

*The Life & Character of the
Seal of Prophets*

(May Peace and Blessings of Allāh be upon him)

VOLUME III

(Sīrat Khātamun-Nabiyyīn)

By
Ḥaḍrat Mirzā Bashīr Aḥmad M.A.

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The Life & Character of the Seal of Prophets
An English rendering of *Sīrat Khātamun-Nabiyyīn*^{sa} — Volume III

written by Ḥaḍrat Mirzā Bashīr Aḥmad M.A.

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About the Author



Ḥaḍrat Mirzā Bashīr Aḥmadīa was born to the Promised Messiah^{as} on April 20, 1893, according to the Divine prophecy:

*“The Moon of the Prophets will arrive and your affair will become manifest...
Soon a son will be born to you and grace will come close to you.”*

He passed his matriculation with distinction in 1910 and did M.A. (Arabic) in 1916 in compliance with the wish of the Promised Messiah^{as}.

The blessings of Allāh which accompanied him, the prayers of the Promised Messiah^{as} in his favour, the guidance given to him by his elder brother, Ḥaḍrat Khalifatul-Masiḥ II^{ra}, and his God-given abilities enabled

him to serve the Aḥmadiyya Muslim Jamā'at throughout his life in various capacities.

He was a great religious scholar and a prolific writer. His books, articles and speeches are easily comprehensible even for the average reader. He wrote on a number of topics; and his magnum opus is *Sīrat Khātām-un-Nabiyyīn*. Moreover, *Sīratul-Mahdī*, *Silsila-e-Aḥmadiyyah*, *Tablīgh-e-Hidāyat*, *Kalimatul-Faṣl* and *Hamāra Khudā* are some of his significant works.

Apart from his books, he contributed many articles, the number of which runs into the hundreds, to *Jamā'at* dailies and periodicals - especially the *Al-Faḍl*.

He was a man of God and the recipient of Divine revelations and visions, but he would not disclose them, except rarely. One of his revelations was *السلام عليكم* i.e., 'Peace be upon you', and another one was:

اٹھ محمدی تیری سر بلندی کا وقت قریب آ گیا ہے

Meaning, "Rise *Muḥammadī*, the time of your eminence has drawn near."

He passed away on September 2, 1963 at the age of 71.

Table of Contents

About the Author	iii
Publishers' Note	ix
Foreword	xiii
Preface - Volume III	xv
Map of Arabia	xvii

I - Commencement of the Second Era of Life in Madīnah

Prior to the Era of the Treaty of Ḥudaibiyyah	3
Sariyyah of Qurṭā - Muḥarram 6 A.H. (May/June 627 A.D.)	5
The Acceptance of Thumāmah bin Uthāl the Chief of Yamāmah - Muḥarram 6 A.H.	5
Ghazwah of 'Ukāshah bin Miḥsan ^{ra} - 6 A.H.	10
70,000 People from the Ummah of the Holy Prophet ^{sa} shall enter Heaven without Account.....	10
Sariyyah of Muḥammad bin Maslamah ^{ra} to Dhul-Qaṣṣah - Rabī'ul-Ākhir 6 A.H.....	12
Sariyyah of Zaid bin Ḥārithah to Banī Sulaim - Rabī'ul-Ākhir 6 A.H.	14
Sariyyah of Zaid bin Ḥārithah ^{ra} to 'Iṣ - Jamādi'ul-Ūlā 6 A.H.....	14
Acceptance of Abul-'Āṣ ^{ra} , the Son-in-Law of the Holy Prophet ^{sa}	15
Islāmic Teachings regarding the Marital Relations of a Muslim and an Infidel	16
Praise of the Holy Prophet ^{sa} with regards to Abul-'Āṣ ^{ra}	20
Ghazwah of Banū Liḥyān - Jamādi'ul-Ūlā 6 A.H. (September 627)	20
Prayer upon Returning from a Journey	22
Allegation of Tauriyyah against the Holy Prophet ^{sa}	23
Sariyyah of Zaid bin Ḥārithah ^{ra} to Ṭarīf - Jamādi'ul-Ākhir 6 A.H.....	28
Sariyyah of Zaid ^{ra} to Ḥismā - Jamādi'ul-Ākhir 6 A.H.	28
Sariyyah of Zaid bin Ḥārithah ^{ra} to Wādi'ul-Qurā - Rajab 6 A.H.	31
Objection of the People to the Commandership of Zaid bin Ḥārithah ^{ra} and its Refutation by the Holy Prophet ^{sa}	31

II - Brief Note on Islāmic Equality

Introduction	35
Fundamental Perspective on Islāmic Equality	36
Directions of Granting Due Regard to Ranks in Everyday Relations.....	39
Complete Equality in Judicial Affairs.....	40
Complete Equality in the Division of National Offices.....	41
Brotherly Interaction in Social Gatherings	43
Relations Between a Master and Servant	45
Islāmic Teaching on Matrimonial Affairs	47
Equality of Rights Between Man and Woman	48
Islāmic Perspective on the Division of Wealth.....	51
Government is Responsible for the Disabled.....	56
A Noteworthy Point on Economic Equality	57

<i>Islām Presents a Moderate Perspective.....</i>	59
<i>Equal Division of Food in Exceptional Circumstances</i>	62
<i>Equality in Matters of Religion & Spirituality.....</i>	64
<i>Sariyyah Dūmatul-Jandal - Sha‘bān 6 A.H. (December 627 A.D.).....</i>	69
<i>Sariyyah of Ḥaḍrat ‘Alī^{ra} to Fadak - Sha‘bān 6 A.H.....</i>	72
<i>Sariyyah Ḥaḍrat Abū Bakr^{ra} Towards Banū Fazārah</i>	73
<i>False Occurrence of the Murder of Ummi Qirfah</i>	74
<i>Mischief of the People of Khaibar & the Killing of Abū Rāfi‘ the Jew - Ramaḍān 6 A.H. (January 628 A.D.)</i>	79
<i>Drought in Madīnah & the Prayer of the Holy Prophet^{sa} for Water</i>	84

III - Concept of the Acceptance of Prayer in Islām

<i>Introduction.....</i>	89
<i>Concept of Prayer Relates to Observation</i>	90
<i>A Common Principle Between Science & Prayer.....</i>	90
<i>Concept of Prayer is a Constituent of Belief in the Existence of God</i>	91
<i>Prayer is a Spiritual Means to Success.....</i>	92
<i>God Listens to and Accepts Prayers.....</i>	93
<i>The Prayers of the Disbelievers.....</i>	95
<i>God does not Accept a Prayer in Contradiction to His own Promise or Custom</i>	95
<i>The Prayer of a Believer can Even Alter Divine Decree.....</i>	96
<i>Three Probable Cases of the Acceptance of Prayer</i>	96
<i>Impatience in Prayer is Destructive</i>	97
<i>The Prayer of a Negligent Heart is not Accepted</i>	98
<i>There should be a Specified Supplication in Prayer</i>	98
<i>Always Think Well of God.....</i>	99
<i>Summary of the Islāmic Teaching on Prayer</i>	99
<i>Further Threat from the People of Khaibar & the Killing of Usair bin Rizām - Shawwāl 6 A.H.....</i>	101
<i>Conspiracy to Assassinate the Holy Prophet^{sa} & Sariyyah ‘Amr bin Umaiyah^{ra} - Shawwāl 6 A.H.</i>	106
<i>Treachery of the Tribes of ‘Ukl and ‘Urainah & its Terrible Outcome - Shawwāl 6 A.H.</i>	108

IV - The Treaty of Ḥudaibiyyah & its Magnificent Outcomes (Dhū Qa‘dah 6 A.H.)

<i>Significance of the Treaty of Ḥudaibiyyah.....</i>	117
<i>Dream of the Holy Prophet^{sa} & the Journey to Ḥudaibiyyah</i>	118
<i>Suffering of the Muslims Lacking Water & the Miracle of the Increase of Water</i>	121
<i>A Brief Fundamental Note on Miracles</i>	123
<i>Commencement of the Discussions on the Treaty with the Quraish</i>	126
<i>An Inspiring Scene of an Assembly of the Holy Prophet^{sa}.....</i>	127
<i>Mischief by the Infidels of Makkah</i>	130
<i>Ḥaḍrat ‘Uthmān^{ra} as an Ambassador of the Muslims.....</i>	132
<i>Bai‘at-e-Riḍwān.....</i>	133
<i>Deliberations of the Treaty.....</i>	136
<i>The Emotion and Passion of Ḥaḍrat ‘Umar^{ra}.....</i>	140
<i>Conditions of the Treaty</i>	141

Anxiety Amongst the Companions.....	143
Return from Hudaibiyah & Revelation of Sūrah Al-Fath.....	145
Further Apprehension of Ḥaḍrat ‘Umar ^{ra}	146
Exceptional Arrangements for Emigrant Muslim Women	147
Idolatrous Women were also Released	149
The Account of Abū Baṣīr and its Outcomes	150
Two Allegations Levelled by Christian Historians Relevant to the Treaty of Ḥudaibiyah	154
The Islāmīc Government can also be Separate from the Religious System of Islām	162

V - An Analysis of Islām’s Strength in Peace and War 167

VI - All Races Invited to Islām

Caesar and Chosroes Invited to Islām.....	175
The Islāmīc Perspective on Preaching	176
No Compulsion in Religion.....	177
Universal Message of Islām.....	178
Everlasting Shari‘at of Islām	180
A Ring Prepared for Letters of Preaching	181
Use of Wisdom in Discharging the Obligation of Preaching	183
Preaching Expeditions in the Four Corners of Arabia.....	183
Friction between the Caesar and Chosroes and a Magnificent Prophecy of the Holy Prophet ^{sa} ..	184
Letter of the Holy Prophet ^{sa} Inviting the Caesar to Islām	187
Letter of the Holy Prophet ^{sa} Addressed to the Chosroes.....	200
Letter of the Holy Prophet ^{sa} Addressed to Maqauqis of Egypt	206
Letter of the Holy Prophet ^{sa} Inviting the Negus to Islām	213
Letter of the Holy Prophet ^{sa} Addressed to the King of Ghassān.....	219
Letter of the Holy Prophet ^{sa} to the Chief of Yamāmah	220
Various Miscellaneous Incidents and the Prohibition of Gambling and Chess	222

Glossary of Terms..... 229

Index 235

Publishers' Note

In this text, references to verses of the Holy Qur'ān have been footnoted and are given in the modern numerical system. In these references, we have counted *Bismillāhir-Raḥmānir-Raḥīm* as the first verse, except for *Sūrah At-Taubah* (that is Chapter 9 of the Holy Qur'ān). In these footnotes, the name of the *Sūrah* (chapter) has been mentioned, and then the numerical reference has been provided in brackets, whereas the first number refers to the *Sūrah* (chapter) and the second number refers to the *Āyah* (verse). The translation of verses of the Holy Qur'ān, *Aḥādīth* and other Arabic or Persian quotations have been rendered into English from the idiomatic Urdu translation of Ḥaḍrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} himself, as found in the original Urdu work.

The names of Islāmic months have been used in their original form. In the field of Islāmic history, there are two famous eras in the life of the Holy Prophet^{sa}: prior to migration and after migration. Years spent by the Holy Prophet^{sa} in Makkah, prior to the migration are referred to as *Nabawī* years, and those following the migration are referred to as *Hijrī* years. In this text, *Nabawī* years have been clearly specified, for they have been followed by the term '*Nabawī*' in italics. *Hijrī* years have been specified by the abbreviation A.H. (i.e., after *Hijrah*).

In certain footnotes more than once reference has been cited. In all such instances, references appearing in the same footnote have been separately distinguished with bullet points.

All of the original references provided in this translation have been checked and verified by the Research Cell, Rabwah. Wherever additional references are provided, which are not cited in the original Urdu book, they have been marked with the words [Publishers] in square brackets.

The following abbreviations have been used in this book; Readers are requested to recite the full salutations when reading the book:

SA: An abbreviation for *Ṣallallāhu 'alaihi wa sallam*, meaning, "May peace and blessings of Allāh be upon him," is written after the name of the Holy Prophet Muḥammad^{sa}.

AS: An abbreviation for '*Alaihissalām / 'Alaihassalām / 'Alaihimussalām*, meaning, "May peace be upon him / her / them," is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}.

RA: An abbreviation for *Raḍiallāhu 'anhu / 'anhā / 'anhum*, meaning, "May Allāh be pleased with him/her/them," is written after the names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}.

RH: An abbreviation for *Rahimahullāh*, meaning, “May Allāh have mercy upon him,” is written after the names of deceased pious Muslims who are not Companions.

In transliterating Arabic terms we have followed the following system:

ا	at the beginning of a word, pronounced as <i>a, i, u</i> , preceded by a very slight aspiration, like <i>h</i> in the English word ‘honour.’
ث	<i>th</i> , pronounced like <i>th</i> in the English word ‘thing.’
ح	<i>h</i> , a guttural aspirate, stronger than <i>h</i> .
خ	<i>kh</i> , pronounced like the Scotch <i>ch</i> in ‘loch.’
ذ	<i>dh</i> , pronounced like the English <i>th</i> in ‘that.’
ص	<i>ṣ</i> , strongly articulated <i>s</i> .
ض	<i>ḍ</i> , similar to the English <i>th</i> in ‘this.’
ط	<i>ṭ</i> , strongly articulated palatal <i>t</i> .
ظ	<i>ẓ</i> , strongly articulated <i>z</i> .
ع	‘, a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> ‘grasseye’ in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ق	<i>q</i> , a deep guttural <i>k</i> sound.
ء	’, a sort of catch in the voice.

Short vowels are represented by:

- a for $\underline{\text{ـ}}$ (like u in 'bud');
i for $\overline{\text{ـ}}$ (like i in 'bid');
u for $\overset{\text{ء}}{\text{ـ}}$ (like oo in 'wood');

Long vowels by:

- \bar{a} $\overset{\text{آ}}{\text{ـ}}$ or $\bar{\text{ا}}$ (like a in 'father');
 \bar{i} for $\overline{\text{ـ}}$ or $\overline{\text{ـ}}$ (like ee in 'deep');
 \bar{u} for $\overset{\text{و}}{\text{ـ}}$ (like oo in 'root');

Other:

- ai for $\overline{\text{ـ}}$ (like i in 'site')¹;
au for $\underline{\text{ـ}}$ (resembling ou in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus $\overline{\text{ـ}}$ is transliterated as 'kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus, the Urdu word $\overline{\text{ـ}}$ would be transliterated as 'meiń'. The consonants not included above have the same phonetic value as in the principal languages of Europe.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for ع, and ' for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

1 In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

Foreword

We are pleased to publish the English translation of the third volume of *Sīrat Khātamun-Nabiyyīn*, [The Life and Character of the Seal of Prophets] may peace and blessings of Allāh be upon him, written by Ḥaḍrat Ṣāḥibzādah Mirzā Bashīr Aḥmad Ṣāḥib^{ra}. This magnificent work not only highlights the various aspects of the life and character of the Holy Prophet^{sa} founded on the Holy Qur'ān, Sunnat [Practice of the Holy Prophet^{sa}] and the *Aḥādīth* [Sayings of the Holy Prophet^{sa}] with references particularly from the six authentic books of *Aḥādīth* and history; rather, it presents the prominent events and episodes in the history of Islām with solid historical testimonies. Some prejudiced orientalist and historians have misrepresented various incidents from the history of Islām in an attempt to tarnish the character of the Holy Prophet^{sa}. Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} has refuted those allegations with convincing argumentation in this book.

Moreover, in addition to a formidable rebuttal of the objections of orientalist, the current volume covers a detailed review of scholarly discussions such as equality in Islām, the acceptance of prayer, the treaty of Ḥudaibiyah and the Holy Prophet's letters to the leaders of various kingdoms and empires. However, Ḥaḍrat Mīān Ṣāḥib^{ra} was only able to complete this treatise up to the sixth year of migration but his lucid, persuasive and convincing style is so alluring that a person is immensely bound to accept the glory and elegance of Islām and the Holy Prophet^{sa}.

For those residing in the West and especially the youngsters of this hemisphere it was imperative that this book be translated into English, published and circulated abundantly. With the permission of Ḥaḍrat Khalīfatul-Masīḥ V^{aba}, Ayyaz Mahmood Khan translated the first two volumes of this book and these were published in 2011 and 2013; now, he has completed the English translation of volume three. This is the last and final volume written by Ḥaḍrat Mīān Ṣāḥib^{ra}.

The initial review of the English translation was done by Munawara Ghauri and was finalised with the help of Abdul-Quddus Arif. We are grateful to them for reviewing the English translation and providing valuable suggestions. The references were checked and verified with the help of Research Cell, Rabwah.

May Allāh the Almighty give the best of rewards and grant abundant blessings, both in this world and in the hereafter, to all those who have assisted in one way or another, in the preparation of this volume.

Everyone should not only study this fascinating book but publicise it prolifically and present it as a gift to friends and dear ones so that the beauties of the exemplary character of the Holy Prophet^{sa} are exposed to the world and the superiority of Islām established; O Allāh, may it be so. *Āmīn!*

Humbly,

Munīr-ud-Dīn Shams
Additional Wakīlut-Taṣnīf
July 2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-¹

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ-²

Preface - Volume III

The first part of the third volume for *Sīrat Khātamun-Nabīyyīn*^{sa} [The Life and Character of the Seal of Prophets, peace and blessings of Allah be upon him] is being presented to readers. However, I feel hesitant because this part has not been written with the same diligence as previous volumes. The last portion of this volume has almost been written off-hand and such a style of writing is surely inappropriate in historical research. Moreover, this volume was revised in such circumstances that I am not satisfied in the least. After leaving Qadian a large collection of books were left behind in Qadian. The collection that did arrive to Pakistan, remains scattered in Lahore, Chiniot, Rabwah and Ahmad Nagar, etc. Hence, a final checking of references and in certain cases, even an initial examination of references to a satisfactory degree is not possible. In many cases I have had to suffice on a reference which references another source. For example, if Zarqānī states that Ibnī Saʿd records the following, I have accepted this in the present work. In the past, I would always return to the original source and only record it in my book after having verified the original myself. In addition to this, I have had to write this last volume rather quickly and so it has not been subject to the refinement and correction that could have been possible if the book had been revised with more care. However, in any case, whatever I have been able to write in light of the constraints at present is being put before our readers in view of the advice of my friends, who insisted that whatever content has been written thus far ought to be printed nonetheless. If God enables me, any necessary corrections can be made before the second edition of this book is printed.

As I have announced in the Al-Faḍl, the present volume is not complete. It spans only from the events of the Banū Qurayzah to the letters of invitation to Islam dispatched by the Holy Prophet^{sa}. This is why, I have entitled this

1 In the name of Allāh, the Gracious, the Merciful (Publishers)

2 We praise Allāh and invoke blessings upon His Noble Messenger (Publishers)

book, *Sīrat Khātām-un-Nabiyyīn^{sa}*, Volume 3 (Part 1). When the remaining part is written, the third volume will, God-willing, be complete. A photographic image of the letter, which the Holy Prophet^{sa} (my soul be sacrificed for him) wrote to Maqauqas, the King of Egypt has also been included in this volume. Even though, over the span of 1350 years, the Arabic script has transformed significantly, but with some effort most of the words can be deciphered. These words are exactly the same those recorded in Islāmic narrations. As such, I have given a photographic image of this letter in my book, not only for the sake of blessings, but also because the discovery of this original document is a shining proof of the authenticity of the Ahadith and history of Islām. When I visualise the image of this letter, I feel an undecipherable spiritual pleasure reflecting over the time when the Holy Prophet^{sa} was sitting with his Companions, dictating these blessed words; as the hearts of his Companions were in a state of longing, as they sat there waiting to see what outcome the splash of this spiritual waterfall would bring.

I request my friends to pray that Allāh the Exalted enables me to complete the remaining part of this book as well and makes it as beneficial as possible for those who read it. It is Allah who grants us ability and it is He who is the True Helper.

This humble one,
Mirzā Bashīr Aḥmad of Qadian
(Presently staying at Ratan Bagh, Lahore)
2 April 1949

Map of Arabia



Iraq

Buṣṭā

Persia

Gulf of Arabia

Gulf of Ummān

Syria

Jerusalem
Palestine

Al-Aqabah

Tadik

Taimā

Khadar

AL-MADĪNAH

Najā

Al-Hijāz

Hunayn

MAKKAH

T. y. i.

Jedrah

Red Sea

Sudan

Abyssinia

Najrān

Al-Ahqāf

Thamūd

Ma'rib

Hadra Murir

Yemen

Aden

Ummān

Ar-Rubū' al-Khālī

Arabian Sea

I

*Commencement of the
Second Era of Life in Madīnah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹ -
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ² -

I

Commencement of the Second Era of Life in Madīnah

Prior to the Era of the Treaty of Ḥudaibiyyah

Towards the end of the second volume of this book, as already mentioned, from the start of 6 A.H., the second era of the Holy Prophet's life in Madīnah begins. The three prominent distinctions of this new era were three:

Firstly, the city of Madīnah had now been practically cleansed of non-Muslim elements. Although a group of the hypocrites was present in Madīnah, due to their heartfelt enmity and secret conspiracies at that time, these people were even more enraged than previously. Yet still, they called themselves Muslims. As far as the public order was concerned they were a part of Islāmic society.

Secondly, although the Quraish of Makkah were in action against Islām, their failure in the Battle of Aḥzāb³ had cast such a blow that they no longer remained the epicentre of Islām's enmity.

Thirdly, the field of battle had turned away from Madīnah and spread to different parts of Arabia. On account of this last development, the external expeditions of the Muslims became more numerous and diverse in their type, and becoming far more widespread in their scope than ever before, began to present themselves as diverse expeditions. Therefore, it is known through history that 6 A.H., which we are now entering, was a year

1 In the name of Allāh, the Gracious, the Merciful (Publishers)

2 We praise Allāh and invoke blessings upon His Noble Messenger (Publishers)

3 Literally means "The Parties" or "The Confederates" (Publishers)

of unusual conveyance and movement for the Muslims.¹ They were forced to leave Madīnah, more or less, eighteen times, and among these expeditions, one expedition (i.e., the *Ghazwah*² of Ḥudaibiyah) was especially significant and widespread in its influence.

In actuality, the tribes of Arabia after having exerted the utmost of their force at the Battle of Aḥzāb, which occurred at the end of 5 A.H., became practically dismayed at the thought that they could annihilate the Muslims in their own home. However, the fire of enmity towards Islām was still aflame in their breasts. As a matter of fact, the deplorable defeat at the Battle of Aḥzāb had further enraged their inner animosity. For this reason, if at one hand the barbaric and bloodthirsty tribes of Arabia had abandoned the idea of a planned attack on Madīnah, and the prophecy of the Holy Prophet^{sa} was fulfilled that after the Battle of Aḥzāb these people would not attack Madīnah, on the other hand they were arming themselves with new weaponry, and entering into the battlefield in order to wipe out Islām and expunge the Muslims. As such, in this era they undertook three plans:

Firstly, they proposed that wherever the influence of Islām was spreading among tribes outside of Madīnah, or the probability of this existed, the publication of Islām be stopped by force, so that no new individual becomes a Muslim and migrates to Madīnah, consequently becoming a source of strength for the Muslims.

Secondly, they proposed secretly conducting raids on the outskirts of Madīnah, causing the Muslims a loss of life and wealth.

Thirdly, they secretly planned to assassinate the Holy Prophet^{sa}, who was the nucleus of the Islāmic order.³

Although, to some extent, these three plans were already a viable prospect for the infidels and they desired to carry them out whenever possible, they turned their attention and as if began to employ the whole of their efforts in the success of these plans in particular. Therefore, those expeditions, which shall now be mentioned, were primarily a result of these very plans of the infidels of Arabia. From among them, we present some details of some of these

1 The Life of Mahomet, By Sir William Muir, Chapter XVIII (Sixth Year of Hegira), Numerous Minor Expeditions..., p. 354, Published by Smith, Elder & Co. London (1878)

2 A military expedition in which the Holy Prophet^{sa} participated himself (Publishers)

3 Clear mention of these conspiracies is not found in historical accounts but proof of them is established through latter occurrences.

*Ghazwāt*¹ and *Sariyyah*², and a brief overview of others for our readers.

Sariyyah of Qurṭā - Muḥarram 6 A.H. (May/June 627 A.D.)

At the time, 6 A.H. had only begun and it was in the first month of the Lunar Year, i.e., the early dates of the month of *Muḥarram*, when the Holy Prophet^{sa} received news of danger from the people of Najd. This threat was from the Qurṭā tribe which was a branch of the tribe Banū Bakr and resided in an area called Ḍariyyah in Najd, situated at a distance of seven days' journey from Madīnah.³ Upon receiving this news, the Holy Prophet^{sa} immediately dispatched a squadron of 30 mounted troops to Najd in the command of one of his companions, Muḥammad bin Maslamah Anṣārī^{ra}. However, Allāh the Exalted, instilled such awe in the hearts of the infidels that they took to flight after only a minor confrontation. As per the custom of war at the time, this was an opportunity for the Muslims to take the women and children of the enemy captive, as they had left them behind and retreated. However, Muḥammad bin Maslamah^{ra} did not detain the women and children, and returned to Madīnah with general spoils of war which consisted of camels and goats.⁴

The Acceptance of Thumāmah bin Uthāl the Chief of Yamāmah - Muḥarram 6 A.H.

Upon return from this expedition, the instance of the capture of Thumāmah bin Uthāl took place.⁵ This individual resided in Yamāmah and was a very influential chieftain of the tribe - Banū Ḥanīfah. He had exceeded so far in his enmity towards Islām that he let no opportunity for killing innocent

1 Plural of *Ghazwah* (Publishers)

2 Plural of *Sariyyah*, which refers to a military expedition in which the Holy Prophet^{sa} did not participate himself. (Publishers)

3 Based on the system of travel in that era, this distance should be considered equivalent to approximately 150 miles.

4 * *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa'd, Volume 2, pp. 288-289, *Sariyyatu Muḥammad-ibni Maslamata ilal-Qurṭā*, *Dāru Ihyā'it-Turāthil-'Arabī*, Beirut, Lebanon, First Edition (1996)

* *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 101-102, *Sariyyatul-Qurṭā'i Wa Ḥadīthu Thumāmata*, *Dārul-Kutubil-'Ilmiyyah*, Beirut, Lebanon, First Edition (1996)

5 *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 102-103, *Sariyyatul-Qurṭā'i Wa Ḥadīthu Thumāmata*, *Dārul-Kutubil-'Ilmiyyah*, Beirut, Lebanon, First Edition (1996)

Muslims pass. Therefore, on one occasion an ambassador of the Holy Prophet^{sa} went to his region and he, ignoring all the laws of war, conspired to kill him.¹ As a matter of fact, at one time, he even planned to assassinate the Holy Prophet^{sa} himself.² When the party of Muḥammad bin Maslamah^{ra} captured Thumāmah, they were unaware of the identity of this individual. As a matter of fact, they had captured him only on the basis of suspicion. It seems that by his extraordinary intelligence, Thumāmah also did well in concealing his identity from the Muslims. For he knew that he had committed heinous crimes against Islām and that if the indignant Muslim soldiers were to find out who he was, they might deal with him harshly or kill him altogether. He expected kinder treatment from the Holy Prophet^{sa} himself. As such, until their return to Madīnah, the identity of Thumāmah remained hidden to the party of Muḥammad bin Maslamah^{ra}.

Upon arriving in Madīnah, when Thumāmah was presented before the Holy Prophet^{sa}, he recognised him at first glance and said to Muḥammad bin Maslamah^{ra} and his companions, “Do you know who this is?” They expressed their lack of knowledge in this matter, upon which the Holy Prophet^{sa} enlightened them. After this, the Holy Prophet^{sa} ordered the good treatment of Thumāmah as was his custom, and went to his home and instructed that whatever food was available should be sent to Thumāmah.³ Then the Holy Prophet^{sa} instructed that instead of keeping Thumāmah in another house, to tie him to a pillar on the veranda of *Masjidun-Nabawī*.⁴ By this, the purpose of the Holy Prophet^{sa} was so that his gatherings and the Muslim *Ṣalāt*⁵ be held before his eyes and so that these spiritual sights influence his heart, so that he become inclined towards Islām.⁶

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- 1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 5, p. 356, Tasmiyatun Man Nazalal-Yamāmata Min Aṣḥābi Rasūlillāhi^{sa}/Thumamat-ubnu Uthālin..., Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - 2 Al-Iṣābatu Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 1, p. 526, Thumāmat-ubnu Uthālin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
 - 3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 888, Asru Thumāmat-abni Uthālin Al-Ḥanfiyyi Wa Islāmuhu..., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 The Mosque of the Holy Prophet^{sa} in Madinah, which he built after migrating from Makkah. (Publishers)
 - 5 The formal worship of the Muslims (Publishers)
 - 6 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 103, Sariyyatul-Qurṭā’i Wa Ḥadīthu Thumāmata, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

During those days, the Holy Prophet^{sa} would go to Thumāmah and inquire of him, “Thumāmah! What are your intentions now?” Thumāmah would respond, “O Muḥammad^[sa]! If you kill me, you have the right to do so, for I have been charged of murder, but if you deal with me in goodness you shall find me grateful. If you wish to accept my ransom, I am willing to pay my ransom as well.” This exchange of questions and answers continued for three days. Finally, on the third day, the Holy Prophet^{sa} himself ordered his companions to release Thumāmah. The companions released him at once and Thumāmah hurriedly left the mosque. Perhaps the companions thought that now he would return to his homeland, but the Holy Prophet^{sa} had understood that his heart had been won over. As such, he went to a nearby garden and returned after bathing and immediately accepted Islām at the hand of the Holy Prophet^{sa}. After this he said to the Holy Prophet^{sa}, “O Messenger of Allāh! There was a time when I hated your person, and your religion and your city more than anything in the world, but now your person, and your religion and your city are most beloved to me.”¹

That night in the evening, when food was customarily brought for Thumāmah^{ra}, he ate a little of the food and left the rest. The companions were surprised that until that morning Thumāmah^{ra} would eat extravagantly and was a glutton, but now he had eaten only a little. When this news reached the Holy Prophet^{sa} he said, “Until this morning Thumāmah ate like the infidels and now he has eaten like a Muslim.” Then the Holy Prophet^{sa} explained this saying, “An infidel eats in seven intestines while a believer eats in one alone.”² By this, the Holy Prophet’s intention was (to express) that where an infidel is so absorbed in the pleasures of this world and is forever engrossed in them, on the other hand, a true believer limits his physical needs only to the extent as is necessary for the sustenance of life. This is because a believer finds true delight in religion alone. It should also be kept in mind that here, the number seven does not infer to the actual numerical value, but in light of Arabic idiom, the number seven is used to imply ‘abundance’ or ‘completion’ as well.³ In other

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- 1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Wafdi Bani Ḥanīfah..., Ḥadīth No. 4372
* Ṣaḥīḥu Muslim, Kitābul-Jihād, Bābu Rabṭil-Asiri Wa Ḥabsihī Wa Jawāzil-Manni ‘Alaihi, Ḥadīth No 4589
 - 2 As-Siratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 888, Asru Thumāmat-abni Uthālin Al-Ḥanfiyyi Wa Islāmuhu..., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 3 Tājul-‘Urūsi Min Jawāhiril-Qāmūs, By Muḥibbuddīn Abū Faiḍ Muḥammad Murtaḍā Ḥusainī, Volume 11, Bābul-‘Ain, Faṣḥus-Sīni Ma’al-‘Ain, Under the root Sa-ba-‘a, Dārul-Fikr, Beirut (2005)

words, the meaning is that an infidel remains engrossed in worldly comforts and all his attention is spent in worldly affairs, but a believer restrains himself from the comforts of this world and does not cross the boundary of necessity, because the true means of his delight is something else. This teaching is a true illustration of the natural inclination and personal character of the Holy Prophet^{sa}.

After becoming a Muslim, Thumāmah^{ra} said to the Holy Prophet^{sa}, “O Messenger of Allāh! When your men captured me I was on my way to the Ka‘bah for ‘Umrah.¹ What do you now order?” The Holy Prophet^{sa} granted him permission and prayed, and Thumāmah^{ra} left for Makkah.² Due to the passion of his faith, upon reaching there he began to preach openly within the Quraish. At this sight, the eyes of the Quraish gorged with blood in extreme rage. They captured Thumāmah^{ra} and planned to kill him, but upon the thought that he was the chieftain of the region of Yamāmah, and keeping in mind that Makkah had historic trade relations with Yamāmah, they abandoned this idea and released him, after some mere verbal abuse.³ However, the disposition of Thumāmah^{ra} was full of passion and all the cruelties inflicted upon the Holy Prophet^{sa} and his companions were before his eyes. Upon leaving Makkah, he addressed the Quraish saying, “By God, from now on you shall not receive a grain of corn from the region of Yamāmah until the Holy Prophet^{sa} grants permission.”⁴

Upon reaching his homeland, Thumāmah^{ra} actually stopped the caravans of import and export to Makkah and since a large portion of Makkah’s food supply came from Yamāmah, upon the halt of this trade, Makkah underwent a great trial. Not long had passed before they became worried and wrote a letter to the Holy Prophet^{sa}, that he always instructed the kind treatment of relatives, and they who were their brothers were trapped, so

1 Lesser Pilgrimage in which some of the rites of the Ḥajj are left out. ‘Umrah can be performed at any time during the year. (Publishers)

2 *Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Wafdi Banī Ḥanīfah..., Ḥadīth No. 4372
*Ṣaḥīḥu Muslim, Kitābul-Jihād, Bābu Rabṭil-Asīri Wa Ḥabsihī Wa Jawāzil-Manni ‘Alaihi, Ḥadīth No 4589

3 As-Sīratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 888, Asru Thumāmat-abni Uthālīn Al-Ḥanfiyyi Wa Islāmuhu..., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 *Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Wafdi Banī Ḥanīfah..., Ḥadīth No. 4372
*Ṣaḥīḥu Muslim, Kitābul-Jihād, Bābu Rabṭil-Asīri Wa Ḥabsihī Wa Jawāzil-Manni ‘Alaihi, Ḥadīth No 4589

please may they be granted salvation from this trial.¹ At the time, the Quraish of Makkah were so worried that they did not rely on this letter alone, but also sent their chief, Abū Sufyān bin Ḥarb to the Holy Prophet^{sa}. He verbally lamented before the Holy Prophet^{sa} and whilst presenting his difficulty, he began to seek mercy. Upon this the Holy Prophet^{sa} sent word to Thumāmah bin Uthāl^{ra} that the import and export of caravans which contained food supplies for the Quraish, should not be blocked. Therefore, the circuit of this trade recommenced and the people of Makkah received salvation from this difficulty.²

On the one hand, whilst this occurrence is a clear proof of the unprecedented tenderness, mercy and forgiveness of the Holy Prophet^{sa}, on the other hand, it also proves that initially the true purpose of the systematic interception of various caravans of the Quraish by the Holy Prophet^{sa}, was not to force the Quraish's destruction by famine. The true purpose of this was to secure the borders of Madīnah from the threat of the Quraish. This occurrence also proves that in light of Islāmic teachings, it is not permitted in normal circumstances to stop the free movement of an enemy at war to the extent that they are deprived of their bread and butter. Nonetheless, the import and export of weapons of war or other items excluding the basic necessities of life can be intercepted as per the requirements of war. If however, the case is that the enemy cuts off food supplies to the Muslims, then as per the principle teaching of the Qur'ān جَزَاءُ سَيْتَةٍ سَيِّئَةٍ مِثْلُهَا³, it is permissible to cut off this supply as well.

As mentioned above, Thumāmah bin Uthāl^{ra} was a very influential chieftain of his region. By his fervent preaching, many people of Yamāmah entered Islām. Later, near the demise of the Holy Prophet^{sa} and in the beginning of the caliphate of Ḥaḍrat Abū Bakr^{ra}, when many Bedouins of Yamāmah were led to apostasy by the false claimant to prophethood, Musailamah Kadhdhāb, not only did Thumāmah stay firm upon his faith, but through his passionate efforts he was able to safeguard many people from the evil of Musailamah and kept them gathered under the banner of Islām. He

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 888, Asru Thumāmāt-abni Uthālīn Al-Ḥanfiyyi Wa Islāmuḥu..., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 105-106, Sariyyatul-Qurṭā'i Wa Ḥadīthu Thumāmata, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Ash-Shūrā (42:41)

played a great role in combating the mischief of Musailamah.¹

Ghazwah of 'Ukāshah bin Miḥsan^{ra} - 6 A.H.

In this year during the month of Rabī'ul-Awwal, the Holy Prophet^{sa} sent one of his companions who was a *Muhājir*,² 'Ukāshah³ bin Miḥsan^{ra}, as the leader of 40 Muslims to combat the tribe of the Banī Asad. At the time, this tribe had set up camp near a water spring named Ghamr, which was located at a few days journey from Madīnah to Makkah. The party of 'Ukāshah^{ra} travelled quickly and neared Ghamr so as to prohibit them from their mischief. It was discovered that upon hearing news of the arrival of the Muslims, the tribespeople had dispersed here and there. Consequently, 'Ukāshah^{ra} and his companions returned to Madīnah and no combat took place.⁴

70,000 People from the Ummah of the Holy Prophet^{sa} shall enter Heaven without Account

'Ukāshah^{ra} was from among the best of the companions and was an ally of the people of Makkah. He was martyred in the Battle of Murtaddīn⁵ in the reign of Ḥaḍrat Abū Bakr^{ra}.⁶ This was the same great man about whom it was mentioned in a *Ḥadīth* that on one occasion, the Holy Prophet^{sa} in one of his gatherings mentioned that, "From my *Ummah* 70,000 people shall enter heaven without a reckoning." In other words, they would have attained such a spiritual status and divine grace, and mercy would be in such fervour for them that a formal reckoning would not be considered necessary for them. The Holy Prophet^{sa} also said that, "On the day of resurrection their faces would glow as the full moon

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 5, p. 356, Tasmiyatū Man Nazalal-Yamāmata Min Aṣḥābi Rasūlillāhi^{sw}/Thumamat-ubnu Uthālin..., Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Al-Iṣābatu Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalāni, Volume 1, p. 526, Thumāmat-ubnu Uthālin, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 3, pp. 102-103, Sariyyatul-Qurṭā'i Wa Ḥadīthu Thumāmata, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 A Muslim of Makkah who immigrated to Madīnah. The plural is *Muhājirīn*. (Publishers)

3 This name is also pronounced Ukkāshah, i.e., with the doubling of the letter 'K'

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 292, Sariyyatu Ukāshat-abni Miḥsanin Al-Asadiyyi Ilal-Ghamri, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

5 Literally means 'apostates' (Publishers)

6 Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 3, p. 564, 'Ukāshat-ubnu Miḥsanin, Dāru'l-Fikr, Beirut, Lebanon (2003)

glows in the night sky.” Upon this, ‘Ukāshah^{ra} said, “O Messenger of Allāh, pray that God the Exalted makes me from among them as well.” The Holy Prophet^{sa} immediately prayed that, “O Allāh, make ‘Ukāshah among those people by your divine grace.” After this an Anṣārī¹ individual requested, “O Messenger of Allāh! Pray for me as well,” upon which the Holy Prophet^{sa} said:

سَبَقَكَ بِهَا عُكَّاشَةٌ

“In this matter, ‘Ukāshah has outstripped you.”²

An apparently insignificant incident from a gathering of the Holy Prophet^{sa}, contains a treasure of much wisdom. Firstly, it is ascertained that the grace and mercy of Allāh the Exalted upon the Ummah of Muḥammad^{sa} is of such magnitude and the spiritual munificence of the Holy Prophet^{sa} was of such excellence, that 70,000 people³ from his Ummah due to their prominent spiritual status and special divine mercy and grace, would be beyond the agony of reckoning and account on the Day of Resurrection. Secondly, it is also found from this (incident) that the Holy Prophet^{sa} possessed such nearness in the court of Allāh the Exalted, that by his spiritual attention God the Exalted immediately endowed the Holy Prophet^{sa} the knowledge that ‘Ukāshah^{ra} was also included in this pure group of 70,000, by way of a vision or inspiration. It is also a probability that ‘Ukāshah^{ra} was not previously a part of this group but as a result of the prayer of the Holy Prophet^{sa}, God granted him this honour. Thirdly, from this instance it is also ascertained that the Holy Prophet^{sa} had such regard for discipline and desired to grant his Ummah such an increase in their efforts and works, that when another individual presented a similar request for prayer after ‘Ukāshah^{ra}, considering the extremely elite spiritual status endowed to the people of this holy group, the Holy Prophet^{sa} refused from making any further individual prayers, so that the Muslims remain motivated to progress in their goodness, faith and good deeds. Fourthly, this also sheds light on the lofty character of the Holy Prophet^{sa}, because he did not

1 The singular for Anṣār. The term Anṣār refers to Muslims of Madīnah who gave protection to the Muslim emigrants of Makkah (Publishers)

2 Ṣaḥīḥul-Bukhārī, Kitābur-Riqāq, Bābu Yadhkhulul-Jannata Sab’ūna Alfana Bi-Ghairi Ḥisāb, Ḥadith No. 6542

3 It is also possible that by 70,000, the actual numerical figure is not the intent here, but that an unusually large multitude is implied. In the Arabic language the number 70 is also used to express a large abundance or absolute number.

refuse in a manner that would hurt the feelings of the *Anṣārī* questioner, but declined in an exceedingly subtle manner.

Sariyyah of Muḥammad bin Maslamah^{ra} to Dhul-Qaṣṣah - Rabī‘ul-Ākhir 6 A.H.

In the month of Rabī‘ul-Ākhir, the Holy Prophet^{sa} sent Muḥammad bin Maslamah *Anṣārī^{ra}* to Dhul-Qaṣṣah which was located at a distance of 24 miles from Madīnah, where, in those days, the Banū Thu‘labah resided. When Muḥammad bin Maslamah^{ra} and his 10 companions reached there at night they found 100 young tribesmen prepared for battle. This party was 10 times the numerical value of the companions, but a difference of numbers was not very significant in the Islāmic execution of war. Muḥammad bin Maslamah^{ra} immediately marshalled his troops before the army and there was a war of archery throughout the darkness of the night. After this, the infidels marched forward to attack this handful of men and since they were much greater in number, it was not long before these 10 devotees of Islām fell to the ground. The companions of Muḥammad bin Maslamah^{ra} were all martyred, but Muḥammad bin Maslamah himself survived, because the infidels had left him with the others, thinking he had also perished and stripped him of his clothes. Perhaps Muḥammad bin Maslamah^{ra} would have died lying there as well, but propitiously, a Muslim passed by and recognising Muḥammad bin Maslamah^{ra}, picked him up and took him to Madīnah.

When the Holy Prophet^{sa} was informed of these events, he sent Abū ‘Ubaidah bin Al-Jarrāh^{ra} who was from the Quraish and was counted among the most venerable of companions to Dhul-Qaṣṣah, to seek retribution for Muḥammad bin Maslamah. Moreover, since news had also been received that the people of the Banū Thu‘labah tribe intended to attack the surroundings of Madīnah, the Holy Prophet^{sa} sent a party of 40 able-bodied companions in the command of Abū ‘Ubaidah^{ra}. The Holy Prophet^{sa} ordered that they travel by night and reach there in the morning. In the fulfillment of this order, Abū ‘Ubaidah^{ra} reached there punctually with his forces, when it was time for the morning prayer. They were confused by this sudden attack and so after a brief confrontation they fled, disappearing to the nearby mountains. Abū ‘Ubaidah^{ra}

took hold of the spoils of war and returned to Madīnah.¹

The two companions in this expedition mentioned, i.e., Muḥammad bin Maslamah^{ra} and Abū ‘Ubaidah bin Al-Jarrāḥ^{ra} were both from the most venerable of companions. Aside from his own qualities and ability, Muḥammad bin Maslamah^{ra} was also the hero of the K‘ab bin Ashraf Yahūdī affair, because this mischief-maker was brought to his death by him. Muḥammad bin Maslamah^{ra} was from the Aus tribe and in the caliphate of Ḥaḍrat ‘Umar^{ra} he was considered one of his intimate confidants. Therefore, Ḥaḍrat ‘Umar^{ra} would generally send him to investigate complaints about his governors. After the demise of Ḥaḍrat ‘Uthmān^{ra} when the door to internal disorder was opened, Muḥammad bin Maslamah^{ra} broke his sword upon a rock and took a staff in hand. When he was asked the reason for this he responded, “I have heard from the Holy Prophet^{sa} that, ‘When the door to mutual bloodshed is opened within the Muslims, break your sword and lay hidden in your home as a floor lies within the room of a house.’”² This order was perhaps specific to Muḥammad bin Maslamah^{ra} or this particular conflict, as on some occasions the combating of internal disorders is considered a very worthy service of the faith.

