 189-192; Seerat –ul- Nabi, vol. III, pp. 473-504; Zia-ul-Nabi, vol -II, pp. 479-539.

the angels having come from the earth to intercede with God, for all the living creatures, dwelling thereon. At length the travelers penetrated the place where the sacred tree stands, which is known as "Sidrat-ul-Muntaha", marking the limit to the Gardens of delight. Here they met a barrier, hitherto impassable to any mortal: and which separates the heaven from Almighty's throne. From sacred tree he was led over infinite tracks of space. At last he entered the beautiful presence, and was permitted to approach, within two bows length of the throne of the Most High. Rejoining Gabriel, both of them set forth on their return to Mecca. At Jerusalem the Prophet re-mounted "Buraq" and was brought home again. Detailed description of the Me'raaj as given in the Ahadees will follow in the topic "His Me'raaj" in his own words".

Thirteenth Year of "Nubuwat" (622 A.D.)

Due to the efforts of Hazrat Mus'ab bin Umair, Islam was introduced throughout Medinah and its suburbs and several persons including Hazrat Sa'ad bin Ma'az the chief of the Aus tribe embraced Islam. Out of the new converts seventy two came for Hajj from Yasrab in the thirteenth years of 'Nubuwat' they learnt from Abbas, an uncle of the Holy Prophet, (p.b.u.h) who had not yet accepted Islam, that the Holy Prophet, (p.b.u.h) was intending to leave Mecca. They immediately went to the Holy Prophet, (p.b.u.h) and said: "O Messenger of Allah, we are here to listen to whatever you pronounce and to obey whatever you command. We shall give you any pledge you desire to stand by you for ever. On this, the Holy Prophet, (p.b.u.h) recited to them some verses from the Holy Qur'an, and said, "will you give me a pledge that you will always stand by me as you would stand by your own children." The leader of the yasrabites grasped his hand and said: we pledge that we shall stand by you as we should stand by our own children". Then the Holy Prophet, (p.b.u.h) said, "And I pledge that I shall make war on whoever is at war with you, and make peace with whoever you make peace. Your burden shall be my burden and your honor shall be my honor. I pledge that I shall stand by you in life and in death".

Hijrat (Migration) to Medinah ¹ (Thirteenth year of ‘Nubuwat’) (622A.D.) :

When the Holy Prophet, (p.b.u.h) found that in Medinah people were accepting Islam, and that it was the safest place for the Muslims to settle, he permitted his Companions to migrate from Mecca to Medinah. When the Quraish came to know of it, they started stopping the Muslims from migrating to Medinah, yet secretly, and by and by, all the Companions, excepting the Holy Prophet, (p.b.u.h) Hazrat Abu Bakr, and Hazrat Ali, succeeded in migrating to Medinah. There were, however, some who on account of poverty were not in a position to migrate. Qur’an refers to them saying :

“The weak men, women and children say : O Allah, take us out of this city where people are tyrant” (Nisa, 4:10)

Some of the Muslim chiefs in the suburbs of Mecca, offered refuge to the Holy Prophet, (p.b.u.h). In this connection Tufail bin Amir the chief of this tribe offered his fortress, but he did not accept it. Similarly, Bani Hamdan also made such an offer but that was also not accepted. In fact he was waiting for the command of Allah. The Holy Prophet, (p.b.u.h) one night saw in the dream a place known as Darul Hijra which was very pleasant, and thought, perhaps, it was Yamama or Hijr (or Hajar), but ultimately it turned out to be Medinah. After receipt of the command from Allah the Holy Prophet, (p.b.u.h) also ultimately decided to migrate to Medinah.

The Quraish in their ‘Dar-un-Nadwa’, which was also known as their ‘Dar-us-Shura’ held a meeting of the chiefs of all the tribes, particularly Atba, Abu Sufyan, Jabeer bin Mat’am, Nazr bin Harris bin Kaldah, Abul Bakhtari Ibne Hasham, Zam’Atba bin Aswad bin Muttalib, Hakim bin Hizam, Abu Jehla, Umayyah bin Khalaf and other to decide the next step to be taken against the Holy Prophet, (p.b.u.h). One of them optioned that he should be tied down with a chain and locked up

1. Seerat-un-Nabi, vol.1 pp. 268-298: Nabi-e-Rehmat. Pp. 251-278: Seerat-e-Rasul-e-Arabi, Ibi d pp. 58-74.

in a room. Another said that he should be exiled from Mecca. Abu Jehal said that from each tribe one person should be selected and all the selected ones should attack him with swords and kill him so that the Bani Hashim may not be in a position to take revenge from anybody. This plan was approved and one night the "selected ones" gathered round the house of the Holy Prophet, (p.b.u.h).

The Holy Prophet, (p.b.u.h) had many articles in trust with him which should have been returned to their owners. He, therefore, told Hazrat Ali that he had to migrate as commanded by Allah, the Almighty, and that he should sleep in his bed, covered by his sheet, and come to Medinah after returning the trust articles. Hazrat Ali, knowing it fully well as to what could happen to him that night, slept on the bed of the Holy Prophet, (p.b.u.h) as commanded. Thereafter the Holy Prophet, (p.b.u.h) came out of the house and saw that the Quraish were sitting in wait for him. But by the Grace of Allah they were all asleep. He came to the house of Hazrat Abu Bakr, who was already waiting, and both of them left Mecca, and had their first camp in the cave of Sor.

In The Cave of Sor:

The Next morning, when the Quraish saw that Hazrat Ali was sleeping on the bed of the Holy Prophet, (p.b.u.h), and that he had already left, they caught hold of Hazrat Ali, brought him to the 'Haram' and after sometime let him go. Then they went in search of the Holy Prophet, (p.b.u.h).

The Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr remained in the cave of Sor for three days and nights. This cave is at a distance of three miles, from Mecca, and is at a height of about one mile. It is said that Abdullah the young son of Hazrat Abu Bakr used to come and tell about the activities of Quraish, and his mother Hazrat Asma used to bring food secretly. A slave of Hazrat Abu Bakr also used to bring his goats during the night and offer the milk to the Holy Prophet, (p.b.u.h), and Hazrat Abu Bakr.

The Quraish, in search of the Holy Prophet, (p.b.u.h), came so close to the cave that the Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr could see them from inside. Seeing this Hazrat Abu Bakr got worried and the Holy Prophet, (p.b.u.h) consoled him. Qur'an refers this in Verse 40 of Surat-ul-Taubah (No. 9) Saying :

“Allah certainly helped him when those who disbelieve expelled him he being the second of the two; when they were both in the cave, when he said to his companion: grieve not, surely Allah is with us. So Allah sent down his tranquility on him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved. And the word of Allah, that is the uppermost. And Allah is Mighty, Wise”.

When the Quraish, in pursuit of the Holy Prophet, (p.b.u.h) and his companion, arrived at the entrance of the cave, they saw there a pigeon’s nest was crossed by a spider’s web (both miraculously placed there), and thought that the cave was empty, and went in a different direction.

From The Cave of (Sor to Medinah) :

On the 4th day, the Holy Prophet, (p.b.u.h) and his Companion came out of the cave of Sor, and under the guidance of one Abdullah bin Ariqat left for Medinah, though a non-believer, Abdullah bin Ariqat was a trustworthy guide through the desert areas.

The Quraish proclaimed a prize of one hundred camels for the capture of the Holy Prophet, (p.b.u.h), Alive or dead. For an Arab the prize of one hundred camels was something very great. The fastest rider of them, Suraqa bin Jo’shm, after hearing of the prize, left in search of the Holy Prophet, (p.b.u.h). He had hardly crossed the suburbs of Mecca when his horse floundered and fell. He, however, sped towards Medinah, and at last reached the spot where the Holy Prophet, (p.b.u.h) was staying for a while. But before Suraqa could attack him, his own speeding horse was suddenly sucked down into a patch of sand. Suraqa, therefore, became dejected and requested for mercy to the Holy Prophet, (p.b.u.h) which was granted and he returned to Mecca unsuccessful in his mission.

Hazrat Zubair was returning from Syria. On his way he met the Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr and offered some clothings to the Prophet which were accepted.

In Medinah:

In Medinah the news of the migration of the Holy Prophet, (p.b.u.h) had already reached and the people were eagerly waiting for his arrival. Each day people used to come out of the city wail till evening and return.

Stay at Quba:

At a distance of three miles fro Medinah there was a village known as Quba. Here the "Ansaar" had already settled, particularly the tribes of Amar bin Auf and Kulsum bin-ul-Hadam. On Saturday, the 8th of Rabi-ul-Awwal, according to the Arab calendar, the Holy Prophet, (p.b.u.h) arrived at Quba and stayed there for a few days. His cousin Hazrat Ali bin Abi Talib also joined him there. During his stay at Quba, the Holy Prophet, (p.b.u.h) built a mosque, which is the first Muslim Mosque constructed on the earth, and which is revered by the Muslims all over the world till today. The Holy Prophet, (p.b.u.h) stayed with Amr bin Auf and Qulsum bin ul Hadam with whom all the previous migrants, particularly Abu Ubaida, Miqbad, Khabbab, Sohaib, Safwa, Ayaz, Abdullah Ibn-e-Makhrama, Whab bin Sa'ad Mo'ammam bin Abi Sarah and Amir bin Auf had also stayed. According to Bukhari, the Holy Prophet, (p.b.u.h) stayed at Quba for about fourteen days.

On 19th Rabi-ul-Awwal (8th October, 62 A.D.) the Holy Prophet, (p.b.u.h) left Quba for Madina. In the way when he reached the Vicinity of Banu Saalim bin Auf, he stayed there and offered the "First Jumu'ah prayer", and delivered the "First Jumu'ah Sermon" there in their Mosque known as "Ghubaib" which since then came to be known as the "Jumu'ah Mosque", (Zurqani, Vol. I, p. 354).

When people came to know about the arrival of the Holy Prophet, (p.b.u.h) they joyfully rushed to welcome him. The Banu Najjaar (relatives of the Holy Prophet, (p.b.u.h) from Quba to Madin'ah was triumphal for the people of Medina. Even the women standing on the roofs of their houses were singing, "the full moon has risen towards us from Saani-al-Wada. For this thanks have become obligatory on us till the person engaged in

prayers. The small girls were also singing : We are the girls of Banu Najjar, Muhammad (peace be upon him) what a good neighbour he is (Seerat-un-Nabi, Vol. I, p. 278)

Bara bin A'hzib has reported that the first ones amongst the Companions of the Holy Prophet, (p.b.u.h) who came to us were Mas'ab bin Umair and Ibne Umme Maktoom. They used to teach us the Holy Qur'an. Then came Ammaar, Bilal, Sa'd and Umar and then came the Holy Prophet, (p.b.u.h). I did never saw the people of Madin'ah so happy about any thing as they were about him, I even saw the little girls and boys saying, "This is the Messenger of Allah who has come. " By the time he came I had learned "Glorify the Name of your Most High Lord" along with similar Suras form Mufassal (Bukhari) (Mishkat, Kitab-ul-Fitan, Baab Wafat-in Nabi, and Hadees No.5702/1)

The Holy Prophet, (p.b.u.h) entered Medinah with Abu Bakr shielding him against the sun with his cloak ; the chief of every household in Madin'ah came forward to meet him, being anxious for the honour of offering him Hospitality. The Holy Prophet, (p.b.u.h) said, "loosen you hold on the reins of my camel and wherever she stops, there will I stay". The camel wandered into the quarters of the Bani Najjar and sat in an empty plot of land where now the "Masjid-un-Nabawi, stands. The plot belonged to two orphan boys. The Holy Prophet, (p.b.u.h) paid the price of it and built on it the mosque with two rooms for his own abode.

Stay with Abu Ayub Ansari:

But while the mosque was being built, he stayed with Hazrat Abu Ayub Ansari. The house of Hazrat Ayub Ansari was double storied. He offered the upper story, but the Holy Prophet, (p.b.u.h) preferred the ground floor, and stayed there for about seven months. During this period the Masjid-un-Nabawi and the rooms for the residence of the Holy Prophet, (p.b.u.h) were completed. Then he shifted to the newly built rooms.

The Holy Prophet, (p.b.u.h) then deputed Hazrat Zaid and Abu Raafe with two camels and 500 Dirhmas so that they could bring the daughters of the Holy Prophet, (p.b.u.h) from Mecca. Hazrat Abu Bakr also wrote to his son Abdullah that he

should also bring his mother and sisters to Madin'ah. Out of the three daughters of the Holy Prophet, (p.b.u.h) Hazrat Ruqayya was in Abyssinia with her husband Hazrat Usman, and Hazrat Zainab was not allowed to migrate by her husband. Therefore, Hazrat Zaid brought Hazrat Fatima and Hazrat Umme-e-Qulsum, and also Hazrat Sauda – the wife of the Holy Prophet, (p.b.u.h). Hazrat Aa'isha came with her brother Abdullah.

The Masjid –un– Nabawi:

While the Masjid-un-Nabawi and the rooms were under constructions the Holy Prophet, (p.b.u.h) himself worked along with his Companions as labourer, and prayed: O' Allah, success in is only that of the Hereafter. O Allah grants You forgiveness to the 'Mohajereen' and 'Ansaar'. "The mosque was built with Kacheha bricks. Its roof was of the palm leaves and its 'Qibla' was towards "Bait-ul-Muqaddus" when it was changed to "Bait-ul-Lah", the Qibla' of Masjid-un-Nabawi was also changed. At one end there was a canopy, with stone platform beneath, which served as a shelter for those of the companions of the Holy Prophet, (p.b.u.h) who were homeless. It was known as 'Suffa'. And thus these for whom it served as an abode were known as 'Ehl-e-Suffa: they were, in fact, the wandering missionaries of the new faith. They used to sit at the feet of the Holy Prophet, (p.b.u.h), listen to his words, and then carry them to different places. All the companions of the Holy Prophet, (p.b.u.h) led a very simple and austere life but the "Ehl-e-Suffa" excelled them all in asceticism and austerity.

When the mosque was complete, rooms for the wives of the Holy Prophet, (p.b.u.h) were also built, one for Hazrat Suada and the other for Hazrat Aa'isha. The number of rooms was increased when the Holy Prophet, (p.b.u.h) married other wives.

In the neighborhood of the Holy Prophet, (p.b.u.h) Hazrat Sa'ad bin Ibada, Hazrat Sa'ad bin Ma'az, Hazrat Ammara bin Hazam and Hazrat Abu Ayub were residing. They were all rich among their tribes and they used to send milk and food to the Holy Prophet, (p.b.u.h). The mother of Hazrat Anas offered her property to the Holy Prophet, (p.b.u.h), which was accepted and given to Hazrat Umm-e-Aiman, the nurse of the Holy Prophet, (p.b.u.h).

Azaan (Call for Prayers):

In order to call the believers to the mosque for offering their prayers in company, the system of calling ‘Azaan’ was introduced, as suggested by Hazrat Umar.

Settlement of the “Muhajirs” :

After building the mosque and settling his family the next step was to find shelter and livelihood for the migrants from Mecca. As a preliminary step, the Holy Prophet, (p.b.u.h) enjoined Muslims of Madin’ah, now known as ‘Ansars’ to adopt as brothers the migrants from Mecca, now known as ‘Mohajirs’ to share with them like their own kith and kin in whatever they possessed in prosperity and in want, the Ansars most willingly submitted to it and made the ‘Mohajirs’ owners of one half of their assets. The spirit of brotherhood went to the extent that Abdur Rehman bin Auf was offered by Sa’ad bin Rabin one of his two wives which, however, he did not accept. The Ansars also offered half share in their Oasis to the ‘Mohajirs’. The Mohajirs, however, were mostly businessmen. They, therefore, did not accept it, and started earning their livelihood through business. When any Ansar died, his assets were also received in inheritance by the Mohajir as a real brother. Regarding this brotherhood, the Holy Qur’an says:

“Surely those who believed and fled (from their homes) and struggled hard in Allah’s way with their wealth and their lives, and those who gave shelter and helped, these are friends of one another” (Anfaal, 8:72).

When after the battle of Badr, the Mohajirs no more remained in the need of help, the Holy Qur’an said:

“And those who believed afterwards and fled and struggled hard along with you, they are of you. And the relatives are nearer one to another in the Ordinance of Allah. Surely he is the Knower of all things (Anfaal 8:75)

When in 4th Hijri the Bani Nazeer were exiled and their oasis were taken over, the Holy Prophet, (p.b.u.h) called the Ansars and told them that, “the Mohajirs are poor and, therefore, if you agree, the new acquisitions may be given to them, and

you may take back your oasis". The Ansars said, that, "our oasis should remain with our brothers and the new acquisitions may also be given to them (Fateyul Baladan, European Edition, p.20). some of the Mohajirs including Hazrat Abu Bakr, Hazrat Usman, and Hazrat Umar started their own trades. After the victory over Khaiber all the oasis were returned by the Mohajireens to the Ansars (Muslim, Babul Jihad).

As regards the abodes, all those unsettled lands which were lying open were given to the Mohajireen on which they constructed their own abodes. In this respect Hazrat Harrisa bin Nauman was the first to offer his land near Majid-un-Nabwi. Hazrat Abdur Rehman bin Auf, Hazrat Zubair bin Awam, Hazrat Usman, Hazrat Miqdad and Hazrat Obaid got the open lands from the Ansars for construction of their abodes.

Agreement with Jews: ¹

The next step was to enter into an agreement with the Jews of Madin'ah. According to the historians, the Jews of Madin'ah were not the descendants of Bani Israil, but in fact they were Arabs who had subsequently accepted the Jewish faith, and that was the reason that their names, Nazeer, Qaniqah, Marhab, Harris, etc. were all Arab names rather than those of Bani Israil. There were three prominent tribes of the Jews i.e. Bani Qaniqah, Bani Nazeer and Bani Qureza. They were all settled in the suburbs of Madin'ah and had their own strong fortresses. They were in fact the adversaries of the two prominent tribes of the Ansars i.e. Oas and Khazraj. In the battle of the Ba'as the Ansars had become weak and. Therefore the Holy Prophet, (p.b.u.h) thought of making a settlement with the Jews and ultimately an agreement was drawn up on the following terms:

1. Every tribe and clan would manage its affairs and settle its own disputes according to its own law.
2. No party in Madin'ah, either Muslim or Jew, will directly negotiate any treaty or agreements with any outside party residing beyond the proceed of Madina.
3. In case of war outside Medina no marines would be compelled to join either of the warring parties.

1. The Benefactor, Ibi d pp.34 -35; Seerat-un-Nabi, p.296.

4. In all disputes in Medinah the Holy Prophet, (p.b.u.h) would be the final arbitrating authority.

This agreement virtually gave the administration of the state of Medinah in the hands of the Holy Prophet, (p.b.u.h).

Second year of Hijra:

In the second year of Hijra there occurred two important development, one was the change of 'Qibla' and the other one was the Battle of Badr.

Change of Qiblas :

As regard the change of Qibla, the Holy Prophet, (p.b.u.h) was from the very beginning thinking of making the Ka'bah as Qibla for the believers but till then there was no command from Allah the Almighty to this effect. In the 'Masjid-ul-Haram, also prayer was being offered on 'Muqaam-e-Ibrahim, which was facing the 'Bait-ul-Muqaddas, and, therefore, from the very beginning the believers also faced the Bait-ul-Muqaddas as Qibla in their prayers. After all the command came for change of Qibla from "Bait-ul- Muqaddas" to "Baitullah". The Holy Qur'an says:

"Indeed we are the turning of the face to heaven, so We shall surely make thee master of the 'Qibla' which you like; turn them thy face towards the Sacred Mosque. And wherever you are, turn your face towards it. And those who have been given the Book certainly know that it is true from their Lord" (Baqarah, 2:144).

This verse was revealed when the Holy Prophet, (p.b.u.h) and his companions were busy in prayers in the "Masjid-ul-Qiblatain" and in the very prayers the Holy Prophet, (p.b.u.h) and his Companions turned their faces from "Bait-ul-Muqaddas" to "Baitullah", and accordingly the Masjid is known as "Masjid-ul-Qiblatain".

Battle of Badr:

In the second year of Hijra, the encounter between the Holy Prophet, (p.b.u.h) and the Quraish of Mecca took place at Badr – a place miles away from Medinah, in which the enemy got the first very serious set back at the hands of the Holy Prophet, (p.b.u.h) and his followers. We will deal with all battles in a bit detail in a separate chapter.

Battle of Saweeq (2nd Hijra)

In order to take revenge of Badr, Abu Sufyan proceed towards Medinah with two hundred warriors, but when came face to face with the Holy Prophet, (p.b.u.h) and his followers run away leaving bags of “Sweeq” (purchase barley), and therefore this battle is known as battle of Saweeq. Full details will follow in a separate chapter.

Marriage of Hazrat Fatima:

In the same year i.e. 2nd Hijra. Hazrat Fatima, the most revered and the most beloved daughter of the Holy Prophet, (p.b.u.h) was married to Hazrat Ali, the son of Abu Talib and the cousin of the Holy Prophet, (p.b.u.h). The marriage was very simple. Hazrat Ali had only one Zirah’ (chain armor) which was soled for about 100 Dirham’s and that was the only asset with which the arrangement for this simple ceremony was made. After marriage Hazrat Fatima and Hazrat Ali lived in a house donated by Hazrat Harrisa bin No’man. In the dowry Hazrat Fatima got one bedding of leather having the leaves of palm instead of cotton, one Chagall, one, Mushk, and two wooden pots and also a pair of grind stones. While marrying Hazrat Fatima to Hazrat Ali the Holy Prophet, (p.b.u.h) had said that, “I am marrying you to a man who is the best of all in my eyes in the family”. From this wedlock Hazrat Ali had three sons’ two daughters namely Hassan, Hussain, Mohsin, Zainab and Umme Kulsum.

Other developments of 2nd Hijra:

In the same year i.e. 2nd Hijra, fasting during the month of Ramazan was made compulsory, order for 'Sadaqah-tul-Fitr, was given. The Holy Prophet, (p.b.u.h) gave an address on the importance of 'Sadat-ul-Fitr, and offered the prayer of "Eid-ul-Fitr" in company in the 'Eidgha' this was the first prayer of Eid. According to the historians, the battle of "Bani Qaniqah" also took place in the same year.

Battle of Uhad (3rd of Hijra):

In the third year of Hijra the Quraish again advanced with 3000 warriors, armed to the teeth, for attack on Medinah. The Holy Prophet, (p.b.u.h) also proceeded along with his 1000 Companions to face them, out of which 300 left under the leadership of a hypocrite Abdullah bin Ubay, and the Holy Prophet, (p.b.u.h) had to fight with 700 only. In this battle the Muslims got serious et back so much so that the Holy Prophet, (p.b.u.h) was himself injured. The enemy, however, left the field with no obvious, victory; Full details will follow in a separate chapter.

Other developments of 3rd Hijra:

Among the other important incidents of the 3rd Hijra were: the birth of Hazrat Imam Hassan to Hazrat Fatima who was born on 15th of Ramazan, marriage of the Holy Prophet, (p.b.u.h) with Hazrat Hafsa – the daughter of Hazrat Umar who had become widow during the battle of Badr, marriage of Hazrat Umme Kulsoom a daughter of the Holy Prophet, (p.b.u.h) to Hazrat Usman, revelation of the principles of inheritance by Allah the Almighty, and declaration of the marriage of 'Mushrik' (non believer or the one who raises sharer to God) with a Muslim as impermissible.

Hazart Hafsa:

She was the daughter of Hazrat Umar. She was first married to Hazrat Khanees bin Hizafa who was slain in the battle of Badr, she had no child from him. After six months of his death she was married to the Holy Prophet, (p.b.u.h). She survived the

Holy Prophet, (p.b.u.h) and died in 45 A.H. during the reign of Amir Ma'awiah and was buried in the "Jannat-ul-Baqi" at Medinah. She has reported several Traditions from the Holy Prophet, (p.b.u.h).

Famine in Mecca:

Shortly after the battle of Uhad a famine broke out in Mecca and its suburbs. The Holy Prophet, (p.b.u.h) made an appeal to the Mohajirs and Ansars of Medinah for donation and when a sizeable amount was collected, it was sent to Mecca. This made little impression on the enemies and they accepted the help although they refused to soften their hearts or to relent in opposition.

4th year of Hijra slaying of Muslim preachers by the non-believers:

In the 4th year of Hijra, Abu Bara Kulaabi, a chief of Kulab tribe came to Medinah and made a request that a group of preachers be deputed to teach Qur'an to his tribe. Seventy pious and learned men were accordingly deputed with him. The request was however a fraud. The party sent was way laid on the journey and all but one was slain. The only survivor Amr bin Umiyyah managed to return to Medinah and relate the wonderful story. It greatly saddened the Holy Prophet, (p.b.u.h). Two other tribes namely Azaal and Qaarah also did the same thing to the Muslim missionaries. Eight of them were slain and two i.e. Khubab and Zaid were sold to their enemies in Mecca. When the Meccans took them out for slaughter, Khubab made a request for prayer. Then he said to the ring of the murderers around him, "to-day I wanted to pray for a long time because it was my last prayer on this earth. I have, however, made it short so that you may not think that I am prolonging the prayer to prolong my life". After it he was killed. Abu Sufyan, the leader of Quraish said to Zaid, "would you not prefer us to spare your life and to kill to your Prophet instead". Zaid replied, "my life's worth is the prick of a thorn in my master's foot, let alone his life".

Two different attempts by the non-believers to attack Medinah:

In the month of Muharram, 4th Hijra, Talha and Khwailid incited their tribes to attack Medinah. The Holy Prophet (p.b.u.h)

deputed Hazrat Abu Salma with 150 Ansars and Muhajirs. When the enemies heard of it, they disspread. In the same month Sufyan bin Khalid intended to attack Medinah. To meet him, Hazrat Abdullah Ibne-e-Anees was deputed who killed Sufyan.

Birth of Hussain to Fatimah :

In the same year Hazrat Imam Hussain was born to Hazrat Fatima. Hazrat Zainab bint-e-Khazima, the wife of the Holy Prophet, (p.b.u.h) (who was married to him a few months before), also died. The Holy Prophet, (p.b.u.h) ordered Hazrat Zaid bin Saabit to learn Hebrew because the Jews could not be relied upon. Hazrat Zaid learnt the Hebrew language within 15 days only. In the month of Shawwal, the same year, the Holy Prophet, (p.b.u.h) married Hazrat Umme-e-Salama. In the same year the Jews brought a dispute before the Holy Prophet, (p.b.u.h) and it was decided by him accordingly to the Torat and the accused who was a Jew and was accused of adultery was sentenced to stoning to death. According to some writers, command for banning the drinking of wine was also given in the same year.

Marriage with Hazrat Zainab bint-e-Khazimah:

She was first married to Hazrat Abdullah bin Hajish that was slain in the battle of Uhad in the 3rd year of Hijra. Same year the Holy Prophet, (p.b.u.h) married her. Detail regarding her will follow under the topic "His wives".

Marriage with Hazrat Umme Salama:

She was first married to Hazrat Abdullah bin Abdul Asad who was slain in the battle of Uhad. After four months' of his death, she was married to the Holy Prophet. Details regarding her will follow under the topic "His wives".

Treachery of the Jews of Medinah:

Although the Jews had entered into agreement with the Holy Prophet for living in peace with the Muslims in Madin'ah, yet in fact their attitude towards the Muslims was not cordial and they cared the least for the agreement. In fact their character was not good. Qur'an says:

“They (i.e. Jews) alter the words after they are put in their (proper) places” (Maa’idah, 5: 41).

“They are listeners for the sake of a lie, devourers of forbidden things” (Maa’idah, 5:42).

Qur’an also says:

“And thou seest many of them (i.e. Jews) lying one with another in sin and transgression, and their devouring illegal gain” (Maa’idah 5; 62)

In another Verse it is said :

“And for their taking usury though indeed they were forbidden for it and their devouring the property of people falsely. And we have prepared for the disbelievers from among them a painful chastisement” (Nisa, 4; 16).

Qurain has always been polite to the Jews and appealed to them for acceptance of the faith. Qur’an says:

“O children of Israil, call to mind My favor which I bestowed on you and that I made you excel the nations” (Baqarah, 2:122).

In another Verse Qur’an says:

“Say O people of the book came to an equitable word between us and you, that we shall serve none but Allah, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then says: bear witness, we are Muslims” (Imran, 3:63).

Qur’an asked the Holy Prophet, (p.b.u.h) to be patient, saying:

“And you will certainly hear from those who have given the book before you and from the idolaters much Abuse. And if you are patient and keep you duty, surely this is an affair of great resolution” (Imran 3:185).

The Jews used to torture the Holy Prophet, (p.b.u.h) by their words as well as actions. When they used to salute him, they used to say ‘ Assam-o-Alaih’ meaning you die” instead of (Salaam-o-Alaik’. Once Hazrat Aa’isha heard of it and became angry. The Holy Prophet, (p.b.u.h) however, told her to keep patience. When they used to meet the disbelievers, the Jews used to say to them, Qur’an says:

“Has thou not seen those to whom a portion of the Book was given? They believe in sorcery and diviners and say to those who disbelieve: these are better guided in the path than those who believe” (Nisa, 4; 51).

Their main Endeavour was that the Muslims should give up their faith. Qur’an says:

“ And a party of the people of the Book say; avow belief in that which has been revealed to those who believe, in the first part of the day and disbelieve in the latter part of it, perhaps they may turn back” (Imran , 3:71).

Thee Jews also tried to create hatred between the two important tribes of the Anssars i.e. Oas and Khazraj so much so that they actually drew swords on each other. By chance the Holy Prophet, (p.b.u.h) (peace be upon him) arrived and asked them not to fight and live in peace with each other. On this an Verse was revealed saying :

“O you how believe, if you obey a party from among those who have been given the Book, they will turn you back disbelievers after your belief” (Imran, 3: 99).

Side by side the hypocrites, under the leadership of Abdullah bin Obayy, were also working against the Muslims. In fact, they had joined hands with the Jews in order to uproot Islam from Madin’ah. Abdullah bin Obayy was already in agreement with Banu Nazeer, a tribe of the Jews. He had also been asked by the Quraish of Mecca to oust the Holy Prophet, (peace be upon him) and his followers from Madina.

With this background the Jews also became active against Islam. First in the 2nd Hijra a tribe of the Jews namely Qaniqah broke the agreement with the Holy Prophet, (p.b.u.h). After the battle of Badr the Holy Prophet, (p.b.u.h) took action against Bani Qaniqah who remained their fortress. The siege lasted for about 15 days. Ultimately they agreed to abide by the decision of the Holy Prophet, (p.b.u.h) and on his decision they were exiled for Madin'ah.

In the 3rd Hijra Jews poet Ka'ab bin Ashraf after the battle of Badr, went to Mecca with forty persons. He met Abu Sufyan and encouraged the Quraish to take revenge of Badr, and also, entered into an agreement with them to provide support. He also planned to kill the Holy Prophet, (p.b.u.h). With this aim he invited the Holy Prophet, (p.b.u.h) to a feast and appointed some persons to kill him when he comes. When the Holy Prophet, (p.b.u.h) came to know of this plan, he spoke to his Companions. A Companion Muhammad bin Muslima killed Ashraf and thus his plan ended.

In the 4th Hijri the Holy Prophet, (p.b.u.h) went to Banu Nazeer (a tribe of the Jews) in connection with the ransom for the murder of two persons of Banu Aamir. They agreed to pay it but also planned that when the Holy Prophet, (p.b.u.h) comes, one of them should throw a heavy stone from the roof so that he may die. As soon as the Holy Prophet, (p.b.u.h) came to know of it, he returned to Madin'ah and was thus saved from the plan of the Jews. The Banu Nazeer sent a message to the Holy Prophet, (p.b.u.h) that he should come with thirty persons and they will also call a similar number from their tribe for discussion, and agreed to accept Islam if their people were satisfied. The Holy Prophet, (p.b.u.h), however, asked them to enter into an agreement which they did not. Then they sent another message that the Holy Prophet, (p.b.u.h) should come with three persons only and they would also bring only three of their scholars to discuss so that if they were satisfied, they would accept Islam. The Holy Prophet, (p.b.u.h) accepted this but he there after came to know that the Jews were ready with their arms so that if he would have gone there, they would have killed him. Banu Nazeer were having very strong fortresses and they were also having the support of Abdullah bin Obayy who was from amongst the Banu Quraiza and who had promised to provide help of two thousand warriors. Regarding them the

Holy Qur'an says:

“Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the people of the Book: If you are expelled, we certainly will go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you. And Allah bears witness that they surely are liars” (Hashr, 59: 11).

The Holy Prophet, (p.b.u.h), therefore, advanced against the Banu Nazeer and sieged their fortress and they remained sieged for complete fifteen days. The Banu Quraiza did not come help them at all. The Holy Prophet, (p.b.u.h) also ordered the cutting down of some trees of their oasis. Regarding this Qur'an says:

“Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allah's permission, and that He may abase the transgressors” (Hashr, 59:5).

In fact, the trees which were cut down could be used by Banu Nazeer for the purpose of their defense. The Banu Nazeer ultimately agreed to migrate with all their belongings which they could take away on the camels. They all went to Khyber. The Ansars wanted to stop some of their relatives who had previously adopted the Jewish religion, but Qur'an disallowed them saying:

“There is no compulsion in religion” (Baqarah 2:256).

Battle of Muriesiah (5th Hijri)

In the 5th Hijri people of Muresiah came forward to fight. In the battle ten of them were killed, and about six hundred of them arrested. In the booty the Muslims got two thousand camels and five thousand goats. This known as “Ghazwa-e-Muriesiah”. Details will follow in the chapter “His Mission”.

Marriage with Hazrat Javeriah:

Among the prisoners there was also Hazrat Javeriah who was the daughter of Harris bin Abi Zrar. Along with others she was also distributed as a slave girl. She came in the share of

Hazrat Saabit bin Qais, and on getting freedom from him on payment of her ransom by the Holy Prophet, (p.b.u.h), she came in the Nikah of the Holy Prophet, (p.b.u.h). Details regarding her will follow under the topic "His Wives":

Battle of the Ahzaab Trench (5th Hijri):

After leaving Madin'ah the Banu Nazeer a settled at Khyber but they had their plans against the Muslims, and therefore, they with the non-believer of Mecca and other tribes proceeded to attack Madin'ah. For stopping them from entering Madin'ah, the Holy Prophet, (p.b.u.h) and his companions dug a big trench, which the enemy could not cross, and therefore, after remaining in the field for some time, ultimately ran away. Details will follow in the chapter "His Mission".

Banu Quraiza :

After return from Ahzaab the Holy Prophet, (p.b.u.h) proceeded to deal with Banu Quraiza, a Jew tribe of Madin'ah, who in violation of the agreement had helped the enemies of Islam in the battle of Ahzaab, and surrounded their fortress. The siege continued for about a month and ultimately the Banu Quraiza agreed to abide by the decision of Hazrat Sa'ad bin Ma'az who, according to the Torat (Deuteronomy, 20:10-14), gave the decision that their men should be killed, their women and children should be arrested and their belongings should be taken as booty. This, as the Holy Prophet, (p.b.u.h) himself declared, was a heavenly decision. Accordingly, four to six hundred of their men were killed including one woman who was, in fact, killed by way of punishment for killing a Muslim by throwing a stone from the foot.

Marriage with Hazrat Zainab binte Jahash:

Hazrat Zainab Binte Jahash was the daughter of Umaima binte Abdul Muttalib who was the maternal aunt of the Holy Prophet, (p.b.u.h). Thus she was a cousin to him. On his proposal she was married to Hazrat Zaid, his own freed slave, whom he had in fact adopted as a son. This was in fact a great honour done to a slave for the first time in the history of Arabia as no one

among the Arabs could ever imagine equal himself to a slave. It appears that Allah the Almighty also liked this proposal, because when this proposal was made there was a sort of natural opposition by Zainab and her mother, and the following Verse was revealed:

“And it behaves not a believing man or a believing women, when Allah and His Messenger have decided an affair, to exercise a choice in their matter” (Ahzaab, 33:36).

On the revelation of this Verse, neither Zainab nor Zaid, nor anyone else could have any choice. They were, therefore, married, but the marriage could not be successful, and ultimately Zaid divorced her. Then there came the command from Allah the Almighty to the Holy Prophet, (p.b.u.h) to marry Hazrat Zainab. Although according to the Arab custom the divorce of an adopted son could not married, yet the Holy Prophet, (p.b.u.h) had to obey the command of Allah which was in fact to abolish once for all a custom which was not otherwise proper. Allah says:

“Nor has He made your adopted sons your real sons. These are your words spoken with you mouths. But God speaks the truth and He guides to the right path. Call them by their real fathers, names that is more equitable in the Sight of God” (Ahzaab, 33: 4-5).

Thus it was declared that Zaid was not to be called as the son of Muhammad (peace be upon him) any more. Qur'an also speaks of the Holy Prophet, (p.b.u.h)'s advice to Zaid, saying:

“And when thou didst say to him whom God has blessed and whom thou have blessed: keep thou thy wife and reverence God. And thou was concealing in thy mind what God has disclosed and thou was afraid of the people and its is more righteous that thou should be afraid of God. Therefore, when Zaid divorced her We married her to thee, so that there should be no difficulty for the faithful in marrying the wives of their adopted sons when they had divorced them. And Allah's Command is ever performed” (Ahzaab, 33: 37).

The Holy Prophet, (p.b.u.h) therefore, married Hazrat Zainab which was also an honour to her in person. On account of her nobility of generation, there could be no better match to her than the Holy Prophet, (p.b.u.h) himself. Details regarding her will follow under the topic "His Waves".

Other incidents of 5th Hijri:

In the 5th Hijri, many commands relating to the women were given including the command for observing 'Purdah' (Nur, 24:30-31 and Ahzaab, 33:59), use of ornaments in the manner which may not excise others, and talking to other persons from behind the curtain (Ahzaab, 33:53). The wives of the Holy Prophet, (p.b.u.h) were asked not to come in the public at all (Ahzaab, 33: 33). Punishment for rape was fixed as one hundred lashes (Nur, 24:2). False charge of adultery against pious ladies was also made punishable by 8 lashes (Nur, 24:4). Procedure for taking oaths and counter-oaths from the husband and wife in case of charge of adultery in the absence of any witness was also laid down (Nur, (24:6-9). Among the Arabs, there was a kind of divorce as 'Zihar'. This was also declared to be unlawful. Permission for 'Tayammum' in case of non-availability of Water for ablution was also given (Nisa, 4:43). Namaz-e-Khauf (prayers in the battle field) was also introduced (Baqarah, 2:230).

Oath of Rizwan and Treaty of Hudaibiah (6th Hijri)

In the 6th Hijri, the Holy Prophet, (p.b.u.h) proceeded to Mecca for the performance of 'Umrah' with 1400 of his Companions. But the non-believers of Mecca did not allow them to enter Mecca and perform the Umrah. Ultimately an agreement was made between the Holy Prophet, (p.b.u.h) and the non-believers of Mecca, which is known as the "Treaty of Hudaibiah".

On the same occasion, when the Holy Prophet's, (p.b.u.h) messenger did not return in time from the camp of the non-believers, and rumour prevailed that he was killed, then Holy Prophet, (p.b.u.h) took an oath from his companions for offering their lives in the way of Allah if need arises. This oath was taken under a tree known as "Rizwan" and accordingly it is known as the Oath of Rizwan. Details will follow in the chapter "His Mission".

The Ultimate result of the Treaty :

Many of the Muslims including Hazrat Umar were not happy over this treaty. In fact they thought it to be dishonorable to the believers yet this treaty virtually proved to be beneficial for the cause of Islam. It ended the atmosphere of constant hostility and the non believers of Mecca started coming to Madin'ah and having free contacts with the believers. Thus way got the change of closely studying the Islamic way of life and the nobility of the Muslim character as well as the success achieved so far by the Holy Prophet, (p.b.u.h) and his followers and then ponder over their own faults, repent, and embrace Islam, and it is really a fact that after this treaty, large number of the non believers accepted the Islamic Faith. Allah the Almighty himself declared this treaty to be a "Manifest Victory" of the believers, saying:

"Surely we have granted thee a clear victory" (Fatah, 48:1)

And, as the subsequent events of the Islamic History show, this treaty really proved to be the milestone in the ultimate victory of the Holy Prophet, (p.b.u.h) over Mecca.

Khalid bin Waleed and Amr-binul-Aas accepted Islam:

After the Treaty of Hudaibiah Hazrat Khalid bin Waleed left Mecca for Madinah. On his way he met Amr-bin-ul-Aas. On being questioned by him he told that he was going to accept Islam. The latter also disclosed a similar intention. Both of them, therefore came to Madin'ah, presented themselves before the Holy Prophet, (p.b.u.h) and accepted the Islamic Faith. Later on Hazrat Khalid and Hazrat Amr bin-ul-Aas both proved to be the best of generals the Muslim history has ever produce. The first outstanding success of Hazrat Khalid was at the battle of Mota and the second important event of his life was the victory of Syria. Similarly, Amr-bin-ul-Aas was the conqueror of Egypt.

Marriage with Hazrat Umme-e-Habiba:

She was first married to Abdullah bin Jahash. Both of them had accepted Islam and had migrated to Abyssinia along with other Companions of the Holy Prophet, (p.b.u.h). Abdullah

bin Jahash, however, changed his faith and became a Christian, but Umme-e-Habiba remained a Muslim throughout. She was, therefore, divorced by Abdullah bin Jahash. The Holy Prophet, (p.b.u.h) deputed Amr bin Amiyat-ul-Zamrit Najashi (Negus), the ruler of Abyssinia, with a proposal of marriage with her. Najashi conveyed the proposal to her through his maid servant Abraha. She accepted and she was married to the Holy Prophet, (p.b.u.h) against a dower of 400 dinars. Details regarding her will follow under the topic "his Wives".

Message of Islam to Kings and Emperors (7th Hijra):

In the 7th of Hijri the Holy Prophet, (p.b.u.h) (peace be upon him) dispatched his envoys to all the mighty kingdoms of his time, particularly the Roman Caesar(Kaisar), Chosrors (Khusroe) the Emperor of Iran, the Governor of Egypt, Najashi (Negus). The ruler of Abyssinia, the king of Ghassan, and the chief of Yamamah. The message to all of them was identical. It was neither political nor diplomatic purely religious. Each letter carried the impression of the seal of the Holy Prophet, (p.b.u.h) (peace be upon him). Detail for discussion will follow in the chapter "His Mission".

Hazrat Mariah Qubtiah :

One of the two girls, the ruler of Egypt had deputed, was Hazrat Mariah Qubtiah and the other was Sereen. The former was taken by the Holy Prophet, (p.b.u.h) (peace be upon him) as his wife and the later was given to Hazrat Hassan bin Saabit. Details regarding Mariah Qubtiah will follow under the topic "His wives".

Death of Hazrat Zainab:

In the same year Hazrat Zainab the daughter of the Holy Prophet, (p.b.u.h) also died.

Battle of Khyber:

In the same year the battle of Khyber took place. Details will follow in the chapter "His mission".

Marriage with Hazrat Safiah:

In the battle of Khyber her husband, father and brother were killed, and by way of booty she was given Wahiyah Kalbi, but since she was the daughter of the chief of the Jews, the Holy Prophet, (p.b.u.h) gave him another slave girl, and freed Hazrat Safiah and he took her in marriage. Details regarding her will follow under the topic “His Wives”.

Distribution of the Land of Khyber:

The land of Khyber was divided in two equal portions. One half was reserved for the public treasury and other governmental purposes and the other half was distributed among the companions who took part in the battle of Khyber. In fact, the entire army consisted of 1400 soldiers out of which 200 were riders who were allowed to get double the share of those who were on foot. Thus the land was divided into 1800 shares and each one, including the Holy Prophet, (p.b.u.h) (peace be upon him) himself, got 1/1800 share.

Wadi-ul-Qura and Fidak:

In between Teema and Khyber there is a valley known as Wadi-ul-Qura. In the primitive ages the Aad and Sammood were settled there. Before the advent of Islam the Jews also came and settled in this valley and later it became their centers. After Khyber, the Holy Prophet, (p.b.u.h) proceeded towards Wadi-ul-Qura. The Jews were already ready to fight. They therefore took the lead and in their very first attack Hazrat Medan was killed. In the battle, however, the Jews could not stand long and therefore they also entered into a treaty with the Holy Prophet, (p.b.u.h) on the terms of Khyber Treaty.

Performance of Umrah:

According to the treaty of Hudaibia the Muslims could perform Umrah in the next year. They were also entitled to stay for three days in Mecca. The Holy Prophet, (p.b.u.h) therefore

undertook the journey to Mecca for Umrah, and ask his Comapnions not to take any arms with them. According to the treaty they were allowed to enter Mecca peacefully and perform the Umrah. The Quraish, however could not bear the presence of the Holy Prophet, (p.b.u.h) and his followers in Mecca and, therefore, most of them left the city. After three days some of them came to Hazrat Ali and asked him to leave the city because three day's time over. Hazrat Ali informed the Holy Prophet, (p.b.u.h) and he immediately left Mecca with his followers.

Other Commands:

Eating of the birds having claws, beasts, mules and donkeys was disallowed. It was also ordered that those of the slave girls taken from the battle field who were pregnant should not be co-habited with till delivery. Commands relating to the use of gold and silver were also given, and Mauta Marriage was declared and unlawful.

Battle of Mota (8th Hijra)

In the 8th Hijri the battle of Mota took place in which the Holy Prophet, (p.b.u.h) sent an army of 3000 persons under the leadership of Zaid bin Harrisah. Details will follow in the chapter "His Mission".

Marriage with Hazrat Maimuna:

In the same year the Holy Prophet, (p.b.u.h) married Hazrat Maimuna. Details will follow under the topic "His Wives".

Victory over Mecca:

Eight year of Hijri was the year of final victory of the Holy Prophet, (p.b.u.h) over Mecca. In January 630 A.D. he marched over Mecca with 1000 men. In this march his uncle Abbas was also with him, and on the night of his arrival Abu Sufyan also presented himself to the Holy Prophet, (p.b.u.h) and accepted Islam.

The Holy Prophet, (p.b.u.h) entered the city of Mecca on his favorite camel 'Qaswah' having Abu Bakr on his right hand. Usaid on his left side, and Usman walking behind. On his way he

was reciting the Seurat-ul-Fatha. He entered the Ka'bah and circled seven times round about it touching the Black Stone. He then ordered the destruction of the idols which were placed by the non believers in the Ka'bah.

While the idols were being removed, the Holy Prophet, (p.b.u.h) recited:

“And say; the truth has come falsehood has vanished. Surely falsehood is over bound to vanish” (Bani Israil 17:810).

On the 11th day of the month of Ramazan he came to the mount of Safa where all the people of Mecca had gathered in order to take oath of allegiance to him. Umar acting as his deputy administered the oath. After removing the idols from the 'Ka'bah' the Holy Prophet, (p.b.u.h) addressed the people as followers:

“There is only one God. He has no equal and no compeer. Today He has fulfilled his promise and aided His servants and made them triumph over all enemies. It is not lawful for any man who believes in God and his Prophet, (p.b.u.h) to shed human blood wantonly. I have today abolished all customs and all rituals of the days of 'Jaheliah' except that arrangement for the distribution of water to the pilgrims from the well of Zam Zam will continue as before. O men of Quraish take heed; God has destroyed your factionalism of the days of 'Jaheliah' and you're prided in blood and lineage. All men are equal as all have descended from the same ancestor Adam, and Adam was nothing but clay”.

Then he recited from the Holy Qur'an the following Verses:

“O mankind, surely we have created you from a male and a female, and made your tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is knowing, Aware” (Hujurat, 49:13).

Thus as Allah says:

“Surely we have granted thee a clear victory” (Fatha, 48:1), The Holy Prophet, (p.b.u.h) got complete victory over Mecca. Further discussion will follow in the chapter “His Mission.

Battle of Hunain:

In the same year the battle of Hunain took place in which first the Muslims got a very serious set back, but then by the help of Allah the defeat was changed into victory. Qur’an says:

“Certainly Allah helped you in many battlefields, and the day of Hunain, when you great numbers made you proud, but they availed you naught and the earth with all its spaciousness was straightened for you, then you turned back retreating. Then Allah sent down his calm upon his messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved. And such is the reward of the disbelievers” (Tauba 9:25-26). Details will follow in the chapter “His Mission”.

Otaas and Ta’if:

In the same year the expeditions to Otaas and Ta’if took place, details of which will be given in the chapter “His Mission”.

Distribution of the booty:

The Holy Prophet, (p.b.u.h) then came back to Jerana and distributed the spills of Hunain. Details will follow the chapter “His Mission”.

Release of the captives:

When distribution of the booty was over, representatives of the captives of Hunain made a request to the Holy Prophet, (p.b.u.h) for their release. They actually belonged to the tribe of

Hazrat Halima Saa'diah. After taking consent of his followers the Holy Prophet, (p.b.u.h) ordered the release of all captives and accordingly they were released. they were six thousand in number.

Another pilgrimage to Mecca:

Thereafter the Holy Prophet, (p.b.u.h) made another pilgrimage to Mecca, and appointed Utba son of Hassel as Governor of Mecca although he was only 20 years of age, Ma'az son of Jabal was entrusted with the duties of teaching and explaining the Qur'an to the people. Then he returned to Madin'ah.

Construction of the "Member"

Towards the end of the same year (i.e. 8th Hijri) the Holy Prophet, (p.b.u.h) erected in the Masjid-un-Nabawi, a wooden platform to deliver his Jummah sermons. This structure called the 'Member' has since become a Traditional feature in all Muslim mosques all over the world, the same year the ruler of Bahrain accepted Islam.

Other incidents:

In the same year (i.e. 8th Hijri) Hazrat Ibrahim, the last son of the Holy Prophet, (p.b.u.h) through Hazrat Mariah Qubtiah, died at the age of 18th months. On the day of his death the sun was eclipsed and people thought it was due to his death. The Holy Prophet, (p.b.u.h) however, gave an address and explained that eclipse of sun or moon is due to natural events and not on account of the death of any body. He also offered the "prayers of eclipse" in company of his followers.

Death of Hazrat Zainab:

Hazrat Zainab the daughter of the Holy Prophet, (p.b.u.h) also died in the same year.

Battle of Tabook (9th Hijra):

In the 9th Hijri the expedition to Tabook took place, details of which will follow in the chapter "His Mission".

Revolt of Tayi:

A major tribe called Tayi revolted against the Muslim and Hazrat Ali was deputed with adequate force to put down the rebellion and the rebels were soon routed. Further details will follow in the chapter "His Mission".

Declaration of Immunity:

In the same year immunity was declared against the non believers, and their entry into the Ka'bah was banned for ever. Details will follow in the chapter "His Mission".

Other incidents of 9th Hijri Oath not to take honey :

For some days the Holy Prophet, (p.b.u.h) (peace be upon him) stayed at bit longer with Hazrat Zainab for taking honey which he liked most. Under a plan already settled between them Hazrat Aa'isha and Hazrat Hafsah said to the Holy Prophet, (p.b.u.h) (peace be upon him) that there was coming smell of 'Maghafir' (a flower) from his mouth. Thereupon he took oath not to take honey in future. Allah the Almighty said to the Holy Prophet, (p.b.u.h) (peace be upon him) "O Prophet, why do you forbid (thyself) that which Allah has made lawful for you ? Do you seek to please your wives? And Allah is Forgiving, Merciful"(Tehreem, 66:1).

Disclosure of secret :

Once the Holy Prophet, (p.b.u.h) (peace be upon him) told something to Hazrat Hafsah and asked her not to disclose it to anybody. She, however, told it to Hazrat Aa'isha. Thereupon the following Verse was revealed saying, "And when the Holy Prophet, (p.b.u.h) (peace be upon him) confided and information to one of his wives, but when she informed (other) of it, Allah informed him of it, he made known part of it and passed over part. So when he told her of it, she asked; who informed thee of this? He said, the Knowing, the One Aware, informed me" (Tehreem 66:3). In another Verse Hazrat Aa'isha and Hazrat Hafsah were warned saying :

“If you both turn to Allah, then indeed your hearts are inclined (to this). And if you back up one another against him, then surely Allah is his patron, and Gabriel and the righteous believers, and the angels after that are the aiders”(Tehreem, 66:4).

Separation from wives :

In the same year all the wives of the Holy Prophet, (p.b.u.h) (peace be upon him) made a demand for increase in their maintenance allowances. The Holy Prophet, (p.b.u.h) adopted separation for a month, and people thought that he had divorced all his wives. Hazrat Umar enquired and confirmed from the Holy Prophet, (p.b.u.h) (peace be upon him) that he had not divorced them. After a month Allah the Almighty revealed the following Verse:’

“O Prophet, say to thy wives, if you desire this world’s life and its adornment, come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Messenger and the abode of the hereafter, then surely Allah has prepared for the doers of good among you a mighty reward” (Ahzaab, 33:28-29).

The Holy Prophet, (p.b.u.h) informed his wives regarding this offer one by one, and each one of them chose to remain faithful to Allah and His Messenger and withdraw her demand.

Masjid Zirar :

The hypocrites, with a view to create rift among the Muslims, constructed a mosque and on the pretext that old and sick persons, who could not go to the Masjid un Nabawi, would offer their prayers in that mosque. While the Holy Prophet, (p.b.u.h) was leaving for Tabook, the hypocrites requested him to inaugurate the opening of that mosque by offering prayers in it. He, however, promised to do it after return from Tabuk. Meanwhile the following Verses were revealed Saying :

“And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the

believers, and a refuge for him who made war against Allah and his Messenger before. And they will certainly swear, we desired not but good, and Allah bears witness they are certainly liars. Never stand in it" (Taubah, 9; 107-108).

The Holy Prophet, (p.b.u.h) (peace be upon him) therefore, on return from Tabuk order Ma'an bin Adi to burn that mosque and accordingly it was burnt.

Zakaat :

Command for collection and payment of Zakaat was also given in this year, and the Holy Prophet, (p.b.u.h) (peace be upon him) therefore, made arrangements for the collection and distribution of Zakaat.

Jiziah :

Same year by Verse 29 of Seurat ul Taubah Jiziah was imposed upon the non Muslim subjects of the Islamic state. It was in fact a tax whereby the non Muslims ratified the contract that could ensure them protection, or in other words it was a compensation for the protection which was guaranteed by them by the Islamic state.

Usury :

Usury was also banned in this year, but a declaration of it was made by the Holy Prophet, (p.b.u.h) (peace be upon him) in the next year during the Hajjat-ul-Wida.

Najashi :

Najashi (Negus) the ruler of Abyssinia who had given refuge to the Muslim migrants and had refuse to deliver them back to the Quraish also died in the 9th Hijri, and the Holy Prophet, (p.b.u.h) (peace be upon him) offered his funeral prayers in absentia and prayed for his salvation.

Tenth year of Hijri:

In the 10th year of Hijri the Holy Prophet, (p.b.u.h) deputed Hazrat Ali to Yemen for the propagation of Islam. While, bidding him farewell the Holy Prophet, (p.b.u.h) (peace be upon him) tied a turban round his head by his own hands and prayed for his success. It is said that the entire Hamadan tribe accepted Islam at the hands of Hazrat Ali in one day, and with it the idolatry and 'Kufr' were completely banished from Arabia.

Hajjat-ul-Wida : ¹

In the month of Zi-Qadah, 10th Hijri, when peace and order was established all over the country, the Holy Prophet, (p.b.u.h) set forth with a large concourse of companions to perform the Hajj. On the 4th day of the following month they entered Mecca. After teaching them the various rites pertaining to Hajj, the Holy Prophet, (p.b.u.h) mounted his camel to deliver the last sermon to his followers numbering over a hundred and twenty thousand, who had gathered in this plain of Arafat, as he spoke his words taken up by listeners and relayed to the assembly from end to end. In this sermon, after the Praise of Allah, the Holy Prophet, (p.b.u.h) said:

“O people, listen carefully to my words for I may not be among you next year, nor ever address you again from this spot. O people, just as we regard this month as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Usury is for bidden. Satan has despaired of leading you astray in big things, so beware of obeying him in small things. O people, women have rights over you just as you have rights over them. But good to them, you may soon have to appear before Allah and answer for you deeds. So beware, Do not go astray after I am gone. O people, no prophet or apostle will come after me and no new faith will be born.

1. Seerat-un-Nabi, vol II pp. 150-169: Nabi-e-Rehmat, Ibid pp. 509-519.

“Listen to me in earnest worship your Allah, say your prayers, Fast during the month of Ramazan, and give of your wealth in charity. All Muslims, free or enslaved, have the same rights and the same responsibilities. None is higher than the other unless he is higher in virtue. Feed your slaves as you feed yourselves, clothe them as you clothe yourselves. Do not oppress them nor usurp their rights”.

There he turned his face to heaven and said:

“Be my witness, O God, that I have conveyed your message to your people. The assembly responded with one voice saying, “yes you have conveyed to us the message of Allah”.

The Imposters :

Towards the end of tenth year of Hijra there came forward four false claimants Prophet hood, namely Musailmah, Aswad, Tulahah and a woman.

In the Traditions it is related that Musailmah addressed a letter to the Holy Prophet, (p.b.u.h) which read “Musailmah the Prophet of God” to Muhammad the Prophet of Allah, peace be to you. I am your associate; let the exercise of authority be divided between us. Half the earth is mine and half belongs to the Quraish. But the Quraish are a greedy people and will not be satisfied with a fair division”.

To this presumptions epistle, the Holy Prophet, (p.b.u.h) replied from the Prophet of Allah, to Musailmah” the liar, peace be on those who follow the straight road. The earth is of Allah, and He giveth it to whom He wills. Those only prosper who fear the Lord”.

The opposition from Musailmah was, however, a formidable one and after the Holy Prophet's, (p.b.u.h) death, he was slain by Khalid, during the reign of Abu Bakr.

Eleventh year of Hijri illness and death: ¹

By the 11th Hijri, the Mission of the Holy Prophet, (p.b.u.h) was almost complete, and his Faith prevailed all over the Arabia, and peace and tranquility was established throughout the peninsula. In the month of Safar the Holy Prophet, (p.b.u.h) was seized with fever. On the 26th, he heard of some trouble on the border of Syria and Palestine, and ordered the dispatch of an army under the command of Usama. He himself got up from his sick bed, put the battle standard into the command of Usama and bid him farewell. The army marched out and encamped at Jaraf, at a short distance from Medinah. Hazrat Ali and Hazrat Abbas stayed back at Medinah to look after the Holy Prophet, (p.b.u.h) Hazrat Umar and Hazrat Abu Bakr came occasionally from the camp of Jaraf to visit him. The illness became worse. With consent of his other wives the Holy Prophet, (p.b.u.h) moved into the room of Hazrat Aa'isha. One day the he felt better, came out of his room, and addressed his followers saying :

“Fear Allah, I pray you, may Allah keep you on the right path. I entrust you to his care. I have warned you of the ever lasting punishment and given you tidings of everlasting bliss. O creatures of Allah ! shun arrogance and pride. Paradise and the blessings of the Hereafter are for the humble and for the righteous. The resort of the proud is Hell”.

Then the Holy Prophet, (p.b.u.h) asked Hazrat Abu Bakr to lead the prayers. Once he entered the mosque, set next to Abu Bakr, and led the prayers seated. Abu Bakr followed his movements by looking at him and so did the other companions.

On the last time of his attendance and on the conclusion of prayers, he thus addressed the people,

“Men and brethren, if I have caused any one of you to be unjustly scourged, I may submit my own shoulder to the lash of retaliation Have I aspersed the good name of any Muslim? Let him proclaim my fault before this congregation. Has anyone been despoiled of his goods? The little that I have shall discharge the debt”.

1. Seerat un Nabi, vol. 11 pp. 170-186; Nabi-e-Rehmat, Ibid pp. 529-550.

One present claimed an old debt of three Dirhams and the Holy Prophet, (p.b.u.h) immediately caused him to be paid. he then gave liberty to his slave. To his other relatives who bathed in tears, he said, "I shall now instruct you what you are to do after my decease. Having washed my corpse wrapped in the shroud and laid it in the coffin, you will rest in on the edge of grave, which must be dug beneath the spot; these duties fulfilled then you depart". After a pause, he continued, "the first who will come to pray for me will be my faithful friend Gabriel followed by as Israphael and Michael, and after them the angel of death followed by his legions. Upon their departure you may enter in groups to pray for me. My most earnest wish and desire are that no wailing and lamentations disturb my repose".

One day he sent for his companions and spoke to them:

"When any mission comes to you, send it back with gifts. The pagans should be expelled from the peninsula. See that Usama's army fulfills its task. Be good to the Ansaar and overlook their faults".