The second companion was Abū ‘Ubaidah bin Al-Jarrāḥ^{ra}. He was amongst the greatest of companions and was also from the Quraish. His lofty grandeur can be gauged by the fact that the Holy Prophet^{sa} granted him the title of *Amīnul-Millah*.³ Moreover, after the demise of the Holy Prophet^{sa}, he was also among the two companions whom Ḥaḍrat Abū Bakr^{ra} considered worthy of caliphate. Abū ‘Ubaidah^{ra} passed away and was martyred by plague during the caliphate of Ḥaḍrat ‘Umar^{ra}.⁴

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 292, Sariyyatu Muḥammad-ibni Maslamata Ilā Dhil-Qiṣṣati/Sariyyatu Abī ‘Ubaidat-abnil-Jarraḥi Ilā Dhil-Qiṣṣati, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 4, pp. 319-320, Muḥammad-ubnu Maslamah, Dārul-Fikr, Beirut, Lebanon (2003)

3 Faithful of the Religion (Publishers)

4 * Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 5, pp. 207-208, Abū ‘Ubaidat-abnil-Jarraḥ, Dārul-Fikr, Beirut, Lebanon (2003)

* Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 3, pp. 207-208, ‘Āmir-ubnu ‘Abdillāh-ibnil-Jarraḥ, Dārul-Fikr, Beirut, Lebanon (2003) (Publishers)

Sariyyah of Zaid bin Ḥārithah to Banī Sulaim - Rabī‘ul-Ākhir 6 A.H.

In this month, Rabī‘ul-Ākhir 6 A.H., the Holy Prophet^{sa} dispatched a few Muslims to the tribe Banī Sulaim under the command of his freed slave and previously adopted son, Zaid bin Ḥārithah^{ra}. This tribe resided in the region of Najd at a place called Jamūm and had been at war against the Holy Prophet^{sa} for some time now. As such, this tribe played a significant role against the Muslims in the Battle of the Ditch as well.¹ When Zaid bin Ḥārithah^{ra} and his companions reached Jamūm, which was located at a distance of approximately 50 miles from Madīnah, they found it to be empty. However, they were able to find the whereabouts of where a portion of the Banū Sulaim were grazing their cattle, from a woman named Ḥalimah from the Muzainah tribe, who was from among the opponents of Islām. Therefore, benefiting from this intelligence, Zaid bin Ḥārithah^{ra} attacked the place. This sudden attack caused most of the people to flee and they dispersed here and there. However, the Muslims were able to capture a few prisoners and some cattle, which they took hold of and returned to Madīnah. Coincidentally, the husband of Ḥalimah was also among the prisoners, and although he was an enemy of war, considering Ḥalimah’s assistance, not only did the Holy Prophet^{sa} release Ḥalimah without ransom but also released her husband as an act of benevolence. Thereafter, Ḥalimah and her husband happily returned to their homeland.²

Sariyyah of Zaid bin Ḥārithah^{ra} to ‘Iṣ - Jamādi’ul-Ūlā 6 A.H.

Not many days had passed since the return of Zaid bin Ḥārithah^{ra}, when the Holy Prophet^{sa} sent him from Madīnah once again during the month of *Jamādi’ul-Ūlā*, commanding 170 companions. The scholars of *Sīrat* have written that the cause of this expedition was that a caravan of the Quraish was arriving from Syria and that the Holy Prophet^{sa} had sent this squadron for the interception of this caravan. We have already written a principle note on the interception of these caravans in the beginning of the section on

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 18, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 293, Sariyyatu Zaid-ibni Ḥārithata Ilā Banī Sulaimin Bil-Jamūmi, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

wars,¹ therefore, repetition is unnecessary here. However, here it is sufficient to allude to the fact that these caravans of the Quraish were always armed and whilst travelling between Makkah and Syria they passed very closely by Madīnah, and so they were a constant threat. Other than this, as has already been mentioned in the preliminary discussion on this topic, these caravans would provoke the tribes of Arabia against the Muslims wherever they passed. Due to this, a dangerous fire of animosity had been ignited throughout the country against the Muslims, due to which their interception was necessary. In any case, upon receiving news of this caravan, the Holy Prophet^{sa} dispatched Zaid bin Ḥārithah^{ra} to meet it. He moved forward with such intelligence, seizing the opportunity, that he was able to successfully reach ‘Īṣ and intercepted the caravan. ‘Īṣ is the name of a place situated at a distance of four days’ travel from Madīnah, towards the ocean. Since this was a sudden attack, the people of the caravan were unable to combat this assault of the Muslims. They left all their belongings and fled. Zaid^{ra} captured a few prisoners and took hold of the caravan’s load, set off to Madīnah and presented himself before the Holy Prophet^{sa}.²

Acceptance of Abul-‘Āṣ^{ra}, the Son-in-Law of the Holy Prophet^{sa}
Abul-‘Āṣ bin Ar-Rabī^{ra} was also among the prisoners who were captured in the expedition to ‘Īṣ. He was the son-in-law of the Holy Prophet^{sa} and a near relative of the late Ḥaḍrat Khadijah^{ra} from among the Quraish. Prior to this, he was also captured in the Battle of Badr, but the Holy Prophet^{sa} released him on the condition that when he reached Makkah, he would send his daughter - Ḥaḍrat Zainab^{ra}, to Madīnah. Abul-‘Āṣ^{ra} fulfilled his promise but was still personally a polytheist. When Zaid bin Ḥārithah^{ra} captured him and brought him to Madīnah it was night time, but somehow he managed to send word to Ḥaḍrat Zainab^{ra} that, “I have been captured and brought here. If possible, see if you can arrange something for my release.” So, just as the Holy Prophet^{sa} and his companions were engaged in their morning prayer, Zainab^{ra} announced from her home in a loud voice, “O Ye Muslims! I have granted Abul-‘Āṣ protection”. When the Holy Prophet^{sa} had completed his *Ṣalāt*, he turned to his companions and said, “Whatever Zainab has said, you have heard it. By

1 Refer to Sirat Khātaman-Nabiyyīn, Volume 2

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 293, Sariyyatu Zaid-ibni Ḥārithata Ilal-‘Īṣ, Dāru Ihya’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

God, I had no prior knowledge of this, but the community of the believers is like a single soul. If one of them grants protection to an infidel, its honour is incumbent.”¹ Then the Holy Prophet^{sa} turned to Zainab^{ra} and said, “We have granted protection to whom you endow protection.” The wealth which was acquired from Abul-‘Āṣ^{ra} during this expedition was returned to him. Then, the Holy Prophet^{sa} entered the home of Zainab^{ra} and said to his daughter, “Be very hospitable to Abul-‘Āṣ^{ra}, but do not meet him in seclusion. Under the current circumstances it is not lawful that you be intimate with him.” After a stay of a few days, Abul-‘Āṣ went to Makkah, but this time his return to Makkah was not for permanent residence, for he quickly ordered his affairs and set off to Madīnah reciting the *Kalimah Shahādah*, and upon reaching the Holy Prophet^{sa} he became a Muslim.² The Holy Prophet^{sa} sent Ḥaḍrat Zainab^{ra} to him without a new *Nikāḥ*,³ i.e., he granted Zainab^{ra} permission to resume marital relations with Abul-‘Āṣ once again.⁴

In certain narrations it is also mentioned that the *Nikāḥ* of Ḥaḍrat Zainab^{ra} and Abul-‘Āṣ^{ra} was performed anew, but the first narration is more reliable and authentic.⁵

Islāmīc Teachings regarding the Marital Relations of a Muslim and an Infidel

At this instance, it shall not be without benefit to mention, as a side note, that the Qur’ānic teachings relevant to the mutual *Nikāḥ* of a Muslim and infidel

- 1 The purport is that in normal circumstances the following rule applies, otherwise in special circumstances, for example when a contradictory order of a superior officer is present or the one who grants protection does so out of ill-will or mischief, etc., in such circumstances this action will not be considered legal. And Allāh knows best.
- 2 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 293, Sariyyatu Zaid-ibni Ḥārithata Ilal-‘Īṣ, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 125-126, Sariyyatu Zaid-ibni Ḥārithata Ilal-‘Īṣ, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 Muslim marriage ceremony (Publishers)
- 4 *Sunanu Abī Dawūd, Kitābuṭ-Ṭalāq, Bābu Ilā Matā Turaddu ‘Alaih-Imra’atuhū Idhā Aslama Ba’dahā, Ḥadīth No. 2240
*Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā’a Fiz-Zaujainil-Mushrikaini Yuslima Aḥaduhumā, Ḥadīth No 1143
*Sunan Ibnī Majah, Kitābun-Nikāḥ, Bābuz-Zaujaini Yuslima Aḥaduhumā Qablal-Ākhari, Ḥadīth No. 2009
- 5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 127-128, Sariyyatu Zaid-ibni Ḥārithata Ilal-‘Īṣ, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

were revealed piecemeal on three occasions. First and foremost, a short time after the migration, the verses of Sūrah Al-Baqarah were revealed, wherein it was instructed that no Muslim man was permitted to marry an idolatrous woman, nor could a Muslim woman marry an idolatrous man. As such the Holy Qur'ān states:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ... وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا

“O Ye Muslims! Marry not idolatrous women until they believe... And give not believing women in marriage to idolaters until they believe.”¹

However, this verse did not explain what was to be done in the case that the *Nikāh* had already been performed. Therefore, verses of Sūrah Mumtaḥinah were revealed after the Treaty of Ḥudaibiyah in regards to this issue, in which it is stated that the *Nikāh* of a Muslim woman cannot be upheld with an idolatrous man in any circumstance, nor is it permissible for a Muslim man to continue a *Nikāh* with an idolatrous woman. As such, God the Exalted states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مَهَاجِرَاتٍ... فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا
هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ... وَلَا تَمْسِكُوا بِعَصَمِ الْكُوفِرِ

“O Ye Muslims! When believing women come to you as refugees... send them not back to the disbelievers. These women are not lawful for them, nor are disbelieving men lawful for Muslim women...and O Ye Muslims! Hold not to your matrimonial ties of the disbelieving (idolatrous) women.”²

After this, in the last days of the Holy Prophet^{sa} the verses of Sūrah Al-Mā'idah were revealed, in which it was expounded that a Muslim man can marry a woman from the *Ahl-e-Kitāb*, (i.e., Jewish or Christian, etc.). Therefore, the Holy Qur'ān states:

الْيَوْمَ أَحِلَّ لَكُمْ الطَّيِّبَاتُ... وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ

1 Al-Baqarah (2:222)

2 Al-Mumtaḥinah (60:11)

أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

“O Ye Muslims! This day lawful for you are... chaste believing women and chaste women from among those who were given a Book (of law) before you.”¹

Through this last injunction a clear distinction has been established between the *Ahl-e-Kitāb* and those who are not from the *Ahl-e-Kitāb*. In other words, where the marriage of a Muslim man to a non-Muslim woman from the *Ahl-e-Kitāb* has been deemed legal, his marriage to an idolatrous woman who believes in no revealed book has been deemed unlawful in all circumstances.

Now the question may arise that the *Sariyyah* of ‘Īṣ took place prior to the Treaty of Ḥudaibiyyah, in which Abul-‘Āṣ was captured; therefore, how is it possible that the Holy Prophet^{sa} applied the injunction revealed after the Treaty of Ḥudaibiyyah, mentioned in *Sūrah Mumtaḥinah* on the occasion of the *Sariyyah* of ‘Īṣ? The answer to this is that no doubt, at first glance, this seems like an objectionable fact. However, if this instance is analysed it can be reconciled in two manners. Firstly, no doubt, although the injunction of *Sūrah Mumtaḥinah*, in which marriage to idolatrous women have been prohibited in all circumstances was revealed later, but nonetheless, the injunction of *Sūrah Al-Baqarah* (in which at least future marriage to idolatrous women was prohibited) had already been revealed. Perhaps the Holy Prophet^{sa} had interpreted this very injunction with caution and instructed Ḥaḍrat Zainab^{ra} to refrain from marital relations until Abul-‘Āṣ becomes a Muslim, and then later, a concurrent injunction was also revealed. Secondly, it is also possible that as some scholars have written, in actuality, the *Sariyyah* of ‘Īṣ and the incident of the capture of Abul-‘Āṣ took place after the Treaty of Ḥudaibiyyah, but historians have erroneously placed it before the Treaty of Ḥudaibiyyah.² However, in our opinion, the first explanation seems more correct and plausible. Allāh knows best.

Another question which also arises here is that if the *Nikāḥ* of Ḥaḍrat Zainab^{ra} was considered annulled on account of the disbelief of Abul-‘Āṣ^{ra}, then why were they permitted to live together after he became a Muslim, without a new *Nikāḥ*? One school of thought has answered this question by asserting

1 Al-Mā'idah (5:6)

2 *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 126-127, *Sariyyatu Zaid-ibni Ḥārithata Ilal-'Īṣ*, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

that the narration which states that they were rejoined without a new *Nikāḥ* is not even accurate. By contrast, the narration which states that the *Nikāḥ* of Ḥaḍrat Zainab^{ra} was performed again is more credible. However, the true answer is that undoubtedly, the *Nikāḥ* had been annulled. Yet since Ḥaḍrat Zainab^{ra} had not been married anywhere else, for this reason when Abul-ʿĀṣ became Muslim, a new *Nikāḥ* was not deemed necessary, as if this had been a period of suspension. In other words, during that period, if Ḥaḍrat Zainab^{ra} was to have had a *Nikāḥ* somewhere else that would have been lawful. However, since she was a free woman, for this reason she was returned to her previous husband without a *Nikah*, upon his becoming a Muslim. The example of this is like a missing man, whose wife after the passing of a period of time, becomes free for marriage with another man. However, if her husband returns before she marries again, the previous *Nikāḥ* shall prevail. Allāh knows best.

In this regard, it shall also be appropriate to mention the wisdom behind why the *Nikāḥ* of a non-Muslim man with a Muslim woman, or a Muslim man with a woman not from the *Ahl-e-Kitāb*, is forbidden in Islām. Therefore, it should be known that in the first case, i.e., the prohibition of a *Nikāḥ* with a non-Muslim man is obvious. To give a Muslim girl to a non-Muslim man in marriage is to put the religion of the girl at risk with one's own hand and to open the door of Islām's decline, rather than its progress. Islām cannot accept this option in any case. Then, to take a disbelieving girl in marriage who is not of the *Ahl-e-Kitāb*, has been prohibited because such a girl will be completely ignorant of the principles of religion. Hence, not only will she prove detrimental to the upbringing of the children but her heart will not truly align with her husband's, if he is a true Muslim. Consequently, they will remain deprived of true marital happiness. In contrast, the wisdom behind allowing one to take an *Ahl-e-Kitāb* girl in marriage is so that firstly, the path of the expansion of international relations remains open. Secondly, such a girl would prove somewhat beneficial to the upbringing of children, on account of her familiarity with the principles of religion. Thirdly, it is more probable that the affectionate influence of the husband may draw her into Islām. Allāh knows best.

However, all said and done, it should be remembered that indication is found in both the Qur'ān and Ḥadīth that marriage to a girl from the *Ahl-e-Kitāb* in Islām is an exceptional case. It has been permitted in special circumstances under special wisdom. In normal circumstances it has been deemed preferable, in as much as possible, that the *Nikāḥ* of a Muslim man be performed with a

Muslim woman.¹

Praise of the Holy Prophet^{sa} with regards to Abul-‘Āṣ^{ra}

It has already been mentioned that the son-in-law of the Holy Prophet^{sa}, Abul-‘Āṣ bin Ar-Rabī‘ was a near relative of Ḥaḍrat Khadijah^{ra} from the Quraish, i.e., her nephew. Despite being a polytheist, his treatment towards his wife was very kind, and after he became a Muslim, the relationship of both husband and wife also remained pleasant. Therefore, the Holy Prophet^{sa} would often praise Abul-‘Āṣ^{ra} in this regard, saying that he had treated his daughter well.² Abul-‘Āṣ^{ra} passed away in the era of the caliphate of Ḥaḍrat Abū Bakr^{ra} in 12 A.H. His honourable wife, however, passed away in the lifetime of the Holy Prophet^{sa}. Her daughter, Amāmah, who was very dear to the Holy Prophet^{sa}, was married to Ḥaḍrat ‘Alī^{ra} after the demise of Ḥaḍrat Fāṭimah^{ra}, but had no children.³

Ghazwah of Banū Liḥyān - Jamādi’ul-Ūlā 6 A.H. (September 627)

The painful occurrence of the *Aṣḥābur-Rajī‘* has already been mentioned in the accounts of 4 A.H. On this occasion, 10 innocent Muslims who had been sent for peaceful preaching were ruthlessly murdered by deceit. At the root of this entire mischief was the hand of the Banū Liḥyān, which at the time resided between Makkah and Madīnah, in the Valley of Ghurān. Naturally, the Holy Prophet^{sa} was deeply saddened by this event, and since the behaviour of the Banū Liḥyān still remained hostile and mischievous and the danger that they would become the cause of future mischief against the Muslims still existed, the Holy Prophet^{sa} thought it administratively appropriate to somewhat

1 *Al-Baqarah (2:222)

*An-Nur (24:33)

*Ṣaḥīḥul-Bukhārī, Kitābuṭ-Ṭalāq, Bābu Qaulillihī Ta’ālā Wa Lā Tankiḥul-Mushrikāti Ḥattā Yu’minna Wa La-Amatun Mu’minatun..., Ḥadīth No. 5285

2 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Dhikru Aṣḥārin-Nabiyyi^{sa} Minhum Abul-‘Āṣ-ibnūr-Rabī’, Ḥadīth No. 3729

3 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 260, Dhikru Banāti Rasūlillāhi^{sa}/Zainabu Bintu Rasūlillāhi^{sa}, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

*Tārīkhur-Rusuli Wal-Mulūk (Tārīkhul-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 4, p. 52, Thumma Kānat Sanatu Ithnatai ‘Ashrata Minal-Hijrah/Ḥajjatu Khālidin, Dāru-Fikr, Beirut, Lebanon, Second Edition (2002) (Publishers)

*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 321-322, Fī Dhikri Aulādihil-Kirām, Dāru-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

reprimand them, at least so that the Muslims would be safe from any further mischief. With this thought, the Holy Prophet^{sa} left Madīnah in the month of Jamādi'ul-Ūlā in 6 A.H. with a party of 200 companions.¹ In the beginning, with the thought that the purpose of this journey remain secret, lest the Banū Liḥyān receive news and become alerted, the Holy Prophet^{sa} travelled north and after covering some ground he re-routed to the south.² However, despite this caution, somehow the enemy had received news and were pre-alerted. Before the Holy Prophet^{sa} could reach the Valley of Ghurān the people of the Banū Liḥyān had dispersed, disappearing into the mountains.³

Upon reaching his destination, the Holy Prophet^{sa} stayed there for some time. It is narrated that during this journey when the Holy Prophet^{sa} reached the place where his companions were martyred, a deeply emotional state overcame him and the Holy Prophet^{sa} wept and prayed for these martyrs.⁴ Then the Holy Prophet^{sa} moved forward to 'Uṣfān at a distance of five to six miles towards Makkah and sent various parties in different directions. Ḥaḍrat Abū Bakr^{ra} was also the leader of one of these parties, which was sent in the direction of Makkah. However, none of these parties were faced with the need to fight and following an absence of a few days, the Holy Prophet^{sa} returned to Madīnah.⁵

1 *As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 663, Ghazwatu Banī Liḥyān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 112, Dhikrul-Aḥdāthillati Fī Sanati Sittim-Minal-Hijrah/Ghazwatu Banī Liḥyān, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002) (Publishers)

*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 289, Ghazwatu Rasūlillāhi^{sa} Banī Liḥyān, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996) Note: ibni Sa'd has stated that the date of this Battle was *Rabi'ul-Awwal*, And Allāh knows best.

2 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 289, Ghazwatu Rasūlillāhi^{sa} Banī Liḥyān, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

*As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 663, Ghazwatu Banī Liḥyān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 663, Ghazwatu Banī Liḥyān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 289, Ghazwatu Rasūlillāhi^{sa} Banī Liḥyān, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

5 *As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 663, Ghazwatu Banī Liḥyān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 289, Ghazwatu Rasūlillāhi^{sa} Banī Liḥyān, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 112, Dhikrul-Aḥdāthillati Fī Sanati Sittim-Minal-Hijrah/Ghazwatu Banī Liḥyān, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002) (Publishers)

Prayer upon Returning from a Journey

During his return journey, the Holy Prophet^{sa} offered a prayer which the Muslims later began to recite, usually whilst returning from significant journeys. The prayer was:

آئِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ

“We are those who return to our God, we bow to him, we worship him, we prostrate before him, and sing in praise of our Lord.”

In his later journeys, the Holy Prophet^{sa} would generally offer this prayer himself as well and on certain occasions would add the following words:

صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

“Our God fulfilled his promise, and helped his servant and put the enemy forces to flight by his breath.”¹

This prayer, which scholars of *Sīrat* have mentioned in conjunction with the *Ghazwah* of Banū Liḥyān and the *Muḥaddithin*² have also testified to, possesses a unique expression. By studying it, one receives the opportunity to understand the emotions which permeated in the pure heart of the Holy Prophet^{sa} (may my soul be a ransom for him) in this tumultuous era, and what he wished to instill into the hearts of his companions. In this prayer, the anxious desire of the Holy Prophet^{sa} which was hidden, was that Allāh the Exalted remove the obstacles which were being set up by the enemy to hinder the worship and peaceful preaching of the Muslims. Moreover, gratitude has been paid to Allāh the Exalted, for in as much of the hurdles which He had removed thus far. The example of this is like a man who is absorbed in very desirable work and suddenly another person interferes, thus distracting his attention. However, after some time, this hindrance is removed by divine grace and once again he finds the opportunity to engage in his beloved work. The emotions that would be induced in such a man are those hidden in this

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Mā Yaquḥlu Idhā Raja'a Minal-Ghazwi, Ḥadīth No. 3084

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābut-Takbīri Idhā 'Alā Sharafan, Ḥadīth No. 2995
Scholars of Ḥadīth (Publishers)

very prayer. The Holy Prophet^{sa} expresses here that after having gained freedom from our temporary hindrance we are now returning to a state where we shall be able to spend time in the remembrance of God and shall gain the opportunity to praise Him. Verily, the same God who time and time again safeguarded us from the designs of the enemy before and brought us into protection. This emotion was so very blessed, it was so attractive, it was so full of peace! It is unfortunate, however, that various enemies of Islām do not refrain from levelling allegations and continue asserting that the real purpose of the Holy Prophet^{sa} and his companions was offensive warfare and materialism.

بین تفاوت ره از کجاست تا کجا¹

Historians disagree with regards to the date of the *Ghazwah* of Banū Liḥyān. Ibni Sa'd has mentioned it to be in *Rabi'ul-Awwal* 6 A.H. Ibni Ishāq and Ṭabarī have narrated that it was in *Jamādi'ul-Ūlā* 6 A.H. On this occasion, I have taken the stance of Ibni Ishāq. Allāh knows best.

Allegation of Tauriyyah² against the Holy Prophet^{sa}

In the mention of the *Ghazwah* of Banū Liḥyān³, we have stated that in order to maintain secrecy the Holy Prophet^{sa} initially journeyed north and then at some distance from Madīnah, he re-routed to the south. Similar occurrences have been narrated in conjunction with other battles as well. In order to keep his movements hidden from the enemy, the Holy Prophet^{sa} would initially not disclose the purpose of his journey, and while departing from Madīnah he would leave his actual route and travel in a different direction. However, after some distance he would return to his actual direction and so forth. On the basis of such occurrences, which are referred to as *Tauriyyah* in the Arabic idiom, various shortsighted people have raised the allegation that, God-Forbid, these actions were but trickery and deceit; which is beyond the stature of a prophet. We need not write an elaborate response to this allegation, for such allegations are not levelled by the sensible class. Rather, they are generally raised by the ignorant and less informed who are not only unaware of the

1 This is a Persian verse written by Ḥāfiẓ Shirāzī which literally means, "Look at how distant these two paths are." (Publishers)

2 This term means to "to hide" or "to conceal" (Publishers)

3 This name is pronounced Liḥyān as well as Lahyān

lives of past prophets and the righteous, but do not possess the ability to comprehend the appropriateness of a situation either. They understand “goodness” to purport that man should not take part in worldly affairs at all, and if one is compelled to do so, no worldly plan be adopted; and if a worldly plan is required, then it should be administered in an exceedingly simple and silly manner and everything should be transparent in every instance, and no method of disguise or secrecy be employed. We concur, that if this is the name for “goodness”, then no doubt, various actions of the Holy Prophet^{sa} become the targets of objection. The question, however, is whether this is truly the definition of “goodness”, and in light of this definition whether any prophet or reformer can be safe from such allegations?

We do not need to look far, just take the example of the Messiah of Nazareth, who in this era has been set upon the throne of divinity by the advanced nations of Europe and America. They judge all good deeds by the measure of his actions and sayings. Is it not true, however, that when it was alleged that he was giving a teaching that was in opposition to the government of the time, stating that tax should not be paid to the government, in an attempt to make him worthy of reproach in the eyes of the government, instead of giving a transparent and straightforward answer he sent for a current coin? Upon viewing the image of the Caesar of Rome upon it, he said, “This is the image of Caesar. Render therefore unto Caesar the things which be Caesar’s and unto God the things which be Gods.” In this manner he gave an ambiguous answer and passed the question.¹ Similarly, it is mentioned in the Hindu scriptures that the Honorable Krishana (the holiest person from among the Hindus) and some of his holy companions, entered a king’s palace in disguise to murder him. In order to acquire retribution, they hid their actual identities and misled the thoughts of the people.² Similarly, it is mentioned in the books of the Sikhs that when Governor Gobind Ji, who was an extremely famous and distinct governor who has passed among the Sikhs, was besieged, he clothed another man similar in appearance to his own in his personal clothes, and seated him in his place. He left in the outfit of a Muslim pilgrim with some of his companions, leaving the invaders in their ignorance.³ If these religious leaders can be deemed pure and holy despite such actions, then how can an allegation be raised against the Holy Prophet^{sa} for adopting a perfectly

1 Luke 20:19-26, Matthew 22:15-22, Mark 12:13-17

2 Yugishwar Krishan, written by Pandit Jamu Pati, pp. 86-87

3 Pinth Parkash, written by Giyani Giyan Singh, pp. 207

legal tactic of war?

The truth is that in this day and age, a very erroneous concept of “goodness” and “honesty” has developed in the hearts of people. In actuality, true goodness does not constitute that man should empty himself of common sense and wisdom and act foolishly, thus sowing the seed of his destruction by his own hands. Instead, goodness means that if on the one hand man refrains from falsehood and treason, and does not do anything contrary to truth and honesty, on the other, he opens the way to spiritual and worldly success for his nation, by acting with complete prudence and remaining vigilant in all aspects. If a man is prudent and alert, but does not refrain from falsehood and treason, and commits treachery, then no doubt, he does not possess the right to be referred to as righteous. Likewise, if an individual acts in truth and loyalty, but does not demonstrate common sense, wisdom, prudence and vigilance, then he cannot at all be deemed to possess high morality either. This is because the true definition of goodness is to possess a relationship with God. If a relationship with God, who is the fountainhead of all intellect cannot develop common-sense and wisdom within man, then what else will? No doubt, in such a case, this cannot be considered a true relationship with God. This is why in the definition of goodness, Islām has not specified any particular action, but has declared that true goodness is the righteousness of heart. Only that deed has been classified as “good”, which is administered with the righteousness of heart, considering the pleasure of God and the betterment of His creation, in accordance with the present circumstances. For example, if the question is to deal between friends, then high character should be exhibited according to the circumstances. If the question is to deal with enemies, then a commendable character should be exhibited according to the circumstances. If an environment of peace already exists, then one should exhibit the best possible character. If it is a period of war, then a character of high morals should be exhibited. As such, keeping in mind the acquisition of the pleasure of Allāh the Exalted and God’s creation, whatever noble and complete character is adopted with the righteousness of heart, is true goodness. Islām has specified a different virtue in accordance to every instance and every condition. This is the correct understanding which is worthy of being declared the definition of “goodness”. It is a place of pride for Islām that its holy founder, may peace and blessings of Allāh be upon him, demonstrated the true definition of goodness in this world. It is that very holy being who has demonstrated high moral character in every walk of life. Those who raise allegations, do so merely on the

basis of ignorance and short-sightedness.

In war, to hide one's movement and transport from the enemy, or to devise an appropriate plan to produce successful results, is not only a completely lawful action, but with respect to the art of war, it is extremely necessary and incumbent. If a general does not employ such tactics, he cannot be referred to as the possessor of high moral character, but he will definitely be referred to as a foolish general of the lowest degree, who does not even possess the knowledge of elementary and principle tactics of war. I am confident that if the Holy Prophet^{sa} had not employed such tactics of war, and had openly administered tactics meant to be kept secret during wars instead, the very same people who object would allege that the Holy Prophet^{sa} was completely oblivious to the art of war and fully deprived of the quality of superior strategic planning. This is not mere conjecture. As a matter of fact, various non-Muslim historians have raised similar allegations upon the apparent failure of various Islāmic expeditions. They assert that on certain occasions when Muslims arrived at the settlement of an enemy and the enemy had already dispersed due to prior notice, this proved that there was a lack of strategic planning in the Islāmic expeditions. In actuality, for something of this nature to occur in an expedition does not constitute a lack of strategic planning. It only proves that the enemy was also intelligent and vigilant in its own right, and that despite the intelligence and vigilance of the Muslims, the enemy would at times act mischievously and succeed in their mischief. However, even so, the conclusive outcome was still in the favour of Islām. This mindset of the opponents of Islām proves nothing other than the fact that they predetermine to raise objections in all circumstances. In other words, if the Muslims demonstrated vigilance and superior strategic planning, it is alleged that Islām promoted teachings of deceit and trickery. If on the other hand, (the Muslims) ever became the target of the enemy's prudence and trickery, it is alleged that there was a lack of vigilance and superior strategic planning in Islām. There is none who possesses the cure to such a mentality, except God Himself. It is fortunate however, that such ignorant allegations are only levelled by ignorant people and those of the lower class. Wise people recognise and admit that a true religion is one which, along with spiritual advancement, also sharpens the intellect of man; and that along with truth and honesty, the founder of Islām was an embodiment of superior strategic planning.

اللَّهُمَّ صَلِّ عَلَيهِ وَآلِهِ وَسَلَّمَ¹

In conclusion, the Holy Prophet^{sa} did not at all commit anything unlawful or against good morals by hiding his movements in war or by employing a plan of caution. As a matter of fact, the truth is that these tactics are proof of the farsightedness and vigilance of the Holy Prophet^{sa}. An individual who raises an allegation on such things, furnishes proof of his own ignorance.

It should also be remembered that “*Tauriyyah*” (i.e. to conceal) and a misstatement of the facts (i.e. lying) are as far apart as heaven and earth. No sensible individual can equate the two of these things together. *Tauriyyah* means to hide something, i.e., to speak in a manner, by which under the best course of action, something is concealed, so as to prevent disorder. However, falsehood means to state something contrary to the facts and to speak a lie. There is a world of difference between these two concepts. In one’s daily life, man hides hundreds of things - some on account of shame and modesty, some on the basis of preventing disorder, while others due to some illicit reason. However, to this day, no sensible individual has objected to this course of action, as a matter of fact, this is thought of as a very commendable trait. Fabricating the truth and lying is something quite different; which to any noble individual is a hateful and unlawful action. Islām has strictly prohibited this and declared it unlawful, so much so, that there is a Ḥadīth that on one occasion someone inquired of the Holy Prophet^{sa}, “O Messenger of Allāh! What is the greatest sin of all sins?” At that time, the Holy Prophet^{sa} was reclining on a cushion in his gathering. The Holy Prophet^{sa} first mentioned Shirk and the disobedience of parents and then sat up, very fervently stating the following:

أَلَا وَقَوْلَ الرَّؤُورِ... أَلَا وَقَوْلَ الرَّؤُورِ

“O Ye! Pay heed! O Ye! Pay heed! After them, the greatest of sins is to speak a lie.”²

The narrator states that the Holy Prophet^{sa} repeated these words again and again with such passion, that considering the discomfort of the

1 O Allāh, invoke blessings and salutations on the Holy Prophet and his followers. (Publishers)

2 * Ṣaḥīḥul-Bukhārī, Kitābush-Shahādāt, Bābu Mā Qīla Fī Shahādataz-Zūri, Ḥadīth No. 2654

* Ṣaḥīḥul-Bukhārī, Kitābul-Adab, Bābu ‘Uqūqil-Wālidaini Minal-Kabā’iri, Ḥadīth No. 5976 (Publishers)

Holy Prophet^{sa}, they wished that he would be silent, so as to save himself the discomfort of repeating this admonition.

Sariyyah of Zaid bin Ḥārithah^{ra} to Ṭarīf - Jamādi'ul-Ākhir 6 A.H.

Sometime after the *Ghazwah* of Banū Liḥyān, in *Jamādi'ul-Ākhir* 6 A.H., the Holy Prophet^{sa} dispatched a squadron of 15 men in the command of Zaid bin Ḥārithah^{ra} towards Ṭarīf, which was located at a distance of 36 miles from Madīnah. In those days, the people of Banū Thu'labah resided there, but before Zaid bin Ḥārithah^{ra} could reach it, the people of this tribe received a timely alert and dispersed. After a temporary absence of a few days, Zaid bin Ḥārithah^{ra} and his companions returned to Madīnah. During this expedition, the military slogan of the Muslims was *أَمْتُ أَمْتُ*.¹

Sariyyah of Zaid^{ra} to Ḥismā - Jamādi'ul-Ākhir 6 A.H.

In this month, *Jamādi'ul-Ākhir*, the Holy Prophet^{sa} sent Zaid bin Ḥārithah^{ra} with 500 Muslims towards Ḥismā to the north of Madīnah, which was the settlement of the Banū Juzām. The purpose of this expedition was because a companion of the Holy Prophet^{sa} named Diḥyah Kalbī^{ra} was returning from Syria after meeting the Caesar of Rome.² He was accompanied by goods as well, some of which were in the form of gifts, etc. from Caesar³, while some were goods of trade.⁴ When Diḥyah^{ra} passed by the region of the Banū Juzām, the chief of the tribe, Ḥunaid bin 'Arīd, took a party of his tribe and attacked Diḥyah^{ra}, and seized all his goods to the extent that they left nothing on the body of Diḥyah^{ra} except for a few torn clothes. When news of this reached the Banū Ḍubaib,

1 * The slogan 'amit amit' means, 'bring death, bring death.' (Publishers)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 293, Sariyyatu Zaid-ibni Ḥārithata Ilāṭ-Ṭarāfi, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 293, Sariyyatu Zaid-ibni Ḥārithata Ilā Ḥismā, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 293, Sariyyatu Zaid-ibni Ḥārithata Ilā Ḥismā, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

4 Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 3, p. 130, Sariyyatuhū Ilā Ḥismā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

which was a branch of the Banū Juzām, some of whom had become Muslim,¹ they chased this party of the Banū Juzām and reclaimed the stolen goods. Diḥyah^{ra} took these goods and returned to Madīnah. Upon reaching there, Diḥyah^{ra} related all the circumstances to the Holy Prophet^{sa}, upon which the Holy Prophet^{sa} sent Zaid bin Ḥārithah^{ra}, and sent Diḥyah^{ra2} along with Zaid^{ra} as well.

The squadron of Zaid^{ra} progressed forward to Ḥismā, journeying very intelligently and cautiously, hiding at day and travelling by night. They attacked the Banū Juzām in the morning exactly. The Banū Juzām retaliated but were unable to successfully confront the sudden attack of the Muslims and fled after a brief fight. The battlefield remained in the dominance of the Muslims and Zaid bin Ḥārithah^{ra} returned with many goods, wealth and cattle, as well as approximately 100 prisoners.

However, Zaid^{ra} had not yet reached Madīnah when the Banū Ḍubaib tribe, which was a branch of the Banū Juzām, received news of this expedition of Zaid^{ra}. In the company of their chieftain, Rufā'ah bin Zaid^{ra}, they presented themselves before the Holy Prophet^{sa} and said, "O Messenger of Allāh! We have become Muslims and we have been granted a written document for the protection of the rest of our people. Why then were the people of our tribe included in this attack?" The Holy Prophet^{sa} responded, "Yes, you are correct, but Zaid was not aware of this." The Holy Prophet^{sa} repeatedly expressed his grief for the people who were killed on this occasion. Upon this, a companion of Rufā'ah^{ra} named Abū Zaid^{ra} said, "O Messenger of Allāh! We ask nothing for those who were killed, this was an accident due to a misunderstanding which has passed. But as for those who are alive, the property of our tribe which has been seized by Zaid should be returned to us." The Holy Prophet^{sa} said, "Yes, you are correct," and he immediately sent Ḥaḍrat 'Alī^{ra} towards Zaid^{ra}. He also sent his own sword as a symbol with the message to Zaid^{ra} that all the prisoners and wealth which had been seized from this tribe be released at once. Upon receiving this order, Zaid^{ra} immediately released the prisoners and returned

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 130, Sariyyatuhū Ilā Ḥismā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 The same Diḥyah^{ra} about whom the Holy Prophet^{sa} stated that 'I saw Gabriel^{as} in his likeness.'

the wealth acquired in spoils as well.¹

With regards to the date of this expedition, there is one ambiguity, the mention of which is necessary. Ibn Sa'd and in his following, other scholars of *Sīrat* have recorded the date of this expedition to be in *Jamādi'ul-Ākhir* 6 A.H., and have declared this as authentic. However, Allāmah Ibn Qayyim has elaborated in *Zādul-Ma'ād* that this expedition occurred in 7 A.H. after the Treaty of Ḥudaibiyyah.² Perhaps the basis of Ibn Qayyim's claim is because the account states that the reason for this expedition was that Diḥyah³ Kalbī was returning to Madīnah after meeting with Caesar, and the Banū Juzām looted him en-route. It is affirmed that the Holy Prophet^{sa} sent Diḥyah^{ra} to Caesar with a letter after the Treaty of Ḥudaibiyyah. This is why this incident could not have occurred prior to the Treaty of Ḥudaibiyyah in any case. This evidence is in itself fully clear and apparent, and in light of this, the narration of Ibn Sa'd is worthy of dismissal. However, in the opinion of this humble one, there is one explanation which Allāmah Ibn Qayyim has not taken notice of, and that is - perhaps Diḥyah^{ra} journeyed to Syria to meet Caesar more than once. In other words, the first time, that is, prior to the Treaty of Ḥudaibiyyah, he went on his own accord for the purpose of trade and also met Caesar. The second time, after the Treaty of Ḥudaibiyyah, he journeyed there with the letter of the Holy Prophet^{sa}, and the Holy Prophet^{sa} sent him as an ambassador, selecting him on the basis that he had already met Caesar. This explanation is also supported by the fact that Ibn Ishāq has written that during the first journey, Diḥyah^{ra} was in the possession of trade goods, but in the journey after the Treaty of Ḥudaibiyyah, there seems to have been no apparent relation with trade goods. It is also possible that this journey of Diḥyah^{ra} was merely for the purpose of trade and the narrator of Ibn Sa'd mixed up the second journey with the first and combined the mention of the meeting with Caesar and his gifts to this narration by conjecture. Allāh knows best.

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 293-294, Sariyyatu Zaid-ibni Ḥārithata Ilā Ḥismā, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 130-132, Sariyyatuhū Ilā Ḥismā, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibnu Qayyim Al-Jauziyyah), p. 426, Sariyyatu Zaid-ibni Ḥārithata Ilā Ḥismā Wa Hiya Ba'dal-Ḥudaibiyyah, Mu'assissatur-Risālah, Beirut, Lebanon (2006)

3 This name is pronounced Diḥyah as well as Daḥyah

Sariyyah of Zaid bin Ḥārithah^{ra} to Wādī'ul-Qurā - Rajab 6 A.H.

Approximately one month after the *Sariyyah* of Ḥismā, the Holy Prophet^{sa} once again sent Zaid bin Ḥārithah^{ra} to Wādī'ul-Qurā.¹ When the squadron of Zaid bin Ḥārithah^{ra} reached Wādī'ul-Qurā, the people of the Banū Fuzārah were ready for combat.² As such, numerous Muslims were martyred in this expedition, and even Zaid^{ra} himself was badly wounded, but God saved him by His grace.³ Wādī'ul-Qurā, which has been mentioned with relevance to this *Sariyyah*, is an inhabited valley situated on the Syrian route north of Madīnah, wherein many settlements resided. This is why it became known as Wādī'ul-Qurā, i.e., the Valley of Settlements. Later, we shall come to see that various Jewish tribes also resided in this valley which were conquered by the Holy Prophet^{sa} after Khaibar.

Objection of the People to the Commandership of Zaid bin Ḥārithah^{ra} and its Refutation by the Holy Prophet^{sa}

In the last four or five expeditions, the command of Zaid bin Ḥārithah^{ra} has been mentioned. Our readers are aware that he was a freed slave, and prior to the revelation of the Qur'ānic injunction, the Holy Prophet^{sa} had made him his son. Until his demise, which occurred in 8 A.H., the Holy Prophet^{sa} sent him as the commander of many expeditions, and many great companions were kept under his command. After his demise, the Holy Prophet^{sa} had a special love for his son, Usāmah^{ra}. Therefore, most of the companions thought that no one could speak to the Holy Prophet^{sa} with as much frankness and freedom as Usāmah^{ra} could. The Holy Prophet^{sa} sent Usāmah^{ra} on numerous expeditions as a commander as well, and various great companions served under him. When various newly educated Muslims objected to this, on account of the genealogy of Usāmah^{ra}, the Holy Prophet^{sa} was very displeased. The Holy Prophet^{sa} responded saying, "Prior to Usāmah, you have already objected

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 294, *Sariyyatu Zaid-ibni Ḥārithata Ilā Wādil-Qurā, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)*

2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 133, *Sariyyatuhū Zaidin Ilā Wādil-Qurā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)*

3 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 133, *Sariyyatuhū Zaidin Ilā Wādil-Qurā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)*

to the commandership of Zaid as well, but only natural worthiness is taken into account by Islām. By God, as Zaid was worthy of commandership, so is his son, Usāmah, worthy of commandership and I love both of them dearly.”¹ The companions bowed their necks before this prophetic proclamation, which was the conveyor of Islām’s true equality. Furthermore, they realised that for someone to be a slave or the son of a slave, or to be from an apparently lower class, could not become the means of hindrance in his path to success, according to Islām. In every case, the actual standard (for success) is based on fear of Allāh and natural worthiness.

1 * *Ṣaḥīḥul-Bukhārī*, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibi Zaid-ibni Ḥārithata..., Ḥadīth No. 3730

* *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa’d, Volume 3, pp. 26-27, *Aṭ-Ṭabaqātul-Ūlā ‘Alas-Sābiqati Fil-Islāmi Mim-Mann Shahida Badran/Dhikru Zaidil-Ḥibbi*, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

* *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa’d, Volume 4, pp. 352-353, *Aṭ-Ṭabaqith-Thāniyatū Minal-Muhājirina Wal-Anṣār/Usāmatu Al-Ḥibb-ubnu Zaidin*, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

II

Brief Note on Islāmic Equality

II

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Introduction

At this point it would not be inappropriate to write a brief note on Islāmic equality, because this issue is such that most people have a misconception regarding it. In other words, one class has understood Islāmic equality to infer that in Islām, the young and old are equal in every respect and Islām does not accept the distinction or greatness of any individual in any case, and wishes to efface all distinctions, thus bringing every individual to the same level. Another group has created unpleasant classes of the nature which are mostly found in other nations, and these separate classes have been given separate rights. As a matter of fact, endeavours are undertaken to further widen the rift between these classes. As such, it should be known that in the spirit of true Islāmic teaching, both of these ideologies are erroneous and incorrect in their path of extremity. Quite the contrary, the actual Islāmic teaching is that as far as rights and the means of the acquisition of progress are concerned, all people are equal, and no individual or community possesses superiority in any manner over another individual or community. In this regard, there are absolutely no ranks or classes, rather, there is absolute and complete equality. However, on the other hand, if an individual rightfully acquires religious or worldly success or greatness, putting the issue of rights aside (in which either way, all are equal), in everyday relations, Islām accepts the acquired greatness and success of such an individual. It does not diminish him from his rightful rank, and thereby does not follow a path of injustice and inequity. In

summary, on the one hand where Islām places all the children of Adam at one level in the matter of rights and the means of the acquisition of progress, and does not accept any unnecessary racial, ancestral, genealogical or individual distinction, on the other hand, it has not expunged the acquired greatness or success of individuals or peoples by way of compulsion and coercion. It has not deprived them of the fruits of their labour or good fortune. Albeit, it has of course employed such effective policies, whereby the downcast may be uplifted. It is this very lofty and moderate method which the world has overlooked, and so today, is falling prey to a variety of socio-economic problems. Furthermore, the capitalism and communism of today are but extreme products of these very problems, whereby one has taken on a form of excessive abundance, and the other has taken an approach of extreme deficiency.