As the last hour approached near, he asked Hazrat Aa'isha "to give away to the needy whatever was in house". Five Dirhams were found and were given away.

On the 12th of Rabi ul Awwal ¹ he saw the congregation of his companions in prayer from his room, smiled a lay back. Abu Bakr son of Abdur Rehman came with a fresh "Miswak" (tooth pick). Hazrat Aa'isha dipped it in water, chewed it at one end, and the Holy Prophet, (p.b.u.h) brushed his teeth with it. Thereafter a number of times he dipped is hand into a bowl of water and washed his face saying :

"O Allah, be kind to me in my last agony"

Then as Hazrat Aa'isha says: "I suddenly felt heaviness in lap I looked at him his eyes were glossed over and I heard him saying: "I desire to be with my Allah". And ultimately the Holy Prophet, (p.b.u.h) entrusted himself to Allah the Almighty. May peace be upon him.

1. Corresponding to 8th June, 632 A.D. (Dictionary of Islam, Ibid p. 389.

**ACCOUNT OF DEATH AND
INHERITANCE AS GIVEN IN THE
“AHADEES” (TRADITIONS):**

Only Abu Bakr Siddique Understood ¹

Abu Sa'ad Khudri reported: the Messenger of Allah sat on the pulpit and said, “a man was given his choice by Allah as to whether He should give him as much fineries of the world as he wished, or whether he should have what was with him, and he chose what was with him.”² Abu Bakr then wept and said, “We would ransom you with our fathers and our mothers”. We were surprised at him, and some people said: look at this old man who says when the Messenger of Allah is telling about a man who was given his choice by Allah as to whether He should give him fineries of the world or whether he should have what is with him” “we would ransom you with our fathers and our mothers”. Now the messengers of Allah was the one who was given his choice and Abu Bakr was the one among us who had more knowledge (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, Baab Wafat-un-Nabi, Hadees No. 5703/2

Last prayer and sermon:

Uqbah bin Aamir reported that the Messenger of Allah prayed eight years after the battle of Uhud over those who were slain there like one who was bidding farewell to the living and the dead. He then ascended the pulpit and said” I am one who goes before you and I shall be a witness to you ? Your appointed place is the Huze Kausar (pond of munificence) at which I am looking while I am where I am just now I have been given the keys of the treasures of the earth,³ and I do not fear for you that you should become polytheists after I am gone, but I fear lest you should long for worldly things (some adding, and fight), perish like those previous to you (Bukhari and Muslim) (Ibid 5704/3)

1. Also see Hadees No. 5714/13

2. The Holy Prophet, (p.b.u.h) said these five days before his death.

3. In this there was forecast of victory of the Muslim over various cities and towns having enormous wealth

Last Moments:

Aa'isha reported: one of the blessings of Allah on me was that the Messenger of Allah died in my house on the day of my turn resting on my lap, and that Allah joined his saliva with mine ¹ when he died. When I was supporting the Messenger of Allah Abdur Rehman bin Abu Bakr came in to visit me with a tooth-stick in his hand. I saw Holy Prophet, (p.b.u.h) looking at it, and I know he liked the tooth-stick, so I asked: should I get it for you? he nodded his assent. He took it, but it was too hard for him, so I asked: should I soften it for you? he nodded his assent. I softened it and he moved it over his teeth. There was a pot of water in front of him and he began to put his hands into the water and wipe his face with them saying meanwhile, "there is no God but Allah. Death has passed". Then he raised his hands and began to say, "to the highest companion" ² until he died and his hand dropped (Bukhari) (Ibid 5705/4).

Choice before Death:

Aa'isha reported; I heard the Messenger of Allah say, "no Prophet becomes ill without being given his choice between this world and the next". In his illness of which he died, he was afflicted by severe hoarseness, and I heard him say, "which those whom you have given blessing from the Prophet's the Upright, the Matures and the Pious Ones". So I knew that he had been Given his choice (Bukhari and Muslim) (Ibid 5706/5).

Anxiety of Hazrat Fatima:

Anas reported that when the Holy Prophet's, (p.b.u.h) illness became serious, he began to be over whelmed by anxiety, and Fatimah said "Alas for the anxiety, O father: "He replied to her, "your father will have no anxiety after to day". Then when he died, she said, "O my father: he has responded to the Lord Who summoned him. O my father : in the garden of Firdaus is his destination. O my father: to Gabriel we shall announce his death' then when he was buried, Fatimah said, "O Anas, how you people found it easy to scatter earth over the Messenger of Allah?" (Bukhari) (ibid), 5707/6).

1. The reference once is to the detail mentioned later in this Tradition telling that she softened the Miswak in her mouth before the Holy Prophet, (p.b.u.h) used it.

2. That is Allah the Almighty.

Mad'inah became Gloomy :

Anas reported that when the Messenger of Allah came to Medinah, the neggres played with their spears out of joy over his arrival (Abu Dawud). In Daarimi's version he said: I have never seen a day which was better or brighter than the day when the Messenger came to us; and I have never seen a worse or a darker day than the day on which the Messenger of Allah died. In Tirmizi's version he said: when the day came on which the Messenger of Allah entered Madinah, everything in it shown; but when the day came on which he died, everything in it was dark. We did not brush the earth off our hands when we were engaged in burying him, and we felt sore at heart. (Ibid 5708/7).

Place of Burial:

Aa'isha reported that when the Messenger of Allah died, the people disagreed about his burial, and Abu Bakr said: I had heard something from the Messenger of Allah. He had said, "Allah takes a Prophet only in the place where he wishes to be buried". So he told them to bury him where his bedding lay (Tirmizi) (Ibid 5709/8).

Place in Paradise:

Aa'isha reported that the Messenger of Allah used to say when he was well that a Prophet is not taken before being shown his resting place in Paradise and being given his choice. Aa'isha said: when death approached him, when his head was on my thigh, he fainted, and when he came round, he stared at the ceiling and said, "O Allah to the highest companion". She said, "that means he is not choosing us; and I recognized that this was what he had been talking to us about when he was well and said that a Prophet is not taken before being shown his resting place in Paradise and being given his choice". Aa'isha said the Holy Prophet, (p.b.u.h)'s last words were "O Allah to the highest companion" (Bukhari and Muslim) (Ibid 5700/9)

Effect of poison:

Aa'isha reported that in the illness from which he died the Messenger of Allah was saying, "O Aa'isha, I still feel the

pain from the food. ¹ I took at Khayber, and this is the time when I feel my aorta cut because of that poison” (Bukhari) (Ibid 5711/10).

Writing in Death illness:

Ibne Abbas reported when the death of the Messenger of Allah was near, and some men among who was Umar bin Khattab were in the house, the Holy Prophet, (p.b.u.h) said, “come, let me write for you a document after which you will never go astray”. Umar said, “the pain has overcome him, and you have the Qur’an. Allah’s Book is enough for you”. But the people in the house disagreed and disputed, some saying “bring the materials and let the Messenger of Allah write for you,” and others saying what Umar had said. Then when they clamoured and disagreed to a great extent the Messenger of Allah said “Get up and leave me”. Ubaidullah ² told that Ibne Abbas used to say it was a terrible calamity which intervened to prevent the Messenger of Allah from writing that document for them owing to their disagreement and clamour. In the version of Suleiman bin Abu Muslim al-Ahwal, Ibne Abbas said, “Thursday and what was a Thursday?” and then wept till his tears wet the pebbles. I asked: O Ibne Abbas, what about Thursday? He said “the pain of the Messenger of Allah became severe and he said, if you bring me a shoulder blade I shall write you a document after which you will never to astray. The quarreled, a thing most unfitting in a Prophet’s presence asked what was the matter with him, whatever he was delirious, and said they should ask him for an explanation. They then kept at him, so he said, leave me alone and let me be, for what I am engaged is better than what you are summoning me to. ‘He then gave then three commands. He told then to expel the polytheists from Arabia and to honour deputations as he had been accustomed to do, but he either did not mention the third, or he did so and I have forgotten it”. Sufyan said this is from what Suleiman said (Bukhari and Muslim) (Ibid 5712/11).

1. i.e. the poisoned food which a jaws had given him and his companions during the Khyber expedition in 7 A.H.

2. Ubaidullah bin Abdullah bin Utbah bin Mas’ud (D.96 A.H)

End of revelation:

Anas reported that Abu Bakr said to Umar after the death of the Messenger of Allah, “come and let us visit Umme Aiman¹ as the Messenger of Allah used to do”. When Anas and they came to her, she wept and they² said, “what makes you weep? Do you not know that what is with Allah is better for the Messenger of Allah? She said, “I am not weeping because I do not know that what is with Allah Most High is better for the Messenger of Allah, but I am weeping because the revelation from heaven has come to an end”. She thus stirred then to weep and they began to weep along with her (Muslim) (Ibid 5713/12).

Last Sermon in Medinah:

Abu Sa’aad Khudri reported: during the illness of which he died the Messenger of Allah came out to us when we were in the mosque with a piece of cloth tied round his head and he went upto the pulpit. When he had sat on it, he made us come near and then said, “by him in whose hand my soul is, I am looking at the Hauze Kausar (i.e. the pond) from this place where I am. “he then said, “a man was offered the world and its adornment but chose the next”. Abu Bakr was the only one who understood his meaning, so tears dropped from his eyes, he wept and said, “No, we shall ransom you with our fathers, our mothers, our persons and our property. O Messenger of Allah, “He then came down from the pulpit and never ascended it again (Daarimi) (Ibid 5714/13.)

News of death given to Hazrat Fatimah:

Ibne Abbas reported, on receiving the revelation, “when Allah’s Help and the Victory come...”³ the Messenger of Allah called Fatimah and said, “news of my death has been given to me”. She wept and he said, “do not weep, for you will be the first of my family, to join me.”⁴ she then laughed, and some of the Holy Prophet, (p.b.u.h)’s wives who had seen her said “we saw you weep and then laugh, O Fatimah, she said, “he told me he

1. Umme Aiman was a female slave of Hazrat Abdullah, the Holy Prophet, (p.b.u.h)’s father, and was mother of Usamah bin Zaid. After the death of Hazrat Abdullah she was free and married to Zaid, she died twenty days after Hazrat Umar.

2. i.e., Abu Bakr and Umar.

3. Qur’an chapter, 110 (Nasr).

4. Fatimah died only six months after the death of the Holy Prophet, (p.b.u.h).

had been given news of his death and I wept, then he told me not to weep for I would be the first member of his family to join him so, I laughed". And the Messenger of Allah said, "when Allah's Help and the Victory come, and the people of the Yemen come, who are those with the tenderest hearts. Faith pertains to the Yemen and wisdom pertains to the Yemen (Daarimi) (Ibid 5715/14).

Caliphate of Abu Bakr :

Aa'isha reported that she said, "O my head; and that the Messenger of Allah, I would ask forgiveness for you and make supplication on your behalf". Aa'isha then said, "alas! I am in distress, I swear by Allah that I think you want me to die, and if that happens you would spend that night with one of your wives". The Holy Prophet, (p.b.u.h) said, "stop worrying about your head and think of me. I purposed (or, wished) to send to Abu Bakr and his son and make him my successor lest people should talk, or people who hoped for the succession should have their hopes raised: then I thought that Allah wants nothing else and that the believers will prevent anything else, "or, "that Allah will prevent anything else and that the believers want nothing else" Bukhari (Ibid 5716/15).

Beginning of Death illness:

Aa'isha reported; one day the Messenger of Allah came back from Baqi after a funeral when I was suffering from headache and saying, "my head, "He said, "stop worrying about your head, O Aa'isha and think of me. It would not harm you if you were to die before me and I was to wash, shroud, pray over you and bury you". I said, "by Allah it seems to me that if you were to do that you would come back to my house and spend the night in it with one of your wives". The Messenger of Allah smiled, and after that the pain (illness) of which he died began (Daarimi) (Ibid 5717/16).

Death and Condolence:

Jaffar bin Muhammad reported that his father told that a man of Quraish came to visit his father, Ali bin Hussain ¹ He said, should I not narrate to you a Tradition of the Messenger of Allah? He said: yes, narrate to us from Abdul Qasim, he said,

1. Jaffar as-Sadiq quotes his father Muhammad al-Baqir, who tells about his father Ali Zain al-Abidin.

that when the Messenger of Allah became ill, Gabriel came to him and said, "Allah has sent to me to you, O Muhammad, to show honor and regard specially for yourself and ask about something. He knows better than you, viz How you are." He said, "I find myself O Gabriel, worried, and I find myself, O Gabriel, full of care." then he came to him next day and said that to him, and the Holy Prophet, (p.b.u.h) gave him the same reply as he had given on yesterday, Then he came third time and said the same as he had said n the first day, and he gave him the same reply. Along with him came an angel called Isma'il who was in command of a hundred thousand angels each of whom was in command of a hundred thousand angels. He asked permission to enter, and when the Holy Prophet, (p.b.u.h) asked about him Gabriel said, " this is the angel of death who is asking permission to come in to you, a thing he has never done to any human being before you and will never do to any human being after you." He told him to let him come in, and when that was done he gave him a salutation and said, "Allah has sent me to you, O Muhammad, and if you order me to take your soul I shall do so, but if you order me to leave it alone I shall do so." He asked, well you do that, O angel of death? And he said, "yes, that is what I have been commanded, and I have been commanded to obey you". the Messenger of Allah then looked at Gabriel and Gabriel said, "Allah has longed to meet you, O Muhammad." So the Holy Prophet, (p.b.u.h) said to the angel of death, "Go on with what you have been commanded," and he look his soul. When the Messenger of Allah died, and condolence came, they heard a voice from the corner of the house saying, "peace, Allah's mercy and blessings be upon you, O people of the house. In Allah there is comfort for every calamity, a successor for everyone who perishes, and a recompense for every thing which passes away, so fear Allah and in him places you hopes, for the one who is smitten is he who is deprived of reward". Ali then asked if they knew who this was and said it was Khizar' (Baihaqi noted it in Dala'ilun-Nubuawah) (Ibid 5718/17)

Bath After Death :

Aa'isha reported that when people intended to give bath to the Holy Prophet, (p.b.u.h)(after death), they said that they did

whether they should strip him of his clothes as they used to do with their dead, or give bath to him with his clothes on. When they disagreed, Allah cast sleep upon them, so that every man's chin was on his chest. Then someone of whose identity they were unaware addressed them from the corner of the house saying, "give bath to the Holy Prophet, (p.b.u.h) with his clothes on". So they got up and gave him bath with his shirt on, pouring the water over the shirt and rubbing him with their shirt (Baihaqi noted it in *Dala'ilum Nubuwah*) (Ibid 5694/5).

Bath Shrouding and Salaat-o-Salaam

Ibne Mas'ud reported, our Prophet, (p.b.u.h) and beloved gave us the news of his death one month before. My father, my mother and myself be ransom for him. When the time of his leaving this world approached near, he gathered us in the apartment of our mother Aa'isha and welcomed us and said, welcome to you. May Allah keep you Alive with peace. May Allah have mercy on you May Allah safeguard you may Allah compensate your losses May Allah give you sustenance May Allah keep you high May Allah give you benefit. May Allah help you I admonish you may Allah save you Taqwa. Obey the one put in authority after me and I asked you to fear Allah and I am the clear Warner. You should not accede the commands of Allah in respect of his servants and His cities, because He has told for me and for you, "that abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who are righteous"¹ and said, "is not hell the abode of the proud ones"² we said: O Messenger of Allah when your (time) is near, towards Allah and towards Jannatul Ma'wa and towards Sidratul Muntaha and towards Rafeeqil Aala and Al-Ka'sil Aufa and Al-Haz wal Aishil Muhanna. We said O Messenger of Allah who should give you the bath? He said, my nearest male relations.³ we said, O Messenger of Allah, in what should you be shrouded?

1. Qur'an, Qasas, 28:83

2. Qur'an Zumar, 39:60

3. Ali bin Abi Talib, fatal bin Abbas, Usamah bin Zaid and Abbas bin Abdul Muttalib gave the bath. Swaleh and Suqran the salves of the Holy Prophet, (p.b.u.h) also assisted (Tabaqaat Ibne Sa'd vol. II p. 227).

He said, in my these very clothes if you like of Egyptian clothes of Yamani cloth sheet.¹ we said, who should offer Salaat over you ? then we wept and he (also) wept. Then said, wait may Allah have mercy on you have given me bath and shrouded me, then leave me on his cot near my grave in this very apartment, then go out for a while, because first my beloved and my friend Gabriel will offer the Salaat² over me, then Michael, then Israfeel, then the angel of death with hosts of angels together. Then you enter in groups and offer Sallat-o-Salaam (Benedictions and Salutations) on me, and do not give me trouble by much weeping and excessive praise first the males of my household will offer the Salaat on me, then their women, then you. convey my salutations to those of my companions who are not present and convey my salutation to those who follow me in my Deen till the day of Judgment. We said, O Messenger of Allah, who should lay you to rest in your grave³ He said my relatives⁴ with them angels in large numbers who will see you but you will not see them (Tabaqaat Ibne S'ad, vol, II, pp. 256-257).

No Will left:

Amr bin Harris, the brother of Juwairiyah, reported that when the Messenger of Allah died, he did not leave a Dinar or a Dirham, a slave or a slave woman, or anything but his white she mule,⁵ his weapons and some land which he appointed as Sadaqah⁶ (Bukhari) (Ibid 5720/2).

1. The Holy Prophet, (p.b.u.h) was shrouded in three clothes (Mishkat, Kitabul Jana'iz, Baab Ghusle Mayyit wa Takfeenehi, No. 1546/2).

2. i.e. offer benedictions and solutions.

3. The grave was made in apartment of Hazrat Aa'isha where the Holy Prophet, (p.b.u.h) breathed his last (Mishkat, Kitabul Fitan, Baab wafaatun Nabi, No. 5709/8). The grave was made oblong (Mishkat, Kitabul Ianai's Baab Danil Mayyit, No. 1607/8). A red velvet was put in the grave (Ibid No, 1601/2) the grave was closed by nine bricks of clay (Mazaahir-e- Haq), and it also sprinkled over it by Bilal bin Raba (Ibid No. 1616/17).

4. Ali bin Abi Talib, Fazal bin Abbas, Abbas bin Abdul Muttalib, Aqeel bin Abdul Muttalib and Usama bin Zaid laid the Holy Prophet, (p.b.u.h) to rest in the grave. Suqran, Swaleh and Khawali ibne khawali also assisted (Tabaqaat ibne' Sa'ad , Ibid p. 300.

5. This was called duldul and was presented to the Holy Prophet, (p.b.u.h) by Muqooqis the ruler of Egypt.

6. This refers to the properties of Fidak and khaiber which were given in Sadaqah after realizing expenses of the wives of the Holy Prophet, (p.b.u.h).

No Assets to be Inherited :

Abu Hurairah reported that the Messenger of Allah has said, “my heirs will not share a Dinar. What I leave after providing maintenance for my wives and provision for the one who succeeds me is Sadaqah (charity) (Bukhari and Muslim) (Ibid 5721/3)

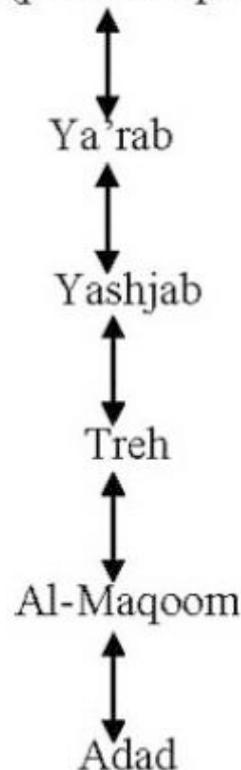
No Inheritance:

Abu Bakr reported, that the Messenger of Allah has said, “We (i.e. the Prophets) do not leave an inheritance ; what we leave is Sadaqah” (charity) (Bukhari and Muslim) (Ibid 5722/4).

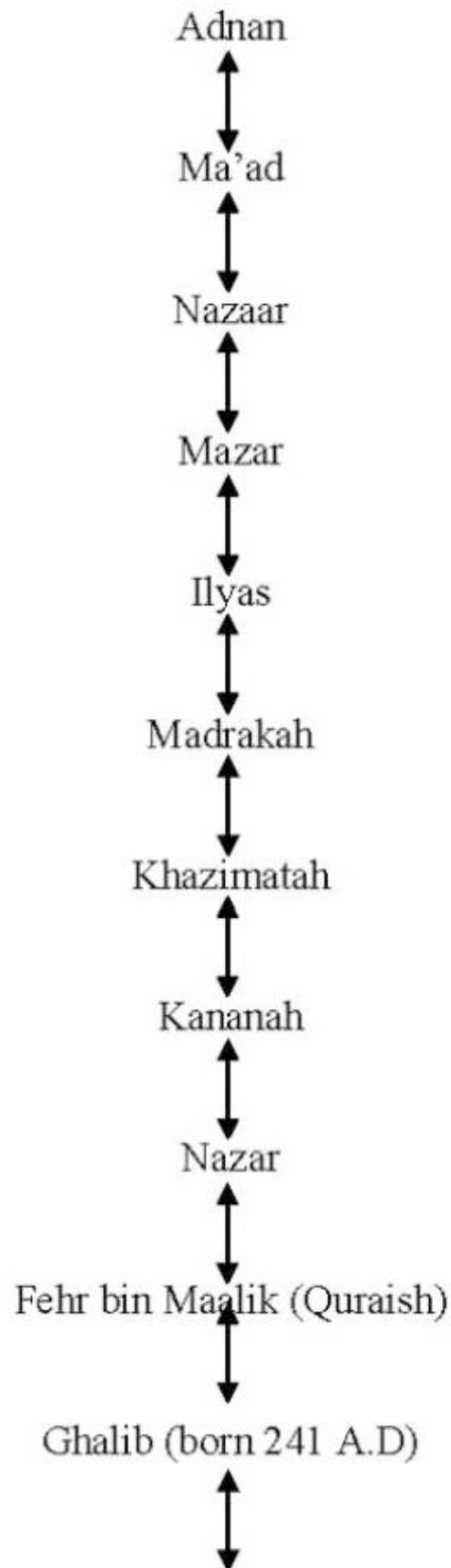
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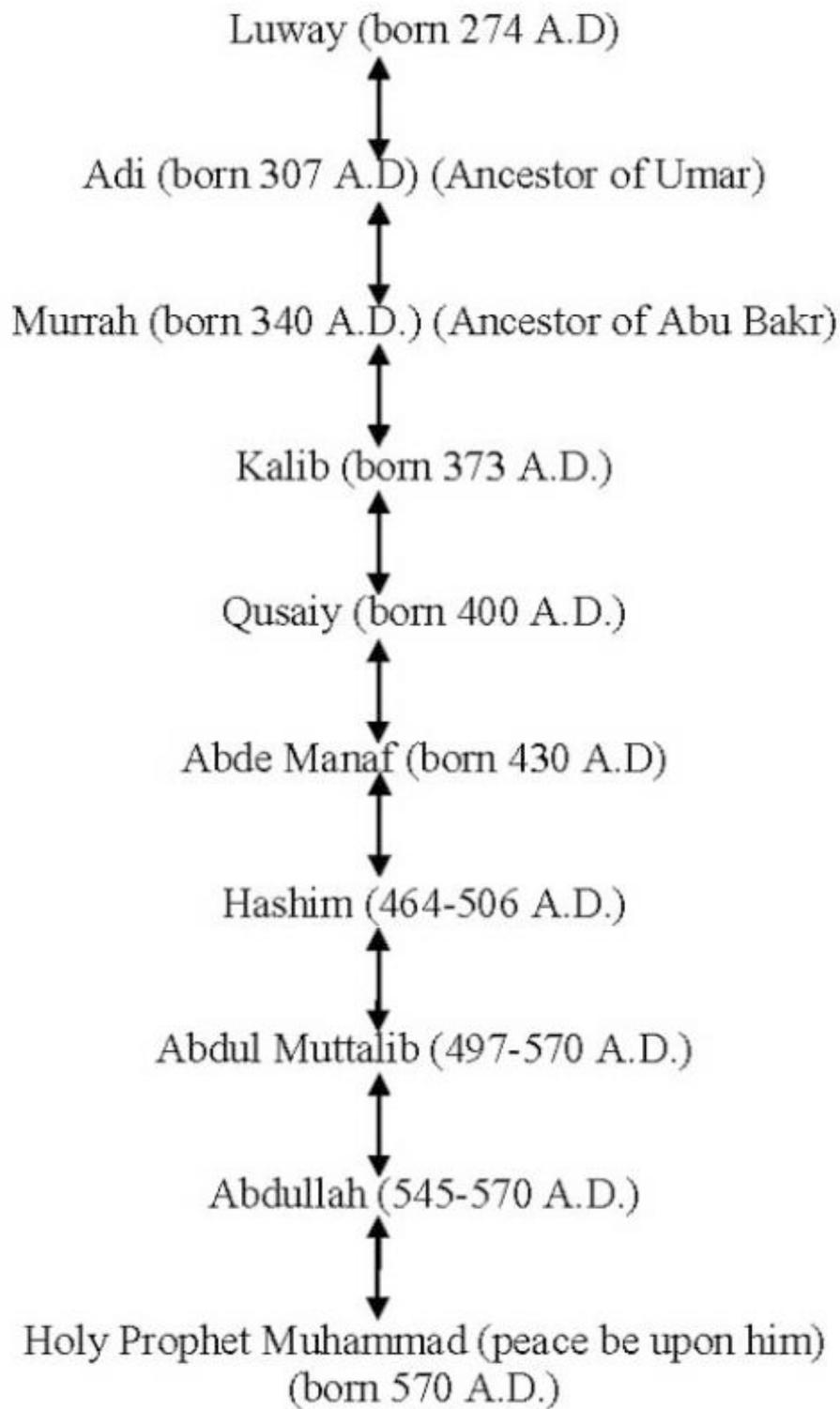
Prophet Abraham (Ibrahim) (*peace be upon him*)

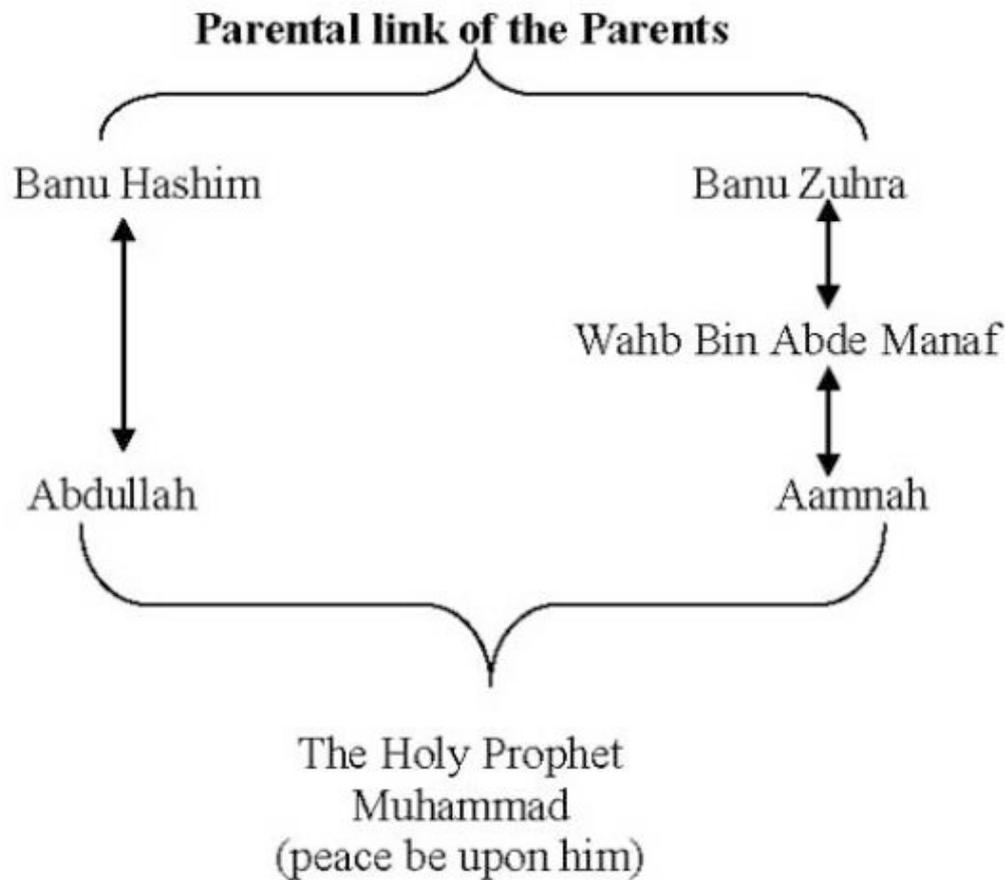
Prophet Ismail (Ishmael) (*peace be upon him*)



1. “Seerat-un-Nabi” Ibid vol. I, p. 153 and “Sayyidina Muhammad”, by mufti A.H. Elias, p. 191.







His Life at a Glance.¹

Date	Events
545. A.D.	Birth of Hazrat Abdullah
570. A.D	1. Death of Hazrat Abdullah at Medina. 2. Abraha attacked the Ka'bah.
570. A.D	Birth of the Holy Prophet, (p.b.u.h) (Monday 20 th August)
575-576. A.D	Death of Hazrat Aamnah (at the age of 30 years)
576 A.D	Abdul Muttalib took charge of the Holy Prophet, (p.bu.h).
578. A.D	1. Death of Abdul Muttalib 2. Abu Talib took charge of the Holy Prophet, (p.bu.h).

1. "Seerat-e-Tayyebah" (Unit 1-9) Allama Iqbal Open University, "Seerat-un Nabi", by Allama Shibli No'mani, vols. I and II, and "Sayyadana Muhammad", by Mufti A.H. Ilyas.

- 582 A.D
1. First journey to Syria with Abu Talib.
 2. Meeting Buhairah the monk at Basra.
595. A.D
1. Second Journey to Syria as incharge of the merchandise caravan of Hazrat Khadijah.
 2. Marriage with Hazrat Khadijah.
605. A.D
1. Ka'bah rebuilt
 2. Hajre Aswad fixed by the Holy Prophet, (p.bu.h).
 3. the Holy Prophet, (p.bu.h). started retirement to and meditation in the cave of Hira
610. A.D
1. Received the first revelation from Allah through the Angel Gabriel
 2. Hazrat Khadijah took him to her cousin a scholar of heavenly scriptures who said that he would be forced to leave Mecca by his opponents.
 3. Started secret purgation of Islam, and first to accept His call were Khadijah, Abu Bakr, Ali, Zaid bin Harrisah, Bilal, Usman Zubair Binul Awam, Abdul Rehman bin Auf, Sa'd bin Abi Waqas, and Talha bin Ubaidullah (may Allah be pleased with all of them).
613. A.D
1. receipt of further Revelation asking Him to propagate openly, and accordingly he called the people at the hill of Safa and extended the invitation to Islam.
 2. Opposition and persecution by the non-believers took serious turn.

- 614 A.D (5th year of Nubuwat): First migration of the Muslims (12 men and women including Usman and his wife Ruqayyah) to Abyssinia.
615. A.D (6th year of Nubuwat):
1. Second migration of the Muslims (72 men and 11 women including Jafar-e-Tayyar) to Abyssinia.
 2. Attempt of non-believers to bring back the Muslim, and, after hearing Jafar-e-Tayyar, refusal of Negus the King of Abyssinia to hand over the Muslims to them.
 3. Acceptance of Islam by Hamza and Umar.
 4. Offering of prayer in the Ka'bah.
- 616-619 (7th to 10th years of Nubuwat)
- Social boycott of the Holy Prophet, (p.b.u.h). and his followers by the Hashimites. and their confinement in the valley of Abu Talib.
- 620-621 A.D. (10th year of Nubuwat) :
1. Aamul Huzn death of Abu Talib and Hazrat Khadijah.
 2. Journey to Ta'if and mal treatment by inhabitants thereof.
 3. "Me'raaj" (night Journey to the Heavens)
 4. Marriage with Hazrat Sauda.
 5. Marriage with Hazrat Aa'isha.
 6. Five time daily prayers made compulsory.

7. first Bai'at-e-Uqbah 6 person form Banu Najjar (a tribe of Medinah to whom the mother of the Holy Prophet also belonged) came to Mecca and accepted Islam.
621. A.D. (11th year of Nubuwat) Second Bai'at-e-Uqbah 12 persons (including 5 old and 7 new) came from Medina and accepted Islam.
- 12th year of Nubuwat: 1. Third Bai'at-e-Uqbah 75 persons including 2 women came from Medina and accepted Islam.
2. Migration of the Muslims to Medina started.
- 14th year of Nubuwat (1st Hijri) 1. The Holy Prophet left Mecca for Medina along with Abu Bakr.
2. Arrives at Qubah (8th Rabi'ul Awwal)
3. Builds the first Islamic Mosque at Qubah.
4. Offers the first Jumu'ah prayer in Bani Saalim while on his way to Medina.
5. Arrives in Medina.
6. Builds the Masjid-e-Nabavi, and apartment for Azwaaj-e Mutahharaat.
7. Stays with Abu Ayub Ansari
8. Fixes brotherly relation between the Muhajir and the Ansaars.
9. Pledge with the Jews of Medina.
10. "Azan" (call for prayer) started.
11. "Rukhsati" of Hazrat Aa'isha took place.
- 2nd Hijri 1. Battle of Badr (17th of Ramazan).
2. Change of Qiblah from Baitul Muqdis to Ka'bah.

3. Battle of Bani Qaniqa
4. Fasting during the month of Ramazan made compulsory.
5. Hazrat Fatimah married to Hazrat Ali.
6. Prayer of “Eid-ul-Fitr” and “Fitranah” laid down.
7. Battle of Saweeq-Abu Sufyan attacked and killed one Muslim and ran away without fighting.
8. Prayer of “Eid-ul-Azha” and Sacrifice following the Tradition of Prophet Ibrahim laid down.

3rd Hijri

1. Battle of Uhud.
2. Hazrat Hamza was slain and the Holy Prophet, (p.b.u.h). also suffered physical injury and lost one of his teeth.
3. Birth of Hazrat Hassan (Ramazan)
4. Marriage of Hazrat Hafsa (daughter of Hazrat Umar) with the Holy Prophet.
5. Marriage of Hazrat Umme Kulsoom with Hazrat Usman.
6. Law of Inheritance revealed.
7. Marriage with Idolaters prohibited.
8. Marriage with Hazrat Zainab binte Khazimah.

4th Hijri

1. Surya Abi Salamah
2. Surya Ibne Anees
3. Incident of Beer-e-Ma’oonah
4. Incident of Rajee
5. Battle of Banu Nazeer (Rabi’ul Awwal)
6. Battle of Zaatur Riqqa(Jmdi’ul Awwal)
7. Birth of Hazrat Hussain (Sha’baan).
8. Death of Hazrat Zainab binte Khazimah (entombed in Baqi)
9. Marriage with Hazrat Umme Salamah (Shawal)
10. Ban imposed on wine

5th Hijri

1. Battle of Bani Mustalaq (Mareesee') (Sha'bann).
2. Marriage with Hazrat Jaweriah.
3. Incident of ifk (false allegation against Hazrat Aa'isha).
4. Battle of Ahzaab (Trench) (Zeeqa'd)
5. Annihilation of Banu Quraizah.
6. Marriage with Hazrat Zainab binte Jahas
7. Command for Women to observe (Purdah" and not to mix up with strangers.
8. Marriage with the widows and divorcés of adopted sons permitted.
9. Punishment of one hundred stripes laid down for the offence of fornication.
10. Procedure of "La'n" provided for the husband and wife in case of allegation of adultery without evidence.
11. Ransom for "Zihaar" provided
12. "Tyammum" permitted for bath and "Wuzu" if water is not available.
13. Procedure for prayer during war or danger lay down.

6th Hijri

1. Treaty of Hudaibiah.
2. Oath of Rizwan.

7th Hijri

1. Letters containing invitation to Islam sent to:
 - Caesar of Rome
 - Negus of Abyssinia
 - Khusru Parvaiz of Iran
 - Aziz of Egypt
 - Ruler of Yamamah
 - Ruler of Syria
2. Victory over Khyber (Muharam)
3. Entry in Mecca and performance of Umrah
4. Marriage with Hazrat Umme Habibah
5. Marriage with Hazrat Safiah
6. Marriage with Hazrat Maimoonah

- 8th Hijri
1. Battle of Mautah (Jamadi'ul Awwal)
 2. Victory over Mecca (Ramazan)
 3. The Ka'bah cleared of the Idols
 4. Battle of Hunain (Shawal)
 5. Incident of Otaas
 6. Attack on Ta'if
- 9th Hijri
1. Expedition of Tabuk (Rajab)
 2. Entry of non Muslims in the Haram banned
 3. Performance of Hajj according to the Tradition of Prophet Ibrahim started
 4. Incident of " Masjid Ziraar"
 5. incident of "Ela" and "Takhayyur"
 6. Usury banned
 7. Death of Negus of Abyssinia and offering of his funeral prayer in absentia by the Holy Prophet, (p.bu.h)..
- 10th Hijri
1. Hajjat-ul-Wida' declaration of the universal charter of Human Rights
 2. Jesh Usamah bin Zaid for Syria.
- 11th Hijri
1. Illness of the Holy Prophet, (p.bu.h).
 2. The Holy Prophet, (p.bu.h). left this world. (12th Rabi ul Awwal)
(8th June, 632, A.D.)

(PEACE BE UPON HIM)

SECTION (2) HIS PHYSIQUE

Physique¹ :

Anas reported that the Messenger of Allah was neither very tall nor was he short, he was neither pure white nor brown, and his hair was neither very curly nor long. Allah commissioned him when he had just reached the age of forty. He stayed in Mecca ten years and in Medina ten years, and Allah took him when he had just reached the age of sixty, and there were not twenty white hairs in his head and beard. In another version he describes the Holy Prophet, (p.b.u.h) saying he was a man of average size, neither very tall nor short, having a fair complexion, and he said that the hair of the Holy Prophet, (p.b.u.h) came half-way down his ears. Another version says it came between his ears and his shoulders (Bukhari and Muslim). In a version by Bukhari he said, he had a large head and large feet and that he had never seen anyone like him before or after him. The palms of his hands were thick. In another version by him he said he was of thick feet and palms (Muslim) (Mishkat, Kitab-ul-Fitan, Baab Asma-in- Nabi, Hadees No. 5533/7).

Simaak bin Harb reported, from Jabir bin Samurah who said that the Messenger of Allah was 'Dali-al-Fam', 'Ashkala Ain' and ' Manhooshul Aqabain' , Simaak was asked the meaning of Dali-al-fam and he said it meant a broad face. He was asked the meaning of Ashkalal Ain and he said the eyes

1. Lanepole has summarized the physique of the Holy Prophet (p.b.u.h) as follows: He was of the middle height, rather thin, but broad shoulders, wide of chest, strong of bone and muscle. His head was massive, strongly developed dark hair, slightly curled, and flowed in a dense mass down almost to his shoulders, even in the advance age it was sprinkled by only about twenty grey hairs. His face was oval-shaped. Fine, long, arched eye-brows were divided by a vein which throbbed visibly in the moments of passion. Large black restless eyes shone out from under long heavy eyelashes. His teeth upon which he bestowed great care were well set and white. A full beard framed his manly face. His skin was clear, his complexion red and white; his hands were as soft as "silk and satin". His step was quick, elastic, yet firm, and as that of one who steps from high to low place. In turning his face he would also turn his full body. His whole gait and presentation was dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile (the benefactor, by Faqir Syed Waheeduddin, p. 85). Ibid p. 571: Seerat-e-Arabi, p. 198: Nabi-e-Rehmat, Ibid p. 571: Seerat Rasul-e-Arabi Ibid pp. 166 – 189).

were oval (shaped). He was asked the meaning of Manhooshul Aqabain and he said there was little flesh on the ankle (Muslim) (Ibid 5535/9).

Abi Tufail reported, I had seen the Messenger of Allah white, good looking, and of moderate size (Muslim) (Ibid 5536/10).

Ali bin Abu Talib reported, that the Messenger of Allah was neither tall nor short, having a large head and beard, the palms of his hands and his feet were calloused, he had reddish complexion, he had large joints, the hair on his chest was long, and when he walked he bent forward as though he were descending a slope. I have never seen anyone like him before or after him. (Tirmizi recorded it, saying this is a Hassan Saheeh Tradition) (Ibid 5541/15).

Ali reported, that the Messenger of Allah was neither too tall nor too short, but was a man of middle stature. He had neither very curly nor flowing hair but a mixture of two. He was not obese. He did not have a very round face, but it was so to some extent. He was reddish-white. He had wide black eyes and long eyelashes, he had fleshy joints and shoulder-blades, and he was not hairy but had some hair on his chest. The palms of his hands and his feet were fleshy. When he walked, he raised his feet as though he were walking on a slope. When he turned round, he turned completely. Between his shoulders was the Seal of Prophecy and he was the Seal of Prophets. He had a finer chest than anyone else, was truer in utterance than anyone else, and had the gentlest nature and the noblest tribe. Those who were him suddenly stood in awe of him and those who shared his acquaintanceship loved him. Those who described him said that they had never seen anyone like him before or after him (Tirmizi) (Ibid 5542/16).

Bara reported that the Messenger of Allah was of medium size broad shouldered, with his hair hanging down to the tips of his ears. He had seen him wearing a red gown and never seen anything more beautiful than he (Bukhari and Muslim). In a version by Muslim he said he had never seen anyone with a hanging lock of hair more beautiful when wearing

a red gown than the Messenger of Allah. His hair reached his shoulders, he was broad shouldered and neither tall nor short (Muslim) (Ibid 5534/8).

Seal of Prophecy :

Abdullah bin Sajrees reported, I had seen the Holy Prophet, (p.b.u.h) and had taken bread and meat with him (or he said Sareed) he had then gone round behind him and looked at the Seal of Prophecy between his shoulders at the end of his left shoulder blade, a collection of moles on him like warts (Muslim) (Ibid 5531/5).

Umme Khalid daughter of Sa'eed reported, that once some garments were brought before the Holy Prophet, (p.b.u.h) among which was a small black cloak with a border. He said "bring me Umme Khalid she was brought to him. He took the cloak in his hand and put it on her, saying, "wear it out and make it ragged, then wear it out and make it ragged". It had a green, or a yellow, border on it, and he said, "this is Sanaah, which means "beautiful" in the language of the Abyssinians". She said that she began to play with the Seal of Prophecy and that when her father rebuked her, the Holy Prophet, (p.b.u.h) said, "leave her" (Bukhari) (Ibid 5532/6).

Abu Ubaidah bin Muhammad bin Amaar bin Yassir reported, I asked Rubaiyi daughter of Mu'awwiz bin Afra to describe the Messenger of Allah to him, and she said, "if you had seen him, you would imagine that the sun has come out". (Daarimi) (Ibid 5544/18).

Jabir bin Samurah reported, I saw the Holy Prophet, (p.b.u.h) in a cloudless ¹ night and began to look at the Messenger of Allah and at the moon. He was wearing a red gown, and he appeared more beautiful than the moon to me (Tirmizi and Daarimi) (Ibid 5545/19).

1. This meaning is according to Lisanul Arab. Some say it means 'moonlit' and some are of the view that it means the light when the moon shines the whole night.

Abu Hurairah reported, I have seen nothing more beautiful than the Messenger of Allah who looked as if the sun was coursing in his face. And I have seen no one who was quicker paced in walk than the Messenger of Allah, because it seemed as if the earth were being contracted for him. We would exert ourselves, but he was unruffled (Tirmizi) (Ibid 5546/20).

Jabir bin Samurah reported, that the front of the head of the Holy Prophet, (p.b.u.h) and his beard had become grey, and that while this was not visible when he had his oiled, it was visible when his head was disheveled. He had a thick beard. When a man remarked that his face was like a sword, Jabir replied that it was not so, it was like the sun and the moon, as it was round. He said that he had seen the seal (of Prophet hood) on his shoulder like a pigeon's egg with the same color as his body (Muslim) (Ibid 5530/4).

Ka'b bin Maalik reported, when the Messenger of Allah was pleased, his face lit up so that it looked like a bit of a moon, and we were familiar with that (Bukhari and Muslim) (Ibid 5549/23).

Abu Hurairah related, I have never seen a more handsome person than the Holy Prophet, (p.b.u.h). It seemed as if his face was effulgent like the sun. when he smiled, the walls seemed to "flash" (Madarij-un-Nabuwah)) (Kitab-ush-Shifa)

Hind bin Abi Haala related, I countenance of the Holy Prophet, (p.b.u.h) was noble, dignified and majestic; it was lustrous like the moon on the fourteen (of the lunar month).

Hair :

Saabit reported, that Anas were asked about the hair of the Messenger of Allah. He said that (his hair) did not reach the stage of needing the dye. He said, if I wanted to count the grey hairs which were in his head I could do so (Bukhari and Muslim). In another version he said that the grey hairs above his chin, on his temples and on his head were few (Mishkaat, Kitab-ul-Fitan, Baab Aasma-in-Nabi, Hadees No, 5537/11).

Anas bin Maalik said that, "I did not count more than fourteen white hairs in the head and beard of the Holy Prophet, (p.b.u.h)" (Shama'il-e-Tirmizi).

Anas bin Maalik said that, "the hairs of the Holy Prophet, (p.b.u.h) were neither completely straight nor curled but some what wavy and it reached the bottom of his ears (Shama'il-e-Tirmizi).

The hair of the Holy Prophet, (p.b.u.h) was in length upto the middle of his ears. According to another Tradition his hair was in line with the ears and according to third Tradition his hair reached the lobes of his ears. Yet there are Traditions according to which his hair came down to the shoulders or near the shoulder (Shama'il-e-Tirmizi).

All these Traditions can be reconciled if it is taken that when he applied oil or combed it, the hair looked longer, alternatively, the Traditions represent the position before and after trimming.

In Mawabih and also in Majm'ul Behar it has been mentioned that if there was long interval after trimming the hair it would grow long and after trimming it would be short. This indicates that the Holy Prophet, (p.b.u.h) used to have his hair trimmed and to shave. About shaving (*halq*) the Holy Prophet, (p.b.u.h) has himself mentioned that excepting the occasions of Hajj and Umrah, he did not have the hair shaved (Madarij-un-Nubuawah).

The Holy Prophet, (p.b.u.h) used to comb his hair very often. Whenever he saw anyone with disheveled and untidy hair, he would express his dislike and say: 'has and one of you seen him, indicating him to be a devil. In like manner he did not approve of men who indulged much in self-adornment or had very long hair. He loved moderation (Madarij-un-Nubuawah).

Combing and oiling the hair:

While going to sleep the Holy Prophet, (p.b.u.h) would brush his teeth with Miswak, perform Wuzu and comb the hair of his head and beard. Whether he was at home or on a journey, the Holy Prophet, (p.b.u.h) always kept seven things at

a pair of scissors, a Miswak, a looking glass and a small wooden spit to serve as a scratchier. (Zadul Ma'ad).

First of all he applied oil to his beard and head and thereafter combed them. Ibne Jurayj has reported that the Holy Prophet, (p.b.u.h) had an ivory comb with which he combed his hair (Ibne Sa'ad).

Khalid bin Ma'dan has reported, that the Holy Prophet, (p.b.u.h) used to travel with a comb, mirror, oil, Miswak, and collyrium (Ibne Sa'ad).

Anas bin Maalik has related that the Holy Prophet, (p.b.u.h) used to apply oil to his head frequently and washed his beard with water.

Moderation in Adornment :

The Holy Prophet, (p.b.u.h) at first used to arrange his hair without a parting. Later on he used to part them. (Shama'il-e-Tirmizi).

In another Tradition, it occurs that he used to comb his hair every second day. (Nashrut teeb). Yet in another Tradition from Humaid bin Abdur Rehman it is reported that the Holy Prophet, (p.b.u.h) used to comb his hair occasionally (Shama'il-e-Tirmizi).

It has been related by Hazrat Anas that the hair of the Holy Prophet, (p.b.u.h) was neither very thick nor quite straight but were slightly curly and reached upto the lobes of his ears. (Shama'il-e-Tirmizi).

Aa'isha has related that the Holy Prophet, (p.b.u.h) preferred to begin with the right hand while performing Wuzu (ablution) combing hair and wearing shoes (Shama'il-e-Tirmizi).

The Holy Prophet, (p.b.u.h) would sometimes first wet his beard and then comb it. When he was his face in the looking glass, he would say, "O Allah, thou hast made my creation superior, make my manners superior and given me sustenance in abundance. (Nashrut-teeb, Shama'il-e-Tirmizi).

Use of Hair Oil:

Whenever he wanted to grease his head, the Holy Prophet, (p.b.u.h) would take some oil in the palm of his left hand and apply a little of it to his brows, then to his eyes and the rest to his head. In the like manner when he would apply oil to his beard, he would do so first to his eyes and then to the beard (Zadul Ma'ad).

Anas has related, that the Holy Prophet, (p.b.u.h) often greased his head and combed his beard and he often wore head veil (cover) which due to excessive use of oil looked like a piece of cloth of an oil shelter. (Shama'il-e-Tirmizi: Zadul Ma'ad).

Whenever he greased his head, he would begin with the portion attached to the neck (throat). When he would apply oil to his head, he would begin from the side of forehead (forelocks) (Zadul Ma'ad).

Dressing of His Hair (Head):

When he would get his head shaved, he would get the whole of it shaved or retain the hair on the whole head. He did not do so that a part of it was shaved and the remaining part was left unshaven (Zadul Ma'ad).

The Hair under the Armpit:

In some Traditions it occurs that the Holy Prophet, (p.b.u.h) used to pluck out the hair under the armpit (Madarij-un-Nabuwah).

The Hair Below The Belt :

In some Tradition it occurs that he shaved the pubes while in other use of depilatory has been mentioned (Madarij-un-Nubuwah).

Beard :

Hind bin Abi Hala reported, that the beard of the Holy Prophet, (p.b.u.h) had so thick and profuse hair that it covered the whole of his chest (Shama'il-e-Tirmizi)

In Madarij-un-Nubuawah, it has been stated on the authority of Ashshifa of Qazi 'Ayaz that the Holy Prophet, (p.b.u.h)'s beard had so much profuse hair that it had covered the whole of his chest. According to Hanafi school of thought, it should not be less than handful (Madarij-un-Nubuawah).

Moustache and Beard:

He used to clip his moustache. A magian once came to him said, you ought to clip your beard and allow you moustaches to grow. Nay, the Holy Prophet, (p.b.u.h) said, "for my Lord has commanded me to the moustaches and allow the beard to grow" (Dictionary of Islam, Ibid p.393).

Ibne Abbas has related that the Holy Prophet, (p.b.u.h) used to trims the moustache (Zadul Ma'ad).

In number of Traditions, the Holy Prophet, (p.b.u.h) has commanded growing of beard and has impressed the trimming of moustache. The majority of theologians have held that clipping the moustache is a Sunnah but clipping should be done in a manner resembling shaving. (Khasa'il -e-Nabawi).

Anas have related that the Holy Prophet, (p.b.u.h) said, "Do not let forty days elapse without trimming the moustache and paring the nails". (Sahaih Muslim).

Hazrat Ibne Umar has related that the Holy Prophet, (p.b.u.h) said, "Do the opposite of what the polytheists do, let the beard grow long and clip the moustache" (Zadul Ma'ad, Muslim: Bukhari).

Washing and Dying The Hair :

He who has hair should wash it and keep it clean. Instead of combing the hair and beard every day, it is better to comb them every second day (Abu Dawud, Zadul Ma'ad, Mishkat).

It is permissible to dye the grey hair of the beard with henna but the use of black dye is forbidden and therefore undesirable (Khasa'il-e-Nubuawah).

Nails:

According to the Traditions he used to get his nails pared either of Friday or on Thursday in the following orders:

Right hand: forefinger, middle finger, ring finger, and little

Left hand: little finger, ring finger, middle finger, fore finger, thumb and right thumb.

In getting the nails of his feet pared, the Holy Prophet, (p.b.u.h) observed the following orders:

Right foot : beginning with the little toe to the great toe successively.

Left foot: beginning with the right toe to the little one successively.

The Holy Prophet, (p.b.u.h) used to get his nails pared every fifteen day (Shama'il-e-Tirmizi).

Palms:

Anas bin Maalik say, "I never felt any velvet on silk softer than the palms of the Holy Prophet, (p.b.u.h) "(Bukhari and Muslim)

Teeth:

Ibne Abbas reported that the Messenger of Allah had slight spaces between his front teeth; and when he talked, the light coming out from between his front teeth could be seen (Daarimi) (Mishkat, Kitab-ul-Fitan, Baab Asma-in-Nabi Hadees No. 5548/22).

Sweat:

Anas reported that the Messenger of Allah had a white shining complexion, his sweat was like pearls, and when he walked he bent forwards. He said he had not touched brocade or silk softer than the palms of the hands of the Messenger of Allah, nor smelt musk or ambergris sweeter than the Holy Prophet's, (p.b.u.h) odour (Bukhari and Muslim) (Ibid 5538/12).

Umme Sulaim reported that the Holy Prophet, (p.b.u.h) used to visit her and have a "siesta" in her house, and she would

spread out a leather cloth on which he had his siesta. He sweated profusely, and she would collect his sweat and put it in perfume. The Holy Prophet, (p.b.u.h) asked, “what is this, Umme Sualim? She said, “it is your sweat which we put in our perfume, and it becomes a perfume of high grade sweetness”. In a version she said “O Messenger of Allah, we pray for your blessing on our children, “and he said, “you are right” (Bukhari and Muslim) (Ibid 5539/13).

Odour :

Jabir reported that the Holy Prophet, (p.b.u.h) never walked along a road without one who came there afterwards knowing that he had walked along it because of his sweet odour. Or he said, “because of the fragrance of his sweat” (Daarimi) (Ibid 5543/17).

Jabir bin Sumurah reported, I prayed the Zohar prayer with the Messenger of Allah. Then he went out to this family and me also following him. Some children met him on the way and he began to pat the cheeks of each of them one after the other. He also patted my cheeks, and I experienced a coolness, or a fragrance, in his hand as though he had just brought it out of a perfumer’s box (Muslim) (Ibid 5540/14).

Anas have related, “I am not aware of any kind of “Amber” (amtergris) or musk or any other aromatic thing ever so fragrant as the odour of the Holy Prophet, (p.b.u.h). If he shook hands with any one, the man would feel the sweet odour all the day. If he stroked the head of a child, the child would be distinguished from other children by the pleasant odour (of the Holy Prophet, (p.b.u.h)’s hands). If the Holy Prophet, (p.b.u.h) passed by any path, any one going by in search of him would know by the scent that he had passed by that path. His noble body possessed this sweet smell even without the use of any perfume. May Allah bless him and greet him with a worthy greeting” (Nashrut-teeb).

SECTION (3)

HIS NATURAL DISPOSITION:

Knowledge and Wisdom:

Nawawi has written in his *Tehzeeb* that Allah had endowed the Holy Prophet, (p.b.u.h) with all the knowledge of the ancient and later peoples, even though he was unlettered being unable to read and write and no human teacher, yet he had been endowed with such knowledge as Allah had not bestowed on anyone else.

Anas has related that the Holy Prophet, (p.b.u.h) was the great possessor of Knowledge and Wisdom (*Wasa'ilul-Wasulila-Shama'ilir-Rasul*).

Character:

When Aa'isha was asked about the noble character of the Holy Prophet, (p.b.u.h), she said, "His character was the Qur'an. The evident meaning of this is that he possessed all those noble qualities and virtues that have been declared as noble in the glorious Qur'an.

In his *Kitab-ush-Shifa*, Qazi Ilyaz mention further that the Holy Prophet's, (p.b.u.h), pleasure was bound with the pleasure of the Qur'an, and his displeasure with the displeasure of the Qur'an. The meaning is that he was pleased with obedience to the divine command and was offended when it was disobeyed and sins were committed.

Anas has related that the Holy Prophet, (p.b.u.h) said, "in the Path of Allah I have been daunted and threatened more than any one else, and also I have been tortured more than any one else. Once I had to pass thirty days and nights in such dreadful want that Bilal and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm" (*Ma'ariful-Hadees, Shama'il-e-Tirmizi*).

Returning To Allah during Sufferings :

Taif : The Holy Prophet, (p.b.u.h) accompanied by Zaid bin Haris went to Taif to preach oneness of Allah, and invited the people to Islam, whereupon they got enraged and set about maltreating him. The chiefs instigated the local urchins to mischief while he was preaching these rowdies pelted him with stones to heavily that he began to bleed profusely, the blood congealing in his shoes and making it difficult for him to take out his feet for making ablution. On one occasion the rogues and vagabonds Abused him, clapped hands and jeered at him so much that he was forced to seek shelter in a house. Once while preaching in the same town he received so many injuries that he fainted all fell down. Zaid lifted him on his back, took him outside habitation and sprinkled water on his face to bring him round.

In spite of the catastrophe and hardships faced in this journey and the sorrow that not a single body embraced Islam, the heart of the Holy Prophet, (p.b.u.h) was full of love and glorification of Allah. The prayer he made at this time is as follows: “O Allah! To thee I complain of my helplessness, puny strength and of man’s haughtiness towards me. O most merciful, O Lord of the helpless, thou alone art my Lord. To whom dost thou entrust me, to strangers who will be outrageous to me, to any enemy who will control my right and wrong? But if thou are not unhappy with me then I care nothing for all the tribulations for thy grace as well as comfort is more extensive for me. I seek refuge in thy countenance which brings forth light from darkness and adjusts the works of the world and the hereafter lest thy wrath and displeasure should be fall me. Thane is the right to reprove and admonish till thou are pleased. There is no strength or power except with thee” (Tabari).

While returning from Taif the Holy Prophet, (p.b.u.h) also said, “Why should I pray for the destruction of these people? I do hope that their posterity will certainly be among the believer in the one Allah” (Sahigh Muslim, Rahmatul-lil-Almin).

Uhud : The hardest suffering fell to the lot of the Holy Prophet, (p.b.u.h) in the battle of Uhud, when the unbelievers fought against him and caused him severest grief and affliction, but he

not only contended himself to suffer and forgive, but taking pity on them also excused them for their misbelieve and ignorance, and said, "O Allah, show my people the right path, for they know not". In another Tradition, the words, "O Allah, forgive them" are also included. When the companions who felt grieved at this said, "O Apostle of Allah, would that you had cursed them, so that they were annihilated" he replied, "I have not been sent to curse, but to call people to the truth, and as a mercy for the creation". (Ash-Shifa; Madarij-un-Nubuawah).

Forgiveness On Success:

Victory Over Mecca: The Meccan unbelievers persecuted the Holy Prophet, (p.b.u.h) and his followers incessantly for twenty years. They left no stratagem unused to harass and trouble the worshippers on one Allah and compelled them to leave their heath and home. But when Mecca was conquered, these worst enemies of Islam were completely at the mercy of the Holy Prophet, (p.b.u.h) so much so that just a nod from him would have heads rolling on the dust, but what did actually take place? To the might chiefs of Quraish who stood before him bowing their heads in fear and shame, the Holy Prophet, (p.b.u.h) posed a question, "do you know how I am going to deal with you today?" They replied in suppressed tones, "O truthful and trustworthy one, you are our noble brother and a noble brother's son. We have ever found you merciful".

The Holy Prophet, (p.b.u.h) said, " I tell you the same thing today as Yusuf (Joseph) had told his brother's no reproach shall be on you this day, Go, I set you all free" (Kitab-ush-Shifa, Ibne Hishaam).

Mercy : Abu Hurairah reported, that the Holy Prophet, (p.b.u.h) has said, "I am a mercy that has been sent" (Daarimi, Baihaqi also noted it in Shu'ab-ul-Iman) (Mishkat, Kitab-ul-Fitan, Baab Akhlaqehi Shama'ilehi, Hadees No. 5551/25).

One of his companions came to the Holy Prophet, (p.b.u.h). In his hands he had some bird's chicks which were chirping. The Holy Prophet, (p.b.u.h) asked him what those chicks were. The companions said, "O Apostle, as I was passing by a bush, I heard the chirping of these chicks, so I took them away. When their mother saw this, she began to circle around

my head in her anguish. The Holy Prophet, (p.b.u.h) said, “Go at once put them back where from you have taken them (Mishkat, Ma’arif-ul-Hadees).

The Holy Prophet, (p.b.u.h) once went to the orchard of a companion. There he found a camel bellowing with hunger. He stroked it kindly on the back, and calling its owner asked him, “Do you have fear of Allah in the matter of this animal? (Abu Dawud, Ma’arif-ul-Hadees). Hazrat Abu Mas’ud Ansari was once belaboring his slave. The Holy Prophet, (p.b.u.h) happened to come along, and feeling grieved, said, ‘Abu Mas’ud, Allah has more power over you than you have over this slave. Hearing the Holy Prophet, (p.b.u.h), (p.b.u.h), (p.b.u.h)’s words Abu Mas’ud began to tremble with fear and said, “O Prophet of Allah, (p.b.u.h) I set this slave free in the name of Allah.” The Holy Prophet, (p.b.u.h) remarked, “had you not done this, Hell fire would have touched you”. (Abu Dawud).

Benevolence : Jabir reported, that when ever the Messenger of Allah was requested for anything he never said, “No” (Bukhari and Muslim) (Mishkat, Kitabul-ul-Fitan Baab Akhlaqehi wa Shama’ilehi, Hadees No. 5556/5).

Anas reported, that a man begged to the Holy Prophet, (p.b.u.h) for the sheep between two hills. He gave them to him. He went to his people and said, “accept Islam” my people, for I swear by Allah that Muhammad gives so much that he does not fear poverty (Muslim) (Ibid 5555/6)

Jubair bin Muta’im reported that while he was traveling with the Messenger of Allah on return from Hunain, the desert Arabs persisted in making requests of him till they forced him up against anacacia tree and his cloak was snatched away. The Holy Prophet, (p.b.u.h) stopped and said, “Give me my cloak. If I had as many camels and sheep as these thorny trees I would have distributed them among you, and even then you would not have found me niggardly, or untruthful, or cowardly” (Bukhari) (Ibid 5558/7).

Ibne Abbas has related, the Holy Prophet, (p.b.u.h) was more generous than anyone else (that is, no one could equal him in generosity). Though he himself lived a poor mean’s life, he

was more generous than kings. Once a woman presented a wrapping sheet at a time of dire need. Just as he (Holy Prophet, (p.b.u.h), put it about his shoulders, some one begged for it and he gave it away without hesitation. He used to borrow money to help the needy. When the lender pressed for payment, he would pay if he got some thing from somewhere. Any thing left over he would distribute among other needy people, and would not enter his house so long as any thing remained undisburse. During the whole month of Ramazan, he was particularly generous. (His generosity during the other eleven months would not equal his generosity during this, particular month). When the angel Gabriel would visit him during the month revealing the word of Allah, the Holy Prophet, (p.b.u.h) was more munificent and benevolent than the rain laden monsoon. (Khasa'il-e-Nubuawah).

It is related in a Tradition of Tirmizi that the Holy Prophet, (p.b.u.h) once received ninety thousand dinars (equivalent to more than twenty thousand rupees) from somewhere. He had them heaped on a piece of coarse cloth and distributed them and there. After nothing was left, a needy person came. The Holy Prophet, (p.b.u.h) said, "I have nothing left with me now. Borrow from some one in my name. I will repay when I have money" (Khasa'il-e-Nubuawah).

Jabir has related that it never happened that anyone asked the Prophet, (p.b.u.h) for something and was refused. Anas have related that the Holy Prophet, (p.b.u.h) never kept any thing for the tomorrow. Ibne Abbas has related that the Holy Prophet, (p.b.u.h) was the most generous of all men, and was particularly so in Ramazan (Bukhari).

The Holy Prophet, (p.b.u.h) had six dinars one day. He spent four, and two remained with him. The whole night he could not sleep on their account. Aa'isha said, that is nothing serious. Give them away tomorrow (in charity). The Holy Prophet, (p.b.u.h) answered, "O Humaira, (title of Aa'isha) how do I know whether I will survive till tomorrow or not" ? (Mishkat-ul-Masabih).

The Holy Prophet, (p.b.u.h) has said, "if the mount Uhud were to turn into gold for me, I would not like to have a single dinar left over with me by night fall, unless it were for the

repayment of dues”. This is a proof positive of his bounty and munificence and generosity. It was on account of this generosity that he was always in debt, and when he died, his coat of mail was under mortgage to meet his household expenses (Nashrut-teeb).

Affection : Amr bin Sa’eed reported, Anas as saying, I never saw any one more kind to his family than the Messenger of Allah. His son Ibrahim was being suckled in the suburbs of Medina, and he would go accompanied by us and enter the house which was full of smoke, as the boy’s foster-father ¹ was a blacksmith. He would take him and kiss and then go back, Amr told that when Ibrahim died, the Messenger of Allah said, “Ibrahim is my son, he has died while being suckled, but he has two foster-mothers who will complete his suckling in Paradise” (Muslim) (Mishkat, Kitab-ul-Fitan, Baab Akhlaqehi wa Shama’ilehi, Hadees No. 5582/31).

Bravery : Anas reported that the Messenger of Allah was the most handsome, the most generous, and the bravest of men. One night when the people of Medina were startled at shout and went in to the direction of the sound, they were met by the Holy Prophet, (p.b.u.h) who had gone in the direction of the sound before them, and he was saying, “you have nothing to fear”. He was on a bare-backed horse with no saddle belonging to Abu Talha, and had a sword slung on his neck. He said, “I found the horse running (fast and smooth) like river” (Bukhari and Muslim) (Ibid 5555/4).

Anas have related, the Holy Prophet, (p.b.u.h) told me, “I have been favored by with superiority in four things, viz generosity, valour, manly vigour, and victory over opponents” (Nashrut-teeb).

Badar : Ibne Umar (Allah be pleased with him) has related, I have seen no one more courageous, energetic or generous, or possession other merits to a higher degree, than the Holy Prophet, (p.b.u.h), (p.b.u.h), (p.b.u.h). On the day of the battle of Badar we regularly took refuge by his side, and any one who kept close to him, while he was close to enemy on the battle field, was considered to be very brave, since that meant closeness to the enemy (Nashrut-teeb).

1. He was Abu Samin-al-Bara bin Aus-al-Ansari.

Hunain : On the occasion of the battle of Hunain, a sort of commotion, perplexity, trepidation and fluster seized the noble companions, but the Holy Prophet, (p.b.u.h) did not stire from his position he remained on a horse, Abu Sufyan Ibn Haris stood holding the bridle though the unbelievers wanted to set upon him. He calmly alighted from his mount, prayed to Allah for help and picking up a handful of dust flung it at the enemy, while he chanted, I am Prophet, it is no lie. I am descendent of Abdul Muttalib.

On the day no one was as brave, daring and fearless as was (Madarij-un-Nubuwah).

Tolerance: Anas reported, I served the Holy Prophet, (p.b.u.h) for ten years and he never said me, “shame” or “why did you do this” or “why did you not do this?” (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, Baab Akhlaqehi wa Shama’ilehi, Hadees No. 5552/1).

Anas reported that the Messenger of Allah was one of the best of men in character. One day he sent me to do something and I said, “I swear by Allah that I will not go.” But in my heart I felt, I should go to do what the Messenger of Allah had commanded me, so I went out but in the way I found some boys playing and I also stood by them. The Messenger of Allah came up and caught me by the back of the neck, and when I looked at him he was smiling. He said, “did you go where I ordered you, O Onais¹ ?” and I replied, “yes” I am on my way, Messenger of Allah” (Muslim) (Ibid 5553/2).

Anas reported: I served the Messenger of Allah for ten years from the time I was eight years old, and he never blamed me, for anything which was destroyed at my hand. If any member of his family blamed me, he said, ‘Leave him alone, for if anything were decreed it would happen’ (Masabeeh). Baihaqi has a slightly difference version in Shu’ab-ul-Iman) (Ibid 5570/19).

1. Onais means Anas the little or Anas the minor.

Humility: Aa'isha reported, that the Messenger of Allah has said, "if I wished, O Aa'isha, mountains of gold would go with me. An angel whose waist was as high as the Ka'bah came to me and told me that your Lord has sent you greeting and said that if you wish you may choose to be a servant Prophet or a King Prophet. I looked at Gabriel and he gave me a sign to humble myself. (in the version by Ibne Abbas it says that) the Messenger of Allah turned to Gabriel who made a gesture with his hand indicating that I should be humble. I then said that I would be a servant Prophet". Aa'isha said that after that the Messenger of Allah did not eat reclining, saying he would eat like a slave and sit like a slave (Sharhe-as-Sunnah, by Baghawi) Mishkat, Kitab-ul-Fitan, Baab Akhlaqehi wa Shama'ilehi, Hadees No. 5586/35).

It is related on the authority of Umar that the Holy Prophet, (p.b.u.h) said, "O Muslims, do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of Allah. Say no more than that Muhammad is the servant of Allah and Apostle (Madarij-un-Nubuawah, Zadul Ma'ad, and Shama'il-e-Tirmizi).

It is related by Umama, as the Holy Prophet, (p.b.u.h) once came to us walking with the aid of his stick, we stood up to pay him respects. He said, "Do not stand up to pay respect as the non Arabs do. I am only a servant of Allah and eat and sit like any other servant of Allah". His remark was due to gentleness and humility (Madarij-un-Nubuawah).

Anas also related that to the companions there was no dearer than him in the world, yet they never stood up on dearer than him in world, yet they never stood up on seeing him, because he did not like it. (Shama'il-e-Tirmizi).

On a certain occasion some emissaries of the Negus, king of Abyssinia arrived. The Holy Prophet, (p.b.u.h) stood up out of courtesy. The Companions asked him to let them have the pleasure of attending on them. But he said: They have received and cared for our Companions well, and respected the, I want to repay that debt. (Madarij-un-Nubuawah).

It is related in the Traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat, and distributed the items of work between themselves. One of them undertook to do the slaughtering, another skinning, yet another cooking. The Holy Prophet, (p.b.u.h) said, "I undertake to gather the firewood. The companions said, "we will do these ourselves". He remarked, "I know that you would willingly do it, but I do not like to be 'someone' in particular in a gathering. Allah, the most highest does not like that".

When Mecca was conquered and the Holy Prophet, (p.b.u.h) accompanied by his companions entered the city, he bent his head so low on his pack saddle in humility and submission before Allah (the most highest) that his head was about to touch the front edge of the wood. (Kitab-ush-Shifa).

His humility was shown by his riding upon asses, by his accepting the invitation even of the slaves, and when mounted, by his talking another behind him. He would say, "I sit at meals as a servant does, and I eat like a servant for I really am a servant, and he would sit as one that was always ready to rise. He discouraged (supererogatory) fasting, and works of mortification. When seated with his followers, he used to repeat pieces of poetry and tell stories regarding incidents that occurred in the days of ignorance, and laughed, and he listening to them, would smile at what they said. (life of Muhammad, by Sir William Muir, vide Directory of Islam, Ibid p. 391).

Preferred life of Poverty: Anas relates that the Holy Prophet, (p.b.u.h) used to supplicate Allah in his prayers. " O Allah let me live a poor man, let me, dies a poor man and raise me on the last day in the company of poor men" (Tirmizi, Baihaqi, Ibne Majah Ma'arif-ul-Hadees),

It is narrated that Aa'isha said to 'Urwah' "Nephew" we (i.e. the members of the Prophet's house) used to lead such a life that often two full moons passed and kitchen fire was not lit in the house of the Apostle 'Urwah thereupon asked, how did you then keep your body and soul together ? Aa'isha replied, just on a few dates and what (we carried on). However

animals and they occasionally sent milk to him by way of gift. He used to share it with us (Bukhari, Muslim, Ma'ariful Hadees).

One of the companions of the Holy Prophet, (p.b.u.h) has narrated that some men sitting with the Holy Prophet, (p.b.u.h) were talking about richness and worldly prosperity (i.e. their merits and demerits with reference to their usefulness for the faith and the hereafter). The Holy Prophet, (p.b.u.h) said, if any one fears Allah and carries out his commands, there is no harm for him to be rich. For those fearing Allah, healthiness of body and mind is better than wealthiness and pleasing disposition is also one of the bounties of Allah (for which thanks have to be offered) (Musnad Ahmad, Ma'ariful-Hadees).

Faqr (Austerity) : Qastalani says in his Mawahib. On the one hand it occurs in the Traditions what the Holy Prophet, (p.b.u.h) and his companions carried on without meals for successive days, some times they subsisted only on dates, at others if they would not get even these, they contented themselves with a drink of water. On the other hand it is also mentioned in the Traditions that he gave his wives their maintenance expenses for the whole year all at once time. He distributed forty camels among his companions. It is also reported that he sacrificed one hundred camels on the occasion of Hajj and Umrah of presented a whole flock of sheep to a villager. A large number of instances are also reported about some of his companions who were well to do persons. Abu Bakr Siddique, Usman Ghani and Abdur Rehman bin Auf and they helped the Muslim Community with their wealth on many occasions. If there was such prosperity and ease. What was the meaning of remaining without meals for days on end and that even kitchen fire was not lit in their houses for months. And if there was such indigence that they could often get nothing to eat, what was the meaning of this generosity ? This is something which creates confusion in the minds of common people.

Tabari has explained this. It is related in faithful Bari, that these austerities of the Holy Prophet, (p.b.u.h) and the noble Companions were not due to the fact that they were really destitute and helpless. The number of such Companions was small, who passed their days in really extreme hardship and indigence. In reality the self imposed famishment and abstention from choice foods by the Holy Prophet, (p.b.u.h) and the noble Companions were only sometimes caused by lack of means, otherwise he and his companions suffered hunger and thirst by their own choice in order to create in themselves feelings of self denial and sacrifice for others to express abhorrence and aversion of worldly comforts and luxury, for these make men forgetful of Allah and struggle for truth (Fathul Bari).

According to Hafiz Ibne Hajar the fact is that most of the Companions led hard lives so long as they were in Mecca and when they came to Medina, the Ansars co-operated with them in every respect. They accommodated them in their own homes and made them partners in their business. Then Jihad (Holy war) began. Other territories were conquered and booty began to pour in. This brought ease and prosperity to all the Companions. But they did not spend their riches for their own comforts and luxuries; instead they used all their financial resources for the general welfare of the Muslims.

Abu Umamah has related that the Holy Prophet, (p.b.u.h) told him, "My Lord told me that he could transform the valley of Mecca into a valley of gold, if I so desired. But I said, "No my Lord, I prefer to remain without meals for one day and eat to my fill the day next, so that the day on which I remain hungry, I may shed tears before thee and remember thee, the day on which I eat my fill, I offer thanks to thee and praise thee with the core of my heart" (Fathul Bari, Madarij-un-Nubuawah).

The Holy Prophet, (p.b.u.h) has said, my preceding Prophets' also had to face poverty and hunger. Of all the favours of Allah I like this the most. Aa'isha had related, the Holy Prophet, (p.b.u.h) never ate his fill and he never mentioned that to any one, for he loved poverty more than riches and hunger more than satiation. Very often he would be restless the whole night because of hunger. Yet this could not hold him back from fasting the next day. He would fast without eating and drinking

anything at night, although had he so desired, he could anything at night, although had he se desired, he could have prayed to Allah to favor him with all the riches affluence and comforts of the world, but he always preferred poverty and hunger to luxuries living. Seeing this condition of the Holy Prophet, (p.b.u.h) I would start weeping while my own condition was no better, and I would say to him would that we had even barely enough to eat and drink, be there no ease no luxury, but would that we had at least enough for a simple living. Hearing me speak thus, said, “O Aa’isha, what have we to do with the world? Before me, many of my brothers who were Prophets of high determination came to this world; they suffered many hardships but remained patient until they met their Lord and were favored with position and diverse comforts. I do not like that I am given ease in this world at the cost of infinite bouties in the hereafter. I love nothing better than to meet my friends and brothers in this very state. Hazrat Aa’isha adds that the Holy Prophet, (p.b.u.h) survived hardly more than a month after this dialogue and left us to meet his Real Master.

Modesty : Abu Sa’eed Khudri reported, that the Holy Prophet, (p.b.u.h) was more modest than a virgin in her apartment ¹ and when he saw anything of which he disapproved, we could recognize it from his face, (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, baab Akhlaqehi wa Shama’ilehi Hadees No. 5564/13).

It is related by Aa’isha that the Holy Prophet, (p.b.u.h) was never harsh in speech neither by habit nor by intention. He never spoke unbecomingly even in the market place. He never requited ever with evil, on the contrary he always forgive. Because of modesty he never fixed his gaze on any one’s face. If he ever found it necessary to speak about any thing unbecoming, he always expressed himself allusively.

Ali has state that he was extremely open hearted, truthful in speech and gentle in nature. In social intercourse he was most gracious. If any one asked him to meals he always accepted the

1. The word “Khidar”, used in the Hadees means “Observing purdah” or “remaining in privacy.

invitation. He never refused a present even if it was no more than the trotters of a cow or goat, and made it a point to give something in return for the present. He always accepted an invitation no matter whether it came from person even in the outermost parts of Medina. He poor man. He visited every person even in the outermost parts of Medina. He accepted the plea of any one apologizing to him, sometimes he spread his own cloak to seat the guest, often he lift his own cushion and pillow for his guest. He never interrupted others. He was unexcelled in smiling and cheerfulness of disposition, except when receiving a revelation of delivering a sermon or speech (when, of course, he was in and ecstasy, which was no occasion for smiling or the manifestations of cheerfulness) (Nashrut-teeb).

Honesty And Trustworthiness : When the Holy Prophet, (p.b.u.h) began to preach the true religion, the whole community became his enemy and spared no pains to harass and persecute him, yet there was not a single pagan who doubted his honesty and trustworthiness. On the contrary, people used to bring and leave their money in his trust; they considered none in Mecca more honest and trustworthy than him. One purpose of the Holy Prophet, (p.b.u.h) in leaving Hazrat Ali behind in Mecca on the occasion of his migration (to Medina) was indeed that he should return to every on his deposits before coming over to Medina. (Madarij-un-Nabuwah)

Tender Heartedness : Ibne Abbas has reported that one of the grand daughters of the Holy Prophet, (p.b.u.h) was in the last throes of death. The Holy Prophet, (p.b.u.h) took her in his lap with her face towards him. She breathed her last in this position. Umme Aiman (who was a maid servant of the Holy Prophet, (p.b.u.h) began to cry loudly whereupon the Holy Prophet, (p.b.u.h) remarked, have you started crying in the presence of the Prophet of Allah ? As the Prophet himself was deeply, moved, she replied, “you too are also full of tears”. The Holy Prophet, (p.b.u.h) said, “his so weeping to this extent is no forbidden. It is a mercy of Allah” (that he softens the hearts of his servants and instills in them feelings of sympathy and grace). He further said,

“A believer is always in a good state, so much so that when his own soul is withdrawn, he keeps on praising Allah” (Shama’il-e-Tirmizi)

Aa’isha has related that the Holy Prophet, (p.b.u.h) kissed the forehead of Usman-Ibne-Mazun after his death and at that time tears were rolling down his eyes. (Shama’il –e-Tirmizi).

Abdullah bin Shikhir reports that once he came to the Prophet, (p.b.u.h) while he was saying prayers. His voice was like the simmering of a (boiling) pot, since he was sobbing (Tirmizi)

Abdullah Ibne Mas’ud has related, the Holy Prophet, (p.b.u.h) once asked me to recite to him from the Qur’an. I said, O Apostle, it has been revealed to you. am I doing to recite it to you? “the apostle said, “it pleases me to hear it from others”. In compliance with his command I began to recite Surah an-Nisa. As I came to the verse, how will it be when we bring a witness from each people and bring you, (O Prophet) as a witness against these (people), I looked at the countenance of the Holy Prophet, (p.b.u.h) both of his eyes were overflowing with tears (Shama’il-e-Tirmizi)

Anas have related that the Holy Prophet, (p.b.u.h) was once at the grave of his daughter, Umme Kulsum; tears were flowing from his eyes (Shama’il-e-Tirmizi).

Devoutness: It has been narrated by Fazal Ibne Abbas that once he visited the Holy Prophet, (p.b.u.h) and he found that the Holy Prophet, (p.b.u.h) was having temperature and that he tied a band round his head. The Holy Prophet, (p.b.u.h) said, “hold me by the hand”. He did so and the Holy Prophet, (p.b.u.h) walked to the mosque and taking his seat on the member (pulpit) said, “call along for all men to gather here”. He gathered the men then after praising Allah, he said, “the time for my departure from amongst you is near. So if I have hit anyone on the back, he may revenge himself by doing likewise. If I have slandered any one, he may slander me. Whoever has any claim against me for money or belongings may realize from my money or belongings. No one should have the apprehension that retaliation will cause rancour in my heart for rancour is against my nature and is no becoming for me. Know It well that whoever recovers his rights from me,

or forgives me is dear to me and helps me to go to the presence of Allah with a happy heart, I do not content myself with making this announcement just once, I will make it again.” Thereafter he came down from the member and made the same announcement. He also repeated his statement about rancour. He added, if any one woes me anything, he may repay it unmindful of disgrace in this world since disgrace in this world is far less grave than disgrace in the next”.

One of the audiences got up and said, “you owe me three Dirhams”. The Prophet said, “I neither say that the claim is false, nor ask for an oath but I would like to know more about this debt of three Dirhams”. The man replied, “One day when a beggar had come to you, you asked me to give him three Dirhams”. The Holy Prophet, (p.b.u.h) commanded him (Fazal) to give the claimant three Dirhams. The man got up and said, “I owe three Dirhams to the Baitul-mal (public exchequer) I had once misappropriated this amount. The Holy Prophet, (p.b.u.h) asked, “why did you commit misappropriation? “The man replied, I was in great straits at that time”. The Holy Prophet, (p.b.u.h) asked me (Fazal) to take the money from the man. Then the Holy Prophet, (p.b.u.h) proclaimed, “if any one is in any strait, let him ask me to pray for him (since the departure is near at hand) a man got up and said, “ I am much given to falsehood, am a hypocrite and sleep too much. “ the Holy Prophet, (p.b.u.h) prayed for him, “ O Allah, make him truthful by thy grace. Grant him perfectness of faith. Cure his excessive sleepiness”. Then another man rose up and said, “O Apostle of Allah I speak lies and am a hypocrite. There is no sin that I have not committed.” Umar warned him against publishing his sins. The Holy Prophet, (p.b.u.h) said, “Umar, hold you peace,” disgrace in the next. “then he prayed “O Allah bestows upon him truthfulness and erectness in faith and ameliorates his condition”. Another man now got up and said, “O Apostle of Allah, I am a coward, and suffer from excess of sleep”. The Holy Prophet, (p.b.u.h) prayed for him too. After that we marked that nobody else was as brave as he was.

The Holy Prophet, (p.b.u.h) then went to the apartment of Aa’isha, and addressed the ladies in like manner, repeating

everything that he had said before the men. A Lady Companion said, O Apostle of Allah, I am unable to control my tongue. The Holy Prophet, (p.b.u.h) prayed for her. Then he proclaimed, “if any one of you is apprehensive of any of his affairs, let him come forward for such prayer (since the departure is near at hand)”. Consequently the Holy Prophet, (p.b.u.h) prayed for a number of people for various purposes. May Allah shower his infinite Blessings on him (Majma-un-Zawa'id)

Communion with Allah : Aa'isha reports that the Holy Prophet, (p.b.u.h) remembered Allah every moment and all the time, and was ever busy in meditation. Nothing could hold him back from the contemplation of Allah. Every thing he said would be in remembrance of Allah mentioning about Paradise and Hell to encourage the desire to do good and excite fear of the consequences of evil words all this was in remembrance of Allah. His every breath, every movement of his heart and toque, his sitting down and getting up, his standing and his lying down, his moving about his walking, his riding, his traveling and his stay, his eating, drinking and smelling no act, aspect or circumstance of his life but had the contemplation of Allah inherent in it, whatever its more might be.

His day and night prayers and devotions. From the time, the Holy Prophet, (p.b.u.h) woke up for Tahajjud (prayer of the past midnight) to the time of going to bed, at all times and moments in all conditions and circumstances, in every practice and behavior, in all conditions and circumstances, the Holy Prophet, (p.b.u.h) used to recite prayers. These Adiya Masura (prayers handed down by Traditions) comprehend all purposes and needs. He has taught prayers for specific occasions, purposes and needs (Madarij-un-Nubuawah).

Smiling: Aa'isha reported: I never saw the Holy Prophet, (p.b.u.h) laughing so immoderately that his uvula could be seen. He used only to smile (Bukhari) (Mishkat, Kitab-ul-Fitan, baab Akhlaqehi wa Shama'ilehi, Hadee No. 5565/14).

Abdullah bin Haris bin Jaz reported, I had seen no one more given to smiling than the Messenger of Allah (Tirmizi) (Ibid 5580-29).

Jabir has related that the laughter of the Holy Prophet, (p.b.u.h) was just smile. (Shama'il-e-Tirmizi).

In fact he smiles only. On a matter which might make others laugh, he would only smile. (Zadul Ma'ad).

Abdullah bin Harris has related that he did not see anyone else with a more smiling disposition than the Holy Prophet, (p.b.u.h). (Shama'il-e-Tirmizi).

Jabir has related that whenever the Holy Prophet, (p.b.u.h) saw him, he (the Holy Prophet, p.b.u.h) smiled (i.e. he met him with a pleasing and smiling disposition) (Shama'il-e-Tirmizi).

Weeping: Like his laughter, his weeping also was without any noise. While weeping the only thing that happened was that his eyes would be filled with tears which roll down and a moaning sound could be heard, some times he lamented on a dead due to mercifulness and sometimes out of tenderness for the Ummah apprehending dangers. Often he burst into tears due to fear of Allah and at other times he did so while listening to the Words of Allah. This last action was due to the love and eagerness for Allah and his Majesty, and fear (Zadul Ma'ad).

Humour: Although an atmosphere of sobriety, seriousness and solemnity always prevailed in the assemblies of the Holy Prophet, (p.b.u.h) so much so that his noble companions used to say, we sit in his company with such reverence and solemnity of if birds had perched on our heads and would fly away if we made even a slight movement. Yet flashes of Prophet's humour would keep the sessions agreeable, for if on the one hand, he would be preaching in keeping with the apostolic mission, on the other he would mix with his companions freely like an informal friend and a good humored fellow. While his

assemblies had for the most part an atmosphere of a religious training center and an institution of learning, they would sometimes turn for a little while into a gathering of witty but dignified and well mannered friends exchange bits off of humour and narrating every day affairs of home life briefly. The Holy Prophet, (p.b.u.h) and his companions would discuss matters freely among themselves. We have to find out as to what the nature of his humour had been. (this elucidation is necessary as due to following incorrect line of action in many matters, our views have undergone a change. Our thinking has gone astray and we have lost moderation in all matters, when we make ourselves serious and grave, we go to such an extent as to shun all wit and humour and if we assume pleasing disposition, we go to such and extreme as to abandon all decorum and etiquette). As such in the noble example of the Holy Prophet, (p.b.u.h) we have the best standard for us to follow. He has himself clarified his own humour. “Do you cut jokes (with us)?” asked his companions. The Holy Prophet, (p.b.u.h) said, “I say nothing but truth”. (Shama’il –e-Tirmizi).

As against the above, we cut jokes which are full of untruth, backbiting, slandering and uncalled for exaggerations. We give some example of the Holy Prophet’s, (p.b.u.h) wits to enable us from a correct idea about his humour. Thereafter we would mention only those instances which are indicative of the manner of his love with the children. A person came to him and requested him for amount. He replied, I shall give you a she-camel’s child to ride on”. He asked, what shall I do with a she-camel’s child?” The Holy Prophet, (p.b.u.h) replied, “Do any others than she-camels give birth to camels? (Shama’il-e-Tirmizi, Mishkat)

Once an old woman came to him and requested him to pray to Allah to favor her with Paradise. He said, “old women will not enter Paradise”. Having said this he left for prayer and on hearing these words from the Holy Prophet, (p.b.u.h) the old woman began to weep bitterly. When the Holy Prophet, (p.b.u.h) returned after saying prayers, Aa’isha told him that the old woman was weeping since she had heard that old woman would

not enter Paradise. He told (Aa'isha) to, tell her that old woman would enter Paradise but having become youthful. (Shama'il-e-Tirmizi).

The Holy Prophet, (p.b.u.h) had a friend named Zahir who often used to send him presents. One day he (Zahir) was selling his goods in the bazaar. The Holy Prophet, (p.b.u.h) came from behind and embracing him by way of humor called out, "is there anybody to purchase this slave". Zahir said, "let me go, who is this". When he turned round, he recognized the Holy Prophet, (p.b.u.h) and said, "O Messenger of Allah, whoever will purchase a slave like me, will be purchasing worthless goods" (Shama'il -e-Tirmizi: Mishkat).

SECTION (4)**HIS HABITS AND MANNERS****Habits :**

Abdullah bin Abu Aufa reported that the Messenger of Allah was often given to making mention of Allah, seldom given to idle talk, he would pray at length, deliver short sermons, not disdain to walk with widow or a humble person, and he would accomplish for him what he needed (Nasa'ee and Daarimi) (5584/33).

When he pointed, he did so with his whole hand: and when he was astonished, he turned his hand over (with the palm upwards). In speaking with another, he bough his hand near to the person addressed, and he would strike the palm of the left in the thumb of the right hand. When angry, he would avert his face, and when joyful, he would look downwards. He often smiled and when he laughed, his teeth used to appear white as hailstones.

In the timings allowed to others, he received all that came to him, listened to their representations, and occupied himself in disposing off their business and in hearing what they had to tell him. He would say on such occasions, let those that are here give information regarding that which passes to them that are absent, and they that cannot themselves appear to make known their necessities, let others report them to me in their stead, the Lord will establish the feet of such in the Day of Judgment. (Life of Muhammad, Ibid vide Dictionary of Islam, Ibid pp. 392-393).

Manners:

When Hazrat Aa'isha was questioned about him, she said, "he was a man just as yourselves, he laughed often and smiled much." When asked as to how he would occupy himself at home, she said "even as any of you occupy yourselves. He would mend his clothes, and cobble his shoes. He used to help me in my household duties, what he did oftenest was to sew. If

he had the choice between two matters, he would choose the easiest so that no sin accrued there from. He never took the revenge except where the honor of God was concerned. When angry with any person, he would say, 'what has taken such a one that he should soil his forehead in the made.' When he sneezed, he did so with a subdued voice, covering his face. At funerals he never rode, and would remain silent at such occasions (Life of Muhammad, vide Dictionary of Islam, Ibid 391).

Help:

Anas reported that when the Holy Prophet, (p.b.u.h) had prayed the Fajr (morning) prayer, the servants in Medinah used to bring their vessels containing water, and they would not bring a vessel into which he did not dip his hand. They would often bring them on a chilly morning and he would dip his hand into them (Muslim) (Mishkat, Kitab-ul-Fitan, baab Akhlaqehi wa Shama'ilehi, and Hadees No.5559/8).

Anas reported that any one of the maid servants of Medinah would hold the Messenger of Allah by the hand and take him where she wished (Bukhari) (Ibid 5560/9).

Anas reported, that a woman whose mind was affected said, "O Messenger of Allah, I want something from you. He said, "O mother of so and so tells me which of the streets you want". He then went alone with her into a road till she got all she wanted (Muslim) (Ibid 5561/10).

Pardon:

Anas reported that once when I was walking with the Messenger of Allah who was wearing a Najrani cloak with a coarse fringe, a desert Arab caught up on him and gave his cloak a violent tug, pulling the Prophet of Allah, and he saw that the side of the shoulder of the Messenger of Allah was marked by the fringe of the cloak because of the violence of the man's tug. He said" give orders that I be given some of Allah's property which you have, O Muhammad," and the Messenger of Allah turned round to him and smiled, then ordered that he be given something (Bukhari and Muslim) (Ibid 5554/3).

Aa'isha reported, that the Messenger of Allah was neither indecent by nature nor by complexion, nor was he loud-voiced in the streets, nor did he return evil for evil, but he forgave and pardoned (Tirmizi) (Ibid 5571/20).

Revenge:

Aa'isha reported: that the Messenger of Allah was never asked to choose between two things but he always chose the lesser of them provided it involved no sin, for if it did, no one kept farther away from it than he. And the Messenger of Allah never took revenge on his own behalf for anything unless something Allah had forbidden had been transgressed, in which event he took revenge for it for the sake of Allah (Bukhari and Muslim) (Ibid 5568/17).

Aa'isha reported that the Messenger of Allah never struck anyone with his hand neither a woman nor a servant, unless he was striving in the Path of Allah, and nothing was ever done to him for which he took revenge on the perpetrator unless things Allah had forbidden were transgressed, in which event he took revenge for the sake of Allah (Muslim) (Ibid 5569/18).

Cursing:

Anas reported, that the Messenger of Allah was not indecent in his language, or given to cursing or reviling. All he said when reproaching someone was", what is the matter with him ? May his forehead cleave to the dust" (Bukhari) (Ibid 5562/11).

Abu Hurairah reported, that the Messenger of Allah was asked to invoke a curse on the polytheists. He said, "I was not sent as one given to cursing, I was sent only as a mercy". (Muslim) (Ibid 5563/12).

Once a Bedouin came to the Holy Prophet, (p.b.u.h) and, seizing hold of his wrap tugged at it so hard that his neck was bruised said, 'have corn loaded on these camels of mine. If you do this, you will not be parting with you own riches or those of your father's (meaning that every thing available in the baitul mal belongs to the public and not to you). The Holy Prophet, (p.b.u.h) replied, I will give you nothing unless you compensate

me for tugging at my wrap. The man said that he would give no compensation. But the Holy Prophet, (p.b.u.h) smiled and order corn to be loaded on the bedouin's camels (Khasail-e-Nabawi)

Honouring the covenant :

Ali reported, that the Messenger of Allah owed some dinars to so and so, a Jewish scholar, who demanded payment for the Holy Prophet, (p.b.u.h). When he said to him, "I have nothing to give you, O Jew," he said, "I will not leave you, O Muhammad till you pay me the Messenger of Allah said, "I will then sit with you, "and he did so. The Messenger of Allah prayed the noon, afternoon, sunset, night and morning prayers, and his Companions were threatening and menacing the man, the Messenger of Allah being aware of what were doing with him. They then said, "O Messenger of Allah is a Jew keeping you in restraint?" he said, "my Lord has prevented me from wronging one with whom a covenant has been made, or anyone else". Then when the day dawned, the Jew said, "I testify that there is no God but Allah, I testify that you are the Messenger of Allah, and half my property will be devoted to the path of Allah. I swear by Allah that my only purpose in treating you a I have done was that I might verify your description as given in the Torah, 'Muhammad bin Abdullah whose birthplace is in Mecca, whose place of emigration is in Taibah, and whose kingdom is in Syria, he is not harsh or rough, or loud-voiced in the streets, and he is not characterized by coarseness or lewd speech'. I testify that there is no god but Allah, and I testify that you are the Messenger of Allah, give a decision about this property of mine according to what Allah has shown you. indeed the Jew was very rich (Baihaqi noted it in dala'ilun-Nubuawah) (Mishkat, Kitab-ul-Fitan, baab Akhlaqehi wa Shama'ilehi, Hadees No. 5583/32).

Keeping his word:

On the occasion of the battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster. Huzaiifa bin-Al-Yaman and Abu Husail two of his companions came to the Holy Prophet, (p.b.u.h) and said, "O Apostle of Allah, we are just coming from Mecca, the unbelievers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under

coercion, but we will certainly fight the unbelievers”. The Holy Prophet, (p.b.u.h) said, “not at all, keep you word, and leave the battle field. We (Muslims) will keep our word in all circumstances. We need the help of Allah only”. (Muslim).

Social Norms:

Khaarijah bin Zaid bin Saabit reported that some people visited Zaid bin Saabit, and asked him to tell them something about the Messenger of Allah. He said, I was his neighbour, and when the inspiration descended on him he sent for me and I used to go him and wrote it down for him. When we walked about this word he did so long with us when talked about the next world, he did so along with us, and when we talked about food, he did so along with us. All this I tell you about the Messenger of Allah (Tirmizi) (Mishkat) Kitab-ul-Fitan baab Akhlaqehi wa Sam'ailehi, Hadees No.5574/23)

Anas reported that when the Messenger of Allah shook hands with a man, he did not withdraw his hands till the other did so, he did not turn his face away till the other did so, and he was not seen to put forward his knees in front of one with whom he was sitting (Tirmizi) (Ibid 5575/24).

Attending the sick and the funeral:

Anas reported that the Holy Prophet, (p.b.u.h) used to visit the sick, attend the funerals, accept slave's invitations, and ride upon mules. He said he had seen him on a mule at the Battle of Khaiber using a rein of palm fibers (Ibne Majah). (Baihaqi also noted it in Shuabul-Iman Ibid 5572/21)

Prayed for non believers also:

Once famine befell Mecca. People began to fall to even bones and carrion. Abu Sufyan, who was at that time one of the dire enemies of the Prophet's, came to him and said, 'Muhammad, you preach good treatment of kinsfolk. Your people are now dying of starvation. Why do you not pray to Allah for them? " although his persecution at the hands of the Quraish and their mischief had crossed all limits, the Prophet, on hearing Abu Sufyan's words, raised his hands at once to pray, Allah, the magnificent, then caused a torrential rainfall, putting and end to the famine. (Bukhari).

While meeting others :

It was a habit of the Holy Prophet, (p.b.u.h) that if any of his companions met him and stopped on the way, he himself would also stop and not move until the man took leave of him. If any one wanted to shake hands with him, he would extend his hand and would not withdraw his hand until the man himself did so (Ibne Sa'd)

According to a Tradition, he never turned his face from any body unless the man himself turned his own face. If any body wanted to whisper something to him, he would turn his ear to him and would not turn it away until the man finishes his say. (Ibne Sa'd).

Whenever the Holy Prophet, (p.b.u.h) passed by children he would greet them (Zadul-ma'ad).

Ali has related, any body coming face to face with the Holy Prophet, (p.b.u.h) would be struck with awe, and whoever met him with cheerful intention would love him. I did not see a person so handsome and accomplished either before or after him (Nashrut-teeb).

When pleased, the Holy Prophet, (p.b.u.h) would lower his eyes. If he came to know of some failing of any one he would not say, what is wrong with this man that he does so and so ? but rather, what is wrong with the people that they do so and so ? (Shama'il-e-Tirmizi, Abu Da'wd).

He would say only such things as would get a reward from Allah. If any stranger came to him he would take care of him. He treated all and sundry so well that every body though he loved him the most. If anyone talking to him sat down, the Holy Prophet, (p.b.u.h) would not rise until the man himself rose (Nashrut-teeb).

Gathering:

His assemblies used to be gatherings of composure and knowledge, resolution and fortitude, modesty and peace. There, voices were not raised, no one's honour was sullied and no one's errors were publicized.

Those attending his assemblies turned to each other with modesty due to piety. They respected the elders, treated the juniors with kindness, helped the needy and sympathized with the homeless. (Nashrut-teeb).

When he sat together with his companions, he in order to avoid any distinction would not stretch his knees beyond those of others. (Zadul Ma'd)

He did not like the person making an inquiry about anything while he was standing and would look at him with surprise.

If any body put to him a question while he was busy explaining the point to someone else he would continue his discourse until he had finished it as if he had not heard the question at all. Having completed the discourse, he would turn to the person, inquire his point and would reply to it.

In a gathering of his companions, he would sit amidst. While discussing a point he would address the audience by turning his face sometimes this way and sometimes that way, so that every body present there could have a look at his noble countenance.

In a gathering he would sit with his knees up and the bottom of his feet on the ground with his arms round his legs and at times with his hands under his arms. This was his usual manner of sitting token of simplicity and modesty. Sometimes he sat with his feet drawn under him. Sometimes he used to squat. (Nashrut-teeb).

While sitting down or getting up he would constantly remember Allah. He never chose any particular place of himself, and never insisted on sitting only there, much less ask anyone already sitting there to vacate the place for him he forbade other also from specifying a place for them whenever he joined a gathering, he would sit down at the end of it. He asked others to do likewise. He would give everyone of those sitting with him his due share of attention and address. He would address everyone individually so that the man thought himself the most favoured.

If anyone, for his own sake sat or remained standing with him the Holy Prophet, (p.b.u.h) remain bound with him until the person himself got up.

If any one asked him for something he would not allow him to go away without satisfying his need or would express his inability courteously.

His pleasing disposition and civility were usual for all Muslims. It could not be otherwise, as he was their spiritual father. And in the matter of rights, every one, in his view was equal. They were however, distinguishable on the basis of Taqwa (Fear of Allah) .i.e. one who was more righteous received preference. In all other respects they were considered on a par and had equal rights. (Tradition from Hassan Ibne Ali).

Initiative in Salutation :

It was a gesture of his hospitability that he was always the first to greet anyone coming to him with a salutation also returned the salutations of his visitors. This is to be taken as tidings for those who visit his hallow grave in as much as he possessed this virtue in his temporal life, it is probable that even now every body visiting his grave would be favored with his salutation. There have indeed been some chosen people who were favoured with salutation form the Holy Prophet, (p.b.u.h) and they heard the same with their own ears as a miracle. Doubtlessly, the Holy Prophet, (p.b.u.h) has been a Mercy for his Ummah during his life and continues to be so even after his death. May Allah bless him infinitely. (Madarij-un-Nubuawah)

Returning the Greeting :

When he received a salutation from somebody through someone he made a salutation to him as well as to the messenger in these word: "And (peace) on you and on so and so" (Shama'il-e-Tirmizi)

Hospitality:

The Holy Prophet, (p.b.u.h) used to request his guests again and again to take meals with him. Once having served a

person with milk, he asked him again and to drink more until the man said, “by the Lord who has sent you with truth, I have no room left for more”. (Bukhari-Madarijon Nubuawah).

If the Holy Prophet, (p.b.u.h) chanced to eat along with people he was the last to finish eating. As some people habitually take much time in eating and when they see others getting up, they feel embarrassed and also finish eating. As such in order to accommodate such persons to such persons the Holy Prophet, (p.b.u.h) continued eating bit by bit till the end. (Zadul Ma’ad, Ibne Majah, Baihaqi, Mishkat).

When he was in the company of people and wished to give some one some thing to eat or drink, he would hand it over to one who was sitting on his right as he thought him to be more rightful. In case he wished to give it to some one who was sitting on his left then he used to do so with the permission of the person sitting on his right. He used to do so scrupulously irrespective of the importance of the person sitting on his left. (Bukhari, Muslim, Zadul Ma’ad).

Whenever the Holy Prophet, (p.b.u.h) was invited to a meal and some uninvited person accompanied him, he would ask permission of the host and would then keep him in his company (Madarij-un-Nubuawah).

Administration for affairs :

He carried out every thing with moderation so that there was no mal-administration (i.e. some time he did like this and some time like that). He guided people expediently. He did not ignore this aspect under the apprehension that if they were left to themselves then some would lose interest in the religion or some having become over active would get fedup with the religion. He had perfect discipline for all circumstances. He never fell short of justice and at the same time never overstepped the limits towards injustices. According to him the most honorable was the one who was a well wisher of every person and that person received the high precedence who sympathized with the people and helped them most. (Nashrut-teeb).

Letters :

His noble practice in this matter was to ask the writer to write Bismillah first and then the name of the sender and thereafter the name of addressee. Then he would dictate the text of the letter.

Performance of Hajj :

It has been related by Anas that the Holy Prophet, (p.b.u.h) performed Hajj riding on an old saddle covered with a piece of coarse woolen material not worth more than a few Dirhams.

On this occasion he prayed as follow :

“O Allah, Do make this a real Hajj free from Ostentation and Hypocrisy”.

He had performed this Hajj when the treasures of the world lay open at his feet and he had with him one hundred camels for sacrifice. (Kitab –ush-Shifa).

Prayers:

He used to stand for such a long time at prayers that his legs would swell. When remonstrated with, he said “what”, shall I not behave as a faithful servant should ? He never yawned at prayer” (Life of Muhammad, by Sir William Muir, vide Dictionary of Islam, Ibid p, 391).

Recitation of Qur’an:

He never read Qur’an in a singing or chanting style, but he would out his voice, resting at certain places. This in the prefatory words of a sure, he would pause after, Bismillah, after al-Rehman and again after Al-Rehim (Life of Muhammad, Ibid vide Dictionary of Islam, Ibid p, 391).

Preaching:

When the Holy Prophet, (p.b.u.h) had to deliver a sermon in the mosque, he stood leaning on his staff and if he did so in the battle field, he used to lean on his bow. Specific and

brief sitting were held for sermonizing almost after every prayer but such a sitting was a special feature after finishing the morning prayer, and such a meeting was often held at his bidding for the general benefit of the people.

If he wanted to lay special emphasis on any point during a sermon, he used to swear with these words : “I swear by him in whose hand is my soul”.

Conversation:

Jabir bin Samurah reported that the Messenger of Allah was far from being talkative (Sharah-e-as-Sunnah, by Baghawi) (Mishkat, Kitab ul Fitan, baab Akhlaqehi wa Shama'il, Hadees No. 5577/26).

Aa'isha reported that the Messenger of Allah did not go on talking rapidly as you do, but spaced out his words so that those who sat with him could remember them (Tirmizi) (Ibid 5579/28).

Aa'isha reported that the Messenger of Allah did not go on talking rapidly as you do, but would talk in such a way that anyone who wished to count his words would be able to do so (Bukhari and Muslim) (Ibid 5566/15).

Jabir (bin Abdullah) reported that the Messenger of Allah spoke in a distinct and communicative manner (Abu Dawud) (Ibid 5578/27).

Abdullah bin Salaam reported that when the Messenger of Allah sat talking, he would often raise his eyes to the sky (Abu Dawud) (Ibid 5581/30).

Anas bin Maalik reported that the Holy Prophet, (p.b.u.h) often reported a thing thrice so that listeners might understand him well (Tirmizi).

Chit Chat:

The Holy Prophet, (p.b.u.h) was very kind to children and loves them. He would stroke their heads out of love and would pray for their good in life. Whenever the children came

near to him he would pick them up in his arms and fondle them with great love. Sometimes he would bring out his tongue before the child and the child would become cheerful and laugh. If he was lying down, he would make a child sit on the soles of his feet or on his chest. If several children were there, he would make them fall in a row and would himself sit stretching out his arms and would say, "run up to me, who touches me first, will get a prize". The children would come running to him. Some would fall on his chest; some would fall on his belly. He would embrace them and kiss them. (Khasa'il -e-Nabawi)

Whenever the Holy Prophet, (p.b.u.h) passed by children, he would salute them, put his hands on their heads and pick up the small ones in his arms. On seeing a mother loving her baby, he would be deeply affected. When discussing mothers love he would say, "whomsoever Allah favours with children and he loves them as also fulfils his obligations towards them, then he would remain safe from the Hell fire".

If while returning from a journey, the Holy Prophet, (p.b.u.h) met children on the way, he would pick them up affectionately and get them seated before or behind himself on his mount. Children also loved him much. No sooner than they saw him, they would run up to him. He would pick up each one of them, kiss him and give him something like dates or fresh fruits or some other nice thing to eat. If the baby of a woman saying prayer in his leadership started crying he would shorten the prayer in order to relieve the mother from his distraction. (Khasa'il-e-Nabawi)

Interest in poetry:

Jabir bin Samurah has narrated that he had hundred occasions to sit in the company of the Holy Prophet, (p.b.u.h). When the companions recited verses and told tales of the days of ignorance, the Holy Prophet, (p.b.u.h) did not stop them (from doing so). He listened to them silently but sometimes laughed with them. (Shama'il-e-Tirmizi).

Amr bin Ash-Sharid reported his father as saying, "one day when I was riding behind the Holy Prophet, (p.b.u.h) I recited hundred verses from Umayya bin Abus Salt's poetry. On

every verse I recited, he told me to go on. In the end he told me. “he was about to accept Islam”. (Shama’il-e-Tirmizi, Mishkat).

Aa’isha has related that the Holy Prophet, (p.b.u.h) used to have a special pulpit in the mosque for Hassan bin Saabit to stand on it and recite couplets in appreciation of the Holy Prophet, (p.b.u.h) or answer on his behalf. He also prayed to Allah to strengthen him (Hassan bin Saabit) by the spirit of holiness (Gabriel) so long as he served the cause of Islam. (Shama’il-e-Tirmizi).

Inquiry about dreams :

It was his noble habit to sit cross legged after having said morning prayer and ask the people about their dreams. Whoever should have seen a dream, he would mention it. Before hearing the dream he would recite, “accept the good and guard against the evil. Let (this dream) bode good for us and evil for our enemies. Praise be to Allah, the cherisher of the worlds”. Later he abandoned this practice. (Zadul Ma’ad).

Manner of silence:

Four things underlay his silence: (1) forbearance (2) insights (3) considerateness and (4) meditation. He was considerate in this respect that he took note of every one in the gathering and listened to them with equal attention. His meditation was confined to the eternal and the mortal i.e. the perishability of this world and the everlastingness of the next. It was why nothing could enrage him to the extent of losing balance. His insight embraced the following four things (1) adopting good things, so that other should follow him: (2) abstaining from evil things so that others should also do so: (3) deliberating on such matters as would be beneficial to his ummah and (4) directing his effort to such matters as would make the ummah prosper in this world and also in the hereafter (Nashrut teeb).

During sickness:

When the Holy Prophet, (p.b.u.h) was sick, he used to recite the “Mu’awwazatain” (i.e. chapter 113 and 114 of the Holy Qur’an), below on his palms, and then rub his palms all over his body (Bukhari and Muslim).

Sitting:

Jabir bin Samurah has related: the Holy Prophet, (p.b.u.h) also used to sit cross-legged and sometimes sat with knees up and bottoms of his feet touching the ground and having his hands set in the armpits. I have also seen him reclining on a pillow at his left side (Shama'il-e-Tirmizi)

Hanzala bin Hazaim has related: once as I came to the Holy Prophet, (p.b.u.h) I saw him sitting cross-legged keeping one leg on the other (right leg on the left). (Al-Adabul Mufrad).

Gait:

As reported by Hassan ibne Ali, where the Holy Prophet, (p.b.u.h) intended to walk, he would raise his feet with force and would put them down inclining forwards. He walked striding with modesty and his manner of walking gave an impression as if he was coming down a high place. When he intended to see anything on his sides, he would do so fully turning towards it (i.e. he did not cast side glances). He always looked downwards. Towards of looking up towards the sky, he preferred to look towards the ground. As a habit he would look through the corner of his eyes (i.e. due to extreme modesty, he would not cast a full glance by lifting his head). He would ask his companions to walk ahead of him. Whomever he met, he saluted first. (Nashrut-teeb).

The Holy Prophet, (p.b.u.h) and his companions would recite takbir (Allah-o-Akbar) while going up the hill and would recite tasbih (Al-Hamdo-Lillah) while down in the valley. (Zadul Ma'ad).

Swimming:

He sometimes used to go for swimming also. (Khasa'il-e-Nabawi)

Eating and Drinking:

The Holy Prophet, (p.b.u.h) never ate reclining. He used to say I am a servant of Allah and sit like that and eat like that. (He used to sit in such a manner as it appeared that he was just

going to get up with the support of his knees). This otherwise means that he sat with his knees upwards and the bottom of his feet touching the ground. (Zadul Ma'ad).

By sitting firmly and squatting cross legged while taking meals is like sitting on a support placed beneath. (Qazi Ayaz).

The author of Mawahib says that while taking meals it is desirable to sit in a manner that the knees are upward and the bottom of the feet touches the ground or in a manner that only right knee is kept upward and the left knee touches the ground making a sitting posture. Ibne Qaiyim has related that the Holy Prophet, (p.b.u.h) as a gesture of courtesy used to keep the inner side of his left foot over the back of the right foot. (Madarij-un-Nubuwah).

Another gesture of the Holy Prophet's, (p.b.u.h) courtesy was that he never found fault with the food. If he liked it he ate it, otherwise he did not touch it but he never passed any remark as to whether it was bad or sour, or that the salt was not according to taste or that the soup was thin or thick (Madarij-un-Nubuwah)

The Holy Prophet, (p.b.u.h) used to say Bismillah (in the name of Allah) before beginning to eat to praise Allah at the end in the following words:

“Al-Hamdo Lillahe Hamdan Kaseeran Tayyeban
Tabarrakum Fee” (Zadul-Ma'ad)

He used to wash his hands before taking meals, ate with his right hand and from in front him (Zadul Ma'ad).

If the vessel was full of food to its top. Then he would not begin eating from the top but from the bottom before him and is reported to have said that the blessing descends from the top of it (vessel). (Ibne Majah, Mishkat....)

While eating he would never put the whole of his fingers into the food (Nashrut teeb).

Ka'ab ibne Maalik has related that the Holy Prophet's, (p.b.u.h) habit was to eat with three fingers, and he used to lick them clean (Shama'il-e-Tirmizi, Muslim).

In some Tradition it occurs that he used to lick the middle finger first, then the forefinger and after it the thumb. (Khasa'il-e-Nabawi)

If an item of food was thin, he would also use the ring finger, but only rarely (Tabrani, Khasa'il-e-Nabawi).

The Holy Prophet, (p.b.u.h) never blew in any food or drink and considered it to be a bad habit. (Ibne Sa'ad).

He did not smell the food and thought it undesirable (Nashrut-teeb).

If there was one item of food only, he would take it from in front of him, and if there were more items but in one dish, he would extend his hand to other sides also (Zadul Ma'ad).

When meals were served to him, he would say, "O Allah blesses us in what thou hast given to us, and save us from the punishment of Hell fire. (I begin) with the name of Allah".

When the Holy Prophet, (p.b.u.h) took the first morsel of the food, he would say, (O Great Forgiver) after finishing the meals he would say, "all praise is due to Allah who gave us to eat and drink and made us Muslims" (Shama'il-e-Tirmizi).

When the table cloth was removed he would say, "praise be to Allah, a praise which is good and pure and blessed. We can neither eschew this food, nor forego it, nor do without it. O our Cherisher ; (accept from us our thanks)"

When the Holy Prophet, (p.b.u.h) was invited by some body (to meal) he would pray for the host in the following words "O Allah, bless them in what thou has hast bestowed on them, forgive them and have mercy on them" (Zadul Ma'ad, Madarj-un-Nabuwah).

After meals he would wash his hands and dry them by rubbing them together or on the face and head. In one of the reports, drying the hands on the other parts washed in Wuzu (ablution) has also been mentioned (Ibne Majah).

Wuzu (Ablution) before Meals :

Ibne Abbas has related, once as the Holy Prophet, (p.b.u.h) came out from the closet, meals were served to him and he was requested to indicate whether water should be brought for Wuzu. He replied, "I have been commanded to perform Wuzu only when I have to pray" (Shama'il-e-Tirmizi)

Saying Bismillah Before Meals:

Amr bin Salam once came to the Holy Prophet, (p.b.u.h) when meals had just been served to him. The Holy Prophet, (p.b.u.h) said, "come closer, O son and saying Bismillah (in the name of Allah) commence eating with the right hand from in front of you" (Shama'il-e-Tirmizi).

There is unanimous agreement (amongst the theologians) that saying Bismillah before taking a meal is a Sunnah but eating food with the right hands is a Sunnah according to majority of them while some of them hold it to be Wajib (obligatory). It has been commissioned by the Holy Prophet, (p.b.u.h) that one should eat and drink with his right hand for Satan eats and drinks with the left hand (Khasa'il-e-Nabawi).

Anas has related on the authority of the Holy Prophet, (p.b.u.h) that Allah, the Glorious and the magnificent expresses great pleasure when a servant of his thanks him on taking a draught of water (Shama'il-e-Tirmizi).

If some one began eating food without having recited Bismillah, the Holy Prophet, (p.b.u.h) would hold his hand and command him to say Bismillah (Zadul Ma'ad)

According to theologians, it is preferable to say Bismillah aloud so that this may serve as a reminder to those who may have forgotten to do so. (Khasa'il-e-Nabawi)

One will not be questioned for a bounty on the DAY OF RECKONING which is preceded by Bismillah and followed by Alhamdu-Lillah.

Aa'isha has narrated that the Holy Prophet, (p.b.u.h) said, if once forgets to say Bismillah at the beginning and recollects it during or after the meals, he should say, (in the name of Allah at the beginning and at the end of it) (Zadul Ma'ad, Shama'il-e-Tirmizi)

Food:

Aa'isha has related that till the death of the Holy Prophet, (p.b.u.h) his family members did not get a full meal of even barely bread for two successive days (Shama'il-e-Tirmizi)

(It may be that they could have the dates to their satisfaction but they did not get the bread on two successive days.)

The Holy Prophet, (p.b.u.h) has often taken wheaten bread (Khasa'il-e-Nabawi)

Sahl-ibne Sa'ad on being asked by some one as to whether the Holy Prophet, (p.b.u.h) had ever taken bread prepared from superfine flour, replied that superfine flour was unknown during his life time. (Bukhari, Shama'il-e-Tirmizi)

Anas have related that the Holy Prophet, (p.b.u.h) never took meals off a table. He never ate food from small plates, nor chapatti (thin loaf) was baked for him. He used to take food served on a piece of leather (spread on the ground) (Shama'il-e-Tirmizi)

Favorite Dishes:

Vinegar: Aa'isha has related that Holy Prophet, (p.b.u.h) once said, "what a nice condiment vinegar is" (Shama'il-e-Tirmizi)

According to a Tradition, the Holy Prophet, (p.b.u.h) prayed for vinegar to be blessed and mentioned that the former Prophets Tradition, the Holy Prophet, (p.b.u.h) is reported to have said that the house in which there is vinegar, there is no need for condiment. (Ibne Majah)

Olive Oil: Abu Usaid has related that the Holy Prophet, (p.b.u.h) said; use olive oil in food as also for anointing, for this comes from a blessed tree. (Shama'il-e-Tirmizi).

Meat of Foreleg: The Holy Prophet, (p.b.u.h) relished the meat of foreleg (and on one occasion when it was offered to him) he took a bite of it, i.e. he did not cut it with a knife or any other thing. Meat of hip joint, in a Tradition it occurs that the meat of hip joint is the best meat (Shama'il-e-Tirmizi).

The Holy Prophet, (p.b.u.h) has impressed the desirability of biting the meat. In one of the Tradition the desirability of biting the meat, in one of the Tradition he has directed to bite the meat, for that is more beneficial and wholesome. (Khasa'il-e-Tirmizi)

Roast Meat : Anas has related that the Holy Prophet, (p.b.u.h) specially relished roast meat and pumpkin as condiment (Ibne Sa'ad, Shama'il-e-Tirmizi).

Milk: He also said, that excepting milk there is nothing which could serve both as a food and drink, (Nashrut-teeb)

Aa'isha had related that the Holy Prophet, (p.b.u.h) had a liking for vinegar, olive oil, sweats and honey (Zadul Ma'ad).

The Holy Prophet, (p.b.u.h) is reported to have eaten chicken, red duck, mutton, beef and flesh of camel. He relished sareed (bread crumbled and mixed with soup which may have pieces of meat in it.) He also ate black pepper and spices. He is reported to have eaten dates (raw, rap or dried) beet and hasa (soup made of flour, water and either oil or clarified butter/cheese).

Manners of eating:

Anas have related that the Holy Prophet, (p.b.u.h) liked what was at the bottom of the pot. He used to eat cucumber with dates. Abdullah bin Ja'far has reported on the authority of Aa'isha that the Holy Prophet, (p.b.u.h) used to eat water melon with dates, and to say that the heat of the one is broken by the coolness of the other. He liked cold sweet water. He used to drink water and milk as well as water obtained from steeped dates from the saem cup. This cup was rough and was made of wood with iron strips affixed on it. (Ibne Sa'ad).

Asma has related that whenever hot food was brought to the Prophet he would keep it covered until the force of its steam had gone and used to say that there is great blessing in cold food. (Daarimi, Madarij-un-Nubuwa.)

Anas has related that the Holy Prophet, (p.b.u.h) said, "when food is set down, take off you sandals, for it gives more rest to you feed". (Ibne Majah-Mishkat)

The Holy Prophet, (p.b.u.h) did not drink water after taking meals as it affects digestion adversely. One should not drink water until the food is nearly digested. (Madarij-un-Nubuwah)

He also used to take evening meal even if it comprised of a few dates. He used to say that giving up evening meal hastens old age. (Tirmizi, Sunan Ibne Majah, Zadul Ma'ad).

If he found a date or a piece of bread lying in a clean place, he would remove the dirt and eat it (Muslim).

He advised people not to go to bed immediately after taking meals (as this increased sluggishness of heart) (Zadul Ma'ad)

Taking rest for a while after forenoon meal is reported from the Holy Prophet, (p.b.u.h) (Zadul Ma'ad).

One should be content with the food that is available being unmindful of its quality or quantity and should eat it as a bounty from Allah. (Maalik)

One should always bear in mind that he eats to be fit enough, to carry out the command of Allah. (Al-Targheeb-wa Tarheeb)

The Holy Prophet, (p.b.u.h) used to induce people to be sparing in diet and to say that let one third of the stomach be for food, one third for water and one third be left for the stomach itself (breathing) (Zadul Ma'ad).