Fundamental Perspective on Islāmic Equality

The essence and summary of the Islāmic philosophy on equality is comprised in a few Qur'ānic verses and *Aḥādīth*. Allāh the Exalted states in the Holy Qur'ān:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

“O Ye People! fear your Lord in mutual affairs. Fear him who created you from a single soul, wherefrom He created its mate. And from them twain spread many men and women.”¹

In this Qur'ānic verse, Allāh the Exalted has led the attention of man to the eternal truth that they are the children of a single father, and the branches of a single tree, and has established the foundation of true equality in the world. Moreover, He has also informed us of the principle that irrespective of the difference which may come about between various peoples and classes as a result of circumstances, in mutual relations they should never overlook the fact that in their origin they are the progeny of a common forefather. If from amongst the sons of one father, some children acquire more wealth

1 An-Nisā' (4:2)

or authority, or power and influence, and the others are left behind in these areas, do they still not remain brothers regardless of this difference or become strangers to each other? Not at all, not at all.

At another place, Allāh the Exalted states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ... يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ... يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Verily, all Muslims are brothers¹...Hence, O Ye Muslims! let not one party from among you deride another party, and think of them as disgraceful, because (when all people are equal in their origin, and the ways of progress are equally open to all), it is possible that the party you deride today may outstrip you tomorrow or it is possible that on account of some of their merits, they may be above you even today²...O Ye People! We have created you from the pair of a male and female; And no doubt, We have made you tribes and sub-tribes, but remember, this division is not so that you may boast and act in pride to one another. This division is only for the purpose that a means of recognition and mutual acquaintance may exist between you. Otherwise, the greatest and most honourable among you in the sight of God is the one who is the possessor of greater merits, and is more righteous and more pious. The rule of Allāh the Exalted, which He is presenting before you is based on great farsightedness and great wisdom, for He is All-Knowing, All-Aware.”³

Similarly, the Holy Prophet^{sa} states in a Ḥadīth:

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ آبَاءَكُمْ وَاحِدٌ. أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَىٰ عَرَبِيٍّ. وَلَا أَحْمَرَ عَلَىٰ أَسْوَدَ وَلَا أَسْوَدَ عَلَىٰ أَحْمَرَ إِلَّا بِالتَّقْوَىٰ. أَلَبَّغْتُ؟ قَالُوا بَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1 Al-Hujurat (49:11)

2 Al-Hujurat (49:12)

3 Al-Hujurat (49:14)

“In the sermon which the Holy Prophet^{sa} delivered at the occasion of Ḥajjatul-Wadā’ in the middle day of the Ḥajj, at the place of Minā, the Holy Prophet^{sa} said to the people, ‘O Ye People! your Lord is one, and your father is one. Listen closely, no Arab possesses superiority over a non-Arab, nor does a non-Arab possess superiority over an Arab. Similarly, the red and white coloured possess no superiority over the black, nor do the black coloured possess superiority over the red and white coloured. Of course, one who surpasses others in personal goodness it is they who are most superior. O Ye People! have I conveyed the message? Everyone responded, ‘Undoubtedly, the Messenger of God has conveyed his message.’”¹

Then he states:

قَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُيْبَةَ الْجَاهِلِيَّةِ وَفَخَّرَهَا بِالْأَبَاءِ. مُؤْمِنٌ تَقَىٰ وَ فَاجِرٌ شَقِيَ وَالنَّاسُ
بُنُو آدَمَ وَآدَمٌ مِنْ تُرَابٍ

“O Ye Muslims! God the Exalted has alleviated the disease of unbefitting arrogance and haughtiness, and unseemly pride on account of one’s forefathers from the era of the Jāhiliyyah by means of faith. The Islāmic measure is merely that one individual believes in God and performs good deeds, while the other performs evil deeds and is deprived of good attributes. Remember that all people are from the children of Adam and Adam was created of clay.”²

Then He states:

النَّاسُ مَعَادِنُ. خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَتَهُوا

“People of the world are like minerals, which despite being composed of similar elements and being buried under a similar type of soil, gradually, take on different colours and different characteristics. However, listen hither! The known characteristics of success and greatness which were recognised prior to Islām (i.e., wisdom and knowledge, generosity and bravery, power and influence, etc.) stand even today. Those people who were considered great on account of these qualities in the era of the Jāhiliyyah shall now be considered

1 Musnad, By Imām Aḥmad bin Ḥanbal, Volume 7, p. 760, Ḥadīth Rajulim-Min Aṣḥābin-Nabiyyi^{sa}, Ḥadīth No. 23885, ‘Ālimul-Kutub, Beirut (1998)

2 Sunanut-Tirmidhī, Kitābul-Manāqib, Bābu Fī Faḍlīsh-Shāmi Wal-Yaman, Ḥadīth No 3956

great even in Islām (because Islām does not snatch the acquired greatness of any individual). However, the condition is that they adopt the knowledge of religion and personal goodness.”¹

From the above mentioned references, which put forward fundamental insights on the perspective of Islāmic equality, the following points may be concluded:

In their origin, all people are the progeny of one forefather and the branches of a single tree, and no individual or nation possesses distinction over another individual or nation, merely on the basis of racial difference.

Since Muslims belong to the community of one prophet and are bearers of the same faith, they are brothers to one another.

In the likeness of minerals in the earth, various nations and individuals can and do in fact take on different characteristics; but due to this, no individual or nation has the right to flaunt themselves over another individual or nation.

Prior to Islām, the merits which were considered the basis of an individual's or nation's greatness, such as, wisdom, knowledge, generosity, bravery, power and influence, etc., customarily stand in Islām as well. However, Islām has added the condition that in addition to these commonly known qualities, the quality of spirituality is also necessary.

Islām has declared virtue and fear of Allāh to be the greatest quality, because this quality is most beloved to God in Islām, and he who excels in this quality shall be deemed distinct in relation to others.

Directions of Granting Due Regard to Ranks in Everyday Relations

After presenting the fundamentals of Islāmic equality, Islām addresses the question that if despite having a common origin the circumstances and qualities of people can be different, then given the existence of inevitable disparities, what behaviour should be employed in the everyday social affairs between people of different ranks? Hence, in relation to this, the Holy Prophet^{sa} states:

1 Ṣaḥīḥul-Bukhārī, Kitābul-Manāqib, Bābu Qaulillihī Ta'ālā Yā Ayyuhan-Nāsu Innā Khalaqnākum Min Dhakariw-Wa Unthā..., Ḥadīth No. 3496

أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ

“O Ye Muslims! It is incumbent that you give due regard to the well known ranks of people in your mutual affairs and deal with them in accordance to their circumstances and rank.”¹

The purport of this Ḥadīth is that those people who acquire some religious or worldly greatness or rank in everyday affairs, it is a part of Islāmic morality to grant due regard to the rank of such people and deal with them with due respect. For example, there is an occurrence from the life of the Holy Prophet^{sa} when Sa’d bin Mu’ādh Anṣārī^{ra}, who was the chieftain of the Aus tribe, arrived to pass a verdict in the matter of a Jewish tribe, the Banū Quraizah. When the Holy Prophet^{sa} noticed him arriving, he said to his companions:

قُومُوا إِلَى سَيِّدِكُمْ

“Stand in the honour and veneration of your chief.”²

Similarly, it is found from the Holy Qur’ān that when God the Exalted sent Prophet Moses^{as} to Pharaoh with His message, He emphatically instructed Moses^{as} that since Pharaoh possessed a rank in the country, speak to him in a gentle and respectful manner.³

Complete Equality in Judicial Affairs

However, comparatively, in judicial and legal rights, the Holy Prophet^{sa} states the following in magnificent words indeed:

إِنَّمَا هَلَاكٌ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ كَانُوا يُقِيمُونَ الْحَدَّ عَلَى الْوَضِيعِ وَيَتْرُكُونَ الشَّرِيفَ -
وَالَّذِي نَفْسِي بِيَدِهِ لَوْ فَاطِمَةٌ فَعَلَتْ ذَلِكَ لَقَطَعْتُ يَدَهَا

1 Sunanu Abi Dawūd, Kitābul-Adab, Bābu Fī Tanzilīn-Nāsi Manāzilāhum, Ḥadīth No. 4842

2 Ṣaḥīḥul-Bukhārī, Kitābul-Isti’zān, Bābu Qaulīn-Nabīyyī^{sa} Qūmū Ilā Sayyidikum, Ḥadīth No. 6262

3 Tā Hā (20:45)

“Before you, many a people were destroyed by the fact that when a peasant committed a crime, they would punish him, but when a nobleman would commit a crime, they would leave him. Hence, listen very attentively! I swear by that being in Whose hand is my life that even if my daughter Fāṭimah was to commit theft, I would cut off her hand, as per the Islāmic law.”¹

What powerful words are these, and how majestically was Islāmic equality established! Furthermore, this teaching was such that the Caliphs of the Holy Prophet^{sa} also strictly adhered to it. Hence, Ḥaḍrat Abū Bakr^{ra}, the first Caliph (may Allāh be pleased with him), stated in his very first sermon as Caliph:

الضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتَّى أُرِيحَ عَلَيْهِ حَقَّهُ إِنْ شَاءَ اللَّهُ ، وَالْقَوِيُّ فِيكُمْ ضَعِيفٌ
عِنْدِي حَتَّى آخُذَ الْحَقَّ مِنْهُ

“O Ye Muslims! The weak among you shall be the most powerful in my eyes until I acquire his due right; And the most powerful of you shall be weak in my eyes until I take back the right which he has usurped of another.”²

Similarly, there is a narration about Ḥaḍrat ‘Umar^{ra}, the second Caliph (may Allāh be pleased with him), that on one occasion a powerful chieftain of northern-Arabia named Jabalah bin Aiham, who had become Muslim, slapped a poor Muslim in his fury. When Ḥaḍrat ‘Umar^{ra} was informed of this occurrence, he summoned Jabalah and said, “Jabalah! I hear that you have struck a poor Muslim. If this is true, by God, retribution shall be taken from you.” Upon this, Jabalah, who perhaps still possessed the arrogant obstinacy of the era of the *Jāhiliyyah*, turned proud and became an apostate.³

Complete Equality in the Division of National Offices

After judicial rights, the question of the distribution of offices and

1 Ṣaḥīḥul-Bukhārī, Kitābul-Ḥudūd, Bābu Iqāmatil-Ḥudūdi ‘Alash-Sharīfi Wal-Waḍī’, Ḥadīth No. 6787
2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, pp. 900-901, Amru Saqīfati Bani Sā’idah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
3 Futūḥul-Buldān, By Abul-Ḥasan Aḥmad bin Yaḥyā bin Jābir Al-Baghdādī Ash-Shahīru Bil-Balādhuriyyi, p. 87, Yaumul-Yarmūk, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2000)

responsibilities arises. In one manner, this question is most significant. Therefore, regarding this the Holy Qur'an states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ

“O Ye Muslims! Allāh the Exalted enjoins you that in the division of national and political offices, which, possess the nature of a sacred trust in the sight of God, only personal aptitude and worthiness should be taken into account. Moreover, an individual who is worthy of an office on account of his personal qualities should be entrusted that office, irrespective of who he may be. Then O Ye Muslims! when you are appointed to an office or responsibility, it is your obligation that you deal with the people in complete justice and equity.”¹

This golden teaching of Islām has always been the crest of distinction for Islāmic governments. Furthermore, it is for this very reason that various individuals, who apparently seemed to be the lowest of the low, reached the pinnacles of success. Therefore, we seen how the Holy Prophet^{sa} appointed Zaid bin Ḥārithah^{ra}, who was a freed slave, as the leader of many armed forces. Moreover, after the demise of Zaid^{ra}, the Holy Prophet^{sa} appointed his young son Usāmah bin Zaid^{ra}, as the leader of a large army, in which many great companions were also included. In accordance to the ancient custom, they were thought of as ‘mountains’ in Arab society. When various uninformed new Muslims began to discuss amongst themselves that a young son of a slave has been made the commander of such and such elderly and venerable people, the Holy Prophet^{sa} displeasingly said:

إِنْ تَطَعْتُمْ فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطَعُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ وَأَيُّمُ اللَّهُ إِنْ كَانَ لَخَلِيفَتَا
لِلْإِمَارَةِ وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ

“You object to the leadership of Usāmah and before this, you have already objected to his father Zaid. By God! Just as his father was worthy of leadership and was very dear to me, after him, Usāmah is also worthy of leadership and is

1 An-Nisā’ (4:59)

very dear to me.”¹

This was a result of that very blessed teaching. Thus, in Islām, people who were apparently of the lowest class have achieved the greatest possible heights. Furthermore, the poverty or genealogical lowliness of any individual never became a hindrance in his progress. As such, if one wishes to see further examples of this, refer to the chapter on the discussion of slavery in the second volume of this book.

Brotherly Interaction in Social Gatherings

At this point, it may be inquired that undoubtedly, in the work of offices and responsibilities, Islām has given teachings of true equality and has paved the way for equal success for all, yet despite this administrative equality, it was possible that there remained a rift amongst different kinds of people in civil affairs and interaction and that Islām did not remove this rift. Therefore, in response to this, Islām has very meticulously healed this rupture as well. As such, in addition to the Qur’ānic injunctions mentioned above that all Muslims are brothers and they should live together as brothers,² with relevance to the greatest means and greatest realm of social relations, i.e., mutual invitations and feasts, the Holy Prophet^{sa} states:

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى
اللَّهُ وَرَسُولَهُ

“The worst and most detestable banquet is the one in which only the rich are invited and the poor are not. Moreover, one who refuses the invitation of his brother is disobedient to God and His Messenger.”³

In this blessed instruction, the Holy Prophet^{sa} has expressed immense dislike for the fact that rich people only invited the rich to their banquets, etc., and forgot the poor as if they were some other race. Moreover, in actuality, the spirit of equality begins to diminish more so in social affairs, because

1 Şaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aşḥābin-Nabiyyi^{sa}, Bābu Zaid-ibni Ḥārithata..., Ḥadīth No. 3730

2 Al-Ḥujurāt (49:11)

3 Şaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Man Tarakad-Da’wata Faqad ‘Asallaha Wa Rasuluhu, Ḥadīth No. 5177

the influence of such social affairs directly effects the heart. Similarly, the Holy Prophet^{sa} also emphatically instructed that if a poor man invites a rich person for an invitation of food, it is unacceptable for the rich man to reject the invitation thinking arrogantly due to his affluence, that eating at the home of a poor man is degrading to his custom or disposition. Therefore, in order to open the way to such invitations, the Holy Prophet^{sa} stated:

لَوْ دُعِيتُ إِلَى كُرَاعٍ لَأَجَبْتُ

“Even if a poor man prepares the foot of a goat or sheep, and invites me to a feast, I shall definitely accept the invitation.”¹

It should be remembered that here the meaning of the word *Kurā‘* is the lower part of the foot, which is below the ankle.² Verily, this is a simple type of food, because the portion below the ankle is really the hoof. However, even if the word *Kurā‘* is taken to represent the whole foot, it is still found from Arab accounts that in that ancient era, the Arabs did not consider this a good meal. As such, there was a famous expression of the Arabs:

لَا تُطْعِمِ الْعَبْدَ الْكُرَاعَ فَيَطْمَعَ فِي الذَّرَاعِ

“Do not permit your slave to taste the foot or he will look up and demand the meat of the hindquarters and forelegs too.”³

In any case, in this Ḥadīth the Holy Prophet^{sa} has presented his personal model to the Muslims and has encouraged them that irrespective of how poor the one who invites them may be, to not reject his invitation merely on the basis of his poverty. If not, he warned that such a schism could develop in society, which would gradually destroy everyone.

With relevance to sitting harmoniously in gatherings, Islām gives the same golden teachings, whereby a peasant should not be moved to make space for a nobleman, if he arrives later. As such, it is mentioned in a Ḥadīth:

1 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Man Ajāba Ilā Kurā‘in, Ḥadīth No. 5178

2 Aqrabul-Mawāridi Fī Fuṣṣḥil-‘Arabiyyati Wash-Shawāridi, By Sa‘īd Al-Khūrī Ash-Shartūnī, Under the root Ka-ra-‘a, Dārul-Uswatī, Tehran (First Edition)

3 Tājul-‘Urūsi Min Jawāhiril-Qāmūs, By Muḥibbuddīn Abū Faiḍ Muḥammad Murtaḍā Ḥusainī, Bābul-‘Ain, Faṣṭludh-Dhāl, Under the root Dha-ra-‘a, Dārul-Fikr, Beirut (2005)

أَنَّهُ نَهَى أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ وَيُجْلَسَ فِيهِ الْآخَرُ وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا

“The Holy Prophet^{sa} forbade that an individual be moved, so that another individual may be seated in his place. He would state that if space becomes tight, and there are extra people, everyone should move together to accommodate the others.”¹

The same principle has been upheld at the time of *ṣalāt* in the mosques, where no spot is reserved for anyone. If a servant comes first, he should find space in the first row and if a master comes later, he should sit in the last row. Hence, in the house of God, the rich and poor, master and servant, ruler and subject, powerful and weak are all equal, and no distinction is made. So was the state of the assemblies of the Holy Prophet^{sa}, wherein the Holy Prophet^{sa} would sit and mix with his companions in such a manner, that sometimes it would be difficult for a stranger to ascertain and recognise who the Holy Prophet^{sa} was and where he was seated.²

Relations Between a Master and Servant

The question of the relationship between a master and servant is also an important question. However, since a fundamental discussion has occurred in the Second Volume of this book on the issue of slavery, an elaborate note is not required here. It is sufficient to indicate that in order to improve the condition between masters and slaves, Islām has also issued very emphatic guidelines. For example, in order to make masters vigilant, the Holy Prophet^{sa} fundamentally stated:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Every individual from among you is a master or superior officer to various others in one form or another. Hence, every individual should remain vigilant because he shall be questioned about his subjects.”³

1 Ṣaḥīḥul-Bukhārī, Kitābul-Isti'zān, Idhā Qīla Lakum Tafassahū Fil-Majālisi..., Ḥadīth No. 6270

2 Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Ansār, Bābu Hijratin-Nabiyyi^{sa} Wa Aṣḥābihi Ilal-Madinah, Ḥadīth No. 3960

3 * Ṣaḥīḥu Muslim, Kitābul-Imārah, Bābu Faḍilatil-Imāmil-'Ādili Wa 'Uqūbatil-Jā'iri..., Ḥadīth No 4724

* Musnad, By Imām Aḥmad bin Ḥanbal, Volume 2, p. 350, Musnadu 'Abdillāh-ibni 'Umar-abnil-Khaṭṭāb, Ḥadīth No. 5162, 'Ālimul-Kutub, Beirut (1998)

Moreover, with relevance to erasing the rift between servants and their masters, the Holy Prophet^{sa} stated:

إِنَّ إِخْوَانَكُمْ خَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ
مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ
فَاعِينُوهُمْ

“Your servants are your brothers. Therefore, when a brother is subject to an individual, he should grant some portion of the food he eats himself to his servant brother; And he should grant him some portion of the clothing he wears himself to his servant brother. O Ye Muslims! Do not delegate any work to your servants which is beyond their capacity. If you are ever compelled to give them such work, then help them in that work yourself.”¹

This Ḥadīth, as is evident from its words and expression, is a very significant and fundamental one. Furthermore, the words, “help them” indicate that this work should not be such that if the master was compelled to do it himself, he would consider it degrading. Instead, the work should be such that the master is able and prepared to do it himself as well. So, in this Ḥadīth, apart from instructing the good treatment and brotherly conduct of servants, it has also been taught that it does not behove a Muslim to think of any work as demeaning, or to think that any work is for a slave only and not himself. Hence, it is mentioned in another Ḥadīth that the Holy Prophet^{sa} would do all kinds of work with his own hands, and did not consider anything degrading.² It should also be remembered that the word *Khawala*, which has appeared in the above Ḥadīth, is used to refer to domestics, servants and slaves, as well as other employees of this nature. Thus, in this Ḥadīth a remarkably vast subject has been considered. In any case, Islām also established better interrelations between masters and their slaves.

1 Ṣaḥīḥul-Bukhārī, Kitābul-‘Itq, Bābu Qaulin-Nabiyyi^{sa} Al-‘Abīdu Ikhwānukum Fa-Aṭ‘imūhum Mim mā Ta’kulūn, Ḥadīth No. 2545

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Adhān, Bābu Man Kāna Fī Ḥājati Ahlihi Fa-Uqīmatiṣ-Ṣalātu Fa-Kharaja, Ḥadīth No. 676

* Musnad, By Imām Aḥmad bin Ḥanbal, Volume 8, p. 178, Musnadu ‘Ā’ishata, Ḥadīth No. 25256, ‘Ālamul-Kutub, Beirut (1998)

Islāmic Teaching on Matrimonial Affairs

Matrimonial affairs are also a part of social relations, but alas, as per their own thoughts, materialists have produced various classes in this area as well and consider it insulting to marry into a lower class. Therefore, regarding this, our Master, the Holy Prophet^{sa} stated:

تُنكحُ المرأةُ لِأَرْبَعٍ لِأَمَالِهَا وَلِحَسْبِهَا وَجَمَالِهَا وَلِدِينِهَا فَافْظُرْ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

“A woman is married on the basis of four things. A wife is chosen either on account of her wealth, and/or she is chosen on account of her genealogy (i.e., nation or family), and/or she is chosen on account of her beauty and charm, and/or she is chosen on the basis of her moral and religious state; But O Believing Man! You should always chose your wife on the basis of her religious and moral state, and give precedence to the aspect of personal qualities and personal goodness. If not thy hands will ever remain in dust.”¹

This blessed teaching is not only one which can make the homes of Muslims a model of Paradise, but is also a significant means by which the foundation for religious and worldly success can be set for their future generations. Furthermore, there was the personal model of the Holy Prophet^{sa} in this matter. The Holy Prophet^{sa} married his paternal cousin, Ḥaḍrat Zainab bint Jaḥash, to his freed slave, Zaid bin Ḥārithah^{ra}. In this matter, he did not care in the slightest for the ancient custom and practice of the Arabs. Similarly, the Holy Prophet^{sa} himself married into every well-known tribe of the Arabs, i.e., he married in the Quraish, outside the Quraish, as well as in the Banī Isrā’īl. For these were the three main tribes settled in Arabia at the time. However, it is a shame that today many Muslims are not prepared to marry out of their own class. For example, a Sayyid is adamant that his daughter only marry into the home of another Sayyid. A Rājput is persistent that his daughter only become the wife of another Rājput. A Kakaiza’ī is obstinate that his daughter only be wed to a Kakaiza’ī, and in this manner the golden teaching of the Holy Prophet^{sa} and his blessed example have been dismissed.

1 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābul-Akfā’i Fid-Dīn, Ḥadīth No. 5090

Equality of Rights Between Man and Woman

Subsequently, in the discussion of equality, a very critical question is that of the equality between man and woman. In other words, today, where one class God-forbid, wishes to keep women suppressed below their feet like a shoe, another class is bent on giving women so much freedom as if they are beyond even the watch of their husbands in matters of administration. Furthermore, a group in Europe does not even shy away from attributing to Islām the belief that Islām does not even accept that a woman has a soul. That is to say that she is only a machine, in the likeness of an animal, whose life comes to an end upon her death. However, the Holy Qur'ān refutes all these false ideologies. First and foremost, Islām teaches that in the effort and striving for good deeds and in the acquisition of their results, man and woman are equal; and that the results of everyone's deeds are equivalent. Therefore, God the Exalted states in the Holy Qur'ān:

إِنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ

“O Ye People! I Who am your Creator and Master do not suffer the work of any worker from among you, whether male or female, for you are a part of one race and the branches of one tree.”¹

Moreover, with relevance to the specific rights of husband and wife, Allāh the Exalted states:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ

“Just as wives have been made responsible for the various rights of husbands so too have husbands been made responsible for the various rights of wives.”²

The meaning of this Qur'ānic verse is that in the matter of rights and responsibilities, husband and wife are equal. As such, husbands have been made responsible for certain obligations while wives have also been made responsible for certain obligations, and both shall be questioned about their responsibilities.

1 Al-e-'Imran (3:196)

2 Al-Baqarah (2:229)

However, administratively speaking, since the control of domestic affairs must remain in one hand, for this reason, the Holy Qur'ān states in this regard:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ

“In domestic affairs men have been appointed leaders and guardians over women, because God the Exalted has granted men superiority in natural faculties; And then the responsibility of providing for the expenses of women has also been placed upon them. Either way, virtuous wives should remain obedient to their husbands.”¹

However, putting this administrative difference aside, with relevance to the treatment of wives the Holy Prophet^{sa} stated:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

“The best among you in the sight of God is he who is best in the treatment of his family; And by the grace of God, I am the best among you in the treatment of my wives.”²

With relevance to this the Holy Qur'ān states:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا

“O Ye Muslims! Treat your wives very kindly; And even if one of you dislikes his wife, remember still, that perhaps you dislike a thing, but God has decreed abundant good for you therein, as far as your end is concerned.”³

1 An-Nisā' (4:35)

2 * Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ

* Sunan At-Tirmidhī, Kitābul-Manāqib, Bābu Faḍli Azwājin-Nabiyiyi^{sa}, Ḥadīth No. 3895 (Publishers)

3 An-Nisā' (4:20)

In summary, Islām provides the best teaching regarding human equality. As such:

1. It has presented the principle that all people are the creation of a single race, the progeny of a single father and the branches of one tree.
2. Thereafter, it has taught that despite racial unity, it is possible that just as identical elements in the belly of the earth take on different forms and different characteristics, and are manifested in the form of various elements, similarly, due to latter circumstances, mankind may also be divided into various races and tribes and take on an array of qualities. However, on account of this difference, no race, or tribe, or individual should wrongfully show pride and arrogance towards another. Perhaps the people or individual who are lowly today may rise tomorrow.
3. Islām teaches that despite this racial unity, Muslims are especially brothers to one another. For they are the children of a single spiritual father on account of being the bearers of one faith, and being associated to one prophetic message. Hence, they should live as brothers in any case.
4. Islām states that no doubt, there may be a distinction even between the believers, but this distinction should be based purely on personal qualities. In any case, the most honourable individual in the sight of God is he who is above others in virtue, righteousness and in the passion to serve others.
5. Islām gives the guidance that a distinction should not be made in legal and judicial affairs due to the religious distinction or worldly greatness of an individual. All are categorically equal in terms of legal rights.
6. Islām presents the golden rule that only personal aptitude should be considered when delegating national offices. Irrespective of wealth, genealogy or family, whoever is worthy of an office, should be entrusted that office, regardless of his status.
7. Islām instructs that although it is part of good morals to furnish an honourable individual with due respect, however in social affairs, all Muslims should live together in such a way that they appear as the members of one family. They should sit harmoniously

in gatherings without making distinctions of rich and poor. If a rich man holds a banquet, he should invite those of poorer means as well, and if a poor man makes an invitation of food, the more affluent should not reject that invitation.

8. Finally, Islām commands that in matters of matrimony, the selection of a wife should be done on the basis of her personal qualities and goodness and not on the basis of her genealogy and riches and wealth, etc.

Islāmic Perspective on the Division of Wealth

After this, the question of the division of wealth arises, which amidst the mutual struggle of the communism and capitalism of today, has become the centre of attention. As such, although God-willing, the actual point for this discussion shall come up later, nonetheless at this point, it is necessary to state inasmuch that with relevance to this significant question as well, Islām has given such a lofty and moderate teaching that its likeness cannot be found anywhere else. In normal circumstances, where Islām has accepted the individual right to produce wealth, on the other hand it has also developed such a mechanism for the distribution of that wealth, which if employed, means that the wealth of any country or nation can never escape the hands of the common people and accumulate into the hands of a few. To be brief, I shall only mention four of the mechanisms of this machinery.

1. First and foremost is the Islāmic law of inheritance, whereby the property of a deceased person does not only go into the hands of one child, male children, or a person's own children. Instead, it is divided between all the sons and all the daughters, the wife, husband, mother and father, and in some cases even amongst the brothers, sisters and other relatives, according to a very appropriate percentage.¹ If a Muslim landlord dies, his land is divided amongst his heirs. If a shopkeeper dies, the assets of his business reach all the heirs. If a factory owner dies, the portion of his factory is divided amongst his heirs as well, and so on and so forth. In this way, various natural hindrances or obstacles have been engineered after short intervals to prevent the (excessive) acquisition of wealth, and at the end of every generation a

¹ An-Nisā' (4:12-13)

hindrance or obstacle occurs to lesson the gap which had developed in the previous generation. The perfect and complete form in which Islām has established the law of the division of inheritance, cannot be found elsewhere. Furthermore, upon studying the intricacies of this law, the mention of which space does not permit here, it is clearly perceived that in this system of inheritance, the purpose is not only to distribute inheritance to respective heirs. Rather, the distribution of national wealth is also a prime objective. It is for this reason that Islām has also permitted a dying person to bequeath a third i.e., 1/3 of his wealth, and this portion has not been deemed legal for an heir.¹ In other words, by this means, in addition to the compulsory portion of heirs, Islām has also opened the door to make it possible for pure-hearted people to further distribute their wealth amongst those who are most deserving. Alas! What could be said of the benefits of this system of inheritance. Today, Muslims have even put aside the injunction concerning the obligatory division of inheritance. Furthermore, the intoxication of capitalism has even deprived girls and wives and mothers and fathers from their due rights. In any case, the Islāmic law of inheritance is such a blessed system that through it, the phenomenon of the distribution of national wealth continues. Along with this, means should be employed whereby the national offspring may be multiplied.² Hence, if offspring multiplies on the one hand and inheritance is vastly distributed on the other, it is evident that the national wealth shall automatically continue to be divided. However, it is imperative that Muslims act upon this blessed teaching.

2. Secondly, the Islāmic law of social support has been divided into two categories: compulsory and voluntary. The compulsory law relates to the system of *Zakāt*,³ whereby a special tax of 2.5% to 20% is levied on the wealth of the affluent, based on varying circumstances. The money which is acquired through this tax

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Waṣāyā, Bābul-Waṣīyyati Bith-Thuluth, Ḥadīth No. 2744

* Ṣaḥīḥu Muslim, Kitābul-Waṣīyyah, Bābul-Waṣīyyati Bith-Thuluth, Ḥadīth No. 4209

2 * Bani Isrā'il (17:32)

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Ṭalabil-Waladi, Ḥadīth No. 5245

3 Almsgiving in Islām (Publishers)

is distributed amongst the poor and the needy, etc., by the government of the time or national system. Moreover, our Master, the Holy Prophet^{sa} has described the purpose of this tax in the following words:

تُؤَخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ

“The purpose of the system of Zakāt is so that a portion of the wealth of the rich may be returned to the poor.”¹

In this Ḥadīth, in using the very wise words, “may be returned,” one purpose is to make the subtle indication that *Zakāt* is not a donation or charity which is given to the poor as a favour. Instead, it is the eternal right of the poor upon the wealth of the rich, which they naturally possess. Every individual can understand that the poor and working class have a large part to play in the production of all wealth.

With relevance to the system of *Zakāt*, it should also be remembered that the God of Wisdom has fixed a greater percentage of *Zakāt* on such wealth as does not come into the circulation of trade. As such, the percentage of *Zakāt* charged on savings is 20%. The reason for this is because on the one hand where the poor and working class acquire some portion of the wealth which is put in trade and manufacturing in another form, yet they do not acquire any portion of any stored wealth. This is why the percentage of *Zakāt* has been significantly increased for savings.

The second category of the social support system, has been set up in the form of a ‘voluntary system.’ Under this system, the truth is that Islām has emphasised the assistance of the poor and needy to such an extent, that for a virtuous and God-fearing person this system is effectively a compulsory system. In order to increase the standards of personal goodness and to progress feelings of brotherhood, it has not been made law. The Holy Qur’ān and *Aḥādīth* are replete with motivation and inspiration towards

1 Saḥīḥul-Bukhārī, Kitābuz-Zakāt, Bābu Wujūbiz-Zakāti, Ḥadīth No. 1395

virtues such as feeding the hungry, clothing the bare, freeing those who are burdened by the affliction of debt, arranging for the cure of those who are ill, assisting poor travellers reach their destination and saving orphans and widows from being disgraced, etc. Furthermore, the personal example of the Holy Prophet^{sa} himself in this regard was such that during the month of *Ramaḍān*, which is a special time for fulfilling the needs of the poor followed by the celebration of 'Īd,¹ the hand of the Holy Prophet^{sa} worked in the assistance of the poor and needy as swiftly as a whirlwind, which knows no stopping.² Therefore, by means of the compulsory system of *Zakāt* and the voluntary system of other alms, Islām has established a wonderful mechanism by which the wealth of the rich can be given to the poor and the wealth of the country distributed.

3. Thirdly, is the Islāmic law of commerce, wherein transactions of usury have been prohibited. Today, the intellectual class has realised that it is usury which is primarily responsible for utterly destroying the balance of national wealth, because through it, the money of the poor slowly but surely accumulates into the depository of the rich.³ Moreover, if one reflects, it is the curse of usury which is the greatest agent in the birth of capitalism in reality. If today usury was stopped, the outcome would be that firstly, the large corporations of the state would either be taken over by the government, or they would be divided into smaller and more appropriate mid-sized businesses and automatically the country's wealth would be distributed. The opportunity for other wealthy people to usurp the hard-earned labour of the poor would no longer exist. The concept that without an interest-based system trade would become impossible is completely erroneous and false. Such an ideology is only born due to the current environment, whereby the snare of usury has become so prevalent as a result of the imitation of European and American capitalists. Otherwise,

1 An Islāmic festival which is celebrated twice a year (Publishers)

2 *Ṣaḥīḥul-Bukhārī*, Kitābuṣ-Ṣaum, Bābu Ajwadu Mā Kānan-Nabiyyu^{sa} Yakūnu Fī Ramaḍān, Ḥadīth No. 1902

3 * Al-Baqarah (2:275-281)

* Sunan At-Tirmidhī, Kitābul-Buyū', Bābu Mā Jā'a Fī Akliir-Ribā, Ḥadīth No. 1206

when there was no usury international trade functioned and God-willing shall function so in the future. Moreover, the notion that only such usury is prohibited which is charged at a large percentage or compound interest alone, is nothing more than self-deception which takes root in the hearts of such weak people as have fallen into this immoral pit. Otherwise, Islām has prohibited all forms of usury. Moreover, the truth is, that a harmful thing remains harmful, be it a small amount or a greater amount.

4. Fourthly, Islām has prohibited all forms of revenue generated by gambling, the basis of which is merely chance. Through this means, the door for the inequitable division of wealth in the nation and country is opened as well. As such, Allāh the Exalted states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

“O Ye Muslims! Wine and the game of chance and idols and divining arrows are indeed satanic deeds. So shun each one of them so that you may prosper and succeed.”¹

In this verse, the principle that gambling is from among those satanic deeds, which are ones to destroy the successful life of nations has been mentioned. The reason for this is that in gambling, the acquisition of wealth is based on mere chance as opposed to labour and skill, which is not only catastrophic to national morality but also becomes a means for the unjust division of national wealth. Apparently, this seems like a minor injunction, but it puts significant light on the exquisite perspective which Islām strives to establish in its economic and moral system. That is to say, that the revenues of the Muslims should be based on labour and skill, not on coincidental happenings. The word ‘*Maisir*’ which has been derived from ‘*Yusrun*’ (i.e., ease and convenience) has also been devised in order to allude to the truth that the revenue of gambling is not based on labour and skill, rather, it is acquired

1 Al-Mā'idah (5:91)

easily, sitting idle, which is entirely in contradiction to the economic perspective of Islām.

The above-mentioned four fundamental points have only been mentioned with the thought of brevity, otherwise Islām has devised many ways in its economic system to distribute national wealth. The intent of Islām is that on the one hand, the process of personal struggle and effort continues, thus the pathway to reap the fruits of one's personal labour remains open to every individual, as this is the greatest motivation for labour and progress in the world. On the other hand, it strives to prevent the inequitable accumulation of the country's wealth into the hands of a few. It is this moderate course of action, which if adopted could save Muslims from the paths of excessive abundance and extreme deprivation.

Government is Responsible for the Disabled

However, despite these means, if a portion of the country cannot fulfil their needs from within their lawful income on account of their being ill, or incompetent, or on account of having a large family, with relevance to this, Islām instructs that the responsibility for the fulfilment of the basic necessities of such people, which relate to food, clothing and lodging, lay upon the government. It has made responsible to arrange for the basic needs of such people by state funds. Moreover, so too was the case in the era of the Holy Prophet^{sa} and his *Khulafā'ur-Rāshidīn*. As such, there is a narration that when the chieftain of the region of Baḥrain became Muslim, the Holy Prophet^{sa} sent him the following guidance:

إفْرِضْ عَلَى كُلِّ رَجُلٍ لَيْسَ لَهُ أَرْضٌ أَرْبَعَةَ دَرَاهِمَ وَعَبَاءَةً

“From among those who do not own property, every individual should be given 4 Dirhams and clothing for sustenance from state funds.”¹

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 36, Wa Ammā Mukātabatuhū 'Alaihiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim / Wa Kataba Sallallāhu 'Alaihi Wa Sallama Ilā Mundhar-ibni Sāwā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

The following Qur'ānic verse also alludes to the same principle:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

“Evidence of a heavenly life is that O Ye Mankind! You remain not hungry, nor are you deprived of basic clothing, nor do you chill in the cold, nor do you bear the suffering of thirst, nor do you burn in the heat of the sun.”¹

As such, it is the responsibility of every Islāmic government that it ensures no citizen of the nation and country suffer on account of the basic necessities which are the fundamental requirements of mankind. In summary, as far as the distribution of the country's wealth is concerned, firstly through the law of inheritance, the law of *Zakāt*, the law of commerce, and the prohibition of gambling, such a mechanism has been established that as a result of employing it, the wealth of the country can never escape the hands of the common people and accumulate into the hands of a few capitalists. Furthermore, if due to various exceptional circumstances, an individual or family is still deprived of basic necessities, Islām instructs that an additional tax is levied upon the wealth of the affluent and the needs of the poor are fulfilled therefrom. This is because every individual who does not exhibit a lapse in the striving and effort of life, still possesses the fundamental right not to remain hungry, naked, without lodging and unprotected from the heat and cold.

A Noteworthy Point on Economic Equality

Now the question arises: why did Islām not forcefully make the division of wealth equal as well? In other words, just as Islām has established absolute and complete equality in legal affairs; and has established absolute and complete equality in the division of national offices; and has established a kind of brotherly equality in social interaction; and has declared all of mankind the progeny of one father; and all Muslims as brothers, why did it not institute a scheme whereby wealth could also be equally divided amongst all of mankind? The brief answer to this question is that Islām has not done so because this is injustice, and Islām came to eradicate injustice, not to institute it. The blind equal division of wealth means that firstly, all the acquired wealth of

1 Tā Hā (20:119-120)

the people would be forcefully snatched from them and secondly, the power and right to produce wealth in the future would also be snatched from them and both of these things are unjust. No doubt, for the rights of the nation, reasonable restrictions can be placed on the rights of individuals, and no doubt, individuals can be demanded to offer necessary sacrifices for the well-being of the nation. However, to completely expunge the rights of individuals and fully usurp them in the name of the nation is injustice, which Islām does not permit. In addition to this, if one contemplates by treading this path, not only is individuality completely effaced, rather, eventually nationalism is also brought to an end. This is because the 'nation' is but a name for a collection of individuals and if individuals are deprived of the right to earn wealth and reap its fruits, its definite outcome shall be that the most powerful natural incentive for the production of wealth shall be lost. It is obvious that if this incentive is lost, they shall ultimately lose the strength to produce wealth as well, and slowly but surely their mental faculties shall deteriorate. No doubt, at the present time this danger seems to be conjectural, but every individual who possesses the ability to truly rationalise can understand that after a period in time, such national dangers become a reality.

Furthermore, in addition to this, the complete equal division of wealth is not even found in communist countries. For example, do Marshall Stalin and Mr. Molotov and other Russian lords eat the same food which a Russian labourer or farmer eats? Do they wear the same clothing which a Russian labourer or farmer wears? Do they reside in the same homes which a Russian labourer or farmer resides in? Do they travel in the same circumstances as does a Russian labourer or farmer? If not, and definitely such is the case, then where is the equality? The only difference is that one has looted the country's wealth in the name of capitalism, while the other has erected the veil of communism, and in the guise of a servant to the community, has secured special luxuries for himself. The natural and instinctive method, is the one established by Islām. In other words, individual rights and individual struggle and effort should continue, while the phenomenon for uplifting the poor and fulfilling the needs of the poor from a portion of the wealth of the affluent should also prevail. Along with this, it should be ensured that the wealth of the country and nation is protected from being inequitably accumulated into the hands of a few.

In actuality, the entire delusion lies in the fact that the categories of human rights have not been analysed. Human rights are of two kinds. Firstly,

those rights, the responsibility of which is upon the government, such as the establishment of equity and justice, or the division of national offices, etc. Secondly, those rights which are either inherently or naturally possessed, such as physical strengths or mental faculties, etc., or those which are acquired as a result of individual labour or individual struggle and effort, such as wealth, or procured knowledge, etc. Islām has very wisely maintained a fundamental difference between these two categories of rights. In other words, as far as those rights which the government is responsible for are concerned, as we have already seen, complete equality has been established, and a distinction between different nations and people has not been permitted at all. However, where the sphere of the second category of rights begins, which relate to natural faculties and individual struggle and effort, Islām has intervened to a reasonable extent and has undoubtedly endeavoured to distribute the difference between different classes and different people, but has not followed the course of uniformly expunging all differences by way of injustice and coercion. Furthermore, the truth is, it is impossible to remove all differences in this regard. For example, who can erase the difference of physical strengths or the difference of mental faculties? And if these differences cannot be removed, then it is obvious that the natural outcome of these differences cannot be erased either. Nonetheless, since man is a social creature and one aspect of his nature is that inasmuch as possible, he spends his life offering sacrifice for others, whilst maintaining the individualism of mankind, Islām has undoubtedly demanded that they offer various sacrifices for the needs of the nation. Moreover, it has taken this demand to the furthest possible extent required in uplifting the surrounding downtrodden people as much as possible, without effacing the individualism of man and following the course of injustice. This point is one that after comprehending it, the issue of Islāmic equality and communism is automatically solved, on the condition of course, that an individual is willing to understand it with integrity.