He used to take fruits and vegetables with their correctives (Zadul Ma'ad).

Right hand should be used in giving food to somebody and similarly in taking food from somebody. (Ibne Majah)

Eating together brings blessings. (Abu Dawud)

The greater the number of hands at meals, the greater the blessings. (Mishkat)

Picking up whatever falls on the cloth or from a cup during eating and taking it brings reward (from Allah). In some Traditions it occurs that this protects from poverty and leprosy and one who does so, his off spring is protected from being muddle headed and is favored with complete peace (Madarij-un-Nubuwah).

Ibne Abbas has narrated that one who picks up and eats the things fallen on the cloth, gets handsome and beautiful children and he is protected from poverty (Madarij-un-Nubuwah).

Ali has forbidden eating garlic unless it was cooked. (Tirmizi, Abu Dawud, Mishkat).

While eating together, an elderly and respectable person should be requested to begin eating. (Muslim).

While eating, if some eatable or a morsel falls down, it should be eaten after removing the dirt. It should not be left for the Satan. (Ibne Majah, Muslim).

While taking meals, if some one drops in, he should be requested to join, (Ibne Majah).

The people at meals should rise only after the cloth (spread for serving food) is removed (Ibne Majah).

Eating the First Fruit of the Season :

Whenever a new fruit of the season was presented to him, he would touch it with his eyes and lips and say, "O Allah, show us its last as thou hast shown us its fruits. He would then offer it to the youngest child present in his company" (Zadul Ma'ad).

Drinking: Hazrat Anas has related, that the Holy Prophet, (p.b.u.h) used to breathe three times in the course of a drink and so say that drinking in this manner is more acceptable, more thirst quenching and more wholesome. (Shama'il-e-Tirmizi).

In another Tradition it has been expressly mentioned that one should not breathe into a vessel while drinking but should remove his lips from the cup. (Zadul Ma'ad).

The Holy Prophet, (p.b.u.h) best liked sweet cold water. (Zadul Ma'ad)

Drinking water after taking meals is not the Sunnah of the Holy Prophet, (p.b.u.h) particularly when the water be warm or intensely cold since both these are harmful. (Zadul Ma'ad).

The Holy Prophet, (p.b.u.h) did not consider it advisable to drink water after being tired with exercise, after taking food or fruit, after sexual intercourse, and after a bath (Zadul Ma'ad)

It occurs in Tradition that the Holy Prophet, (p.b.u.h) has advised that one should sip the water and should not drink it without stopping. (Madarij-un-Nubuwah).

Whenever the Holy Prophet, (p.b.u.h) desired any beverage to be distributed to a company, he would direct that the

elderly people should be served first and in case of a drinkable item being served again and again, he would ask that the next round should start from the person next to the one who served last, when he served a beverage to his friends, he would be the last to drink saying that the cup bearer (Saqi) is usually the last to drink. The noble habit of the Holy Prophet, (p.b.u.h) used to drink water sitting and in authentic Traditions, it occurs that he has forbidden drinking water standing and has even forbidden drinking with one hand. (Zadul Ma'ad).

Abbas has related that the Holy Prophet, (p.b.u.h) said, “when Allah gives one anything to eat he should say, ‘O Allah, bless us in this and give us what is better than it’”. In case of milk one should recite the following, “O Allah, bless us in this and give us plentiful”.

The Holy Prophet, (p.b.u.h) definitely liked sweet cold water the most and such water was brought for him from far off places (Khasa'il-e-Nabawi).

The Holy Prophet, (p.b.u.h) definitely liked sweet cold water the most and such water was brought for him from far off places (Khasa'il-e-Nubawai, Madarij-un-Nubuawah).

The Holy Prophet, (p.b.u.h) has taken honey mixed in water and this he used to do early in morning. After some time when he felt hungry, he would eat whatever was available. (Madarij-un-Nubuawah).

The Holy Prophet, (p.b.u.h) liked milk. He said, “there is nothing (other than milk) which serves both as food and drink. “ After meals he used to recite the following supplication, “O Allah, give us more and better than this, (Shama'il-e-Tirmizi).

Sometimes he used to drink pure milk and sometimes mixed with water (Madarij-un-Nubuawah)

Ibne Abbas has related that when he brought a bucket of Zam Zam water, he drank, it while standing. (probably there was no room to sit at that moment (Shama'il-e-Tirmizi).

Some have held that drinking while standing is particular of Zam Zam and Wuzu water (Madarij-un-Nubuwah).

Clothing and Dressing:

His principals in the matter of dress were convenience and informality. He would put on what was available and was not at all finical about it, i.e. he never cared for any particular kind of clothing and under no circumstances, for fine and expensive one. He contents himself with what ever met the need for clothing.

His dress consisted generally of a wrap or mantle and an IZAAR (lower garment) made of coarse cloth. He is reported to have worn woolen clothing also. It has been narrated that his wrap was full of patches. He used it and would say, "I am only a servant, and dress myself like one". (Tradition from Shaikhain).

Ibne Umar has related that the Holy Prophet, (p.b.u.h) has said, of all the merits of believer the best in the sight of Allah is that he keeps his clothes clean and that he is content with what little he has. The Holy Prophet, (p.b.u.h) disliked dirty and soiled clothes and considered them disguising (Madarij-un-Nubuwah).

The Holy Prophet, (p.b.u.h) would put on the lower garment, letting them in front falling down and raising it behind. (Madarij-un-Nubuwah).

Whenever the Holy Prophet, (p.b.u.h) condemned pride and conceit, the companions would say, "but Apostle of Allah, man likes his dress to be fine and his shoes to be nice". The Holy Prophet, (p.b.u.h) would say, "Surely Allah is Elegant and loves elegance".

According to another Tradition he would say, "surely Allah is subtle and loves subtlety"

In keeping with this view, the Holy Prophet, (p.b.u.h) used to dress himself elegantly when he had to meet delegations. He did so also on Fridays and the two Eid days. For this purpose he used to keep a separate suit of clothes (Madarij-un-Nubuwah).

According to Umme Salamah the clothing, the Holy Prophet, (p.b.u.h) liked best was a shirt, although he very often put on lower garment and mantle but still the clothing which he liked best was a shirt. (Shama'il-e-Tirmizi).

Anas have related that the shirt of the Holy Prophet, (p.b.u.h) was made of cotton with short length and short sleeves. It had style of a shirt according to Sunnah. (Madarij-un-Nubuwah).

One of the Companions has related, once the Holy Prophet, (p.b.u.h) saw me wearing poor garment and he asked me whether I had any Prophet. When I replied that I had every kind of wealth and property, he said, "let the mark of his favor and honour to you be seen" (This means that one should thank Allah for that.)

The Holy Prophet, (p.b.u.h) liked wearing white clothes and said, "they are the best clothes, your living persons should wear them, and enshroud your dead in them" (Madarij-un-Nubuwah) (Shama'il-e-Tirmizi).

When the Holy Prophet, (p.b.u.h) entered Mecca as victorious, he was wearing a black turban. (Madarij-un-Nubuwah)

The Holy Prophet, (p.b.u.h) used to wear wollen clothes very often wrapped himself with a sheet (Madarij-un-Nubuwah)

As the Holy Prophet, (p.b.u.h) was the most purified and refined of all human beings, the signs were evident from his noble body. His clothes would never get dirty as a result of contact with his body. No lice were to be found in his clothes. (Madarij-un-Nubuwah).

Summing up, the Holy Prophet, (p.b.u.h) used to wear whatever was available irrespective of its having been made of cotton or wool of flax (linen). He has put on wraps from Yaman, Gown, Shirt, Pajama trousers, tahband (lower garment) plain sheet, ordinary socks and sandals. Plain cloth, plain and striped black cloth, back dress and a gown with sleeves of green silk too were used by him (Zadul Ma'ad).

He once prayed in a silken dress and then cast it aside with abhorrence saying, "such stuff it does not become the pious to wear. On another occasion, as he prayed in figured or spotted mantles, the spots attracted his notice, when he had ended, he said, "take away that mantle, for very it has distracted me in my prayers, and bring me a common his sleeve ended at the wrist. The robes in which he was in the habit of receiving embassies, and his fine hadranaut mantle, remained with the caliphs, when worn or rent, these garments were mended with fresh cloth, and is after-times, the caliphs used to wear them at the festivals. (life of Muhammad, Ibid vide Dictionary of Islam, ibid, p. 368.)

Pajamas (Trousers):

The Holy Prophet, (p.b.u.h) is reported to have purchase a pajama and evidently it was purchase for wearing. His companions used to wear pajamas with his permission (Zadul Ma'ad).

It is one of the authentic Traditions from Aa'isha that ones she took out an old blanket and a coarse cotton sheet and said, "these are the two garments that were on the body of the Holy Prophet, (p.b.u.h) at the time of his death". (Zadul Ma'ad).

Shirt:

Mulla Ali Qari has related on the authority of Dumyat that the shirt of the Holy Prophet, (p.b.u.h) was made of cotton. It was not long and its sleeves were not long either. Bijuri has written that the Holy Prophet, (p.b.u.h) had only one shirt. Aa'isha has related that it was not the Holy Prophet, (p.b.u.h)'s custom to retain some thing from the morning meal for the evening or from the evening meal for the next morning. He did not have more than one of any item of dress-shirt, wrap, tahband (lower garment) or sandals. Munaawi has related on the authority or Abbas that neither the Prophet's shirt was too long nor its sleeves were long. In other Tradition it has been related on the authority of Ibne Abbas that his shirt was usually above the ankles (Shama'il-e-Tirmizi, Khasa'il-e-Nabawi).

Asma has related that the sleeve of the Holy Prophet's (p.b.u.h) shirt came to the wrist, (Shama'il-e-Tirmizi).

The sleeves of the Holy Prophet's, (p.b.u.h) shirt were neither narrow loose but were of moderate width and upto the wrist while his mantle used to be upto the fingers but not beyond. The shirt used by the Holy Prophet, (p.b.u.h) during journeys was slightly shorter in length and so were its sleeves. (Zadul Ma'ad).

The Holy Prophet's, (p.b.u.h) shirt had its opening the chest. Sometimes he would unbutton the opening and his chest became visible. He used to say prayer in this condition (Shama'il-e-Tirmizi).

When the Holy Prophet, (p.b.u.h) put on a shirt, he used to begin with the right side (Zadul Ma'ad).

Ilyas Ibne Jafar Al-Marafi has reported that the Holy Prophet, (p.b.u.h) had a handkerchief with which he dried (his face etc.) after solution (Ibne Sa'd).

Turban :

Wearing a turban is "Mustahab" (desirable) and the Holy Prophet, (p.b.u.h)'s has also commanded to do so, keep to turbans". This will make you more forbearing (Fathul Bari). When asked by someone whether wearing a turban is a Sunnah, Abdullah Ibne Umar replied in the affirmative (Aini).

Amr bin Harris said, "I still have that scene before my eyes when the Holy Prophet, (p.b.u.h) delivered a sermon from the "Member" (pulpit) and that he was wearing a black turban with its end hanging between the two shoulders". (Khasa'il-e-Nabawi from Muslim and Nasa'ee).

When he used to put on a turban, he used to lower down the end between the two, shoulders and often his turban did not have a loose end. (Nasharut teeb) (Shama'il-e-Tirmizi).

The loose end of his turban was about a span in length. But a length of more than one cubit has also been reported while the turban itself used to be about seven yards in length. (Shama'il-e-Tirmizi).

To have a cap underneath the turban is Sunnah.

Cap:

The Holy Prophet, (p.b.u.h) used to put on while cap. At home he wore a low, flat cap made of white cloth. He is reported to have used quilted cap made of coarse cloth. (Al-Shiraj-un-Munir).

Tahband And Pajamas :

The usual practice of the Holy Prophet, (p.b.u.h) was to wear a lungi (a sheet wrapped around the waist down to knees).

His wearing pajamas (loose trousers tied round the waist) are a matter about which there is difference of opinion. In some Traditions, it occurs that he had worn pajamas and that his companions were seen wearing it. According to another Tradition he was asked whether he ever wore pajamas. He replied, "yes I have been required to cover my body. To cover a body, there is no other thing better than this". (Khasa'il-e-Nabawi)(Zadul Ma'ad).

His tahband (lower garment) was four cubits and one span in length and in width it was three cubits and one span (Shama'il-e-Tirmizi).

According to some Traditions, his sheet was four cubits in length and two and half cubits in width. His tahband (lower garment) was four cubits and one span in length and two cubits in width. He used to keep his tahband above mid calves with the hem in front remaining lower than the rear. (Shama'il-e-Tirmizi).

The Holy Prophet, (p.b.u.h) is reported to have said, "the way for a believer to put on a tahband (lower garment) is to have way down his legs, and he is guilty of no sin if it comes half way between that and the ankles, but what comes lower than that is in hell fire. On the day of resurrection, Allah will not look at the person who trails his lower garment conceitedly "(Abu Dawud, Ibne Majah, Zadul Ma'ad, Mishkat)

Anas have related that of all the items of clothing the Holy Prophet, (p.b.u.h) liked Yamani printed wrapping sheet the best (Shama'il-e-Tirmizi).

Sometimes he used to put on the wrapping sheet in such a way that he would pass it through the right armpit and then cover the left shoulder.

Abu Sa'eed al-Khudri has related that the Holy Prophet, (p.b.u.h) put on new clothes only on Friday. The Holy Prophet, (p.b.u.h) did like white clothing but of colored clothes he liked green the most (Zadul Ma'ad).

Pure and deep red color was not liked by the Holy Prophet, (p.b.u.h).

When he put on a new dress he would thank Allah in the following words mentioning the name of the dress, “ O Allah all praise are due to thee, as thou has clothed me, I ask thee to grant me its benefit and benefit of what it is made for. I seek refuge with thee from its evil and the evil of what it is made for”.

Sometimes he also prayed as follows, “All praise is due to Allah who has clothed me with something with which to cover my nakedness and adorn myself in my lifetime”. (Zadul Ma'ad). He used to give his old clothes as charity (Sadaqah) (Zadul Ma'ad)

Mostly he used to wear cotton clothes, but is reported to have occasionally worn clothes made of wool and fine linen. (Zadul Ma'ad).

He used to take particular care in covering himself with a wrap so that his body should not be visible. Probably this was his manner while he lay down.

Abu Rimsah has related that he once, saw the Holy Prophet, (p.b.u.h) covering himself with two green wrapping sheets. (Shama'il-e-Tirmizi).

Foot Wear:

The Holy Prophet, (p.b.u.h) used to wear shoes resembling a chappal or wooden sandals. He wore also black socks made of leather and used to do “masah” (wiping with wet hands) over them in Wuzu (ablution).

His sandals had two thongs, their straps being doubled, (one in between the toe and the next finger, the other one in between third and the fourth finger) the strap on the upper side was also double.

His shoe was as long as one span and two finger breadths. The straps were apart to the extent of two finger breadths in the inner side.

He used to put on shoes made of tanned leather neither (having nor hair on it) and used to put his feet in them after performing Wuzu. This has been reported by Hazrat ibne 'Umar. He often offered prayers with shoes. (his shoes used to be free from unseemliness and were made in such a way that the finger touched the ground).

He is reported to have worn shoes made of tanned leather (having no hair on it) (Mishkat)

Abu Hurairah has related that the Holy Prophet's (p.b.u.h) said, "when one of you puts on sandals, he should put on the right one first, and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off". (Shama'il-e-Tirmizi).

Sometimes he would wear his shoes while standing and sometimes while sitting. Whenever he lifted up his shoes, he did so with the index finger of his left hand (Shama'il-e-Tirmizi)

Perfumes:

He liked aromatic things and perfume and used them profusely. He also recommended their use to other (Nashrut-teeb)

The Holy Prophet, (p.b.u.h) is also reported to have used perfumes in the last watches of night. On waking up he would perform Wuzu after relieving himself and would then apply perfume on his clothing. If perfume was presented to him, he would never refuse it. He considered it undesirable to refuse any sweet smelling thing. (Shama'il-e-Tirmizi).

He liked the smell of basil (Raihan) very much and forbade refusal to accept it. (Shama'il-e-Tirmizi)

The Holy Prophet, (p.b.u.h) liked Henna flowers very much. Of all the perfumes he liked musk and aloes wood ('ud) the most. (Zadul Ma'ad).

He applied perfume to his head also. Hazrat ibne 'Umar has related that the Holy Prophet, (p.b.u.h) said there were four things which one should not refuse, viz, a pillow, oil, perfume and milk.

Hazrat Abu Hurairah has related that the Holy Prophet, (p.b.u.h) has said, "the perfume for men is that whose odour is apparent but whose color is hidden, viz, rose and kewrah (a kind of fragrant plant) and the perfume for women is that whose color is apparent but whose odour is hidden, vize henna and saffron". (Shama'il-e-Tirmizi)

Anas related that the Holy Prophet, (p.b.u.h) had sukka (perfume container of mixed perfume) with which he perfumed himself (Shama'il-e-Tirmizi)

Miswaak (Took-pick).

Aa'isha says that the Holy Prophet, (p.b.u.h) never lay down, by night or by day, but on waking he applied the miswaak to his teeth before he performed ablution. He used it so much as to wear away his gums. The miswaak was always placed conveniently for him at night so that, when he got up in the night to pray, he might use it before his lustrations. His miswaak were made of green wood of the palm-tree. He never traveled without one (Dictionary of Islam, Ibid, page.394).

Use of Antimony:

Ibne Abbas has related that the Holy Prophet, (p.b.u.h) had a collyrium container out of which he applied collyrium every night, in each three times. (Ibne Sa'ad, Shama'il-e-Tirmizi)

Ibne Abi Aas have related that the Holy Prophet, (p.b.u.h) used to apply antimony thrice in the right eye and twice in the left (Ibne Sa'd).

Ibne Abbas has related that the Holy Prophet, (p.b.u.h) said, "Apply antimony regularly, as it clears the sight, makes the hair grow and is the best of things beautifying the eyes". (Shama'il-e-Tirmizi, Ibne Sa'ad).

Use of Right and Left Hands:

He used to employ his right hand for all purposes excepting the unclean actions involving removal of impurities like cleaning the nose, washing after evacuation and picking up shoes etc. Similarly when he handed over something to any body, he did so with his right hand and when he took over anything he did so with his left hand. (Zadul Ma'ad, Shama'il-e-Tirmizi).

Relaxation:

He liked to walk about in the gardens to which he sometimes repaired for relaxation.

Sleeping:

While going to sleep and getting up he used to go to bed early and got up just after midnight. He would then clean his teeth with miswaak, perform ablution and offer prayers to the extent destined by Allah. In this way his whole body and potentialities got rest and ease.

He neither slept nor kept awake more than was needful. As and when he felt the need he would take rest inclined on the right side and remembering Allah till he fell asleep. At sleeping time, he never ate to his fill. He never slept on the ground nor had fat bedding. On the other hand he used a leather mattress filled with the date palm. He would rest his head on a pillow and would sometimes place his hand under his cheek and it is best to sleep on the right side. (Zadul Ma'ad).

In sleep he was temperate. He neither slept nor kept himself awake unnecessarily. It was customary for the Holy

Prophet (p.b.u.h) in offering voluntary prayers and other devotions that he used to go to sleep and then get up for prayer and again went to sleep. In this way he went to sleep and got up many a time. As such any one who wanted to see him awake could see him like that and anyone who wanted to see him asleep could also see him in that state. (Zadul Ma'ad). Madarij-un-Nubuwah).

His Bedding:

It is reported by imam baqir that on being asked what sort of bedding the Holy Prophet, (p.b.u.h) had in his house. Aa'isha replied, it consisted of a leather mattress filled with the bark of date palm. On being asked the question, Hafsaah replied, it consisted of a piece of canvas which we folded into two before spreading it for the Holy Prophet, (p.b.u.h) to sleep on. Once I thought that if I folded it into four it would be more comfortable. So I did that. Next morning, the Holy Prophet, (p.b.u.h) asked me, what was it that you spread for my bed last night ? I replied, it was the usual piece of canvas, only I had folded it fourfold to make it softer. The Holy Prophet, (p.b.u.h) said; let it be as it was before. Its softness prevented my saying the Tahajjud (midnight) prayer last night. (Shama'il-e-Tirmizi).

It is related in a number of the Traditions that his bed was sometimes a piece of canvas and sometime only a mat made of palm leaves.

In a number of Traditions it has been reported that whenever the noble companions of the Holy Prophet, (p.b.u.h) requested him to have a soft bed, the Holy Prophet, (p.b.u.h) used to say, what have I to do with worldly ease and comfort. I am like a wayfarer who treading, his path sits in the shade of a tree for a little rest and after a short while sets out again". (Khasa'il-e-Nabawi)

Aa'isha has related, once a woman of the Ansar saw that the Holy Prophet, (p.b.u.h) had spread his mantel for bedding. She made bedding filled with wool and sent it to me for the use of the Holy Prophet, (p.b.u.h). When the Holy Prophet, (p.b.u.h) came and noticed it. He asked what it was. I told him that it had been sent for him by a certain woman of the Ansar. He directed it to be returned to her at once.

As I liked it, I was not willing to return it, but the Holy Prophet, (p.b.u.h) insisted and said, "if I so desire, Allah can move mountains of gold and silver for me, so I returned the bed.

Abdullah Ibne Mas'ud has reported, "I once came to the Holy Prophet, (p.b.u.h) when he was resting on a mat made of palm leaves. Marks of the leaves were noticeable on his noble body. Seeing this I began to weep. The Holy Prophet, (p.b.u.h) asked me what is was that made me cry. I said, "O Apostle of Allah, the Caesar and kisra rest on beds of velvet and silk and myself on this mat, the Holy Prophet, (p.b.u.h) said, there is nothing to lament. For them is the comfort of this world and for us that of the hereafter, (Sham'il-e-Tirmizi).

Manner of Rest:

Bara has related that while resting the Holy Prophet, (p.b.u.h) used to place his right hand under his right cheek and recite the following supplication. "O Lord, save me from thy punishment on the day of resurrection" (Shama'il-e-Tirmizi).

When he woke, he used to recite, "Allah, praise is to him who after putting us to death in livened us and we have to return to him". (Shama'il-e-Tirmizi).

Aa'isha has related when the Holy Prophet, (p.b.u.h) went to bed at night, he used to raise his hands as in Du'a (supplication) and recite Suratu'ul-Ikhlās, Suratul Falaq and Suratun Nas (i.e. the last three chapter of the Holy Qur'an) and blow into his hands which he passed over his body lightly touching each and every part within his reach, first the head, then the face and the front part of the body and then the rest of it. This he did thrice. (Shama'il-e-Tirmizi).

It is authentically reported that the Holy Prophet, (p.b.u.h) used to recite other invocations also before going to sleep. His reciting other surahs of the Qur'an is also established.

According to another Tradition, the Holy Prophet, (p.b.u.h) is reported to have said that whoever goes to sleep while reciting any of the surahs of the Holy Qur'an, Allah details and angel to guard him from all harms till he wakes up.

Recitation of the three above mentioned suras (112, 113 and 114) is explicitly established by the Holy Prophet's, (p.b.u.h) own practice. Besides, recitation by him of "Musabbilha" (i.e. the suras beginning with sabbaha, yusabbihu etc.) is also mentioned. Regular recitation of surah 32 and 77 too has been reported. Recitation two verses Ayat-yl-kursi (verse 255 of surah 2) and the last two verses of surah 2 is also recorded (Fathul Bari, Khasa'il-e-Nabawi).

A companion of the Holy Prophet, (p.b.u.h) has narrated that the Holy Prophet, (p.b.u.h) directed him to recite surah 109 before going to sleep as a regular feature. In addition to this, recitation of various other supplications is also reported to be the practice of the Holy Prophet, (p.b.u.h) (Fathul Bari, Khasa'il-e-Nabawi).

Anas related that the Holy Prophet, (p.b.u.h) used to recite the following prayer on going to bed, "All praise is for him who caused us to eat, met all our needs and favored us with a shelter, for there are many who have none to fulfill their requirements afford them a refugee" (Tirmizi).

He used to rest on his back with one leg lying over the other but in such a way that those parts of the body which are required to remain covered are not exposed but he has forbidden to rest in this manner of there is such a likelihood (Zadul Ma'ad).

The Holy Prophet, (p.b.u.h) never slept before the Isha (night) prayer.

He never slept in a house in which a lamp has not been lit (Zadul Ma'ad).

If the Holy Prophet, (p.b.u.h) intended to take rest while he was in a state of unseemliness (needing a ghusal bath). He would wash the unclean parts and then perform ablution. (Zadul Ma'ad).

It was usual for the Holy Prophet, (p.b.u.h) to perform ablution before going to bed.

If he happened to wake up during any part of the night, he would wash his hands before going to sleep again (Zadul Ma'ad).

Before going to sleep he used to change his tahband, put off his tunic and hang it, and then he would dust the bedding with a piece of cloth (Zadul Ma'ad).

At night, a wooden vessel was under the bedstead. If he woke up at night, he would pass water in this vessel.

An antimony container was always placed at the head of the bed. He used to apply antimony at sleeping time. The color of the antimony container was invariably black. When he used the antimony, he would apply the needle thrice to each eye and sometimes only twice and then one measure to both eyes (Ibne Sa'ad).

At bed time, the Holy Prophet, (p.b.u.h) used to discuss odd matters with his family members, sometimes about the household affairs and sometimes Muslims in general (Nashrut Teeb).

Belongings :

He owned a coat of mail, bows, arrows, spears and shield. He had also three gowns which he used on occasions of Jihad (religious warfare).

He had a staff which he used to carry while walking about. He used it also as a support for riding, and hung it from his seat on the camel.

He had a wooden cup with hooks attached to it. He had a glass cup too. He had another cup which was kept under his bedstead to be used for discharging urine during the night. He possessed a small water skin and a stone jug which he used for performing ablution. There was also a trough for washing clothes and another trough for washing hands. He had an oil container and a pouch for his looking glass and comb. His comb was made of teak wood. He had an antimony container and while going to sleep he used to apply the antimony thrice in each of the eyes. ASMAD is superior quality antimony which he liked much and highly recommended to others. The pouch contained also two pairs of scissors and a miswaak (as softened fibrous twig for cleaning the teeth).

In addition he possessed a big cup like vessel which had four hooks. Four persons handled it. He had a vessel for measurement. The legs of his bedstead were made of teak wood. He had a club also. His bedding was made of the date palm. This is all that the Holy Prophet, (p.b.u.h) possessed as related.

Storing:

Anas reported that the Messenger of Allah did not store up anything for tomorrow (Tirmizi) (Mishkaat, Kitab ul Fitan, Baab Akhlaqehi wa Shama'ilehi, Hadees No.5576/25).

Conjugal Life:

The Holy Prophet, (p.b.u.h) was scrupulous in maintaining a treatment of justice and equity towards his wives without making any discrimination among them. But so far as love is concerned, he used to say, "O Allah all things over which I have control, I have divided equally among them. But do thou not condemn me for that which is beyond my sway". (by the former were meant social obligations and by the latter love and attachment).

It is related that once he run with Aa'isha and she won the race. After some years they ran together again. This time the Holy Prophet, (p.b.u.h) won. The reason was that on the first occasion, Aa'isha had normal body, but on the second occasion she had grown bulky. The Holy Prophet, (p.b.u.h) said, "by winning today, I have equalized your winning before (Madarijun-Nubuawah).

On occasions when the wives of the Holy Prophet, (p.b.u.h) told tales or narrated past events, he listened attentively and at times, he mentioned events form his own life. Aa'isha has related: "he used to sit amongst us talking and laughing in such a way that we would not feel that he was a resolute Prophet. But if some religious issue cropped, up, or it was time for prayer, then he appeared to be a different man altogether".

There was no restriction on the wives in the matter of eating and wearing. They ate and wore whatever they liked, though due to hard circumstances wholesome food was not available. The Holy Prophet, (p.b.u.h) did not like gold or silver

ornaments for the members of his family. In those days, ivory trinkets were in vogue. He advised the wearing of such ornaments. He desired his wives to remain neat and clean. He never reproached them nor even addressed them in a harsh or disagreeable tone. If there was anything to his disliking.

Aa'isha has related that the Holy Prophet, (p.b.u.h) would enter the house with a pleasing disposition and a smile on his lips. (Uswa-e-Hasana).

The behavior of the Holy Prophet, (p.b.u.h) with his family members and servants was excellent. He never reprehended and dealt with any one harshly. The Holy Prophet, (p.b.u.h) was extremely careful that no inconvenience was caused to his family members.

While he was with his wives, he would treat them with great tenderness and regard. He conversed with them cheerfully (Ibne Asakar).

Aa'isha has related that the Holy Prophet, (p.b.u.h) used to enter the house with a pleasing disposition and a smile on his lips (Uswa-e-Hasana).

Privacy of the Household:

The Holy Prophet, (p.b.u.h) had made it a point to enter his house all of a sudden and disturb the peace of mind of his family members. He would rather come in such a way that they knew about it in advance. First of all he would salute and inquire about something or the other. Quite often he would ask whether there was something to eat. Equally often he remained silent till whatever was available was placed before him. It has also been reported that on entering his house he would recite the following supplication:

“Praise be to Allah, who has sufficed me in all my needs and has provided me with shelter. Praise be to Allah, who has given me food and drink. Praise be to Allah who has bestowed favors on me. O Allah! I supplicate thee to save me from the fire (of punishment)”.

Besides, it has been recorded that he told Anas; when you go to your family, salute them. This will bring blessing for you and your family (Zadul Ma'ad, Shama'il-e-Tirmizi).

Home Time Table :

Imam Hassan, on the authority of his father Ali, has narrated as follows:

‘Obviously the Holy Prophet, (p.b.u.h) had to be at home for his personal needs (e.g. meals and rest). This was of course under the authority of Allah.

So when he was in his “house” he divided his time in three parts:

- (i) One part for “ibadah” (acts of devotion)
- (ii) One part for discharging his social obligations to his family. (this including cheerful conversation) and
- (iii) One part for giving rest to his own person.

Then he would further divided his own share between himself and other people (i.e. he would utilize its greater part in the matters relating to ummah. He would spend this time with chosen Companions discussing matter of common interest. In this way, although everybody was not admitted but shared the benefit as the distinguished persons who were present during these discourses transmitted to other what they heard from the Holy Prophet, (p.b.u.h). He did not hold back anything from the people; neither the religious commands nor worldly resources. On the other hand he extended the benefits of all kinds to everybody without hesitation. During this time he received men of learning and practice and among them also precedence was given to those who were religiously eminent out of these people. Someone would have one problem, others two or more. He would busy himself in attending to them and would put them on such assignments as would be beneficial for them as well as for the rest of the ummah. This assignment was that these persons would put questions to him and he would give them appropriate answers. He used to commission them that of you who were present should pass on (what they have learnt) to those also who were absent. He also used to tell them that it was their duty to apprise him of the problem of one who was unable to do so due

to purdah, old age or distance, for whoever conveys the problem of such a person to a man of authority, Allah would on the day of judgment, keep him steadfast on the path way to Paradise.

The discourses of the Holy Prophet, (p.b.u.h) were confined to these (religious) matters and no other topic was entertained (i.e. he would not lend ear to useless talk besides matters relating to the needs and benefits of the people). People used to come to him with their needs and they returned after having taken something i.e. besides the benefit of knowledge he (necessarily) offered them one thing or the other to eat and they finally came out as guides (Theologians) (Nushrut Teeb).

Household Work:

Anas reported, I asked Aa'isha what the Holy Prophet, (p.b.u.h) used to do in his house. She said that he used to engage in the *mihna*, i.e. the service, of his family, and when the time for prayer came, he went out to prayer (Bukhari) (Mishkat, Kitab-ul-Fitan, Baab Akhlaqehi wa Shama'ilehi, Hadees No, 5567/16).

While the Holy Prophet, (p.b.u.h) was indoors, he occupied himself in house keeping never sitting idle without work. He carried out petty house jobs himself, e.g. cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the bazaar to make purchases, which he brought, tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes. (Zadul Ma'ad; Madarij-un-Nubuawah).

Personal Work :

Aa'isha reported, that the Messenger of Allah used to mend his shoes, sew his garment and conduct himself at home as anyone of you does in his house. He was a human being, searching his garment for lice, milking his goats, and doing his own chores (Tirmizi) (Ibid 5573/22).

Twenty Four Hours Routine :

After Salatul Fajar : It was customary with the Holy Prophet, (p.b.u.h) that after saying Salatul Fajar, followed by remembering of Allah's Names, he sat cross-legged where he was in the mosque and his Companions sat around him. This was the Court of the Holy Prophet, (p.b.u.h). This was the circle of attention (spiritual). This was the training centre. This was the gathering of his friends. This was the place where he made known the revelations received by him to his companions and showered esoteric beneficence and spiritual blessings on them. Here, he imparted religious, education, explained social manners and business dealings as also ethical delicacies. Here he settled personal matters and decided disputes.

Very often he asked his companions to tell him if any one of them had a vision. He then heard the vision and gave his interpretation. Sometimes he mentioned his own vision and himself gave interpretation. Subsequently, he gave up this practice. (Madarij-un-Nubuwah).

Sometimes during the conversation the companions narrated, with due regard, the tales of pre-Islamic periods, recited encomiums and couplets and cut jokes. He used to hear all this all sometimes he smiled on this. Thereafter he offered Salatul-Ishraq.

Often at this time he used to distribute the booty as well as stipends to the people.

When the sun sufficiently rose up, he offered Salatul-Duha, sometimes four rakaths and sometime eight rakaths of nafl prayer. Thereafter the meeting was dispersed and he went to the apartment of that wife whose day it was. There he engaged himself in the service of his family and did his own chores. He took meal once a day and took rest at noon (Seerat-un-Nabi).

After Salatul Zuhar : After saying salatul Zuhar in a congregating he visited the markets of Medina, looked into the dealings of the shopkeepers, examined their merchandize to find out its qualities, inspected their weighing and measuring and if during the visit he found a needy he met his needs.

After Salatul Asar : After salatul Asar congregation he went to the apartments of each of his wives, enquired their welfare, and stayed with each of them for a short while. This he did so regularly and positively that every one of them realized how much he valued time and punctuality.

After Salatul Maghrib : After Salatul Maghrib in a congregation followed by nafl prayer (Awwabin) he went to that wife's apartment with whom according to the turn, he had to pass the night and stayed there. Mostly, all the wives came over there, as also other ladies of Medina, gathered there for at this time the Holy Prophet, (p.b.u.h) used to impart religious teachings to the women, in short, this was the night madrasah (school) for the women where they used to have lessons in religion and sociology from the Holy Prophet, (p.b.u.h), the teacher of the world. The Holy Prophet, (p.b.u.h) did not like to deprive the women of religious knowledge and Islamic culture. Here the women used to put forward their cases and he decided them. They narrated their difficulties, complaints and handicaps and he solved them. If anyone of them wished to swear allegiance to him, she did so here on the following conditions, "she would not associate any thing with Allah, would not commit theft, would not indulge in fornication, would not kill her children, would not slander any one and would not deviate from the pathway of purity set forth by the Holy Prophet, (p.b.u.h)". He accepted their oath of fealty and prayed for their pardon. This "madrasah" continued till Salatul Isha. Thereafter he went to the mosque for Salatul Isha and the women returned to their homes.

After Salatul Isha : After saying Salatul Isha he returned to the apartment where he had to pass that night and lay down on his bed. After Salatul Isha he did not like telling. He always slept on his right side and generally placed his right hand under his cheek, facing towards the Qiblah. He kept the "Miswak" at the head of the bed positively. While going to sleep, he recited Surah Juma'ah (LX II), Surah Taghabun (LX IV) Surah Saff (LXI) and when he got up at night, he used the "Miswak" (tooth brush), performed ablution and then Salatul Tahajjud. Sometimes, during prostration in Salatul Tahajjud, he supplicated for quite a while.

Thereafter he took rest or lay down again got up at the Azan (call) for Salatul Fajr, offered the two rakaths of Salatul Fajr (Sunnah) and lay down on his right side for a short while. Then he came to the mosque and offered Salatul Fajr in a congregation.

The five times daily prayers actually teach punctuality, and each prayer followed by another after a short while itself warns that so much time has passed and so much still remains. Some one should do whatever one ought to do. Besides punctuality, a special characteristic of the Holy Prophet, (p.b.u.h) was that he had pre-planning and definite program for every thing he had to do. This he strictly followed. It was why he was able to attend to number of items and never complained about non-availability of time. (Seerat-un-Nabi).

Call of Nature : Anas reported, that the Messenger of Allah, when he entered the toilet, used to say, “O Allah, I seek refuge in Thee from all kinds of evil” (Bukhari and Muslim).

Aa’isha said that the Holy Prophet, (p.b.u.h), when he came out of the toilet, used to say, “O Allah, grant your forgiveness” (Tirmizi, Ibne Majah).

Abu Hurairah said that when the Holy Prophet, (p.b.u.h) went to the toilet, he brought him water in a container or a skin, and he cleaned himself. Then he wiped his hand on the ground. Then he brought him another container, and he made ablution (Abu Dawud).

After Intercourse : Aa’isha said that the Holy Prophet, (p.b.u.h), when he wanted to sleep while he was “Uunub” (i.e. the need of bath after intercourse), used to wash his private parts and make ablution as for prayer (Bukhari).

Ablution : Usman has related, that one day he perform Wuzu (ablution) pouring water over his hands three times, then rinsing his mouth and snuffing up water, then washing his face three times, then washing his right arm upto the elbow three time, and similarly the left arm upto the elbow three times, then wiping his head, then washing his right foot three times, then the left three

times. Then he said, “ I have seen the Messenger of Allah performing ablution as I have done, just now, adding “If anyone performs ablution as I have done, then prays two Raka’ts without allowing his thought distracted, his past offences will be forgiven him”. (Bukhari, Muslim).

While performing wuzu, the Messenger of Allah used to recite the following supplication:

I bear witness that there is no God but Allah, who is one and without partner, and I bear witness that Muhammad, (p.b.u.h) is His servant and apostle. O Allah! make me of those who turn to thee (or, who repent) and make me of those who purify themselves, and make me of thy virtuous servants, and make me of those who have no fear and who shall not grieve”.

According to the Sunnan Nasa’ee the Messenger of Allah used to say after wuzu :

“Glory to Allah, I bear witness that there is no God but Thou. I ask Thy pardon and turn to thee in repentance”.

Abu Musa al-Ash’ari has related that once he visited the Holy Prophet, (p.b.u.h) when he was performing wuzu. He heard him saying.

“O Allah! forgives me my sins, make my house plentiful and bless me in subsistence”.

Al Mustaurid bin Shaddad has related, “I saw the Messenger of Allah rubbing his toes with his little finger when he performed ablution”. (Tirmizi, Abu Dawud, Ibne Majah Ma’riful Hadees).

Anas has related that when the Messenger of Allah performed ablution he took a handful of water, and putting it under his chin, made it go through his beard, saying, “thus did my Allah command me” (Ma’riful Hadees, Sunan-e-Abu Dawud).

Bath : Aa’isha said that usually the Holy Prophet, (p.b.u.h), when bathing because of intercourse, began by washing his hands. Then he washed his private parts. Then he made

ablution as for prayer. Then he put his fingers in water and ran them through the roots of his hair and poured three handfuls of water with his hands over his head, and then the water flow all over his body (Bukhari and Muslim).

Traveling : When the Holy Prophet, (p.b.u.h) would himself set out or send someone on a journey, he thought Thursday as an appropriate day for departure. While traveling he moved his mount at a high speed and when the distance was long, he moved still more fastly.

During journey his noble habit was to leave the camping place early in the morning and howsoever short the stopover was, he would not resume the journey unless he had offered two rak'ats of prayer.

Whenever anybody returns from a journey and came to meet him, the Holy Prophet, (p.b.u.h) would embrace him and kiss on his forehead. (Zadul Ma'ad).

During travel with his Companions, he would necessarily share the work to be done collectively e.g. cooking the meals. Once during a halt, when his Companions thought of cooking the meals, every one of them undertook some item of work and the Holy Prophet, (p.b.u.h) took upon himself to gather the wood (Zadul Ma'ad).

On returning from a journey he, would never go to his house straight but would go to the mosque, say two raka'ts of prayer and then go to his home. When entering the city on such occasions if he met children on the way, he would make them seated on his mount, the small ones in front of him the elder ones behind him. (Zadul Ma'ad).

Whenever he proceeded on a journey or marched for a Jihad, he would carry one of the Companions on his mount (Zadul Ma'ad).

When he used to start for a journey and get himself seated on his mount comfortably, he would say "Allah-o-Akbar, (Allah is the Greatest of all) thrice and then recite, "Glorified be

he who has subjugated it to us for we could never been its masters by ourselves. And Surely must we return to our Lord. O Allah! we ask Thee. O Allah! Make this journey easy for us and afford us relief in covering the distance. O Allah! Thou art our Companion in this journey and thou art the protector of our homes and belonging”.

When the Holy Prophet, (p.b.u.h) returned from the journey he used to recite the above mentioned supplication with the following addition, “we are those who have come back from journey, we are those who offer repentance, we are those who offer prayers and those who praise their Lord”. (Zadul Ma’ad).

Whenever his mount climbed a height, he would say ‘Allah-o-Akbar’ (Allah is the Greatest of all) thrice and recite, “O Allah! At this height dignity belongs to thee alone and praise be to thee in all circumstances” (Zadul Ma’ad).

When the mount moved in a low lying place, then he would say, ‘Subhan Allah’ (Glorified be Allah) thrice. While putting his feet in the stirrups he would say Bismillah. (In the name of Allah). Whenever he intended to encamp in a town or village, and which came in his view from a distance, he would say “O Allah! bless in it” thrice, and when he actually entered it, he would say “O Allah!, favour us with the fruits (of the city) and endear us to its inhabitants and inspire love of its pious persons in our hearts”. (Zadul Ma’ad).

While seeing off anybody, he would say, “I entrust Allah your faith, your belongings that need protection and outcomes of your deeds”. (Zadul Ma’ad).

On return from a journey, when he met his family members, he would say “we offer repentance again and again. We turn to our Lord so as to clean us from all evils.” (Zadul Ma’ad).

He usually set out for a journey in the early hours of the day and would pray to Allah, the Exalted, that his Ummah be blessed in setting out on journeys in the early hours of the day.

If the travellers were three, he would direct them to choose one of them as their Ameer (leader). (Zadul Ma'ad).

Directions about Traveling : It is advisable and masnoon that except for emergent and compelling needs one must not travel alone and that at least two men should go together, (This is the verdict of the scholars of Traditions and Theologians).

It is *Masnun* to set out on a journey on Thursday. Monday is also commendable.

The Holy Prophet, (p.b.u.h) has directed that one should return to his home as soon as the object of a journey has been achieved. It is not desirable to prolong the journey unnecessarily.

On returning from a long journey, it is *Masnun* that one should not enter his house all of a sudden. He should first inform the family about his arrival and then enter the house. If the family has advance information about one's programmed and is expecting him, then there is no harm in entering his house straight away. By conforming to Sunnah, one gains the good of this world as well as of the next.

It is *Masnun* that on return from a journey one should offer two Rak'ats of prayer before entering the house. (Zadul Ma'ad)

His Legacy : Aa'isha has related that the Holy Prophet, (p.b.u.h) left neither dinars nor dirhams, neither a goat nor a camel. In another Tradition from Umar ibne Haris the Holy Prophet, (p.b.u.h) left nothing except a few weapons, a mule and a small plot of land, which had, in fact, been already given away as Sadaqah (Charity) (Kitab-ush-Shifa).

SECTION (5) PROPHETHOOD

SIGNS OF PROPHETHOOD

Before Birth :

Hazrat Aamnah, his mother, said that during pregnancy she never felt any trouble as the women generally feel, that during that period she saw in a dream that a light came out of herself with which the palaces of Syria became visible to her, and that immediately after birth he had his hands placed on the earth and head lifted up towards the sky. ¹

With Halima Sa'diah :

When Halima took him from his mother for suckling and brought him to her tent, her breast filled with milk. She offered him her right breast, and he sucked it to his fill. But when she offered her left breast, he did not suck from it, as if he left it for his foster brother.

When Halima's husband looked at his weak and infirm she-camel, he was astonished to see that her udders were full with milk. He milked her, and he and his wife drank the milk to their fill.

When Halima was returning to her village along with him, she was astonished to see that her she donkey, which was weak and infirm, was running like the air.

When Halima brought him to her village, inspite of famine all round, her goats returned fully grazed and with their udders filled with milk.

Halima says that one day when she was sitting with him in her arms, a herd of goats passed by and she saw that one goat came forward, prostrated, and kissed his head, and returned to its herd. ²

1. Al-Seerat-un-Nabawiah, by Ibne Kaseer vol. I, p. 228, Zia-un-Nabi, by Peer Karam Shah Azhari vol. II pp. 71-72).

2. Al-Seerat-un-Nabawiah, Ibid vol. II, p. 69

Halima says that when she returned with him to her house, it was filled with the perfume of Safoon.

Halima also says that when the people of the village came to know about him, they used to bring their sick persons as well as animals, and touch his hand with them, and they used to become healthy.¹

Cloud gave him the Shade:

One day, at noon time, he was out with his foster sister sheema. Halima went in search of him, and found them both in the herd of sheeps. Sheema told her that he never felt the heat of the sun, because wherever he went cloud was giving the shade to him.²

Angels gave him the Shade:

When he was returning from Syria, after his second merchandise journey, Hazrat Khadijah was waiting for him from the roof of her house, and she saw that in the heat of the sun two angels were giving him the shade.³ her servant maisarah also told her that during the journey wherever he went in the day time, two angels used to provide him the shade.⁴

Confirmation by Buhairah Monk :

In his first merchandise journey along with Abu Talib, when his caravan reached Busra, Buhairah, the Monk, saw from his monastery that the cloud was giving his shade, and that when he sat in the place where there was no shade, the tree bowed down upon him and gave him the shade. The Monk then talked with him and also saw the “seal of Prophet hood” on his back and kissed it. He also informed Abu Talib that he was the chief of all the worlds, and Messenger of Allah the Almighty, and that

1. Zia-un-Nabi, Ibid vol. II, pp. 69-70

2. Sheerat Rasule-e-Arabi, by Noor Bukhsh Wawakkali, p. 24

3. Zia-un-Nabi, Ibid vol, II, p. 130

4. Khatam-un-Nabiyeen, by Muhammad Abu Zohra, vol. I. p. 159, Zia-un-Nabi, ibid

Allah will raise him as “Mercy for the Nations”.¹ When people asked buhairha, “how do you say so”. He said, “when you were coming down from the hill, all trees and stones prostrated”.²

Confirmation by Nasturah Monk:

In his second merchandise journey along with Maisarah, the servant of Hazrat Khadijha, when he arrived at the monastery in busra, there was another monk nasturah. After enquiring about him from Maisarah, nasturah said, “none except a Prophet encamped under this particular tree”.³ Nasturah then met him, kissed his head and feet, and said, “I accept faith in you, and testify that you are the same whom Allah has mentioned in the Torah”. He then saw the “seal of Prophet hood”, kissed it, and said, “I testify that you are the Messenger of Allah, the unlettered Prophet, whose news were given by Jesus Christ.”⁴

Washing of the Heart:

Anas reported that Gabriel came to the Messenger of Allah; he was playing with some boys, seized him, laid him down, split open his heart and took out of it a clot of blood, saying, “this is the Satan’s portion in you”. He then washed⁵ it with zam zam water in a God dish, repaired it, and put it back incites place. The boys went running to his mother, i.e. his foster-mother, saying, “Muhammad has been killed,” so they went to him and found him looking upset. Anas said he had seen mark of the sewing in his chest (Muslim) (Mishkat, Kitab-ul-Fitan, baab Alammah-un-Nubuwwat, Hadees No. 5601/1).

1. Al-seerat-un-Nabawiah, by Ahmed bin Zaini Dhallan, vol. I, pp. 98-100, Zia-un-Nabi, Ibid vol. II, pp. 104-108.

2. Seerat-un-Nabi, by Shibli No’mani, vol, I, p. 178.

3. Seerat-e- Raslu-e-Arabi, Ibid p. 29

4. Khatam-un-Nabiyeen, by Muhammad Abu Zohrah, vol. I. p. 159 Zia-un-Nabi, Ibid vol. II, pp.129-130.

5. Washing of the heart of the Holy Prophet, (p.b.u.h) took place four times i.e. (i) when he was child under the care of Halima (ii) at the age of 10 years, (iii) before grant of Prophethood, and (iv) before the journey to the Heavens.

Salutation by Stone :

Jabir bin Samurah reported that the messenger has said, "I know a stone in Mecca which used to give me salutation before I received my commission (Prophet hood). And I know it even now" (Muslim) (Ibid 5602/2).

First Revelation:

Aa'isha reported, the first revelation which the Messenger of Allah received was the true vision in sleep, and the meaning of every vision he saw came like the bright gleam of dawn. He then became fond of solitude and used to go along to the cave on Hira and engaged there in deep devotion (to Allah) for many nights, before feeling a yearning for his family. He would take provisions for that purpose, then he would return to Khadijah and get provision for a like period, till the truth came to him when he was in the cave on Hira. The angel came to him and said, 'recite' to which he said, "I do not know reading". He said, "he then took me and squeezed me till I was distressed, after which he let me off and said, "recite". When I replied, 'I do not know reading, he took me and squeezed me a second time till I was distressed, then letting me off he said. 'recite'. When I replied, I do not know reading; he took me and squeezed me a third time till I was distressed. He then let me off and said, 'recite' in the name of your Lord who created, created man from a clot of blood. Recite, and your most bountiful Lord is he who taught the use of the pen, taught man what he knew not.¹ the Messenger of Allah came back with the verses, his heart trembling, and went to Khadijah and said, "wrap me up". So they wrapped him up till the terror had left him. He then spoke to Khadijah and informed her of what had happened, saying, "I fear for myself". She replied, "by no means, I swear by Allah that Allah will never disgrace you. You join ties of relationship, you speak the truth, your bear people's burdens, your give to the destitute, you entertain guests, and you help against the vicissitudes which affect people's rights". Khadijah then took him to Waraqah bin Naugal, her paternal cousin, and said to him,

1. Qur'an Alaq, 96 : 1 - 5.

“listen, cousin, to what your nephew has to say”. Warqaha said to him, “son of my brother.¹ what do you see ? “The Messenger of Allah then informed him about what he had seen and Waraqah said, “it is the Naamus² which Allah sent down to Moses. Would that I were a young man during your Prophet hood career, would that I might be alive when your people expel you, “ the Messenger of Allah asked, “will they expel me?” and he replied, “yes, no man has ever brought anything like what you have brought without meeting hostility. If I see your day, I shall give you strong help”. Waraqah died soon afterwards, and there was an intermission in the inspiration (Bukhari and Muslim) Bukhari added, so that the Holy Prophet, (p.b.u.h) was grieved, as we have heard, and on that account went out in the morning several times to throw himself down from the heights of the mountain, but as often as he reached the summit of a mountain to throw himself from Gabriel appeared to him and said, “Muhammad, you are truly the Messenger of Allah”. On that account his turmoil would then quieter and he would feel at ease, (Mishkat, Kitab-ul-Fitan, Baab-ul-Mab’ase wa Bada’il Wahi, Hadees No. 5591/5).

Second Revelation:

Jabir reported that he heard the Messenger of Allah telling about the intermission in the inspiration as follows I was walking I heard a voice form the sky, and raising my eyes upwards I saw the angel who had come to me in Hira sitting on a throne between heaven and earth. I was filled with fear at his sight and I fell on the ground. I then went to my family and said, ‘wrap me up, ‘wrap me up’. They wrapped me up, and then Allah the Most High sent down the revelation ‘you who are shrouded, arise and deliver warning,³ your Lord magnify, your clothes cleanse and defilement shun.⁴ The inspiration then became hot (in succession) and followed continuously,” (Bukhari and Muslim) (Ibid 5592/6).

1. Waraqah was the uncle of the Holy Prophet, (p.b.u.h). The address was actually according to the Arab Custom.

2. This word is perhaps derived from the Greek “Namas” (meaning “Law”), and refers to the revelation of divine scripture in the form of a divine law that was give to Moses.

3. Punishment of hell for unbelief and idolatry.

4. Qur’an Muddasir, 74:1-5.

Beginning of the Mission:

Ibne Abbas reported, when it was revealed, “and warn your rarest relation”.¹ the Holy Prophet, (p.b.u.h) went out, ascended the safa, and began to call, “Banu Fihri, Banu Adi”, (calling élans of Quraish) until they gathered, and anybody who was unable to come out himself sent a messenger to see what was the matter. When Abu lahab and all Quraish had come he said, “tell me, if I were to inform you that horsemen were coming forth in the valley (with the intention of making a raid on you), would you believe me?” they, replied, “yest, we have experienced nothing but truth from you”. he said, “well, I am a Warner to you before a severe chastisement”. Abu lahab said, “may you perish, is it for this you have brought us together?” then came down, “Perish the hands of Abu Lahab and may be perish”.² (Bukahri and Muslim) (Ibid 5595/9).

1. Qur'an, Shu'ara, 26: 214.

2. Qur'an, Chapter, 111 (Lahab).

SECTION (6)
HIS ME'RAAJ IN HIS OWN WORDS

(Journey through the Heavens)

Description of The Me'raaj :

Qatadah reported from Anas bin Maalik who said that Sa'sa informed that the Prophet of Allah told them about the night when he was taken up to heaven, saying, "while I was lying down at Hateem ¹ (but perhaps he *sadi hajar*), someone came to me and made a split from here to here meaning from the pit of his chest to below his navel). Then took out my heart, I was next brought a gold dish full of faith, and my heart was washed, then filled up and put back. (another version says the inside was washed with Zam Zam water, after which it was filled with faith and wisdom). I was then brought an animal smaller than a donkey which was white called the Buraq ² and stepped a distance equal to the range of its vision. I was mounted on it. And Gabriel went with me till he came to the lo the lowest heaven. He asked that the door be opened. He was asked who are you. he said I am Gabriel. He was asked, who is with you, and he said he is Muhammad. He was asked, has been set for? He said yes, it was said 'welcome' his coming is good', and the door was opened. When I entered Adam was there, and Gabriel said, this is your father Adam salute him' I did so, and when he had returned my salutation, he said, 'welcome to the good son and the good Prophet'. Gabriel then took me up till he came to the second heaven. He asked that the door be opened, he was asked, who are you, he said, I am Gabriel. He was asked who is with you? he said he is Muhammad. He was asked, has he been sent for ? He said, yes, It was said, 'welcome' his coming is good,' and the door was opened. When I entered John and Jesus, who were cousins on the mother's side, were there, and Gabriel said, these are John and Jesus, so salute them, I did so, and when they had returned my salutation, they said, 'welcome' to the good brother and the good Prophet'. Gabriel then took me up to the

1. A semi circular wall on the north west side of the Ka'bah the area between it and the Ka'bah being al-Hijr

2. Buraq is derived from Barq which mean light, and signifies the most speedy.

third heaven. He asked that the door be opened, he was asked, who are you? he said, I am Gabriel. He was asked who is with you? he said he is Muhammad. He was asked, has he been sent for? He said, yes. It was said, 'welcome' his coming is good. And the door was opened. When I entered Joseph was there, and Gabriel said, "this is Joseph, so salute him". I did so, and when he had returned my salutation he said, 'welcome' to the good brother and the good Prophet. Gabriel then took me up till he came to the fourth heaven. He asked that the door be opened, he was asked, who are you? he said, I am Gabriel. He was asked who is with you? he said, he is Muhammad. He was asked, his coming is good, and the door was opened. When I entered idrees was there, and Gabriel said, "this is idrees, so salute him". I did so, and when he had returned my salutation he said, 'welcome' to the good brother and the good Prophet. Gabriel then took me up till he came to the fifth heaven. He asked that the door be opened, he was asked, who are you? he said, I am Gabriel, he was asked, who is with you? he said, he is Muhammad. He was asked, has he been sent for? He said, yes, it was said, 'welcome' his coming is good, and the door was opened. When I entered Aaron was there, and Gabriel said, "this is Aaron so salute him". I did so, and when he had returned my salutation he said, "welcome" to the good brother and the good Prophet. Gabriel then took me up till he came to the sixth heaven. He asked that the door he opened, he was asked, and who are you? he said, he is Muhammad. He was asked, has he been sent for? He said, yes, it was said, 'welcome' his coming is good, and the door was opened. When I entered Moses was there, and Gabriel said, "this is Moses, so salute him". I did so, and when he had returned my salutation he said, 'welcome' to the good brother and the good Prophet. Then, I went I passed on the wept, he was asked, what has made you weep? He replied, I am weeping because more followers of a young man who was commissioned after me will enter the Paradise than of mine. Gabriel then took me up to seventh heaven. He asked that the door be opened, he was asked, and who are you? he said, I am Gabriel. He asked who is with you? he said, he is Muhammad. He was asked, has he been sent for? He said, yes. It was said, 'welcome' his coming is good, and the door was opened. When I entered Ibrahim, was there, and

Gabriel said, "this is your father Ibrahim, so salute him". I did so, and when he had returned my salutation he said, 'welcome' to the good son and the good Prophet'. Then, when I was taken up to the lute-tree of boundary¹ and saw that its fruits were like the earthenware vessels of hajar and its leaves like elephant's ears. He told me that this was the Lute-tree of boundary. I saw four rivers, two concealed and two apparent; I asked Gabriel what these two pairs were? He replied, the two concealed one are rivers² in Paradise, and the two apparent ones are the Nile and Euphrates". After that I was shown the frequented house³ I was then brought a vessel of wine, a vessel of milk, and a vessel of honey, and when I took the milk, he said, it is the true religion which you are your Ummah follow'. Then fifty daily prayers were prescribed for me. But when I returned and passed Moses, he asked what worship you has been commanded? I said, I have been commanded to observe fifty daily prayers, he said, your ummah is not capable of observing fifty daily prayers. By Allah, I have tested men before your time and have labored most earnestly to prevail over the Bani Isra'il. So go back to your Lord and ask him to make things lighter for your people. I did so, and when he had reduced them by ten I returned to Moses. He said the same as before, so I went back, and when he had reduced them by ten I returned to Moses. He said the same as before, so I went back, and when he had reduced them by ten I returned to Moses. He said the same as before, so I went back, and when he had reduced them by ten I had been ordered to observe ten daily prayers I returned to Moses. He said the same as before, so I went back, and when I had been ordered to observe five daily prays. I have tested men before your time and have labored most earnestly to prevail over the Bani isra'il. So go back to your Lord and ask him to make things lighter for you people. I said, I have asked my Lord till I am ashamed, but now I am satisfied and I submit'. Then when I passed on a crier called, I have executed what I have made obligatory and have made things light for my servants, (Bukhari and Muslim) (Mishkaat, Kitab-ul-Fitan, Baab un Fil Me'raaj, Hadees No. 5611/1).

1. Qur'an Najam, 53:14

2. i.e. Salsabeel and Kausar

3. i.e Ka'bah, vide Qur'an, Tur, 52:4

Saabit-al-Bunnani reported from Anas that the Messenger of Allah said, "I was brought the Buraq which was an animal white and long, bigger than donkey but smaller than a mule, whose hoof touched the ground at a distance equal to the range of its vision. I mounted it and came to Jerusalem, then tied it to the ring used by the Prophets. Then after entering the mosque and praying two rak'ats in it I came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said, "you have chosen the true religion. We were then taken up to heaven...." he (i.e. saalat) narrated to the same effect as has already been mentioned. He said, "I found Adam who welcomed me and prayed for my wellbeing". In the heaven I found Joseph who had been given half of beauty. He welcomed me and prayed for my wellbeing. But he did not mention the weeping of Mosses. He said, "in his seventh heaven I found Ibrahim supporting his back against the frequented house. Seventy thousand angels enter in it daily who do not return to it. He then took me to the lute tree of the boundary whose leaves are like the ears of the elephants and whose fruits are like earthenware vessels. When what Allah commanded overshadowed it,¹ it changed, and none of Allah's creatures can describe it because of its beauty. Allah revealed to me what he revealed² and made obligatory for me fifty prayers every day and night. I came down to Mosses. He asked what your Lord has made obligatory for your people. I said fifty prayers every day and night. He said, go back to your Lord and ask him to make things lighter, for your people are not capable of that. I have tested and have experience of the Bani Isra'il. I went back to my Lord said, O my Lord, and make things lighter for my people, and 'he relieved me of five. I returned to Mosses and told him that he has relieved me of five. He said, your people are not capable of that, so go back to your Lord and ask him to make things lighter. I then kept going back and forth between every day and night, O Muhammad; each being credited as ten, so that make fifty of prayer. Whoever intends to do a good deed and

1. Qur'an Najm, 53:16

2. Near the Lute-tree Gabriel parted away from the Holy Prophet, because he could not go beyond it.

does not do it will have a good deed recorded for him. If he does it, it will be recorded for him as ten, and whoever intends to do an evil deed and does not do it will have nothing recorded for him, and if he does it, one evil deed will be recorded for him. I then came down and when I came to Moses and told him he said, go back to your Lord and ask him to make things lighter. The Messenger of Allah said I, replied, 'I have gone back to my Lord till I am ashamed to face him' (Muslim) (5612/2).

Ibne Shihaab reported from Anas that Abu zar used to tell that the Messenger of Allah said, "the roof of my house was cleft when I was in Mecca and Gabriel came and opened my chest, after which he washed it with Zam Zam water. He then brought a gold dish full of wisdom and faith, and after emptying it into my chest he closed it up. Then taking me by the hand he ascended with me to heaven and when I came to the lowest heaven Gabriel said to the guardian of heaven, 'open'. He asked, who are you, he replied, I am Gabriel. He asked, is anyone with you? he replied yes. When the door was opened, we went up into the lowest heaven and I saw a man sitting with people on his right and people on his left. When he looked to his right he laughed, and when he looked to his left he wept. He said, 'welcome' to the good Prophet and the good son, I asked Gabriel who is he? He replied, he is Adam, and these on his right and his left are the souls of his descendants. Those of them on his right are the inhabitants of Paradise and those on his left are the inhabitants of hell, so when he looks to his right he laughs and when he looks to his left he weeps'. He then took me up to the second heaven and said to its guardian, 'open', and its guardian said to him the same as the first one had said. Anas reported that the Holy Prophet, (p.b.u.h) said, I found in the heavens Adam, Idris, Moses, Jesus and Ibrahim. But he did not specify the nature of their abodes, except that he mentioned he had found Adam in the lowest heaven and Ibrahim in the sixth. Ibne shihaab said he was told by the ibne Hazm that Ibne Abbas and Abu Ayub al-Ansari used to say that the Holy Prophet, (p.b.u.h) said, "I was then taken up till I mounted a height in which I heard the scraping of the pens." ¹ "Ibne Hazm and Anas told that the Holy Prophet, (p.b.u.h) said, "Allah then made fifty

1. This implies acquisition of the knowledge of the ultimate fate of all things in the universe.

prayers obligatory for my Ummah, and I returned with that. When I passed Moses he asked what Allah had made it obligatory for me to impose on my ummha, and when I told him he had made fifty prayers obligatory he said, ‘go back to your Lord, for your ummah is not capable.’ So he sent me back and half of them were remitted, and when I returned to Moses and told him that half of them had been remitted he said, go back to your Lord, for your ummah is not capable’. I went back and repeated what I had said, and half of them were remitted. I then returned to him and he said, ‘go back to him and he said, ‘they are five and at the same time fifty. What has been said is not changed with me’. I then returned to Moses, and when he told me to go back to my Lord I replied, ‘I am ashamed to face my Lord, He then traveled with me till he brought me to the lote-tree of the boundary covered with colors, what they were I do not know. I was then brought into Paradise and saw in it domes of pearls, and its soil was of musk, “(Bukhari and Muslim) (Ibid 5613/3).

Abdullah ¹ reported, when the Messenger of Allah was taken up to heaven, he was brought to the lute tree of the boundary which is in the sixth heaven ² to taken up from the earth reaches and of which something is grasped, and to which what is sent down from above reaches and of which something is grasped ³ he said that “behold, there overshadows the lute tree what overshadows” ⁴ means a covering of by moths of gold. He said the Messenger of Allah was then given three things, he was given the five times of prayers, he was given the last verses of suratul Baqarah and forgiveness of serious sins was granted to those of his ummah who did not associate anything with Allah (Muslim) (Ibid 5641/4)

1. Abdullah ibne Mas’ud.

2. According to previous Traditions the Lute tree is in the seventh.

3. This shows that whatever the angels take up from the earth, they take up upto the lute tree only form where it is taken by Allah. Similarly the commands of Allah reach directed upto the lute tree from where they are taken down by the angels.

4. Qur’an Najm, 53:16

Abu Hurairah reported that the Messenger of Allah has said, “ I have been seen myself in the hijar when Quraish were questioning me about my night journey and asked me about matters connected with Jerusalem regarding which I was not sure. I was worried to an extent I had never experienced before, so Allah raised it up before me and they did not ask about anything without my informing them. I have seen myself in a company of the Prophets, and there was Mosses standing in prayer, a spare, strong-limbed man looking like one of the men of shanu’a. Jesus was there standing in prayer. Urwah bin Mas’ud al-Saqafi being the new who resembles him most closely. Ibrahim also was there standing in prayer, your companion (meaning himself) being the one who resembles him most closely. When the time for prayer come I acted as their Imam, ¹ and when I had finished the prayer, someone said to me, Muhammad, this is Maalik, the guardian of Hell, so greet him’. I returned to him, and he gave me a salutation before I had time to salute him” (Muslim) (Ibid 5615/5).

Denial by the non Believers :

Jabir reported that he heard that the Messenger of Allah has said that, “when the Quraish accused me of falsehood, I stood up in nijajar then Allah made Jerusalem clear to me, and I informed them of its distinguishing marks while I was looking at it” (Bukhari and Muslim) (Ibid 5616/6).

1. This proves superiority of the Holy Prophet, (p.b.u.h) over all other Prophets.

SECTION (7)

HIS MO'JEZAAT *

(Prophetic Miracles)

IN THE CAVE OF SAUR :

Anas bin Maalik reported that Abu Bakr Siddique said, I looked at the feet of the polytheists above our heads when we were in the cave ¹ and said, "O Messenger of Allah if any of them and looked at his foot he would have seen us". He said, "O Abu Bakr, what do you think of two people along with whom Allah makes a third?" (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, Baabun Fill Mo'jezaat, Hadees No, 5617/1).

DURING MIGRATION :

Bara bin Aazib reported from his father who said that he had asked Abu Bakr how you acted when you traveled by night with the Messenger of Allah, to which he said, we traveled all night and the following day till the midday sun offered little shade, the path being empty with no one passing on it. Seeing a tall, shady rock protected from the sun's rays we landed down besides it, and when I had smoothed a place with my hands for him to sleep and spread a skin garment over him I said, "sleep" "O Messenger of Allah, and I went out to keep watch around him I saw a shepherd approaching. I asked if his sheep had any milk and he replied that they had, so I asked if he would draw some milk and he agreed, and drew a cupful into a wooden cup. I had a small skin vessel I carried for the Holy Prophet, (p.b.u.h) from which he took water both for drinking and for performing ablution, so I went to the Holy Prophet, (p.b.u.h), but as I did not like to waken him I waited for him till he awoke. I then poured some water on the milk till the bottom of it was cooled, and said, "drink, "O Messenger of Allah". When he had drunk an amount

* For detailed discussion on "Mojezaat" of the Holy Prophet, (p.b.u.h), see Seerat-un-Nabi, Ibid vol, III, pp. 22-798, Seerat Rasul-e-Arabi, Ibid pp. 258-393.

1. i.e. the cave of saur where the Holy Prophet, (p.b.u.h) and Abu Bakr stayed for three days and nights during the migration to Medinah.

which made me feel pleased him said, “ is it not time to be moving?” and I agreed that it was, so we moved on after the sun had passed the meridian. Suraaqah bin Maalik ¹ had followed us up and he said, “do not grieve, Allah is with us”. The Holy Prophet, (p.b.u.h) then prayed that he (Suraqaah) might be hindered and his horse sank with him up to its belly in hard ground. He said, “I see that you two have prayed that I might be hindered; now pray for me, for Allah is on your side, that I may turn away the search from you”. the Holy Prophet, (p.b.u.h) prayed for him, and when he got free he began to say whenever he met anyone, “you have been saved trouble, for there is no one here,” and he met no one without turning him back (Bukhari and Muslim) (Ibid 5618/2).

ABDULLAH BIN SALAM:

Anas reported that Abdullah bin Salaam heard of the arrival of Messenger of Allah when he was in an orchard gathering dates, so he went to the Messenger of Allah and said, “ I shall ask you about three things which only a Prophet knows. What is the first sign of the last Hour? What is the first thing the inhabitants of Paradise will eat? And what makes a boy look like his father or his mother ?” he replied, “Gabriel has just informed me about them. The first sign of the last hour will be a fire which will collect mankind from the east to the west, the first thing the inhabitants of Paradise will eat will be the ligament of a woman’s he attracts the child to his likeness, but when the woman’s he attracts the child to his likeness, but when the woman’s semen comes first she attracts it to her likeness”. He said, “I testify that there is no God but Allah and that are the Messenger of Allah. The Jews, O Messenger of Allah: are slanderous people, and if they know of my acceptance of Islam before you ask them they will slander me”. When the Jews came he asked, “What kind of men is Abdullah among you? “ They replied, “Our best one and the son of our best one, our chief and the son of our chief”. He said, “tell me what you will do supposing he accepts Islam, “ to which they replied, “Allah preserve him from that ; Abdullah then came out and said, “I testify that there is no God but Allah and that Muhammad is the Messenger of Allah”. They said, “He is the worst of us and the

1. He was deputed by the Quraish to chase and bring back the Holy Prophet, (p.b.u.h).

son of the worst of us”, and he little him, whereupon he said “this is what I feared, O Messenger of Allah” (Bukhari) (Ibid 5619/3).

FORECAST IN BADR:

Anas reported that the Messenger of Allah asked advice when they heard of the approach of Abu Sufyan,¹ and Said bin Ubadah got up and said, “O Messenger of Allah, by Him in whose hand my soul is, if you were to command us to plunge our animals² into the sea we would do so, and if you were to command us to drive them as vigorously as possible to Bark al-Ghimaads³ we would do so”. The Messenger of Allah then invited the people, and they went off till they landed at Badr. The Messenger of Allah then said, “This is so and so will be killed”. Putting his hand on the ground here and there Anas said that none of them⁴ could avert the place indicated by the Messenger of Allah by his hand (Muslim) (Ibid 5620/4).

PRAYER IN BADR:

Ibne Abbas reported that the Holy Prophet, (p.b.u.h) said when he was in a round tent on the day of Badr, “O Allah, I ask you to fulfil your Covenant and Promise”⁵ O Allah if it is your will, You should not be worshipped after to-day.” Abu Bakr then took him by the hand and said, “What you have supplicated is enough, O Messenger of Allah; you have importuned your Lord”, so he went out hurrying in a coat of mail and saying, “the company will be routed and turn their backs”⁶ (Bukhari) (Ibid.5621/5).

1. Abu Sufyan, the then greatest enemy of Islam, was coming from Syria with a caravan of merchandise. The companions sought permission to attack him. When news reached Mecca, Abu Jahal came with a large army at Badr and the battle of Badr took place in 2 A.H.

2. Literally, “to plunge them”. The context makes it clear that the reference is to animals.

3. A place in the Yemen.

4. This is explained as referring to the infidels the place of whose death the Holy Prophet, (p.b.u.h) had foretold.

5. Qur’an, Anfaal, 8:7

6. Qur’an, Qamar, 54:45

GABRIEL IN BADR :

Ibne Abbas reported that the Holy Prophet, (p.b.u.h) said on they day of Badr, “this is Gabriel holding his horse’s head with the accoutrements of war on him” (Bukhari) (Ibid 5622/6).

DIVINE HELP:

Ibne Abbas reported that when one of the Muslims was going quickly after one of the polytheists in front of him, he heard the crack of a whip above him and the voice of a horseman saying, “ go on Haizum, ¹ and saw the polytheist in front of him fall on his back. He looked at him and saw his nose was cut and his face split as with a slash of a whip, and the whole of that turned green. When the Ansari came and told the Messenger of Allah, he said “you have spoken the truth; that was one of the troops of the third heaven”. That day they killed seventy and took seventy prisoners (Muslim) (Ibid 5623/7).

ANGELS IN UHUD :

Sa’d bin Abu Waqas reported: at the battle of Uhud I saw tow men in white clothing whom I had never seen before or since fighting as violently as possible on the right and left of the Messenger of Allah, meaning Gabriel and Michael (Bukhari and Muslim) (Ibid 5624/8).

CURING THE LEG OF A COMPANION :

Bara’ reported: the Holy Prophet, (p.b.u.h) sent a small party to Abu Raafe, ² and Abdullah bin Ateek entered his house at night when he was asleep and killed him. Abdullah bin Ateek said, “I put the sword in his belly till it came out at his back, and I knew that I had killed him. I then began to open the doors till I came to a stairs, but when I put my foot on it I fell and broke my leg, and it was a moonlit night. I tied it with a turban and rejoined my companions, and when I came to the Holy Prophet, (p.b.u.h) I

1. The name of Gabriel’s horse.

2. He was Jew business man. He was also known as Abdul Haqeeq. He was worst enemy of the Holy Prophet, (p.b.u.h) and never gave up occasion of annoying him. He had also written poems against the Holy Prophet, (p.b.u.h) (Mazaahir-e-Haq).

told him all that had happened. He told me to stretch out my leg, and when I had done so and he had passed his hand over it, it seemed as though I had never had anything wrong with it” (Bukhari) (Ibid 5625/9).

IN THE BATTLE OF THE TRENCH:

Jabir reported: when we were digging at the battle of the Trench huge piece of rock appeared as an obstruction in the trench. Saying, “I shall go down, “he stood up (and he had a stone tied on his belly, for we had been three days without tasting any food). The Holy Prophet, (p.b.u.h) then took the pick and struck it and it became a heap of sand pouring down. I then went to my wife and asked her if she had anything to eat for I had seen the Holy Prophet, (p.b.u.h) was very hungry, and she brought out a bag containing a saa of barley. We had tame lamb which I killed and she ground the barley, and we put the meat in the pot. I then went to the Holy Prophet, (p.b.u.h) and told him secretly that we had killed a small lamb and my wife had ground a saa of barley, inviting him to come and bring some people with him. So the Holy Prophet, (p.b.u.h) shouted, “O you who are working at the trench, Jabir has prepared a dish ¹, so come on” . The Messenger of Allah then said, “do not take off your pot and do not bake your dough till I come. “When he came, I brought out dough for him and he mixed his saliva in it and invoked a blessing. And then said, “Call a woman to bake along with you, and take ladlefuls from your pot but do not take it off”. There were thousand present, and I swear by Allah that they ate till they left it and went away, and our pot was boiling as it had been and our dough was being baked as before (Bukhari and Muslim) (Ibid 5626/10).

1. The word “soor” used by the Holy Prophet, (p.b.u.h) in this Tradition is a Persian word used for a marriage feast (Ibid)

FORECAST FOR AMMAAR IBNE YAASIR:

Abu Qatadah reported that when Ammaar was digging the trench the Messenger of Allah began to wipe his head and say, "how unfortunate Ibne Sumayya is: The wicked party will kill you" ¹ (Muslim) (Ibid 5627/11).

A FOREOAST:

Suleiman bin Surad reported that the Holy Prophet, (p.b.u.h) has said when the Confederates ² were removed from him. "Now we shall raid them and they will not raid us, we shall go to them. " (Bukhari) (Ibid. 5628/12).

COMING OF GABRIEL AND ANGELS:

Aa'isha reported that when the Messenger of Allah returned from the battle of the Trench, put off his armour and was going to take the bath, Gabriel came to him when he was shaking the dust off his head and said, "You have put off your armour but I swear by Allah that I have not done so. Go out to them. "The Holy Prophet, (p.b.u.h) asked: where? He indicated that it was to the Banu Quraizah ³ . So they Holy Prophet, (p.b.u.h) went out to them (Bukhari and Muslim). In a version by Bukhari Anas said: I can imagine myself looking at the dust raising in the street of the Banu Ghanam, ⁴ the cavalcade of Gabriel when the Messenger of Allah went to the Banu Quraizah (Ibid 5629/13).

1. Yaasir father of Ammaar, is said to have come from the Yemen to Mecca, where he married a slave woman called Sumayyah who bore Ammaar. Ammaar fought on Ali's side at the battle of Siffin (37, A.H.) and was killed. The wicked party mentioned in the Tradition is Mu'awiyah's army. (Ibne Abdul Barr, Isti' aab, p.422).

2. Those who fought against the Muslim at the battle of the Trench (Qur'an, Ahzaab, 33:9). It is said that a huge allied army of the enemy besieged Medinah for a month but ultimately left unsuccessful and the Holy Prophet, (p.b.u.h) said that the polytheists will never attack again.

3. A Jewish tribe of Medinah. They had made a contract with the Holy Prophet, (p.b.u.h) to protect Medinah. But in the battle of Trench they violated the contract and side enemy.

4. A tribe of the Ansaar of Medinah.

FLOWING OF WATER FROM THE FINGERS:

Jabir reported that on the day of Hudaibiyah¹ the people were thirsty and the Messenger of Allah had in front of him a water vessel from which he performed ablution. Then the people came forward to him and told him they had no water for ablution or for dinking except what was in his vessel; so they Holy Prophet, (p.b.u.h) put his hand into the vessel and the water began to pour forth between his fingers like springs. Jabir said they drank and performed ablution, and when he was asked how many they were he replied that if they had been a hundred thousand it would have been sufficient for them, adding that they numbered fifteen hundred (Bukhari and Muslim) (Ibid 5630/14).

OVER FLOWING OF A BARREN WELL:

Bara bin Aazib reported: on the day of Hudaibiyah we were along with the Messenger of Allah to the number of fourteen hundred. Now Hudaibiyah was a well which we drained leaving not a dropt in it, and when the Holy Prophet, (p.b.u.h) heard of that he came to it and sat down beside it. He called for a vessel of water, and when he had performed ablution, washed his mouth and made supplication, he poured the water into it, and told them to leave it for a time. Then they drew sufficient water for themselves and their animals until they left (Bukhari) (Ibid 5631/15).

INCREASE IN THE WATER:

Auf reported from Abu Raja who told that Imran bin Hussain said: when we were on a journey with the Holy Prophet, (p.b.u.h) complained to him of thirst, so he dismounted and called for so and so (whose name was mentioned by Abu Raja but forgotten by Auf) and for Ali and told them to go and look for water. They went and met a women riding with a leather water-beg or a water-skin on either side of her, so they brought her to the Holy Prophet, (p.b.u.h) and asked her to dismount from her camel. The Holy Prophet, (p.b.u.h) called for a vessel and poured water into it from the mouth of the skins,

1. i.e. they day in which the treaty of Hudaibiyah was made between the Holy Prophet, (p.b.u.h) and the polytheists of Mecca in the year 6 A.H.

after which proclamation was made among the people to draw water, and they did so. Then we forty thirsty men drank till we had enough, and we filled every skin and small vessel which we had. I swear by Allah that water was taken from the skin, but it seemed to us to be fuller than it was when he began (Bukhari and Muslim) (Ibid 5632/16).

TREES OBEYED:

Jabir reported we travelled with Messenger of Allah and when we got down in a bread valley, the Messenger of Allah went to relieve himself, but could find nothing with which to screen himself. There were two trees at the side of the valley, so the Messenger of Allah went to one of them and, taking hold of one of its branches, he said, "Allow you to be led by me, with Allah's permission". Then it was led by him like a camel with a piece of wood in its nose which is amenable to the one who guides it, until he came to the other tree. Then taking hold of one of its branches to said, "allow yourself to be led by me, with Allah's permission", and it was led similarly, then when he was in the middle between them he said, "draw close together about me, with All permission", and they did so. I sat occupied with my thoughts, and when I turned round I saw the Messenger of Allah coming, and noticed that the trees had separated, each standing on its own rapt (Muslim)(Ibid5633/17).

CURING THE WOUND:

Yazid bin Abu Ubaid reported: I saw the mark of a blow on the leg of Salamah bin Akwa and asked, "What is this blow, O Abu Muslim ? "He replied, "It is a blow received at the battle of Khaibar which made the people says I had been killed. I went to the Holy Prophet, (p.b.u.h) who blew breath air on it three times, and up to now I have been having no trouble with it". (Bukhari) (Ibid 5634/18).

A FORECAST:

Anas reported: the Holy Prophet, (p.b.u.h) announced the death of Zaid, Ja'far and ibne Rawaha to the people before news of them had reached them, ¹ saying, "Zaid took the banner and was smitten, then Ja'far took it and was smitten, then Ibne Rawaha took it and was smitten (the tears meanwhile dripping from his eyes). Finally one of the Swords of Allah (meaning Khalid bin Waleed) took the banner till Allah granted them victory" (Bukhari) (Ibid 5635/19)

BATTLE OF HUNAIN:

Abbas reported: I was present with the Messenger of Allah at the battle of Hunain.² When the Muslim and the infidels met, the Muslim turned in retreat, but the Messenger of Allah began to spur his she-mule in the direction of the infidels, while was holding the bridle of his she-mule to restrain it, desiring that it should not go quickly, and Abu Sufyan bin Haris was holding the strip of the Messenger of Allah. The Messenger of Allah then said, "call those who were present at the samorah tree,³ O Abbas" Abbas who had a loud voice, said that he called at the top of his voice, "where are those who were present at the gum-acacia tree? Adding, "I swear by Allah that I made them turn back when they heard my voice as cows turn back to their young". They said, "At your service, at your service". They and the infidels then fought, and the call among the Ansaar was, "O company of the Ansaar". Then the call was confined to the Harris bin Khazraj⁴. The Messenger of Allah watched their fighting while sitting on his she-mule like one stretching out his neck, and said, "This is when the oven has become hot"⁵. Then

1. This refers to the battle of Mo'ta fought in 8 A.H. between 3,000 Muslim and 1000,000 Byzantines.

2. A place between Mecca and Ta'if. Battle of Hunain occurred in 8 A.H.

3. i.e. those who swore allegiance to the Holy Prophet, (p.b.u.h) at Hudaiyah (Qur'an, Fatha, 48:18). The Holy Prophet, (p.b.u.h) had taken the allegiance under the Samorah tree.

4. A tribal group which formed a section of the Ansar.

5. A figure of speech meaning that the fighting has become violent.

taking some pebbles and throwing them in the faces of the infidels he said “be routed, by the Lord of Muhammad. “ By Allah no sooner had he thrown the pebbles at them than I began to see their power becoming weak and their condition turning in disgrace (Muslim) (Ibid 5636/20).

BRAVERY AT HUNAIN:

Abu Ishaq reported that men said to Bara’¹, “O Abu Umaarah, did you² flee from the battle of Hunain? “He replied, no, I swear by Allah. The Messenger of Allah did not turn back, but some of his young companions who did not have May weapons went out against the enemy and met some archers³ whose arrows rarely fell on the ground⁴, and they shot at them and rarely missed. So they then went towards the Messenger of Allah who was on his white she-mule with Abu Sufyan bin Haris in front of him. He dismounted and prayed for victory saying.

“I am the Prophet without falsehood; I am the descendant of Abdul Muttalib”.

He then drew them up in line. (Muslim). Bukhari has some thing to the same effect. In a version by both of them Bara’ said, “Allah when the battle became fierce we sought refuge with him, and the bravest of us was the one who kept shoulder to shoulder with him”, meaning the Holy Prophet, (p.b.u.h). (Ibid 5637/21).

Salamah bin Akwa reported: we went to the battle of Hunain with the Messenger of Allah and his companions turned back. Then when the Messenger of Allah was surrounded, he got down from his she-mule, took a handful of dust from the ground, and turning towards them threw it in their faces saying, “May the faces be made ugly! “May the faces be made ugly! “Then there was not a man among them whom

1 Bara bin Aazib, who’s Kunah was Abu Umaarah.

2. The Pronoun is plural, referring to the army.

3. They were of Hawazin tribe who were good archers.

4. i.e. failed to hit someone.

Allah had created whose eyes were not filled with dust by reason of that handful. They turned in retreat, Allah routed them, and the Messenger of Allah divided the spoils¹ among the Muslim (Muslim) (Ibid 5638/22)

A FORECAST:

Abu Hurairah reported: when we were with the Messenger of Allah at Hunain, he said of one² of those who were with him who claimed to be a Muslim, “this man will be one of the dwellers of Hell”. When the fighting took place, the man fought most valiantly and received many wounds, so a man came and said, “O Messenger of Allah, tell me about the man of whom you were telling that he would be one to the dwellers of hell. He has fought valiantly in the Path of Allah and received many wounds. He said, “He will indeed be one of the dwellers of Hell”. Some people almost doubted, but while things were so the man felt the pain of his wounds unbearable and putting his hand into his quiver drew out an arrow and killed him with it. Some Muslims then hastened to the Messenger of Allah and said, “O Messenger of Allah; Allah has affirmed what you told. So and so has stabbed and killed himself”. The Messenger of Allah then said. “Allah is most great. I testify that I am Allah’s Servant and Messenger. Get up, Bilal, and make an announcement that none but a believer will enter Paradise and verily Allah will help this religion through a transgressing man³ (Bukhari) (Ibid 5639/23).

Aa’isha reported: the Messenger of Allah was enchanted so that he would imagine he had done something while he had not done it. One day when he was staying with me he made supplication after supplication to Allah, then said, “Do you know, O Aa’isha that Allah has given me a decision about what I asked? Two men came to me and one of them sat at my head

1. The spoils consisted of 24,000 sheep, 4000 silver soins and 6,000 prisoners.
2. He was Erman who belonged to the hypocrites led by Abdullah Bin Obai.
3. While hypocrites and others whose character is worthless may fight on the side of the Muslim, only those who have faith will entre Paradise, the idea is that taking part in Jihad does not of itself guarantee entrance into Paradise.

and the other at my feet. One of them asked the other, 'what is the man suffering from? And he replied, 'he is under a spell. 'He asked who has put a spell on him.' He replied, 'Labid bin A'sam the Jew. 'He asked, 'what did he use?' he replied, 'a comb and combings and the spathe of a male palm-tree. He asked, 'where is it? 'He replied, 'In the well of zarwan'. The Holy Prophet, (p.b.u.h) then went with some of his Companions to the well and said, "this is the well I was shown." Its water look like diluted henna and its palm-tree like the heads of devils. They then took it out (Bukhari and Muslim) (Ibid 5640/24).

FORECAST REGARDING THE KHAWARIJ:

Abu Sa'eed Khudri reported: while we were with the Messenger of Allah when he was dividing booties Zul Khuwaisirah ¹ O Messenger of Allah." He said, "Woe upon you" who will act equitably if I do not? You will be disappointed and losing if I do not act equitably". Umar asked permission to cut off his head, but he said, "Leave him alone, because he has companion's ² in comparison with whose prayers any of you would despise his prayer and in comparison with whose fasting any of you would despise his fast. They recite the Qur'an but it does not pass their throats. They fly away from the religion as an arrow goes through the animal aimed at. Their look is directed to its head, on to the sinew on its socket, on to its Nadi, which is its rod, on its feathers, but there is no sign of excrement or blood on it ³. They will be recognized by the presence of a black man one of whose upper arms quivers like a woman's breast, or like a piece of meat, and they will revolt against the best section of mankind ⁴ ." Abu Sa'eed said: I bear witness that I heard this Tradition from the Messenger of Allah and I bear witness that Ali bin Abu Talib fought with them and that I was with him. He gave orders about that man who was sought for, and when he was brought in and I looked at him, he was exactly as the Holy Prophet, (p.b.u.h) had described him. A version has : a man with

1. He was a hypocrite.

2. People like him, or people at a later period who will acquire a reputation for piety. The reference is to the Kharijites.

3. Just as arrow can go through an animal without traces of excrement or blood, they will abandon Islam so quickly that no trace if it will be left in them.

4. Ali and his party.

deep-set eyes, a projecting brow, a thick beard, high cheekbones and a shaven head came forward and said, "Fear Allah, O Muhammad". He said, "Who will obey Allah if I disobey him? Allah entrusts me with power over the inhabitants of the earth but you¹ do not. "A man asked to be allowed to kill him but he prevented him. Then when the man turned away he said, "From this one's stock there will be people who recite the Qur'an, yet it will not pass their throats. They will swerve from Islam as an arrow goes through the animal shot at. They will kill the followers of Islam and leave the worshippers of idols alone; but if I live to their time I shall certainly kill them As 'ad were killed" (Bukhari and Muslim) (Ibid 5641/25).

MOTHER OF ABU HURAIRAH:

Abu Hurairah reported: I used to invite my mother who was a polytheist to accept Islam, and one day when I had invited her and she told me about the Messenger of Allah which I disliked very much, I went to him weeping and said, "O Messenger of Allah supplicate Allah to guide Abu Hurairah mother". He said, "O Allah, guide Abu Hurairah's Mother," so I came out cheered by the Holy Prophet, (p.b.u.h)'s supplication. When I came to the door I found it shut, and when she heard the sound of my feet she said, "stay where you are, Abu Hurairah" I heard the splashing of water, and when she had bathed and put on her chemise, but was in too big a hurry to put on her head-covering, she opened the door and said, "I testify. Abu Hurairah, that there is no god but Allah, and I testify that Muhammad is his Servant and Messenger", I then returned to the Messenger of Allah weeping for joy, and he praised Allah and said some good words (Muslim) (Ibid 5642/26).

NARRATION OF HADEES BY ABU HURAIRAH:

Abu Hurairah reported, you say that Abu Hurairah transmits much from the Holy Prophet, (p.b.u.h), but Allah is the one to who account will have to be given. My brethren among the Emigrants (Muhajireen) were occupied by business in the markets and my brethren among the Helpers (Ansar) were occupied by looking after their property, but I was a poor man

1. The pronoun is plural indicating the man and his people

who kept near the Messenger of Allah and was satisfied with what would fill my stomach. One day the Holy Prophet, (p.b.u.h) said, “No one among you who spreads out his garments till finish this address of mine and then gathers it to his breast will ever forget any thing I say”, I therefore spread out a woolen garment which was all I was wearing till the Holy Prophet, (p.b.u.h) finished his address and afterwards gathered it to my chest, and I swear by him who sent him with the Truth that up to this day I have not forgotten any of that address of his (Bukhari and Muslim). (Ibid 5643/27).

SUPPLICATION FOR JAREER:

Jareer bin Abdullah reported: the Messenger of Allah said to me. “Why do you not give me rest from Zul Khalash¹ ?” I told him that I certainly would, but as I was not able to keep from falling off a horse’s back I mentioned the fact to the Holy Prophet, (p.b.u.h). He stroked his hand on my chest such that I could feel the impact of his hand on it and said, “O Allah, make him sit firm, and make him a guide who is led aright”. After that I never fell of my horse. He went with a hundred and fifty resolute horsemen of Ahmas² and burned it and broke it up (Bukhari and Muslim) (Ibid 5644/28).

FORECAST IN RESPECT OF AN APOSTATE:

Anas reported: a man, who had acted as scribe to the Holy Prophet, (p.b.u.h), apostatized from Islam and attached himself to the Polytheists, so the Holy Prophet, (p.b.u.h) said, “the earth will not accept him”. Abu Talha told me that he came to the land in which the man died and found him cast on the surface of the ground. He asked the reason and the people said: we had buried him several times, but the earth did not accept him³ (Bukhari and Muslim) (Ibid 5644/28).

1. It was a place of pilgrimage for the pre-Islamic Arabs. It contained an idol which was greatly respected by the polytheist. The Prophet therefore ordered Jabir to demolish the idol and thus give him peace.

2. Ahmas (brave) is said to have been applied to Quraish, Kinanah and Jadhilah of Qais, because of the hardships they imposed on themselves in their religious observances in pre-Islamic times.

3. He was a Christian and then a Muslim, but afterwards he returned to his old faith and met the fate as stated here.

NEWS ABOUT THE GRAVES OF THE JEWS :

Abu Ayyub reported that the Holy Prophet, (p.b.u.h) once went out when the sun had set. He heard sound and said, “The Jews are being punished in their graves” (Bukhari and Muslim) (Ibid. 5645/29)

NEWS IN RESPECT OF A HYPOCRITE:

Jabir reported that when the Holy Prophet, (p.b.u.h) was near Medinah in his return from a journey, ¹ a wind arose which stirred up the sand to such an extent that it could almost bury a horseman. The Messenger of Allah said, this wind has been sent on account of the death of a hypocrite”. When he came to Medina, he found that one of the leading hypocrites ² had died (Muslim) (Ibid 5646/30).

SAFETY OF MEDINA

Abu Sa’eed Khudri reported: we went out with the Holy Prophet, (p.b.u.h). And when we came to Usfan. ³ He stayed there for some nights. The people said, “we are serving no purpose here, our families have been left and we are not sure of their safety” and when the Holy Prophet, (p.b.u.h) heard of that he said, “by him in whose hand my soul is that there in no lanes or path in Medina which doe not have two angles guarding it till you return. “He then gave the order to set out, and we did so and came to Medina. Then by him in whose name oaths are sworn. We had not unloaded our animals after entering Medina before the Bany Abdullah bin Ghaffaan attached us, but nothing had stirred them upto do so before that (Muslim)(Ibid. 5647/31).

PRAYER FOR RAINFALL:

Anas reported: the people were once afflicted by famine in the time of the Messenger of Allah, and while the Holy Prophet, (p.b.u.h) was preaching on a Friday a desert Arab got

1. From Tabuk or, as some say, from Banu Mustalaq.

2. His name was Rifa’a bin Daread.

3. Usfan is near Mecca.

up and said, “O Messenger of Allah, the animals are perishing and the children are hungry, so make supplication to Allah for us”. He then raised his hands, and we could not see a speck of cloud in the sky, but I swear by him in whose hand my soul on that he had not lowered his hands before the clouds were appearing like mountains, and before he descended from his pulpit I saw the rain coming down on his board. We had rain that day, the next the following day and on till the next Friday. Then that desert Arab or someone else got up and said, “Messenger of Allah, the buildings are being broken down and the animals are being drowned. So make supplication to Allah for us”. He then raised his hands and said, “O Allah, round about us, but not on us”. Then he did not point to any region in the clouds without their breaking up, and Medina become like a gap.¹ The valley had the Qanaat ochannel flowing from any corner but speaking of plenty. In another version he said, “O Allah, round about us,² but not on us; O Allah, on the mounds and knells, in the basins of the valley and in the plantations”. He said: then it stopped and we went out walking in the sun (Bukhari and Muslim) (Ibid 5648/32).

PILLAR OF HANANA:

Jabir reported: when the Holy Prophet, (p.b.u.h) preached, he leaned on the trunk of a palm-tree which was one of the pillars of the Mosque. Then when the pulpit was made for him, and he went up on it, the palm-tree, beside which he had preached, wept till it was about to be split up. The Holy Prophet, (p.b.u.h) therefore got down, took it and embraced it, and it began to moan like a boy who is being calmed down till it became quite. He then said, “It wept for what it used to hear from the Reminder”. (Bukhari) (Ibid 5649/33).

1. Meaning that Medina, unlike surrounding district, had no clouds immediately above it, or that it was like a wide, round hollow with the clouds round its edges.

2. Meaning round about Medina.

FALSE EXCUSE:

Salamah bin Akwa reported that a man ate with his left hand in the presence of the Messenger of Allah. He said, “Eat with your right hand”. He said, “I am not able”. He said, “may you not be able: “it was simply pride which prevented him. He said that he did not raise it to his mouth (after that) (Muslim) (Ibid 5650/34).

SLOW RUNNING HORSE:

Anas reported that once when the people of Medina had an alarm, the Holy Prophet, (p.b.u.h) mounted a slow running horse of Abu Talha which took short step. When he returned he said, “I found this horse of yours could run like river”. After that it had none to compete with it. Another version says it was never outstripped after that day, (Bukhari) (Ibid 5651/35).

ABUNDANCE IN DATES:

Jabir reported: my father died in debt and I suggested to his creditors that they should accept the dates we had in payment of his debt. When they refused, I went to the Holy Prophet, (p.b.u.h) and said, “You know that my father died a martyr at the battle of Uhud leaving a large debt, and I would like the creditors to see you. “He told me to go and collect all the dates in separate groups, and when I had done so I called him. When they looked at him, it seemed as though they were more persistent with me at that time, and when he saw what they were doing the went round the largest group there times, then sitting down beside it he said, “call your creditors to me”. He then kept measuring out to them till Allah paid on my father’s behalf what he owed. I should have been pleased that Allah should pay my father’s debt leaving me not a date to take back to my brother, but Allah kept all the group intact, and when I looked at the group beside which the Holy Prophet, (p.b.u.h) was, it seemed as if it had not been diminished by a single date. (Bukhari) (Ibid 5652/36).

SKIN CONTAINER:

Jabir reported that Umme Maalik used to present clarified butter to the Holy Prophet, (p.b.u.h) in a skin container. One day her sons came to her and asked for seasoning when they had nothing. She inclined towards the skin container from which she used to send present to the Holy Prophet, (p.b.u.h) and found clarified butter in it. It kept providing her with seasoning for her household till she squeezed it. Then she went to the Holy Prophet, (p.b.u.h) He asked: have you squeezed it ? She said: yes. "If you had left it alone it would have kept on as it was" (Muslim) (Ibid 5653/37).

ABUNDANCE IN FOOD:

Anas reported: Abu Talha told Umme Sulaim: ¹ I have noticed the voice of the Messenger of Allah as weak and realized that he was suffering from hunger. He asked: have you something to eat? She said yes. Then she brought out some barley loaves then took out a head-covering of hers in part of which she wrapped the bread and when she had put it under my arm she sent me to the Messenger of Allah. When I went with it, I found the Messenger of Allah in the mosque accompanied by some people. I gave them a salutation and the Messenger of Allah asked me: has Abu Talha sent you? I said: Yes, He asked: has he sent you with food? I said: yes He told the people who were with him to get up. He set off and I went in front of them, and when I came to Abu Talha, I informed him. He said, "the Messenger of Allah has come with some people, O Umme Sulaim, and we have not enough to give them to eat: She said: Allah and his Messenger know it best. Abu Talha went away till he met the Messenger of Allah who then came accompanied by Abu Talha and said, bring what you have, O Umme Sulaim". She brought that bread, and he then ordered that thee bread be broken into small pieces, and Umme Sulaim squeezed a skin and put seasoning on it. The Messenger of Allah uttered thereon what Allah willed him to say. He then said: give permission for ten to enter. So he gave permission. They ate till they were satisfied. When they had gone out, he said : give permission for

1. She had married Maalik bin Nazr. Maalik had gone to Syria where he died and then she married Abu Talha.

one group of ten after another to enter, and all the people ate and were satisfied. They numbered seventy or eighty (Bukhari and Muslim). In another version by Muslim he said, "Permit ten to enter." and when they entered he said, "eat, mentioning the Name of Allah." They ate until he had done that with eighty men, after this the Holy Prophet, (p.b.u.h) and the members of the household ate, and he left something over. In another version by Bukhari he said, "Enter by tens", until he had counted forty. Then the Holy Prophet, (p.b.u.h) ate and I began to look whether it had diminished at all. A version by Muslim says he then took what remained and collected it. Then he invoked a blessing on it, and when it returned to its original state he said, "take this". (Ibid 5654/38).

FLOWING OF WATER FROM FINGERS:

Anas reported that the Holy Prophet, (p.b.u.h) was brought a vessel when he was in zaura", He put his hand in the vessel and the water began to spout between his fingers, and the people performed ablution. Qatadah said: I asked Anas how many were you present? He replied: there were three hindered, or more or less three hundred (Bukhari and Muslim) (Ibid 5655/39)

FLOWING OF WATER AND GLORIFICATION OF ALLAH

Abdullah bin Mass'ud reported: we used to consider some verses as a blessing, but you consider them as warning. Once when we were on a journey with the Messenger of Allah and there was little water he said, "Search if there is some water left. They brought him a vessel containing a little water, and when he had put his hand into it he said, "Come to the blessed cleansing water and the blessing from Allah". I saw the water spouting between the fingers of the Messenger of Allah, and we have been hearing the glorifying of Allah by the food when it was being eaten (Bukhari) (Ibid 5656/40).

ABUDANCE IN WATER;

Abu Qatadah reported: the Messenger of Allah addressed us saying, "You will travel all evening and all night and come to water tomorrow, if Allah wills". The people then

sent off not turning round to one another. Abu Qatadah said: while the Messenger of Allah was travelling, when the middle of the night came he turned aside from the road, laid down his head and said, "Keep watch for us for our time of prayer". Now the first to awake was the Messenger of Allah when he felt the sun on his back and he said "Mount". We did so and travelled till the sun had risen in the sky, when he dismounted, called for an ablution vessel I had containing some water and performed ablution from it to a less extent than usual. Some water remained in it, and he said, "Keep your ablution vessel for us, for it will be something to talk about. Bilal then gave the call to prayer, and the Messenger of Allah prayed two Rak'ats, after which he prayed the Morning Prayer. He then mounted and we mounted along with him and reached the people when the day had advanced and every thing was hot. They were saying, "O Messenger of Allah, we are perishing from thirst" He said, "You will not perish". He called for the ablution vessel, began to pour out water, and Abu Qatadah supplying them with water. No sooner did the people see that there was water in the ablution vessel then they crowded around it, so the Messenger of Allah said, "Behave in an orderly manner, for every one of you will get a supply of water". They did so, and the Messenger of Allah began to pour and I to supply them with water till only he and I were left. He then poured and told me to drink, but I replied, "I shall not drink till you do so, O Messenger of Allah." He said, "The one who supplies water for people comes last, "So I drank and then he drank. Then the people came to the watering place in comfort, having had a supply of water (Muslim recorded it thus in his Saheeh, and it is told similarly in Humaid's book and in Jaame-ul-Usul. In Masabeeh the words "in drinking" are added after "comes last") (Ibid 5657/41)

ABUNDANCE IN FOOD:

Abu Hurairah reported: on the day of the expedition to Tabuk ¹ the people were afflicted by hunger. Umar said, "O Messenger of Allah, tell them to bring what is left over of their provisions and pray Allah for a blessing for them on them". He

1. A place at a distance of about 645 miles from Medina. This expedition occurred in 9 A.H. In it about one lac Companions went with the Holy Prophet, (p.b.u.h). It was his last expedition (Mazaahir-e-Haq)

agreed, then called for a leather cloth and it was spread out. He then called for the provisions which were left, and one brought a handful of millet, another handful of dates, another crumbs until a small quantity was collected on the leather cloth. The Messenger of Allah then prayed for a blessing. Thereafter he said, "Take a supply in your receptacles". They did so until they did not leave receptacle in the army which they did not fill. They then ate till they were satisfied, and there was something left over. The Messenger of Allah said, "I testify that there is not god but Allah and that I am the Messenger of Allah. No one who meets Allah and affirms the two testimonies without harboring any doubt will be kept away from Paradise" (Muslim) (Ibid 5658/42)

Anas reported: when the Holy Prophet, (p.b.u.h) was newly married to Zainab, my mother Umme Sulaim took some dates, clarified butter and curd, and made Ha'is. When she had prepared it in a cooking-pot she said, "take to the Messenger of Allah, O Anas, and say: my mother has sent this to you along with her greetings and tell him this is a small gift to you from us". When I had gone and repeated this, he told me to put it down, then said, "go and invite so and so and so., and so (naming some men) to come to me, and invite those whom you most to come to me". I invited those he named and these I met, and when I returned the house was crowded eighth peopel. (Anas asked how many were they and he said that they were about three hundred). I saw the Holy Prophet, (p.b.u.h) put his hand on that bit of ha'is and say such words as Allah wished. He then began to invite them to enter in groups of ten. and he was saying to them." mention the name of Allah and let each man eat from the place nearest him". When they had eaten to their satisfaction, one party went out and other entered till they had all eaten. He said: O Anas, remove the food and I did so, and I could not know whether there was more of it when I set it down or when I removed it. (Bukhari and Muslim) (Ibid 5659/43)

A CAMEL :

Jabir reported: I went on an expedition with the Messenger of Allah on a camel used for drawing water which had grown weary and could scarcely go on. The Holy Prophet,

(p.b.u.h) came up beside me and asked: what is the matter with your camel, when I told him it had grown weary he went behind it and urged it on. He then made supplication for it and it kept going in front of the other camels. He asked: would you sell it to me for one. Oqiyah, ¹ I agreed on condition that I might ride it till we came to Medina. When the Messenger of Allah came to Medina I took the camel to him in the morning, and he gave me its price, then returned the animal to me (Bukhari and Muslim) (Ibid 5660/44)

DURING THE TABUK EXPEDITION :

Abu Humaid Sea'idi reported we went out with the Messenger of Allah on the expedition to Tabuk, and came to the Wadi-al-Qurn ² near a garden belonging to a woman. The Messenger of Allah told us to estimate its amount and we did so, and the Messenger of Allah estimated it at ten wasaqs ³. He told the woman to calculate the amount and have it ready for our return should Allah will, and then we set off. When we came to Tabuk the Messenger of Allah said, you will have a violent wind to-night, so no one must tie them firmly". A violent wind blew, and a man goes up and was carried by the wind and thrown on the two mountains of Tayy ⁴. we then went on till we came to the wadi-ul-qura, and when the Messenger of Allah asked the woman how much the fruit in her garden had amounted to she replied that it was ten Waqas (Bukhari and Muslim) (Ibid 5661/45).

VICTORY OVER EGYPT:

Abu Zar reported that the Messenger of Allah has said, "You will conquer Egypt, which is a land in which the Qiraat ⁵ is mentioned. When you conquer it, treat its inhabitants well, for protection and blood-relation-ship apply to them (or he said, protection and marriage relationship) ⁶. But when you see two men quarrelling in brickwork, leave ⁷ it". Abu Zar said that he

1. One Oqiyah is equivalent to 40 Dirhams.

2. It is valley on three days journey on foot in the north of Medina.

3. One wasaq is equivalent to 60 saas and one saa is approximately 4 kilo.

4. Aja, and salma.

5. Qiraat is one twentieth portion of Dinar.

6. The reference is to Ibrahim's son Ishmael having hagar as mother, and to Maariya the Copt who was sent to the Holy Prophet, (p.b.u.h).

7. 'you' in this sentence and the preceding one is plural but 'leave' is singular, addressed particularly to Abu zar.

saw Abdur Rehman bin shurahbah bin Hassan and his brother Rabi' quarrelling in a brickwork, and so left it (Muslim) (ibid, 5662/46).

THE HYPOCRITES:

Huzaiifa reported that the Holy Prophet, (p.b.u.h) has said, "among my companions (a version has, my people) there will be twelve hypocrites who will neither enter Paradise nor experience its odour till a camel passes through a needle's eye. Eight of them will be repelled by an internal ulcer (a urning, fiery wick) which will appear on their shoulders and extend into their breasts"¹. (Muslim) (ibid, 5663/47)

BUHAIRAH THE MONK:

Abu Musa reported, that Abu Talib went to Syria accompanied by the Holy Prophet, (p.b.u.h) with some noblemen of Quraish. When they came near where the monk² was they got down and loosened their baggage, and the monk came out to them although when they had passed that way previously he had never done so. While they were loosening their baggage the monk began to go about among them till he came and, talking the Messenger of Allah by the hand, said, "this is the chief of the universe: this is the messenger of the Lord of the universe whom Allah is commissioning as a mercy to the universe". Some chiefs of Quraish asked him, how could you know this? He replied, "When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a Prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder blade." He then went and prepared food for them, and when he brought it to them the Holy Prophet, (p.b.u.h) was looking after the camels, so he told them to send for him. He came with a cloud above him shading him, and when he approached the people he found they had gone before him into the shade of a tree. Then when he sat down the shade of the tree inclined over him, and the monk said, "Look how the shade of the tree has inclined over him. I adjure you by Allah to tell me

1. This refers to verse 40 of chapter 7 (Aaraaf) of the Qur'an.

2. He was a Christian. His name was Buhairah. The place was Bosra.

which of you is his guardian". On being told that it Abu Talib he kept adjuring him to send him back until he did so. Abu Bakr sent Bilal along with him and the monk gave him provision of coarse bread and olive oil (Tirmizi) (Ibid, 5664/48)

SALUTATION BY THREE AND STONE:

Ali bin Abu Talib reported, once when I was with the Holy Prophet, (p.b.u.h) in Mecca, and we went out into one of its districts in the neighborhood, not a mountain or tree which met him failed to say, "peace be upon him" O Messenger of Allah" (Tirmizi and Daarmi) (Ibid, 5665/49)

THE BURAAQ :

Anas reported that on the night when the Holy Prophet, (p.b.u.h) was taken up to heaven, a buraaq was brought to him bridled and saddled, but it proved refractory, so Gabriel said to it, "is it to Muhammad you are doing this? No one more honorable in the sight of Allah than he has mounted you". It then poured with sweat (Tirmizi recorded it, saying this is Ghareeb Tradition) (Ibid, 5666/50)

A JOURNEY TO HEAVEN :

Buraidah reported that the Holy Prophet, (p.b.u.h) has said, "When I came to Jerusalem, Gabriel made a sign with his buraaq with his finger, making with it a hole in the stone, and tied the buraaq with it" (Tirmizi) (Ibid, 5667/51).

COMPLAINT BY CAMEL AND SALUTATION BY TREE:

Ya'la bin Murrah Saqafi reported, there are three things I saw relating to the Messenger of Allah. While we were traveling with him we passed a camel being used for irrigation and when the camel saw him it rumbled and bent down its neck. The Holy Prophet, (p.b.u.h) stopped beside it and asked: where is the owner of this camel ? When he came he asked him to sell it to him. He said, "no I shall gift it to you, O Messenger of Allah, it belongs to a family which, has no other means of livelihood". He

said, “since you have mentioned this about it. Note that it has complained to me of a great amount of work and a small amount of fodder: so treat it well”.¹ We then traveled on, and then traveled on, and when we came to a place where the Holy Prophet, (p.b.u.h) laid down to sleep, a tree came cleaving the earth till it overshadowed him and then returned the matter to him and he said, “it is a tree which asked its Lord’s permission to give a salutation to the Messenger of Allah and he allowed it”. We then traveled on, and when we passed a watering-place a woman brought a son of hers who was affected with jinn, and the Holy Prophet, (p.b.u.h) seized his nostril and said, “Come out, for I am Muhammad, the Messenger of Allah”. We then traveled on, and when we passed that watering place on the way back he asked the woman about the boy and she said, “by him who has sent you with the truth that we have seen nothing in him to disturb us since you left” (Sharhe-as-Sunnah, by Baghawi) (Ibid, 5668/52).

CURING OF A BOY :

Ibne Abbas reported that a woman brought a son of hers to the Messenger of Allah and said, “O Messenger of Allah, my son is affected with jinn, and its seizes him when we have our morning and evening meals”. The Messenger of Allah stroked his chest and made a supplication, and when the boy had vomited once, something like a black puppy came running out from within him (Daarimi) (Ibid, 5669/53).

A TREE :

Anas reported that Gabriel came to the Holy Prophet, (p.b.u.h) when he was sitting grieved, smeared with blood as a result of what the people of Mecca had done² and said, “O Messenger of Allah would you like me to show you a sign?” he said, yes, Gabriel looked at a tree behind him and said, “call it”. He did so, and it came and stood in front of him. He then said, “Order it to go back,” and when he had done so and it had gone back the Messenger of Allah said, “That is enough for me, that is enough for me” (Daarimi) (Ibid, 5670/54).

1. The Holy Prophet, (p.b.u.h) evidently had no desire to take the camel either by payment or as a gift since it was the man’s only means of earning a livelihood. He therefore left him with an exhortation to treat the camel properly

2. This refers to the injuries the Holy Prophet (p.b.u.h) suffered at the battle of Uhud.

MIMOSA TREE TESTIFIED :

Ibne Umar reported, when we were on a journey with the Holy Prophet, (p.b.u.h) a desert Arab approached, and, when he came near, the Messenger of Allah said to him, “ do you testify that there is no God but Allah alone who has no partner and that Muhammad, (p.b.u.h) is his servant and messenger ? “He asked, “Who will testify to what you say?” he said, “this mimosa tree”. The Messenger of Allah called it, it was at the side of the valley, and it came forward furrowing, the ground till it stood in front of him. He asked it to testify three times, and it then it returned to its roots (Daarimi) (Ibid, 5671/55).

RACEME OF PALM-TREE TESTIFIED :

Ibne Abbas reported that a desert Arab came to the Messenger of Allah and asked, “By what means can I know that you are a Prophet”? He replied, “If I call this raceme from this palm-tree it will testify that I am the Messenger of Allah”. He called it and it began to come down from the palm-tree and fell beside the Holy Prophet, (p.b.u.h). He then told it to go back, and when it returned, the desert Arab accepted Islam (Tirmizi recorded it, saying it is Sahee) (Ibid, 5672/56).

WOLF SPOKE:

Abu Hurairah reported, a wolf came to a shepherd and took a sheep, and the shepherd went after it and snatched it from its mouth. The wolf went up on a mound, and sitting on its haunches with its tail between its legs, it said, “ I went to provision Allah had provided for me and took it, then you snatched it from me”. The man declared ¹, “I swear by Allah that I have never seen anything like what I have seen today, a wolf talking, the wolf said “something more wonderful than that is a man ² among the palm tree between the two harass who can tell you that has happened and what will happened after your time”. The man who was a Jew came to the Holy Prophet, (p.b.u.h) and told him and accepted Islam. The Holy Prophet, (p.b.u.h) believed him and said, “These are signs before the last

1. His name was Akbar bin Aus and he belonged to the Khuza' a tribe

2. This refers to the Messenger of Allah.

Hour. A man will soon go out and not return before being informed by his sandals and his whip about the things his family have been up to since he left them.” (Sharhe-as-Sunnah, by Baghawi) (Ibid, 5673/57).

THE BLESSING :

Abdul Ala’ reported from Samurah bin Jundub, we were with the Holy Prophet, (p.b.u.h) and were taking turns (in eating out of a large bowl) from morning till night, ten getting up and ten sitting down. He was asked from what it was being replenished and replied, “What are you wondering at ?”¹ “it is being replenished only from here, “pointing with his hand to the sky (Tirmizi and Daarimi) (Ibid, 5674/58).

SUPPLICATION IN BADR ACCEPTED :

Abdullah bin Amr reported that the Holy Prophet, (p.b.u.h) went out at the battle of Badr with three hundred and fifteen men and said, “ O Allah, they are barefoot, so provide mounts for them, O Allah, they are naked, so clothe them, O Allah, they are hungry, so satisfy them”. Allah then gave him victory, and when they went back there was not a man who did not return with one camel or two, and they got cloth and had enough food (Abu Dawud) (Ibid, 5675/59).

GOOD NEWS AND GUIDANCE :

Ibne Masud reported, that the Holy Prophet, (p.b.u.h) has said, “ you will be helped, granted spoils, and given victory, so let those of you who attain to that fear Allah, enjoin what is good, and forbid what is evil” (Abu Dawud) (Ibid, 5676/60).

POISONED MEAT : ²

Jabir reported that a jewess belonging to Khaiber poisoned a roasted sheep and presented it to the Messenger of Allah. He took a foreleg and ate some of it, and some of his companions ate along with him. Then telling them to withdraw their hands,

1. This incident took place during the khaiber expedition in the year 7 A.H.

2. Also see Hadees No. 5681/65

he sent for the Jewess, called her and said, "You have poisoned this sheep". She asked, who told you? He replied, "this (i.e. the foreleg) which is in my hand". She said, "yes" I thought that if he is a Prophet it will not harm him, and if he is not a Prophet, we shall get rid of him". The Messenger of Allah pardoned her and did not punish her. His companions who had eaten some of the sheep died, and the Messenger of Allah had himself cupped on the upper arm because of what he had eaten of the sheep. Abu Hind who was a client of the Banu Bayadah, a section of the Ansar, cupped him with a horn and the edge of a knife (Abu Dawud and Daarimi) (Ibid, 5677/61).

FORECAST OF VICTORY IN HUNAIN:

Sahl bin Hanzalah reported that on the day of Hunain they traveled for a long time with the Messenger of Allah, and that in the evening a horse-man came and said, "O Messenger of Allah, I went up such and such a hill and saw hawazin all together with their women and animals, having collected a Hunain". The Messenger of Allah smiled and said, "That will be the booty of the Muslims tomorrow if Allah the most high will". He asked who would go on guard that night. Anas bin Abu Marsd-al-Ghanawi said, I, O Messenger of Allah. He told him to mount. Then when he had mounted a horse of his, he said, go forward to this hill till you get to the top of it". In the morning the Messenger of Allah came out to his place of prayer and after praying two raka'ats, he said, "have you seen any sign of your horseman?" to which a man replied, "we have not, O Messenger of Allah". Then the call for prayer was made, and while the Messenger of Allah was saying the prayer, he began to glance towards the hill, and when he finished he said, "be happy, your horseman has come." They began to look between the trees in the hill and sure enough he had come. He came on and standing by the Messenger of Allah said, "I went till I reached the top of this hill where the Messenger of Allah commanded me, and in the morning of I looked down into both hills but saw no one". The Messenger of Allah asked him, did you dismount during the night? He said, no, except to pray or to relieve myself. The Messenger of Allah said, "There will be no blame on you if you do no more (supererogatory) deeds in future" ¹ (Abu Dawud) (Ibid, 5678/62).

1. Literally, "there is no duty upon you to act after this"

ABUNDANCE IN DATES:

Abu Hurairah reported, I brought the Holy Prophet, (p.b.u.h) some dates saying, “invoke Allah for a blessing on them, O Messenger of Allah, he took them, prayed that I might have a blessing in them and your provision-bag, and whenever you wish to take any, put in your hand and take/eat them, but do not scatter them”. I carried such and such a number of camel loads from those dates in the path of Allah, eating of them and giving others something to eat. It never left my side until the day Usman was killed, because the bag was cut away (Tirmizi) (Ibid, 5679/63).

NIGHT OF MIGRATION AND CAVE OF SAUR :

Ibne Abbas reported, one night Quraish counseled together in Mecca. Some said they should tie him (i.e. the Holy Prophet, (p.b.u.h)) up in the morning, others said they should rather kill him, and other said they should rather expel him. Allah informed his Prophet about that, so Ali spent that night on the Holy Prophet, (p.b.u.h) went out till he came to the cave. The polytheists spent the night keeping guard on Ali, thinking he was the Holy Prophet, (p.b.u.h), and in the morning they rushed on him, but when they saw Ali, Allah had turned away their guile. They asked, “Where is this companion of yours?” and he replied, “I do not know”. They went in search the mountain his tracks became confused, so they went up the mountain passed by the cave. They saw a spider’s web at the entrance and said, “If he had entered here, there would not have been a spider’s web at the entrance”. He stayed in it for three nights ¹ (Ahmad) (Ibid, 5680/64)

THE JEWS OF KHYBER :

Abu Hurairah reported, when Khyber was conquered a poisoned sheep was presented to the Messenger of Allah ² and he said, “Bring to me the Jews who are here”. Then when they were brought the Messenger of Allah said to them, “ I am going to ask you something, so will you tell me the truth about it ?” they said,

1. During migration from Mecca to Medina.

2. Also see Hadees No. 5677/61

'yes' O Abdul Qasim". He asked who your father is ? They replied that he was so and so. He said, you have lied, for your father is so and so. They said, "You have spoken truly and well". He then said, "will you tell me the truth about a matter if I ask you about it?" they replied, "yes" O Abdul Qasim, and if we lie you will know as you did about our father". He asked them who would go to hell and they replied, "Well shall be in it for a little then you ¹ will succeed us in it". He said, "Go off in shame into it. By Allah, we shall never succeed you in it". He then said, "will you tell me the truth about a matter if I asked you about it?" and when they replied, "yes" O Abdul Qasim". He said, "Have you put poison in this sheep ? They said, yes, He asked, what has induced you to do that? They said, "We wanted to get rid of you if you are a liar, and if you are telling the truth it will not harm you" (Bukhari) (Ibid, 5681/65)

FORECAST OF EVENTS TILL DAY OF RESURRECTION :

Amr bin akhtab Ansari reported, one day the Messenger of Allah led us in the dawn prayer, and then ascended the pulpit and addressed us till the time for the moon prayer came. He then got down and prayed, after which he ascended the pulpit till the sun set. He informed us of what is to happen up to the day of resurrection, and the one of us who knows most is the one who committed most to memory (Muslim) (Ibid, 5682/66).