Islām Presents a Moderate Perspective

Another fundamental point which should be remembered with relevance to the Islāmic system of economics is that Islām presents the idea that a constant state of struggle and effort should prevail within mankind. In actuality, life is but a name for constant movement and continuous struggle and effort and the entire progress of mankind is tied to this very constant movement and

continuous effort. As such, Islām cannot condone a system which pulls man out of the realm of struggle and effort and compels man to sit idle devouring the wealth of others or spending life dependant upon others. Invariably, Islām provides various external supports for individual life, and arranges for one to attain reasonable benefit therefrom, but its actual emphasis is on the fact that every individual should stand on his own two feet and pave the way of life through the power of his own hands or mental faculties. Islām does accept these external supports to be a means of additional assistance, but does not permit one to depend on them completely. This is why the Holy Qur’ān refers to those who sit idle devouring the wealth of inheritance in the following words:

تَأْكُلُونَ الثَّرَاثَ أَكْلًا لَّغْمًا وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

“You desire to devour the wealth of heritage, devouring greedily and wholly, and you crave that this hoarded wealth be not exhausted. And you love hoarded wealth with exceeding love.”¹

In this exquisite verse, the objective is to allude to the very truth that the God of Islām does not like a life wherein mankind is pulled out of the realm of struggle, effort, striving and work, and is tied to a particular stake. In this manner, slowly but surely, the natural faculties of man are rusted and wither away. However, it is observed that capitalism and communism both pull man out of a life of struggle and effort and open the door of dependence upon others. In other words, on the one hand, where capitalism drives the stake of hoarded wealth into the ground and ties man to it, on the other communism goes to the other extreme and wishes to tie man to the stake of the government and as if desiring to make man dormant. From this, it is apparent that although the extremes are poles apart, in actuality, this very principle works in both capitalism and communism; that mankind be pulled out of the realm of individual struggle and effort and tied to a strong stake, where he can spend a life of ease without feeling the need to remain vigilant. Hence, if one contemplates, both of these are paths of excessive abundance and extreme deficiency, which the God of Islām wishes to protect man from, placing him in the proactive arena of struggle and effort. What is the principle of communism? Is it not that all people spend a life together in

unity, and whether some individuals are weaker than others or stronger, and whether some individuals are indolent and others are vigilant, if they fall, they fall together and if they rise, they rise together? However, contemplate, in terms of capitalism is this not an unnatural support, which can become the means of making mankind negligent of individual striving and effort? No doubt, Islām has also furnished the support of country and nation to weak individuals as well, but it has very intelligently prohibited full dependence upon them. Moreover, it has placed the actual onus of an individual upon the individuals themselves and has only furnished additional support as partial aid or in extreme circumstances. Hence, Islām is the only moderate religion which guarding itself from the two extremes of capitalism and communism, has found a middle path. It does not wish to tie man to hoarded wealth and make mankind useless by way of capitalism, nor does it bind mankind to the complete dependence of the government upon the principle of communism and weaken individual striving and effort. As such, addressing Muslims God the Exalted states:

جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

“O Ye Muslims! we have made you a moderate community, so that you may act as guardians over those nations who succumb to all kinds of extremes.”¹

In summary, Islām has employed a moderate course in its economic system. Furthermore, if an individual wishes to undertake a just analysis of the Islāmic economic system in comparison to communism, there is a weighty lesson for him in this point. Although there is a difference of extremes, i.e., capitalism is situated at one extreme while communism is situated at the other. However, in any case, communism presents the same affliction before the world in but another form, which its opposing extreme i.e., capitalism, has put before the world. In other words, both of these systems pull one out of a realm of striving and effort and desires to tether mankind to a specific anchor. It is only Islām which following a moderate course, has maintained the individual striving and effort of mankind on the one hand, but on the other in view of extreme circumstances and in order to establish a spirit of brotherhood and unity in the nation, it has also provided various external supports. It is this

1 Al-Baqarah (2:144)

very path which can save an individual's mind from becoming redundant and dense. If not, the curse which capitalism has produced in the world today, will come before the world in another form later, by means of communism.

Equal Division of Food in Exceptional Circumstances

Despite this wise perspective on the division of wealth, whereby in normal circumstances the distribution of wealth has been arranged without following the course of compulsion, so that the incentive for individual struggle and effort is sustained and the wealth of the country is not accumulated into the hands of a few, Islām teaches that if special circumstances come about, in that the food supply of a country or nation or village fall short, i.e., one section has a surplus of food, while the other section has less than even its basic needs, or none at all, in such emergencies, the compulsory system of the equal division of food can be instituted. As such, it is narrated that:

خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ فَاصَابَنَا جَهْدٌ حَتَّى هَمَمْنَا أَنْ
نَنْحَرَ بَعْضَ ظَهْرِنَا فَأَمَرَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَمَعْنَا مَزَاوِدَنَا

“We left for a Ghazwah with the Holy Prophet^{sa}, but we were faced with a severe food shortage en-route, to the extent that we thought of slaughtering a few of our camels of conveyance. Upon this, the Holy Prophet^{sa} ordered that all the stores of food be gathered. As such, we gathered all of our stores of food and the Holy Prophet^{sa} began to distribute an equal ration to everyone.”¹

Then, there is another narration:

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا قِبَلَ السَّاحِلِ وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ
الْجَرَّاحِ وَهُمْ ثَلَاثُ مِائَةٍ فَخَرَجْنَا وَكُنَّا يَبْعُضُ الطَّرِيقِ فَبَيْنَ الزَّادِ فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ
الْجَيْشِ فَجَمِعَ فَكَانَ مَزُودِي تَمْرٍ فَكَانَ يَقُوْتُنَا كُلَّ يَوْمٍ قَلِيلٌ قَلِيلٌ حَتَّى فَنِي فَلَمْ يَكُنْ
يُصَيِّبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ

1

Şaḥīḥu Muslim, Kitābul-Maghāzī, Bābu Istiḥbābi Khaltīl-Azwādi Idhā Qallat, Ḥadīth No. 4518

“The Holy Prophet^{sa} dispatched a party of companions towards the coast of the sea, and appointed his beloved companion, Abū ‘Ubaidah bin Al-Jarrāh^{ra} as the leader of this Sariyyah. This party was composed of 300 companions. The narrator states that we left for this expedition, but since we lost our way, our food supply began to fall short en-route. Upon this, Abū ‘Ubaidah ordered that all the people gather their individual supplies of food. All of this food equalled two containers. After this, Abū ‘Ubaidah would have small portions of food distributed to us from this supply, until this supply became so little that ultimately our daily ration reached a mere one date per person.”¹

From this narration the fundamental principle derived is that in extreme circumstances individual food supplies may be transferred to the national storehouse.

Similarly, there is another narration:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ
بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنْاءٍ وَاحِدٍ
بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ

“The Holy Prophet^{sa} used to say, ‘It is the way of the Ash‘ar tribe that when they are faced with a food shortage on journey, or the food supply of their family and children becomes short at home, in such a case, they gather the food supply of all the people to one place. Then they equally distribute this food supply amongst all the people according to an equal measure. It is these people who possess a true relationship with me and I have a true relationship with them.’”²

The lofty and magnificent spirit which these words express need no explanation. It is unfortunate, however, that the world has not given due regard to this magnificent benefactor of the people.

In summary, with relevance to the distribution of wealth, Islām has accepted four basic principles:

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Saifil-Baḥri..., Ḥadīth No. 4360
2 Ṣaḥīḥul-Bukhārī, Kitābush-Shirkati Fiṭ-Ṭa‘āmi Wan-Nahdi..., Ḥadīth No. 2486

1. By means of the division of inheritance, the establishment of the system of *Zakāt*, the prohibition of usury and gambling; the wealth of the country should be prevented from accumulating into the hands of a few.
2. However, the individual right to produce wealth should be maintained, so that the natural incentive to work remains alive and that the mind of man does not become dull.
3. Despite these means, for those people who are unable to provide for even their basic necessities on account of a disability, the government should arrange ment of their needs.
4. In emergencies when there is a severe shortage of food, all individual food supplies should be gathered into a central storehouse, so that all people continue to receive an equal ration of basic food, lest a section of the country basks in luxury while others are deprived of even the most basic means of sustenance.

Equality in Matters of Religion & Spirituality

After this, we take up the discussion on that equality which relates to religious and spiritual affairs. As such, it should be known that although atheists and materialists may be uninformed of the significance of this domain, but in the sight of those who possess a passion for Divine nearness and seekers of ultimate salvation, this domain is much more significant and more worthy of attention than even the worldly life. Furthermore, all praise belongs to Allāh, that even in this domain the Islāmic teaching has fully maintained the balance of the scale of true equality. Firstly and foremost, on the one hand, other religions teach that the revelation of God's word and the advent of His prophets and messengers has remained specific to distinct nations, and other nations of the world have remained wholly deprived of this magnificent spiritual bounty. For example, the Jewish people do not find any other nation but themselves worthy of this spiritual bounty. Similarly, the Hindus believe that the revelation of the word of God has been confined to only the Arya people and no other country and nation has received any part therefrom. Moreover, in fact, the Christians do not believe in a prophet and messenger, etc., outside of the Children of Israel. Therefore, where all the nations of the world are asserting a monopoly over this spiritual bounty and do not consider any other nation worthy of it, on the other hand, Islām loudly announces the teaching that

just as God has extended his material bounties to every nation and country, and has not confined them to any one nation or country; for example, His sun gives light to the whole world, His wind has encompassed the face of the earth equally, His water saturates the whole world, etc., In the same way, God has not confined his spiritual bounties to any specific nation or country either. Instead, He has granted every nation and every country a portion therefrom, because according to the teaching of Islām, the God of this world is not the God of a specific nation or country. As a matter of fact, He is the God of the entire world and all nations. Furthermore, He is such a just and equitable Ruler as He looks upon all creation equally. As such, He states:

وَأَنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

“There is no people in the world which has passed, to whom God has not sent a Messenger, so that He may warn them and show them the path of virtue and evil, and show them the pathways to success.”¹

These words are so brief, but if one contemplates, hidden beneath them is a magnificent philosophy of spiritual and religious equality, which has declared all the nations of the world equally worthy of God’s attention and placed them on one level. Moreover, it has uprooted the ideology that God is merely the God of the Children of Israel or the God of the Arya people alone, and His eye of love and justice is completely shut to all other nations. Therefore, in the domain of spiritual equality, the first principle established by Islām is that the Divine word, prophethood and apostleship are not specific to any particular nation or country. Instead, in their time, every nation received a portion of this magnificent spiritual bounty, because all nations are created by God and it is far removed from God that like an unjust father, He should grant one son a share and eternally deprive the other.

In this context, the question of the acquisition of salvation and Divine nearness also arises. Most nations have as if asserted a monopoly over matters of the world and the afterlife as well. Declaring a specific racial class worthy of God’s nearness and salvation, they have actually deemed all others as precluded and accursed, to whom the cold breeze of salvation and Divine nearness cannot reach. For example, the Jewish people believe that only an

1 Fātir (35:25)

individual from the people of Isrā'īl is deserving of salvation and all other people, irrespective of how virtuous they may be, are the fuel of hell. Similarly, although the Christians have not confined salvation by way of ancestry,¹ they have, however, made many religious rights and obligations specific to a particular group known as the priesthood. Therefore, numerous religious affairs and as a matter of fact, even certain social affairs of the Christians cannot be conducted without the intervention of a priest. Similarly, among the Hindus, various religious rights have been declared the sole-heritage of the Brahman, while others have been deprived. In other words, not only have these nations driven off other nations deeming them impure and vile, but even within themselves whilst accepting the existence of various unpleasant classes in religious matters, they have made the bounties of God specific to various specific classes. However, the mantle of Islām is pure from all such blemishes of favouritism. Rather, just as Islām has established complete equality in worldly rights, similarly, it has not allowed the scales of justice and equality to favour any one group. With relevance to this, a fundamental Qur'ānic verse has already been presented in this discussion:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“O Ye People! Listen well! The most honourable and intimate in the sight of Allāh is he who is more righteous, virtuous and good.”²

In this verse it has been mentioned that in the matter of the acquisition of Divine nearness, there is no distinction of any nation or class. Instead, all white persons and black persons, the big and small, the powerful and weak, men and women, are equal in the matter of the acquisition of Divine nearness and in order to progress only individual righteousness and goodness is needed. In these brief words, God the Exalted has also indicated that if He Who is the King of Kings looks upon everyone equally, and does not give significance to anything other than individual piety and righteousness in granting His nearness, then others should furthermore ensure that they do not make anything except individual qualities the basis of their selection.

Then, in religious affairs and with relevance to recompense, reward

1 This is the case with the current Christians only, otherwise the Messiah, Jesus Christ^{as}, himself had driven off the gentile people calling them dogs. For example, refer to Mark 7:24-27

2 Al-Ḥujurāt (49:14)

and punishment, God the Exalted states:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“Whoso does an atom’s weight of good shall see it, irrespective of his identity (and being from a particular class cannot deprive someone from the fruits of his good deed). Similarly, who so does an atom’s weight of evil shall deal with the consequences (and being from a specific class cannot save him from the outcome of his evil).”¹

Then He states:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“And they (that is the Jews and Christians) say, ‘None shall ever enter Heaven unless he be a Jew or a Christian.’ These are their vain desires and is nothing more than a lust. Say, ‘Produce your proof, if you are truthful.’ Nay, whosoever submits himself completely to God, i.e., he truly believes in Him and does good deeds, he shall have his reward from his Lord, irrespective of who he may be. No fear shall come on such people nor shall they grieve.”²

The meaning of this verse is that for the acquisition of salvation and Divine nearness, it is not enough to merely be attributed to Jews or Christians, or any other religion by name. Instead, true belief and good deeds are necessary for salvation and Divine nearness. Hence, anyone who develops both of these two qualities, i.e., true belief and good deeds within himself shall be worthy of recompense and reward irrespective of his national or rational background. This verse indirectly warns Muslims as well that they should not feel satisfied only by virtue of being Muslims, because Allāh has nothing to do with mere names, rather, His sights look towards the underlying truth.

1 Az-Zilzal (99:8-9)

2 Al-Baqarah (2:112-113)

With relevance to the fulfilment of religious obligations, the Holy Prophet^{sa} stated:

يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا
بِالسُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًا.¹ وَفِي رِوَايَةٍ
فَلْيُؤَمِّمَهُمْ أَحَدَهُمْ وَأَحَقَّهُمْ بِالْإِمَامَةِ أَقْرُوهُمْ

“O Ye Muslims! When you gather for the fulfilment of the obligation of Ṣalāt (which is the most significant and respected worship in Islām), when appointing your Imām, the only thing you should take into consideration is who possesses more knowledge of the Holy Qur’ān. Hence, whoever amongst you possesses more Qurānic knowledge should be appointed as your Imām. If a few men among you are equal in their knowledge of the Qur’ān, whoever possesses more knowledge of the Sunnat should be appointed as your Imām. If a few men among you are equal in their knowledge of the Sunnat, whoever migrated in the way of God first should be appointed as your Imām. If they are equal in their migration too, then whoever is eldest among you should be appointed as your Imām. In another narration it is related that any individual from among the Muslims can be their Imām in Ṣalāt and there is no distinction of class. However, the one who is more worthy of being an Imām is he who possesses more knowledge of religion.”²

Therefore, the Holy Prophet^{sa} has established true equality in every religious and worldly field and has uprooted every unpleasant tension in society and has reformed both the body and soul. It is this very equality, the like of which, invariably, can be found nowhere else.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.³

1 Sunanut-Tirmidhī, Kitābuṣ-Ṣalāt, Bābu Mā Jā’a Man Ahaqu Bil-Imāmah, Ḥadīth No 235

2 Ṣaḥīḥu Muslim, Kitābul-Masājidi Wa Mawāḍi’iṣ-Ṣalāti, Bābu Man Ahaqu Bil-Imāmah, Ḥadīth No. 1529

3 O Allāh, invoke blessings and salutations on the Holy Prophet. (Publishers)

After writing this note on Islāmic equality, once again, we return to our actual subject matter.

Sariyyah Dūmatul-Jandal - Sha‘bān 6 A.H. (December 627 A.D.)

Now, the sphere of Islāmic influence was beginning to widen very rapidly, and the propagation of Islām was beginning to reach far off regions as well. However, along with this, opposition was also increasing in these distant regions. Those who were inclined to Islām were forced to confront persecution from their tribesmen, and in fear of this persecution many weak-natured people remained deterred from their expression of Islām. Therefore, among the motives for war expeditions, an additional motive was added, that armies be sent towards such tribes wherein various people were inclined to Islām in their hearts, but remained deterred from accepting Islām due to fear of persecution. In other words, the purpose behind dispatching these armies was the establishment of religious freedom which was greatly emphasised by Islām.¹

Under this primary objective, the Holy Prophet^{sa} dispatched an army under the command of ‘Abdur-Raḥmān bin ‘Auf^{ra}, who was sent to the far off region of Dūmatul-Jandal² in the month of Sha‘bān 6 A.H.³ Readers may recall that the Holy Prophet^{sa} also travelled to this very place in 4 A.H. for the establishment of peace himself. In this manner, the stated region had already entered into the circle of Islām’s influence two years previously and the residents of this place were not unaware of Islāmic teachings. Rather, conceivably, a group of them were inclined to Islām but did not have the courage due to the opposition of their chieftains and tribesmen. In the sixth year of Hijrah, the Holy Prophet^{sa} dispatched a large army composed of eminent companions, towards Dūmatul-Jandal, under the command of ‘Abdur-Raḥmān bin ‘Auf^{ra}.

With relevance to the preparation and departure of this expedition Ibnī Ishāq has recorded the interesting narration of ‘Abdullāh bin ‘Umar^{ra}, that on one occasion when we were sitting in the company of the Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra}, ‘Umar^{ra}, Uthmān^{ra}, ‘Alī^{ra}, and ‘Abdur-Raḥmān bin

1 Al-Anfāl (8:40)

2 This word is also pronounced with a Fathah on the letter “D”

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 294, Sariyyatu ‘Abdir-Raḥmān-ibni ‘Aufin Ilā Dūmatil-Jandal, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

‘Auf^{ra} were also present, and a young Anṣārī presented himself before the Holy Prophet^{sa} and inquired, “O Messenger of Allāh! Who is most superior among the believers?” The Holy Prophet^{sa} responded, “He who is most superior in his character.” Then he asked, “Then O Messenger of Allāh! Who is the most righteous?” The Holy Prophet^{sa} responded, “He who remembers death much and prepares for it in advance.”

Upon this, the Anṣārī companion become silent and the Holy Prophet^{sa} looked towards us and said:

“O Ye Party of the Muhājirīn! There are five evils, for which I seek Allāh’s protection that they never take root in my Ummah, because any nation wherein they develop, is destroyed by them. Firstly, indecency and fornication do not spread in any nation to the extent that they begin to carry it out in public, and as a result such diseases and epidemics do not begin to manifest themselves as in the people before them. Secondly, the evil of dishonesty in weight and measure has never taken root in any nation and as a result the affliction of famine, hardship, adversity, and tyrannous and unjust rule were not sent down upon them. Thirdly, no nation has ever exhibited indolence and negligence in the offering of Zakāt and charity and as a result suffered a shortage of rain, to the extent that if God did not care for the animals and cattle among His creation, that rainfall would be permanently withheld from such a nation. Fourthly, no nation has ever broken the covenant of God and His Messenger, and as a result another nation from among their enemies was not made to rule over them, who began to usurp their rights. Fifthly, never have the scholars and leaders of any nation issued religious verdicts in an attempt to deform the Shari’ah for their objectives and as a result a series of internal violence and conflicts were not spurred.”¹

This golden address of the Holy Prophet^{sa} is an excellent insight into the causes underlying the rise and decline of nations. Moreover, if the Muslims so desire, this can serve as an excellent lesson even in current times.

After this, the Holy Prophet^{sa} addressed his intimate companion ‘Abdur-Raḥmān bin ‘Auf^{ra} and said, “Ibni ‘Auf! Be prepared, for I desire to send you on a Sariyyah as a commander.” Therefore, the next day, ‘Abdur-Raḥmān bin ‘Auf^{ra} presented himself before the Holy Prophet^{sa}, and the Prophet^{sa} tied

1 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 883-884, Ghazwatu ‘Abdir-Raḥmān-ibni ‘Aufin Ilā Dūmatil-Jandal, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

the turban of ‘Abdur-Raḥmān bin ‘Auf^{ra} upon his head by his own hands and ordered Bilāl^{ra} to entrust a flag to him. Then, the Holy Prophet^{sa} appointed an army of companions under the command of Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{ra} and said to them:

خُذْهُ يَا بَنَ عَوْفٍ اُغْزُوا جَمِيعًا فِي سَبِيلِ اللَّهِ فَقاتِلُوا مَنْ كَفَرَ بِاللَّهِ وَلَا تَعْلُوا وَلَا تَعْدِرُوا
وَلَا تُمَتِّلُوا وَلَا تَقْتُلُوا وَلِيْدًا. فَهَذَا عَهْدُ اللَّهِ وَسِيرَةُ نَبِيِّهِ فِيكُمْ

“O Ibni ‘Auf, take this flag, and all of you set out for Jihād in the way of Allāh; And fight with the infidels, but look hither, do not act dishonestly, do not break oaths, do not mutilate the dead of the enemy, nor kill any children. This is the commandment of God and the Sunnat of His Prophet.”¹

In this narration, perhaps the narrator has erroneously omitted the mention of women. Otherwise at another place it is expounded that when the Holy Prophet^{sa} dispatched an army, he would also emphasise not to kill women, the elderly and such people whose lives were dedicated to the service of religion.² After this, the Holy Prophet^{sa} instructed Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{ra} to leave for Dūmatul-Jandal and attempt to resolve the matter peacefully. For if the people restrained their hands from war and confrontation, then that would be the best case scenario. Furthermore, the Holy Prophet^{sa} instructed ‘Abdur-Raḥmān bin ‘Auf^{ra} that in this case, it would be appropriate for him to marry the daughter of the chieftain of the people.³

After this, the Holy Prophet^{sa} bid farewell to this *Sariyyah* and ‘Abdur-

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 884, Ghazwatu ‘Abdir-Raḥmān-ibni ‘Aufin Ilā Dūmatil-Jandal, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Ta’mīril-Imāmīl-Umarā’a ‘Alal-Bu’ūthi, Ḥadīth No. 4522

* Al-Muwaṭṭā’, By Imām Mālik bin Anas, Kitābul-Jihād, An-Nahyu ‘An Qatlin-Nisā’i Waṣ-Ṣibyan..., Ḥadīth No. 982

* Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fi Du’ā’il-Mushrikīn, Ḥadīth No. 2614

* Sharḥu Ma’ānil-Āthār, By Imām Abū Ja’far Aḥmad bin Muḥammad Aṭ-Ṭaḥāwī, Volume 2, p. 126, Kitābus-Siyar, Bābush-Shaikhil-Kabīri Hal Yuqṭalu Fi Dārīl-Ḥarbi Am Lā, Ḥadīth No. 5067, Maktabah Raḥmāniyyah, Urdu Bazaar, Lahore

(Note: These have been referenced in Sirat Khātāmun-Nabiyyīn^{sa}, Volume 2)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 294, Sariyyatu ‘Abdir-Raḥmān-ibni ‘Aufin Ilā Dūmatil-Jandal, Dāru ḥiyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

Raḥmān bin ‘Auf^{ra} set off with 700 companions to Dūmatul-Jandal, which is situated to the north of Arabia and to the north-east of Tabūk near the border of Syria. When this Islāmic army reached Dūmah, it initially seemed as if the people of Dūmah were ready for war and threatened the Muslims by the sword.¹ However, gradually upon the mediation of ‘Abdur-Raḥmān bin ‘Auf^{ra}, they abstained from this intention. After a few days, due to the preaching of ‘Abdur-Raḥmān bin ‘Auf^{ra} their chieftain Asbagh bin ‘Umar Kalbī, who was a Christian, pure-heartedly accepted Islām. Furthermore, along with him many people of his tribe, who perhaps had already been inclined to Islām in their hearts, became Muslim and those people who wished to remain within their faith also accepted subservience to the Islāmic government with complete satisfaction of heart.² In this manner, this expedition came to its conclusion with great success and excellence. As per the instruction of the Holy Prophet^{sa}, ‘Abdur-Raḥmān bin ‘Auf^{ra} married Tamāḍur, the daughter of the chieftain of Dūmatul-Jandal and returned to Madīnah. Moreover, by the Grace of God and the blessings of the prayer of the Holy Prophet^{sa}, a son was born to ‘Abdur-Raḥmān bin ‘Auf^{ra} from Tamāḍur. He turned out to be among the distinct devotees of Islām and attained such a rank in knowledge and wisdom that he was to be looked upon as the most illustrious of scholars in his time. His name was Abū Salmah Zuhri.³

Sariyyah of Ḥaḍrat ‘Alī^{ra} to Fadak - Sha‘bān 6 A.H.

The devastation which had befallen the Jewish people in Madīnah on account of their treachery and mischief-making, was like a rankling thorn in the heart of the Jews of Arabia. Furthermore, after the *Ghazwah* of Banū Quraizah which ruined the Jews of Madīnah, the village of Khaibar which was the largest centre for the Jews of Ḥijāz, became a headquarters for secret conspiracies against Islām. Moreover, the Jews of this place, who had habitually proven to be very revengeful, jealous and cruel, were committed to their endeavours of expunging Islām and annihilating the Muslims. Consequently, these very

- 1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 134-135, Sariyyatu Dūmatil-Jandal, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 294, Sariyyatu ‘Abdir-Raḥmān-ibni ‘Aufin Ilā Dūmatil-Jandal, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 135-136, Sariyyatu Dūmatil-Jandal, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

circumstances became the cause of the Battle of Khaibar, which occurred in the beginning of 7 A.H., due to which the entire region of Khaibar joined the Islāmic government. Now, the occurrence which we are about to mention is also attached to this chain of events.

In *Sha'bān* 6 A.H., the Holy Prophet^{sa} received intelligence that secret talks were mutually under way between the Banū Sa'd bin Bakr tribe and the Jews of Khaibar and that the Banū Sa'd were mustering their forces with the assistance of the people of Khaibar.¹ Upon receiving this news, the Holy Prophet^{sa} dispatched an army of companions under the command of Ḥaḍrat 'Alī^{ra}, who hiding at day and travelling by night, reached near Fadak, close to where these people were gathering. The Muslims found a Bedouin man who was a spy of the Banū Sa'd. Ḥaḍrat 'Alī^{ra} imprisoned him and inquired of him as to the situation of the Banū Sa'd and the people of Khaibar. At first he expressed a complete lack of knowledge and of having no relations whatsoever. However eventually, he told everything after attaining a promise of forgiveness. Then, the Muslim people made him their guide and moved towards the place where the Banū Sa'd were gathering, whereafter they launched a sudden attack. Due to this sudden attack, the Banū Sa'd were confounded and fled from the field of Battle. Ḥaḍrat 'Alī^{ra} took the wealth of spoils and returned to Madīnah and in this manner, this threat was temporarily deferred.²

Sariyyah Ḥaḍrat Abū Bakr^{ra} Towards Banū Fazārah

Following this, the Holy Prophet^{sa} dispatched an army of companions towards the Banū Fazārah under the command of Ḥaḍrat Abū Bakr^{ra}. At that time, this tribe was at war with the Muslims. Salmah bin Akwa^{ra}, a famous archer and trained runner was also a part of this army. Salmah bin Akwa^{ra} narrates that they reached close to the settlement of this tribe around the time of the morning *Ṣalāt*. When they had completed the *Ṣalāt*, Ḥaḍrat Abū Bakr^{ra} issued forth the command to attack. In fighting with the Fazārah tribe, they reached near their water well. Many of the idolatrous people were killed, after which

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 294, Sariyyatu 'Abdir-Rahmān-ibni 'Aufin Ilā Dūmatil-Jandal, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 294, Sariyyatu 'Abdir-Rahmān-ibni 'Aufin Ilā Dūmatil-Jandal, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalāni, Volume 3, pp. 136-137, Sariyyatu Dūmatil-Jandal, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

they fled from the field of battle, and they imprisoned many men. Salmah^{ra} narrates that among the group of people that fled was a party of women and children, who were quickly moving towards a nearby mountain. He began to shoot arrows between the mountain and them, upon which this party became frightened and stopped and they imprisoned them. Among these prisoners was an elderly lady who had covered herself with a mantle of red skin. She also had her beautiful daughter with her. He surrounded these people and brought them before Ḥaḍrat Abū Bakr^{ra}, who entrusted this girl to his guardianship. When they later reached Madīnah, the Holy Prophet^{sa} took this girl from him and sent her to Makkah, and in lieu he sought the freedom of a few Muslims prisoners who had been detained by the people of Makkah.¹

False Occurrence of the Murder of Ummi Qirfah

In place of the above-mentioned *Sariyyah* of Ḥaḍrat Abū Bakr^{ra}, Ibnī Sa'd has mentioned a *Sariyyah* wherein Zaid bin Ḥārithah^{ra} was the commander. In other words, Ibnī Sa'd mentions Zaid bin Ḥārithah as the commander of this *Sariyyah* instead of Ḥaḍrat Abū Bakr^{ra}. Moreover, differing in details as well, he writes that this expedition was to discipline the Banū Fazārah, who resided near the Wādī'ul-Qurā' and who had attacked a trade caravan of the Muslims, stealing all of its wealth and goods. The driving force behind this mischievous group was an old lady, named Ummi Qirfah, who was a staunch enemy of Islām. When this lady was captured, a man named Qais from the party of Zaid killed her. Moreover, Ibnī Sa'd describes the story of this murder such as both of her feet were tied to two different camels and then these two camels were driven in opposing directions, due to which this lady was literally torn in two pieces. After this, her daughter was entrusted to Salmah bin Akwa^{ra}.² It is this story which to some extent, has also been mentioned by Ibnī Ishāq with brevity, abridgment and variation.³

On the basis of this narration, Sir William Muir, who is accustomed to providing more details than most European historians, very enthusiastically

- 1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 140, *Sariyyatu Dūmatil-Jandal*, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 294-295, *Sariyyatu 'Abdir-Raḥmān-ibnī 'Aufin Ilā Dūmatil-Jandal*, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 3 *As-Siratun-Nabawīyyah*, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 875-876, Ghazwatu Zaid-ibnī Ḥārithata Banī Fazārata Wa Muṣābu Ummi Qirfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

makes this occurrence the highlight of his book as an example of the ‘barbaric spirit’ of the Muslims. As a matter of fact, Sir William wrote that the very reason he included this in his book was because the Muslims committed a cruel deed in this *Sariyyah*. As such, Mr. Muir wrote:

*“There were several unimportant raids this year hardly requiring mention ; but I must not omit one for the cruel deed that closed it.”*¹

A historian who gives preference to one occurrence over another merely on the basis that it furnishes proof of the brutality and ruthlessness of a people and makes it the highlight of his book, is in actuality not worthy of being referred to as an unbiased researcher. This is because it can never be expected that such an individual would pay attention to investigating whether this occurrence of brutality and ruthlessness was even true or not, because in doing so, a proof in his favour is lost to him. In any case, Mr. Muir has written this account in his book with special enthusiasm. However, as shall now become evident, this occurrence was completely erroneous and categorically baseless. Furthermore, both in terms of record and rationality, this narration is vindicated as being fabricated.

In terms of rationality, it should be known that to imprison a lady who is not convicted of murder and then to kill her in calmness and then to kill her in the manner which is related in this narration, is something quite untenable. Islām strongly prohibits even killing women in the very field of battle and we have already mentioned the instructions of the Holy Prophet^{sa}, which he issued in the prohibition of killing women in the fundamental discussion on *Jihād*. As such, it is mentioned in a Ḥadīth that on one occasion, a woman of an enemy tribe was found dead in the field of battle and even though it was not known which circumstances and by whose hand she had been killed, upon seeing this, the Holy Prophet^{sa} was very displeased. The Holy Prophet^{sa} emphatically stated to his companions that this should never happen again.² Similarly, it has also been mentioned that whenever the Holy Prophet^{sa} would send off an army, in addition to all other advice, one instruction which he would give to

1 The Life of Mahomet, By Sir William Muir, Chapter XVIII (Sixth Year of Hegira), p. 354 & 361, Barbarous Execution of Omm Kirfa, Published by Smith, Elder & Co. London (1878)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Jihād, Bābu Qatliṣ-Ṣibyāni Fil-Ḥarb, Ḥadīth No. 3014
Ṣaḥīḥul-Bukhārī, Kitābul-Jihād, Bābu Qatlin-Nisā’i Fil-Ḥarb, Ḥadīth No. 3015

his companions was not to kill women and children.¹

In the existence of these fundamental instructions, to think that the companions and among them, Zaid bin Ḥārithah^{ra}, who was like the family of the Holy Prophet^{sa}, killed or had a lady killed in the manner described by Ibni Sa'd, cannot be accepted at all. Undoubtedly, in this narration, although the deed of killing has not been attributed to Zaid^{ra}, rather, it has been attributed to another Muslim, but since this instance occurred under the command of Zaid^{ra}, either way, the ultimate responsibility would fall on him. Moreover, regarding Zaid^{ra}, to think that he allowed for something of this nature to occur under his watch, knowing full well the teaching of the Holy Prophet^{sa} cannot be accepted in the slightest. Invariably, if a woman commits a crime, she will receive the punishment of that crime and the *Shari'ah* of no religion, nor the law of any country, excludes a woman from the punishment of a crime. Moreover, occurrences of the punishment of women, rather, even execution for the punishment of murder are printed on a daily basis. However, killing a woman merely on account of religious enmity and more so, to kill her in the manner described in this narration, is such an action as is clearly rejected by the fundamental instruction of the Holy Prophet^{sa} and the whole of Islāmic history. Furthermore, if it is stated that this lady was a criminal and as mentioned in various narrations, she conspired to assassinate the Holy Prophet^{sa2} and for this reason the sentence of murder could be lawfully issued against her, then this is correct. But the question is: if the companions of the Holy Prophet^{sa} did not kill severer and more vicious criminals than Ummi Qirfah – and male enemies at that – in this manner, then to think that an elderly lady was treated in this way under the watch of a well-informed companion the like of Zaid bin Ḥārithah^{ra}, is completely unacceptable. Hence, from a rational perspective, the falsehood and fabrication of this story is evident and clear and no impartial individual could find room to doubt this.

Now remains the aspect of narration. Hence, firstly, Ibni Sa'd or Ibni Ishāq³ have not provided authentication for this narration and without a

1 Şaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Tahrimi Qatlin-Nisā'i Waş-Şibyāni Fil-Ḥarb, Ḥadīth No. 4548

2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 139, Sariyyatu Zaidin Ilā Ummi Qirfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 It should be remembered that Ibni Ishāq (as referenced to by Ibni Hishām) merely writes that Ummi Qirfah was severely killed, and has not provided any details. Details have been provided by Ibni Sa'd.

reliable source, a narration of this kind which is contradictory to the clear instruction of the Holy Prophet^{sa} and the common and well-known practice of the companions, cannot be accepted at all. Secondly, this very account has been mentioned in Ṣaḥīḥ Muslim and Sunan Abū Dāwūd, which are two very authentic books of Ḥadīth, but the mention of Ummi Qirfah being killed has not been mentioned at all. Furthermore, in various other details, this account differs to that of Ibni Sa'd and others. Moreover, Ṣaḥīḥ Aḥādīth are definitely and universally accepted as far more reliable and worthy of preference. For this reason, the narration of Ibni Sa'd and others have no weight in comparison to that of Ṣaḥīḥ Muslim and Sunan Abū Dāwūd. This distinction becomes further evident when we bear in mind that where Ibni Sa'd and Ibni Ishāq have mentioned their narrations without any authentication, on the other hand, Imām Muslim and Abū Dāwūd have furnished complete authentication for their narrations. Either way, in comparison to the caution practiced by the *Muḥaddithīn* who worked very prudently, the general narrations of historians possess no value.

The manner in which this account has been recorded in Ṣaḥīḥ Muslim and Sunan Abū Dāwūd has already been mentioned above. In it, there is not even mention of the killing of Ummi Qirfah. Invariably, in the narration of Muslim and Abū Dāwūd, the name of Ummi Qirfah is not mentioned and the name of the commander is also recorded as Abū Bakr^{ra} instead of Zaid^{ra}. Regardless, we cannot imagine that this expedition was another one altogether, as the rest of the significant details are the same in their totality. For example:

1. It is described in both these narrations that this expedition was against the Banū Fazārah.
2. It is mentioned in both these narrations that the chieftain of the Banū Fazārah was an elderly lady.
3. Both narrations mention the imprisonment of this lady.
4. It is mentioned in both of these narrations that this lady had a daughter, who was also imprisoned with her.
5. Both narrations mention that this girl was given to the lot of Salmah bin Akwa^{ra}.

Additionally, there are similarities in other facts as well. Now contemplate, in the presence of these significant and fundamental commonalities, is it possible for an individual to imagine that these were two

different accounts? However, we do not rest on this rational argumentation alone, rather, researchers of the past have clearly written that the account of Ṣaḥīḥ Muslim and Sunan Abū Dāwūd is the same one which Ibni Sa'd has recorded in another manner. As such, 'Allāmah Zurqānī,¹ Imām Suhailī² and 'Allāmah Ḥalabī³ have clearly written that this is the same account which Ibni Sa'd and Ibni Ishāq have erroneously mentioned in the story of Ummi Qirfah. However, more than this, proof of the fact that this is the same account is that Ṭabarī has mentioned both these narrations side by side and clearly written that both these accounts are but one and the same thing.⁴

Therefore, it is completely undeniable that in the narration of Salmah bin Akwa^{ra} recorded by Muslim and Abū Dāwūd, the very same account has been mentioned, which Ibni Sa'd and Ibni Hishām have erroneously recorded by the name of 'Sariyyah of Ummi Qirfah'. Moreover, the narration of the Ṣiḥāḥ which has been mentioned with authentication, and is narrated by one who participated in the event, is in any case, worthy of precedence to the unauthenticated narration of Ibni Sa'd and Ibni Hishām. For this reason, there is no room for doubt in the fact that the account of the 'barbaric murder' of Ummi Qirfah is a completely false account without foundation, which due to the 'favour' of a hidden enemy of Islām or a hypocrite, has found its way into some historical narrations. The truth is that the verity of this *Sariyyah* is nothing more than what Muslim and Abū Dāwūd have mentioned. It is not surprising for an erroneous account to be recorded in history, because such examples are found in the history of every country and nation. It is surprising however, for a man like Sir William to give this erroneous account a place in his book without any investigation and to openly confess that the purpose of his

- 1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām
- * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 139-141, Sariyyatu Zaidin Ilā Ummi Qirfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996) (Publishers)
- 2 Ar-Rauḍul-Unufi Fī Tafṣīris-Sīratin-Nabawīyyati libni Hishām, By Abul-Qāsim 'Abdur-Raḥmān bin 'Abdillāh bin Aḥmad, Volume 4, p. 409, Dhikru Jumlatiz-Sarāyā Wal-Bu'ūthi/Ghazwatu Zaid-ibni Ḥārithata Banī Fazārata Wa Muṣābu Ummi Qirfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition
- 3 As-Sīratul-Ḥalabīyyah, By Abul-Faraj Nūriddīn 'Alī bin Ibrāhīm, Volume 3, pp. 252-255, Bābu Sarāyāhu^{sa} Wa Bu'ūthihī/Sariyyatu Amīril-Mu'minīn Abī Bakrīn Aṣ-Ṣiddīqī^{ra} Li-Banī Fazārata, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)
- 4 Tārikhur-Rusulī Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, pp. 136-137, Dhikru Aḥdāthallati Kānat Fī Sanati Sittim-Minal-Hijrati/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddāhul-Mushrikūna Fihā 'Anil-Baiti, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

recording it was merely as an example of a cruel deed of the Muslims was found in it.

Mischief of the People of Khaibar & the Killing of Abū Rāfi' the Jew - Ramaḍān 6 A.H. (January 628 A.D.)

The mischief-making and instigation of the Jewish Chieftains resulted in the dangerous conflict of the Battle of Aḥzāb against the Muslims in 5 A.H. Among them, Huyaiy bin Akhtab had already met his end along with the Banū Quraizah. However, Sallām bin Abil-Ḥuqaiq, whose appellation was Abū Rāfi', was still engaged freely in his mischief-making as before, in the region of Khaibar. Rather, the humiliating failure of Aḥzāb and the terrible end of the Banū Quraizah had only further increased his animosity. Since the settlement of the tribes of Ghaṭafān were situated near Khaibar and the Jews of Khaibar were as if neighbours to the tribes of Najd, for this reason, Abū Rāfi' who was a very affluent and influential merchant, had made it a custom to incite the barbaric and warmongering tribes of Najd against the Muslims. In his animosity towards the Holy Prophet^{sa}, he was the like of Ka'b bin Ashraf.¹ As such, during that era which we are mentioning now, he had given the Ghaṭafānī people very significant financial aid² in order to launch an assault against the Holy Prophet^{sa}. Furthermore, it is proven by history that the Jews of Khaibar who were creating disorder in the watch of Abū Rāfi', were also behind the threat which emerged against the Muslims by the Banū Sa'd in the month of *Sha'bān* for the defense of which an army was sent from Madīnah under the leadership of Ḥaḍrat 'Alī^{ra}.³

However, Abū Rāfi' did not suffice with this, and his enmity was thirsty for Muslim blood and the person of the Holy Prophet^{sa} was a thorn in his eye. Therefore, ultimately the plan which he employed was that in the likeness of the Battle of Aḥzāb, he once again began to tour the Ghaṭafān tribes and other tribes, and began to gather a grand army to destroy the Muslims.⁴

1 As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 659-660, Maqṭal Sallām-ibni Abil-Ḥuqaiq, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, p 435, Kitābul-Maghāzī, Bābu Qatli Abī Rāfi'in 'Abdillāh-ibni Abil-Ḥuqaiqi..., Qadīmī Kutub Khānah, Arām Bāgh, Karachi

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 294, Sariyyatu 'Aliyy-ibni Abī Ṭālibin Ilā Bani Sa'd-ibni Bakrin Bi-Fadak, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 295, Sariyyatu 'Abdillāh-ibni 'Atīqin Ilā Abī Rāfi'in, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

When the state of affairs reached this extent and the scenes of Aḥzāb once again began to appear before the eyes of the Muslims, a few Anṣār from the Khazraj presented themselves before the Holy Prophet^{sa} and said, “Now, the solution to this turmoil is nothing but to put an end to the mastermind of this unrest.”¹ Considering the fact that the elimination of a single mischief-maker and seditious person was more preferable than mass bloodshed throughout the land, the Holy Prophet^{sa} granted permission to these companions. He sent four companions from the Khazraj under the leadership of ‘Abdullāh bin ‘Atik Anṣārī^{ra} towards Abū Rāfi‘. However, as he sent them he emphasised, “Look here, do not at all kill any woman or child.”² Therefore, in the month of Ramaḍān³ 6 A.H.⁴ this party set off, and returned after very skillfully completing its mission. In this manner, these clouds of calamity dispersed from the sky of Madīnah. The details of this account as mentioned in Bukhārī, which is the most authentic in this regard, have been recorded as such:

“Barā’ bin ‘Āzib narrates that the Holy Prophet^{sa} sent a party of his companions to kill Abū Rāfi‘ the Jew, and appointed ‘Abdullāh bin ‘Atik as their leader. The story of Abū Rāfi‘ is that he would inflict great grief on the Holy Prophet^{sa} and would incite and help people against the Holy Prophet^{sa}. When ‘Abdullāh bin ‘Atik and his companions reached near the castle of Abū Rāfi‘ and the sun had set, ‘Abdullāh bin ‘Atik left his companions behind and proceeded to the gate of the castle. He covered himself with his mantle and sat down as if answering the call of nature. When the gate-keeper approached the entrance of the castle, he called out to ‘Abdullāh bin ‘Atik and said, ‘O servant of Allāh, enter if you wish, for I am about to close the gate.’ Still covered in his mantle, ‘Abdullāh bin ‘Atik quickly entered the gate and hid to one side of the castle. The gate-keeper closed the gate, hung the key on a nearby peg and left. After this, the narration of ‘Abdullāh bin ‘Atik himself begins. He says, ‘First and foremost, I got up and opened the lock on the gate, so that a swift and

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 659, Maqṭal Sallām-ibni Abil-Ḥuqaiq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Al-Muwatṭā, By Imām Mālik bin Anas, Kitābul-Jihād, An-Nahyu ‘An Qatlin-Nisā’i Wal-Wildani Fil-Ghazwi..., Ḥadīth No. 980

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni ‘Atiqin Ilā Abī Rāfi‘in, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 141, Qatlu Abī Rāfi‘in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) (Publishers)

easy exit was possible if needed. At the time, Abū Rāfi‘ was in a room of his, and many people were seated around him in a night assembly talking to each other. When these people dispersed and it became silent I climbed the stairs to the home of Abū Rāfi‘. I was careful that whenever I came to a door, I would enter it and close it from behind. When I reached the room of Abū Rāfi‘, he had put out the lantern and was preparing to fall asleep. The room was pitch dark. I called out the name of Abū Rāfi‘ to which he responded, ‘Who is there?’ So I sprung towards the source of the voice and made a single and powerful strike of the sword. However, it was very dark, and due to my perplexity, I missed him. Abū Rāfi‘ cried out, upon which I left the room. After some time, I entered the room again, and changing my voice inquired, ‘O Abū Rāfi‘ what is this noise?’ He could not recognize my changed voice and said, ‘May your mother forsake you, someone has just now attacked me with a sword.’ Upon hearing this voice, I sprung towards him again and struck him with the sword. This time, my strike was on point but he was still not dead, upon which I attacked him a third time and killed him. After this, I quickly opened the doors one by one till I reached outside of the home. However, when I was descending the stairs, there were still a few steps left, and I thought I had reached the ground due to which I fell down and broke my leg (and in another narration it is mentioned that the leg was dislocated). However, I tied it with my turban and dragged myself out, but I said to myself that until I am fully satisfied that Abū Rāfi‘ is dead, I shall not leave. Therefore, I hid in a place near the castle. The next morning, I heard the voice of someone from inside the castle saying, ‘Abū Rāfi‘, the merchant of Ḥijāz, has died. Thereupon, I got up, and slowly but gradually met with my companions. Upon arriving in Madīnah, we informed the Holy Prophet^{sa} of the death of Abū Rāfi‘. Upon listening to the entire account, the Holy Prophet^{sa} said, ‘Stretch out your broken leg.’ I stretched out my leg and the Holy Prophet^{sa} rubbed his blessed hand upon it while praying, and I felt as if I had never had any ailment whatsoever.”¹

In another narration it is mentioned that when ‘Abdullāh bin ‘Atik^{ra} attacked Abū Rāfi‘, his wife began to scream loudly, upon which he became worried that others might be alerted by her noise and clamour. Upon this, he raised his sword to kill her, but then he remembered that the Holy Prophet^{sa}

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Abī Rāfi‘in ‘Abdillāh-ibni Abil-Ḥuqaiq, Ḥadīth No. 4039

had prohibited the killing of women and therefore he refrained from doing this.¹

At this point, we need not enter a discussion on the justification of killing Abū Rāfi'. The bloodthirsty undertakings of Abū Rāfi' are an open page of history. Furthermore, an elaborate exposition has been written on a similar instance with relevance to Ka'b bin Ashraf in Volume 2 of this book,² the repetition of which is not needed here. Fundamentally, the following points should be remembered:

During that era, the Muslims were in a very weak state, surrounded by adversity from all directions and the fire of enmity was ablaze all throughout the land. It was as if the entire land was uniting to annihilate the Muslims.