COMING OF THE JINNS :

Ma'n bin Abdur Rehman reported, I heard my father saying that he had asked masruq "who told the Holy Prophet, (p.b.u.h) about the Jinns on the night they listened to the Qur'an" and he replied, "your father Abdullah bin Mas'ud told me that he said a tree told about them" (Bukhari and Muslim) (Ibid, 5683/67)

FORECAST REGARDING KILLING OF THE NON-BELIEVERS IN THE BATTLE :

Anas reported, when we were with Umar between Mecca and Medina we tried to see the new moon, and I saw it as I had sharp sight, but no one else claimed to have been it. I began

1. The pronoun is plural, indicating the Holy Prophet, (p.b.u.h) and his followers.

to ask Umar, could you not see it ? While he could not see it he said, I will see it when I will lye down on my bed. He began to tell us of those who had been at Badr, saying that the Messenger of Allah had shown us the day before where the combatants would fall. He had said, “This is where so and so will fall tomorrow, if Allah will, and this is where so and so will fall tomorrow, if Allah will”. Umar swore by him who had sent the Holy Prophet, (p.b.u.h) with the truth that they did not go beyond the limits specified by the Messenger of Allah. He told that they were put on top of one another into a well and that the Messenger of Allah went to them and said, “ so and so son of son and so, and so and so son of son and so, have you found what Allah and his messenger promised you to be true? I have found what Allah promised me to be true”. Umar asked, “O Messenger of Allah how can you speak to bodies which contain no spirits?” to which he said, “you are no better able to hear what I am saying than they are, but they are unable to make any reply” (Muslim) (Ibid, 5684/68).

A FORECAST:

Unaisah daughter of Zaid bin Arqam reported from her father that the Holy Prophet, (p.b.u.h) went in to vist Zaid when he was ill and said, “No harm will come to you from your illness. But how will you do it your life is prolonged after I am gone and you become blind?” he said, “I shall seek my reward from Allah and show endurance.” He said, “in that case you will enter Paradise without being taken to account”. Allah restored his sight to him before he died (Baihaqi noted it in Dala’ilun-Nubuwah) (Ibid, 5685/69).

NARRATION OF FORGED HADEES:

Usamah bin Zaid reported that the Messenger of Allah has said, “Let him who falsely attributes to me things I have not said come to his seat in hell”. That was because a man he had set on an errand had told lies about him. The Messenger of Allah therefore invoked a curse on him and he was found dead with his belly split, and the earth would not accept him (Baihaqi noted it in dala’ilu- Nubuwah) (Ibid, 5686/70).

ABUNDANCE :

Jabir reported that a man came to the Messenger of Allah asking him for food and he gave him half a camel load of barley. The man, his wife and their guest kept on eating of it till he measured it, and then it came to an end. He went to the Holy Prophet, (p.b.u.h) who said to him, "if you had not measured it, you would have eaten of it and it would have remained for you" (Muslim) (Ibid, 5687/71).

DOUBTFUL FOOD :

Aasim bin Kulaib reported from his father who narrated from one of the Ansaar, we went out with the Messenger of Allah to a funeral, and I saw him at the grave giving this instruction to the grave digger, "make it wide where the feet go and wide where the head goes". When he came back, he was met by one who conveyed an invitation from the widow, and accepted it and we went along with him. Food was brought, and when he put in his hand the people did the same, and they ate. We noticed that the Messenger of Allah was moving a morsel round in his mouth. He then said, "I find the flesh of a sheep which has been taken without its owner's permission." The woman sent a message to say, " O Messenger of Allah, I sent to Naqi (a place where sheep were sold) to have a sheep bought for me, but there were none, so I sent to a neighbor of mine who had bought a sheep asking him to sent it to me for the price he had paid, but he could not be found. I therefore sent to his wife and she sent it to me". The Messenger of Allah then said, "Give this food to the prisoners" (Abu Dawud). Baihaqi noted it in Dala'ilun-Nubuawah (Ibid, 5688/72).

A GOAT:

Hizaam bin Hishaam reported from his father that his grant-father, Hubaish bin Khalid brother of Umme Ma'bad, told that when the Messenger of Allah was commanded to leave Mecca on migration to Medina, he, Abu Bakr and Aamir bin Fuhairah, Abu Bakr's client, with Abdullah al-Laisi as their

guide, passed by the two tents of Umme Ma'bad¹ and asked her for some meat and dates meaning to buy them from her, but found she had nothing of that nature, for the provisions were exhausted as the tribe had been afflicted with famine. The Messenger of Allah, looked at a goat at the side of the tent and said, "What is this goat, O Umme Ma'bad?" She replied, "It is a goat too emaciated to follow the flock". He said, she it any milk? She replied, it is too exhausted for that, he asked, would you let me milk it? She said, "You for whom I would give my father and mother as ransom, if you see anything to milk in it, milk it. The Messenger of Allah asked it to be brought, and wiping its udder with his hand and mentioning the name of Allah most high, he prayed that she might have a blessing in her goat. It then opened its legs for him, gave a flow of milk and ruminated. He called for a vessel which could hold enough for the people and milked an abundant supply into it till the froth appeared on the top. He gave her a drink till she was satisfied and gave his Companions a drink till they were satisfied, then drank himself last of all. Immediately afterwards he milked it a second time, and when he had filled the vessel he left it with her. He took baiyat from her (to accept Islam) and they departed from her. (It is recorded by Baghawi in Sharhe-as-Sunnah, by Ibne Abdul Barr in Al-Isti'aab, and by Ibnul Jauzi in Kitab-ul-Wafa) (Ibid, 5689/73).

SPLITTING OF MOON :

Anas reported that when the people of Mecca asked the Messenger of Allah to show them a sign, he showed them the moon in two piece between which they could see Hira, (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, Baab Alamaat-un-Nubuwah, Hadees No. 5603/3).

Ibne Mas'ud reported that in the time of the Messenger of Allah the moon was split in two portions, one above the mountain and one below it, and the Messenger of Allah said, "testify" (Bukhari and Muslim) (Ibid, 5604/4)

1. Her name was Aa'tikhah binte Khalid Khazaa'iyah she was living in an unhabitated place. She used to sit outside her tent and help the passers by. The Holy Prophet, (p.b.u.h) went to her tent during migration and she accepted the faith in him (Mazaahir-e-Haq).

SAVED FROM ABU JEHL :

Abu Hurairah reported that Abu Jehl said, "Does Muhammad soil his face in the dust before you?" it was said, yes. He said, "By Lat and 'Uzza if I see him do that I will place my leg upon his neck". He then came to the Messenger of Allah when he was praying with the purpose of placing his leg upon his neck, but all of a sudden he crawled back on his heels and warding off something with his hands. He asked what was the matter with him? He said, "between him and me there appeared a trench of fire, something which caused terror, and had wings". The Messenger of Allah said, "If he had come near me, the angels would have seized and slashed him limb by limb" (Muslim) (Ibid, 5605/5).

FORECASTS :

Adi bin Hastim reported, while I was with the Holy Prophet, (p.b.u.h) a man came to him and complained to him of hunger, then another came to him and complained to him of highway robbery. He then said, " O Abi, have you seen Heerah?¹ If you live long enough, you will certainly see a woman traveling from heerah to go round the Ka'bah fearing no one but Allah, if you live long enough, the treasures of kisra will certainly be conquered, if you live long enough you will certainly see a man coming out with a handful of gold or silver looking for some one to accept it (as charity) but he will find no one to accept it from him. One day he will certainly meet Allah, one day he meet him with no one between them to interpret for him. He will then certainly say, 'did I not send you a messenger who was conveying the message to you? He will reply, yes. He will then say, did I not give you prosperity and show favour to you? He will reply yes, then he will look to his right and see only the hell, and he will look to his left and see only the hell. Guard against hell, even though it (i.e. charity) be with half a date, and if anyone cannot get so much, he should do it with a good word".

1. A city near Kufa.

Adi said, I have seen a woman traveling from Heerah to go round the Kabah fearing no one but Allah, I was among those who conquered the treasures of Kisra son of Huruz, and if you live enough you will see what the Prophet Abdul Qasim said, one coming out with handful of gold or silver (Bukhari) (Ibid, 5606/6).

Khabbab bin-ul-Aratt reported, we made complaint to the Holy Prophet, (p.b.u.h) when he was reclining on a piece of blanket in the shade of the Ka'bah for we had met persecution from the polytheists, asking him if he would not make supplication to Allah. His face became red, and he sat and said, "before your time a man would have a pit dug for him in the earth and he put in it, then a saw would be brought and placed above his head with would be splits in two, but that would not turn him away from his religion. He would be combed with irons combs below his flesh in bone and sinew, but that would not turn him away from his religion. I swear by Allah that (a time will come when) go from San'a¹ to Hazramaut fearing none but Allah, or a wolf which may attack his sheep, but you are in a hurry" (Bukhari) (Ibid, 5607/7)

Anas reported that the Messenger of Allah used to visit umme Haraam daughter of Mihaan who was married to Ubadah bin Saamit. One day when he visited her, she gave him food and sat clearing his head of lice. The Messenger of Allah went to sleep and then awoke with a smile. She asked what makes you smile, O Messenger of Allah? He replied, "Some of my people were shown to me who, while on an expedition in the path of Allah were sailing in the midst of the sea as kings upon thrones (or, like kings on thrones)". She said, "O Messenger of Allah pray to Allah that he may put me among them". He made supplication for her than laid down his head and went to sleep, and after a time awoke with a smile, she asked, what makes you smile, O Messenger of Allah? He said "some of my people were shown to me, who, while on an expedition in the path of Allah (and so on as in the first reply). She said, "O Messenger of Allah, pray to Allah that he may put me among them". He said, "You will be among the first." Umme Haraam sailed on the sea in Mu'awiyah time she fell down while coming on the shore and died (Bukhari and Muslim) (Ibid, 5608/8)

1. A city in Yemen.

SORCERER ACCEPTED ISLAM :

Ibne Abbas reported that Zimaad, a man of Azd Shanu'a¹ who applied spells to avert the jinn, came to Mecca, and heard the foolish ones among the inhabitants of Mecca saying Muhammad, (p.b.u.h) was jinn-possessed. So he said, "If I could see this man, perhaps Allah might heal him at my hand." He met him and said, "I apply spells to avert the jinn, O Muhammad, (p.b.u.h). Would you like me to do so?" the Messenger of Allah said, "praise is due to Allah whom we praise and from whom we seek help. No one can lead astray on whom Allah guides, and no one can guide one, whom Allah leads astray. I testify that Muhammad, (p.b.u.h) is his servant and Messenger". After reciting *hamd* (praise and *sallat* (salutation)) zimaad said, "repeat these words to me," so the Messenger of Allah repeated them three times. He then said, "I have heard what the *kaahins* say, what the sorcerers say and what the poets say, but I have never heard anything like these words of yours which have reached a depth like that of the sea. If you give me your hand, I will swear allegiance to you by accepting Islam". He said that he swore allegiance to him (Muslim) (Ibid, 5609/9).

1. A city Yeman.

SECTION (8)**HIS WIVES ¹****HAZRAT KHADIJAH :**

Khadijah is also known as 'Khadijat-ul-Kubra' i.e. Khadijah the Great. She was the first wife of the Holy Prophet, (p.b.u.h) and the first convert to Islam on his invitation. She was a Quraish lady of good fortune. She was the daughter of Khuwailid, who was the great grandson of Qusi. Before she married the Holy Prophet, (p.b.u.h), she was a widow who had been twice married, and had also borne two sons and a daughter. On account of her good manners, she was generally known as "Tahira" i.e. the pious one.

Coming to know of the noble character of the Holy Prophet, (p.b.u.h), long before Prophet hood was granted to him, Khadijah had requested him to take her merchandise to Syria against a share in the profits. She also sent her slave Maisara with him. He accordingly undertook the second journey to Syria, and returned with good profits. Maisara also spoke of his fair dealings to Khadijah, she was so pleased that she herself made an offer of marriage to him.

Abu Talib accepted the proposal from Khadijah on behalf of the Holy Prophet, (p.b.u.h), and shortly there after he married Khadijah, at that time he was 25 and Khadijah was 40.

Khadijah continued to be his only wife until the time of her death. She died in December, 619 A.D., at the age of 65. Thus she remained the counselor and supporter of the Holy Prophet, (p.b.u.h) for about 25 years. She had borne to him two sons and four daughter, namely Al-Qasim, Abdullah, (also called Al-tayyab and Al-Tahir), Zainab, Ruqayya, Umme Kulsum, and Fatima. ² Of these only Fatima survived the Holy Prophet, (p.b.u.h) and from her and her husband Ali are descended that posterity of "Syeds" who are the subjects of frequent mention in the 'Khutbas' and the liturgical prayers in all parts of the Muslim world.

1. Seerat-un-Nabi-vol II, pp. 403 -421, Seerat Rasul-e-Arabi, Ibid, pp. 437-450, Zia-un-Nabi, Ibid, vol. pp. Dictionary of Islam, Ibid, pp. 400-404

2. Details will follow in the topic "His Children".

The Holy Prophet, (p.b.u.h) always retained his affection for Khadijah. Aa'isha says, I was never so jealous of any one of the Prophet's wives as I was of Khadijah, although I never saw her. The Holy Prophet, (p.b.u.h) always used to talk of her, and he would very often slay goats and cut them up, and send pieces of them as presents to Khadijah's female friends. I often said to him. "One might suppose there had not been such another woman as Khadijah in the world, 'And the Holy Prophet, (p.b.u.h) would then praise her and say she was so and so, and I had children by her.

After marriage, Khadijah presented her slave Zaid to the Holy Prophet, (p.b.u.h) for his service, and he immediately set him free. Zaid, who had never known such a master before, however, refused to go to his people, and spent rest of his life with his benefactor. Ali, son of Abu Talib, since his childhood, also made his home with the couple i.e. the Holy Prophet, (p.b.u.h) and Khadijah.

When, after receiving the first revelation, the Holy Prophet, (p.b.u.h) was a bit disturbed, Hazrat Khadijah consoled him, saying, fear not, my noble one, but rejoice. Allah will not forsake you in this affair nor expose you to shame for you are good, kind, truthful, a hospitable. You aid and comfort the poor, support the virtuous in rightful deeds, and you are faithful in trust.

It is said that Khadijah also took him to her cousin Waraqah bin Nofal, was an old Christian religious scholar, who, after hearing all about the first vision, said, "That is the "Namus" which Allah had sent to Moses (Musa). He then paused for a while and said, "I wish I could be present when your people will turn you out". "Will it be so"? The Holy Prophet, (p.b.u.h) asked. "It never happened that the messenger which you are to receive was received by any Prophet and he was not opposed by his people by, I will certainly help you"? After sometime, however, Waraqah died.

Hazrat Khadijah died in the 10th year of Nubuwat at the age of 65 years, and was entombed in the Jannatul Ma'la at Mecca. In the same year few months earlier, Abu Talib was also died and the Holy Prophet, (p.b.u.h) declared that year as "Aamul Huzn, i.e. Year of Grief".

HAZARAT SAUDA :

She was married to the Holy Prophet, (p.b.u.h) in the 10th year of Nubuwat. She was the daughter of Zama. She had accepted Islam in the earlier period. During the second migration of the Muslims to Abyssinia she also migrated along with her husband Sakran bin 'Amr. Her husband died after return to Mecca.

It is said that after the death of Hazrat Khadijah, the Holy Prophet, (p.b.u.h) was worried about the maintenance of the house and looking after of the children. Hazrat Khaula binte hakeem, therefore, suggested to him for second marriage, and, with his permission, she went to the father of Hazrat Sauda and made the proposal of marriage which was accepted and Nikah was performed. It was in the month of Ramazaan.

She died in 54th or 55th Hijri and was entombed in Baqi at Medina.

HAZRAT AA'ISHA :

She was married to the Holy Prophet, (p.b.u.h) in the 10th year of Nubuwat. She was the daughter of Hazrat Abu Bakr; she was born in the fourth year of Nubuwat. When she was six year of age, with the permission of the Holy Prophet, (p.b.u.h). Hazrat Abu Bakr, and it was accepted and 'Nikha' was performed. After 'Nikha' she remained with her parents for three years. She came in the house of the Holy Prophet, (p.b.u.h) after migration to Medinah at the age of nine years. When the Holy Prophet, (p.b.u.h) left this world, she was of eighteen years of age and lived for about forty eight years after him.

Hazrat Aa'isha was very learned. She was expert in Qur'an, Hadees, Tafseer, Fiqah and Shariat. She has reported more than two thousand Traditions of the Holy Prophet, (p.b.u.h). The 'Sahaba' i.e. companions of the Holy Prophet, (p.b.u.h) also used to consult her in important matters relating to the Shariat.

She died at the age of sixty six in 57th Hijri. Her funeral prayer was led by Hazrat Abu Hurairah. She was entombed in Baqi at Medina.

HAZRAT HAFSAH:

She was married to the Holy Prophet, (p.b.u.h) in the 3rd year of Hijri. She was the daughter of Hazrat Umar. She was first married to Hazrat Khanees bin Hizafah who was injured in the battle of badr and later died. She had no child from him. Hazrat Umar was worried about her second married. He first made the offer to Hazrat Usman and then also to Hazrat Abu Bakr, but both kept silence. Thereafter the Holy Prophet, (p.b.u.h) married her.

She died in 45th Hijri and was entomed in Baqi at Medina.

HAZRAT ZAINAB BINTE KHAZIMAH :

She was the daughter of Khazimah. She was first married to Abdullah bin Jahash who was slain in the battle of Uhud. Thereafter the Holy Prophet, (p.b.u.h) married her.

Due to great generosity towards the poor she was known as "Ummul Masaakeen". She died after two three months of her marriage with the Holy Prophet, (p.b.u.h) in 4th Hijri. She was the second wife of the Holy Prophet, (p.b.u.h) who died during his lifetime. Her funeral prayer was led by the Holy Prophet, (p.b.u.h) himself.

She was entombed in Baqi at Medina.

HAZRAT UMME SALAMAH :

She was married to the Holy Prophet, (p.b.u.h) in the 4th year of Hijri. Her real name was Hind. She was the daughter of suhail. She was first married to Abdullah bin Abdul Asad (known as Abu Salamah); she was among the first emigrants to Abyssinaia along with her husband. Her husband was injured in the battle of Uhud and later died. Thereafter the Holy Prophet, (p.b.u.h) married here.

After Hazrat Aa'isha she was the most learned among the wives of the Holy Prophet, (p.b.u.h). At Hudaibiah, when his companions were reluctant to shave off their heads without

performance of umrah, it was she who advised the Holy Prophet, (p.b.u.h) to shave off his head first so that the companions would automatically follow him, and accordingly it was done, and a great difficulty was overcome.

She died at the age of 84 years, in 59 or 61 or 63 Hijri. She was entombed in Baqi at Medina. She was the last of the wives of the Holy Prophet, (p.b.u.h) who died after him.

HAZRAT ZAINAB BINTE JAHASH :

She was married to the Holy Prophet, (p.b.u.h) in the 5th year of Hijri. She was the daughter of Jahash. Her mother was Umaimah binte Abdul Muttalib who was the maternal aunt of the Holy Prophet, (p.b.u.h). Thus she was a cousin to him. On his proposal she was married to Hazrat Zaid, his own freed slave, whom he had in fact adopted as a son. This was in fact a great honour done to a slave for the first time in the history of Arabia. As no one among the Arabs could ever imagine equalling himself to a slave. It appears that Allah the Almighty also liked this proposal, because when this proposal was made there was a sort of natural opposition by Zainab and her mother, and the following Verse was revealed :

“And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided an affair, to exercise a choice in their matter” (Ahzaab, 33:36).

On the revelation of this Verse, neither Zainab nor Zaid, nor any one else could have any choice. They were, therefore, married, but the marriage could not be successful, and ultimately Zaid divorced her. Then there came the command from Allah the Almighty to the Holy Prophet, (p.b.u.h) to marry Hazrat Zainab, although according to the Arab custom the divorcee of an adopted son could not be married, yet the Holy Prophet, (p.b.u.h) had to obey the Command of Allah which was in fact to abolish once for all a custom which was not otherwise proper.

Allah says:

“No has he made your adopted sons your real sons. These are your words spoken with your mouths. But God speaks the truth and he guides to the right path. Call them by their real father’s names that are more equitable in the sight of God” (Ahzaab, 33: 4-5).

Thus it was declared that Zaid was not to be called as the son of Muhammad (*peace be upon him*) any more. Qur’an also speaks of the Holy Prophet, (p.b.u.h)’s advice to Zaid, saying:

“And when thou didst say to him whom God has blessed and whom thou have blessed, keep thou thy wife and afraid of the people and it is more righteous that thou should be we afraid of Allah. Therefore, when Zaid divorced her, we married her to thee, so that there should be no difficulty for the faithful in marrying the wives of their adopted sons when they had divorced them. And Allah’s command is ever performed” (Ahzaab, 33:37).

The Holy Prophet, (p.b.u.h), therefore, married Hazrat Zainab which was also an honour to her in person. On account of her nobility of generation, there could be no better match to her than the Holy Prophet, (p.b.u.h) himself.

Hazrat Zainab was very religious minded and used to keep herself always busy in prayers and distribution of alms. She died after the Holy Prophet, (p.b.u.h) in 20th at Medina. Her funeral prayer was led by Hazrat Umar. She was the first of the wives of the Holy Prophet, (p.b.u.h) who died after him.

HAZRAT JAVERIAH :

She was married to the Holy Prophet, (p.b.u.h) in the 5th year of Hijri, she was the daughter of Harris bin Ziraar who was chief of the Bani Mustalaq. She was first married to one Musafe’ bin safwan who was killed in the battle of Bani Mustalaq (also known as battle of mareesee’). She was taken as a prisoner and was given over to Hazrat Saabit bin Qais bin Shamaas Ansari

who agreed to free her on payment of ransom which the Holy Prophet, (p.b.u.h) himself paid and with her consent took her in marriage. Due to this marriage, all the prisoners of her tribe were released by the companions. She died in 50th Hijri at the age of 65 years, and was entombed in Baqi at Medina.

HAZRAT UMME HABBIBA :

She was married to the Holy Prophet, (p.b.u.h) in the 7th year of Hijri. She was the daughter of Hazrat Abu Sufyan. Her real name was Ramla. She was born about 17 years before the first revelation of wahi to the Holy Prophet, (p.b.u.h). She was first married to Ubaidullah bin Jahash. Both of them had accepted Islam and had migrated to Abyssinia along with other companions of the Holy Prophet, (p.b.u.h). Ubaidullah Jahash, however, changed his faith and became a christian, but Umm-e-Habiba remained a Muslim thug out. She was, therefore, divorced by Ubaidullah bin Jahash. The Holy Prophet, (p.b.u.h) deputed amr bin Amiyat-ul-Zamri to Najashi (Negus), the ruler of Abyssinia, with a proposal of marriage with her. Najashi conveyed the proposal to her through his maid servant Abraha. She accepted the proposal and appointed Khalid bin Sa'eed Umavi as her 'Vakil' i.e. agent for 'Nikha'. King Negus himself gave the address of 'Nikha' before the Muslim migrants and she was married to the Holy Prophet, (p.b.u.h) against a dower of 400 Dinars which were also paid by king Negus on behalf of the Holy Prophet, (p.b.u.h). After the performance of 'Nikha' king Negus also arranged for the 'Valima' (reception) saying that it was the Tradition of all Prophets. Then she was sent to the Holy Prophet, (p.b.u.h) at Medina. She died in 44 Hijri was entombed in Baqi at Medinah.

HAZRAT MAIMUNA :

She was married to the Holy Prophet, (p.b.u.h) in the 7th year of Hijri. Her father was Harris and mother was Hind. She was first married to masood bin Amr Umair al-Saqafi and after he divorced she was married to Abu Raham bin Abdul Uzza, and after his death she came in the 'Nikha' of the Holy Prophet, (p.b.u.h). According to one Tradition she had gifted herself to the Holy Prophet, (p.b.u.h). According to another Tradition, however, the Holy Prophet, (p.b.u.h) deputed Abu Ra'fa along

with Aus bin Khula as his representative with proposal of marriage to her from Medina. She accepted the offer and marriage was solemnized. According to a third view this marriage was performed at the instance of Hazrat Abbas.

Her marriage took place at Sarf and at the same place she died in 5th Hijri and was also buried there.

HAZRAT SAFIAH :

She was married to the Holy Prophet, (p.b.u.h) in the 7th year of Hijri. Her real name was not Safiah. According to Zarqani, the best of the booty, which was reserved for the leader, was known as 'Safiah'. Since she was taken as booty from the battle of Khyber and the Holy Prophet, (p.b.u.h) married her, she also came to be known as Safiah. Otherwise her name was Zainab, the daughter was the chief Banu Nazeer and the mother was the daughter of the chief of Quraish. She was first married to Salam bin Mashqam-ul-Qarzi. When Ibne-e-Mashqam divorced her, she was married to Kananah bin Abi Haqeeq who was killed in the Battle of Khyber. Her father and brother were also killed in the battle and she herself was arrested by the Muslim Army. When the booty was being distributed, Wahiah-e-Kalbi requested for slave girl. The Holy Prophet, (p.b.u.h) permitted him to choose one for him and he chose Hazrat Safiahh. Later the Holy Prophet, (p.b.u.h) came to know that Hazrat Safiahh was the daughter of a chief and as such Wahiah Kalbi was not fit for her. The Prophet, therefore, gave him another slave girl and freed Hazrat Safiahh and then himself married her. The Holy Prophet, (p.b.u.h) liked her very much. Once when he came to her, she was weeping. On being asked she told that Hazrat Zainab and Hazrat Aa'isha claim superiority because they said they were also the cousin of the Holy Prophet, (p.b.u.h). He forthwith said, "Why could you not say in reply that Haroon is my father, Musa is my uncle and Muhammad (*peace be upon him*) is my husband. How can you be superior to me?"

Hazrat Safiahh died in 50 Hijri and was entombed in Baqi at Medina.

HAZRAT MARIA :

She belonged to the royal family of Egypt, and was sent as a gift to the Holy Prophet, (p.b.u.h) by the ruler of Egypt. (Taareekh ibne Kaseer, vol IV, p. 603). She gave birth to the fourth son of the Holy Prophet, (p.b.u.h), namely Ibrahim, in the 8th year of Hijri, who died during infancy and was entombed in Baqi at Medina.

She died in 15th Hijri and she was also entombed in Baqi at Medina.

EXCELLENCE OF KHADIJAH, AA'ISHA AND SAFIYAH**HAZRAT KHADIJAH:**

Ali reported that he heard the Messenger of Allah say, “the best woman of her time was marrying daughter of Imran, and the best woman of her time is Khadijah daughter of Khuwailid”¹ (Bukhari and Muslim). In a version Abu Kuraib said that waki pointed to the sky and to the earth (Mishkat, Kitab-ul-Fitan, Baab Munaqib-e-Az wajun Nabi, Hadees No. 5922/1)

Anas reported that the Holy Prophet, (p.b.u.h) has said, “among the women of the universe mary, daughter of Imran, Khadijah, daughter of Khuwailid, Fatimah, daughter of Muhammad and Aasia wife of Pharaoh are enough for you.”² (Tirmizi) (Ibid, 5928/7)

Abu Hurairah reported that Gabriel came to the Holy Prophet, (p.b.u.h) and said, “O Messenger of Allah, here is Khadijah who is coming with a vessel containing condiments and food. When she comes to you, give her a greeting from her Lord and from me, and give her the good news that in Paradise she will have a house made of brilliant pearls. There is neither clamour nor toil” (Bukhari and Muslim) (Ibid, 5923/2)

1. Khuwailid bin Asad was a great business man and prominent personality of the Quraish.

2. i.e. example to be followed.

Aa'isha reported, I was not so jealous of any of the wives of the Holy Prophet, (p.b.u.h) as I was of Khadijah. I never saw her, but he frequently mentioned her, and he would often slaughter a sheep, cut it in pieces and send them to Khadijah's friends. I often said to him, "it seems as if Khadijah was only woman in the world, "and he said, "she was indeed a fine woman, and I had children from her" (Bukhari and Muslim) (Ibid, 5924/3).

HAZRAT AA'ISHA:

Abu Salamah reported that Aa'isha informed him that once when the Messenger of Allah said, "Gabriel is here, O Aa'isha, and is giving you a greeting," she said, "and upon him be peace and Allah's mercy", adding that he used to see what she could not (Bukhari and Muslim) (Ibid, 5925/4).

Aa'isha reported the Messenger of Allah told me that he had been shown me in a dream three nights brought in a silk cloth by an angel who said to him, "this is your wife". He said, "When the garment was removed from your face it was you yourself. So I said, 'if this is from Allah, it will so happen' (Bukhari and Muslim) (Ibid, 5926/5)

Aa'isha reported that Gabriel brought a picture of her on a piece of green silk to the Messenger of Allah and said, "This is your wife in this world and the next" (Tirmizi) (Ibid, 5929/8)

Abu Musa reported, the companions of the Messenger of Allah, never asked Aa'isha about a Tradition regarding which we were in doubt without finding that she had some knowledge of it (Tirmizi) saying this a Hassan Saheeb Ghareeb Tradition) (Ibid, 5932/11).

Musa bin Talha reported that he had seen no one whose speech was more chaste than Aa'isha (Tirmizi, saying this is a Hassan Saheeh Ghareeb Tradition) (Ibid, 5933/12)

Aa'isha reported that the people used to choose Aa'isha day to bring their gifts, seeking thereby to please the Messenger of Allah, she said that the wives of the Holy Prophet, (p.b.u.h) were in two parties, one including Aa'isha Hafsa, Safiyah and

Saudah and other including umme Salamah and the rest of the wives of the Messenger of Allah. Umme Salamah's party spoke to her telling her to ask the Messenger of Allah to say to the people, "if any one wishes to make a present to the Messenger of Allah, let him present it to him where he happens to be". She did so and he said, "Do not annoy me regarding Aa'isha, for revelation has not come to me when I was in coverlet of any one of you but Aa'isha". She said, "I repent to Allah of annoying you O Messenger of Allah. They then called Fatimah sent her to the Messenger of Allah, and she spoke to him, but he said, "do you not like what I like, O my child, she said, "certainly," so he said, "then love this woman"¹ (Bukhari and Muslim) (Ibid, 5927/6).

HAZRAT SAFIYAH :

Anas reported that when safiyah heard that Hafsa had called her daughter of a Jew, she wept. The Messenger of Allah came in where she was making her weep, and when she told him Hafsa had called her a Jew's daughter the Holy Prophet, (p.b.u.h) said, 'you are a Prophet's daughter, your paternal uncle was a Prophet, and you are married to a Prophet, so what has she to boast of you?' he then said, "fear Allah, O Hafsa" (Tirmizi and Nasa'ee) (Ibid, 5930/9)

HIS MARRIAGES

The European biographers take exception to the number of wives taken by the Holy Prophet, (p.b.u.h). But as it is rightly said by the author of the Dictionary of Islam² "it is only natural for them to throw mud on those who do not belong to them and who are not of the same color as they are. This is a malady for which there is no cure".

As Qur'an say:

"In their hearts there is a disease, and this disease does Allah increase in them, for them is a painful agony on account of what they laid" (Baqarah, 2:10).

1. i.e. Aa'isha.

2. Dictionary of Islam, Ibid, pp. 399-404.

“For three centuries they have cried themselves, hoarse over their accusations of Muhammad being a licentious man, and imposter, a murderer, a liar, and all other vile epithets which their hearts could accept. And they go on repeating these lying accusations believing that some of the mud they throw may stick. But they might, just as well, spit at the moon fancying that their spitting will reach the upper regions. Muhammad requires no defense. God is his defender. Europeans may soon be throwing mud at the Holy persons of Jesus and virgin Mary”.

“And what proofs have these writers of Muhammad, (p.b.u.h) being a licentious man? Nothing but the fact that after he was 53 years old, he gradually contracted a number of marriages which they dislike, and the further fact that while he limited the number of wives to his followers at a maximum of four, he made an exception of the law in his own case”.

“The fact that Muhammad, (p.b.u.h) had many wives at a certain stage of his life, namely, after his migration to Medina, is undisputed, but Ibrahim, David, Solomon and many other Prophets and saints of the Old Testament had many wives.¹ Were they all licentious men? God forbid such an accusation”.

“As to the Law, the limitation of the number of wives was fixed at the end of the 8th year of Hijri and the Holy Prophet, (p.b.u.h) had married all his wives before that period. He was told by God to keep those whom he had married but was forbidden to marry any more. If he divorced his wives, or if they became widows as the majority of them did, they could not be re-married. Out of respect of the Holy Prophet, (p.b.u.h) they were called “Ummahaat-ul-Momeneen” i.e. mothers of the faithful. This was all the special legislation allowed to him.

“He was the ruler of the state of Arabia when the revelation came in favor not of Muhammad, (p.b.u.h) but of his wives that they need be divorced, and also against them that they must not re-marry after his death. And all of them remained widows till their death”.

1. Abraham had three wives (Genesis, 16:3-4 and 25:1), Jacob had four wives (Genesis, Ch. 29 and 30:4 and 9), Moses had two wives (Exodus, 2:21 and Numbers, 12:1) Gideon had many wives from who he had seventy sons (Judges, 8:30), David had many wives (1. Samuel, 18:27 and 25:42-43 2. Samuel, 3:2-5, 5:13) Solomon had seven hundred wives (1 Kings 11:3-4).

“Muhammad, (p.b.u.h) was subject to Law but it was God’s Law, and not the law of the European biographers. Rulers always had and must have special privileges and the writer could mention scores of such privileges. But let that suffice. The accusation that Muhammad, (p.b.u.h) was a licentious man because he married so many wives is absolutely false and without foundation of fact. Muhammad’s, (p.b.u.h) marriages were all marriages that were forced upon him, or marriages of protection of the females whose husbands had died in the cause of God and whom he took into his household, or, lastly, marriages specially contracted to cement the bonds of love with those who could by their position and influence be of service of Islam. In every single case, it was a personal sacrifice on the part of Muhammad, (p.b.u.h) to have contracted the marriage, or circumstances obliged him to do so while there was yet no law limiting the number of wives.

A close study of the subject shows that there was no lata of just at all in either of the marriages contracted by the Holy Prophet, (p.b.u.h). When he was young, he was offered the best of the Arab girls by the Quraish themselves, but he refused. When he was 25 years of age he married Hazrat Khadijah, at her own proposal, although she was a widow of 40 and had previously been married twice and until she was alive he did not take any other wife. Although it was the age for him that he could take as many wives as he wished. When Hazrat Khadijah died, he was 53 years of age and had children to be looked after. He again married a widow namely Hazrat Sauda binte Zama’aa, whose husband had died in Abyssinia after migration, and she also had a son from him. This was in fact with a view to give support to a widow of one of his most earlier and faithful followers.

Marriages with Hazrat Aa’isha and Hazrat Hafsa were contracted to strengthen the relations with his absolute follower’s Hazrat Abu Bakr and Hazrat Umar, just as he married his own daughters to Hazrat Usman and Hazrat Ali. All this was done for the sake of Islam and not for the sake of satisfying any personal desire. It may be noted that Hazrat Hafsa was also widow of one of martyr of Badr namely Khaneis. Hazrat Umar had offered her hand to Hazrat Abu Bakr and also to Hazrat Usman but they

had refused. She, like her father, was a strong minded woman and not quite young. The Holy Prophet, (p.b.u.h) was now over 54 years.

Deaths at Badr, Uhad and the murder of 77 'Qaris' of the Holy Qur'an by the treachery of the enemy had widowed nearly half the Muslim women at Medina, and the Holy Prophet, (p.b.u.h) was not the only man who was contracting marriages with a view to give protection to them. He was in fact setting an example to his companions, and they all had to take this extra burden on their shoulders. These were not marriages of pleasure but of absolute and dire necessity. Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman and all the rest had their share of this burden. After all the Muslim women could not be left to look after themselves and remain unsupported. Islam condemns and makes punishable fornication and adultery. The Holy Prophet, (p.b.u.h) therefore contracted more marriage for preservation of the morality of his people. Thus his marriage with Hazrat Zainab 'Ummul Masakeen' who was the widow of Abdullah bin Jahash and Hazrat Umme Salma widow of Abu Salma, were on account of death of their husbands in the battle of Uhad. At that time the Holy Prophet, (p.b.u.h) had already completed 57 years of his age.

Marriage with Hazrat Zainab binte Jahash was out of the command of Allah. It was in fact to abolish a custom of the Arabs. Qur'an says:

“When Zaid had his want of her, we married her to thee so that there might be no barrier upon the faithful in the marriage of the wives of their adopted sons when they had their want” (Qur'an Ahzaab, 33:37)

Hazrat Javeriah was the daughter of Harris bin Zirar, and was a captive of war. Her father himself married her to the Holy Prophet, (p.b.u.h) as an honor to himself and this in fact resulted in the freedom of all the war prisoners of Bani Mutalaq. Thus this marriage was marriage for the sake of charity and brotherly love and by it the Holy Prophet, (p.b.u.h) won the hearts of the Arabs.

Hazrat Safiah was the daughter of Jewish chief Haya bin Akhtab, and was the widow of another Jewish chief Kananah who was killed at Khyber. It was not fit for any Muslim to take a lady of such rank as a captive of war, and therefore, the Holy Prophet, (p.b.u.h) by marrying her gave her a respect she deserved.

The marriage of Hazrat Umme Habiba was also out of necessity. She was the widow of Abdullah bin Jahash who had migrated Abyssinia and died there. The Holy Prophet, (p.b.u.h) married her by proxy and this resulted in winning over the unbelieving Quraish as it was due to this marriage that Khalid bin Waleed accepted Islam and Abu Sufyan's opposition was reduced.

Hazrat Maria was sent to the Holy Prophet, (p.b.u.h) by way of gift by the ruler of Egypt and it is obvious that she could not possibly be handed over to any body else.

Hazrat Maimunah, it is said, had made a gift of herself in person to the Holy Prophet, (p.b.u.h) and, therefore, he took her as his wife.

After all these marriages had already been contracted, there came the command for the believers in general limiting the number of wives to four (Nisa, 4:3). By now, however, the Holy Prophet, (p.b.u.h) had contracted about marriages and nine of his wives were already living at the time of this command. God made the retention of all these wives lawful for the Holy Prophet, (p.b.u.h), and commanded him not to marry any other woman. Qur'an says, "Hereafter no more wives are allowed to thee nor is it allowed to thee to change for other wives, even though their beauty surprises thee, excepting what thy right hand possesses. For God is guardian over all things" (Ahzaab, 33: 52). After this command the Holy Prophet, (p.b.u.h) did not take any other wife at all, and this also shows that all the marriages he contracted were in obedience to the Command of God.

While dealing with the subject of the number of marriages contracted by the Holy Prophet, (p.b.u.h), we should also keep in mind that before Islam there was no limit to the number of wives a man could take, and it is a fact of history that

the Arabs could hardly feel satisfied with one wife. This may be on account of the climatic conditions or any other reason, whatsoever, but the fact remains that it was nearly a custom among the Arabs to have more than one wife, rather it was thought to be a sign of greatness among them. In that perspective it was not at all unusual for the Holy Prophet, (p.b.u.h) also to have married more than one wife although the marriages contracted, as explained above, were out of necessity and undoubtedly for the benefit of his wives themselves. There was no iota of worldly interest in these marriages at all. The life of the Holy Prophet, (p.b.u.h) and all of his wives remained throughout simple, pious and austere so much so that, neither there were fine houses to reside, nor any furniture to use, rich clothes to wear, nor any arrangement of delicious food, nor even any servant to attend. They Holy Prophet, (p.b.u.h) and his wives mostly lived on milk, dates and water and sometimes kept on fasting only. In spite of all this the relations between the Holy Prophet, (p.b.u.h) and his wives remained very cordial out of love and affection.

Another justification for the number of marriages consist in the fact that through his wives the Holy Prophet, (p.b.u.h) explained the commands of Allah relating to the personal lives of women. Each day the Holy Prophet, (p.b.u.h) used to visit the houses of his wives and there the Muslim women also used to gather and learn the Islamic commands relating to their private as well public affairs. Thus each of the houses of the wives of the Holy Prophet, (p.b.u.h) worked as a training camp for the Muslim ladies. Even after the death of the Holy Prophet, (p.b.u.h) his wives acted as teachers of the Islamic 'Shariat' for the believers in general for a long time and people learnt a large number of Traditions of the Holy Prophet, (p.b.u.h) from them, particularly from Hazrat Aa'isha.

Yet another justification for the Holy Prophet, (p.b.u.h) for having more than one wife was to present an example of equitable dealing with all wives for all those who for one reason or the other contracted more than one marriage within the limits of the 'Shariat'. He was the last Prophet of Allah and on him the 'Shariat' was finalized and therefore it was necessary for him to set examples of all sorts of human affairs which are permissible by Allah the Almighty.

The Holy Prophet, (p.b.u.h) at the time of his death left nine of his wives living and most of them lived for many years after him, yet the life of each of them continued to be simple and devoid of worldly assists. They led an exemplary chaste and pious life till their death. By the Muslims in general they were, and are still, taken to be their mothers and are generally known as 'Ummahaat-ul-Momeneen' (i.e. the mothers of believers). Their lives themselves show that in their marriages with the Holy Prophet, (p.b.u.h) there was neither just nor any material interest. The main purpose was the development of the spiritual values and teaching of the Holy Qur'an and Sunnah. From the life of the Holy Prophet, (p.b.u.h) as we have on the record of history it is clear that throughout his life he never paid any head to material again of this word. His life was totally guided by the command of Allah and therefore, whatever he did, he did it in obedience to the command which he received form Allah the Almighty. Qur'an tells us that he did not even speak out of his own desire, but whatever he spoke it was a revelation from Allah the Almighty (Najm, 53: 2-4).

SECTION (9)**HIS CHILDREN**

All children of the Holy Prophet, (p.b.u.h), except Ibrahim, were from Hazrat Khadijah. Ibrahim was from Hazrat Maria Qubtiah. All agree that the daughters born to Hazrat Khadijah were four in number. They were Zainab, Ruqayyah, Umme Kulsum, and Fatimah. As regards the number of the sons born to her, there is difference of opinion. One view is that Qasim was the only son born to her. Ibne Ishaq mentions two more sons, namely, Tayyab and Tahir (Seerat-un-Nabi, Ibid, vol.II p. 422). Ibne Qayyim says that Qasim and Abdullah were the two sons born to her, and that the later was also known as Tayyab and Tahir (Nabi-e-Rehmat, Ibid, p. 560). Zubair bin Bakaar (d. 256 Hijri) gives the name of the second son as Abdur Rehman instead of Abdullah (Seerat Rasul-e-Arabi, Ibid, p. 451).

All the sons born to the Holy Prophet, (p.b.u.h) died during childhood. The daughter lived upto the Prophet's period of the Holy Prophet, (p.b.u.h), but only Hazrat Fatimah survived him.

HAZRAT QASIM:

Hazrat Qasim was the first child born to the Holy Prophet, (p.b.u.h) about eleven years before Nubuwat. According Mujhid, he lived for seven days only. Mafzal bin Ghassan Ghulabi says that he lived for thirteen months. Ibne Sa'd, on authority of Muhammad bin Jabair bin Muta'am, mentions two years, and Ibne Faris says that he reached the age of adolescence. The fact, however, is that he died before the grant of Prophet hood to the Holy Prophet, (p.b.u.h).

The Holy Prophet's, (p.b.u.h) kunyah "Abil Qasim" was after his name. (Seerat-un-Nabi, vol. II. P. 422-423: Seerat Rasul-e-Arabi Ibid, p. 541).

HAZRAT ZAINAB:

Next to Hazrat Qasim was born Hazrat Zainab. She was the eldest daughter. She was born ten years before Nubuwat. At that time the Holy Prophet, (p.b.u.h) was thirty years of age. She was married to Abdul 'Aas Laqeet bin Rabee'. He was the son of Hola, the sister of Hazrat Khadijah, after the grant of Prophet hood to the Holy Prophet, (p.b.u.h), she along with her mother and sisters accepted the Islamic faith, but her husband remained on polytheism. The Quraish asked him to give divorce to Zainab, but he refused to do so.

In the battle of Badr, Abdul 'Aas came along with the Quraish and was arrested. Hazrat Zainab sent ransom, including the necklace which Hazrat Khadijah had given to her at the time of her marriage, with his brother amr to get him released. On seeing the necklace, the Holy Prophet, (p.b.u.h) was sentimentally moved, and therefore the companions returned the ransom and also released Abdul' Aas. The Holy Prophet, (p.b.u.h) took a promise from him that on return to Mecca he would send Hazrat Zainab to Medina.

On Return to Mecca, Abul Aas asked Hazrat Zainab to leave for Medina. While she was on her way, along with Kananah, the brother of Abu Aas, the Quraish chased them and caught them at Zu tuwa. Hibbar bin aswad (who later became a Muslim) frightened her with heist spear and got her fall down from the camel. As a result abortion took place to her. On this Kananah gave the challenge that he would face with arrows anybody proceeding towards him. On this the Quraish held themselves back, and Abu sufyan advised him to leave secretly by night. Accordingly, Kananah left Mecca, along with Hazrat Zainab, and at Batn-e-Yajij handed her over to Zaid bin Harrisah and an Ansari, whom the brought her safely to Medina.

In 6th Hijri, while on a merchandise journey to Syria, having the goods of the Quraish, Abul Aas and his companions were arrested, and all their goods were captured, by a small army of the Holy Prophet, (p.b.u.h), sent under Zaid bin Harrisah. Hazrat Zainab gave security to Abul Aas, and thereafter Abul

Aas was released along with his companions and goods. On return to Mecca, Abul Aas returned all the goods to the Quraish, and then accepted Islam. He then came to Medina in 7th Hijri, and after performing the nikha again, the Holy Prophet, (p.b.u.h) sent Hazrat Zainab to him.

Hazrat Zainab died in 8th Hijri. Umme Aiman and Saudah binte Zam'ah gave her the bath after death, and the Holy Prophet, (p.b.u.h) and Abdul Aas laid her to rest in the grave.

Hazrat Zainab had a son Ali and a daughter Umamah from Abdul Aas. Ali died in indolence, or, according to ibne Asakar, was slain in the battle of Yarmuk. Umamah was loved very much by the Holy Prophet, (p.b.u.h). So much so he used to keep her on his shoulders even during the prayer, dropping her down only while bowing or prostrating. Once king Najashi (Negus) sent a "Hullah" in which there was also a ring having an Abyssinian stone in it. The Holy Prophet, (p.b.u.h) gave that ring to Umamah. Similarly, as reported by Hazrat Aa'isha, once somebody sent some presents to the Holy Prophet, (p.b.u.h) having a beautiful necklace. The Holy Prophet, (p.b.u.h) said that, "I will give it to the most beloved to me". The wives of the Holy Prophet, (p.b.u.h) thought that it would be given to Hazrat Aa'isha, but the Holy Prophet, (p.b.u.h) put it round the neck of Umamah.

Hazrat Abul Aas by a will had given the authority to Hazrat Zubair binul Awaam to give Umamah in marriage. Hazrat Fatimah, by a will, had asked Hazrat Ali to marry with Umamah after her death. Accordingly, Hazrat Zubair married Umamah to Hazrat Ali. By a will, Hazrat Ali had asked Hazrat Mughirah bin Naufal to marry with Umamah after his death. Accordingly, after the death of Hazrat Ali, Umamah was married to Hazrat Mughirah bin Naufal, and a son Yahya was born to him through her. But some say that no child was born to her at all. Umamah died in the house of Mughirah (Seerat Rasul-e-Arabi, Ibid, pp. 451-454: Seerat-un-Nabi, Ibid, vol. II pp. 423-425).

HAZRAT RUQAYYAH:

She was the second daughter of the Holy Prophet, (p.b.u.h) from Hazrat Khadijah. She was born after Hazrat Zainab. She was married to Utbah, the son of Abu Lahab. When

the Holy Prophet, (p.b.u.h) declared his Prophet hood and extended the invitation to Islam, Abu Lahab asked his son to divorce Hazrat Ruqayyah, saying that if he would not divorce her, he would finish his relations with him.

On this, Utbah divorced Hazrat Ruqayyah. The Holy Prophet, (p.b.u.h) then married her to Hazrat Usman. Hazrat Ruqayyah migrated to Abyssinia along with Hazrat Usman, and there Abyssinia, she migrated to Medina along with Hazrat Usman. During the battle of badr she became sick and due to looking after her Hazrat Usman could not take part in the Badr expedition. On the day Hazrat Zaid bin Harisah came to Medina with the news of victory, Hazrat Ruqayyah died. It was 3rd year of Hijri, at that time she was 20 years of age. The Holy Prophet, (p.b.u.h), being busy at badr, could not attend to her funeral. After her, her son Abdullah also died in 4th Hijri at the age of six years only (Seerat-un-Nabi, vol. II, pp. 425-426, Seerat Rasul-e-Arabi, Ibid, pp. 454-455)

HAZRAT UMME KULSUM:

She is known after her “Kuniyah”. She was married to Utaibah, another son of Abu Lahab, and was divorced by him, as commanded by his father, after the Holy Prophet, (p.b.u.h) declared his Prophet hood and extended the invitation to Islam.

After the death of Hazrat Ruqayyah in 3rd Hijri, Hazrat Umme Kulsum was married to Hazrat Usman. She lived with him for six years and died in 9th Hijri. The Holy Prophet, (p.b.u.h) led her funeral prayer, and she was laid to rest in the grave in Baqi at Medina, by Hazrat Ali, Hazrat Fuzail bin Abbas and Hazrat Usamah bin Zaid. (Seerat-un-Nabi, Ibid, vol.II. p. 426-427), Seerat Rasul-e-Arabi, Ibid, p. 455).

HAZRAT FATIMAH ZOHRA:

Hazrat Fatimah was the youngest daughter of the Holy Prophet, (p.b.u.h) from Hazrat Khadijah. She was also known as “Zohra” (meaning beautiful), and “Butool” (meaning the one who had renounced the world).

There is difference of opinion as regard her date of birth. One view is that she was born in the 1st children of the Holy Prophet, (p.b.u.h) were born before grant of Nubuwat. Ibne Jozi has written that she was born five years before Nubuwat, when the Ka'bah was under reconstruction. Some say that she was born one year.

She was married to Hazrat Ali in 2nd Hijri. If her year of birth is accepted as the 1st year of Nubuwat. Then at that time she was fifteen and Ali 21 years of age. It is said that first Hazrat Abu Bakr, and then Hazrat Umar had also gave the offer of marriage with her, but the Holy Prophet, (p.b.u.h) had kept silence. When Hazrat Ali gave the offer, the Holy Prophet, (p.b.u.h) asked him as to what he had with him. He said one horse and one coat of mail. The Holy Prophet, (p.b.u.h) said, horse is for the battle, sell the coat of mail. Hazrat Usman purchased it for 480 Dirhams. He brought the price and placed it before the Holy Prophet, (p.b.u.h). The Holy Prophet, (p.b.u.h) asked Bilal to purchase some perfume, and Umme Sulaim to purchase some articles of dowry. The dowry consisted of a bed, one water skin, two water pots, and two grinding stones. The Nikah was performed, and thereafter in the same year she was sent to Ali's House.

The Holy Prophet, (p.b.u.h) loved Hazrat Fatimah very much. He had declared her to be the "Sayyed-un-Nisa Ahlil Jannah", "Sayyed-un-Nisa-a-Mo'mineen", and "Afzal-un-Nisa-al-Jannah"

Whenever there was any misunderstanding among them, the Holy Prophet, (p.b.u.h) himself used to personally intervene and got the matter settled. Once Hazrat Ali being angry, went out of the house, and lied down on the sandy floor of the Mosque. The Holy Prophet, (p.b.u.h) came and said to him, "get up O Abu Tareeb". Hazrat Ali likes this epithet very much. After the victory over Mecca, once Hazrat Ali intended to marry the daughter of Abu Jehal. On this Holy Prophet, (p.b.u.h) gave an address, saying, "Fatimah is piece of my flesh, whoever will cause trouble to her will cause trouble to me. He also said, by Allah, the daughter of he Messenger of Allah and the daughter of the enemy of Allah will never unite in the house of anybody. Hearing this, Hazrat Ali gave up the idea.

After the death of the Holy Prophet, (p.b.u.h), Hazrat Fatimah was never laughing, she died six months after him. It was 3rd of Ramazan in 11th Hijri. Hazrat Abbas led the funeral prayer and Hazrat Ali, Hazrat Abbas and Hazrat Fazl laid her to rest in the grave in Baqi at Medina.

Hazrat Ali had three sons and three daughters from Hazrat Fatimah. They were Imam Hassan, Imam Hussain, Mohsin, Ruqayyah, Umme Kulsum and Zainab. Mohsin and Ruqayyah died during childhood. Umme Kulsum was married to Hazrat Umar, and Zainab was married to Abdullah bin Jafar. Out of these, the generation of Imam Hassan and Imam Hussein only continued and is still continuing.

If 1st years of Nubuwat is accepted as the year of her birth, then she was 24 years of age at the time of her death, and if 5th year before Nubuwat to taken as the year of her birth, then as also stated by zarqani, she was 29 years of age at the time of her death (Seerat-un-Nabi, Ibid, pp. 427 – 429, Seerat Rasul-e-Arabi, Ibid, pp. 455-458).

HAZRAT ABDULLAH:

He was the youngest of the children born to Hazrat Khadijah. He was born after Nubuwat, and died during infancy. He was also known as Tayyab and Tahir. (Seerat Rasul-e-Arabi, Ibid, p. 458).

HAZRAT IBRAHIM:

He was the youngest son of the Holy Prophet, (p.b.u.h) born to Hazrat Maria Qubtiah. He was born in 8th Hijri at 'Aaliah where Hazrat Maria used to live. After his birth 'Aaliah was also called "Masheabah-e-Ibrahim". Salma, the wife of Abu Raafe', attended to his birth, and Abu Raafe, brought the good news of his birth to the Holy Prophet, (p.b.u.h), on which the Holy Prophet, (p.b.u.h) gave him a slave. Aqeeqah ceremony was performed on the 7th day, his head was shaved off, all silver equal to the weight of the hair given as alms, and after the name of Prophet Ibrahim, he was also named as Ibrahim.

For the purpose of suckling him, the Holy Prophet, (p.b.u.h) appointed Umme Saif. Her husband Abu Saif was an iron smith living in the 'Awali Medina. The Holy Prophet, (p.b.u.h) used to go to his house, lift up Ibrahim in his hands and kiss him, although the house was filled by the smoke.

Ibrahim died in the house of Abu Saif. When the Holy Prophet, (p.b.u.h) was informed that Ibrahim was on the verge of death, he went there, lifted him up and tears began to flow from his eyes. Abdul Rahman bin 'Auf who was with him, said, O Prophet of Allah, what is this? The Holy Prophet, (p.b.u.h) said, this is mercy. He then said, O Ibrahim, we are grieved on account of separation from you, eyes are filled with tears, and heart is full of grief, but we say what pleases our Lord.

His body was laid on a small cot, the Holy Prophet, (p.b.u.h) led the funeral prayer, and Hazrat Fazl bin Abbas and Usamah laid him to rest in the grave near the grave of Hazrat Usman bin Mazoon in Baqi at Medina. He died at the age of 17 or 18 months.

The Arabs used to say that eclipses occur on the death of some big person. The day on which Ibrahim died there was solar eclipse. But the Holy Prophet, (p.b.u.h) said that eclipses are signs of Allah, and they do not occur on anybody's death (Seerat-un-Nabi, Ibid, vol, II, pp. 429-431, Seerat Rasule-e-Arabi, Ibid, pp. 458-459)

SECTION (10)

HIS AHL-AL-BAIT
(In terms of his Ahadees)

ALI, FATIMAH, HASSAN AND HUSAIN :

Sa'd bin Abu Waqas reported that when this verse came down, "let us call our children and your children ¹ the Messenger of Allah called Ali, Fatimah, Hassan and Hussain and said, "O Allah, these are the member of my family" (Mishkat, Kitab-ul-Fitan, Baabo Munaqib-e-Ahl-Baitin-in-Nabi, Hadees No.5873/1)

Aa'isha reported that one morning the Holy Prophet, (p.b.u.h) went out wearing a striped cloak of black fur, Hassan bin Ali came and he took him under it, then Hussain came he took him under it along with him, then Fatimah came and he took her it, then Ali came and he took him under it. He then said, "Allah only desires to remove abomination from you, O people of the house, and purify you".² (Muslim) (Ibid, 5874/2)

Zaid bin Arqam reported that the Messenger of Allah said of Ali, Fatimah, Hassan and Hussain, 'I am at war to him who makes war on them and peace to him who makes peace with' (Tirmizi) (Ibid, 5892/20).

FATIMAH, HASSAN AND HUSSAIN:

Huzaiifa reported, I asked my mother to let me go the Holy Prophet, (p.b.u.h), pray the sunset prayer with him, and ask him to pray for forgiveness for her and me. I went to the Holy Prophet, (p.b.u.h) and prayed the sunset prayer along with him, and he remained in prayer till he prayed the night prayer. When he went of I followed him, and when he heard my voice he said, "Who is this? Is it Huzaiifa? I said, yes. He said, "What do you require my Allah forgive you and your mother, here is an angel who has never come down to earth before to night. He asked his Lord's permission to give me a greeting and give me the good news that Fatimah will be the leader of the women inhabitants of

1. Qur'an, Imran, 3: 61

2. Qur'an Ahzaab 33:33

Paradise and that Hassan and Hussain will be the leader of the youths who go to Paradise" (Tirmizi saying this is a Ghareeb Tradition) (Ibid, 5909/37).

FATIMAH AND ALI:

Jumai bin Umair reported, I went in with my paternal aunt to visit Aa'isha and asked who was dearest to the Messenger of Allah. When she said that it was Fatimah she was asked who was dearest among men and she said that it was her husband (Tirmizi) (Ibid, 5893/21).

FATIMAH :

Miswar bin Makhramah reported that the Messenger of Allah has said, "Fatimah is a piece of me, so he who angers her angers me". Another version has, "what disturbs her disturbs me and what injures me" (Bukhari and Muslim) (Ibid, 5877/5)

Aa'isha reported we the Holy Prophet, (p.b.u.h)'s wives, were once with him when Fatimah came her style of walking being indistinguishable from that of the Messenger of Allah. When he saw her, he said "welcome, my daughter", and made her sit down. He then said something privately to her and she wept bitterly, so when he saw her grief he said something else privately to her and she began to laugh. When the Messenger of Allah got up and left I asked her what he had said to her privately. She said, "I am not one to divulge the secrets of the Holy Prophet, (p.b.u.h)s". After his death I said, "I adjure you by my right over you to tell me" and said, "Now I am agreeable. When he spoke privately to me about the first matter he informed me that Gabriel used to recite the entire Qur'an with him once annually but that he had done it twice that year, so he felt his appointed time was near. He then told me. I wept, and when he saw my distress he spoke to me privately a second time saying, are you not pleased, Fatimah that you will be the leader of the women inmates of Paradise (or, of the women of the believers)?" another version has, "he spoke to me privately informing me that he would die of his pain, so I wept. He then spoke to me privately informing me that I would be first member of his family to follow him, so I laughed" (Bukhari and Muslim) (Ibid, 5876/4).

HASSAN AND HUSAIN:

Anas reported that no one more closely resembled the Holy Prophet, (p.b.u.h) than Hassan bin Ali, and he said of Hussain also that he was the one who bore the closest resemblance to the Messenger of Allah (Bukhari)(Ibid, 5884/12).

Ali reported that Hassan resembled the Messenger of Allah from the breast to the head and Hussain resembled the Holy Prophet, (p.b.u.h) below that (Tirmizi) (Ibid, 5908/36).

Abu Sa'eed reported the Messenger of Allah has said, "Hassan and Hussain will be the leader of the young ones of the inmates of Paradise (Tirmizi) (Ibid, 5901/29).

Usamah bin Zaid reported I went to the Holy Prophet, (p.b.u.h) one night for something I required and he came out with something (I did not know what) under his cloak. When I had finished telling him my business, I asked him what he had under his cloak, and when he opened it I saw Hassan and hussain on his thighs. He then said, "These are my sons and my daughter's sons. O Allah, I love them, so I beseech you to love them and those who love them" (Tirmizi) (Ibid, 5903/31).

Anas reported that the Messenger of Allah was asked which member of your family is dearest to you. He said, "Hassan and Hussain". He used to say to Fatimah, "cal my two sons to me," and then would sniff and cuddle them (Tirmizi saying this is a Ghareeb Tradition) (Ibid, 5905/33).