In these delicate times, Abū Rāfi' was fuelling the fire which had been inflamed against the Muslims. Furthermore, through his power, influence and wealth, he was inciting the various tribes of Arabia against Islām. Also, in the likeness of the *Ghazwah* of Aḥzāb, he was preparing to unite the barbaric tribes of Arabia to again launch an assault against Madīnah.

During that era, there was no government in Arabia whereby justice could be administered. Instead, every tribe was free and independent. Therefore, there was no other option other than to employ a strategy for self-protection.

The Jewish people were already at war with Islām and at that time there existed a state of war between the Muslims and Jews.

At that time, the state of affairs was such that if forces were openly mobilised against the Jews, there would have been a substantial loss of lives and wealth. It was possible that the fire of war would take on the form of mass destruction throughout the land.

In these circumstances, whatever the companions did was absolutely correct and prudent. Moreover, in a state of war, when a nation is passing through life or death, strategies of this kind are completely permissible. Furthermore, as required, every nation and every community has employed such tactics in all eras. However, it is unfortunate that in this era of moral deterioration, emotions of sympathy towards criminals has increased to such an unlawful extent that even a tyrant becomes a hero. The punishment which he receives, results in attracting the sympathies of the common people and his

1 Al-Muwaṭṭā', By Imām Mālik bin Anas, Kitābul-Jihād, An-Nahyu 'An Qatlin-Nisā'i Wal-Wildāni Fil-Ghazwi..., Ḥadīth No. 980

2 Please refer to Sirat Khātamun-Nabiyyin^{sa}, Volume 2

crimes are forgotten. However, as far as Islām is concerned, we confess that it is pure of such false emotions. It refers to a criminal as a criminal and considers his punishment as a mercy to the country and society. It teaches that a putrid body part should be amputated and does not wait for a rotten body part to destroy the healthy ones. Now remains the manner in which the punishment was administered. Regarding this, as has been mentioned, considering the circumstances of Arabia at the time and taking into account the state of war which existed between the Muslims and Jews, the method that was employed was best and most appropriate for the peace of society. Therefore, we have already written a fundamental note on this topic in the issue of Ka'b bin Ashraf in Volume 2,¹ the repetition of which is not needed here.

With regards to the healing of the leg of 'Abdullāh bin 'Atik, it is not clarified in the narration of Bukhārī as to whether this healing occurred immediately in a supernatural manner or whether it slowly and gradually followed its natural course of healing. In the latter case, this would be considered a normal occurrence. The affect of the prayer of the Holy Prophet^{sa} would be understood inasmuch that by the blessings of his prayer, this injury did not take on a permanent effect and no negative result came about. Rather, the leg of 'Abdullāh was ultimately restored to its original and full strength and the effects of the injury disappeared completely. However, if this healing took place immediately in a supernatural manner, then most certainly this occurrence would be a miracle especially decreed by God Almighty, which He manifested as a result of the prayer of his Messenger^{sa}. In such a case, its explanation would come under the fundamental discussion written in Volume 2 of this book on the topic of 'Miracles,'² the repetition of which is not needed here. It is sufficient to state that in light of Islāmic teachings, God is Omnipotent and not only is He Omnipotent, but through His chosen servants, He changes His normal decree and institutes His special decree. Examples of this are found in the life of every prophet. The only condition is that nothing should contradict the custom, promise or attribute of God. Moreover, it should not possess such an aspect as completely falsifies the purpose of faith.

There is a disagreement amongst narrations with regards to the killing of Abū Rāfi'. In the following of Zuhri, Bukhārī has simply mentioned it as having occurred after the killing of Ka'b bin Ashraf, without specifying a date, which is true either way. Perhaps both these accounts have been mentioned

1 Please refer to *Sīrat Khātāmūn-Nabiyyīn^{sa}*, Volume 2

2 Please refer to *Sīrat Khātāmūn-Nabiyyīn^{sa}*, Volume 2

together since their nature is identical. Ṭabarī has put it in 3 A.H., after the occurrence of Ka'b bin Ashraf. Wāqidī has mentioned it in 4 A.H. Referring to Ibnī Ishāq, Ibnī Hishām has simply recorded it as being after the *Ghazwah* of Banū Quraizah, which took place towards the end of 5 A.H. and in this manner, it can be considered as having occurred in the beginning of 6 A.H. However, Ibnī Sa'd has specifically recorded it in 6 A.H. and most historians have taken the stance of Ibnī Sa'd. Allāh knows best.

Drought in Madīnah & the Prayer of the Holy Prophet^{sa} for Water

During the month of *Ramaḍān*¹ of the same year, as it had not rained for quite some time, signs of drought began to develop in and around Madīnah. The companions presented themselves before the Holy Prophet^{sa} and mentioned their suffering. They requested the Holy Prophet^{sa} to pray for rain. Upon this, the Holy Prophet^{sa} took a congregation of companions to the place of prayer and facing the Ka'bah, he prayed for rain. Subsequently, by the grace of God, it quickly began to rain.² After this, *Ṣalātul-Istisqā'*³ was formally instituted. The distinction of this prayer is that although the Imām stands in front of the following as in normal prayers, in addition to a verbal prayer wherein the suffering of humans and animals is alluded to and God is invoked for rain, the Imām also holds the corner of a mantle and places it on his back. Then, he flips it in such a manner that all four corners of the cloth are switched,⁴ which is a symbolic expression of invocation to God that, 'O God, may these trying days be completely transformed for the better and may your mercy, which is hidden

1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 135, Dhikru Aḥdāthallati Kānat Fī Sanati Sittim-Minal-Hijrati/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddāhul-Mushrikūna Fihā 'Anil-Baiti, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 * Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 2, p 634, Kitābul-Istisqā'i, Bābu Taḥwilir-Ridā'i Fil-Istisqā'i, Ḥadīth No. 1012, Qadīmī Kutub Khānah, Arām Bāgh, Karachi

* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 2, p 655, Kitābul-Istisqā'i, Bābu Istiqbālil-Qiblati Fil-Istisqā'i, Ḥadīth No. 1028, Qadīmī Kutub Khānah, Arām Bāgh, Karachi

* Tārikhul-Khamis Fī Aḥwāli Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 14, Ḥadīthul-Istisqā'i, Mu'assasatu Sha'bān, Beirut

3 The prayer for rain (Publishers)

4 * Ṣaḥīḥul-Bukhārī, Kitābul-Istisqā'i, Bābu Taḥwilir-Ridā'i Fil-Istisqā'i, Ḥadīth No. 1012

* Mishkātul-Maṣābil, Kitābuṣ-Ṣalāt, Bābul-Istisqā'i Al-Faṣluth-Thānī, Ḥadīth No. 1502-1503, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

behind all things, reveal itself, subduing all the aspects of apparent suffering.’

From another narration of Bukhārī, we find that at one time when the Holy Prophet^{sa} was standing at the pulpit for the Friday Sermon, referring to the severe weather, a companion said, “O Messenger of Allāh! The animals are dying and travel is becoming arduous. Please pray to Allāh for rain.” The Holy Prophet^{sa} raised both his hands and loudly prayed for rain. Anas bin Malik^{ra}, who was the narrator of this account and also a special servant to the Holy Prophet^{sa}, mentioned that at the time the skies were clear. However, they were still in the mosque and the Friday proceedings had not yet ended, when a small cloud appeared from one side of the sky and spread throughout the entire sky. It began to rain and continuously rained for a week. During that time, they did not see the sun even once (even though this was very rare in that country). Then, when the next Friday arrived, a man said to the Holy Prophet^{sa}, “O Messenger of Allāh! The rain has flooded our roads, and due to flooding in the pasture grounds, our animals are starving to death. Please pray that Allāh may withhold this rain now.” The Holy Prophet^{sa} smiled¹ and then raised his hands and prayed:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا

“O Allāh, please withhold this rain from us now, and let it rain in a place where it is more needed.”

Anas^{ra} says, “After this, when we had offered our Friday prayer, and left the mosque, the Sun had come out.”²

1 In smiling, perhaps the indication was that man is rarely satisfied. Moreover, that the mercy of Allāh is not confined to a specific thing, rather, everything can become a mercy and everything can take on a form of punishment. Therefore, one should always fear Allāh and should always implore God for His mercy.

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Istisqā’i, Bābul-Istisqā’i Fil-Masjidil-Jāmi’, Ḥadīth No. 1013

III

Concept of the Acceptance of Prayer in Islām

III

Concept of the Acceptance of Prayer in Islām

Introduction

At this point, the question naturally arises: how was it possible that there were no clouds and the Holy Prophet^{sa} prayed and clouds appeared and it began to rain? Then, when this rain became excessive the Holy Prophet^{sa} prayed that the rain be withheld and the clouds dispersed and the horizon cleared. In other words, if these things take place under a general law of nature, how is it that in contradiction to this well-known and famous law of nature, clouds appeared as a result of the prayer of the Holy Prophet^{sa} and then through this very prayer, the clouds parted giving way to sunlight? Hence, in response to this question, it should be remembered that this matter directly relates to the doctrine of the acceptance of prayer. Moreover, this doctrine is such as it is accepted in every religion and in every era and examples of the acceptance of prayer are, more or less, found in the life of the saints of every nation. Actually, in most aspects, this issue is tied to the issue of miracles, with relevance to which a fundamental discussion has already occurred in the second volume of this book.¹ We humbly request our readers to refer to the relevant pages in this volume of the book along with the following note.

Concept of Prayer Relates to Observation

The fact of the matter is that in such cases rationality is not very significant. Quite the contrary, the central point of this discussion is whether prayers are actually accepted and whether anything does in fact come about as a result of prayer. If the result of the acceptance of prayer is discerned and is discerned in such a state where no possibility of a misconception exists and an insightful, reliable and truthful community of people testify to it and then in different circumstances such an observance is substantiated by recurrent experience, then in such a case, no reasonable individual can doubt it. In other matters, we base our decisions on the testimony of reliable individuals and the entire world accepts this approach to decision-making. Moreover, even new scientific discoveries, at least initially, are accepted upon the testimony of scientists, despite how unexpected or strange they may be. Therefore, there is no reason why the acceptance, miracles and marvels of prayer be denied in the existence of testimony by wise and truthful people, as is commonly found amongst various people of different eras.

A Common Principle Between Science & Prayer

Moreover, if it is alleged that the discoveries of science are such that every individual who wishes to acquire their knowledge and employs the course which is specified for the acquisition of this knowledge and utilises the tools and means which are necessary in ascertaining those matters, then it is possible. Then the answer to this is, "O our misinformed brothers! May Allāh open your eyes!" Precisely so is the case in the matter of prayer, miracles and supernatural phenomena. In other words, the same eternal law is applicable to those things as well. An individual who is truly desirous of experiencing their verities and treads the path which is the path for the acquisition of this knowledge and employs the means which are specified for the discovery of its truth and in this endeavour one does not tread the wrong path and go astray; then it is impossible that he is deprived from reaching the true results, which are destined for every individual who works honestly and appropriately, whether it relates to the field of science or the field of spirituality. For the source of both is the being of God and both are subjected to a single, eternal rule. Alas! With relation to the knowledge of this world people believe that it cannot be acquired without true endeavour and without true effort and striving. For this reason, they remain engaged day and night and are faced

with hundreds of failures due to their own mistakes. Even so, they do not tire. However, in the field of spirituality, by a mere desire of the heart or by a few words which fly off the tongue, they wish to attain all ranks. However, in this manner, when their desire remains unfulfilled and their objective is not acquired, they become dismayed and say farewell to this desire all together. They begin to declare this objective as an imaginary thing. Verily, this is not the manner in which to acquire a significant objective. In the Holy Qur'ān, God the Exalted states:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا

“Those who fully and truly strive in our way, most definitely do we open our ways unto them.”¹

Our readers should now reflect, have they fully and truly strived in this regard? Have they at least strived in this regard to the extent of their worldly objectives? If they have not and verily they have not, justice demands that they restrain their tongue and their pen. They should pass a favourable judgement to the testimony of those people who have devoted their lives in this field, and the life accounts of whom are at least a guarantee to the fact that they were not fabricators or mad.

Concept of Prayer is a Constituent of Belief in the Existence of God

The real question is whether there is a God of this world at all, Who has created it and is running the system of the universe by His hand of Omnipotence. If there is such a God and after creating the world He has not been deposed from His Divine Throne, nor have His powers suspended, then the concept of prayer cannot be worthy of objection by any wise individual. The only question which remains is if a specific prayer has practically reached a level of acceptance or not and whether a particular result has ever come about therefrom or not. As this relates to the field of observation, in which rational argument is not very significant, I am compelled to move away from my actual topic, otherwise,

1 Al-'Ankabūt (29:70)

I could provide hundreds of examples¹ and prove that our God is not a superficial King, nor is He the slave of His own law, in that He cannot make changes to it. No doubt, as we shall mention ahead, He does not do anything contradictory to His own custom or promise, conversely, He is a living and powerful God, Who listens to the prayers of His servants and arranges for their definite outcome. However, it is obvious that just as He is not the slave of His own law, similarly, He is not the slave of His servants either, and it is not necessary that He accepts every prayer. As a matter of fact, the acceptance of prayer is intertwined to various specific conditions which, God-willing, we shall describe ahead.

Following this fundamental note, for the enlightenment of readers we present a few Qur'ānic verses and *Aḥādīth* relevant to the concept of prayer, so that they may be educated as to the essence of the Islāmic teaching in this regard. Therefore, it should be known that *Du'ā* is an Arabic word which means 'to call' or 'to implore' someone, and in calling or inviting although the predominant sense is of imploring or invoking for something, but in its wider sense, all kinds of invocation are included, whether for the purpose of seeking Divine succour, or for some other purpose. For example, if an individual addresses God merely to express emotions of love and devotion, this is also a form of *Du'ā*, even though there is no aspect of imploring or seeking of assistance. However, in addition to its wider meanings, the word *Du'ā* has also taken on a specific and precise conventional meaning, which relates to invoking or imploring or seeking assistance. In this context, the latter meaning is implied.

Prayer is a Spiritual Means to Success

First and foremost, with relevance to the concept of prayer, Islām teaches that it is not only a form of worship but is a kind of pleading and as per the circumstances, Allāh the Exalted accepts this pleading and produces an outcome. Furthermore, Muslims have been instructed to never be negligent of this spiritual weapon, but to constantly employ it. Actually, the Islāmic perspective on prayer is that God has established various means for the acquisition of objectives in this world and it is the desire of God for people to

¹ These examples are more or less found in every religion, for in their origin all religions, the foundation of which is laid upon Divine Revelation, are from God. In their eras, they have all witnessed Divine succour, although now, they have gone astray and have been deprived of this succour.

employ these ways and means as per the circumstances and benefit from them. Furthermore, the secret to worldly success is hidden in the use of these very means. Likewise, in addition to these physical means, God the Exalted has crafted a spiritual instrument as well and this spiritual instrument is prayer. Moreover, it is the desire of Allāh the Exalted that in their affairs, in addition to employing these physical and material instruments, people should employ prayer, i.e., this spiritual tool in parallel as well. Furthermore, in this Divine Will a twofold purpose has been kept in mind:

1. Firstly, so that on account of being surrounded by merely materialistic means, the sights of people do not remain confined to a materialistic environment alone. Moreover, that they do not begin to look upon these materialistic means as their final support. Quite the contrary, along with these means, they may remember the God Who created them, upon the dependence of Whom all these materialistic means are affixed.
2. Secondly, so that people realise that just as various materialistic means have been appointed for success in different objectives, so too, has the Eternal Decree of God appointed a spiritual tool. This spiritual tool is that of prayer, which is just as effective in our affairs as are materialistic ones. Albeit, as per the law of nature, just as there is a technique for the use of every materialistic resource, similarly, there is a technique for the use of this spiritual resource as well, which if not employed is not effective. However, when this method is employed, this spiritual resource becomes even more effective than the materialistic one. Undoubtedly, the hand of God supports both materialistic and spiritual means, and He is the cause of all causes. However, in this spiritual method, since God the Almighty is as if appealed to directly, for this reason, if it is employed in the correct manner in comparison to materialistic means, it unequivocally proves to be more powerful in its effect, more swifter and widespread in its effect.

God Listens to and Accepts Prayers

After this fundamental discussion, we present a few Qur'ānic verses and *Aḥādīth* relating to the concept of prayer, so that it may be ascertained as to what Islām teaches in this regard. Therefore, Allāh the Exalted states in the

Holy Qur'ān:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ

“Your Lord instructs you that (when you are in need or require something), ‘Pray unto Me’ and I shall listen to your prayer and accept it. As for those however, who are too proud to worship Me (and whose necks cannot bow down before me to call upon me), shall soon enter the chastisement of the fire, disgraced.”¹

Then He states:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“O Messenger! When My servants ask thee about Me, tell them I am near (to all of them). I hear the call of the supplicant when he prays to Me. So they should hearken to me and truly believe in me, so that they may see prosperity (in their prayers).”²

Then He states:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“O Ye People! Call upon your Lord in every condition, whether you are imploring in a state of anxiety and restlessness, or silently in composure and steadfastness. Know well that God does not like those who transgress; And create not disorder in the earth after Allāh has setup means for its reformation; And call upon him in every state, in fear and in hope. In other words, whether

1 Al-Mu'min (40:61)

2 Al-Baqarah (2:187)

you desire to gain salvation from an affliction, or desire beneficence, continue praying in any case. Verily, the mercy of God is nigh unto those who do good.”¹

Furthermore, the Holy Prophet^{sa} states in a Ḥadīth:

إِنَّ اللَّهَ حَيُّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ

“O Ye Muslims! Verily your Lord is a shameful and forgiving master. When someone spreads his hands to pray before Him, He feels embarrassed to send him back empty handed.”²

O Allāh! How magnificent is this ravishment!

The Prayers of the Disbelievers

However, conversely, in relation to the prayers of the disbelievers He states:

وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

“No doubt, God listens to the prayers of His servants, but do not think that every prayer made by every individual is accepted. Rather, it is the law of God, that the prayers of the ungrateful or the infidels which they put forth against the virtuous are not accepted. Instead, they go in vain and are wasted.”³

God does not Accept a Prayer in Contradiction to His own Promise or Custom

At another instance He states:

إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ... وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“Allāh the Exalted never acts in contradiction to His own promise⁴...Never thou wilt find a change in the way of God.”⁵

1 Al-A'rāf (7:56-57)

2 Sunanut-Tirmidhī, Kitābud-Da'awāt, Bāb 104 & 118, Ḥadīth No 3556

3 Ar-Ra'd (13:15)

4 Āl-e-'Imrān (3:10)

5 Al-Aḥzāb (33:63)

Then, in a Ḥadīth, the Holy Prophet^{sa} states:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

“Prayer is to worship as marrow is to the bone, which is as if the essence of the bone.”¹

Hence, worship which does not contain the element of prayer is nothing more than a dead corpse.

The Prayer of a Believer can Even Alter Divine Decree

The Holy Prophet^{sa} states:

لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ

“O Ye People! Listen hither! Prayer possesses such power that it can even change Divine destiny and decree. In other words, under the normal law and decree, if a person or people are to receive an affliction, with prayer, by His special command, Allāh the Exalted can hold back this affliction.”²

At this point, those people who consider prayer to be merely worship, should reflect.

Three Probable Cases of the Acceptance of Prayer

Then, the Holy Prophet^{sa} states:

مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى
ثَلَاثٍ إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ
الشُّوْءِ مِثْلَهَا قَالُوا إِذَا نُكِّنُ قَالَ اللَّهُ أَكْتَرُ

1 Sunanut-Tirmidhī, Kitābud-Da‘awāt, Ḥadīth No 3371

2 Sunanut-Tirmidhī, Kitābul-Qadr, Bābu Mā Jā’a Lā Yaruddul-Qadara Illad-Du‘a’u, Ḥadīth No 2139

“When a Muslim makes a prayer to God, on the condition that this prayer is not based on sin or the severing of ties of kinship, God most definitely accepts it in one out of three possible cases. In other words, firstly, He accepts it as such in this very world; secondly, He accumulates it for the supplicant in the hereafter; thirdly if its acceptance is contradictory to a Divine custom or wisdom, He alleviates a similar suffering or evil from the supplicant.”¹

With the existence of these three possibilities, who can claim that prayers are not accepted?

Impatience in Prayer is Destructive

Then the Holy Prophet^{sa} states:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعْوَتُ فَلَمْ يُسْتَجِبْ لِي² - وَفِي رِوَايَةٍ مَا لَمْ
يَسْتَعْجَلْ قَبْلَ يَا رَسُولَ اللَّهِ مَا الْإِسْتِعْجَالُ قَالَ يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرَّ
يَسْتَجِيبُ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ

“Long lasting patience and steadfastness is required in prayer and an individual who does not show impatience, ultimately receives the fruit of his prayer. However, if he begins to tire and say that, ‘I have prayed much, but Allāh has not heard me’ and then with this thought, he abandons prayer all together, then in actuality, the prayer of such an individual is not accepted.”³

- 1 * Jami'ut-Tirmidhī, Volume 2, p. 201, Kitābud-Da'awāt, Qadīmi Kutub Khānah, Ārām Bāgh, Karachi
* Musnad, By Imām Aḥmad bin Ḥanbal, Volume 4, pp. 48-49, Musnadu Abī Sa'īdin Al-Khudriyyi, Ḥadīth No. 9137, 'Ālamul-Kutub, Beirut (1998)
- 2 * Ṣaḥīḥul-Bukhārī, Kitābud-Da'awāt, Bābu Yustajābu Lil-'Abdi Mā Lam Ya'jal, Ḥadīth No. 6340
* Musnad, By Imām Aḥmad bin Ḥanbal, Volume 3, p. 442, Musnadu Abī Hurairah, Ḥadīth No. 9137, 'Ālamul-Kutub, Beirut (1998)
- 3 Ṣaḥīḥu Muslim, Kitābudh-Dhikri Wad-Du'ā'i..., Bābu Annahū Yustajābu Lid-Dā'i Mā Lam Ya'jal..., Ḥadīth No. 6936

The Prayer of a Negligent Heart is not Accepted

Then he states:

أَدْعُوا اللَّهَ وَأَنْتُمْ مُؤْمِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ

“When you pray to God, do so with the belief that He shall accept your prayer; And remember, God does not at all listen to a prayer which has come from a negligent and careless heart.”¹

There should be a Specified Supplication in Prayer

Then he states:

إِذَا دَعَا أَحَدُكُمْ فَلْيَعْرِمْ الْمَسْئَلَةَ وَلَا يَقُولَنَّ اللَّهُمَّ إِنْ شِئْتَ فَاعْطِنِي فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ

“When any one of you begins to pray, he should stand firmly upon his request and should not say, ‘O God, if you wish accept my prayer,’ because of course, God will only accept it if He truly wills. For God is the Ruler of us all and He is not compelled by anyone. As such, one should not weaken the effect of his prayer or the concentration of his heart by using conditional or lose-ended words.”²

The final part of this instruction by the Holy Prophet^{sa} is based on a very critical and sound principle of psychology. It is obvious that a state of attention, concentration and engrossment is necessary in prayer, and this state can only be developed when the supplicant implores after standing firm upon something with determination and belief. However, if the supplicant uses words such as, ‘O God, if you wish accept this prayer,’ in such a case, the necessary state of attention and engrossment will never be developed which is required for the acceptance of prayer. The Holy Prophet^{sa} states that in any case, God is not subservient to man, in that whatever he asks for, God grants him without question and does not possess the power of denial. Rather, He is a Ruling God and in accordance to His own wisdoms, possesses the power to

1 Sunanut-Tirmidhī, Kitābud-Da‘awāt, Ḥadīth No 3479

2 Ṣaḥīḥul-Bukhārī, Kitābud-Da‘awāt, Bābu Li-Ya‘zīmīl-Mas‘alata Fa-Innahū Lā Mukriha Lahū, Ḥadīth No. 6338

accept or reject a prayer. Why then should man permit a state of doubt to enter his heart and waver from that status of determination, concentration and engrossment, which is necessary in producing the magnetism and attraction needed in pleading.

Always Think Well of God

The Holy Prophet^{sa} further expounded this principle at another point in the following words:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

“God states that, ‘I deal with My servant in accordance to the belief he holds of Me.’”¹

This point is also a key to infinite prosperity but it is unfortunate that most people are unaware of this truth. In any case, a state of determination and belief is necessary in prayer and in normal circumstances it is unlawful to pray in doubtful words. However, this prohibition is only in the case when the supplicant employs such a method due to a lack of belief or attention. However, in special circumstances, if the supplicant stands upon a level of concentration and belief and then leaves the final decision of his matter to God, and due to this a state of distrust, inattention or a lack of belief is not developed, rather, a state of trust in Allāh and handing over the matter to Allāh is attained; in such a case, to pray in this manner would not be unlawful.

Summary of the Islāmic Teaching on Prayer

From the above-mentioned verses and *Aḥādīth* the following fundamental points are proven with relevance to the concept of prayer:

It is the obligation of every Muslim that he continues praying to God, whether he is confronted with a state of fear or hope, whether he is in a state of difficulty or ease, whether he desires to gain safety from an affliction or desires to acquire beneficence.

1 * Ṣaḥīḥu Muslim, Kitābudh-Dhikri Wad-Du‘ā’i..., Bābul-Haththi ‘Alā Dhikrillāhi Ta‘ālā, Ḥadīth No. 6805

* Ṣaḥīḥul-Bukhārī, Kitābut-Tauḥīd, Bābu Qaulillāhi Ta‘ālā Yurīdūna Aiñ-Yubaddilū Kalāmallāhi, Ḥadīth No. 7505

Prayer should be offered in every situation, in a state of passionate expression and silently, i.e., at a time when man is surrounded by such worries as becomes difficult to contain one's emotions and so they overflow and when he is able to contain his emotions he should present his supplication in steadfastness and silence.

True faith, virtue, purity, obedience and devotion are necessary in the acceptance of prayer. Those who lend an ear to the call of God are also heard by God with greater attention and love when they call upon Him.

The prayers of ungrateful people who do not show gratitude to the favours of God, as well as those who are rebellious to the Divine system, do not reach a level of acceptance, rather (their prayers) come to an end, just like a cry in the desert wilderness.

Prayer also possesses the power to change the course of Divine destiny and decree. In other words, if something is about to take place as per the normal law of nature, and a virtuous servant of His prays for the revocation of such an event, God the Exalted changes His normal decree and institutes His special decree in accordance to the prayer of His servant.

However, it is the eternal verdict of God that He does not do anything which contradicts His custom or promise. Hence, such prayers which conflict with the custom or promise of God the Exalted are not accepted. Similarly, such prayers which open the door to sin or a severing of ties of kinship are not accepted.

Impatience in prayer is like a lethal poison. Instead, one should remain engaged in prayer with patience and steadfastness. Those people who pray a little and then tire away and begin to say things such as, 'We have prayed much and seen that God does not listen to us,' their prayers are not accepted.

Words of doubt, those lacking conviction or expressing disappointment, should never be used in prayer. Instead, one should pray with belief, determination and with the trust that God will listen.

God is free to accept or reject a prayer. He is not coerced or compelled by anyone. When He finds a prayer to be worthy of acceptance, He accepts it and when He does not find it worthy of acceptance, He rejects it. However, in the case that a prayer is apparently rejected, if the supplicant is deserving, God provides compensation in some other manner; be it in this world or in the hereafter.

Prayer is the essence and spirit of worship and a worship which is devoid of prayer is like that worthless and hollow bone which is bereft of

marrow.

Prior to closing this note, it is necessary to mention that not only has Islām provided explanation and detail with relevance to the concept of prayer and especially emphasised it, but in order to grant Muslims a practical lesson in prayer, and in order to make them habitual in prayer, it has assigned a prayer to man's every movement, so that no hour remains empty of the remembrance of God. For example: upon one's birth, one's death, entering the mosque, leaving the mosque, departing for a journey, returning from a journey, on embarking, on disembarking, starting a meal, finishing a meal, when sleeping, on waking, while ascending, while descending, on meeting friends, on departing from friends, on marriage, on going to one's wife, spotting the new moon, for rain, for rain to be withheld, on a storm, on leaving the house, entering the house, on eating the first fruit of the season, on visiting the sick, on viewing a Muslim's dead body and on burying a Muslim. Hence, a prayer has been linked to every action of life. Moreover, these prayers are not mere tradition, rather, they are a living thing, which flow forth from the depths of the heart. True Muslims observe them with complete conviction and presence of heart. If only the world would give due value to this magnificent treasure!

Further Threat from the People of Khaibar & the Killing of Usair bin Rizām - Shawwāl 6 A.H.

After the execution of Abū Rāfi' Sallām bin Abil-Ḥuqaiq, the Jews of Khaibar placed the crown of leadership upon a man who was no less than Abū Rāfi' in his animosity towards Islām. The name of this man was Usair bin Rizām.¹ As soon as this tyrant took charge of his new office, he prepared to complete the task which Abū Rāfi' had left incomplete upon his deathbed. Therefore, the first thing he did was to gather all the Jewish people at one place and then he delivered an extremely inflammatory speech:

“Until now the stratagem employed by the Jewish chieftains against Islām were incorrect. Now I shall employ such a technique, and shall employ such a plan with the assistance of the Ghaṭafān tribes, etc., whereby the foundation of the

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 295, Sariyyatu 'Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

home of Muḥammad will be destroyed.”¹

Afterwards, this wretched man began to tour the Najd tribes of Ghaṭafān, etc., and through his instigating speeches, inflamed them to such an extent that they began to muster men once again to launch an assault.²

When the Holy Prophet^{sa} was informed of these circumstances, he immediately sent an Anṣārī companion named ‘Abdullāh bin Rawāḥah^{ra} along with three other companions to Khaibar, and instructed them to travel stealthily, ascertain intelligence as to the state of affairs and return quickly.³ Therefore, ‘Abdullāh bin Rawāḥah^{ra} and his companions secretly gathered intelligence as to all the circumstances and details and after having confirmed the reports were correct, they returned home. As a matter of fact, ‘Abdullāh bin Rawāḥah^{ra} and his companions worked so vigilantly that they circled the nearby fortresses of Khaibar, and closely reached the meeting places of Usair bin Rizām, and personally heard from Usair and his companions their various plans against the Holy Prophet^{sa}.⁴ During those days, a non-Muslim named Khārijah bin Ḥusail coincidentally came to Madīnah from Khaibar and confirming ‘Abdullāh bin Rawāḥah^{ra} said, “I have left Usair in such a state that he is mustering his armies to strike Madīnah.”⁵

After this verification, the Holy Prophet^{sa} sent thirty companions under the leadership of ‘Abdullāh bin Rawāḥah^{ra} to Khaibar. The exact guidance of the Holy Prophet^{sa} given to this party whilst sending them off, cannot be ascertained. Nonetheless, from the discourse which took place

- 1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 152, Sariyyatu Ibni Rawāḥah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
*As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 876, Ghazwatu ‘Abdillāh-ibni Rawāḥata Li-Qatli-Yusair-ibni Rizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 3 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 153, Sariyyatu Ibni Rawāḥah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 4 *Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 153, Sariyyatu Ibni Rawāḥah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 153, Sariyyatu Ibni Rawāḥah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

between ‘Abdullāh bin Rawāḥah^{ra} and Usair bin Rizām in Khaibar, it becomes apparent that the desire of the Holy Prophet^{sa} was to call Usair to Madīnah and to agree a mutual settlement, by which this course of mischief could be stopped and a state of peace and safety could prevail in the land. In this desire, the Holy Prophet^{sa} was so keen, that even if it meant accepting Usair as the leader of the region of Khaibar, he was willing to do so, on the condition that he would refrain from further mischief-making against Islām.¹

When the party of ‘Abdullāh bin Rawāḥah^{ra} reached Khaibar, first and foremost, they took an assurance of peace and security from Usair bin Rizām for the duration of their discourse. This illustrates that at the time, the threat had grown to such an extent that the Muslims believed that perhaps a state of treachery would develop from the party of Usair, during the very discussions. Usair declared that he would not act treacherously, but in order to keep his own dignity, he sought a similar assurance from ‘Abdullāh bin Rawāḥah^{ra} as well.² However, the fact that ‘Abdullāh bin Rawāḥah^{ra} was first in this regard, clearly reveals who was the actual threat. In any case, after this agreement, ‘Abdullāh bin Rawāḥah^{ra} began his discussion with Usair. The crux of this discussion was that the Holy Prophet^{sa} wishes to settle an agreement of peace and security with them, so that the mutual war could be halted, and the best way for this would be for him to come to Madīnah and personally speak to the Holy Prophet^{sa}. If an agreement of this kind could be settled, he trusted that the Messenger of Allāh would deal with them with goodness, and would possibly even accept him as the official chieftain of Khaibar.³ Usair, who

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 876, Ghazwatu ‘Abdillāh-ibni Rawāḥata Li-Qatlil-Yusair-ibni Rizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* As-Sīratul-Ḥalabīyyah, By Abul-Faraj Nūriddīn ‘Alī bin Ibrāhīm, Volume 3, pp. 257-258, Bābu Sarāyahu^{sa} Wa Bu’ūthihi/Sariyyatu ‘Abdillāh-ibni Rawāḥata^{ra} Ilā Usair, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 876, Ghazwatu ‘Abdillāh-ibni Rawāḥata Li-Qatlil-Yusair-ibni Rizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qustālānī, Volume 3, p. 153, Sariyyatu Ibni Rawāḥah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

desperately craved position or perhaps had ulterior motives, was pleased with this proposal or so he expressed. However, at the same time he gathered the Jewish ministers and sought their counsel in this matter; expressing that the following proposal has been presented by the Muslims and asking what should be done? The Jews who were blind in their ignorant animosity, generally objected to this proposal. Furthermore, in order to hold Usair back from this course they said, “We do not believe that Muḥammad^{sa} will accept you as the leader of Khaibar.” Usair, who was more informed of the state of affairs, remained firm on his intention and said, “You have no idea. Muḥammad^{sa} is fed up by this war, and in his heart he desires to bring this course of conflict to an end at any expense.¹

Therefore, Usair bin Rizām prepared to journey to Madīnah with the party of ‘Abdullāh bin Rawāḥah^{ra}, and just like ‘Abdullāh bin Rawāḥah^{ra}, he too brought thirty Jews to accompany him.² When these two parties left Khaibar and reached a place called Qarqarah, which was at a distance of 6 miles from Khaibar³, the intention of Usair changed. Or possibly, if he had harboured evil intentions, the time for their expression had now come. So, during conversation, he very cleverly reached for the sword of a very honourable individual of the Muslim party named ‘Abdullāh bin Anīs Anṣārī^{ra}. ‘Abdullāh immediately understood that the intentions of this wretched man were different.⁴ Therefore, he immediately urged his camel on by the heel and brought it ahead and then turned around to Usair and said, “O enemy of God! Do you wish to betray us?” ‘Abdullāh bin Anīs^{ra} repeated these words twice but Usair did not respond,⁵ nor did he exonerate himself. Instead, he prepared for war. This was perhaps a pre-determined indication among the Jews that

1 As-Sīratul-Ḥalabiyah, By Abul-Faraj Nūriddīn ‘Alī bin Ibrāhīm, Volume 3, pp. 257-258, Bābu Sarāyāhu^{sa} Wa Bu’ūthihī/Sariyyatu ‘Abdillāh-ibni Rawāḥata^{ra} Ilā Usair, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 876, Ghazwatu ‘Abdillāh-ibni Rawāḥata Li-Qatlil-Yusair-ibni Rizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

*As-Sīratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 876, Ghazwatu ‘Abdillāh-ibni Rawāḥata Li-Qatlil-Yusair-ibni Rizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 295, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

if such a state presents itself, everyone should rush in upon the Muslims. Therefore, at that location upon the very route, fighting broke out between the Jews and Muslims. Although both parties were equal in number and the Jews were already mentally prepared, whilst the Muslims were completely without intention, the grace of Allāh was such that although some Muslims were injured, there was no loss of life. Conversely, every single Jew felt the taste of his bitter treachery and was annihilated.¹

When this party returned to Madīnah and the Holy Prophet^{sa} was briefed on the state of affairs, he thanked God for the safe and peaceful return of the Muslims and said:

قَدْ نَجَّأَكُمُ اللَّهُ مِنَ الْقَوْمِ الظَّالِمِينَ

*“Thank God for having saved you from this cruel nation.”*²

In relation to this occurrence, various Christian historians have alleged that the party of ‘Abdullāh bin Rawāḥah^{ra} brought Usair, etc. out of Khaibar with the intention that whenever they found the opportunity en-route, they would kill them. However, this allegation is nothing more than an unpleasant exhibition of western obstinacy. As mentioned above, no evidence can be found in history that Muslims went there with this intention. As a matter of fact if one reflects, putting other evidence to one side, the words of ‘Abdullāh bin Anīs, ‘O enemy of God, do you intend to betray us?’ and then the words of the Holy Prophet^{sa}, ‘Thank God for having saved you from a cruel nation,’ alone are enough to prove that the intention of the Muslims was completely pure and peaceful. Whatever occurred was merely a result of the treachery which the Jewish people wished to carry out against the Muslims, in accordance to their habit. By the Grace of God, it backfired against them.

1 *As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 876, Ghazwatu ‘Abdillāh-ibni Rawāḥata Li-Qatlil-Yusair-ibni Rizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, pp. 295-296, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 296, Sariyyatu ‘Abdillāh-ibni Rawāḥata Ilā Usair-ibni Zārim, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

Conspiracy to Assassinate the Holy Prophet^{sa} & Sariyyah 'Amr bin Umaiyah^{ra} - Shawwāl 6 A.H.

The recollection of their disgraceful failure in the *Ghazwah* of Aḥzāb, inflamed the Quraish of Makkah. Naturally, this heartfelt rage had come mostly to the lot of Abū Sufyān, who was the chief of Makkah and had been especially humiliated during the expedition of Aḥzāb. For some time, Abū Sufyān continued to burn in this fire of rage, but at last, the matter became unbearable and the hidden flames of this fire began to flare up. Naturally, their greatest enmity, rather their actual enmity, was towards the person of the Holy Prophet^{sa}. For this reason, Abū Sufyān now thought that if no results had come about through outwardly strategies and schemes, then why not put an end to Muḥammad^{sa} by some hidden scheme? He knew that there was no official security around the Holy Prophet^{sa}. Quite the contrary, at times, the Holy Prophet^{sa} would come and go, and walk the streets and alleys of the city completely unprotected. He would come to the mosque at least five times daily for the Ṣalāt and remained free and accessible whilst travelling. What better opportunity could there possibly have been for an assassin? As soon as this thought came to him, Abū Sufyān began to secretly consolidate his plan to assassinate the Holy Prophet^{sa}.

When he was fully determined to carry out his plan, one day, capitalising on an opportunity, he addressed a few young men of the Quraish with similar interests, saying, “Do you know that Muḥammad^[sa] freely roams the streets and alleys of Madīnah?” These young men heard this news and quickly flew off. Not many days had passed when a young Bedouin man came to Abū Sufyān and began to say:

“I have heard your proposition and I am willing to do this. I am a strong hearted and mature individual, whose grip is severe and whose strike is sudden. If you appoint me to this task and assist me, I am ready to set out in order to kill Muḥammad^{sa}. I have a dagger, which shall remain like the hidden wings of a wild vulture. I shall attack Muḥammad^{sa} and then run to join a caravan and the Muslims shall not be able to catch me. Furthermore, I am also very proficient in the streets of Madīnah.”

Abū Sufyān said, “Enough, enough. You are the man we seek.” Then, Abū Sufyān gave him a swift camel and bid him adieu with some provisions,

emphatically reminding him not to disclose this secret to anyone.¹

After having departed from Makkah, this man moved towards Madīnah hiding by day and travelling by night. He reached Madīnah on the sixth night. Ascertaining the whereabouts of the Holy Prophet^{sa}, he went straight to the mosque of the Banī ‘Abdul-Ashhal, where the Holy Prophet^{sa} was present. Those days, new people constantly visited Madīnah, so no Muslim became suspicious of him. But as soon as the Holy Prophet^{sa} noticed the man approaching him he said, “This man has come with an evil intention.” Upon hearing these words, he began to move towards the Holy Prophet^{sa} even faster than before. However, Usaid bin Ḥuḍair^{ra}, a Chieftain among the Anṣār, immediately sprung forward and clung to him and during this tussle his hand fell upon the man’s hidden dagger, whereupon the man screamed out in fear, “My death! My death!” When he was subdued, the Holy Prophet^{sa} inquired of him, “Tell me truthfully, who are you and with which intention have you come?” He said, “If my life is spared, I will tell you.” The Holy Prophet^{sa} said, “Yes, relate the entire account truthfully and you shall be forgiven.” Upon this he related the entire story to the Holy Prophet^{sa} from beginning to end. He also told the Holy Prophet^{sa} of the reward which had been promised to him by Abū Sufyān. Thereafter, this individual stayed in Madīnah for a few days and then out of his own will became a Muslim, and thus, entered into the service of the Holy Prophet^{sa}.²

This bloody conspiracy of Abū Sufyān made it even more incumbent than before to remain informed of the plots and intentions of the people of Makkah. As such, the Holy Prophet^{sa} sent two of his companions, ‘Amr bin Umaiyah Ḍamri^{ra} and Salmah bin Aslam^{ra}, to Makkah. Considering the assassination attempt of Abū Sufyān and his past bloodthirsty schemes, the Holy Prophet^{sa} permitted his companions to put an end to this war enemy of Islām, if the opportunity were to arise. However, when Umaiyah^{ra} and his companion reached Makkah, the Quraish were alerted, whereupon these two companions set back to Madīnah fending for their lives. On their way back, they found two spies of the Quraish, whom the chieftains of the Quraish had

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 296, Sariyyatu ‘Amr-ibni Umaiyataḍ-Ḍamri, Dāru Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 296, Sariyyatu ‘Amr-ibni Umaiyataḍ-Ḍamri, Dāru Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 166-167, Ba’tḥuḍ-Ḍamriyyi Li-Yaghtāla Abā Sufyān, Dāru-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

sent to ascertain intelligence on the movements of the Muslims and to acquire information on the Holy Prophet^{sa}. It would not be surprising if this scheme was also a grounds for some other bloodthirsty conspiracy of the Quraish. However, it was by the Grace of God, that Umaiyah^{ra} and Salmah^{ra} learned of their espionage, upon which they desired to attack and imprison them, but they fought back. Consequently, in this battle, one spy was killed while the other was taken prisoner and brought back to Madīnah.¹

There is a disagreement amongst historians with regards to the date of this expedition. Ibni Hishām and Ṭabarī have recorded it in 4 A.H. but Ibni Sa'd has written it to be in 6 A.H. 'Allāmah Qusṭalānī and Zurqānī have given precedence to the narration of Ibni Sa'd, therefore, I have also mentioned it among the accounts of 6 A.H. Indeed, Allāh knows best. Baihaqī has also supported the details of the account mentioned by Ibni Sa'd,² but from this account one cannot establish the period in which it took place.

Treachery of the Tribes of 'Ukl and 'Urainah & its Terrible Outcome - Shawwāl 6 A.H.

These were very threatening days for the Muslims, because the whole land was ablaze with the fire of animosity, inflamed by the Quraish and the Jews. Moreover, according to their new policy, they had decided that instead of systematically attacking Madīnah, it should be harmed by secret methods. Furthermore, since deceit and treachery were inherent in the uncivilized tribes of Arabia, they were adamant in hurting the Muslims by any means possible. As such, the incident we are about to mention is but a link in this very nefarious chain of events, which came to an end in a terrible manner. The

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 296-297, Sariyyatu 'Amr-ibni Umaiyyaṭaḍ-Ḍamri, Dāru l-hyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 167-168, Ba'thuḍ-Ḍamriyyi Li-Yaghtāla Abā Sufyān, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 885-886, Ba'thu 'Amr-ibni Umaiyyaṭaḍ-Ḍamri Li-Qitāli Abi Sufyān-abni Ḥarbin..., Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, pp. 83-85, Thumma Dakhalatis-Sanatur-Rābi'atu Minal-Hijrah/Dhikrul-Khabari 'An 'Amr-ibni Umaiyyaṭaḍ-Ḍamri, Beirut, Lebanon, Second Edition (2002)

2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 166, Ba'thuḍ-Ḍamriyyi Li-Yaghtāla Abā Sufyān, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

details are that in *Shawwāl* 6 A.H.,¹ a few men² which were eight in number,³ from the tribes of ‘Ukl and ‘Urainah, came to Madīnah, and after expressing their love and affection towards Islām became Muslim. After a stay of some time, the climate of Madīnah affected their spleens and they suffered from a stomach virus. Using this as an excuse, they presented themselves before the Holy Prophet^{sa}. They presented their illness and said, “O Messenger of Allāh! We are Bedouin people and have spent our time living with animals. We are not accustomed to the city life and therefore, we have fallen ill.” The Holy Prophet^{sa} responded, “If you feel ill in Madīnah, then go out of Madīnah and stay in the inhabitation of our cattle and drink the milk of camels, etc., You shall become well.”⁴ In another narration, it is recorded that they themselves requested, “O Messenger of Allāh! If you permit us we would like to go outside of Madīnah where your cattle are situated,” and the Holy Prophet^{sa} permitted them to do so.⁵ In any case, they sought permission of the Holy Prophet^{sa} and went to live in the pasture which was inhabited by the camels of the Muslims.

When these wretched people had setup camp and fully ascertained the state of affairs, and had recovered their health after living in the open climate and drinking the milk of camels, they suddenly attacked the shepherds of these camels one day and killed them. Moreover, in doing so, they were so cruel that first they slaughtered them like animals, and when there was still some life left in them, they pierced their tongues with sharp desert thorns so that when they made a sound or tossed and turned in the agony of thirst, these thorns would add to their suffering.⁶ Then, these barbarians did not suffice at this, but took hot matches and rubbed them into the eyes of the half-dead

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 296, Sariyyatu Kurz-ibni Jābirin Al-Fihriyyi Ilā ‘Uraniyyin, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qiṣṣati ‘Uklin Wa ‘Urainah, Ḥadīth No. 4192

3 Ṣaḥīḥu Muslim, Kitābul-Qasāmati Wal-Muḥāribīna..., Bābu Ḥukmil-Muḥāribīna Wal-Murtaddīn, Ḥadīth No. 4357

4 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qiṣṣati ‘Uklin Wa ‘Urainah, Ḥadīth No. 4192

* Ṣaḥīḥul-Bukhārī, Kitābul-Muḥāribīna Min Ahlil-Kuffāri War-Raddah, Bābu Qaulillāhi Ta’āla Inna-Mā Jazā’ulladhīna Yuḥāribūnallāha Wa Rasūlahu..., Ḥadīth No. 6802

5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 157, Qiṣṣatu ‘Uklin Wa Urainah, Dāru-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

6 * As-Siratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 889, Sariyyatu Kurz-ibni Jābirin Li-Qatlil-Bajāliyyīn-alladhīna Qatalū Yasāran, Dāru-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 296, Sariyyatu Kurz-ibni Jābirin Al-Fihriyyi Ilā ‘Uraniyyin, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

Muslims.¹ In this manner, the innocent Muslims died tossing and turning in an open field. Among them was a personal servant of the Holy Prophet^{sa} named Yassār, who was appointed to graze the camels of the Holy Prophet^{sa}.²

When these savages had killed the Muslims in this barbaric manner, they gathered all the camels and took them away. These events were reported to the Holy Prophet^{sa} by a shepherd who happened to escape to safety. The Holy Prophet^{sa} immediately prepared a party of twenty companions and sent them in pursuit. Although these people had already covered some ground, by God's Grace, the Muslims swiftly pursued them and managed to capture them. The Muslims tied them in ropes and brought them back. Until that time, no injunctions had been revealed to the Holy Prophet^{sa} as to what should be done with an individual who commits such actions. Therefore, as per his old practice that until a new injunction was revealed in Islām, the way of the people of the book was followed³ according to Mosaic law,⁴ the Holy Prophet^{sa} ordered that just as these cruel people had treated the Muslim shepherds, they too should be treated in retribution and in equal retaliation. This would serve as a lesson to others. Thus, almost in the same manner, these people were lowered into the pit of death in an open field outside Madīnah. However, God had decreed a different law for Islām, and so from thereon, even in a state of retribution and equal retaliation, the punishment of mutilation was forbidden. In other words, it was prohibited that the body of a criminal be disfigured in any way, or for body parts to be cut into pieces in a manner of retribution, etc.⁵

We need not write extensively on this account, because the cruelty was instigated by the infidels towards the Muslims in this savage and barbaric manner without any just cause, purely out of animosity for Islām. Furthermore, whatever was done to them in punishment, was merely in retribution and equitable retaliation. Moreover, it was done in such a state

1 * Ṣaḥīḥu Muslim, Kitābul-Qasāmati Wal-Muḥāribīna..., Bābu Ḥukmil-Muḥāribīna Wal-Murtaddīn, Ḥadīth No. 4360

2 * Sunanut-Tirmidhī, Kitābuṭ-Ṭahārah, Bābu Mā Jā'a Fī Bauli Mā Yu'kalu Laḥmuhū, Ḥadīth No 73
As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 889, Sariyyatu Kurz-ibni Jābirin Li-Qatlil-Bajāliyyīn-alladhīna Qatalū Yasāran, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Ṣaḥīḥul-Bukhārī, Kitābul-Libās, Bābul-Farq, Ḥadīth No. 5917

4 Exodus (21:23-25), Leviticus (24:19-21), Deuteronomy (19:21)

5 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qiṣṣati 'Uklin Wa 'Urainah, Ḥadīth No. 4192

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 296, Sariyyatu Kurz-ibni Jābirin Al-Fihriyyi Ilā 'Uraniyyin, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* The Life of Mahomet, By Sir William Muir, Chapter XVIII (Sixth Year of Hegira), Certaub Robbers Executed Barbarously..., p. 364, Published by Smith, Elder & Co. London (1878)

when the entire land was ablaze with a fire of enmity towards Islām. Then, this decision was also in accordance to the Mosaic Law but even then, Islām did not uphold this law, and prohibited such a course of action in the future. In such circumstances, no reasonable individual can raise an objection. On this occasion, it should also be remembered that these men had come to Madīnah with evil intentions in the first place. Furthermore, they were most probably trained by their tribe to live among the Muslims and injure them. Additionally, it is very plausible that they harboured an evil intention against the Holy Prophet^{sa} himself, but when they could find no opportunity in Madīnah, they proposed an undertaking outside the city. Their evil intention can also be gauged by the fact that the manner in which they dealt with the Muslim shepherds was not merely one of thieves and bandits, rather, it was an act of utter revenge. If they had initially become Muslims pure-heartedly and later on, after seeing the camels, their intentions had changed for the worse, then in such a case, what should have happened is that they should have taken these camels and ran off. If a shepherd had happened to become a hindrance, then at most, they should have killed him and left. However, the manner in which they killed the Muslim shepherd, and putting their own selves in danger by prolonging this act of butchery and torturing the Muslims, evidently shows that this action was not the outcome of coincidental greed. Quite the contrary, it clearly possessed the character of animosity and was the result of heart-felt malice and long standing rancour. In return for this ruthless action, whatever the Holy Prophet^{sa} did was merely in retribution and equitable retaliation, according to the Mosaic Law which existed prior to the revelation of Islāmic teachings. However, shortly thereafter, Islāmic injunctions were revealed and such punishment was declared unlawful, even as act of retribution. As such, the words of Bukhārī are as follows:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ كَانَ يَحْتُ عَلَى الصَّدَقَةِ وَيَنْهَى عَنِ الْمُثَلَّةِ

“After this instance, the Holy Prophet^{sa} emphasised magnanimity and generosity, and prohibited mutilating the body of enemies in all circumstances.”¹

Various western research scholars including Muir,¹ have objected (as per their habit), that the manner in which these murderous pillagers were killed was cruel and barbaric. However, if all the facts are analysed in this case, the mantle of Islām remains absolutely untarnished. Actually, this was not the decision of Islām but of Moses^{as},² the Law of whom the Christian Messiah did not abrogate but upheld.³ Perhaps, our opponents have the saying of the Christian Messiah in mind ,

“If someone strikes you on the right cheek, turn to him the other also. And if someone wants to take your tunic, let him have your cloak as well. And if someone forces you to go one mile, go with him two miles.”⁴

If so, then verily, our opposition has the right to raise this allegation, but the question is, whether any reasonable individual considers this teaching at all practical. Furthermore, in the last 1,950 years has any Christian man, woman, Christian community or government, acted upon this teaching? Undoubtedly, this teaching is a wonderful one to stand up at the pulpit and exhort in sermons. However, in practical life, this teaching holds no weight whatsoever, nor can a rational individual be prepared to act upon it. Therefore, in such a case, to place these kinds of emotional models before oneself and make the Muslims the target of an allegation, is but to furnish proof of one's own ignorance. Of course, look at the Law of Moses^{as}, who unlike Jesus^{as} was a law-maker and who understood the essence of the law. Alternatively, examine the practical conduct of the Christians and not just their claims. The truth shall become evident that pragmatically, no religion can compare with Islām because it does as it claims. It does not have double standards and its claims and actions are both so elevated, that no reasonable and unprejudiced individual can object to it. Quite the contrary, one is inclined to praise Islām. For like the Mosaic Law, it does not enjoin revenge in all circumstances and to wage the axe of retribution indiscriminately. Neither does it teach that punishment should never be administered, nor that when a criminal commits a crime, he should be supported and strengthened in his purpose in accordance to Christian Law. Instead, Islām forsakes these two extremes and

1 The Life of Mahomet, By Sir William Muir, Chapter XVIII (Sixth Year of Hegira), Certaub Robbers Executed Barbarously..., p. 364, Published by Smith, Elder & Co. London (1878)
2 Exodus (21:23-25), Leviticus (24:19-21), Deuteronomy (19:21)
3 Matthew (5:17-19)
4 Matthew (5:38-41)

presents a moderate teaching which is the basis of true peace in the world which is:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

“The punishment of an injury should be the like thereof and should be of equal intensity. However, if the circumstances are such as a probability of reformation exists by forgiveness or lenience, then forgiveness and lenience is the better course of action. Such an individual shall be deserving of a handsome reward from Allāh.”¹

This is the teaching which Islām has presented in this regard and no reasonable individual can deny that this is an unrivaled teaching, which has taken into consideration all aspects of human need. Furthermore, even in the case of punishment, it has set the restriction that appropriate bounds should not be exceeded and it has outrightly condemned the barbaric acts of mutilation, etc. In comparison to this, despite the ‘exemplary teaching’ of Jesus Christ^{as}, the actual behaviour which Christians have shown towards their enemies and the atrocities which they have committed during wars, are an open page in history, the repetition of which is not required here.

1 Ash-Shūrā (42:41)

IV

The Treaty of Hudaibiyyah & its Magnificent Outcomes

IV

The Treaty of Ḥudaibiyyah & its Magnificent Outcomes

(Dhū Qa'dah 6 A.H.)¹

Significance of the Treaty of Ḥudaibiyyah

Now we are about to enter that period of Islāmic history which holds special significance in the second era of the Life of the Holy Prophet^{sa} in Madīnah. My intent is to refer to the Treaty of Ḥudaibiyyah, by which the course of war and conflict between the infidels of Makkah and the Muslims was brought to a halt and whereby a new era in the history of Islām began. The world was given the opportunity to realise that the true power of Islām lied in peace and not in war. Clearly, there was no war during the Makkan life of the Holy Prophet^{sa} and the Holy Prophet^{sa} as well as his companions spent their lives under the rule of the Chieftains of the Quraish. However, this rule of the Quraish was even more cruel and tyrannous than a state of war, because the Quraish exerted their utmost strength to annihilate Islām. Following this, war broke out with the start of the era in Madīnah and the helpless Muslims went from one trial to another, which in some ways was even greater than the first. In reality, until now Islām had not yet received the opportunity to exhibit its power of peace. The Treaty of Ḥudaibiyyah, however, which we are about to mention, furnished this opportunity. Furthermore, the world knows that in this test, Islām demonstrated in broad daylight, that its power of peace is far greater and

more splendid than its power of war. As such, the historical account which we are about to mention is a very significant one. We request our readers to study the details of this account very carefully.

Dream of the Holy Prophet^{sa} & the Journey to Ḥudaibiyyah

We have seen that shortly after the Holy Prophet^{sa} migrated from Makkah to Madīnah, Allāh changed the *Qiblah* of the Muslims from Jerusalem to the *Baitullāh*. Along with this alteration of the *Qiblah*, Allāh also instructed the Holy Prophet^{sa} to set his concentration towards Makkah and not to forget that Makkah was the religious centre of Islām, which should come under Muslim control as soon as possible.¹ Due to these injunctions, the Holy Prophet^{sa} would constantly think about Makkah and since it was their homeland, naturally the Holy Prophet^{sa} and his *Muhājirīn* companions had a special love for it. Moreover, it so happened that during those days, the Holy Prophet^{sa} saw a dream that he was performing *Ṭawāf* of the *Baitullāh* along with his companions.² At that time the month of *Dhū Qa'dah* was near, which even in the era of the *Jāhiliyyah* was considered to be amongst those four blessed months wherein all forms of war and conflict was prohibited. On the one hand the Holy Prophet^{sa} saw this dream and on the other, the time was also such that the course of war would come to a halt and peace and safety would prevail throughout the whole of Arabia. Although these were not the days of *Ḥajj*,³ and until now *Ḥajj* in Islām had not been officially ordained either, but *Ṭawāf* could be performed around the Ka'bah at any time. Therefore, upon seeing this dream, the Holy Prophet^{sa} instructed his companions to prepare for '*Umrah*'. '*Umrah*, was as if a lesser *Ḥajj*, wherein various rites of the *Ḥajj* were left out and only *Ṭawāf* of the *Baitullāh* and an animal sacrifice would suffice. Furthermore, unlike the *Ḥajj*, there was no specified time of the year for the '*Umrah* either. This worship could be performed any time of the year. On this occasion, the Holy Prophet^{sa} also

1 Al-Baqarah (2:149-151)

2 *Al-Fath (48:28)

**Jāmi'ul-Bayāni 'An Ta'wīli Āyatil-Qur'an* (Tafsīruṭ-Ṭabarī), By Imām Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 2, p. 123, Commentary of Sūrah Al-Fath, Verse No. 27, Dāru Ihyā'it-Turāthil-'Arabī, Beirut (2001)

**Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 170, Amrul-Ḥudaibiyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

**Tārīkhul-Khamīs Fi Aḥwālī Anfasī Nafīs*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 16, Ghazwatul-Ḥudaibiyyah, Mu'assasatu Sha'bān, Beirut

3 Pilgrimage to the Ka'bah (Publishers)

announced to the companions that since this journey was free from any intentions of violent confrontation, rather, it was merely for the purpose of performing peaceful religious worship, the Muslims should not take their weapons along with them. Albeit, as per the custom of Arabia, swords could be kept in their sheaths in the manner of a wayfarer. The Holy Prophet^{sa} also encouraged the Bedouin people in the surrounding areas of Madīnah who were apparently with the Muslims, to participate in the performance of the worship of ‘*Umrah*. Unfortunately, very few, i.e., except for a nominal number of people, these so called Bedouin Muslims of weak faith, who lived in the close proximity of Madīnah, held back from setting out with the Holy Prophet^{sa}. It was their idea that although the Muslims had no other intentions than that of ‘*Umrah*, the Quraish would stop the Muslims either way and so a state of confrontation would arise. Furthermore, they thought that since this confrontation would erupt close to Makkah and far from Madīnah, for this reason, no Muslims would be able to return alive.¹ In any case, the Holy Prophet^{sa} departed from Madīnah on a Monday morning in the beginning of *Dhū Qa’dah* 6 A.H. with a group of just over 1400 companions. During this journey, Ḥaḍrat Ummi Salmah^{ra}, the honourable wife of the Holy Prophet^{sa}, rode alongside the Holy Prophet^{sa}. Numailah bin ‘Abdullāh was appointed the *Amīr* of Madīnah and ‘Abdullāh bin Ummi Maktūm who was a blind man, was appointed *Imāmuṣ-Ṣalāt*.²

1 *Al-Fath (48:28)

*Tafsīrul-Qur’ānil-‘Aẓīm (Tafsīru Ibnī Kathīr), By ‘Imāduddīn Abul-Fidā’ Ismā’il bin ‘Umar Ibnī Kathīr, Volume 6, p. 312, Tafsīru Sūratil-Fath, Under verses 11-12, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1998)

*As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 681, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 297, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

*As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 681, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Wa Dhikri Bai’atir-Riḍwāni..., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 123/133, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Mīnal-Hijrah/Dhikrul-Khabari ‘An ‘Umratin-Nabiyi^{sa} Allati Ṣaddahul-Mushrikūna Fīhā ‘Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 170/172, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

When the Holy Prophet^{sa} reached Dhul-Ḥalifah, which is situated approximately 6 miles from Madīnah en-route to Makkah¹, he ordered everyone to stop. After offering the Ḥuḥr prayer, he instructed that the sacrificial camels which equalled 70 in number, be marked and that the companions assume the special attire of the pilgrims known as *Iḥrām*. The Holy Prophet^{sa} also assumed the *Iḥrām* himself as well.² Then, in order to ensure that the Quraish were not up to mischief, the Holy Prophet^{sa} sent ahead a messenger named Busr bin Sufyān from the Khuzā'ah tribe, who lived near Makkah and slowly proceeded towards Makkah.³ Moreover, as further caution the Holy Prophet^{sa} appointed a cavalry of 20 riders under the command of 'Abbād bin Bishr, to travel ahead of the larger body of Muslims.⁴ After a journey of a few days, when the Holy Prophet^{sa} neared a place called 'Uṣfān, which is situated at approximately two day's journey on the road to Makkah, the messenger of the Holy Prophet^{sa} informed him that that Quraish were furious and firmly determined to stop him⁵ to the extent that in the expression of their rage and barbarity, they had put on cheetah skins and were fully bent on war, in order to stop the Muslims in all instances. It was also ascertained that the Quraish had sent forth a cavalry unit of a few daring riders under the command of Khālid bin Walīd who had not yet become Muslim, and that this cavalry had reached near the Muslims and that 'Ikrimah bin Abī Jahl was also a part of it. When the Holy Prophet^{sa} heard this news, he instructed the companions to divert from the known route to Makkah and proceed from the right in order to prevent conflict. So, the Muslims began to move forward from a very difficult

1 *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 173, Amrul-Ḥudaibiyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

*Mu'jamul-Buldān, By Shihābuddin Abī 'Abdillāh Yāqūtubnu 'Abdillāh, Volume 2, p. 177, Under Al-Ḥulaifātu/Al-Hulaifatu, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 297, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 681-682, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Wa Dhikri Bai'atir-Riḍwānī..., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 297, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

*Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 16, Ghazwatul-Ḥudaibiyah, Mu'assasatu Sha'bān, Beirut

5 *Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Ḥudaibiyah, Ḥadīth No. 4178-4179

*As-Sīratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 681-682, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Wa Dhikri Bai'atir-Riḍwānī..., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001) (Publishers)

and burdensome route near the coast.¹

Following this new route, when the Holy Prophet^{sa} neared Ḥudaibiyyah, which is one day's journey, i.e., only nine miles from Makkah² (whereas the valley of Makkah starts from the pass of Ḥudaibiyyah), the camel of the Holy Prophet^{sa} which was known by the name of Al-Qaṣwā' and had accompanied the Holy Prophet^{sa} in many *Ghazwāt*, suddenly stretched out her feet and sat down. Despite many attempts to stand her up, she would not move. The companions said, "Perhaps she is tired," but the Holy Prophet^{sa} said, "Nay, Nay, she has not tired, nor is it in her nature to tire out and sit in this manner. The truth is, that the same Supreme Being Who prevented the elephant of the *Aṣḥābul-Fīl* from proceeding to Makkah, has also stopped this camel as well. Therefore, I swear by God, that I shall accept whatever the Quraish of Makkah ask of me for the respect of the *Ḥaram*." After this, the Holy Prophet^{sa} called out to his camel to stand and by the power of God, this time, it stood up immediately and prepared to move forward. Upon this, the Holy Prophet^{sa} took her to the far corner of the valley of Ḥudaibiyyah and settling her near a water well, he dismounted his camel. It is here, that upon the instruction of the Holy Prophet^{sa}, the companions set up camp.³

Suffering of the Muslims Lacking Water & the Miracle of the Increase of Water

Not much time had passed, when a party of the companions presented themselves before the Holy Prophet^{sa} and said, "The water well being used up, has dried, and now men and animals are in extreme suffering, so what should

1 *As-Siratin-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 681-682, Amrul-Ḥudaibiyyati Fī Ākhiri Sanati Sittim/Wa Dhikri Bai'atir-Riḍwāni..., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 124-125, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā 'Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 297, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyyata, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

be done?”¹ The Holy Prophet^{sa} took an arrow and ordered that it be fixed into the pit of the dry water well² and he then took a seat next to the well. The Holy Prophet^{sa} took some water and put it in his mouth and whilst praying to Allāh, he poured this water from his mouth into the well. Then, he told the companions, “Wait a little while.” It was not long before this water well became so replete with water that everyone quenched their thirst and their suffering was dispelled.³

Allāh the Exalted, further sent down His grace, in that it also rained that very night or soon after. Consequently, when the Holy Prophet^{sa} arrived for the morning prayer, the plain was full of water. The Holy Prophet^{sa} smiled and said, “Do you know what your God has stated upon this occasion of rain?” As per their custom, the companions responded, “God and His messenger know best.” The Holy Prophet^{sa} said, “God the Exalted states, ‘Among my servants there are some who have awakened this morning in a state of belief, while others have wavered in a state of disbelief. For those who said that this rain was given to us through the mercy and grace of God, they have remained firm upon the essence of faith. However, as for those who said that this rain has come to us due to such and such star, have undoubtedly believed in the star, but disbelieved in God.’”⁴ By this statement, full of the riches of (Divine) unity, the Holy Prophet^{sa} taught his companions that undoubtedly by the system of means and causes in order to run the universe, God has set up various kinds of means and regarding the issue of rain, etc., we do not deny the effect of heavenly bodies. However, true unity is that despite these middle means, the sights of man should not become negligent of that ever so Hidden Being, Who

1 A difficulty of water had already transpired during the course of this journey prior to this occasion, when there was such a point when except for the vessel in use by the Holy Prophet^{sa}, all other vessels had become dry of water. On this occasion, upon the complaint of his companions, the Holy Prophet^{sa} placed his blessed hand upon the mouth of the vessel, and tilting it forward he instructed the companions to bring their own vessels and replenish them. The narrator relates that at the time, water was gushing forth from within the fingers of the Holy Prophet^{sa} in such a manner as if it were a running spring. So much so, that everyone took the water according to their needs, and the suffering of the Muslims was dispelled.

**Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4152

**As-Siratul-Ḥalabiyyah*, By Abul-Faraj Nūriddīn ‘Alī bin Ibrāhīm, Volume 1, p. 14, Bābu Dhikri Maghāzihī^{sa}/Ghazwatul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)

2 *Ṣaḥīḥul-Bukhārī*, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

3 *Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4151

4 **Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4147

**Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa’d, Volume 2, p. 297, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

is the Creator of all these means and is the Cause of all Causes in this universe, without Whom these materialistic means are no more significant than a dead insect.

A Brief Fundamental Note on Miracles

The question that arises on this occasion is that in contradiction to the usual laws of nature, how did the water in the well begin to overflow? This relates to a discussion on miracles. With relevance to this a fundamental note has already been written at another place in this book, the repetition of which is not necessary here.¹ Actually, the issue of miracles is divided into two categories. One part relates to a logical approach, whereby the possibility of miracles and their need is proven. The second part relates to experience, whereby the actual occurrence of miracles is substantiated. The result of logical argumentation is only to the extent that a miracle can happen and that for the spiritual perfection of man, it should occur. Beyond this, however, experience is needed to prove that a miracle actually does occur and fortunately enough, the existence of such experiences are found during the era of every prophet and the history of every nation. Alas! The universal materialism of the present age has soiled the spiritual excellences and faculties of mankind to such an extent as nothing has remained except for thoughts of material worship. The lofty excellences of mankind have gone far from sight and have become concealed in the likeness of hidden treasures buried beneath the earth. However, along with this, it should also be remembered that the law of God is of two kinds. Firstly, that which relates to His unchangeable *Sunnat* or His promises, i.e., like how a dead person cannot return to this world.² Secondly, that which is beyond these two realms, i.e., the expression of God's treatment towards the virtuous and evil, etc. Hence, as far as the first law is concerned, the Holy Qur'ān emphatically states that it is completely ironclad.³ Furthermore, the entire intellectual and practical success of the world, rather, the expression of God's magnificence and His honour, are bound to its invariability. However, the second law can change its form based on different circumstances, and its alteration is not contradictory to the magnificence of God, rather, it is precisely befitting. The unusual manifestation of this very

1 Please refer to *Sīrat Khātamun-Nabiyyīn*^{sa}, Volume 2

2 Al-Mu'minūn (23:100-101)

3 Al-Aḥzāb (33:63), Āl-e-'Imrān (3:10)

alteration is what we call a miracle. In actuality, if there is a God who created the things of this world as well as the characteristics of those things, and this God has not been deposed and dethroned from His Throne of Sovereignty; moreover, if He has not become the slave of His own law, then it must be accepted that putting matters of His *Sunnat* and promise aside wherein there can be no change whatsoever, in a time of dire need He can make His law which does not relate to the realm of His *Sunnat* or promise and take an exceptional course. Furthermore, by various hidden means, He can produce such physical alterations which apparently seem to be anomalous. This very anomaly or the unusual manifestation of this special decree of God is called a miracle.

The need for a miracle is proven such as every sensible individual will realise that rational argumentation relevant to God alone cannot furnish the necessary level of faith that is needed for the spiritual life of mankind. This is because logic alone can only prove that there should be a Creator and Master of this universe. It is obvious, however, that this level of 'should be' is merely a state of conjecture and in order to transform it to a level of conclusive and firm belief which can be interpreted as the level of 'is', we require Divine Revelation and miracles. For this reason, the existence of miracles have always been intrinsically tied to prophets and messengers. Furthermore, as for those who deny Islāmic miracles, their own books are replete with the mention of miracles (the better part of which are unfortunately concocted, without proof and against the *Sunnat* of Allāh). Now remains the question of experience. As such, the pioneers who have narrated the miracles of the Holy Prophet^{sa}, were all companions of the Holy Prophet^{sa}, who spent day and night in his company. They have narrated their personal experience and obviously if the narration is authentic and the narrator is truthful and sensible, then this experience is just as acceptable as other credible experiences of this world. In the current materialistic era, although spiritual paragons are rare, whilst responding to those who object to miracles, the Holy Founder of the Aḥmadiyyah Community announced in this age:

کرامت گرچہ بے نام و نشان است بیا بنگر ز غلمان محمد ﷺ

"In this era, though miracles have vanished without a trace, but O you who reject Islām come and witness them at the hand of the servants of Muḥammad^{sa}."

Another fundamental point which must be remembered with relevance to miracles, the disregarding of which and on account of the interpolation of latter generations in most religions, has given rise to many false and concocted miracles, is that since the purpose of miracles is to produce faith or strengthen an existing faith and in the early stages of faith some veil of concealment is necessary, this is why the Holy Qur'ān has presented the principle of belief in the unseen, in the very beginning.¹ This is because belief no longer remains worthy of reward or praise, after clearly witnessing something. For this reason, the *Sunnat* of Allāh is such, that true miracles are never manifested in a manner which is fully conspicuous. Instead, a veil of secrecy is maintained from in one aspect or another. This is why, religious divines have not likened miracles to the radiant light of day, rather they have likened it to a moonlit night, with some clouds as well. In this case, on the one hand where such people who concentrate and contemplate can find their way, on the other, as for those people who are stubborn and crooked, their remains some room for doubt.² Albeit, at times, somewhat of a conspicuous state is produced in miracles which are shown to such people as have already surpassed the elementary stages of faith. However, this is a lengthy and intricate question which requires an elaborate discussion, for which there is no room in this brief and relevant note.

In summary, the existence of miracles and signs is true. Moreover, Islām accepts them and asserts their manifestation in the era of every prophet and messenger. However, firstly, no miracle can contradict an unchangeable *Sunnat* of God or a promise, because if this was to occur, the world would fall to darkness and the Holy Qur'ān has utterly rejected miracles of this kind.³ Secondly, miracles that are meant to be shown to disbelievers cannot be as conspicuous as the light of day, because this is against the principle of belief in the unseen, which has been presented very emphatically, even in the beginning of the Holy Qur'ān.⁴ However, a miracle can occur within the confines of these two limits and have taken place in the time of every prophet. Furthermore, the truth is that if the door to such miracles is closed, the world would not be able to spiritually survive.

1 Al-Baqarah (2:4)

2 Barāhin-e-Aḥmadiyyah, Part 5, Ruḥānī Khazā'in, Volume 21, pp. 43-44

3 Al-Aḥzāb (33:63), Āl-e-'Imrān (3:10)

4 Al-Baqarah (2:4)

Commencement of the Discussions on the Treaty with the Quraish

After presenting this brief and fundamental note relevant to miracles, we now return to our actual topic. We have already mentioned that upon reaching the valley of Ḥudaibiyyah, the Holy Prophet settled next to its water well. When the companions had set up camp, a renowned chieftain from the Khuzā'ah tribe named Budail bin Warqā, who resided in a nearby region, came to meet the Holy Prophet^{sa} with some of his associates and said, "The people of Makkah are ready for war and they shall never let you enter Makkah." The Holy Prophet^{sa} responded:

"We have not come with the intention of war, rather, we have only come to perform the 'Umrah. Alas, despite the fact that the fire of war has burnt them to dust, they still do not refrain from fighting. I am even prepared to settle a truce with them so that they may cease war against me, and leave me free for the others. If however, they reject this proposal of mine and insist on keeping the fire of war aflame, then I also swear by His name in Whose hand is my life, that I shall not retreat from this battle, until I die in this cause, or God gives me victory. If I am faced with defeat in this battle, then so ends the story, but if God grants me victory, and the religion that I have brought is given dominance, then the people of Makkah should not hesitate in believing in me."

Budail bin Warqā was greatly moved by this sincere and earnest address. He requested the Holy Prophet^{sa}, "If you grant me some respite, I shall go to Makkah and convey your message, so as to seek reconciliation." The Holy Prophet^{sa} permitted him to do so and Budail set out to Makkah with a few of his associates.¹

When Budail bin Warqā reached Makkah, he gathered the Quraish and said, "I have come from that man (i.e., Muḥammad, the Messenger of Allāh^{sa}), [it was a custom of the Arabs that in such situations when speaking of a well-known person, instead of referring to his name, the words 'this person' or 'that person' were used] and he has presented to me a proposal. If you permit me, shall I present it to you?" Upon this, the vehement and irresponsible people among the Quraish began to say, "We shall not listen to anything he has to say." However, the influential and trusted people among the Quraish said,

1 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

“Yes, inform us of the proposal.” As such, Budail repeated the proposal of the Holy Prophet^{sa}. Upon this, a man named ‘Urwah bin Mas‘ūd, who was a very influential chieftain of the tribe of Thaqīf, and was present in Makkah at the time stood up. In the ancient Arabian manner, he began to say, “O Ye people! Am I not like a father unto you?” They responded in the affirmative. He said, “Are the lot of you not as my sons?” Again, they responded in the affirmative. Then ‘Urwah said, “Do you doubt me in any way?” The Quraish responded, “Not at all!” He said, “Then it is my view that this man (i.e. Muḥammad^{sa} has presented an excellent proposal. You should accept this proposal and I request that you allow me to go to Muḥammad^{sa} in order to further discuss this proposal.” The Quraish said, “Certainly. Go and discuss this proposal.”¹

An Inspiring Scene of an Assembly of the Holy Prophet^{sa}

‘Urwah presented himself before the Holy Prophet^{sa} and began to have a discussion with him. The Holy Prophet^{sa} reiterated the same address which he had previously given to Budail bin Warqā. In principle, ‘Urwah was at accord with the viewpoint of the Holy Prophet^{sa}, but in order to fulfill his duty as an ambassador of the Quraish and in order to secure as many rights as possible in favour of the Quraish, he began to say, “O Muḥammad^[sa], in this war, if you annihilate your people, then have you ever heard the name of any man among the Arabs who has committed such cruelty before you? If however, the matter goes the other way, i.e., the Quraish become dominant, then by God, I see such faces around you, who shall not take long to flee. For all of them shall leave you.” Upon hearing this, Ḥaḍrat Abū Bakr^{ra}, who was sitting next to the Holy Prophet^{sa} became furious and said, “Let you be cursed! Do you say that we shall abandon the Messenger of God?”² ‘Urwah asked in an outrage, “Who is this person who interrupts me?” The people said, “This is Abū Bakr^{ra}.” Upon hearing the name of Abū Bakr^{ra}, ‘Urwah lowered his gaze in shame and said, “By god, were it not for the favour you did upon me,³ upon this statement, I surely would have told you, how best to retort.” Upon saying this, ‘Urwah began to address the Holy Prophet^{sa} once again and continuing his address he

1 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

2 Lat was a famous idol of the tribe Banū Thaqīf, and the intent of Ḥaḍrat Abū Bakr^{ra} was to express “You are such people who worship idols and we are ones to worship God. Is it possible that while you show patience and steadfastness for the sake of idols, we who believe in God should be ones to abandon the Messenger of God?”

3 At one occasion, ‘Urwah was pressed by a heavy debt, and Ḥaḍrat Abū Bakr^{ra} paid off his loan himself and saved his life.

attempted to draw the Holy Prophet^{sa} to his point of view. At times, as per the custom of the Arabs, he would touch the blessed beard of the Holy Prophet^{sa} as well, but whenever he did so, a sincere companion named Mughīrah bin Shu‘bah^{ra} who was standing by the Holy Prophet^{sa} at the time (and was the paternal nephew of ‘Urwah) would thrust off the hand of ‘Urwah with the sheath of his sword and say, “Keep your filthy hands off the blessed face of the Chosen Prophet^{sa}.” At the time, since the face of Mughīrah^{ra} was hidden by a head piece, ‘Urwah, unable to recognise him inquired, “Who is this person?” The people said, “This is Mughīrah bin Shu‘bah.” ‘Urwah furiously and contemptuously said, “O disloyal one, have you forgotten my favour upon you?”¹ Upon this, Mughīrah^{ra} felt ashamed. At that time, ‘Urwah looked around in pride but it was this very gaze that inspired him, because at the time, ‘Urwah found the party of the companions gathered around the Holy Prophet^{sa} in the likeness of a candle surrounded by moths. ‘Urwah himself narrates that at the time, the state of the intense love of the Muslims was such as while drinking, even if a droplet of water would fall from the mouth of the Holy Prophet^{sa}, the companions would eagerly take it in their hands and with the thought of acquiring blessings, would rub it upon their faces and their bodies. Whenever the Holy Prophet^{sa} would issue an instruction, people would pounce forward in such a manner as if competing with one another. When the Holy Prophet^{sa} would perform his *Wuḍū’*, the companions in their eagerness to serve the Holy Prophet^{sa} by providing him water, would move forward as if they were about to burst into a confrontation amongst themselves. When the Holy Prophet^{sa} would speak, his companions would listen silently with complete and utter attention. Moreover, on account of their love and due to the awe of the Holy Prophet^{sa}, the companions could not raise their gazes in front of the Holy Prophet^{sa}.²

Upon witnessing these inspiring events and thus concluding his discussions with the Holy Prophet^{sa}, ‘Urwah returned to the Quraish. As soon as he reached them he said to the Quraish, “O Ye people! I have travelled far and wide, I have been to the royal courts of many a king and have been presented before Caesar and Chosroe and the Negus as a representative, but by God, the manner in which I have seen the companions of Muḥammad^{sa}

1 The favour of ‘Urwah upon Mughīrah, prior to his accepting Islām, was that he paid the bloodmoney of a few murders committed by him, and among the Arabs a favour was held in very high esteem, which Islām further acknowledged.

2 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

honour him, I have seen nowhere else.” Then he related the entire experience which he had witnessed in the assembly of the Holy Prophet^{sa} and at the end he said, “Once again, I suggest that the proposal of Muḥammad^{sa} is a just one. We should accept it.”¹

Upon hearing this talk of ‘Urwah, a chieftain of the Banī Kinānah named Ḥulais bin ‘Alqamah,² said to the Quraish, “If you please, I shall go to Muḥammad^{sa}.” They said, “Certainly, go.” So, this man came to Ḥudaibiyah and when the Holy Prophet^{sa} noticed him coming from afar, he said to the companions, “This man who comes towards us, belongs to such a tribe as are pleased with scenes of sacrifice. Quickly gather and bring forth your sacrificial animals, so that he may see why we have come.” Therefore, the companions brought their animals of sacrifice and loudly chanting *Takbīr*, gathered them before him. When he saw this sight, he began to say, “Glory be to Allāh! Glory be to Allāh! These people are pilgrims! They cannot be barred from performing *Ṭawāf* of the *Baitullāh*!” As such, he quickly returned to the Quraish and began to say, “I have seen that the Muslims have placed garlands of sacrifice around the necks of their animals, and they have been marked for sacrifice. It is not at all appropriate to stop them from performing *Ṭawāf* of the Ka‘bah.”³

At that time, a severe state of dissent was erupting amongst the Quraish and there became two parties of the Quraish. One party was adamant in sending back the Muslims and was firmly bent upon fighting. The second party however, considering this against their ancient religious customs and was afraid to oppose them and were desirous of an honourable agreement. For this reason, the decision was left pending. Upon this instance, another Arab chieftain named Mikraz bin Ḥafṣ, said to the Quraish, “Let me go, I shall conclude an agreement.” Consequently, the Quraish said, “Alright, why don’t you also attempt and see.” Hence, he went to the Holy Prophet^{sa}. When the Holy Prophet^{sa} saw him from afar, he said, “May God show His grace, for he is indeed a vicious man.” In any case, Mikraz came to the Holy Prophet^{sa} and began to talk. However, he was still speaking when a renowned chieftain of the Quraish named Suhail bin ‘Amr, came before the Holy Prophet^{sa}. Perhaps in their

1 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

2 *As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 684, Amrul-Ḥudaibīyyati Fī Ākhiri Sanati Sittin/Quraishun Tab’athul-Ḥulais-abna ‘Alqamah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, pp. 297-298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibīyyata, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

anxiety, the Quraish had sent him without waiting for the return of Mikraz. Upon noticing the arrival of Suhail, the Holy Prophet^{sa} said, “Here comes Suhail.¹ If God wills, now the matter shall become easy for us.”²

Mischief by the Infidels of Makkah

At this point, the mention of a related but important occurrence is necessary. When ambassadors from the Quraish began to come one after another, the Holy Prophet^{sa} felt that a wise person on his behalf should also go to the Quraish, who would be able to present the viewpoint of the Muslims sympathetically and with wisdom. A man named Khirāsh bin Umaiyah, who was from the Khuzā'ah tribe, i.e., the same tribe from which the first ambassador of the Quraish Budail bin Warqā came, was selected for this purpose. For this mission, the Holy Prophet^{sa} granted Khirāsh his own camel for transport. Khirāsh went to the Quraish, but since this was still the early stages of negotiations and the young men from the Quraish were extremely enraged, a fanatical young man from among the Quraish, 'Ikrimah bin Abī Jahl, attacked and wounded the camel of Khirāsh. By Arab custom, this meant that they were forcefully stopping his movements. Additionally, this extremist group from among the Quraish desired to attack Khirāsh as well, but the elders intervened and saved his life. He then returned to his camp.³

The Quraish of Makkah did not suffice at this, rather in the blindness of their rage they also intended that now as the Holy Prophet^{sa} and his companions were so close to Makkah and so very far from Madīnah, an attack should be launched against him, so that he may be harmed as much as possible. For this purpose, they dispatched a party of about 40 to 50 men towards Ḥudaibiyah and in the veil of negotiations, these people were instructed to circle the Muslim camp and whenever possible, continue injuring the

1 The word Suhail has been derived from the Arabic word Sahl which means, 'ease.'

2 *Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

*Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 195-197, Amrul-Ḥudaibiyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 *As-Sīratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 685, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Khirāsh-ubnu Umaiyata Rasūlu Rasūlillāhi Ilā Quraish, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 222, Amrul-Ḥudaibiyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Muslims.¹ As a matter of fact, from some narrations it is even ascertained that these people were 80 in number and on this occasion, they even conspired to assassinate the Holy Prophet^{sa}.² However, the Muslims remained vigilant in their place. As such, the secret of this conspiracy of the Quraish was discovered and all of those concerned were arrested.³ The Muslims were very displeased at this action of the people of Makkah, which they committed in the *Ashhur-e-Ḥuram* and in the sacred proximity of the *Ḥaram* at that, but the Holy Prophet^{sa} forgave them and did not allow for it to become an obstacle in the negotiations.⁴ The Holy Qur’ān has also mentioned this action of the people of Makkah. It states:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ
عَلَيْهِمْ

“It was God, Who by His special grace, withheld the hands of the infidels from you in the valley of Makkah and protected you; And when you became dominant and subjugated them, withheld your hands from them.”⁵

1 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 129, Dhikrul-Aḥdāthillati Kānat Fi Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari ‘An ‘Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā ‘Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 685, Amrul-Ḥudaibiyati Fi Ākhiri Sanati Sittin/Quraishun Tursilul-‘Uyūna Listiṭlā’i Akhbārin-Nabi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 *Tafsīrul-Qur’ānil-‘Aẓīm (Tafsīru Ibnī Kathīr), By ‘Imāduddīn Abul-Fidā’ Ismā’īl bin ‘Umar Ibnī Kathīr, Volume 7, p. 317, Tafsīru Sūratil-Faṭḥ, Under verses 20-24, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1998)

3 The various narrations of this account differ with one another to some extent. At this place, without any special investigation, the well-known narration has been adopted.