Buraidah reported that while the Messenger of Allah was addressing the people, Hassan and hussain came along in red shirts stumbling as they walked. The Messenger of Allah got down from the pulpit, lifted them and put them in front of him, then said, "Allah has spoken truth in saying, "your property and your children are just a temptation¹ I looked at these two boys stumbling as they walked, and could not refrain from interrupting my address and lifting them up" (Tirmizi, Abu Dawud and Nasa'ee) (Ibid, 5906/34)

1. Qur'an, Taghabun, 64:15

HASSAN :

Bara reported, I saw the Holy Prophet, (p.b.u.h) with Hassan bin Ali on his shoulder saying, "O Allah, I love him, so I beseech you to love him" (Bukhari and Muslim) (Ibid, 5880/8)

Abu Hurairah reported that once during the day time he went out with the Messenger of Allah who, when he came to Fatimah's tent, said, "Is a little child here? Is a little child here? Meaning Hassan. In a moment he came running and when they had embraced one another the Messenger of Allah said, O Allah, I love him, so I beseech you to love him and to love those who love him" (Bukhari and Muslim) (Ibid, 5881/9)

Abu Bakr reported, I saw the Messenger of Allah on the pulpit with Hassan bin Ali at his side. He was looking towards the people at one moment and towards him at another and saying, "this son of mine is a Sayyid, and perhaps Allah may reconcile two big parties of Muslims by means¹ of him (Bukhari) (Ibid, 5882/10).

Ibne Abbas reported that when the Messenger of Allah was carrying Hassan bin Ali on his shoulder, a man said, "O boy you have mounted on a fine steed". The Holy Prophet, (p.b.u.h) said, "and he is a fine rider" (Tirmizi) (Ibid, 5910/38).

Uqbah bin Harris reported that after praying the afternoon prayer Abu Bakr went out and walked accompanied by Ali. He saw Hassan playing with the boys, and lifting him on to his shoulder he said, "My father be his ransom, he resembles Ali". Ali was laughing meanwhile (Bukhari) (Ibid, 5916/44).

HUSSAIN :

Yala bin Murrah reported that the Messenger of Allah has said, "Hussain pertains to me and me to him. May Allah love him who loves Hussain, Hussain is a descendant out of my descendat" (Tirmizi) (Ibid, 5907/35).

1. After the death of Ali, Muslims were divided in two big parties, one supporting Hassan and the other supporting Muawiyah for Caliphate. In order to avoid bloodshed Hassan withdrew in favor of muawiya and he accordingly took over the rule.

Umme Fazl daughter of Haris reported that she went in to see the Messenger of Allah and said, "O Messenger of Allah, I had an unseemly dream last night". He asked what it was and she said, "It was terrible". He asked, "But what was it? And she said, "I seemed to see a piece of your body cut off and placed in my lap. He said, "You have something good. If Allah will, Fatimah will give birth to a son who will be in your lap". Fatimah then gave birth to Husain who was placed in her lap as the Messenger of Allah had said. One day she went in to see the Messenger of Allah and placed him in his lap. She turned round, and noticing tears falling from the eyes of the Messenger of Allah and said, "O Prophet of Allah, for whom I would give my father and mother ransom, what is the matter with you? He said, "Gabriel came to me and informed me that my people will kill this son of mine". She asked if he really meant this one and he replied, "yes, and he brought me a piece of red earth".¹ (Baihaqi noted it in *Dala'ilun Nubuwah*) (Ibid, 5918/46.).

Abdur Rahman bin Abu Nu'm reported, I heard Abdullah bin Umar say (when a man asked him about the Ehram Shu'ba remarking that he thought it concerned killing flies), "the people of Iraq ask me about flies although they have killed the son of the daughter of the Messenger of Allah, while the Messenger of Allah has said they² are in the world, (Bukhari) (Ibid, 5883/11)

Salma reported, I went in to visit Umme Salamah and found her weeping. I asked her what was making her weep and she replied that she had seen the Messenger of Allah (meaning in a dream) with dust on his head and beard. I asked him what the matter is. He said, "I have just been present at the slaying of Husain" (Tirmizi, saying this is a Gahareeb Tradition) (Ibid, 5904/32).

Ibne Abbas reported that one day at midday he saw in a dream the Holy Prophet, (p.b.u.h) disheveled and dusty with a bottle containing blood in his hand and said, "you for whom I would give my father and mother as ransom, what is this? " he said, " this is the blood of hussain and his companions which I have been collecting today". He told that he was reckoning that time and found that he had been killed at that time (Ahmed). (Baihaqi noted it in *Dala'ilun-Nubuwah*) (Ibid, 5919/47).

1. With reference to the soil made red by the shedding of Hussain's blood.0

2. Meaning Hassan and Hussain

Anas reported when Ubaidullah bin Ziyad¹ was brought Husain's head and it was placed in plate, he began to tap (it) and said something about his beauty, so I said, "I swear by Allah that he was the one of them who most closely resembled the Messenger of Allah." he was dyed with indigo (Bukhari). In Tirmizi's version he said, I was with Ibne Ziyad when Husain's head was brought in, and he began to tap on his nose with a wand and say, "I have never seen anyone as good looking as this man". I said, of Allah most closely" (Tirmizi said this is a saheeh Hassan Ghareeb Tradition) (Ibid, 5917/45).

USAMAH AND ALI :

Usamah reported that while he was sitting Ali and Abbas came to ask permission to enter. They told him to ask the Messenger of Allah for permission to enter. He said "O Messenger of Allah, Ali and Abbas are asking permission to enter". He asked, do you know what has brought them? He replied that he did not. He said, "But I know, gives them permission". So when they entered they said, "O Messenger of Allah, we have come to ask you which member of your family is dearest to you"? On his replying, "Fatimah Muhammad's daughter, "they said, "We have not come to ask you about your immediate family". So he said, "The member of my family who is dearest to me is he to whom Allah has shown favor and to whom I have shown favor, viz Usamah bin Zaid". They asked who came next, and when he replied that it was Ali bin abi Talib, Abbas said, "O Messenger of Allah, you have made your paternal uncle the last of them". He said, "Ali emigrated before you" (Tirmizi) (Ibid, 5915/43).

USAMAH AND HASSAN :

Usamah bin Zaid reported that the Holy Prophet, (p.b.u.h) used to take Hassan and him say, "O Allah, I beseech you to love them, for I love them". In another version he told that the Messenger

1. The governor of Basra who was sent to Kufa to deal with Husain's movement which ended with his death at Karbala.

of Allah, used to take him and put him on his knee, then put Hassan on the other knee, and after embracing them say, “ O Allah I beseech you to love them, for I love them ? (Bukhari) (Ibid, 5887/15).

USAMAH :

Abdullah bin Umar reported that when the Messenger of Allah, sent out a force in charge which he appointed Usamah bin Zaid ¹ and some people criticized his appointment, he said, “if you criticize his appointment, you have done the same before about his father’s appointment.² I swear by Allah that he was worthy of the office of commander, that he was one of those who were dearest to me, and that this man is one of those who are dearest to me after his time”. (Bukhari and Muslim). In another version by Muslim there is something to the same effect at the end of which come the words, “I command him to you, for he is one of your upright ones.” (Ibid, 5888/16)

Usamah bin Zaid reported, when the Messenger of Allah became very weak, the people and I came down to Medina. I went to visit the Messenger of Allah who was tongue –tied and unable to speak, but he was placing his hands on me and raising them, and I recognized that he was invoking a blessing on me (Trimizi, saying this is a Ghareeb Tradition) (Ibid, 5913/41).

Umar allotted to Usamah three thousand five hundred, and to Abdullah bin Umar three thousand, so Abdullah bin Umar said to his father, “why have you treated Usamah as superior to me ? I swear by Allah that he was never got to any battle before me”. He replied, “ it is because Zaid was dearer to the Messenger of Allah than your father and Usamah was dearer to the Messenger of Allah than you, so I have given preference to the one who was loved by the Messenger of Allah over the one who is loved by me” (Tirmizi) (Ibid, 5911/39).

1. Zaid was a freed slave of the Holy Prophet, (p.b.u.h) and perhaps that was the reason on that appointment of Usamah as commander of the army was objected to by some persons, Islam, however, does not approve such distinction and this was one of the many practical examples of it.

2. The reference is to Zaid bin Harris who was killed when leading the troops at Mo'ta.

ABBAS :

Abdul Muttalib bin Rabiah reported, once when I was with the Messenger of Allah, Abbas came in angrily. When he asked him what was making him angry, he said, "O Messenger of Allah, what is wrong between us and Quraish? When they meet one another, they do so with cheerful forces, but when they meet us they act differently". The Messenger of Allah became so angry that he was red in the face, and he then said, "by him in whose hand my soul is, faith will not enter a man's heart till he loves you for the sake of Allah and his messenger". He then said, "O you people, he who injures my paternal uncle has injured me, for a man's paternal uncle is the same as his father" (Tirmizi). In Masabeeh it is given on the authority of Muttalib (Ibid, 5894/22).

Ibne Abbas reported that the Messenger of Allah has said, "Abbas pertains to me and I to him" (Tirmizi) (Ibid, 5895/23).

Ibne Abbas reported that the Messenger of Allah said to Abbas, "When Monday morning comes, come to me with your son. I will supplicate for you, by which Allah will bless you and your son. When morning came, he went and along with him I also went. He covered us with his cloak, and then said, O Allah, forgive Abbas and his son, an open and secret forgiveness, which does not leave any sin. O Allah, protect his son (Tirmizi, Razeen added, and make Khilafat continue in his descendants. (Tirmizi said, this is a Ghareeb Tradition) (Ibid, 5896/24).

Ibne Abbas reported that he saw Gabriel twice, and the Messenger of Allah prayed twice for him (Tirmizi) (Ibid, 5897/25).

Ibne Abbas reported, the Messenger of Allah made supplication for me twice that Allah might give me wisdom (Tirmizi) (Ibid, 5898/26).

JA'FAR :

Abu Hurairah reported, that Ja'far used to love the poor. He would sit with them to talk to them and they would talk to him. The Messenger of Allah used to address him by the kunyah Abul Masakin (father of the poor) (Tirmizi) (Ibid, 5899/27).

ABDULLAH BIN JA'FAR :

Ibne Umar reported, that when he gave a salutation to Ja'far's son,¹ he said, "peace be upon you, son of the "possessor of two wings"² (Zul Janaahain) (Bukhari) (Ibid, 5879/7).

ZAID BIN HARISAH :

Jabalah bin Harisah reported, I came to the Messenger of Allah and said, "O Messenger of Allah, send my brother Zaid³ along with me". He said "here he is, if he goes with you, I shall not prevent him". But when Zaid said, "O Messenger of Allah, I swear by Allah that I choose no one in preference to you". I considered my brother's opinion better than mine (Tirmizi) (Ibid, 5912/40)

Abdullah bin Umar reported that they used to call Zaid bin Harisah, the client of the Messenger of Allah as Zaid bin Muhammad till he verse in the Qur'an came down, "call them after their fathers"⁴ (Bukhari and Muslim) (Ibid, 5889/17).

LOVE FOR THE FAMILY :

Ibne Abbas reported that the Messenger of Allah has said "love Allah for the favors with which he provides you, love me because of love of Allah, and love my family because love of me" (Tirmizi) (Ibid, 5920/47)

1. i.e. Abdullah.

2. When Ja'far was killed at the battle of Mota the Holy Prophet, (p.b.u.h) said that though he had lost his limbs he had been provided with wings with which he was flying in Paradise.

3. Zaid was a freed man of the Holy Prophet, (p.b.u.h) whom the Holy Prophet, (p.b.u.h) had also adopted as a son and accordingly for some time he was also known as Zaid bin Muhammad. It was also a singular honor of Zaid that among the companions of the Holy Prophet, (p.b.u.h) only he has been mentioned by name in the Holy Qur'an (Ahzaab, 33:37)

4. Qur'an, Ahzaab, 33:5

Abu Zar, while holding the door of the Ka'bah, reported that he had heard the Holy Prophet, (p.b.u.h) say, "My household among you are like Naoah's ark. He who sails on it ¹ will be safe, but he who holds back from it will perish" (Ahmad) (Ibid, 5921/49).

LEAVING TWO THINGS :

Zaid bin Arqam reported that one day the Messenger of Allah stood among them at a watering place called Khumm between Mecca and Medina to address them. He praised and extolled Allah, gave a warning and a reminder, and then said, "to proceed, you people must understand that I am just human, My Lord's messenger will soon come for me and shall answer his summons, but I am leaving among you the two important things, the first of which is the book of Allah contains guidance and light, so take recourse to the book of Allah and be steadfast to it". Then when he had urged attention to the book and commended it he said, "And the people of my household". I remind you of your duty to Allah to care for the people of my household; I remained you of your duty to Allah to care for the people of my household. Another version has, "the book of Allah is the Rope of Allah, he who follows it has guidance and he who abandons it is in error (Muslim) (Ibid, 5878/6).

Jabir reported, I saw the Messenger of Allah when performing the Hajj seated on his she-camel Qaswa on the day of Arafah delivering a sermon and I heard him saying, " O people I have left among you something of such a nature that if you adhere to it you will not go astray the book of Allah and my close relatives who belong to my household" (Tirmizi) (Ibid, 5890/1).

Zaid bin Arqam reported that the Messenger of Allah has said, "I am leaving among you something of such a nature that if you lay hold of it you will not go astray after I am gone, one part of is being more important than the other, the book of Allah a rope stretched from another till they come down to "Kausar" (the pond). So consider how you act regarding them after me". (Tirmizi) (Ibid, 5891/2).

1. A figure of speech for showing love to the Prophet's family.

SECTION (11) HIS COMPANIONS

(A) THE FIRST ONES TO ACCEPT ISLAM :

As already stated in section (1), on receipt of the second revelation, viz., “O thou wrapped up in thy mantle, arise and warn, and they Lord do magnify, and thy garments do purify, and sake of thy Lord Departient” (Muddassir, 74: 1-7), the Holy Prophet, (p.b.u.h) started his work in secret. He first extended the invitation to his own wife Khadijah and she without any hesitation accepted the faith in him, and became the first Muslim. Then Ali, his cousin, and Zaid, his freed slave, and Abu Bakr, his close friend, were the next to accept the new faith. The followed Bilal, Usman bin Affan, Talha bin Ubaidullah, Zubair bin-ul-Awan, Abuzar Ghaffari, Abdur Rehman bin 'Auf. Sa'd bin Abi Waqas, Ammar, Khabbab, Arqim, Sa'eed bin Zaid, Abdullah bin Masud. Usman bin Mazoon, Abu Ubaidah, Subaib Roomi among the men, and Fatima binte Khattab, and Asma binte Abu Bakr, among the women.

For the next three years the work continued quietly and unobtrusively, and during his period about forty persons embraced Islam. They are all known as the ‘Saabiqun-al-Awwloon; (Taubah, 9:100) i.e. the first and the foremost” to accept Islam.

Hazrat Khadijah :

She was the first and the foremost in accepting Islam.¹ We have already given a brief life history of Hazrat Khadijah under the topic “his wives”. In addition to it, here we may add that Hazrat Khadijah proved to be an exemplary life partner to the Holy Prophet, (p.b.u.h). She was a very pious, chaste and most noble of character, and therefore was known as the “Tahirah” among her people, she was also fully aware of the Holy Prophet, (p.b.u.h)’s pious, chaste and extraordinary noble and exemplary life, and therefore when, after receipt receipt of

1. Al Kamil, by ibne asee, vol. II, p. 37, Zia-un-Nabi, by Peer Karam Shah Azhari, vol. II, p. 233, Nabi-e-Rehmat, by Syed Abul Hassan Nadvi p. 149.

the second revelation, the Holy Prophet, (p.b.u.h) Extended the invitation of Islam to her, she, without least hesitation, accepted it and thereafter extended all round support to him at every stage of his mission. So much so that whenever, on account of the torture given to him by his opponents, he came disturbed, she used to console and encourage him, and talk to him in such loving manner that he would forget the trouble and became calm and peaceful.¹

Her services to the Holy Prophet, (p.b.u.h) for the cause of Islam were so much appreciated by Allah the Almighty that once when she brought the Tiffin to the Holy Prophet, (p.b.u.h) in the cave of Hira. The Holy Prophet, (p.b.u.h) informed her that Gabriel has asked me to “convey greetings from Allah and from me to Khadijah, and give her the good news that Allah has reserved for her a palace of pearls in the Paradise, in which there is neither any noise nor any trouble”.

In reply Hazrat Khadijah said, “Allah is the peace, and all peace is from him. Peace be on Gabriel, and O Messenger of Allah, peace be on you, and mercy and blessings of Allah.”²

Hazrat Abu Bakr:

Hazrat Abu Bakr, son of Abu Qahafah, was a very close friend of the Holy Prophet, (p.b.u.h). In fact they were the friends from their very childhood and remained as such throughout their lives. His original name was “Abdul ka’bah’ which was changed to “Abdullah” by the Holy Prophet, (p.b.u.h). He was the first among the grown up men to accept Islam.

In fact he had already heard the news given by the Christian monks and Waraqa bin Naufal regarding the Holy Prophet, (p.b.u.h) and he was sure that he will be granted Prophet hood, and accordingly he was waiting for the day Holy Prophet, (p.b.u.h) would declare his Prophet hood so that he would accept the faith in him, forthwith. One day when he was sitting with Hakeem bin Hazaam, the salve-girl of Hakeem informed that Khadijah is of the view that her husband, i.e. the

1. Ibne Hishaam, vol, p. 259, zia-un-Nabi, ibid, vol. II p. 224.

2. Al- Seerat-un-Nabi, ibid, vol. II p. 224

Holy Prophet, (p.b.u.h) is a Prophet as was Moses. Hearing this, Hazrat Abu Bakr went straight away to the Holy Prophet, (p.b.u.h), and after knowing from him about the revelation he had received, forthwith accepted the faith in him and became a Muslim. The Holy Prophet, (p.b.u.h) used to say, "To whomsoever I gave the invitation to Islam, he first thought about it, but Abu Bakr accepted with least hasitation".¹

At his instance several other person including Hazrat Usman embraced Islam. He spent huge sums in getting a number of slave converts to Islam, including Hazrat Bilal, freed from their non Muslim masters. He accompanied the Holy Prophet, (p.b.u.h) during his migration to Medina, and after his death was the first to succeed him as his caliph. He also gave in marriage his daughter Aa'isha to the Holy Prophet, (p.b.u.h). He died in 13 A.H., at the age of 63 at Medina and was laid to rest by the side of the Holy Prophet, (p.b.u.h).

On account of the purity of his character, and absolute faith in the Holy Prophet, (p.b.u.h) he is generally known by the title of "Siddique" i.e. the true one or the testifier). From the very beginning Abu Bakr was the most devoted and enthusiastic missionary of Islam. He always stood by the Holy Prophet, (p.b.u.h) during the most critical period of his mission, and shared the hardships. In answer to the mocks and jeers of the non-believers he always testified the truth of each and every word of the Holy Prophet, (p.b.u.h).

After the Holy Prophet, (p.b.u.h), he was elected to be the first caliph to him in the 11th Hijri, and remained in office till his death in 13th Hijri. During his Caliphate he fought against those who refused to pay the poor-rate and also against those, particularly Musailmah Kizzab, who falsely claimed Prophet hood.

Hazrat Abu Bakr also purchased many slaves, men as well as women, who had accepted Islam and were for that reason being torture by their non-believing masters, and declared them free. Among them were Bilal, Humamah (mother of Bilal),

1. Subulul Huda wal Rishaad, vol, II, p. 406, Zia-un-Nabi, ibid, vol, II p. 226

'Aamir bin Fahirah, Abu Gakeeh, Zanayyarah, Umme Unais, Al-Nehdiah and her daughter, Lataifah.¹

One day his father, who was then a non-Muslim, asked him to purchase and declare free strong ones instead of weak ones so that they might be of service to him. Hazrat Abu Bakr said, "O my father, whatever I am doing I am doing for the pleasure of my Lord, the most high". On this was revealed, "then as for him who gives and keeps his duty, and accepts what is good, we will facilitate for (the way to) case."

Hazrat Ali:

Hazrat Ali was the son of Abu Talib and cousin of the Holy Prophet, (p.b.u.h). From his childhood he lived with the Holy Prophet, (p.b.u.h) and was the first to accept Islam among the young one. His mother Fatimah binte Asa has said when a son (i.e. Ali) was born to her, the Holy Prophet, (p.b.u.h) put his saliva in his mouth, got his tongue to be sucked by him and named him Ali.² It is said that one day Ali saw the Holy Prophet, (p.b.u.h) and Khadijah offering the prayer, and asked as to what they were doing. The Holy Prophet, (p.b.u.h) told that it was the religion of Allah, and asked Ali, to accept it.³ Ali said he would seek permission from his father. The next morning, however, Ali accepted Islam. At that time he was eight or ten years of age, but had reached the stage of discrimination. One day Abu Talib saw him offering prayer with the Holy Prophet, (p.b.u.h), and asked him as to what was this religion which he had accepted. Ali said that he had accepted faith in Allah and his Prophet, and followed him in the prayer. Abu Talib said, O Ali, he has invited the to the Good, hold fast to him,⁴

When the Holy Prophet, (p.b.u.h) had gathered together all his kinsman, and asked for their support in his mission, Ali was also the first to offer full support to the Holy Prophet, (p.b.u.h) among his kinsmen.

1. Zia-un-Nabi, *ibid*, vol. II, pp. 324-333

2. Al-Seerat-un-Nubawiyah, by Ahmed bin Zairi Dahlaam, vol.I p. 182, Zia-un-Nabi, *ibid*, vol.II, p. 250

3. *ibid*,

4. Ibne Hishaam, vol.I, p. 265, Zia-un-Nabi, *ibid*, vol, II.p. 231.

The Holy Prophet, (p.b.u.h) also married his youngest and the most beloved daughter Fatimah to him, and from her he had three sons namely Hassan, Hussain and Mohsin, and three daughters namely Ruqayyah, Zainab, and Umme Kulsum.¹

Ali was a very brilliant soldier and his name has become a symbol of heroism in the history of Islam. Equally he was also a pioneer in the field of knowledge and learning. His speeches, sermons, letters and utterances are treated as the models of literary and mystical expressions.

Ali became caliph of the Islamic state after Hazrat Usman in 35. A.H., and remained in office till 40 A.H., when he was struck with a poisoned sword by ibne-e-Muljin at Kufa and three days thereafter he died. With his death the Khilaafat-e-Rasshida' also ended. Ali is also surnamed as 'Asadullah' in Arabic and Sher-e-Khuda' in Persian, both means the 'Lion of God'. He was also given the title of 'buturab' i.e. father of the dust by the Holy Prophet, (p.b.u.h).

Zaid bin Haarisah :

He was one of the first ones to accept Islam. He was a resident of Syria. Some horsemen of Tahama took him and sold him to Hakeem bin Hizaam bin Khwaleed, who gave as a gift to Hazrat Khadijah, and after marrying the Holy Prophet, (p.b.u.h), gave him for service. The Holy Prophet, (p.b.u.h) freed him and adopted him as his son, and he was therefore called Zaid bin Muhammad (peace be upon him). His father and brother came in search of him, and after finding him out with the Holy Prophet, (p.b.u.h), offered to get him freed on payment of ransom. The Holy Prophet, (p.b.u.h), however, offered to send him even without ransom if he was willing to go. Zaid, however refused to go with them, and thereafter lived the whole life with the Holy Prophet, (p.b.u.h).

The Holy Prophet, (p.b.u.h) also got him married with his cousin Hazrat Zainab binte Jahash, but the married could not prove to be successful and hardly after a year, had divorce taken place between them.

1. Seerat Rasul-e-Arabi by Noor Bukhsh p. 457.

The Holy Prophet, (p.b.u.h) had also deputed as commander of the Muslim army in expeditions of Rome, and Mo'ta and in the later he was slain in the battle field. ¹

The above four were those who accepted Islam forthwith. Then with him the next few days the following accepted Islam. Among them Hazrat Usman, Hazrat Zubair, Hazrat Abdur Rehman bin Auf, Hazrat Sa'ad bin Abi Waqas, and Hazrat Talha accepted Islam at the instance of Hazrat Abu Bakr. ²

Hazrat Usman :

Hazrat Usman son of Affan was related to the Holy Prophet, (p.b.u.h) through their great grand father Abd-e-Manaaf. He accepted Islam at the instance of Hazrat Abu Bakr. He was a rich merchant of Mecca and spent a lot of money for the cause of Islam as well as for the help of the poor and needy and, therefore, he is known as "Ghani". He is also known with the title of Zul-Noorain' (i.e. possessor of two lights) because the Holy Prophet, (p.b.u.h) married two of his daughters i.e. Ruqaiyah and Umme-e-Kulsum to him.

The well-known "bait-e-Rizwan was taken by the Holy Prophet, (p.b.u.h) from his companions at Hudaibiah, on account of Hazrat Usman, when he was sent as a representative to the Quraish of Mecca, and he was detained there, and rumours spread that he had been slain by the non-believers.

He succeeded Hazrat Umar as the 3rd caliph of the Islamic state in 24 A.H. and remained in office till 35 A.H. when he was assassinated at the age of 82 and was buried in the 'Jannat-ul-Baqi, at Medina.

During his Caliphate there was great expansion of the Islamic state by the conquests of Qabras (Cyprus), Astkhar, Khauz, last part of Persia, Tabristan, Daar-e-Abjar, Kirman, Sajistan, and Sabur etc. ³

1. Zia-ul-Qur'an, by Peer Karam Shah Azhari, vol, IV, p. 10

2. Seerat-un-Nabi, by Shibli No'mani, vol. I, p. 206

3. Al-Seerat-un-Nabawiah, ibid, vol. I, p. 187, Zia -un Nabi, ibid, vol, II, p. 223

His greatest and everlasting contribution for the cause of Islam is the collection and compilation of the Qur'an which is extant till today and for which he is also known as Jaame-ul-Qur'an.

Hazrat Zubair binul 'Awaam:

He was the son of Hazrat Safiyah binte Abdul Muttalib. The maternal aunt of the Holy Prophet, (p.b.u.h), and also nephew of Hazrat Khadijah. He accepted Islam at the age of 12 years. His progeny joins with that of the Holy Prophet, (p.b.u.h) at Qusi, their remote ancestor.

He first migrated to Abyssiniah and then also to Medina. He was also the first to raise the sword in the way of Islam. He took part in all battles fought by the Holy Prophet, (p.b.u.h). During Khilafat-e-Raashidah, he took part in the expeditions of Yarmuk and Egypt.¹

He was member of the six-member committee which Hazrat Umar had appointed for election of the caliph after him.² He died at the age of 67 years.

Hazrat Abdur Rahman bin Auf :

He first migrated to Abyssiniah and then also to Medina. He took part in all battles along with the Holy Prophet, (p.b.u.h). In the battle of Uhud he received twenty one wounds and lost his teeth. He was a merchant and a wealthy man. He spent freely for the cause of Islam. He was among the "Ashra-e-Mubashshrah".

He was member of the six-member committee appointed by Hazrat Umar to elect the Caliph after him.³ He died at the age of 72 years and was buried in Baqi at Medina.

1. Muhammad Rasulullah, by Muhammad Raza, p. 78, Zia-un-Nabi, Ibid, vol. II, p. 234.

2. Zia-un-Nabi, Ibid, vol. II, p. 234

3. Muhammad Rasulullah, Ibid, p. 78, Zia-un-Nabi, Ibid.

Hazrat Sa'd Bin Abi Waqas :

He accepted Islam at the age of 19 years. He was the first to shoot the arrows in the way of Islam. He migrated to Medina before the Holy Prophet, (p.b.u.h). He was known as the "Faris-ul-Islam" (the Horseman of Islam). He took part in all battles. He was Commander of the Muslim army which defeated the Emperor of Iran. He also conquered Nadyan, the capital of Caesar.

When he had accepted Islam, his mother decided not eat and drink nor sit in the shade till he would give up Islam. But when he frankly told her that even if she would live and die hundred times, he would not give up Islam. She withdrew her decision.¹

He was member of the six-member committee which Hazrat Umar had appointed for election for the caliph after him. He was also among the "Ahsra-e-Mubashshrah".

He died in 55 Hijri and was buried in Baqi at Medina.²

Talha bin Ubaidullah:

Once Talha bin Ubaidullah was in the markets of Busra. There somebody, at the instance of a monk, was searching for anybody coming from the "Haram" (Mecca). When Talha told him that he come from Mecca, he took him to the monk, who asked Talha whether anybody by the name Ahmed bin Abdullah bin Abdul Muttalib had declared his Prophet hood, because, according to him, it was the time of his coming on the scene. Talha said, yes, Muhammad bin Abdullah has declared his Prophet hood. The monk advised him to make haste in accepting the faith in him. On return, Talha met Hazrat Abu Bakr and, after knowing about Islam from him, he went to the Holy Prophet, (p.b.u.h) and accepted Islam.³

1. Al-seerat-un-Nabawiah, by Ahmed bin Zaini Dhalaam, vol. I, p. 188

2. Zia-un-Nabi, ibid, vol,II, pp. 235-236

3. Muhammad Rasulullah, by Muhammad Raza, vol. I, p. 79, Zain-un-Nabi, Ibid, p. 237.

Talha was among the “Ashshrah-e-Mubashsharah”, and was also the member of the six member committee which was appointed by Hazrat Umar to elect the caliph after him.

The Holy Prophet, (p.b.u.h) gave the titles of “Talha-al-Khair” and “Talha-al-Jood”. He was among the first migrants. He died at Basrah at the age of 64 years.¹

Next day, after the acceptance of faith by Talha, a group including Abu Ubaidah binul Jarrah, Abu Salamah Abdullah bin Abdul Asad, Arqam, and Usman bin Mazoom came, along with Hazrat Abu Bakr, to the Holy Prophet, (p.b.u.h) and accepted Islam.²

Therefore, one by one, the following persons accepted Islam, and came under the category of “Al-Saabiqun-al-Awwaloon”. They were, Ubaidah bin Haris, Sa’eed bin Zaid, and his wife Fatimah (the sister of Hazrat Umar), Asma and Aa’isha (daughters of Hazrat Abu Bakr), Khabbab binul Irt, Umair bin Abi Waqas, brother of Hazrat sa’d, Abdullah bin Mas’ud, Mas’ud binul Qari, Sulait binul Umar, and his brother Hatib, Ayaash bin Rabi’ah, Abdullah bin Jahash and his brother Abu Ahmed, Ja’far bin Abu Abdullah bin Jahash and his brother Abu ahmed, Ja’far bin Abu Talib and his wife Asma binte Umais, Hatib binul Haris, Qudamah and Abdullah the two brother of Usman bin Maz’oon, and others.³

Hazrat Abdullah bin Mas’ud:

As reported by Abu Dawud Tayalsi, one day when Abdullah bin Mas’ud was pasturing the goats of Uqbah bin abi Mu’et, the Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr Siddique came and asked for milk to drink. He declined to supply the milk because he said; it was a trust with him. The Holy Prophet, (p.b.u.h) took a goat from him, which was not so far mated with its male, caught hold of its udders and prayed, and then milked it. Then he said, “Iqlis” i.e. be squeezed, and it squeezed itself. Seeing this, Abdullah bin Mas’ud accepted Islam.

1. Muhammad Raulullah, by Muhammad Raza, vol. I, p. 79, Zain-un-Nabi, Ibid, p. 237.

2. Al-seerat-un-Nabawiah, by ibne Kaseer, vol. I.p. 439, Zia-un-nabi, Ibid.

3. Muhammad Rasulullah, by Muhammad Raza, vol. I p. 79, Zia-un-Nabi, Ibid.

Abdullah bin Mas'ud used to live in the service of the Holy Prophet, (p.b.u.h) all the time. He was one of the "Ashraha-e-Mubasharah".¹

Khalid bin Sa'eed binul Aas :

One night he saw in a dream that he was standing by a big pit of fire. Somebody was pushing him to the pit, but the Holy Prophet, (p.b.u.h) had caught hold of him and not allowing him to fall in the pit. In the morning he went to Hazrat Abu Bakr and told him about his dream. He latter asked him to accept the faith in the Holy Prophet, (p.b.u.h) so that he may be saved from the pit of the fire of Hell. He went to the Holy Prophet, (p.b.u.h) and asked him about his message. The Holy Prophet, (p.b.u.h) said, I invite you to accept the absolute unity of Allah and accept me as his servant and messenger, and give up worship of the idols which neither can give any profit nor because any harm, hearing this, did he forthwith accept Islam.

When his father heard of it, he tortured him very much, and threatened to stop the supply of food to him. But he refused to give up Islam.²

Hazrat Abu Zar Ghifari :

His name was Jundub bin Junadah. He belonged to the Ghifari tribe. By nature he hated idolatry. He always used to remember Allah and pray according to his own understanding. When he heard of the declaration of Prophet hood by the Holy Prophet, (p.b.u.h), he sent his brother unais to Mecca to make necessary enquiries about him. When his brother returned and spoke about the teachings of the Holy Prophet, (p.b.u.h) Abu Zar entrusted his business and family to the care of his brother and himself came to Mecca, and under the guidance of Hazrat Ali met the Holy Prophet, (p.b.u.h), and accepted Islam.

1. Al-Seerat-ul-Halabiah, by Muhammad Abu Zohrah vol. I, p. 226 Al-Seerat-un-Nubuwhiah, by ibne Kaseer, vol.I, p. 444, Zia-un-Nabi, Ibid, p. 241

2. Al-Seerat-un-Nabawiah, by ibne Kaseer vol. I.p. 445, Zia-un-Nabi, Ibid, vol.II, 242-243

When he declared the Prophet hood of the Holy Prophet, (p.b.u.h) openly in the “Haram”, the non-believers jumped upon him and dealt him with fists and blow so much so that his body started bleeding from various spots. On the intervention of Hazrat Abbas, however, he was saved. But on the next day also he made the same declaration and met with the same fate, and again with the intervention of Hazrat Abbas he was saved.

Thereafter he returned to his tribe, and told his brother that he had accepted Islam. His brother also disclosed that he had also accepted Islam. Then both of them went to their mother, told her about Islam, and she also accepted Islam. Then he openly declared his acceptance of Islam, and invited his tribe to accept Islam, and half of the tribe accepted Islam, forthwith, while the rest accepted after the migration of the Holy Prophet, (p.b.u.h) to Medina.¹

Hazrat Sohaib :

His father was governor of Ablah in Kingdom of Cassar. His family was settled in mural. When romans attacked Iran, they also took away, along with others. Sohaib, then only a boy, as “captive.” Thus he remained and was brought up in Rome. Then when a group of the Arabs went to Rome, one of them purchased Suhaib and brought him to Arabia, and put him for sale in the market of “Ukaaz” and Abdullah bin Jad’aan purchased him.

One day he was going to the Holy Prophet, (p.b.u.h). In the way Ammar bin Yasir also met him and told that he was also going to the Holy Prophet, (p.b.u.h), and after hearing his message, and listening to the verses of the Holy Qur’an which he read to them, they both accepted Islam, on return, Ammar spoke of his acceptance of Islam to his father and mother, and also read to them the verses of the Holy Qur’an the Holy Prophet, (p.b.u.h) had read to him. On this his father Yasir and his mother Sumayyah, also accepted Islam.²

1. Al-Seerat-un-Nabawiah, by Ahmed bin Zaini Dhalaan, vol, I,p. 193, Zia-un-Nabi, Ibid, vol,II,pp. 243-247

2. Zia-un-Nabi, Ibid, pp. 247-248, Seerat-un-Nabi, Ibi d, vol, I, p. 230.

Hazrat Hussain father of Hazrat Imran:

His son Imran had already accepted Islam. One day a deputation of the Quraish came to Hussain and told him that the Holy Prophet, (p.b.u.h) was giving much trouble to them by insulting their idols, and asked him to go to the Holy Prophet, (p.b.u.h) and ask him to stop it forthwith. He along with the deputation went to the Holy Prophet, (p.b.u.h), asked them to wait outside and himself went in. The Holy Prophet, (p.b.u.h) said to those who were him, including 'Imran, "make ease for your chief to sit".

Hussain said to the Holy Prophet, (p.b.u.h), it is said that you insult our gods, is it correct? The Holy Prophet, (p.b.u.h) said, how many gods you worship? He said, seven one who is in the heaven and six who are on the earth. The Holy Prophet, (p.b.u.h) asked, whom do you call when you are in trouble? He said the one who is in the heaven. The Holy Prophet, (p.b.u.h) further asked : whom do you call when there is lose of property ? he said, the one who is in the heaven. The Holy Prophet, (p.b.u.h) said, is it not strange that your prayers are accepted by the one who is in the heaven and you worship the gods on earth who have no power. O Hussain accept Islam, you will be saved from the punishment of Allah. On this Hussian was moved, and he accepted Islam forthwith. On this his son 'Imran stood up with joy and kissed his head, hands and feet. The Holy Prophet, (p.b.u.h) asked his Companions to escort him upto his house. When he came out, and when his fellows waiting outside saw him totally changed, they were very much disappointed. ¹

Hazrat Amr Bin Utbah Al-Sulma:

He said that during the pre-Islamic period, "I hated the worship of idols. I had asked the people of the book as to which was the best religion. They had told me that in the near future a man will appear in Mecca, who will reject the worship of he Gods of his people, and plead for the worship of one God, and the religion which the will propagate will be the best of all religions." He said that, "I remained waiting for the one whose news was given, and for this purpose I also used to go to Mecca, till I came to know about the declaration of Prophet hood the

1. Al-Seerat-ul-Halabiah. Vol. I, p. 269, Zia-un-Nabi, Ibid, vol. II, pp. 248-249.

Holy Prophet, (p.b.u.h). I then went to him, and asked about his message, and on being satisfied that he was the messenger of Allah, I accepted his religion. I then asked him whether I should remain with him or return to my place. The Holy Prophet, (p.b.u.h) asked me to return for the time being, and, when, he migrates to some other place, come to him again.” he accordingly returned to his place and when he learned of the migration the Holy Prophet, (p.b.u.h) recognized him. ¹

(B) THE FIRST ONES TO SUFFER FOR ISLAM

Haris bin Abi Halah:

When number of Muslims increased to forty, one day the Holy Prophet, (p.b.u.h) came to the “Haram” and declared the absolute unity of Allah. On this the non-believers became enraged and jumped from all round upon him. When Hazrat Haris bin Abi Halah heard from of it, he rushed to the “Haram”, and tried to save the Holy Prophet, (p.b.u.h), but the non-believers attached him with swords, and killed him. He was the first martyr in the way of Islam. ²

Labeenah :

She was a slave-girl of the family of Hazrat Umar. She had accepted Islam. On account of this, Hazrat Umar used to severely beat her so much so that when he would feel tired, he would stop beating and say, let me take rest for some time and then I will beat again, ³ and she would say, if you will not accept Islam, Allah will take revenge from you. ⁴

Hazrat Abu Bakr Siddique:

When the number of the Muslims, reached thirty eight, Hazrat Abu Bakr requested the Holy Prophet, (p.b.u.h) to make open declaration of Islam. Accordingly, the Holy Prophet, (p.b.u.h) along with other companions came to the “Haram”.

1. Zia-un-nabi, Ibid, vol.II,pp. 249-251

2. Asabah fee ahwaal-us-sahabah, Seerat-un-Nabi, Ibid, vol, I, p. 211

3. Seerat-un-Nabawiah, Ibid, vol. I, p. 224

4. Ibid, p. 231

When all sat down, Hazrat Abu Bakr stood up and invited the people to Islam. On this the non-believers got enraged, and from all round jumped upon the Muslims, particularly upon Hazrat Abu Bakr, and started beating him. They threw him on the ground, and gave him serve beating with their fists, blows and sticks. Then Utbah bin Rabi'ah came, took off his heavy shoes, and with them gave so much beating on his face that it swelled. When Bani teem, the tribesmen of Hazrat Abu Bakr, heard of it, they came, and saved him and took him to be house. When Hazrat Abu Bakr came to his senses, he, without caring for himself, asked about the safety of the Holy Prophet, (p.b.u.h), and insisted for taking him to the Holy Prophet, (p.b.u.h). Accordingly his mother and Umme Jameel took him on their support to the Holy Prophet, (p.b.u.h), and then he felt satisfied. The Holy Prophet, (p.b.u.h) kissed him, and was grieved on his condition. Hazrat Abu Bakr then requested for prayer for his mother. The Holy Prophet, (p.b.u.h) prayed for her and she also accept Islam.¹

Hazrat Zubair binul Awam:

As already stated earlier, he had accepted Islam at the age of 12 or 15 years. When his uncle came to know, he asked him to give up the new faith. On his refusal he used to wrap him in a mat, and then choke him with smoke, and then ask him to give up Islam, but he always said, No. by Allah, I will not, at any cost.²

Hazrat Talha :

As stated earlier, he had accepted Islam at the instance of Hazrat Abu Bakr. When Naufal bin 'Adwiah known as "Asad-ul-Quraish", came to know, he tied down Hazrat Abu Bakr and Hazrat Talha by a strong rope. They cried on account of pain, but due to the awe of Naufal, none of them banu teem dared to come forward, and save them. The Holy Prophet, (p.b.u.h) used to pray, "O Allah, save us from the evil of the son of "Adwiah".³

1. Al- Seerat-un-Nabawiah, by ibne kaseer, vol, I. pp. 239-441, Al- Seerat-un-Nabawiah, by Ahmad bin Zainai Dhalaan, vol. I pp. 210 - 211, Zia-un-Nabi, Ibid, Vol. II, pp. 238-240

2. Zia-un-Nabi, Ibid, vol.II, p. 234

3. Al-Seerat-ul-Halabiah, Ibid, vol, I, p. 265 ; Zia-un-Nabi, Ibid, vol, II, p. 236.

Hazrat Abu Zar Ghifari :

As also previously stated, after accepting Islam, Hazrat Abu Zar said to the Holy Prophet, (p.b.u.h), that he would make open declaration of Islam. He accordingly came to the “Haram”, and with a loud voice said, “I testify that Muhammad is the Messenger of Allah”. On this the Quraish became enraged and started beating him with fists, blows, sticks, stones, bones, etc, till he fell down unconscious. Hazrat Abbas came there, and told to the Quraish that he belonged to the Ghifari tribe, which was on the route of their merchandise caravans. Then they left him. After gaining his senses, he came to the Zam Zam, washed his wounds, and passed the night. The other day also he declared openly the Prophet hood of the Holy Prophet, (p.b.u.h), and again met with the same fate, till Hazrat Abbas came and got him rescued. ¹

Hazrat Bilal :

He was a slave of Umayyah bin Khalaf. When Bilal accepted Islam, umayyah became angry and started giving him severe torture. According to another report, Hazrat Bilal was a slave of Abdullah bin Jad’aan, and when he accepted Islam, and spite on the idols placed in the Kabah, saying, “The one who worships you is in loss”. The Quraish informed Abdullah bin Ja’daan, and he entrusted him to Umayyah bin Khalaf to punish him.

Umayyah used to tie down a rope round the neck of Bilal and hand it over to the children who used to drag him round the city, which sometimes also wounded his neck, but he used to say, “He (i.e. Allah) is one He is one, I reject the godhood of Laat, Uzza, Hubul, and Naa’ilah”. ²

Umayyah also used to keep him hungry and thirsty, and at noon time, lie him down on warm sand, and place a heavy stone on his chest, and ask him to give up the religion of the Holy Prophet, (p.b.u.h). But in answer, Bilal would say, “He (i.e. Allah) is one, He is one. I do not associate any body with him. I reject Laat and Uzza”.

1. Zia-un-nabi, Ibid, p. 246- Seerat-un-Nabi, Ibid, vol, I, p. 332

2. Subulul Huda wal Rashaad, vol. II, p. 477, Zia-un-Nabi, Ibid, vol.II. P. 324.

Hazrat 'Amr bin 'Aas said that once he passed by Bilal when he was laid down on warm pebbles of stone, which were so hot that if placed on them, a piece of flesh would be roasted. In spite of this severe most torture, Bilal was saying, "I do not accept Laa and uzza, I deny their Godhood". On this umayyah used to press his throat so much that he used to lose his senses.¹

Once the Holy Prophet, (p.b.u.h) passed by Bilal while he was being tortured, and saying, "He (i.e. Allah) is one, He is one". The Holy Prophet, (p.b.u.h) said, "The one whom you are remembering will rescue you from this torture". At last, the day came when Hazrat Abu Bakr passed by Bilal when he was being tortured, and said to Umayyah, how long you will go on torturing this poor man, do you not fear Allah?" Ummayyah said, "you have spoiled him. If you feel pity on him, get him released". Hazrat Abu Bakr offered to him his negro slave of his faith in exchange of Bilal to which Umayyah agreed, and thus Hazrat Abu Bakr got Bilal released and brought him to the Holy Prophet, (p.b.u.h), and said, O Messenger of Allah, for you I have freed Bilal.²

Sa'eed bin Masayyab said that the slave which Hazrat Abu Bakr gave to Umayyah in exchange of Bilal was Qastaas. He was of the value of several thousand Dinar. He was in charge of the business of Hazrat Abu Bakr.

Hazrat Humamah:

She was the mother of Hazrat Bilal. She had also accepted Islam, and she was also being tortured by her master. Hazrat Abu Bakr purchased her also and declared free.³

Hazrat 'Aamir bin Faheerah:

He was a slave of a person of the banu Tameem. When he accepted Islam, his master used to give him torture so much that he used to lose his senses on account of it. He was also

1. Zia-un-Nabi, Ibid, p., 325

2. Al-Seeratul Halabiah, Ibid, vol, II, p. 474, Zia un Nabi, Ibid, p.327

3. Zia un Nabi, Ibi d, p. 329.

purchased by Hazrat Abu Bakr and declared free. He used to bring goats near the cave of Saur, milk them and supply the milk to the Holy Prophet, (p.b.u.h) and Hazrat Abu Bakr in the Saur. ¹

Hazrat Abu Fakeeh :

His name was Eflah. He was a slave of Safwaan, the son of Umayyah. He had accepted Islam along with Hazrat Bilal. One day Hazrat Abu Bakr passed by him and saw that Umayyah had made him lie down on warm sand at noon in the open sun and placed a heavy stone on his belly. On account of torture his tongue had come out of his mouth. Still the brother of Umayyah was saying, give him more punishment, give him more punishment, so that after hearing his noise the Holy Prophet, (p.b.u.h) may himself come and get him released.

Once Umayyah ordered his servants to tie down by his legs and drags him on the ground. Then he was laid down on the warm pebbles of stones. A creature came out of the cow dung, and umayyah asked, is not this you're Lord? He said, 'my Lord is Allah the most High, who has created me, created you, and also created this creature'. Umayyah became angrier and pressed his throat. ²

Hazrat Abu Bakr purchased him also and declared him free.

Zanayyarah:

She was a girl-slave of the family of Hazrat Umar. When she accepted Islam, he tortured her to this extent she lost her eyesight. ³ One day Abu Jehl said, "Laat and Uzza have made you blind". She forthwith said, "No by Allah, Laat and Uzza can neither give benefit nor cause harm, this is a heavily command,

1. Ibid,

2. Anas ul Ashraf, vol. I, p. 195, Zia un Nabi, Ibid, vol, II, pp. 329-330 Seerat-un Nabi, Ibid, vol, I p. 231, Suleman Rahmatul-lel -Almeen, by Qazi Muhammad Sulaiman Salamani, vol, I, p. 55

3. Seerat-un-Nabi, Ibid.

and my Lord has the power to restore my eyesight". The next morning, by the Grace and Mercy of Allah, her eyesight stood restored and she started seeing normally. The Quraish however, said that, God forbid, it was the effect of the magic of Muhammad, (p.b.u.h)".

Hazrat Abu Bakr purchased her and her daughter also and declared both of them as free. ¹

Hazrat Umme Unais:

In some narrations her name is given as 'Ubais. She was a slave girl of the Banu Zohrah tribe. Aswad bin Yaghoos used to give her torture in different ways. She was also purchased and declared free by Hazrat Abu Bakr.

Hazrat Al-Nehdiah and her daughter :

They were both slave-girls of Waleed bin Mughirah. Subsequently they came in the ownership of a woman. When they accepted Islam, their mistress used to give them torture and say to them, "I will not cease torturing you unless you are purchased and declared free by the one who has made you to give up your former religion.

One day they were going to grind the flour of their mistress. Hazrat Abu Bakr purchased them and freed them, and asked them to return the flour to their mistress, but they said, "let us grind it and then return it". He said as you like. ²

Hazrat Lataifah:

She was sister of 'Aamir bin Faheerah and slave girl of Hazrat Umar. She herself also had a slave girl, who had also accepted Islam, Hazrat Umar used to severely beat them, and, when got tired, say, let me take rest for some time, then I will beat you again. One day she said to Umar, if you do not accept Islam, my Lord will put you to torture in the like manner. ³

1. Zia un Nabi, Ibid, vol. II, p. 330

2. Zia un Nabi, Ibid, vol, II, P. 331

3. Al Seerat ul Halabiah, by Muhammad Abu Zohrah, vol, I, p. 286 Zia un Nabi, Ibid vol, II, p. 332.

Hazrat Khabbaab Binul Irt :

He belonged to the Banu Tameem, one day he was caught by somebody in the pre-Islamic period and offered for sale in the market, and Umme Ammar purchased him. He was an iron smith. The Holy Prophet, (p.b.u.h) liked him very much and used to go to him. He was the seventh or eight person to accept Islam.

When he accepted Islam, his mistress became very angry. She used to make hot a piece of iron and place it on his head. One day he spoke of his suffering to the Holy Prophet, (p.b.u.h), and he prayed, "O Allah, help him in this trial". His mistress thereafter suffered from severe headache on account of which she used to bark like the dogs. She was advised to get herself cupped. Therefore Hazrat khabbab used to make hot a piece of iron and place it on her head as a result of which she used to get relief.

Once, when the Holy Prophet, (p.b.u.h) was sitting near the Ka'bah, Hazrat Khabbaab said, O Prophet of Allah, do you not pray so that Allah may save us from this torture? The Holy Prophet, (p.b.u.h) became angry and said, "When people accepted Islam before your time, the non-believers used to scratch away the flesh from their bones by combs of iron. Some of the Muslims were also turned into pieces by saws. But in spite of this they never gave up Islam. O Khabbaab, listen, Allah will surely give strength to Islam, so much so that an individual will singly travel from Sanaa to Hazammaut, and will have no fear except of Allah. None will have the fear that his sheep will be eaten by wolf (Bukhari) ¹

Hazrat Khabbaab was also made to lie down on burring coals of which the marks remained visible on his back. ²

1. Anasabul Ashraaf, vol, I p. 176, Zia un Nabi, Ibid, vol, II, p. 334, Seerat un Nabi, Ibid, vol, I, p. 239.

2. Al- Seerat ul Halabiah, Ibid, vol, I, p. 386, Subulul Huda war Rishaad, Vol. II, p. 479, Zia un Nabi, Ibid, vol, II, pp. 335

Hazrat Khabbaab said that he had prepared swords for Aas bin Wail, but when he asked for the value, he refused to give the value, saying that, unless you deny the Prophet hood of the Holy Prophet, (p.b.u.h), I will not pay you anything.” Khabbaab said, “By Allah, I will not deny the Prophet hood of my beloved, even if you die and are raised up again from your grave on the Day of Judgment¹

Hazrat 'Ammar bin Yaasir :

His father yaasir belonged to Yemen. Yassir came to Mecca and Abu Huzaiifa Mkhszumi married his slave girl sumayyah to him. Out of this wedlock Ammar was born. He was the fourth one to accept Islam.

He was given torture by the fire. One day, when he was being tortured by fire, the Holy Prophet, (p.b.u.h) passed by him, wiped his hand over his head, and said, “ O fire, be cool on Ammar as you cooled down on Hazrat Ibrahim”.

According to Umme Haani, 'Ammar, his father Yaasir, his mother Sumayyah, and his brother Abdullah, all were given severe most tortures due to acceptance of Islam. One day when the Holy Prophet, (p.b.u.h) passed by them, when they were being tortured. He said, “O Aale yaasir, keep patience, O 'Aale Yaasir, keep patience, for you is the promise of Paradise”.

Yaasir died on account of the torture by the non-believers.

Abu Huzaiifah bin Mughiran gave his slave-girls Summayyah to Abu Jehl, who first tried to make her leave Islam, but when she did not agree, he in the open public struck her on her private part with a spear. She fainted, fell down and died. She was the first lady martyr of Islam.

According to some reports, Abu Jehl used to give tortures in different ways to Ammar and his mother Summayyah. One day, 'Ammar spoke of his sufferings to the Holy Prophet, (p.b.u.h), and he said, “O Abul Yaqzaan, keep fast to patience, O Allah, save aale Ammar, also from the punishment of fire.”²

1. Al seerat un Nabawiah, by Ibne Kaseer, vol. I, p. 496 Zia un Nabi, Ibid.

2. .Al seerat tul Halabiah, Ibid, vol, I, p. 286 Ansaab ul Ashraff, vol, I, p. 157-160, Zia un Nabi, vol. pp. 235-237 Seerat un Nabi, Ibid.

Hazrat Sohaib :

In addition to what he have stated regarding Hazrat sohail, in the topic “the first ones to accept Islam”, it may also be noted that because of acceptance of Islam, the Quraish used to give him torture so much that he often used to lose his senses. When he intended to migrate to Medina, the Quraish said, “You can go provided you leave all your assests”. He agreed to it and migrated to Medina empty handed.¹

(C) THE FIRST ONES TO MIGRATE FOR ISLAM :

When opposition and tyranny of the non-believers increased more and more, and it became impossible for the Muslims to live in peace, and perform their religions rites safely, the Holy Prophet, (p.b.u.h) asked them to migrate to Abyssinia, which was already known to them on account of their merchandise contacts, and of which the king najashi (Negus) was very good to his public.

Accordingly, a batch of twelve Muslim men and four women consisting of the following, left for Abyssinia.

1. Hazrat Usman bin 'Affan along with his wife Hazrat Ruquyyah, the daughter of the Holy Prophet, (p.b.u.h).
2. Hazrat Abu Huzafa bin Utbah, along with his wife Hazrat Sehla binte Suhail.
3. Hazrat Zubair binul Awaam, maternal cousin of the Holy Prophet, (p.b.u.h).
4. Hazrat Abdur Rehman bin 'Auf. He belonged to the Banu Zohra, and was one of “Ashrah-e-Mubashrah”
5. Hazrat Mas'ab bin Umar, the grandson of Hashim.
6. Hazrat Abu Salamah bin Abdul Asad Makhzumi, along with his wife umme Salamah binte Abu Umayyah. After the death of Abu Salamah she was married to the Holy Prophet, (p.b.u.h).
7. Hazrat Usman bin Mazoon Jehmi.
8. Hazrat 'Aamir bin Rabi'ah, along with his wife Hazrat Laila binte Abi Chashmah. He also took part in the Battle of Badr. Hazrat Usman, during his absence on account of Hajj, had appointed him as governor of Medina.

1. Seerat-un-Nabi, Ibid, Vol. I, p. 231.

9. Abi Sehrah bin Abi Rahm, the son of Barrah who was maternal aunt of the Holy Prophet, (p.b.u.h).
10. Hazrat Abu Hatib bin 'Amr. He also took part in the Battle of Badr.
11. Hazrat Suhail bin Baizaa.
12. Hazrat Abdullah bin Masud.

This batch of the first migrants left Mecca secretly in the night. When they reached the sea port, a boat was ready to leave for Abyssinia. They paid half a dinar for each, and embarked upon the boat, which forthwith left for Abyssinia. When the Quraish came to know of it, they went after them, but when they reached the port, the boat had already left, and they therefore returned disappointed. ¹

The port from which the migrants embarked upon the boat was known as Shu'bah, which was at a short distance from Jeddah, and from where the Arabs used to go to Abyssinia. It is said during the rein of Hazrat Usman, Jeddah was made the sea port for Arabia, and all ships and boats started operating from Jeddah. ²

When they reached Abyssinia, king Najashi cordially welcomed them, and they started living there with peace and security, and perform their religions rites with out any fear or interruption.

Here it may also be mentioned that Hazrat Abu Bakr also left for Abyssinia, but when he reached Barkul Ghamaad, which was at a distance of five days journey from Mecca, he met Ibne ul Daghnaah, who was chief of the Qaarah tribe, an ally of Banu Zohrah. When he came to know that Hazrat Abu Bakr was also leaving for Abyssinia on account of the maltreatment by the Quraish, he first spoke of his good qualities, and then promised to provide him security, and brought him back to Mecca. He then

1. Al Seerat un Nabawih, by Ahmed bin Zaini Dhalaan, vol,I p. 245, Zia un Nabi, Ibid, vol.II, p. 344 Seerat un nabi , Ibid, vol. I. p. 236

2. Muajjamul Baladaan, vol. III. p. 351, Zia un Nabi, Ibid,

told all the chiefs of Mecca that he had granted security to Hazrat Abu Bakr. They accepted his security, but put the conditions that Hazrat Abu Bakr would perform the rites of his religion in his house, he would not even read the Qur'an with a loud voice so that their women and children might not be influenced. Hazrat Abu Bakr constructed a mosque in his house, started praying and reading Qur'an in it. But when he used to read the Holy Qur'an, men and women used to gather to hear him. On this the Quraish asked ibne-ul-Deghnah either to stop Hazrat Abu Bakr from reading Qur'an in such a manner according to the terms of security, or to finish the agreement of security with him. Ibne-ul-Daghnah, therefore, went to Hazrat Abu Bakr and asked him accordingly. Hazrat Abu Bakr, however, said, I have no need of your security, you may take it back.¹

The Muslims migrants lived in peace for about three months in Abyssinia. Then news came that the meccans had accepted Islam, and therefore now there were no danger of any harm from them to the Muslims. The migrants therefore counseled among themselves. Some said that they should wait for some message from the Holy Prophet, (p.b.u.h), but some decided to return to Mecca.

When the migrants who had decided to return to Mecca, were on their way back to Mecca, they came to know that the news given to them in Abyssinia was wrong. On this most of them returned back to Abyssinia, but few of them secretly entered Mecca. Of them Hazrat Usman bin Mazoon was given security by his maternal uncle Waleed bin Mughirah, and Hazrat Abu Salamah was given security by Abu Talib. Similarly, some other also got security from other chiefs, and started living in peace. Hazrat Abdullah bin Masud was not granted security by any body. He therefore again returned to Abyssinia.

Here it may be noted that when Hazrat Usman bin Mazoon saw that the Muslims were being tortured by the non believers, he did not like to remain in security of a non believer. He therefore preferred to live free and suffer along with the other
Al-Seerat un Nabawiah, by Ahmed bin Zaini Dhalaam, vol. I, p. 247, Zia un Nabi, Ibid, vol.II. p. 346

Muslims, and accordingly he thanked Waleed bin Mughirah, and asked him to withdraw his security from him. After this he also became a victim to the tyranny of the non believers.¹

When tyranny of the non believers increased more and more, the Holy Prophet, (p.b.u.h) asked the other Muslims also to migrate to Abyssinia, and this was the second migration of the Muslims to Abyssinia. This time eighty three persons, including seven from other tribes. In this group Hazrat Usman bin Affan along with his wife Hazrat Ruqayyah and Hazrat Jafar bin Abi Talib were also included. As regards the former and his wife, it was their second migration. As regards the latter, ibne Ishaq has said that he was in the first group of migrants, but Musa bin Uqbah's research is that he was in the second group. Names of all the persons included in the second group are given by ibne Kaseer and other biographers.²

When the second groups of the Muslims also reached Abyssinia, the Quraish chiefs of Mecca, prepared a deputation including 'Amr bin Aas, 'Ammarah bin Waleed (Ibne Hishaam has written the name of Abdullah bin Abi Rabi'ah instead of Ammarah bin Waleed), and sent them to king Najashi as their representatives to persuade the king to deliver the migrants to them. The Quraish also sent valuable presents including a horse and silken doak³ for the king. They also sent best of the leather products of Mecca as presents for the religion leaders and courtiers of Abyssinia, and asked the representatives to meet them before meeting the king so that they could support their cause before the king.

They accordingly first met the religious leaders and courtiers, presented to them the gifts, told about their mission, and requested them before the king, which they promised.

1. Subulul Huda wal Rishaad, vol. II. P. 490 Zia un Nabi, Ibid, vol. II pp. 355-357

2. Al-Seerat un Nabawiah, by Ibne kaseer, vol, I, Ibid, p. 6

3. Al Seerat un Nabawiah, by Ibne Kaseer, vol. II. P. 18 Zia un nabi, Ibid, vol, II, p. 359

The next day the deputation came to the king, and Amr binul Aas addressed the king, saying, "O king, the misled and the mischievous from our people have set their faces against the religion of their ancestors and come to your kingdom for refuge. If they had accepted your religion we should have let them be. But they have not done even that. They have invented a new religion of their own which neither you nor we can comprehend. O mighty king, the chiefs and elders of the Meccan Quraish have sent us to you with the prayer that you hand these people back to us".¹

The king listened to this representation, and then he sent for the refugees from Mecca and asked them what they had to say. Jafar the son of Abu Talib and the brother of Ali stood forth and made reply, "O, king, we belong to a people steeped in ignorance. Our fathers and grandfathers worshiped idols. They ate carrion and other things unclean. They gambled and fornicated and indulged in other sins. They knew no pity, nor compassion nor human sympathy. They oppressed and persecuted the weak and the helpless. They robbed and killed without compunction. For centuries our people lived thus and then God in his mercy sent us the light. From among these cruel and headstrong people, he deputed a man to be his Prophet and his messenger. This man was already known to his people as the trusted one, and everyone bore testimony to the purity of his conduct, the goodness of his ways and the nobility of his birth. This man spoke to us of One God and appealed to us to worship no one but him. We listened to his appeal and accepted it. We vowed that we would renounce all false deities and idols and worship the one true God. He taught us to be honest, kind, compassionate and just, and we obeyed his teachings. He said, kill no one without cause, rob no one of his belongings, hurt no one nor humiliate him, and we acted accordingly. He said, falsehood, cheating, deceitfulness and double dealing are sins, and we abstained from these sins. Do not slander innocent women, he said, and we sealed our lips. Do not steal, he said, nor

1. It is said that the Christian learned ones and the courtiers whom the representatives had already met, and given them to the presents a day before also supports them, and advised the king to hand over the migrants to them. But the king said that they had taken refuge in his country. Therefore he would not hand them over to them also, and then he called for them (Zia un Nabi, Ibid, vol, II, p. 363.)

deprives the orphans of their property, and we renounced these ill gotten gains. He told us to be righteous, to fear God and to obey God's commandments. So we bowed our heads in obedience".

Jafar nick named Tayyar, paused for a few seconds and then continued, "O king, we affirmed our loyalty to this apostle, we believed in him and carried out his commands. Our lives were completely and miraculously changed. We repented of all our vices and our sins and began a life of righteousness and piety. This so angered our countrymen that they persecuted and tortured us in many fearful ways. They made our lives a burden merely because we chose the right path and refused to go along with them in their ignorance. These people demanded that we should renounce our new faith and once again revert to idolatry. They insisted that we should forswear our new found goodness, purity, truthfulness and honesty and resume once again our old sinful ways. We refused to give up our faith and our enemies refused to give up their persecution. When their brutalities exceeded all limits and our lives were in peril, reluctantly we bade farewell to our dear land, and decided to emigrate. We looked around for a hospitable land that would accept us as refugees and for a humane and just king who would give us shelter. Our hearts chose you, O, king, and we have come to your kingdom for refuge. We are certain that you will extend to us the mercy for which you are known, save us from unmerited oppression and give us justice.¹

The king asked Hazrat Jafer to recite something from the book which had been revealed to the Holy Prophet, (p.b.u.h). Hazrat Jafer recited the opening verses of chapter 19 (Surah Maryam). Tears started flowing from the eyes of the king and the Christian learned ones. When Hazrat Jafer stopped, the king said, this and the revelation which came to Jesus Christ are from one and the same fountainhead. He then addressed the Quraish deputation, and said you go away; I will never hand over them to you.

1. Taken from the benefactor, by Fakir Syed Waheed ud din, pp. 18-19.

'Amr binul Aas again came to the king next day and said, O king, they say about Jesus Christ which is unfitting for him, call them back and ask them about Jesus Christ so that you may know their views about him.

The king accordingly called the Muslims migrants once again, and when they came to the king, he asked them about their belief regarding Jesus Christ. Hazrat Jafar said, we say only that which our Prophet has told us regarding him that he is the Messenger of Allah, and his spirit and word which Allah the Almighty put in the virgin miry. Hearing this, the king picked up a piece of straw from the ground and said, by Allah, what you have said about Jesus Christ, he not more than that even to the extent of this piece of straw. The Christian learned ones and courtiers felt it very much, but the king, least caring for this, addressed the Muslims saying, "You are welcome, and the one from whom you have come, I say welcome to him also. I testify that he is the Messenger of Allah whom we find mentioned in the injeel. He is the same messenger for whom the news was given by Jesus Christ. You may live in my country wherever you like. By Allah, had I not the responsibilities of the kingdom, I would have personally gone to him, and get blessings of serving him."¹

The king then also returned the gifts brought by the leaders of Mecca and said to them, "It did not bribe God to obtain this kingdom and will take no bribes to do his creatures injustice. I will not hand over to you these innocent men and women who have come to me for shelter".

Empty handed and humbled the deputation from Mecca returned home and the leaders of Quraish gnashed their teeth in anger. When the Muslims heard of what had transpired, many more of them prepared to leave and the following year more than one hundred families went to settle in Abyssinia. This was the sixth year of Muhammad's (p.b.u.h) apostolic career.²

1. Al seerat un Nabawiah, by Ibne Kaseer vol. II. Pp. 10, 18:22, Subulul Huda wal Rishaad, vol. II. P. 518, Ibne Hishaam, vol, I, pp. 256-262, Zia un Nabi, Ibid, vol, III, pp. 258-268, Seert un Nabi Ibid, pp. 237-240.

2. Taken from the Benefactor, by Fakir Syed Waheed ud Din p. 21

Besides the migrants from Mecca, another group of the Muslims including Hazrat Musa Ashari, after hearing that the Holy Prophet, (p.b.u.h) had migrated to Medina, left Yemen for Medina. But on account of a sea storm their boat reached Abyssinia where they met Hazrat Jafar, and they also settled in Abyssinia.

As regards returning from Abyssinia, it is said that Hazrat Abdullah bin Masud returned soon. Then on hearing that the Holy Prophet, (p.b.u.h) had migrated to Medina, thirty three men and eight women left for Medina. They first came to Mecca, where two of them died, and seven were arrested by the non believers, and the remaining reached Medina and took part in the battle of Badr. ¹ The last group of the migrants came to Medina, under the leadership of Hazrat Jafar when Khyber was conquered by the Holy Prophet, (p.b.u.h) and his companions.²

(D) HIS COMPANIONS IN HIS OWN WORDS COMPANIONS IN GENERAL:

Best Generation:

Imran bin Hussain reported that the Messenger of Allah has said, "The best of my people are my generation, then their immediate followers. After them there will be people who give testimony without being asked, who will be treacherous and not to be trusted, who will make vows which they do not fulfill, among whom fatness ³ "will appear". A version says, "They will swear oaths without being asked to do so" (Bukhari and Muslim). A version by Muslim on the authority of Abu Hurairah says, "Then people who lay plumpness will succeed them". Kitab-ul-Fitan, Baabo Munaqib-is-Shabah, Hadees No, 5755/4.

1. Subulul Huda wal Rishaad vol, II, p. 524, Ibne S'ad vol, I, p, 207, Zia un Nabi, Ibid, vol, II, p. 373

2. Al Seerat un Nabawiah, by Ibne Kaseer, Ibid,

3. It includes unjustified claims to nobility, acquisition of wealth, elaborate food and drink, neglect of religious duties, etc. (Miraqatul Mafateeh by Ali Qari, vol. 5, p. 520.

Umar reported that the Messenger of Allah has said, “honor may companions, for they are the best of you, then those who follow them immediately,¹ then those who follow them immediately.² then falsehood will appear so that a man will swear oaths without being asked to do so, and give testimony without being asked to do so. He who would like to get to the very middle of Paradise must adhere to the community, for the devil is with a single person. But further away from two. A man must not be alone with a woman, pleased by his good deeds and vexed by his evil deeds is a believer (Nasaee) (Ibid, 5756/5).

Like Stars:

Abu Burdah reported from his father who informed that he [i.e. the Holy Prophet, (p.b.u.h)] raised his head to the sky, which was a common practice of his, and said, “The stars are a means of safety for the sky, and when the stars depart what the sky has been threatened with will come to it. I am a means of safety for my companions, and when I depart what my companions have been threatened with will come to them. My companions will depart what my people have been threatened with³ will come to them” (Muslim) (ibdi, 5753/2).

Umar bin Khattaab reported, I heard the Messenger of Allah saying, I had asked my Lord about disagreement among my companions after my death, Allah sent me the revelation, “your companions, O Muhammad, (p.b.u.h) are in my estimation in the position of the stars in the sky, some stronger than others, but all having light. So I consider him who holds to anything about which they disagree to brightly guide”. He also told that the Messenger of Allah said, “My companions are like the starts, so which ever of them you copy you will be guided” (Razeen) (Ibid, 5762/11)

Like Salt:

Anas reported that the Messenger of Allah has said, “Among my people my companions are like salt in food, for food is good only when there is salt in it”. Hassan⁴ said, “Our salt has gone, so how can we be good? (Shrhe-as Sunnah, by Baghawi) (Ibid, 5759/8).

1. They are known as the Taabaeen

2. They are known as the Taba Taabaeen.

3. That is troubles and calamities

4. i.e. Hassan al Baari

Leaders :

Abdullah bin Buraidah reported that his father quoted the Messenger of Allah as saying “no one of my companions will die in a land without being raised as a leader, and a light for its people on the day of resurrection”. (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5760/9)

Hell will not Touch Them:

Jabir reported the Holy Prophet, (p.b.u.h) as saying, “Hell will not touch a Muslim who has been seen me or seen one who has seen me” (Tirmizi) (Ibid, 5757/6).

Do not revile them:

Abu Sa’eed Khudri reported that the Holy Prophet, (p.b.u.h) has said, “ do not revile my companions, for even if one of you contributed as much gold as Uhud it would not amount to as much as the mudd¹ of one of them, or half of it” (Bukhari and Muslim) (Ibid, 5752/1).

Abdullah bin Mughaffal reported that the Messenger of Allah has said, “Fear Allah regarding my companions, fear Allah regarding my companions,² and do not make them a target³ after I am gone. He who loves them does so from love of me, and he who hated them does so from hatred of me. He who injures them has injured me, he who injures me has injured Allah, and he who injures Allah will soon be punished by him” (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5758/7)

Ibne Umar reported that the Messenger of Allah has said, “when you see people who revile my companions, say, “Allah’s curse be on your worst ones” (Tirmizi) (Ibid, 5761/10)

1. “Mudd” is equivalent to about one “Kilo”

2. i.e. pay due respect to them.

3. This refers to criticizing them and speaking vil of them.

Companions of the Companions:

Abu Sa'eed Khudri reported that the Messenger of Allah has said, "A time is coming to mankind when a party will go to fight and be asked, is there among you who companions of the Messenger of Allah, they will say, yes. They will be given victory. Then a time is coming to mankind when a party will go to fight, and they will be asked, is there any among you who associated with the companions of the Messenger of Allah? They will say, yes. They will be given victory. Then a time is coming to mankind when a party of people will go to fight, and they will be asked, is there any among you who associated with those who associated with the companions of the Messenger of Allah? They will say, yes. They will be given victory" (Bukhari and Muslim). In another version by Muslim he said, "A time is coming to mankind when an expedition will be sent forth from among them, and they will be asked, see whether you can find one of he companions of he Messenger of Allah among you? One will be found, and they will be give victory. Then a third expedition will be sent forth people will be asked, look and see whether you include anyone who saw the companions of the Holy Prophet, (p.b.u.h)? They will be given victory. Then there will be fourth expedition any one who saw any one who saw the companions of the Holy Prophet, (p.b.u.h). A man will be found and victory will be given because of him? (Ibid, 5754/3).

1. Hazrat Abu Bakr.**Most Generous :**

Abu Sa'eed Khudri reported that the Holy Prophet, (p.b.u.h) has said, "The one who has been most generous to me with his companionship and property is Abu Bakr, and if I were to take friend I would take a friend I would take Abu Bakr as a friend, but we have the brother hood and love of Islam. No opening into the mosque must be left but that of Abu Bakr". A version says, "If I were to take a friend other than my Lord, I would take Abu Bakr, as a friend" (Bukhari and Muslim) (Mishkat, Kitab-ul-Fitan, Baab Munaqib-e-Abi Bakr, Hadees No, 5763/1).

Abu Hurairah reported that the Messenger of Allah has said, “no one has helped me without my making it to him except Abu Bakr, for he has given me help which Allah will make up to him on the day of resurrection. No one’s property has benefited me to the extent of Abu Bakr’s and if I were taking a friend I would take Abu Bakr as a friend, but you companion is the friend of Allah” (Tirmizi) (Ibid, 5770/8)

Friend and companion:

Abdullah bin Masud reported that the Holy Prophet, (p.b.u.h) has said, “If I were taking a friend I would take Abu Bakr as a friend, but he is my brother and my companion, and Allah has taken your companion ¹ as a friend”. (Muslim) (Ibdi, 5764/2).

Ibne Umar reported that the Messenger of Allah said to Abu Bakr, “you were my companion in the cave, and you will be my companion at the kausar” (the pond) (Tirmizi) (Ibid, 5772/10).

Ateeq:

Aa’isha reported that when Abu Bakr came in to visit the Messenger of Allah he said, “You are Allah’s, Ateeq from Hell” so on that day onward he was named Ateeq ² (Tirmizi) (Ibid, 5775/13).

To lead after the Holy Prophet, (p.b.u.h):

Aa’isha reported that the Messenger of Allah has said, “it is not fitting for a people among whom Abu Bakr is to led by any one else” (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5773/11).

Aa’isha reported that during his illness the Messenger of Allah said to her, “call me Abu Bakr, your father, and you brother, so that I may write a document, for I fear that some may be desirous of succeeding me and that one may (make unjustifiable claim for himself) whereas Allah and the believers will have no one but Abu Bakr” ³ (Muslim) (hmaid’s book has “I have most right” instead of “make unjustifiable claims for himself” (Ibid, 5765/3).

1. i.e. the Holy Prophet, (p.b.u.h) himself.

2. “Ateeq” means freed Man.

3. This he said three or four days before his death.

Jabir bin Mutaim reported that a woman came and spoke to the Holy Prophet, (p.b.u.h) about a matter. He ordered her to come back some other time. She said, “O Messenger of Allah, tell me what to do if I come and do not find you” and it seemed as if she meant that he might be dead. He said, “If you do not find me, come to Abu Bakr” (Bukhari and Muslim) (Ibid, 5766/4).

First to rise from the Grave after the Holy Prophet, (p.b.u.h)

Ibne Umar reported the Messenger of Allah has said, “I am the first from whom the earth will burst open, then Abu Bakr and then Umar. I shall come to those who are buried in Baqi and they will be gathered along with me, and after that I shall wait for the people of Mecca so as to be gathered among the inhabitants of the two sacred cities” (Tirmizi) (Ibid, 5776/14).

First to enter the Paradise after the Holy Prophet, (p.b.u.h) :

Abu Hurairah reported that the Messenger of Allah has said, “Gabriel came, and taking me by the hand showed me the gate of Paradise by which many people will enter”. Abu Bakr then said, “O Messenger of Allah, I wish I had been with you so that I might have looked at it. The Messenger of Allah said, “You, O Abu Bakr, will be the first of my people to enter Paradise”. (Abu Dawud) (Ibid, 5777/15).

2. Hazrat Umar

Prayer of the Holy Prophet, (p.b.u.h):

Ibne Abbas reported that the Holy Prophet, (p.b.u.h) has said, “O Allah, strengthen Islam with Abu Jehl bin Hisham, or Umar bin Khattaab”. In the morning Umar went to the Holy Prophet, (p.b.u.h) and accepted Islam, then prayed openly in the mosque. (Ahmed and Tirmizi) (Mishkat, Kitab ul fitan, baabo Munaqib e Umar, Hadees No. 5786/9).

Inspired One:

Abu Hurairah reported, that the Messenger of Allah has said, "Among the nations before you there have been inspired people, and if there is any such in my people, he is Umar" (Bukhari and Muslim) (Ibid, 5779/1).

Uqbah bin Amir reported that the Holy Prophet, (p.b.u.h) has said, "If there were to be a Prophet after me he would be Umar bin Khattaab," (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5788/11).

Palace in Paradise:

Jabir reported that the Messenger of Allah has said, "I entered Paradise and I and Humaisa, ¹ the wife of Abu Talha, heard a sound of steps I asked, who it is? It was said, it is Bilal. I saw a palace it is? I was told that is belonging to Umar bin Khattab. I wanted to enter and look at it, but I remembered your jealous nature," Umar said, "O Muhammad of Allah for whom I would give my father and mother as ransom could I be jealous of you?" (Bukhari and Muslim) (Ibid, 5781/3).

Religion:

Abu Sa'eed reported that Messenger of Allah has said, "While I was asleep I saw people being presented before me wearing shirts some of which reached the nipples while others did not reach so far. Then Umar bin Khattaab was presented to me wearing a shirt which he was trailing". They said, how did you interpret it, O Messenger of Allah? He said, it meant religion (Bukhari and Muslim) (Ibid, 5782/4).

Knowledge:

Ibne Umar reported that I heard the Messenger of Allah say, "while I was asleep I was brought a cup of milk which I drank till I could see what runk was coming out at my nails. Then I gave what I had left to Umar bin Khattaab". They said, how did you interpret it O Messenger of Allah? He said, it meant knowledge (Bukhari and Muslim) (Ibid, 5783/5).

1. Mother of Anas bin Maalik. After the death of Maalik she was married to Abu Talha.

Truth:

Ibne Umar reported that the Messenger of Allah has said, “Allah has placed truth upon Umar’s tongue and heart” (Tirmizi). In Abu Dawud’s version on the authority of Abu Zar he said, “Allah has placed truth on Umar’s tongue and he speak it”. (Ibid, 5785/7).

Man of Strength:

Abu Hurairah reported, I heard the Messenger of Allah say, “while I was asleep I saw myself above a well on which there was a bucket. I drew from it what Allah wished, then the son of Abu Quhafa¹ drew from it one bucketful or two, but in his drawing there was some weakness for which may Allah forgive him. It then changed into a large bucket which the son of Khattaab took hold of and I have never seen a strong man drawing as Umar did, till the camels had enough and lay down”.² In Ibne Umar’s version he said, “then the son of Khattaab took it from Abu Bakr’s hand and it changed into a Large bucket. I have not seen a strong man accomplishing what he did, till the people had enough and the camels had enough the camels had enough and lay down” (Bukhari and Muslim) (Ibid, 5784/6).

Awe- Inspiring:

Sa’d bin Abu Waqas reported that Umar bin Khattaab asked permission from the Messenger of Allah to enter when there were with him some women of Quraish who were talking volubly to him with loud voices. They got up when Umar asked permission and hastened to veil themselves, and when Umar entered, the Messenger of Allah was smiling. So he said, “May Allah keep you smiling. O Messenger of Allah”, the Holy Prophet, (p.b.u.h) said, “I was astonished at these women who are with me, for when they heard your voice, and they hastened to veil themselves”. Umar then said, “O enemies of yourselves, do you stand in awe of me and do not stand in awe of the

1. i.e. Abu Bakr.

2. Or, “the people satisfied their thirst and stayed by the water”. The Arabic is darab an-nas bi-’atan. This also indicated that rule of Abu Bakr would be short and that of Umar along and strong.

Messenger of Allah ? They said, yes, you are more churlish and harsher. The Messenger of Allah said, “ never mind, so of Khattaab, I swear by Him in whose hand my soul is that the Satan has never met you walking on a way you treat without going to another one than yours” (Bukhari and Muslim). Humaidi said that after “Messenger of Allah” Barqani added, “What makes you smile? ¹ (Ibid, 5780/2)

Buraidah reported that the Messenger of Allah went out on one of his expeditions, and when he came back a black slave girl came and said, “O Messenger of Allah I have vowed that if Allah brings you back safe I shall play the tambourine in front of you and sing”. He said, “If you have made a vow, play, otherwise do not”. She began to play and Abu Bakr entered while she was playing, then Ali entered while she was playing, then Usman entered while she was playing, then Umar entered and she threw the tambourine under her and sat on it. The Messenger of Allah then said, “The Satan is afraid of you, O Umar. I was sitting while she was playing, then Abu Bakr entered while she was playing, then Ali entered while she was playing, Usman entered while she was playing, but when you entered, O Umar, she threw down the tambourine”. (Tirmizi, saying this is a Hassan Saheeh Ghareeb Tradition) (Ibid, 5789/12).

Aa'isha reported when the Messenger of Allah was seated, we heard confused sounds boys voice, so he got up and saw an Abyssinian woman dancing with the boys around her. He said, “Come and look, O Aa'isha, so I went and placed my chin on the shoulder of the Messenger of Allah and began to look at her over his shoulder. He then said to me, “have you not had enough? And I began to say, “No” in order that I might look when I was with him. But Umar came along, and when the people ran away from her, ² the Messenger of Allah said, “I am looking at the Satans of Jin and when who have fled from Umar”. I then went back (Tirmizi, saying this is a Hassan Saheeh Ghareeb Tradition) (Ibid, 5791/13).

1. i.e. Umar's remark, “Allah keep you smiling, O Messenger of Allah.

2. i.e. Abyssinian woman.

3. Hazrat Abu Bakr and Hazrat Umar

Wazeer of the Holy Prophet, (p.b.u.h):

Abu Sa'eed Khudri reported that the Messenger of Allah has said, "There is no Prophet who does not have two wazeers from the inhabitants of heaven and two from the inhabitants of the earth. My two wazeers from the inhabitants of heaven are Gabriel and Michael, and my two wazeers from the inhabitants of the earth are Abu Bakr and Umar" (Tirmizi, saying this is a Ghareeb Tradition) (Mishkat, Kitab ul Fitan, Baabo Munaqib-e-Abu Bakr wa Umar, Hadees No. 5805/9).

Will be raised along with the Holy Prophet, (p.b.u.h):

Ibne Umar reported that one day the Holy Prophet, (p.b.u.h) entered the mosque with Abu Bakr and Umar, one on his right and the other on his left, holding their hands. He said, "we shall be raised thus on the day of resurrection" (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5803/7).

To Lead After The Holy Prophet, (p.b.u.h):

Huzaifa reported that the Messenger of Allah has said, "I do not know how long I shall remain among you, so copy those two who will remain after I am gone, Abu Bakr and Umar". (Tirmizi) (Ibid, 5801/5).

Caliphate on model of Prophecy:

Abu Bakr reported that a man said to the Messenger of Allah, "I saw as though a scale descended from the sky, you and Abu Bakr were weighed and you were heavier, Abu Bakr and Umar were weighed and Abu Bakr was heavier, Umar and Usman were weighed and Umar was heavier, then the scale was taken up". The Messenger of Allah was grieved about that, meaning that what the man told him grieved him. He then said, "There will be a Caliphate on the model of prophecy, then Allah will give the kingdom to whom he wills" (Tirmizi and Abu Dawud) (Ibid, 5806/10).

Hearing and sight:

Abdullah bin Hantab reported that the Holy Prophet, (p.b.u.h) saw Abu Bakr and Umar and said, "These are hearing and sight"¹ (Tirmizi recorded it in Mursal form) (Ibid, 5804/8).

Inhabitants of Paradise:

Ibne Mas'ud reported that the Holy Prophet, (p.b.u.h) has said, "One who will be one of the inhabitants of Paradise will come to you," then Abu Bakr came along. He then said to Abu Bakr inhabitants of Paradise will come to you," then Umar came along (tirmiz, saying this is a Ghareeb Tradition) (Ibid, 5807/11).

In Paradise:

Anas reported that the Messenger of Allah has said, "Abu Bakr and Umar will be the leaders of the middle aged inhabitants of Paradise, of those who belonged to earliest and largest times, except the Prophets and Messengers" (Tirmizi), Ibne Majah recorded it on Ali's authority (Ibid, 5800/4).

Abu Sa'eed Khudri reported that the Holy Prophet, (p.b.u.h) has said, "the inhabitants of Paradise will see the inhabitants of illiyeen as you see a sparkling star in the horizon of the sky, and Abu Bakr and Umar will be among the letter, having special favor" (Sharhe as Sunnah). Abu Dawud, Tirmizi and Ibne Majah also recorded something to the same effect (Ibid, 5799/3).

Good Deeds:

Aa'isha reported while the head of the Messenger of Allah was on my lap on a moon light night, I asked, "O Messenger of Allah, has anyone done as many good deeds as there are stars in the sky?" he said, yes, Umar has". I asked what about Abu Bakr's good deeds ? He said, "All Umar's good deeds are like one of Abu Bakr's good deeds" (Razeem) (Ibid, 5808/22).

1.i.e. as valuable to Islam as hearing and sight to the body

4. Hazrat Usman

Exemplar Modesty:

Aa'isha reported that the Messenger of Allah was lying in his house with his things or his legs, uncovered. Abu Bakr asked permission to enter, and he gave him permission while he was in that condition and he conversed. Then Umar asked permission to enter and he gave him permission to enter and he gave him permission while he was in that condition and the conversed. Then Usman asked permission to enter and the Messenger of Allah sat up and arranged his clothing. When he went out, Aa'isha said, "Abu Bakr entered and you did not stir for him or worry about him, then Umar entered and you did not stir for him or worry about him, then Usman entered and you sat up and arranged your clothing". He said, "shall I not be modest with one towards whom the angels are modest?" in a version he said, "Usman is a modest man, and I was afraid that if I allowed him to enter when I was in that state, he might not tell me what he wanted" (Muslim) (Mishkat, Kitab ul Fitan, Baabo Munaqib-e-Usman, Hadees No. 5809/1).

Companion of Paradise:

Talha bin Ubaidullah reported that the Messenger of Allah has said that, "every Prophet has a companion, and my companion (i.e. in Paradise) will be Usman" (Tirmizi). Ibne Majah recorded it on Abu Hurairah's authority. (Tirmizi said this is broken) (Ibid, 5810/2).

Oath of Rizwan:

Anas reported, when the Messenger of Allah gave orders for the oath of allegiance of Allah's Good pleasure, ¹ Usman had gone to Mecca as the representative of the Messenger of Allah. Then when the people had taken the oath of allegiance, the Messenger of Allah said, "Usman is engaged in Allah's business and in his messenger's business". He then struck one of his hands on the other, and the hand of the Messenger of Allah on behalf of Usman was better than the people's hands on their own behalf (Tirmizi) (Ibid, 5813/50).

1. The oath of allegiance at hudaibiya (Qur'an, Fatha, 48:18)

Help for Tabuk:

Abdur Rehman bin Khabbaah reported, I was with the Holy Prophet, (p.b.u.h) when he was urging the people to help the army of distress.¹ Usman got up and said "O Messenger of Allah, I shall provide a hundred camels with their cloths and saddles in the path of Allah". After wards he urged that help be given for the army, and Usman got up and said, "I shall provide two hundred camels with their cloths and saddles in the path of Allah. Again he urged and Usman got up and said, "I shall provide three hundred camels with their cloths and saddles in the Path of Allah". I saw the Messenger of Allah coming down from the pulpit, and he was saying "anything he does will not count against Usman after this, anything he does will not count against Usman after Usman after this". (Tirmizi) (Ibid 5811/3).

Abdur Rehman bin Samura reported, when the Holy Prophet, (p.b.u.h) equipped the army of distress, Usman brought him a thousand dinars in his sleeve and scattered them in his lap, and I saw the Holy Prophet, (p.b.u.h) turning them over in his lap and saying twice, "Usman will not be harmed anything he does after today" (Ahmed) (Ibid, 5812/40).

Caliphate:

Aa'isha reported that the Holy Prophet, (p.b.u.h) said, "perhaps Allah will clothe you with a shirt, O Usman, and if the people want you to take it off, do not take it off for them"² (Tirmizi story) (Ibid, 5816/8).

Abu Hubibah reported that he entered the house when Usman was besieged in it a heard Abu Hurairah asking Usman's permission to speak. He granted him permission, so he got up, praised and extolled Allah, then stated that he had heard the Messenger of Allah say, "after I am gone you will encounter civil strife and disagreement (or he said, disagreement and civil

1. i.e. the expedition to Tabuk in 9. A.H.

2. i.e. the Caliphate which he is told not to resign even though the people wish him to resign.

strif)”. One of the people asked him, “To whom should we adhere, O Messenger of Allah” or, “what do you command us to do?” he said, “adhere to the commander and his companions”, pointing at the same time to Usman (Baihaqi noted it in Dala’ilun Nubuawah) (Ibid, 5821/13).

Rightly Guided:

Murrah bin Ka’b reported, I heard the Messenger of Allah when he mentioned the civil wars and their nearness, and when a man who was veiled by a garment passed by he said, “On that day this man will be rightly guided”. Got up and went to him and found he was Usman bin Affan, then making him face the Holy Prophet, (p.b.u.h) I asked if this was the man, and he said, “yes” (Tirmizi and Ibne Majah, Tirmizi saying this is a Hassan Saheeh Tradition) (Ibid, 5815/7).

Shahadat:

Ibne Umar reported that the Messenger of Allah mentioned a civil commotion and said of Usman, “this one will be wrongfully killed in it” (Tirmizi, saying this is a Hassan Tradition whose isnaad is Ghareeb) (Ibid, 5817/9).

5. Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman

A Prophet, A friend and Two Martyrs :

Anas reported that once the Holy Prophet, (p.b.u.h), Abu Bakr, Umar and Usman went up Uhud and when it quivered because of them, the Holy Prophet, (p.b.u.h) kicked it with his foot and said, “keep steady, O Uhud, for there are not but a Prophet, a friend and two martyrs on you” (Bukhari) (Mishkat, Kitab ul Fitan, Baabo Munaqib e Ha’ulaa is Salaasah, Hadees No, 5822/1).

Good News of Paradise:

Abu Musa Ashari reported, when I was with the Holy Prophet, (p.b.u.h) in one of the gardens of Medina a man came asking that the gate be opened, the Holy Prophet, (p.b.u.h) said,

“Open it for him and give him good news of Paradise”. I opened the gate for him and found he was Abu Bakr, and when I told him the good news, the Messenger of Allah had given me, he praise Allah. Another man came and asked that the gate be opened, and the Prophet said, “Open it for him and give him good news of Paradise”. I opened the gate for him and found he was Umar, and when I informed him of what the Holy Prophet, (p.b.u.h) had said, he praise Allah. Another man asked that the gate be opened, and he said, “Open it for him and give him good news of Paradise after a trial which will afflict him”. I found he was Usman, and when I informed him of what the Holy Prophet, (p.b.u.h) had said he praised Allah and then said, “Allah is the one whose help is sought” (Bukhari and Muslim) (Ibid, 5823/2).

Allah pleased with them:

Ibne Umar reported when the Messenger of Allah was Alive, he used to say, “Abu Bakr, Umar and Usman, May Allah be pleased with them, (Tirmizi) (Ibid, 5824/3).

6. Hazrat Ali

Holy Prophet, (p.b.u.h) and Ali:

Sa'd bin Abi Waqas reported that the Messenger of Allah said to Ali, “you are unto me as Aaron was unto Moses, but there will be no Prophet after me” (Bukhari and Muslim) (Mishkat, Kitab ul Fitan, Baabo Munaqib-e-Ali bin Abi Talib, Hadees No. 5826/1).

Imran bin Hussain reported that the Messenger of Allah has said, “Ali is from me and I am from him, and he is the friend of every believer” (Tirmizi) (Ibid, 5829/4)

Hubshi bin Junaadah reported that the Messenger of Allah has said, Ali is from me and I am from Ali, and no one will conclude anything on my behalf but myself or Ali” (Tirmizi). (Ahmed recorded it on the authority of Abu Junaadah) (Ibid, 5831/6).

Ibne Umar reported that when the Messenger of Allah arranged brotherhoods among his companions, Ali came weeping and said, “you have arranged brotherhoods among your companions, but you have arranged no brother hood between me and anyone”. He said, “You are my brother in this world and the next” (Tirmizi, saying this is a Hassan Ghareeb Tradition) (Ibid, 5832/7).

Ali reported that the Messenger of Allah has said, “I am the house of wisdom and Ali is its door”. (Tirmizi recorded it, saying this is a Ghareeb Tradition (adding that some record this Tradition on shareek’s authority without mentioning regarding it that it is recorded on Sunabihi’s authority. He said that the only reliable authority from whom he knew this Tradition was Shareek) (Ibid, 5835/10).

Zaid bin Arqam reported the Holy Prophet, (p.b.u.h) has said, whoever’s patron I am Ali is also his patron” (Ahmed and Tirmizi) (Ibid, 5830/5).

Bara bin Aazib and Said bin Arqam reported that when the Messenger of Allah got down ¹ at the pool of khumm, ² he took Ali by the hand and asked those present, “do you not know that I am dearer to the believers than they themselves? ³ they said, “certainly”. He then asked, “Do you know that I am dearer to every believer than he himself? “They said, “Certainly”. He then said, “O Allah, be friendly to whose patron I am, has Ali as his patron. O Allah, be friendly to those who are friendly to those who are friendly to him and hostile to those who are hostile to him” after that Umar met him and said, “congratulations, O son of Abu Talib, morning and evening you are the patron of every believing man and woman” (Ahmed) (Ibid, 5842/17).

Abu Sa’eed reported that the Messenger of Allah said to Ali, “It is not allowable, O Ali, for anyone but you or me to be in a state of ceremonial impurity in this mosque.” (Ali binut Munzir said that he asked Zarar bin Surad what was the meaning of this

1. On return journey from the farwell pilgrimage in 10th A.H

2. NearJuhfa, a slave

3. Qur’an Ahzaab, 33:6

Tradition, and he replied that the meaning was, “it is not allowable for anyone but you or me to walk through it in a state of ceremonial impurity”) (Tirmizi, saying this is a Hassan Ghareeb Tradition) (Ibid, 5837/12)

Umme Salmah reported that the Messenger of Allah has said, “He who Abuses Ali Abuses me” (Ahmed) (Ibid, 5840/15).

Umme Atiyah reported that the Messenger of Allah sent an army of which Ali was a member, and that she heard the Messenger of Allah say with his arms upraised, “ O Allah, do not cause me to die before you let me see Ali”. (Tirmizi) (Ibid, 5838/13)

Dearest to Allah:

Anas reported that the Holy Prophet, (p.b.u.h) had a roasted bird and said, O Allah, bring me your creature who is dearest to you to eat this bird along with me”. Ali then came and ate along with (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5833/8).

Allah’s conversation with Ali:

Jabir reported, on the day the messenger of Allah sent Ali to Taif, he called him and spoke in private to him”. The people said, “He had a long private conversation with his cousin”. And the Messenger of Allah said, “It was not I but Allah who had a private conversation with him”. (Tirmizi) (Ibid, 5836/11).

Believers Love Ali:

Zirr bin Hubaish reported that Ali said, “ by him who split the grain and created the soul the gentile Holy Prophet, (p.b.u.h) assured me that only a believer would love me and only a hypocrite would hate me” (Muslim) (Ibid, 5827/2).

Umme Salamah reported that the Messenger of Allah has said, “A hypocrite does not love Ali and a believer does not hate him” (Ahmed and Tirmizi). (Tirmizi, saying this is a Hassan Tradition whose isnaad is Ghareeb) (Ibid, 5839/14).

Victory over Khaiber:

Sahle bin Sa'd reported, that the Messenger of Allah said on the day of Khyber, "I shall certainly give this standard tomorrow to a man who loves Allah and His Messenger and is loved by Allah and His Messenger, at whose hands of Allah will give victory". In the morning the people came to the Messenger of Allah each hoping he would be given it, but he asked, "where is Ali bin Abu Talib?" on being informed that he was suffering from eye trouble he told them to send for him, and when he was brought the Messenger of Allah applied his saliva in his eyes and he recovered, so that it seemed as if nothing had been wrong with him. He then gave him the standard, and he said, "O Messenger of Allah, I shall fight with them till they are like us". He then said, "go gently till you come to their outskirts, then invite them to accept Islam and inform them of the demands due to Allah which it will involve for them. By Allah, it will be better for you Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels"¹ (Bukhari and Muslim) (Ibid, 5828/3).

Likened To Jesus:

Ali reported, the Messenger of Allah said to me, "you have a resemblance to Jesus whom the Jews hated so much that they slandered his mother and whom the Christians loved so much that they placed him in a position which he was not deserving" Ali afterwards said, "two people will perish on my account, one who loves me so excessively that he praise me for what I do not possess, and one who hates me so much that he will be impelled by his hatred to slander me" (Ahmed) (Ibid, 5841/16)

Prayer to Allah:

Ali reported, the Messenger of Allah passed by me when I was ill and was saying, "O Allah, If my appointer time has come, grant me rest, if it is to be delayed grant me Abundant means of subsistence, but if this is a testing, me endurance". The I.i.e. camels of the most valuable breed. It may also mean anything which is valuable.

Messenger of Allah asked me, how had you expressed yourself? I reported to him what I had said, "or, cure him". (The transmitter was doubtful about the exact words) he said that he did not afterwards complain of his pain (Tirmizi, saying this is a Hassan Saheeh Tradition) (Ibid, 5846/21).

7. Ashra-e-Mubashshrah:

Abdur Rehman bin Auf reported that, the Holy Prophet, (p.b.u.h) said, "Abu Bakr will go to Paradise, Umar will go to Paradise, Usman will go to Paradise, Ali will go to Paradise, Talha will go to Paradise, Zubair will go to Paradise, Abdur Rehman bin Auf will go to Paradise, Sa'd bin Abi Waqas will go to Paradise, Sa'eed bin Zaid¹ will go to Paradise, and Abu Ubaidah binul Jarrah will go to Paradise" (Tirmizi). Ibne Majah reported it on the authority of Sa'eed bin Zaid. (Mishkat, Kitab-ul-Fitan, baabo Munaqib-l-ashraf, Hadees No. 5857/11).

Anas reported that the Holy Prophet, (p.b.u.h) has said, "the most compassionate member of my people towards my people is Abu Bakr, the most rigorous regarding Allah's affairs is Umar, the most genuinely modest is Usman, the one who knows most about obligatory duties is Zaid bin Saabit, the one who know best how to recite the Qur'an is Ubbay bin Ka'b, and the one who has most knowledge about what is lawful and what is prohibited is Mu'aaz bin Jabal. Every people have a trust worthy guardian, and the trust worthy guardian of the people is Abu Ubaidah binul Jarrah (Ahmed and Tirmizi, Tirmizi saying this is a Hassan Saheeh Tradition). It is also recorded in mursal form, on the authority of Ma'mar who cited Qatadah as his authority, and it contains the phrase, "the most learned in legal matters is Ali" (Ibid, 5858/12).

Abu Hurairah reported that when the Messenger of Allah, Abu Bakr, Umar, Usman, Ali, Talha, and Zubair were on hira, the hill shook and the Messenger of Allah said, "be still here is not but a Prophet, or a Friend, or a martyr on you". Some added the name of Sa'd bin Abu Waqas and did not mention Ali (Muslim) (Ibid, 5856/10).

1. Sa'eed bin Zaid was husband of Tatimah the sister of Hazrat Umar at whose instance Hazrat Umar had accepted Islam. He died in 51 A.H. (Ibid)

Ali reported that the Messenger of Allah had said, “May Allah show mercy to Abu Bakr, he gave me his daughter as wife, he conveyed me to the abode of the emigration, he accompanied me in the cave, and he manumitted Bilal out of his property. May Allah show mercy to Umar, he speaks the truth even if it is bitter, and the truth has left him without a friend? May Allah show mercy to usma, the angels display bashfulness before him? May Allah show mercy to Ali, O Allah, cause the truth to accompany him wherever he goes?” (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5872/26).

Talha and Zubair:

Ali reported that, my ears had heard the Messenger of Allah saying, “Talha and Zubair will be my neighbors in Paradise” (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5861/15).

Talha:

Zubair reported, at the battle of Uhud the Holy Prophet, (p.b.u.h) was wearing two coats of mail. He got up to go to the rock but was unable to climb up, so Talha let him step on his back and thus he was able to settle himself on the rock. I heard the Messenger of Allah say, “Talha has made (Paradise) certain (for himself)” (Tirmizi) (Ibid, 5859/13).

Jabir reported that the Messenger of Allah looked at Talha bin Ubaidullah and said, “If any body wants to look at a man walking on the face of the earth when he had died¹ let him look at this man”. A version has, “if anyone finds pleasure in looking at a martyr walking on the face of the earth let him look at Talha bin Ubaidullah”(Tirmizi) (Ibid, 5860/14).

1. The idea may be that he has vowed to fight to death in the Way of Allah, and so he is spoken of as being as good as dead. It may also mean total submission to the Messenger of Allah.

Zubair :

Jabir reported that Holy Prophet, (p.b.u.h) said, at the battle of the confederates, “who will bring me information about the people?” when Zubair said, “I will,” he said, every Prophet has sincere friend, and mine is Zubair” (Bukhari and Muslim) (Ibid, 5849/3).

Zubair reported, when the Messenger of Allah asked, “Who will go to the banu Quraish and bring me news of them?” I went, and when I returned, he named his parents together for me saying, “my father and my mother be your ransom” (Bukhari and Muslim) (Ibid, 5850/4).

Sa’d bin Abi Waqas:

Aa’isha reported, when the Messenger of Allah arrived in Medina, he was wakeful one night and said, “would that a pious man guards me”. We then heard the sound of weapons, and when he asked who is there, sa’d replied, it is I. he asked, what had brought replied, “fear for the Messenger of Allah occurred to me, so I came to guard you.” Invoking a blessing on him, the Messenger of Allah then went to sleep (Bukhari and Muslim) (Ibid, 2853/7).

Sa’d bin Abi Waqas reported, that the Messenger of Allah said that day, i.e. the day of Uhud, “O Allah, strengthen his shooting and answer his supplication” (Sharah-as-Sunnah, by Baghawi) (Ibid, 5862/16).

Sa’d bin Abi Waqas reported, that the Messenger of Allah has said, “O Allah, answer Sa’d when he supplicates You” (Tirmizi) (Ibid, 5863/7).

Ali reported that Sa’d was the only one for whom the Messenger of Allah named his parents together. At the battle of Uhud he said to him, “shoot” my father and mother be your ransom” he also said to him, “short, strong young man” (Tirmizi) (Ibid, 5864/18).

Jabir reported, that Sa'd came forward and the Holy Prophet, (p.b.u.h) said, "this is my maternal uncle,¹ now let any man show me his maternal uncle" (Tirmizi, explaining that Sa'd belonged to the Banu Zohra, the tribe to which the Holy Prophet, (p.b.u.h)'s mother belonged, and that on that account the Holy Prophet, (p.b.u.h) said, "this is my maternal uncle" (Masabeeh) has" let him honor" instead of "let him show me") (Ibid, 5865/19).

Abu Ubadiyah:

Anas reported, that the Messenger of Allah has said, "every people has a faithful man and the faithful man of this people is Abu Ubadiyah binul Jarrah"² (Bukhari and Muslim) (Ibid, 5853/7).

Huzaiifa reported that the people of Najran³ came to the Messenger of Allah and said, "O Messenger of Allah, send us a trust worthy man. When he said, "I shall certainly send you a trustworthy man who is genuinely trustworthy, "the people⁴ were looking to see if they would be appointed. He then sent Abu Ubaidah binul Jarrah (Bukhari and Muslim) (Ibid, 5870/24).

Abdur Rehman bin 'Auf:

Aa'isha reported that the Messenger of Allah used to say to his wives, "I am concerned about what will happen to you after I am gone, when only the self-sacrificing and truly generous will continue to care for you". Aa'isha said, his meaning was those who give Sadaqah. (charity) then Aa'isha said to Abu Salamah bin Abdur Rehman, "may Allah give your father drink from Salsabeel⁵ in Paradise, " ibne 'Auf⁶ had given as Sadaqah (charity) for the months of the faithful a garden which had been sold for forty thousand (Tirmizi) (Ibid, 5868/22).

1. He belonged to banu zohra to which Hazrat Aamnah, the mother of the Holy Prophet, (p.b.u.h), also belonged.

2. This was said in 9 A.H., when a deputation of Nijran came to the Holy Prophet, (p.b.u.h) and requested for appointment of a trustworthy man as a governor of their country. His name was Aamir bin Abdullah binul Jarrah. He first migrated to Abyssinia and then to Medīna. He took part in all battle along with the Holy Prophet, (p.b.u.h). He died in 18 A.H. (Ibid)

3. A place in Yeman which was conquered in 10 A.H.

4. i.e. companions of the Holy Prophet, (p.b.u.h).

5. A fountain in Paradise. Qur'an Dahr, 76:18

6. i.e. Abdur Rehman bin 'Auf Abu Salamah's father, He was a great merchant and used to spend freely in the Way of Allah.

Umme Salamah reported, I heard the Messenger of Allah saying to his wives, “he who treats you generously after I am gone is the sincere and kindly one. O Allah, give Abdur Rehman bin auf drink from salsabeel in Paradise” (Ahmed) (Ibid, 5869/23).

8. Some Other Prominent Companions:

Abdullah bin Umar:

Abdullah bin Umar reported, I saw in a dream as if there was a piece of silk in my hand. I did not wish for any place in Paradise but it flew there with me. I told Hafsa of it, and when she told the Holy Prophet, (p.b.u.h) he said, “your brother is a good man, “or” “Abdullah is a good man” (Bukhari and Muslim) (Mishkat, Kitab ul Fitan, Baabo Jaame-il-Munaqib, Hadees No. 5934/1).

Abdullah ibne Masud:

Ali reported that the Messenger of Allah has said, “If I were to appoint anyone as Commander without consultation, I would appoint ibne Umme’ Abd’ (Tirmizi and Ibne Majah) (Ibid, 5969/36).

Four companions from whom reading of Qur’an was to be learnt:

Abdullah bin Umar reported that the Messenger of Allah has said “ seek to read the Qur’an from four persons, Abdullah bin Masud, Salim client of Abu Huzaiifa, Ubayy bin Ka’b and Muaaz bin Jabal” (Bukhari and Muslim) (Ibid, 5937/4).

Wife of Talha and Bilal:

Jabir reported that the Messenger of Allah has said, “I was shown Paradise and saw the wife of Abu Talha, ¹ and I heard a rustling in front of me, and there was Bilal” (Muslim) (Ibid, 5939/6).

1. Her name was Umme Sulain. She was mother of Anas.

Abu Musa Ash'ari:

Abu Musa reported that the Holy Prophet, (p.b.u.h) said to him, "O Abu Musa, you have been given musical sound like the musical sound of David, ¹" (Bukhari and Muslim) (Ibid, 5941/8).

Sa'd bin Mu'aaz:

Jabir reported I heard the Holy Prophet, (p.b.u.h) say, "The throne shook on account of the death of Sa'd bin Mu'aaz". In a version he said, "The throne of the compassionate one shook ¹ on account of the death of Sa'd bin Mu'aaz" (Bukhari and Muslim) (Ibid, 5944/11).

Bara reported, a silk robe was presented to the Messenger of Allah and his companions began to touch it and marvel at its softness, so he said, "do you marvel at the softness of this ? The handkerchief of Sa'd bin Mu'aaz in Paradise is better and softer than it" (Bukhari and Muslim) (Ibid, 5945/12).

Anas reported, that when the beir of Sa'd bin Mu'aaz was carried, the hypocrites said, "how light his bier is, that being because of his decision regarding the banu Quraizah. ² when the Holy Prophet, (p.b.u.h) was told of that, he said, "The angels were carrying it" (Tirmizi) (Ibid, 5975/42).

Anas:

Umme Sulaim ³ reported that she said, "O Messenger of Allah, Anas is your servant. Pray to Allah for him". He said, "O Allah, multiply his property and his children, bless him what you give him". Anas said, "I swear by Allah that my property is abundant and that my children and grandchildren exceed the neighborhood of a hundred in number today" (Bukhari and Muslim) (Ibid, 5946/13).

1. A metaphorical expression of Allah's love for his faithful servants.

2. Sa'd was appointed as arbitrator at the instance of the Jews to decide in respect of their crimes against the Muslims, and he decided that they should be killed by way of punishment.

3. The mother of Hazrat Anas.

Saabit bin Qais:

Anas reported, Saabit bin Qais bin Shammaas was the Khatteeb (lecturer) among the Ansaar, and when the verse came down, “you who believe, do not raise your voice above the Prophet voice.....”¹ Saabit stayed in his house and kept away from the Holy Prophet, (p.b.u.h). The Holy Prophet, (p.b.u.h) asked Sa’d bin muaaz, “What is the matter with Saabit? Is he ill? Sa’d went to him and mentioned what the Messenger of Allah had said and Saabit said, “This verse was sent down, and you know that I am the one among you who has the loudest voice above that of the Messenger of Allah, so I am of those who will go to hell”. When Sa’d mentioned that to the Holy Prophet, (p.b.u.h) he said, “No, he is one of those who will go to Paradise” (Muslim) (Ibid, 5949/16).

Salman Faarsi:

Abu Hurairah reported, when we were sitting with the Holy Prophet, (p.b.u.h), Suratul Jumu’² came down. Then when the words “and others of them who have not yet joined them”³ came down, the people asked the Messenger of Allah who they were. Salman faarsi was among us, and placing his hand on Salman the Holy Prophet, (p.b.u.h) said, “if faith were in the Pleiades⁴ some of these men would attain it” (Bukhari and Muslim) (Ibid, 5950/17).

Salman Faarsi and the Persians:

Abu Hurairah reported that the Messenger of Allah recited this verse, “if you turn back he will substitute other people for you and they will not be like,⁵ and the people asked, “O Messenger of Allah, who are these people of whom Allah has mentioned that they will be substituted for us if we turn back and will not be like us?” he struck Salamn Faarsi on the thigh and said, “this man and his people. If the religion were in the Pleiades, men from among the Persians would attain to it” (Tirmizi) (Ibid, 5991/58).

1. Qur’an, Hujurat, 49:2.

2. Qur’an, chapter 62.

3. Verse 3.

4. A group of seven stars in the heaven.

5. Qur’an, Muhammad, 47:38

Abu Hurairah reported that when the Ajamees were mentioned in the presence of the Messenger of Allah, he said, “I have more trust in them (or, in some of them) than I have in you (or, in some of you)” (Tirmizi) (Ibid, 5992/59).

Prayer for Abu Hurairah:

Abu Hurairah reported that the Messenger of Allah has said, “O Allah, make this little servant of yours (meaning Abu Hurairah) and his mother dear to your servants and the believers and make the believers dear to them” (Muslim) (Ibid, 5951/18)

The Ansaars:

Anas reported that the Holy Prophet, (p.b.u.h) has said, “The sign of faith is love of the Ansaar and the sign of hypocrisy is hatred of the Ansaar” (Bukhari and Muslim) (Ibid, 5953/20).

Bara reported, I heard the Messenger of Allah say, “none but a believer loves the Ansaar and none but a hypocrite hates them. So he who loves them is loved by Allah and he who hates them is hated by Allah (Bukhari and Muslim) (Ibid, 5954/21).

Ibne Abbas reported, that the Holy Prophet, (p.b.u.h) has said, “let no one who believes in Allah and the last day hate the Ansaar” (Tirmizi, saying this is a Hassan Saheeh Tradition) (Ibid, 5988/55)

Abu Hurairah reported, that the Messenger of Allah has said, “were it not for the Hijrah I would be one of the Ansaar. If the people were to go in a valley and the Ansaar were to go in a different valley (or mountain road) I would go in the valley (or mountain road) of the Ansaar. The Ansaar are an inner garment. And mankind an upper garment. After I am gone you will see selfish appropriation (of worldly good), but show endurance will you meet me at the Kausar (Pond)” (Bukhari) (Ibid, 5956/23).

Anas reported that when the Holy Prophet, (p.b.u.h) saw some boys and women coming from a wedding, he stood up and said, “you are indeed among the people dearest to me, you are indeed among the people dearest to me,” the reference being to the Ansaar (Bukhari and Muslim) (Ibid, 5958/25).

Anas reported that Abu Bakr and Abbas came upon a gathering of the Ansaar who were weeping. They asked, why are you weeping? They said, "We recalled the meetings the Holy Prophet, (p.b.u.h) had with us". One of them¹ went in to the Holy Prophet, (p.b.u.h) and told him of it. He came out, having tied the border of his garment round his head, mounted the pulpit, a thing he did not do after that day, praised and extolled Allah most High, then said, I recommend the Ansaar to your care, because they are my intimates and confidants, they have fulfilled what was due from them, and the reward due to them remains. So accept the excuse of those of them who do well and overlook those of them who do wrong" (Bukhari) (Ibid, 5959/26).

Ibne Abbas reported that the Holy Prophet, (p.b.u.h) came out during the illness of which he died, sat on the pulpit, praised and extolled Allah, then said, " to proceed, the people will become many and the Ansaar few till be among the people as salt in the food, so whoever of you acquires the authority in which he can injure some people and benefit others he should accept the excuse of those of them who do good and overlook those of them who do wrong" (Bukhari) (Ibid, 5960/27).

Zaid bin Aqram reported, that the Messenger of Allah has said, "O Allah, forgive the Ansaar, the sons of the Ansaar, and the sons of the Ansaar's sons". (Muslim) (Ibid, 5961/28).

Abu Usaid reported that the Messenger of Allah has said, "The best of the tribes of the Ansaar are the Banu Najjar, then the banu Abdul Ashhal, then the Banu Haris bin Khazraj, then the Banu Sua'ida, and there is good in all the tribes of the Ansaar" (Bukhari and Muslim) (Ibid, 5962/29).

Ehle Bait and Ansaar:

Abu Sa'eed reported that the Messenger of Allah has said, " my confidants to whom I turn my family, and my close friends are the Ansaar, so forgive those of them who do wrong and accept the excuse of those of them who do good" (Tirmizi, saying this is a Hassan Saheeh Tradition(Ibid, 5987/54).

1.i.e. Abu Bakr and Abbas.

Companions of Badr:

Rifa' bin Raafe reported that Gabriel came to the Holy Prophet, (p.b.u.h) and said "what do you think about those who were present at Badr?" He said, "among the most excellent of Muslims," or words to that affect. He said, "It is like that with the angels who were at Badr" (Bukhari) (Ibid, 5964/31).

Jabir reported that a slave of Haatib came to the Holy Prophet, (p.b.u.h) to complain to him of haatib, and said, "O Messenger of Allah, haatib will certainly enter the Hell". He said, "You lie, he will not enter it, because he was present at Badr and Hudaibiyah" (Muslim) (Ibid, 5990/57).

Companions of Badr and Hudaibiyah:

Hafsah reported that he Messenger of Allah has said, "I hope that, if Allah will, no one who was present at Badr and Hudaibiyah will enter the Hell". I said, O Messenger of Allah, has not Allah most high said, there is no one of you who will not go down to it".¹ He said "have you not heard him say. "Then we shall rescue those who are pious?"² A version has, "if Allah will, not one of those who were present at the tree and swore allegiance under it will enter Hell" (Muslim) (Ibid, 5965/32).

Companions of Hudaibiyah:

Jabir reported, on the day of Hudaibiyah our numbers were one thousand four hundred, and the Holy Prophet, (p.b.u.h) said to us, "today you are the best people on the earth" (Bukhari and Muslim) (Ibid, 5966/33).

Abu Bakr, Umar, Amaar and Abdullah Ibne Mas'ud:

Ibne Mas'ud reported, that the Holy Prophet, (p.b.u.h) said, "When I am gone follow those two of my companions, Abu Bakr and Umar, follow the guidance of Ammar, and hold fast to the injection of Ibne Umme Abd. Huzaiifah's version has, "believe what ibne Mas'ud tells you" instead of "hold fast to the injection of Ibne Umme Abd". (Tirmizi) (Ibid, 5968/35)

1. Qur'an, Maryam, 19:71

2. Qur'an, Maryam, 19:72

Abu Bakr, Umar, Abu Ubaidah, Usaid, Saabit, Muaaz bin Jabal, Mu'aaz bin Amr :

Abu Hurairah reported that the Messenger of Allah has said, "Abu Bakr is a fine man, Umar is a fine man, Abu Ubaidah binul Jarrah is a fine man, Usaid bin Huzair is a fine man, Saabit bin Qais Shammās is a fine man, Mu'aaz bin Jabal is a fine man, Mu'aaz bin Amr bin Jamuh is a fine man" (Tirmizi, saying this is a Ghareeb Tradition) (Ibid, 5971/38).

Ali, Ammaar and Salman:

Anas reported that the Messenger of Allah has said, "Paradise is desirous of three people, Ali, 'Ammaar and Salman" (Tirmizi) (Ibid, 5972/39).

Ali reported that when 'Ammar asked permission to come in to see the Holy Prophet, (p.b.u.h), he said, "let him come in. Welcome to the pure and the purified one" (Tirmizi) (Ibid, 5973/40)

Aa'isha reported that the Messenger of Allah has said, "Ammar is not given a choice between two things but he chooses the more difficult of the two" (Tirmizi) (Ibid, 5974/41).

Abu Zar:

Abdullah bin 'Amr, reported I heard the Messenger of Allah saying, "the sky has not covered and the earth has not carried anyone more truthful than Abu Zar" (Tirmizi) (Ibid, 5976/43)

Abu Zar reported that the Messenger of Allah has said, "the sky has not covered and the earth has not carried anyone who speaks more truthfully or is more faithful in keeping his word than Abu Zar. He resembles Jesus son of mercy in asceticism" (Tirmizi) (Ibid, 5977/44).

Huzaifa and Ibne Mas'ud:

Huzaifa reported that he people said, O Messenger of Allah, would that you were to name a successor, he said, "if I were to name a successor and you were to disobey him you would be punished, but believe what Huzaifa tells you and recite what Abdullah ¹ recites to you" (Tirmizi) (Ibid, 5979/46).

Mu'awiyah:

Abdur Rehman bin abi Umairah reported that the Holy Prophet, (p.b.u.h) Said of Mu'wiyah, "O Allah, make him a guide who is rightly guided and guide others by him" (Tirmizi) (Ibid, 5982/49).

Bara bin Maalik:

Anas reported that the Messenger of Allah has said, "There are many with disheveled hair and dusty bodies who wear too ragged garments to whom no attention is paid but if they take the oath of Allah, it is fulfilled. Among them is Bara' bin Maalik". Baihaqi noted it in dalailun Nubuawah (Ibid, 5986/53).

Amar bin Yaasir:

Khalid bin Waleed reported, Amar bin Yasir and I had a talk, and when I spoke roughly to him, he went to the Messenger of Allah and complained to him of me. Khalid came when he was complaining to the Prophet and began to speak roughly to him, with the result that he made him all the more angry. The Holy Prophet, (p.b.u.h) kept silent without speaking a word, Amar wept and said, "O Messenger of Allah, do you not see him?" the Holy Prophet, (p.b.u.h) then raised his head and said, "he who is hostile to Amar is hostile to Allah and he who hates Amar is hated by Allah, Khalid said, I then went out, and there was nothing dearer to me than Amar's goodwill, so I treated him in a manner pleasing to him and he was well pleased (Ahmed) (Ibid, 5994/61).

1.i.e. Ibne Masud

Khalid bin Waleed:

Abu Ubaidah reported, I heard the Messenger of Allah say, "Khalid is one of the swords of great and glorious, and he is an excellent young one of the tribe" (Ahmed) (Ibid, 5995/62).

Abu Hurairah reported we landed at a camping place with the Messenger of Allah and when the people began to pass, the Messenger of Allah asked, "Who is this, O Abu Hurairah?" I said, so and so. He said, "This is a good servant of Allah". This went on till Khalid bin Waleed passed by. He asked who is he? I said, he is Khalid bin waleed. He said, "Khalid bin Waleed is a good servant of Allah, he is one of the swords of Allah" (Tirmizi) (Ibid, 6000/67).

Ali, Abu Zar, Miqdad and Salman:

Buraidah reported that the Messenger of Allah has said, "Allah who is blessed and exalted has commanded me to love four people, and he has informed me that he loves them". They said, O Messenger of Allah, name them. He said, "Ali is one of them (saying those three times), also Abu Zar, Miqdad and Salman. He has commanded me to love them, and he has informed me that he loves them" (Tirmizi, saying this is a Hassan Ghareeb Tradition) (Ibid, 5996/63).

Abu Talha:

Abu Hurairah reported that a man came to the Messenger of Allah and said, I am suffering from distress. He sent a message to one of his wives, she said, "by him who sent you with the truth, I have nothing but water. He sent to another who said the same, and when they had all said the same, the Messenger of Allah said, "Who will provide entertainment for him? May Allah have mercy on him, one of the Ansaar called Abu Talha got up and said, "I shall, O Messenger of Allah". He took him to his house and asked his wife, have you anything she said, nothing but the children's food. He said, "put them off with something and put them to sleep. When our guest enters make him think that we are eating, and when he puts forward his hand

to eat, get up, go to the lamp to adjust it, and put it out". She did so and they sat down, and the guests are but they spent the night hungry. In the morning he came to the Messenger of Allah who said, "Allah is pleased with (or, has smiled on) such and such a man and such and such a woman". A version has the same without his naming Abu Talha, and at the end it says that Allah the most high then sent down, "and they give preference to others over themselves even though they are suffering poverty" (Qur'an, Hashr, 59:9) (Bukhari and Muslim) (Ibid, 5999/66).