4 *As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 685, Amrul-Ḥudaibiyati Fi Ākhiri Sanati Sittin/Khirāsh-ubnu Umaiyyata Rasūlu Rasūlillāhi Ilā Quraish, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 129, Dhikrul-Aḥdāthillati Kānat Fi Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari ‘An ‘Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā ‘Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 3, p. 223, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 Al-Faṭḥ (48:25)

Ḥaḍrat ‘Uthmān^{ra} as an Ambassador of the Muslims

The Holy Prophet^{sa} saw this mischief of the Quraish and also heard of the state of anger and rage prevalent among the people of Makkah, from Khirāsh bin Umaiyah. Therefore, in order to cool the Quraish and bring them aright, the Holy Prophet^{sa} intended to send a prominent individual to Makkah who was from among themselves and was from a venerable tribe of the Quraish. Therefore, the Holy Prophet^{sa} said to Ḥaḍrat ‘Umar bin Al-Khaṭṭāb that, “It would be best that you go to Makkah and fulfil the responsibility of an ambassador on behalf of the Muslims.” Ḥaḍrat ‘Umar^{ra} said, “O Messenger of Allāh, you know that the people of Makkah are increasing in their enmity towards me and at this time, there is no prominent person from my tribe present in Makkah who possesses influence over the people of Makkah. For this reason, it is my view that in order to ease the road to success, ‘Uthmān bin ‘Affān be chosen to offer this service, whose tribe, the Banū Umaiyah, are presently very powerful. Furthermore, the people of Makkah cannot dare to act wickedly against ‘Uthmān and there are greater prospects of success.” The Holy Prophet^{sa} was pleased by this proposal and instructed Ḥaḍrat ‘Uthmān^{ra} to go to Makkah and inform the Quraish of the peaceful designs of the Muslims and their intent to perform ‘Umrah.¹ The Holy Prophet^{sa} also gave Ḥaḍrat ‘Uthmān a personal letter which was addressed to the chieftains of the Quraish. In this letter, the Holy Prophet^{sa} had expounded the purpose of his journey, and assured the Quraish that their purpose was merely the observance of a worship and that they would peacefully perform the ‘Umrah and return thereafter. The Holy Prophet^{sa} also said to Ḥaḍrat ‘Uthmān^{ra} that, “Try to meet the weaker Muslims as well and lift their spirits, and tell them to show a little more patience. For God is soon to open the door of success upon us.”²

Ḥaḍrat ‘Uthmān^{ra} went to Makkah with this message, and after meeting Abū Sufyān, who was the Chieftain of Makkah at that time as well as a near relative, Ḥaḍrat ‘Uthmān^{ra} was presented before a public gathering. In this meeting, Ḥaḍrat ‘Uthmān^{ra} presented a letter sent by the Holy Prophet^{sa} and this letter was also read individually by the chieftains of the Quraish.

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 685, Amrul-Ḥudaibīyyati Fī Ākhiri Sanati Sittin/Rasūlullāhī^{sa} Yab’athu ‘Uthmān-abna ‘Affāna Ilā Makkata, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 222, Amrul-Ḥudaibīyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

However, despite this, all the people stubbornly clung to the view that either way, the Muslims could not enter Makkah that year.¹ Upon the insistence of Ḥaḍrat ‘Uthmān^{ra} they said, “If you are exceedingly desirous, then we can give you special permission to circumambulate the Ka‘bah, but no more.” Ḥaḍrat ‘Uthmān^{ra} said, “How is this possible, that the Messenger of Allāh is stopped outside of Makkah and I circumambulate the Ka‘bah?” But the Quraish did not accept anything, and eventually disheartened, Ḥaḍrat ‘Uthmān^{ra} prepared to return. Upon this instance, the wicked people of Makkah, perhaps with the thought that in this manner they should be able to secure more beneficial conditions for themselves in negotiations, detained Ḥaḍrat ‘Uthmān^{ra} and his companions in Makkah. Upon this, rumour spread amongst the Muslims that the people of Makkah had martyred Ḥaḍrat ‘Uthmān^{ra}.²

Bai‘at-e-Riḍwān

When this news reached Ḥudaibiyah, the Muslims were infuriated, because Ḥaḍrat ‘Uthmān^{ra} was the son-in-law of the Holy Prophet^{sa} and was among the most venerable of companions. He had gone to Makkah as an Islāmīc ambassador. Furthermore, those days were also of the sacred months and then Makkah itself was a sanctuary. The Holy Prophet^{sa} immediately made an announcement and gathered his companions beneath an Acacia tree. When the companions had assembled, the Holy Prophet^{sa} mentioned this news and said, “If this news is true, then by God, we shall not move from this place until we seek revenge for ‘Uthmān.” Then the Holy Prophet^{sa} said to the companions, “Come and place your hand on my hand (which is the Islāmīc way of *Bai‘at*) and take oath that none of you shall show his back, and will sacrifice his life if need be, but shall not retreat from this place.” Upon this announcement, the companions lunged forward in such a manner as if toppling over one

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 222, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 *As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 685, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Rasūlullāhi^{sa} Yab‘athu ‘Uthmān-abna ‘Affāna Ilā Makkata, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

another.¹ Every single person² from among these 1400 to 1500 people (who were the entire lot of the Muslims at the time), sold themselves once again in loyalty at the hand of their beloved master.³ When the *Bai'at* was taking place, the Holy Prophet^{sa} placed his left hand upon his right and said, “This is the hand of ‘Uthmān,⁴ for if he were here, he would not have been left behind in this holy covenant. But at this time, he is engaged in the work of Allāh and His Messenger.”⁵ As such, this radiant scene came to its conclusion.

In Islāmīc history, this *Bai'at* is known as the *Bai'at-e-Riḍwān*, i.e., that *Bai'at* wherein the Muslims acquired the reward of God’s complete pleasure. The Holy Qur’ān has also especially mentioned this *Bai'at*. It states:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

“O Messenger, Allāh the Exalted was well-pleased with the Muslims when they were taking *Bai'at* under the tree. For through this *Bai'at* the sincerity that was hidden in their hearts, was brought to the discernible knowledge of God. So God

- 1 This *Bai'at* did not take place all at once, rather, it took place in three portions one after the other
*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 130, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā 'Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 2 Excluding perhaps one individual named Jadd bin Qais, about whom there is a narration that he was a hypocrite and during the *Bai'at*, he hid behind his camel
*As-Siratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 686, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Man Takhallafa 'Anil-Bai'at, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
*Usdul-Ghābah Fī Ma'rifatih-Ṣaḥābah, By 'Izzuddīn Ibnul-Aḥīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 1, pp. 373-374, Jadd-ubnu Qaisin, Dārul-Fikr, Beirut, Lebanon (2003)
- 3 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 130, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā 'Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
*As-Siratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 686, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Man Takhallafa 'Anil-Bai'at, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 299, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 4 Ṣaḥīḥul-Bukhārī, Kitābul-Faḍā'ilī Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibi 'Uthmān-abna 'Affāna..., Ḥadīth No. 3698
- 5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

revealed tranquility upon their hearts, and rewarded them with a near victory at hand.”¹

The companions would also refer to this Bai‘at with great pride and love and many of them would often tell those who came later that, “You consider the Conquest of Makkah to be the victory, but we consider the *Bai‘at-e-Riḍwān* to be the actual victory.² There is no doubt that along with its details, this *Bai‘at* was a magnificently great victory, not only because it opened the door to future victories but also because the spirit of sacrifice in Islām, which was the central point of the religion of Muḥammad^{sa}, was manifested in a most magnificent manner. Furthermore, these devotees of Islām showed by their actions that they were prepared to bargain with life and death in every field for the sake of their messenger and the truth he had brought. This is why, whilst referring to the *Bai‘at-e-Riḍwān*, the honourable companions would say, “This *Bai‘at* was an oath to death. In other words, it was a *Bai‘at* of the oath that every Muslim would sacrifice his life for the sake of Islām and its glory, but would not retreat.”³ Moreover, another salient feature of this *Bai‘at* was that this oath and agreement was not merely a verbal declaration in a state of temporary emotion. Quite the contrary, it was the voice from the depths of hearts, behind which the full power of the Muslims was united upon a single focus.

When the Quraish received news of this *Bai‘at*, they became fearful and not only did they release Ḥaḍrat ‘Uthmān^{ra} and his companions,⁴ but also informed their messengers to settle an agreement with the Muslims, however possible. However, one condition was to be secured, that instead of this year, the Muslims should perform ‘*Umrah* the following year. Either way, they should be made to return home immediately.⁵ On the other hand, the Holy Prophet^{sa} had already pledged that he would not do anything to disgrace the honour of

1 Al-Fath (48:19)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4172

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4169

4 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 225-226, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 *As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 686, Amrul-Ḥudaibiyati Fi Ākhiri Sanati Sittin/Amrul-Hudnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 131, Dhikrul-Aḥdāthillati Kānat Fi Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari ‘An ‘Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā ‘Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

the Sacred Mosque and the House of Allāh. Moreover, since Allāh had already given him the glad tidings that the negotiations to take place with the Quraish at this time were about to become the basis of future success, for this reason with respect to the two parties, this environment was most befitting for negotiations. It was in this very environment that Suhail bin ‘Amr reached the Holy Prophet^{sa} and upon seeing him he said, “Now it appears the matter shall become easier.” It is not clear from the narrations at which stage exactly Suhail came to the Holy Prophet^{sa}, and whether his arrival was before or after Ḥaḍrat ‘Uthmān^{ra} went to Makkah. Furthermore, there exists somewhat of a dissent and variation in the narrations on this issue. However, it is confirmed that the clauses of the treaty under discussion, was brought to completion through Suhail bin ‘Amr. Moreover, it is a matter of wonder that all the ambassadors of the Quraish which came to the Holy Prophet^{sa} one after another, later on accepted Islām and entered into the company of the Holy Prophet^{sa},¹ except Mikraz bin Ḥaḥṣ about whom the Holy Prophet^{sa} said upon seeing him, “From this man comes the stench of immorality and treachery.”²

Deliberations of the Treaty

The discussions which took place between Suhail bin ‘Amr and the Holy Prophet^{sa} and the manner in which this historical treaty was formulated, is indeed an intriguing chapter in the history of Islām, which has been recorded in writing with great pleasure and detail by all the *Muḥaddithīn* and historians. We now present before our readers, the general details of this account as per the narration of Ṣaḥīḥ Bukhārī. Imām Bukhārī, who possesses a most superior stature amongst the *Muḥaddithīn*, mentions this interesting account in the following manner:

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- 1 *Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 1, p. 236, Budail-ubnu Warqā’a, Dārul-Fikr, Beirut, Lebanon (2003)
*Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 3, p. 528, ‘Urwat-ubnu Mas’ūdin, Dārul-Fikr, Beirut, Lebanon (2003)
*Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 2, pp. 346-348, Suhail-ubnu ‘Amrin Al-Qurashīyyu, Dārul-Fikr, Beirut, Lebanon (2003)
 - 2 *Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 195-196, Amrul-Ḥudaibīyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
*As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 683, Amrul-Ḥudaibīyyati Fī Ākhiri Sanati Sittin/Majī’u Mikraz-ibni Ḥaḥṣin Ilan-Nabiyyi^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

When Suhail bin ‘Amr came before the Holy Prophet^{sa}, upon seeing him the Holy Prophet^{sa} immediately said, “Suhail is coming. Now the matter shall be made easy.”¹ In any case, Suhail came and upon arriving he said, “Come, forget this lengthy dispute, we are prepared to make an agreement.” The Holy Prophet^{sa} said, “So are we.” Upon this, the Holy Prophet^{sa} summoned his secretary, Ḥaḍrat ‘Alī^{ra}, and since a general discussion had already taken place as to the conditions of this treaty, and the details were to be agreed upon along the way, as soon as the scribe arrived, the Holy Prophet^{sa} said, “Write - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.”² Suhail was ready to make a treaty, but also wished to remain vigilant in protecting the rights of the Quraish and their honour. He immediately said, “What is this word *Raḥmān*,³ we do not know this. Write as the Arabs have always written, بِاسْمِكَ اللَّهُمَّ.⁴ On the other hand, it was a question of national pride and religious indignation for the Muslims, who immediately alerted, began to say, “We shall indeed write بِسْمِ اللَّهِ, but the Holy Prophet^{sa} silenced the Muslims saying, “No matter, there is no problem in this, write as Suhail says.” So, the words بِاسْمِكَ اللَّهُمَّ were written. Then the Holy Prophet^{sa} said, “Write - This is the treaty that Muḥammad, the Messenger of Allāh has concluded.” Suhail interjected once again saying, “We shall not allow you to write the words, ‘Messenger of Allāh.’ For if we are to accept that you are the Messenger of Allāh, then this entire dispute would be put to rest and we would have no right to hinder you and fight you. So as is our custom, only write the words, ‘Muḥammad bin ‘Abdullāh has settled this treaty.’” The Holy Prophet^{sa} said, “Whether you accept it or not, I am the Messenger of Allāh. However, since I am also Muḥammad bin ‘Abdullāh, alright then, as you wish. Write - Muḥammad bin ‘Abdullāh has concluded this treaty.”⁵ However, during this time, Ḥaḍrat ‘Alī^{ra}, the scribe of the Holy Prophet^{sa} had already written the words, ‘Muḥammad, the Messenger of Allāh.’ The Holy Prophet^{sa} asked Ḥaḍrat ‘Alī^{ra} to erase the words ‘Muḥammad the Messenger of Allāh’ and write, ‘Muḥammad bin ‘Abdullāh’ in their stead. However, this was a cause of immense emotion and in his indignation Ḥaḍrat ‘Alī^{ra} said, “O Messenger of Allāh, I shall never erase the words ‘The Messenger of Allāh’ from your name.”

1 As alluded to above, the literary merit of this word was that ‘Suhail’ and ‘Sahl’ are from the same Arabic root. It was the custom of the Holy Prophet^{sa} to at times, take a good omen from certain names.

2 In the name of Allāh, the Gracious, the Merciful (Publishers)

3 i.e., the Arabic word for ‘Gracious’ (Publishers)

4 With thy name, O Allāh (Publishers)

5 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥaḍīth No. 2731-2732

Upon seeing the uncontrollable state of Ḥaḍrat ‘Alī^{ra}, the Holy Prophet^{sa} said, “Alright, if you shall not erase it, give it here, I shall erase it myself.” Then the Holy Prophet^{sa} took the parchment (or whatever it was) of the treaty in his own hands and inquiring as to the whereabouts of the words ‘Messenger of Allāh’, erased them with his own hands and wrote the words “Ibn ‘Abdullāh” instead.¹ Please refer to the note given below.²

- 1 *Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu ‘Umratil-Qaḍā’i, Ḥadīth No. 4251
*Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣulḥ, Bābu Kaifa Yuktabu Ḥādḥā Mā Ṣālaḥa Fulān-ubnu Fulānin..., Ḥadīth No. 2699
*Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Ṣulḥil-Ḥudaibiyyah, Ḥadīth No. 4631
- 2 **Illiteracy of the Holy Prophet^{sa}:** In the text of this narration, where it has been mentioned that the Holy Prophet^{sa} cut the words ‘Muhammad, the Messenger of Allāh’, and wrote ‘Muhammad bin ‘Abdullāh’ with his own hand, the thought may cross some people that if the Holy Prophet^{sa} was illiterate, that is, if he was unable to read and write, as the Holy Qur’an itself uses the word ‘Ummi’ for the Holy Prophet^{sa}, how is it then possible that the Holy Prophet^{sa} cut the words ‘Muhammad, the Messenger of Allāh’ and wrote other words in its place. This shows that the Holy Prophet^{sa} was either not illiterate or the above mentioned narration is false. Hence, with relevance to this allegation, a brief discussion has passed in Volume I of this book. That should be sufficient for our readers. The summary of this discussion is that undoubtedly, the Holy Prophet^{sa} was illiterate and as proven by the consistent account of the Qur’an, Ḥadīth and history, the Holy Prophet^{sa} was never schooled in reading and writing. However, on the other hand, it is also correct that despite being illiterate or unable to read and write, the Holy Prophet^{sa} became somewhat familiar with certain characters. This is because letters, etc. were often received by the Holy Prophet^{sa} in the prophetic era. Moreover, it is not a far-fetched idea that despite being unable to read or write, an intelligent individual can familiarise himself with certain letters on account of letters constantly being presented before him. It is obvious however, that despite this character recognition, no one can challenge the illiteracy of such a man. In any case, he shall still be considered one who is unable to read and write. Moreover, as mentioned in Volume I of this book, in Bukhārī, etc., where it is mentioned that on this occasion, the Holy Prophet^{sa} wrote the words Muhammad bin ‘Abdullāh, this could also mean, ‘to get written.’ Sometimes, in general conversation, the word, ‘to write’ is also used in the sense, ‘to get written.’ In such a case, the meaning would be that the words, ‘Messenger of Allāh’ were deleted by the Holy Prophet^{sa} himself (and after receiving indication, even a man who is unable to read and write can erase a few written words). After that, however, the words “Ibn ‘Abdullāh” were written by the scribe. It is obvious that the actual indignation of Ḥaḍrat ‘Alī^{ra} was in erasing the words, ‘Messenger of Allāh’, not in writing, “Ibn ‘Abdullāh” instead. Furthermore, even in the Ḥadīth, it is these very words which have been attributed to him, that, “By God, I shall not erase the words ‘Messenger of Allāh.’” In any case, it is conclusively proven that the Holy Prophet^{sa} was illiterate, and it is a magnificent academic and spiritual miracle of Islām that the light of God, made an illiterate man the teacher and tutor of all nations and all eras. Moreover, even in today’s academic era, when seas of knowledge have as if gushed out, at the time of every academic perplexity, the sights of every true searcher of truth, and researcher look towards the Holy Prophet^{sa}. Furthermore, one does not find true satisfaction anywhere other than in the guidance of the Holy Prophet^{sa}. *اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ* [O Allāh, invoke blessings and salutations on the Holy Prophet.]
Moreover, it should also be remembered that in addition to meaning one who cannot read and write, in the Arabic language the word, ‘Ummi’ also means, ‘innocent,’ ‘pure,’ and ‘holy.’ (Tājul-‘Urūs) because, in actuality, the word ‘Ummi’ has been derived from ‘Umm’, (i.e., mother). The intent is to be protected from sins and faults just like a newborn baby is protected and this description applies to the Holy Prophet^{sa} as well.

After this, the Holy Prophet^{sa} had written, “The agreement is that the people of Makkah shall not stop us from circumambulating the *Baitullāh*.” Suhail immediately said, “By God, this shall not be possible this year, or we shall be disgraced before the Arabs. Nonetheless, you may come next year to circumambulate the Ka’bah.” The Holy Prophet^{sa} said, “Alright, write this.” Then, Suhail also had a condition written from himself that, “None from among the people of Makkah shall be permitted to join the Muslims even if he be a Muslim, and if such a person comes to the Muslims, he shall be returned.” Upon this, the companions protested, “Glory be to Allāh! How is it possible that a man comes to us embracing Islām and we send him back!” While they were in this state of altercation, Abū Jandal, the son of Suhail bin ‘Amr, who was the ambassador of the Quraish, found way to this assembly suddenly, stumbling in fetters and handcuffs. This young man had been imprisoned by the people of Makkah on his becoming a Muslim and had subjected him to severe torment. When he came to know that the Holy Prophet^{sa} had come so close to Makkah, somehow, he escaped the imprisonment of the Quraish and still tied in his fetters, he managed to stagger to Ḥudaibiyah. Incidentally, he reached there at a time when his father was stipulating the condition, “Every man who comes to the Muslims from the people of Makkah, even if he be a Muslim, shall be returned.” Abū Jandal threw himself before the Muslims and very painfully cried, “O Ye Muslims! I am being subjected to this torment, merely on account of my having accepted Islām! Save me for the sake of God!” Upon the sight of this, the Muslims began to toss in agony, but Suhail also remained obstinate and said to the Holy Prophet^{sa}, “As per this treaty, this is the first demand I make to you, that you return Abū Jandal to me.” The Holy Prophet^{sa} said, “The treaty has yet to be finalised.” Suhail said, “If you do not return him to me, consider this treaty dissolved.” The Holy Prophet^{sa} said, “Let it go and grant Abū Jandal to us as an act of favor and kindness.” Suhail said, “No, never.” The Holy Prophet^{sa} said, “Suhail! Do not be obstinate! Listen to me on this.” Suhail said, “I cannot accept this in any case.” Upon this, Abū Jandal cried out once again, “O Ye Muslims! Shall your Muslim brother be sent back to the idolators after having suffered such severe torment?”¹ It is strange to note that at the time, Abū Jandal did not appeal to the Holy Prophet^{sa}, rather, he appealed to the common Muslims. Perhaps this was because he knew that irrespective of how much pain the Holy Prophet^{sa} held in his heart, he would never allow for the

1 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

treaty to be detrimentally affected. However, he expected that the rest of the Muslims, perhaps in their indignation at the time, would find a way to justify his freedom, as the clauses of the treaty were still being transcribed. Despite this and irrespective of how emotional the Muslims were, it was impossible for them to take a stance against the wish of the Holy Prophet^{sa}. The Holy Prophet^{sa} remained silent for some time, and then painfully said, "O Abū Jandal! Be patient. Look towards God, for it is He who shall indeed arrange for your deliverance and for your weak Muslim brothers. At this time, we are bound by our circumstances, because we have already settled an agreement with the people of Makkah and we cannot act in violation of this treaty."¹

The Emotion and Passion of Ḥaḍrat ‘Umar^{ra}

The Muslims were witnessing this scene and in religious indignation, their eyes became gorged with rage, but out of respect they remained silent before the Holy Prophet^{sa}. Finally, Ḥaḍrat ‘Umar^{ra} could bear it no more. He came to the Holy Prophet^{sa} and inquired in a trembling voice, "Are you not the truthful messenger of Allāh?" The Holy Prophet^{sa} said, "Yes, indeed I am." ‘Umar responded, "Are we not upon the truth and our enemy upon falsehood?" The Holy Prophet^{sa} responded, "Yes, indeed it is so." ‘Umar said, "Why then should we bear this humiliation in the matter of our true religion?" Upon seeing this state of Ḥaḍrat ‘Umar^{ra}, the Holy Prophet^{sa} concisely said, "Look hither ‘Umar! I am the Messenger of God. I understand the will of God and I cannot act against it and it is He who shall be my helper." But the indignation in the mood of Ḥaḍrat ‘Umar^{ra} was growing, moment by moment. He began to say, "Did you not say that we would perform Ṭawāf around the Ka‘bah?" The Holy Prophet^{sa} said, "Yes, indeed I did, but did I also say that this Ṭawāf would definitely be this year?" ‘Umar^{ra} said, "No, you did not." The Holy Prophet^{sa} responded, "Then be patient. God-willing, you shall indeed enter Makkah and perform Ṭawāf of the Ka‘bah." However, in this state of emotion, Ḥaḍrat ‘Umar^{ra} was not satisfied. Nonetheless, due to the unusual awe of the Holy Prophet^{sa}, Ḥaḍrat ‘Umar left and came to Ḥaḍrat Abū Bakr^{ra}. In his emotion, he asked the same question again, and Ḥaḍrat Abū Bakr^{ra} also responded in the same way as the Holy Prophet^{sa}. However, Ḥaḍrat Abū Bakr^{ra} also advised him, "O ‘Umar, look

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 687, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/‘Aliyyun Yaktubu Shurūṭaṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

hither! Control yourself. Do not allow for your grip to loosen from the rope of Allāh's Messenger. By God, this man, in whose hand we have given our own is without a doubt, truthful." Ḥaḍrat 'Umar^{ra} said that at the time because of his emotion he said such things, but later he felt exceedingly repentant. Moreover, in order to wash away the effects of this weakness as a form of repentance, he performed many voluntary acts as an expiation.¹ In other words, he gave charity, fasted, offered voluntary Ṣalāt and even freed numerous slaves, so that this blemish of weakness could be cleansed."²

Conditions of the Treaty

After much disagreement and trouble, this treaty was concluded at last. In almost every stipulation, the Holy Prophet^{sa} forfeited his term and accepted the demand of the Quraysh. Furthermore, in accordance with Divine Will, the Holy Prophet^{sa} fulfilled his oath with complete loyalty in that he should accept whatever the Quraysh demanded for the sake of the *Baitullāh* and in order to safeguard the reverence of the *Ḥaram* at all costs. The conditions of this treaty were as follows:

1. The Holy Prophet^{sa} and his companions would return (to Madīnah) this year.³
2. Next year, they would be permitted to enter Makkah and fulfil the rite of 'Umrah, but except for a sheathed sword, they would not be permitted to bring any arms. Furthermore, they would not remain in Makkah for more than 3 days.⁴
3. If any man from among the people of Makkah went to Madīnah, even if he be a Muslim, the Holy Prophet^{sa} should not grant him protection in Madīnah and should return him. In this relation, the words of Sahih Bukhārī are:

1 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732
2 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 686-687, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Amrul-Hudnah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
3 *Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732
4 *Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣulḥ, Bābuṣ-Ṣulḥi Ma'al-Mushrikīn, Ḥadīth No. 2701
*Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu 'Umratil-Qaḍā'i, Ḥadīth No. 4251-4252
*Ṣaḥīḥul-Bukhārī, Kitābul-Jizyati Wal-Muwāḍa'ah, Ḥadīth No. 3184
*Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣulḥ, Bābuṣ-Ṣulḥi Ma'al-Mushrikīn, Ḥadīth No. 2700
*Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Ṣulḥil-Ḥudaibiyah, Ḥadīth No. 4631

لَا يَأْتِيكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا

“If a man from among us comes to you, you shall return him.”¹

If however, a Muslim were to leave Madīnah and come to Makkah, he would not be returned.² In another narration it is mentioned that if any man from the people of Makkah came to Madīnah without the permission of his *Walī* or guardian, he should be returned.³

4. Among the tribes of Arabia, whichever tribe wished to ally with the Muslims could do so and whichever tribe wished to ally with the people of Makkah could do so.⁴
5. For the time being, this treaty would be for 10 years and during this period, war would be suspended between the Quraish and the Muslims.⁵

1 *Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732
 *Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4180-4181

2 *Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣulḥ, Bābuṣ-Ṣulḥi Ma‘al-Mushrikīn, Ḥadīth No. 2700
 *Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Ṣulḥil-Ḥudaibiyah, Ḥadīth No. 4632
 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 300, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 687, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/‘Aliyyun Yaktubu Shurūṭaṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 *As-Sīratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 687, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/‘Aliyyun Yaktubu Shurūṭaṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 *Tārīkhur-Rusuli Wal-Mulūk (Tārīkhuṭ-Ṭabarī), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 131, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari ‘An ‘Umratin-Nabīyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā ‘Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

5 *Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fī Ṣulḥil-‘Aduwwi, Ḥadīth No. 2766
 *As-Sīratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 687, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/‘Aliyyun Yaktubu Shurūṭaṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

Two copies¹ of this agreement were transcribed and as witnesses, many esteemed people put down their signatures. From the Muslims were Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Umar^{ra},² Ḥaḍrat ‘Uthmān^{ra} (who had returned from Makkah by that time), ‘Abdur-Raḥmān bin ‘Auf^{ra}, Sa’d bin Abī Waqqās^{ra} and Abū ‘Ubaidah^{ra}.³ After the agreement had been concluded, Suhail bin ‘Amr took one copy of the agreement and returned to Makkah, while the other copy remained with the Holy Prophet^{sa}.⁴

Anxiety Amongst the Companions

When Suhail returned, the Holy Prophet^{sa} said to the Muslims, “Get up and after slaughtering your animals shave your heads right here (after the sacrifice, the hair on the head is either shaved or cut short), and then prepare for our return.” However, the companions were in a state of extreme shock, due to what seemed to be an apparently humiliating agreement. Moreover, when they would think that the Holy Prophet^{sa} had brought them there on the basis of a dream of his and Allāh the Exalted had shown a scene of the *Ṭawāf* of the *Baitullāh* in that dream, their dispositions began to sink exceedingly. They were like lifeless beings sitting without feeling or movement. They had full faith in the Messenger of Allāh and completely believed in his promise as well, but due to the demands of human nature, their hearts had fainted in grief due to this

- 1 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 198, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Let it be noted that despite his strong difference of opinion, Ḥaḍrat ‘Umar^{ra} did not at all hesitate in putting down his signature.
- 3 *As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 688, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Man Shahidū ‘Alaṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
*Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996) (Publishers)
- 4 *Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 298, Ghazwatu Rasūlillāhi^{sa} Al-Ḥudaibiyata, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
*Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 132, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari ‘An ‘Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā ‘Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 198, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

apparent failure. It is for this reason that when the Holy Prophet^{sa} instructed them to slaughter their animal sacrifices and return, the companions did not move. This was not because they were, God-forbid, disobedient to their Messenger^{sa}, for no community has existed on the face of this earth which was more obedient than the companions of the Holy Prophet^{sa}. Hence, their lack of execution was not an act of rebellion or disobedience, rather, it was because the feeling of grief and apparent disgrace had paralysed them; it was as if they heard but could not hear, and saw but their eyes did not function. The Holy Prophet^{sa} was deeply hurt by this and quietly retired to his tent. Ḥaḍrat Ummi Salmah^{ra}, the venerable wife of the Holy Prophet^{sa}, who was an exceptionally intelligent lady, was watching the entire scene from her tent. When she saw her burdened and beloved husband enter in a state of concern and she inquired as to the details of the grief and concern of the Holy Prophet^{sa} from his own mouth, she sympathetically and lovingly said to him, “O Messenger of Allāh! Do not grieve, your companions, by the grace of God, are not disobedient. However, the conditions of this treaty have lost their senses in grief. My suggestion is that you say nothing to them, rather, quietly go out and slaughter your animal sacrifice and shave your head. Your companions shall automatically follow your lead. The Holy Prophet^{sa} was pleased with this recommendation. Without saying a word, the Holy Prophet^{sa} slaughtered his animal sacrifice and began to shave his head. When the companions saw this scene, just as a sleeping man suddenly awakens upon a clamour, etc., they were startled and as if woken up and so began to slaughter their animals in a frenzy and shaved the heads of one another. However, grief had made them so immensely restless at that time, that the narrator relates that such was the state of affairs, that there was a danger that while shaving the heads of one another, the companions could have well-nigh (accidentally) cut the throats of each other.¹ In any case, the recommendation of Ḥaḍrat Ummi Salmah^{ra} succeeded and where the blessed words of the Holy Prophet^{sa} temporarily remained ineffective, his action suddenly awoke his followers who sat

1 *Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732
*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 226, Amrul-Ḥudābiyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

motionless at the time.¹

Return from Ḥudaibiyyah & Revelation of Sūrah Al-Fath

After making his sacrifice, the Holy Prophet^{sa} ordered the return to Madinah. At the time, it had been a little under 20 days since the Holy Prophet^{sa} had arrived in Ḥudaibiyyah. During his return journey, when the Holy Prophet^{sa} reached Kirā‘ul-Ghamīm near ‘Uṣfān and it was night, the Holy Prophet^{sa} made an announcement and gathered all the companions. He said, “This night, a Sūrah has been revealed to me, and it is more dear to me than all the things of this world.” It is as follows:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا...لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَهُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

“O Messenger, we have indeed given thee a magnificent victory, so that we may begin for you an era, wherein the veil of forgiveness shall cover up thy shortcomings, past and future, and that He may complete His favour upon thee and may guide thee on the straight path of success. And indeed, Allāh shall help thee with a mighty help...The truth is that God indeed fulfilled the vision for His Messenger. For now, God Willing, you shall enter the sacred house in a state of security, some of you having their heads shaven and others having their hair cut short, and you shall have no fear.” In other words, if you were to have entered Makkah this year it would not have been an entry of security, it would have been an entry of war and bloodshed. However, in the vision, God

1 On this occasion, a majority of the companions shaved their heads, but some of them sufficed at merely trimming them. The Holy Prophet^{sa} prayed thrice for those who shaved their heads. The people inquired, “O Messenger of Allāh, thou hast prayed thrice for those who shaved their heads and utter words of prayer for those who trimmed their hair only once. Why is this?” The Holy Prophet^{sa} said, “The reason for this is because those who shaved their heads were amongst those who did not fall to doubt at that time. But as for those who only cut their hair short, they fell to doubt.

*As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 688, Amrul-Ḥudaibiyyati Fī Ākhiri Sanati Sittin/Man Shahidū ‘Aḷaṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

*had shown an entry of security and it is for this reason that as a result of the agreement this year, a state of security has been devised. Now, in accordance with the vision shown by God, you shall soon enter the Sacred Mosque in a state of security. Indeed, it so happened.*¹

When the Holy Prophet^{sa} recited these verses to the companions, since the hearts of a few companions still felt the bitterness of the Treaty of Ḥudaibiyyah, they became surprised thinking that although they were returning in failure, but yet God was giving them good wishes on their victory. Some hasty companions even said, “Is it a victory that we are returning whilst being deprived of performing Ṭawāf around the Baitullāh?” When these words reached the Holy Prophet^{sa}, he expressed great displeasure. In a brief but powerful speech he said:

“This is an absurd objection, because if you reflect it shall become evident that the Treaty of Ḥudaibiyyah is truly a momentous victory. The Quraish who were bent on war, have themselves forsaken war and settled a peace treaty with us, and have promised to open the doors of Makkah to us the following year. Safeguarded from the mischief of the Quraish, we are now returning in peace and security, whilst receiving the fragrance of our future victory. Therefore, indeed, this is a grand victory. Have you all forgotten how this very tribe, the Quraish, launched onslaughts of war against you in Uḥud and Aḥzāb? This earth, with all its vastness, became straitened for you and your eyes were petrified, and you trembled in fear. Today, however, this very Quraish is settling a treaty of peace and security with you.”

The companions responded, “O Messenger of Allāh! We have understood, we have understood. We cannot reach your farsightedness, but now we have understood that this treaty truly is a momentous victory for us.”²

Further Apprehension of Ḥaḍrat ‘Umar^{ra}

Prior to this address of the Holy Prophet^{sa}, Ḥaḍrat ‘Umar^{ra} was also in a state of extreme apprehension. Therefore, he himself related that on the return from

1 *Al-Fatḥ (48:2-4), Al-Fatḥ (48:28)

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 230, Amrul-Ḥudaibiyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Ḥudaibiyah, when the Holy Prophet^{sa} was journeying at night, he presented himself before him, and whilst addressing the Holy Prophet^{sa}, desired to say something to him. The Holy Prophet^{sa} however, remained silent. He addressed him a second and third time, but the Holy Prophet^{sa} remained silent as before.¹ He was greatly hurt by this silence of the Holy Prophet^{sa}. Hence, he moved ahead of the entire body of the Muslims telling himself that, “O ‘Umar, you have been ruined! You addressed the Holy Prophet^{sa} three times but the Messenger of Allāh did not respond.” He began to feel deeply apprehensive about what the matter was? He began to feel afraid that a Qur’ānic verse may have been revealed in his connection. It had hardly been a moment, when a man called out his name and said, “The Messenger of Allāh has summoned ‘Umar bin Al-Khaṭṭāb!” He said to himself, “I am sure that a Qur’ānic verse has been revealed about me.” Therefore, perturbed, he hurriedly presented himself before the Holy Prophet^{sa} and upon greeting him with salutations of peace, he came to his side. The Holy Prophet^{sa} said, “At this time, such a Sūrah has been revealed to me, which is more dear to me than all the things of this world.” Then the Holy Prophet^{sa} recited the verses of Sūrah Al-Faṭḥ.² Ḥaḍrat ‘Umar^{ra} asked, “O Messenger of Allāh! Is this treaty really a victory for Islām?” The Holy Prophet^{sa} said, “Yes, verily this is our victory.” Upon this, Ḥaḍrat ‘Umar^{ra} found satisfaction and remained silent.³

Exceptional Arrangements for Emigrant Muslim Women

It is common for flaws to be left undetected in agreements, which later on become the result of significant outcomes. Likewise, even in the Treaty of Ḥudaibiyah, a deficiency went undetected, as although the return of Muslim men was clearly stipulated, there was no mention of such women from the people of Makkah, who would accept Islām and join the Muslims. However, shortly thereafter, such circumstances began to reveal themselves as made this flaw evident to the people of Makkah. Only a short time had passed in the settlement of this agreement, when some Muslim women managed to escape the hands of the infidels and reach Madīnah. Among them, the first was a daughter of a dead idolater, the chieftain ‘Uqbah bin Abī Mu’īṭ named Ummi

1 At the time, perhaps the verses of Sūrah Al-Faṭḥ were being revealed.

2 *Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Faṭḥ, Bābu Qaulihī Innā Fataḥnā Laka Faṭḥam-Mubinā, Ḥadīth No. 4833

*Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Ḥudaibiyah, Ḥadīth No. 4177

3 Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Ṣulḥil-Ḥudaibiyah, Ḥadīth No. 4633

Kulthūm. From her mother's side, she was also the sister of Ḥaḍrat 'Uthmān bin 'Affān. Exhibiting commendable courage, Ummi Kulthūm reached Madīnah by foot,¹ and presenting herself before the Holy Prophet^{sa} expressed her acceptance of Islām. However, two of her close relatives also followed behind to capture her and demanded her return. These people claimed that although the word 'man' has been used in the treaty, in actuality, the agreement was general and effected both men and women equally. However, in addition to the words of the treaty, Ummi Kulthūm contended for an exception in the case of women because a woman belongs to a weaker gender. Moreover, in comparison to men, she holds a subordinate position to men, so for this reason to return her, would be equivalent to tossing her into the mouth of spiritual death and thus depriving her of Islām.² Therefore, to consider women exempt from this stipulated agreement was not only in complete accordance with this agreement, but logically speaking, it was closer to justice and necessary. For this reason, naturally and equitably, the Holy Prophet^{sa} gave a verdict in favour of Ummi Kulthūm and sent her relatives back. Furthermore, God the Exalted also supported this decision. Consequently, during these days, the Qur'ānic verse was revealed that, "When believing women come to you as refugees, examine them, and if they prove to be virtuous and sincere, send them not back to the disbelievers but if they are married women, return to their disbelieving husbands their dowries."³ Thereafter, whenever a woman would leave Makkah and arrive in Madīnah, she would be thoroughly examined and her intention and sincerity would be thoroughly assessed. Then, as for those women who proved to be well intentioned and sincere and there was no materialistic or personal purpose behind their migration, they would be kept in Madīnah. However, as for those women who were married, their dowries were paid to their husbands and after that they were free to marry amongst

1 *Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 6, pp. 401-402, Ummu Kulthūmin bintu 'Uqbah, Dārul-Fikr, Beirut, Lebanon (2003)

*As-Siratul-Ḥalabiyyah, By Abul-Faraj Nūruddīn 'Alī bin Ibrāhīm, Volume 3, pp. 37-38, Bābu Dhikri Maghāzihī^{sa}/Ghazwatul-Ḥudaibiyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

2 As-Siratul-Ḥalabiyyah, By Abul-Faraj Nūruddīn 'Alī bin Ibrāhīm, Volume 3, p. 38, Bābu Dhikri Maghāzihī^{sa}/Ghazwatul-Ḥudaibiyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

3 *Al-Mumtaḥinah (60:11)

*Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mumtaḥinah, Bābu Idhā Jā'akumul-Mu'minātu Muḥājiratin, Ḥadīth No. 4833

the Muslims.¹

Idolatrous Women were also Released

On the one hand, where a special case was proposed for Muslim women, on the other on this occasion, special injunctions were also enacted in relation to idolatrous women; that if an idolatrous women be married to a Muslim, she be released from wedlock. Furthermore, the order was issued that in the future, no idolatrous woman can remain married to a Muslim man. These injunctions were also revealed by means of the Holy Qur'ān,² and after the revelation of these verses, Ḥaḍrat 'Umar^{ra} and various other companions, who until this time were still married to various idolatrous women, divorced their idolatrous wives and released them.³ In this context, it is also worthy of mention that Islām has not forbidden marriage to all non-Muslim women. Rather, it has only forbidden marriage to idolatrous women and has deemed marriage to women of the *Ahl-e-Kitāb* as lawful.⁴ The wisdom of these injunctions are as follows:

Firstly: The religion of an idolater is poles apart from Islām and there is no chain of commonality between the two. Furthermore, by marrying

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- 1 *Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Hudaibiyah, Ḥadīth No. 4182
 *Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mumtaḥinah, Bābu Idhā Jā'akumul-Mu'minātu Muḥājjiratin, Ḥadīth No. 4891
 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 134, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā 'Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 *Jāmi'ul-Bayāni 'An Ta'wili Āyatil-Qur'ān (Tafsīruṭ-Ṭabari), By Imām Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 28, pp. 78-81, Tafsīru Sūratil-Mumtaḥinah, Verse No. 10, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut (2001)
 *Usdul-Ghābah Fī Ma'rifatish-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 6, pp. 401-402, Ummu Kulthūmin bintu 'Uqbah, Dārul-Fikr, Beirut, Lebanon (2003)
- 2 Al-Mumtaḥinah (60:11)
- 3 *Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2733
 *Tafsīrul-Qur'ānil-'Aẓīm (Tafsīru Ibnī Kathīr), By 'Imāduddīn Abul-Fidā' Ismā'il bin 'Umar Ibnī Kathīr, Volume 8, p. 122, Tafsīru Sūratil-Mumtaḥinah, Under verse 10, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (1998)
 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 134, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā 'Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 *Jāmi'ul-Bayāni 'An Ta'wili Āyatil-Qur'ān (Tafsīruṭ-Ṭabari), By Imām Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 28, p. 83, Tafsīru Sūratil-Mumtaḥinah, Verse No. 10, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut (2001)
- 4 Al-Mā'idah (5:6)

an idolatrous woman there is a risk that the children may remain devoid of the fundamentals of religion in their upbringing.

Secondly: An idolatrous person is not bound by any specific moral code, due to which relations can never be established on specific and firm grounds. On the other hand, however, it was also necessary to allow for the broadening of relations, and therefore, whilst prohibiting marriage to idolatrous women, permission to marry all other non-Muslim women was granted. Among the religions of this day and age, Christians, Jews and Hindus, etc., are included in the term *Ahl-e-Kitāb*, with whom a Muslim is permitted to marry. Albeit, a better part of the uncivilized nations of Africa, etc., are not from the *Ahl-e-Kitāb* and marriage to them is forbidden in all circumstances. Since a detailed discussion has already occurred on this topic, hence here the brief note provided should suffice.

The Account of Abū Baṣīr and its Outcomes

Among the conditions of the agreement of Ḥudaibiyah, one condition was that if an individual from among the Quraish becomes Muslim and came to Madīnah, the people of Madīnah should not grant him protection, instead, they should return him. If however, a Muslim denounces Islām and heads towards Makkah, then the people of Makkah would not return him. At the outset, this condition seemed to be a means of disgrace for the Muslims. It was for this reason that many Muslims were averse, so much so, that even a venerable and remarkably understanding companion like Ḥaḍrat ‘Umar^{ra}, in the emotional situation of that time, was very displeased and restless concerning this condition. However, soon thereafter it was proven that in reality, this condition was a means of weakness for the Quraish and strength for the Muslims. Just as the Holy Prophet^{sa} had stated in the beginning, that if a Muslim became apostate and left Madīnah, then he was a rotten limb, whose amputation was actually better. However, in comparison to this, if an individual became Muslim pure-heartedly and left Makkah, whether he find a place in Madīnah or not, he would become a means to strengthen Islām, irrespective of where he resided, and ultimately, Allāh would clear a way for his deliverance.¹ This

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 208, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

perspective quickly proved truthful, because it had not been long since the Holy Prophet's^{sa} arrival back in Madīnah, when a man named Abū Baṣīr 'Utbah bin Usaīd Thaḡafī, who was a resident of Makkah, and was an ally of the Banū Zuhrah, became Muslim, and escaped from the Quraish and fled to Madīnah. The Quraish of Makkah sent two men in his pursuit and implored the Holy Prophet^{sa} to hand Abū Baṣīr over, as per the conditions of the agreement. The Holy Prophet^{sa} summoned Abū Baṣīr and ordered him to go back. Abū Baṣīr lamented, "I am a Muslim, these people shall give me grief in Makkah and shall coerce me to denounce Islām." The Holy Prophet^{sa} said, "We are bound by the agreement and cannot keep you here. If you are patient for the sake of God, He will open a way for you. We are constrained by the treaty and cannot act in offense to the agreement." Helpless, Abū Baṣīr left to return with these people but was extremely terrified that upon reaching Makkah, many cruelties would be inflicted upon him and that he would be compelled to hide a blessing like Islām, rather, due to oppression and persecution, perhaps wash his hands of it all together. Therefore, when this party reached Dhul-Ḥalīfah, which is situated at a few miles from Madīnah en-route to Makkah, finding the right opportunity, he managed to kill one of his attendants, who was also the leader of that party. He was about to take aim at the next, but he fled for his life in such a manner that he reached Madīnah even before Abū Baṣīr.¹ Behind him, Abū Baṣīr also reached Madīnah. When this person reached Madīnah, the Holy Prophet^{sa} was in the Mosque. Upon seeing his fearful state, the Holy Prophet^{sa} said, "It seems as if he has been afflicted by some fear or terror." Panting for breathe and trembling, he said to the Holy Prophet^{sa}, "My companion has been killed and I am also as if in the mouth of death." When the Holy Prophet^{sa} heard of this occurrence, he consoled him. Meanwhile, clutching a sword in hand, Abū Baṣīr also reached there and as soon as he arrived he began to say to the Holy Prophet^{sa}, "O Messenger of Allāh! You handed me over to the Quraish and now your duty has been fulfilled. However, God has granted me deliverance from a cruel people and now you have no responsibility over me." The Holy Prophet^{sa} spontaneously said:

وَيْلُ أُمَّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ

1 The fact that he fled to Madīnah instead of in the other direction towards Makkah demonstrates that in his heart, he was sure that Madīnah was a safe place for him and that the Holy Prophet^{sa} would protect him in any case, and that the treaty would never be broken.

“Woe to his mother (in the idiom of the arabs, these words are used to reproach someone or express astonishment), this man is kindling the fire of war. If only there was someone to control him.”¹

When Abū Baṣīr heard these words, he understood that in any case, the Holy Prophet^{sa} would order him to go back due to the treaty. In relation to this, the words of Bukhārī are:

فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إِلَيْهِمْ²

Upon this, he quietly left from there, and instead of going to Makkah, where he foresaw both his physical and spiritual deaths, he reached Saiful-Baḥr towards the coast of the Red Sea.

When the other weaker and hidden Muslims of Makkah found out that Abū Baṣīr has setup a separate abode, they slowly began to leave Makkah and reached Saiful-Baḥr. Among them was Abū Jandal as well, who was the son of the chieftain of Makkah, Suhail bin ‘Amr, and about whom we have already read that the Holy Prophet^{sa} sent him back from Ḥudaibiyah. Gradually, these people approximately reached 70 in number,³ or as per some narrations, 300.⁴ In this manner, it was as if, in addition to Madīnah, a second Islāmic sovereignty also came into being, which in terms of religion was under the Holy Prophet^{sa}, but was separate and independent in terms of government. On the one hand, the existence of an independent political system within the region of Ḥijāz was dangerous for the Quraish, and on the other, the *Muhājirīn* of Saiful-Baḥr were deeply wounded by the Quraish of Makkah. For this reason, after only a short while, relations between these *Muhājirīn* of Saiful-Baḥr and the Quraish of Makkah, took on a form almost

1 *Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

*Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fī Ṣulḥil-‘Aduwwi, Ḥadīth No. 2765

2 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 690, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Mā Jarā ‘Alaihi Amru Qaumim-Minal-Mustaḍ‘afina Ba‘daṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 *Ar-Rauḍul-Unufi Fī Tafsīris-Sīratin-Nabawīyyati libni Hishām, By Abul-Qāsim ‘Abdur-Raḥmān bin ‘Abdillāh bin Aḥmad, Volume 4, p. 59, Mā Jarā ‘Alaihi Amru Qaumim-Minal-Mustaḍ‘afina Ba‘daṣ-Ṣulḥi/Abū Baṣīr Fī Zumalā‘ihī Fil-‘Īṣ, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition

*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 216, Amrul-Ḥudaibiyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

identical to that, which initially existed with the Muhājirīn of Madīnah. Furthermore, since Saiful-Baḥr was situated very close to the route which ran from Madīnah to Syria, for this reason, confrontations between the caravans of the Quraish and these *Muhājirīn* began to take place. This new war took on a very dangerous state of affairs for the Quraish. Firstly, because the Quraish had become very weak after the last war and secondly, their number had drastically decreased. Furthermore, in comparison to them, the Islāmic State of Saiful-Baḥr, which was led by zealous companions such as Abū Baṣīr and Abū Jandal, was full of the fresh fervour of faith and the strength springing from the bitter memories of cruelties committed against them, which knew no opposition. The outcome was that after a short period in time, the Quraish threw in its arms and becoming distressed by the attacks of the party of Abū Baṣīr, by means of a delegation, they came to the Holy Prophet^{sa} and pleaded on account of their relation to him, to call the *Muhājirīn* of Saiful-Baḥr to Madīnah and make them a part of his political system. Moreover, along with this, they happily forfeited the condition of the Treaty of Ḥudaibiyah which stipulated that, 'New Muslims of Makkah shall not be granted protection in Madīnah,' to the Holy Prophet^{sa} of their own accord.¹ The Holy Prophet^{sa} accepted this request, and sent correspondence to Abū Baṣīr and Abū Jandal, that since the Quraish had amended the treaty of their own accord, they could now come to Madīnah. When the ambassador of the Holy Prophet^{sa} reached Saiful-Baḥr, Abū Baṣīr was ill and bedridden and he was becoming weak. Abū Baṣīr clutched the blessed letter of the Holy Prophet^{sa} very affectionately, and shortly thereafter, he passed away in this very state. After this, Abū Jandal and his companions buried their brave and gallant leader in Saiful-Baḥr and reached the Holy

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**Ṣaḥīḥul-Bukhārī*, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

**As-Siratun-Nabawiyah*, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 690, Amrul-Ḥudaibiyati Fi Ākhiri Sanati Sittin/Mā Jarā 'Alaihi Amru Qaumim-Minal-Mustaḍ'afina Ba'daṣ-Ṣulḥi, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

**Tārikhur-Rusuli Wal-Mulūk* (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr At-Ṭabari, Volume 3, p. 134, Dhikrul-Aḥdāthillati Kānat Fi Sanati Sittim-Minal-Hijrah/Dhikrul-Khabari 'An 'Umratin-Nabiyyi^{sa} Allati Ṣaddahul-Mushrikūna Fihā 'Anil-Bait, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

**Tārikhul-Khamis Fi Aḥwāli Anfasi Nafis*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 25, Ghazwatul-Ḥudaibiyah, Mu'assasatu Sha'bān, Beirut

**As-Siratul-Ḥalabiyyah*, By Abul-Faraj Nūriddīn 'Alī bin Ibrāhīm, Volume 3, p. 40, Bābu Dhikri Maghāzihī^{sa}/Ghazwatul-Ḥudaibiyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

Prophet^{sa} with bittersweet feelings of delight and grief.¹ Grief because their brave leader, Abū Baṣīr, who was the hero of this account, remained deprived of paying respects to the Holy Prophet^{sa}, and delighted due to the fact that they themselves reached the company of the Holy Prophet^{sa} and were thus, granted deliverance from the bloodthirsty onslaughts of the Quraish.

The interesting work of Abū Baṣīr and his companions spanned an era right after the Treaty of Ḥudaibiyyah for many months. During the course of this era, many other occurrences also took place, but with the intention of presenting the accounts relevant to the Treaty of Ḥudaibiyyah all together, we have mentioned it along with the Treaty of Ḥudaibiyyah,

Two Allegations Levelled by Christian Historians Relevant to the Treaty of Ḥudaibiyyah

There is perhaps not a single notable account in the life of the Holy Prophet^{sa} which Christian historians have left without objection and the Treaty of Ḥudaibiyyah also comes under this principle. Putting aside various secondary and insignificant allegations, Christian writers have raised two objections with relation to the Treaty of Ḥudaibiyyah:

The fact that the Holy Prophet^{sa} excluded women from the conditions of the Treaty of Ḥudaibiyyah was not permissible in light of the conditions of the agreement because its words were general, wherein both men and women were included.

With relevance to the account of Abū Baṣīr, the Holy Prophet^{sa} broke the spirit of the agreement, rather, by indicating to Abū Baṣīr that instead of returning to Makkah he could establish a separate party and run his affairs independently. So, the Holy Prophet^{sa} acted against this agreement.

In response to these allegations, first and foremost, it should be remembered that this agreement was with the Quraish of Makkah and the Quraish of Makkah was such a people as were at war with the Holy Prophet^{sa} from the very beginning. Furthermore, they were accustomed to criticising and raising objections against even the smallest of things. Even so, they were not a far off foreign people, rather, they were the people of the Holy Prophet^{sa},

1 *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 216-217, Amrul-Ḥudaibiyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

*Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 25, Ghazwatul-Ḥudaibiyyah, Mu'assasatu Sha'bān, Beirut

who were well-informed of all the circumstances. Moreover, the complete details of the conditions of the agreement and their complete background was also before their eyes. Hence, if the Quraish of Makkah who were the involved party in this agreement, did not object to this action of the Holy Prophet^{sa}, and did not consider it to be against the agreement, then how can those people who came 1300 years later, to whom many finer details were hidden, and were not fully informed as to the background of this agreement, have the right to raise an allegation? This is totally illogical that those to whom this entire account occurred, deemed it to be right at the time and remained silent, whereas those who came 1300 years later, made a huge fuss. After all, what is the reason that the Qur’ān, Aḥādīth and the history of Arabia is replete of allegations which the infidels of Makkah and the other infidels of Arabia would level against the Holy Prophet^{sa} and Islām, but there is not even the slightest hint of an allegation being raised that the Muslims acted against the Treaty of Ḥudaibiyyah.

Additionally, it is proven by the most authentic testimony that after the Treaty of Ḥudaibiyyah, when the Holy Prophet sent a letter to the Caesar of Rome inviting him to Islām, it so happened that Abū Sufyān bin Ḥarb, the chieftain of Makkah, was also in Syria. Heraclius, the King of Rome, summoned him to his royal court and asked him certain questions about the Holy Prophet^{sa}. Among them was also the question, “Has this claimant to prophethood from your people ever broken an agreement?” In response to this question, the words uttered by Abū Sufyān who at the time was the chief of the disbelievers and was the most vehement of the enemies of Islām were:

لَا وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا قَالَ وَنَمْ تُمْكِنِي كَلِمَةً أُدْخِلُ فِيهَا
شَيْئًا غَيْرُ هَذِهِ الْكَلِمَةِ

“Nay, Muḥammad^{sa} has never proven treacherous in the matter of his covenants. However, in these days, we are at a truce with him, but I do not know how he shall deal until the conclusion of this agreement. Abū Sufyān said that throughout the entire course of this dialogue, except for this phrase, he could say nothing more to produce a possible doubt in the heart of Heraclius against the Holy Prophet^{sa}.”¹

1 Ṣaḥīḥul-Bukhārī, Kitābu Bad'ul-Wahyi, Bābu Kayfa Kana Bad'ul Wahyi Ila Rasulillahisa, Ḥadīth No. 7

This dialogue of Abū Sufyān and Heraclius did not occur immediately after the Treaty of Ḥudaibiyyah. Rather, it must have taken some time for the Holy Prophet^{sa} to prepare and then send a letter to Heraclius inviting him to Islām, and then for that letter to reach Heraclius, and then for the assembly of the royal court of Heraclius, and to find Abū Sufyān and summon him to that court, etc. It is conceivable that by then the fleeing of Abū Baṣīr to Madīnah and the incidents of Ummi Kulthūm and other Muslim women leaving Makkah and reaching Madīnah had already taken place. It is for this reason that all historians mention the account of Abū Baṣīr and Ummi Kulthūm first and then the account of the letter to the Caesar of Rome later. However, despite this, Abū Sufyān could not raise the allegation of breach of contract against the Holy Prophet^{sa}, even though his words indicated that it was his desire to raise an objection if possible. Despite this, critics born 1300 years later do not fear God while levelling the allegation of breach of contract against the Holy Prophet^{sa}. Alas! How unfortunate it is!

Then, if we delve deeper into the details of these allegations, their weakness becomes even more evident. For example, the first allegation is that both men and women were in fact included in this agreement. However, the Holy Prophet^{sa} acted tyrannously and declared women exempt. As we have already mentioned, this allegation is false and baseless because the words of the agreement as are recorded in the most authentic narration, clearly mention that only men were the object of this agreement and not both men and women. As we have already seen the words of the agreement as recorded in Ṣaḥīḥ Bukhārī, they are as follows:

لَا يَأْتِيكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَىٰ دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا

“Any man from among us who comes to you, shall be returned to us, even if he be a Muslim.”¹

In the presence of these clear and indisputable words, to object that in actuality both men and women were intended in this agreement, is not only unjust, rather it is utter dishonesty. Then if it is asserted that in various historical narrations, the word *Rajul* or “man” is not used in the words of the agreement, but that general words are used which refer to both men and

1 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

women, then the answer to this is that firstly, the more authentic narration should be preferred and when the word *Rajul* or “man” has been used in the most authentic narration, then definitely, it must be deemed the correct word. Additionally, if the words mentioned in historical narrations are studied, they also support the explanation we have provided. For example, in the most well-known and renowned book of history, *Sīrat Ibnī Hishām*, the following words are mentioned:

مَنْ أَتَى مُحَمَّدًا مِنْ قُرَيْشٍ بَعِيرٍ إِذْنِ وَلِيِّهِ رَدَّهُ عَلَيْهِمْ

“Any individual from the Quraish who comes to Muḥammad^{sa} without the permission of his guardian, shall be returned to the Quraish.”¹

Undoubtedly, in these Arabic words, the word “man” has not been mentioned distinctly, but an individual who possesses even the most elementary knowledge of the Arabic language is aware that in Arabic, unlike various other languages, separate tenses and pronouns are used for men and women. In the above-mentioned passage, the male tenses and male pronouns have been used, from beginning to end. Therefore, as per the principle of the elaboration of the language of treaties, only men should be deemed in this phrase and not men and women collectively. No doubt, in common idiom, the male tense is used to refer to both men and women at times, but it is obvious that the phrase in question is not this kind of a phrase. Quite the contrary, it is the phrase of an agreement, which possesses the rank of law, rather, a rank higher still. For each and every word is penned down after strict contemplation and the choice of words is made after the cross-examination and approval of both parties. Therefore, in the case of such a phrase, the meaning which is most limited and specific should be accepted. Hence, the conclusion derived from this perspective would be that only men were implied in this agreement and not men and women inclusively.

Additionally, as mentioned above, to return a woman who is of the weaker gender, and is generally at the mercy of her husband or male relatives, would mean to cast her back to disbelief and polytheism with one’s own hands,

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 687, Amrul-Ḥudaibīyyati Fī Ākhiri Sanati Sittin/Mā Jarā ‘Alaihi Amru Qaumim-Minal-Mustaḍ’afina Ba’daṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

which is not only far from emotions of mercy and compassion, but also equality and justice. No doubt, that by returning a man the risk existed that the infidels of Makkah would subject him to different kinds of torture and grief, but still, a man is a man. Not only can he bear more suffering but as is needed by hiding or fleeing, or by creating a partnership, etc., he can open many ways for his own deliverance; but what can a helpless woman do? In such circumstances, there was the case of forcefully depriving her of Islām or death. In these circumstances, it was completely impossible for a merciful and noble person like the Holy Prophet^{sa} to return helpless and vulnerable Muslim women back to the cruelties of the tyrannous infidels. Thus, whatever was done, was not only correct and in complete accordance with the agreement but it was also completely appropriate and correct as per the sound principle of equality and justice, mercy and compassion. Nothing more than deplorable shame came to the lot of those who objected, in that they did not hold back their tongues of criticism, even regarding an arrangement for the protection of oppressed and helpless women.

The second allegation relates to the account of Abū Baṣīr. However, upon reflection, this allegation also proves to be completely weak and feeble. Undoubtedly, the Holy Prophet^{sa} concluded an agreement stating that any individual i.e., any man who flees to Madīnah from the infidels of Makkah, he shall be returned even if he be a Muslim. However, the question is did the Holy Prophet^{sa} act in opposition to this agreement? Not at all! Not at all! Instead, the Holy Prophet^{sa} demonstrated such a complete and magnificent fulfillment of this agreement that the world is unable to present its likeness. Just contemplate - becoming convinced of the truth of Islām, he flees from Makkah, and in order to save himself from the persecution of the Quraish and to save his faith, he secretly reaches Madīnah. However, his cruel relatives also pursue him and by the power of the sword, they wish to forcefully turn him from the truth of Islām. Upon this, both parties present themselves before the Holy Prophet^{sa}. In an emotional tone and terrified manner, he says to the Holy Prophet^{sa}, “O Messenger of Allāh! God has inferred upon me the blessing of Islām. The life of grief and danger which lies before me if I return to Makkah is known to you. For the sake of God do not send me back!” However, in opposition to this, the relatives of Abū Baṣīr demand from the Holy Prophet^{sa} that it is his agreement with them that any man who comes to Madīnah, shall be returned. The grief of Abū Baṣīr, and the indignation of his companions is before the eyes of the Holy Prophet^{sa}, and his own emotions produce a

buffeting in his heart; but this embodiment of honesty and truthfulness, remaining firm upon his covenant in the likeness of a rock says in such beautiful words indeed:

يَا أَبَا بَصِيرٍ إِنَّا قَدْ أَعْطَيْنَا هَؤُلَاءِ الْقَوْمَ مَا قَدْ عَلِمْتَ وَلَا يَصْلُحُ لَنَا فِي دِينِنَا الْعُدْرُ
وَأَنَّ اللَّهَ جَاعِلٌ لَكَ وَلِمَنْ مَعَكَ مِنَ الْمُسْتَضْعَفِينَ فَرْجًا وَ مَخْرَجًا فَأَنْطَلِقْ إِلَى قَوْمِكَ

“O Abū Baṣīr, verily you know that we have entered into a treaty with these people and being dishonest to one’s covenant is not permissible in our religion. You should go with these people and if you remain firm upon Islām with patience and steadfastness then God shall Himself open a way of deliverance for you and other helpless Muslims like yourself.”¹

In light of this instruction of the Holy Prophet^{sa}, Abū Baṣīr left with the Makkans. On his way back, when he physically overcame those who had imprisoned him and returned to Madīnah again, upon seeing him the Holy Prophet^{sa} angrily said:

وَيْلُ أُمَّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ

“Woe to his mother. This man is kindling the fire of war. Alas! If there was someone to control him!”²

Upon hearing these words, Abū Baṣīr becomes certain that the Holy Prophet^{sa} would send him back either way and so secretly left Madīnah,³ and established an abode for himself in a far off place. Now, if this entire account is justly analysed, how was the Holy Prophet^{sa} responsible for this and what allegation could be raised against him? Instead, the truth is that the Holy Prophet^{sa} suppressed his emotions and fulfilled the covenant and not only once, but sent Abū Baṣīr back twice. Moreover, the Holy Prophet^{sa} sent him back with such magnificent words that the history of the world cannot present its

1 As-Sīratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 690, Amrul-Ḥudaibiyati Fī Ākhiri Sanati Sittin/Mā Jarā ‘Alaihi Amru Qaumim-Minal-Mustaḍ’afina Ba’daṣ-Ṣulḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

3 Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

likeness. The Holy Prophet^{sa} suppressed his own emotions, he suppressed the emotions of his companions, he suppressed the emotions of Abū Baṣīr, and he fulfilled the covenant at every cost. If then, Abū Baṣīr freed himself from the people of Makkah and went somewhere else, what allegation can be levelled against the Holy Prophet^{sa} and what condition of the treaty stipulated the obligation of the Holy Prophet^{sa} to return someone who had fled from Makkah, irrespective of where he may be? Alas! How unfortunate it is! The enemies of Islām did not deal justly with Islām on any matter.

Furthermore, if it is alleged that the Holy Prophet^{sa} could have dispatched an order to Abū Baṣīr in his established camp to return to Madīnah, and since he did not do this, therefore, although the Holy Prophet^{sa} did not break the words of the agreement, he did act against its spirit. As such, this allegation is also one of sheer ignorance and the words of the agreement and the spirit of those words reject it. The condition of the agreement that if a Muslim resident of Makkah fled to Madīnah, the Holy Prophet^{sa} would return him, clearly proves that the purpose of this condition was to ensure that such a person, despite his being Muslim, would not be accepted into the circle of Madīnah's Islāmic Government. In other words, although he should be Muslim in terms of belief, the Holy Prophet^{sa} would not include him in the government of Madīnah. If then, such an individual had been expelled from the Islāmic Government as per the conditions of the agreement, how can a demand be made with relation to him that the Holy Prophet^{sa} would order him to return no matter where he may be. Therefore, how grave an injustice it is that if the Holy Prophet^{sa} was to keep such an individual in Madīnah, it was alleged that the Holy Prophet^{sa} had an agreement that he would not include him in his Government, even if he be a Muslim. Then, if the Holy Prophet^{sa} was to hand him over to the people of Makkah, expelling him from the government of Madīnah and sending him out of Madīnah, it is alleged that why did the Holy Prophet^{sa} not include him in his government and dispatch an order to him? Hence, politically speaking, this allegation is so weak and so feeble and so meaningless, that no sensible individual can pay heed to it. Furthermore, the truth is that this unreasonable condition which was included in this agreement by the infidels, that no Muslim *Muhājir* would be granted protection in Madīnah, was turned into a punishment by God. Moreover, they were told that their Messenger was true to his covenant either way, but that they planted thorns in their own path and cut their own hands by weapons produced by themselves. Furthermore, when they themselves said that any Muslim youth

from Makkah who came to Madīnah would not be kept in Madīnah and that he would be considered expelled from the government of Madīnah, how can they then demand from the same mouth that the Holy Prophet^{sa} impose the rule of his government upon such people and order them back to Makkah, wherever they may be residing? They presented the condition themselves that the Holy Prophet^{sa} may rule the souls of these people and their matters of the hereafter, but should not become the ruler of their government and worldly affairs. Then, when they excluded them from the government of the Holy Prophet^{sa} themselves, then what objection can there be upon the Holy Prophet^{sa}? In any case, this was a plot of the Quraish of Makkah which was overturned upon their very selves, and either way, the person of the Holy Prophet^{sa} was pure and remained pure. The Holy Prophet^{sa} fulfilled the words of the covenant and dismissed Abū Baṣīr from Madīnah, handing him over to the people of Makkah. Moreover, the Holy Prophet^{sa} also fulfilled the spirit of this agreement as was the actual purport of this condition. The Holy Prophet^{sa} excluded Abū Baṣīr and his companions from his own government. So, the Holy Prophet^{sa} remained truthful in every respect and the infidels became the victims of their own trap. Ultimately, they came to the Holy Prophet^{sa} humiliated in that they themselves desired to take this clause out of the agreement.

Then, to assert that by saying, *وَيْلٌ أُمَّهُ مَسْعَرٌ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ* (i.e., Woe to his mother, this man is kindling the fire of war. If only there was someone to control him), the Holy Prophet^{sa} indicated to Abū Baṣīr that he should make his own party and wage war against the Quraish, is such injustice and such a corrupt mentality, and in light of the situation, is such ignorance! These words are clear proof of the truthfulness of the Holy Prophet^{sa} and his abhorrence of unnecessary war. Furthermore, these words proved that the Holy Prophet^{sa} was expressing his immunity from and disgust towards this action of Abū Baṣīr, and not that he wished to entice him to wage war by some hidden message.

Then, one may think, as Sir William Muir has concluded, that the last words of the Holy Prophet^{sa} *لَوْ كَانَ لَهُ أَحَدٌ* could also mean, “If he had but with him a body of adherents!” Some might think that this shows that the wish of the Holy Prophet^{sa} was that if Abū Baṣīr was to find a companion, he may be able to ignite the fire of war, and in this phrase there seems to be an indication of instigating war. The answer to this is that firstly, the translation we have done is in complete accord with Arabic idiom, examples of which are found copiously in Aḥādīth. In addition to this, if hypothetically the second meaning is accepted, even then, in the context of the expression, the meaning

of this phrase would be nothing more than, “If Abū Baṣīr was to find a like-minded companion, he would inflame the fire of war. Thankfully, however, he has no such companions in Madīnah.” Therefore, whichever meaning is taken, the context of this expression and its initial parts are sufficient evidence of the fact that the intent of the Holy Prophet^{sa} was to rebuke Abū Baṣīr, not to incite him to war. Can an individual who begins his sentence with words of displeasure and reproach such as, “Woe to his mother, he is about to kindle the fire of war,” then immediately utter such words in his mouth, “Yes! indeed, ignite the far of war,”? After all, in the eagerness of raising an allegation, one should not forfeit common sense! Furthermore, the greatest thing to note is what effect these words of the Holy Prophet^{sa} had upon Abū Baṣīr and what did he understand from the Holy Prophet^{sa}? In relation to this, in this very narration the following words are mentioned:

فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيُرَدُّهُ إِلَيْهِمْ

“When Abū Baṣīr heard these words of the Holy Prophet^{sa}, he understood that the Holy Prophet^{sa} would return him to the people of Makkah in any case,” upon which he secretly fled and left for somewhere else.¹

Alas! How unfortunate it is that the individual who was directly addressed by these words understood that the Holy Prophet^{sa} was displeased by this action of his and that the Holy Prophet^{sa} would either way, return him to Makkah; yet the gracious ones who came 1300 years after, have asserted that in reality, the Holy Prophet^{sa} enticed Abū Baṣīr to make his own party and wage war. May prejudice be destroyed! There should be a limit to injustice.

The Islāmic Government can also be Separate from the Religious System of Islām

From the account of Abū Baṣīr, significant evidence is furnished with relevance to the Islāmic principle of government. In other words, under special circumstances, the government of Muslims in various regions can be separate from their collective religious system. My intent is not to suggest that Muslims have the right to abandon Islāmic principles in such a governmental system

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Ṣaḥīḥul-Bukhārī, Kitābush-Shurūṭ, Bābush-Shurūṭi Fil-Jihādi..., Ḥadīth No. 2731-2732

as is under their control. This is because, either way, a nation which accepts Islām is obligated to conform their religious and worldly lives to the teachings of Islām. Therefore, my purport is not that a certain group of Muslims has the right to forsake religious principles in its government. Rather, the intent is that if two or more Muslims reside in different countries, or if their organisation is separate from one another, whilst residing in the same country in terms of geography, they may establish separate governments under the spiritual leadership of a single and common Imām or leader. In this case, if one party in addition to spiritually following their Imām is also a part of its government on account of their living with him, even still, the other party can maintain its separate system of government despite being in the religious and spiritual following of the Imām. In this case, where one party shall be with their Imām both in terms of religion and government, the other party shall be with the Imām in terms of religion, but shall maintain a separate system of government. This deduction is made from the account of Abū Baṣīr, because the Holy Prophet^{sa} accepted the term of the Quraish of Makkah that if a Muslim from Makkah came to Madīnah, the Holy Prophet^{sa} would not keep him in Madīnah and include him as part of his government, rather, he would send him back. Then, in accordance with this condition, practically, the Holy Prophet^{sa} also kept Abū Baṣīr and his party excluded from his government, despite their being Muslim. Hence, the acceptance of this condition of the treaty by the Holy Prophet^{sa} and then, his acting in accordance with it, proves that the Holy Prophet^{sa} deemed it permissible for Muslims of difference regions to maintain their own separate government, while remaining of the same religion, rather, while following a single Imām. This is very significant evidence, which is furnished by the account of Abū Baṣīr and the action of the Holy Prophet^{sa}. In actuality, it is in light of such circumstances that the following verse of the Holy Qur’ān was revealed:

وَأَنِ ظَاهِرَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى
 الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
 وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“If two parties from among the believers fight each other, make peace between them; then if after that one of them transgresses and uses force against the

other (and breaks the conditions) everyone should collectively fight the party that transgresses until that party returns to the command of Allāh. Then if it returns, make peace between the two parties with equity and justice; And ensure that the scales of justice are maintained in every case. For Allāh loves those who are just.”¹

The words of this verse show that the conflict of individuals or the mutual conflict of parties within a single system of government are not intended here. Rather, such parties are intended who despite being Muslim and unified in terms of religion, maintain a separate system of government. As a matter of fact, this golden rule is such as is not specific to Islāmic parties alone, rather, it is applicable to all nations and all parties of the world. In reality, it is this very principle which can become the means of establishing true peace between nations who are at war.

1 Al-Ḥujurāt (49:10)

V

*A Comparison between Islām's
Power of Peace and War*

V

An Analysis of Islām's Strength in Peace and War

The Treaty of Ḥudaibiyyah is among the most significant events in the history of Islām and the life of the Holy Prophet^{sa}, with which, a new era in the life of the Holy Prophet^{sa} began. The commencement of this new era began with the *Ghazwah* of the Aḥzāb, when the Holy Prophet^{sa} said:

الآن نَغْزُوهُمْ وَلَا يَغْزُونَنَا

*i.e., "Henceforth, we shall fight the Quraish of Makkah, but they shall not have the strength to attack Madīnah."*¹

This new era was completed with the Treaty of Ḥudaibiyyah, when the chain of fighting between the infidels of Makkah and the Holy Prophet^{sa} was ended by a formal treaty. After nineteen years of prolonged tension, which originally was of the character of ruthless persecution and torture, later taking on the form of systematic war, a peaceful environment was created for the Holy Prophet^{sa} and his companions, as far as the people of Makkah were concerned at least. Therefore, at this occasion it seems appropriate that we cast a glance upon the nineteen-year bloodstained life of Islām and see the manner in which Islām grew during these nineteen years. Then, afterwards in a time of peace (peace meaning relative peace, because although a treaty had been agreed to

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 64, Ghazwatul-Khandaqī Wa Hiyal-Aḥzāb, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

with Makkah, other nations of Arabia were still at war with Islām) what form did the growth of Islām take on? This would be an exceedingly sublime analysis by which every just researcher and clear-sighted individual can attain a very good criterion by which to compare Islām's power of peace and war.

It is obvious that a record of Islām's first census is not available. For this reason, we must estimate the rate of Islām's growth by the number of people which participated in the early Islāmic wars. This method is quite satisfactory in ascertaining approximate growth. Therefore, leaving out smaller intermediary events, we see that in the first Islāmic war, i.e., at the occasion of the Battle of Badr which took place in 2 A.H., with a difference of narration, the number of Muslim soldiers equalled 310 to 319.¹ After this, the Battle of Uḥud took place in 3 A.H., and the number of Muslims that participated in it was 700.² After Uḥud, the Battle of the Ditch was a major war, which took place in 5 A.H. In this war although the total number reached 3000³ if the children and elderly who were assigned to digging the ditch, etc. are also included, because this war as if took place in Madīnah and it was not a question of leaving the city; however, perhaps practically during wartime only 1,000 Muslims participated.⁴ After this in 6 A.H. the expedition of the Treaty of Ḥudaibiyyah occurred, in which the number of Muslims is recorded as 1,400.⁵ This is a total of 19 years, because approximately 13 years of the Makkan life and about 6 years of life in Madīnah up to the Treaty of Ḥudaibiyyah equals a total of 19 years. The growth in this number of the Muslims can be gauged by the number that participated two years after the Treaty of Ḥudaibiyyah, i.e., in 8 A.H., at the occasion of the Fall of Makkah. This number was definitively 10,000.⁶ In other words, during a time of war where 19 long years of effort and striving produced only 1,400 Muslims,

- 1 * *Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu 'Iddati Aṣḥābi Badrin, Ḥadīth No. 3957
- * *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 64, Ghazwatul-Khandaqī Wa Hiyal-Aḥzāb, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 *Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 400, Ghazwatu Uḥudīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 * *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu RasūlillāhiṣṢ Al-Khandaqa Wa Hiyal-Aḥzāb, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- * *As-Sīratun-Nabawīyyah*, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 397, Ghazwatul-Khandaqī Fī Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 4 *Tārīkhul-Khamīs Fī Aḥwāli Anfasi Nafis*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 480, Ghazwatul-Khandaq, Mu'assasatu Sha'bān, Beirut
- 5 *Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu Ghazwatil-Ḥudaibiyyah, Ḥadīth No. 4154
- 6 *Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu Ghazwatil-Fathī Fī Ramaḍān, Ḥadīth No. 4276

on the other hand, after that, in a time of peace, two years of peaceful preaching increased that number by 8,600. This astonishing increase came about because on one hand during an era of war there was very little opportunity for disbelievers and Muslims to meet and for this reason, the disbelievers received very little opportunity to hear and be influenced by the attractive teachings of Islām. On the other hand, people who were in fact influenced by the teachings of Islām, were unable to come forward upon witnessing the severe trials and tribulations of that era. However, when war ended and an environment of peace prevailed, it was as if that large barrier which had previously held back the flow of the sea of Islām, suddenly came crashing down. Once the life-giving water of Islām cut a clear path, Islām grew at the astonishing pace that we see before us. Upon witnessing these clear facts can any just individual dare raise the allegation that Islām was spread by the sword? Look and ponder, for when the sword was unsheathed, a long effort and struggle of nineteen years merely produced 1,400 Muslims. When this sword was sheathed however, a short span of two years brought 8,500 individuals to the feet of the Holy Prophet^{sa}. It is these hard and solid facts and figures which the bigotry of even the most prejudiced of individuals cannot obscure.

Let us further explore these facts and figures to fully calculate the weight of Islām's strength in peacetime as opposed to its strength in wartime. Generally speaking, we have seen that nineteen years of war produced 1,400 Muslims and in comparison to that, two years of peace added 8,600 to that number. However, if this is looked upon with a deeper mathematical eye, the nineteen year period we have counted, in fractions, is actually between eighteen and nineteen years, i.e., approximately 18½ years. Similarly, it is ascertained by authentic narrations that the number of 1,400 which we have stated as being present at the Treaty of Ḥudaibiyah is actually between 1,400 and 1,500.¹ In other words this number is best stated as 1,450. In addition to this however, there is still one more variant which must be removed in order to arrive upon a precise mathematical total. The variant being that history and Ḥadīth substantiate that the Holy Prophet^{sa} spent the first three years of his commission to Prophethood in complete silence, preaching on an individual

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, p. 171, Amrul-Ḥudaibiyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

basis, and did not preach Islām publicly.¹ Hence, it is necessary to subtract these first three years from the 18½ year period. In his manner, the actual time of the effort and striving of preaching during an era of conflict equals 15½ years. Therefore, the result is that during the 15½ years of conflict 1,450 men became Muslim. In contrast to this, in 2 years of peace this number was increased by 8,550. As such, the average of both these eras is that the rate of growth during conflict equals $1450 \div 15\frac{1}{2} = 2900/31$ (or 93.55 per year) and the rate in an era of peace and harmony equals $8550/2$ (or 4,275 per year). The resulting calculation can be made by even a child, in that the ratio between these two eras is 1:46. In other words, if the result of the power of preaching in a time of conflict equals 1 then in comparison, the result of the power of preaching in a time of peace would be 46. This is exactly the relation which our Master, may peace and blessings of Allāh be upon him, has described between a normal believer and a Prophet of Allāh. As such, the Holy Prophet^{sa} states:

الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبَوَّةِ

“The true dream of a believer is one of the forty-six parts of the prophethood of a prophet.”²

Now ponder, what a strange, astonishing, and subtle relationship this is. In the early history of Islām, its power of the era of war, in comparison to its power of the era of peace precisely corresponds to the relation between a Prophet of Allāh and a normal believer. This is a fine spiritual point which sheds fundamental light on many important issues. For example:

1. This proves that in actuality, the spiritual power of Islām lies in its preaching during an era of peace, and not in its conquest by war. Moreover, rationally speaking, so should it be. Indeed, only that peaceful preaching by which the beauty and superiority of Islām is proven through reason, argumentation and clear signs, is the flag-bearer of the inner strength of Islām. In contrast to this, an environment of war is merely an outer reality, which is only produced as a result of the enmity of disbelievers. Furthermore, it is obvious that the actual inner strength, which is as if, the innate

1 Tārikhul-Khamis Fī Ahwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 287, Dhikru Ma Waqa'a Fis-Sanatith-Thāniyati Wath-Thālithati, Mu'assasatu Sha'bān, Beirut

2 Ṣaḥīḥul-Bukhārī, Kitābut-Ta'bīr, Bābu Ru'yaṣ-Ṣāliḥīn, Ḥadīth No. 6983

and permanent essence of Islām, should either way, be dominant over the result of the external conditions.

2. Then, this proves that Islām was not spread by the sword, rather, it disseminated by its own spiritual power, inherent magnetism and superior argumentation.
3. Then, this also proves that the actual personal inclination of the Holy Prophet^{sa} was towards peace and harmony, not war. A state of war was merely a product of the disbelievers, into which the Holy Prophet^{sa} was made to enter by compulsion.

It is these three magnificent outcomes which every sensible and just individual is compelled to accept. Through them, such fundamental light is shed on the early history of Islām and the life and character of the Holy Prophet^{sa} as this entire realm begins to sparkle with a special kind of light. Undoubtedly, *Jihād* by the sword is also an important part of the Islāmic teaching, because Islām has also ordered that the sword be taken up in defense against a nation or government that takes up the sword to eliminate Islām by force, or wishes to prevent the publication of Islām by the sword.¹ Moreover, not only does it enjoin that the sword be taken up, rather, it instructs that you fight against such a tyrannous enemy with resolve, as if you were a strong wall cemented with molten lead.² You should strike the enemy, so that not only they, but other enemies who are behind them, should also disperse, trembling.³ However, excluding these tyrannous enemies who first take up the sword against Islām and remain adamant in wiping out Islām by force and coercion, Islām has come with a message of peace for all nations. In this message, the grandeur of its spiritual power and the dominance of its God-given argumentation is hidden within. For it is this very *Jihād*, which in comparison to the *Jihād* of the sword, is known as *Jihād-e-Kabīr* (i.e., the Greater *Jihād*) in Islām.⁴ Similarly, it is mentioned in Ḥadīth that when a party of the companions returned from an expedition, the Holy Prophet^{sa} addressed them saying, “Now you are returning from a lesser *Jihād* to the greater *Jihād*.” When the companions inquired, “O Messenger of Allāh, what is meant by the greater *Jihād*?” the Holy Prophet^{sa} responded, “The *Jihād* of an individual against his

1 Al-Ḥajj (22:40-41)

2 Aṣ-Ṣaff (61:5)

3 Al-Anfāl (8:58)

4 Al-Furqān (25:53)

inner-self.”¹

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 10, p. 188, Al-Maqṣadut-Tāsi’u Fī Latīfatim-Min Latā’ifi ‘Ibādātihi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Az-Zuhdül-Kabīr, By Aḥmad bin Ḥusain bin ‘Alī bin Mūsā, Volume 1, p. 165, Faṣṣalun Fī Tarkid-Dunyā Wa Mukhālafatin-Nafsi Wal-Hawā, Ḥadīth No. 373, Mu’assisatul-Kutubith-Thaqāfiyyah, Beirut

* Tafsīrul-Baghawīyyi Al-Musamma Mu’ālamat-Tanzīl, By Abū Muḥammad Al-Ḥusain bin Mas’ūd Al-Baghawīyy, Sūratul-Ḥajj, Under verse 78, Volume 4, p. 195, Idārah Ta’lifāt-e-Ashrafīyyah, Multan, Pakistan (Publishers)

VI

All Races Invited to Islām

VI

All Races Invited to Islām

Caesar and Chosroes Invited to Islām

We have already mentioned that with the Treaty of Ḥudaibiyyah, a new era began in the history of Islām and the life of the Holy Prophet^{sa}. This new era cannot be thought of as a complete era of peace at all, because many tribes of Arabia were still at war with Islām. However, among the Arabs, since the tribe of the Quraish was generally looked upon with greater reverence due to their guardianship of the Ka'bah, and since the war against Islām was also instigated by this tribe, an agreement of peace with the Quraish did however, result in a kind of temporary peace in one part of the country. After this partial peace, the first step taken by the Holy Prophet^{sa} was a remarkably magnificent achievement in preaching his God-given office of prophethood. We refer to those letters of invitation to Islām, which the Holy Prophet^{sa} sent to the kings and chieftains of various sovereignties immediately after the Treaty of Ḥudaibiyyah, and thus furnished practical evidence that the central point of the attention of the Holy Prophet^{sa} was the propagation of Islām. That is, to convey this everlasting and final truth to all the people of the world, which the God of this universe revealed through the Holy Prophet^{sa}. However, prior to the mention of these letters inviting the world to Islām, it seems incumbent that a fundamental note be written with regards to Islām being a religion of preaching, so that readers may be informed as to the perspective of the Holy Prophet^{sa} on preaching and the broad sphere upon which the purpose of the commission of the Holy Prophet^{sa} was spread.

The Islāmic Perspective on Preaching

Firstly and foremost it should be known that Islām is a proselytising religion and its Holy Founder has been instructed to convey to the people all such truths revealed from the heavens through Islām, and nothing should be hidden by him; and to expound each and every one of its aspects. As such, God the Exalted addresses the Holy Prophet^{sa} in the Holy Qur'ān saying:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

“O Messenger of Allāh, clearly convey to the people what has been revealed to thee from thy Lord; and if you do it not (hiding a portion thereof, and conveying another), then know that thou shalt not be deemed as one having conveyed God’s message.”¹

Moreover, this obligation of preaching has not been confined to the Holy Prophet^{sa} alone. Rather, the same duty has been enjoined upon the followers of the Holy Prophet^{sa} as well, in that they convey the truths of Islām to others. As such, the Holy Qur'ān states:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

“O Ye Muslims! You are the best people raised for the good of mankind. Your task is to invite people to the good of Islām, and forbid them from evil which is against the teachings of Islām.”²

Then, at one step further, it enjoins that a party of the Muslims should always remain devoted to the service of preaching Islām, and should wholly devote themselves to the service of religion. Therefore, He states:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And let there be among you a part of the community who remain devoted to

1 Al-Ma'idah (5:68)

2 Āl-e-'Imrān (3:111)

the propagation of truth. Their task is to invite people to goodness, teach virtue and forbid evil; And the truth is that it is these very people who shall prosper.”¹

No Compulsion in Religion

Whilst drawing attention towards fervent preaching, the Holy Qur’ān teaches the principle that preaching should always be done in the best possible manner, with wisdom and intelligence, so that the heart of the addressee inclined towards truth does not become obstinate and averse. Instead, the windows of the heart open automatically for the acceptance of truth. As such, He states:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“O Messenger of God, call people unto the way of thy Lord with wisdom and goodly exhortation; and if ever an occasion of discussion or debate arises, then argue in a manner that is appealing and finest.”²

Then, further expounding this principle, Allāh states that a way of compulsion and coercion in the matter of religion is not permissible under any circumstances. Nor can true faith be developed by compulsion and persecution. Once an explanation with proof and argumentation has been furnished, the addressee should have the right to either accept or reject it, as per his wishes, because no individual can be worthy of reward or punishment without free acceptance or rejection. As such, Allāh states:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“There can be no compulsion in the matter of religion. Guidance and misguidance are two distinct things; And every individual has the right to his own decision.”³

1 Āl-e-‘Imrān (3:105)

2 An-Nahl (16:126)

3 Al-Baqarah (2:257)

Moreover, He states at another place:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا

“Let him who will believe, and let him who will disbelieve. As for those who disbelieve, thus becoming wrongdoers, we have certainly decreed for them a punishment of the fire in the hereafter.”¹

Then, whilst expounding another aspect of this beautiful subject, Allāh states that faith, which is produced as a result of compulsion, possesses no reality whatsoever. Rather, the truth is that it is not worthy of being called faith at all, because in such a case, the tongue professes something with which the heart is quite at odds. Then what to talk of being worthy of reward, two-faced hypocrites of this type are deserving of a twofold punishment, for their crime of disbelief, is further compounded by the crime of fabrication and deception as well. They are disbelievers, because in their hearts is disbelief; they are liars and impostors, because they falsely profess Islām by their tongues, against the belief of their heart, in order to deceive the Muslims. As such, Allāh states:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

“Hypocritical people who profess Islām by their tongues, but their hearts are full of disbelief, shall surely be in the lowest and most severe depth of the Fire in the hereafter.”²

Universal Message of Islām

At last, Islām addresses the issue that unlike past prophets (i.e., Prophet Moses, Jesus and Krishna, peace be on all of them, etc.) the mission of the Holy Prophet^{sa} was not confined to his own people, that is, the Arabs alone. Nor was it specific to any era in time. Rather, it is a message for all peoples and for all times. For this reason, Muslims should equally pay attention to all peoples. As such, God the Exalted states in the Holy Qur’ān:

1 Al-Kahf (18:30)

2 An-Nisā’ (4:146)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

“O Prophet, tell the people that truly I am a Messenger to you all from Allāh. Indeed, the God to Whom belongs the entire universe; the kingdom of the heavens and the earth.”¹

Furthermore, in expounding this instruction, regarding his universal mission, the Holy Prophet^{sa} states:

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي - نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي
الْأَرْضُ مَسْجِدًا وَطَهْرًا وَأُحِلَّتْ لِيَ الْمَعَانِمُ ... وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ
إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً - وَفِي رِوَايَةٍ بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ

“I have been granted five distinctions, which none of the Prophets were granted before me. Firstly, I have been reinforced with God-given awe extending as far as a month’s journey; secondly, the entire earth has been made for me a mosque and a means of purity; thirdly, the spoils of war have been made lawful for me; fourthly, I have been granted the honour of intercession; fifthly, while Prophets before me were commissioned to their particular people, I have been sent to the whole of mankind,² and in another narration it is recorded that I have been sent to all races.”³

All five of these distinctions of the Holy Prophet^{sa} possesses a very magnificent aspect within them. At this occasion, we are only concerned with the fifth distinction, wherein it has been clearly announced that the appointment of the Holy Prophet^{sa} and the message of Islām is for all the people of the world and not any one people.

1 Al-A’rāf (7:159)

2 Şaḥīḥul-Bukhārī, Kitābūt-Tayammum, Bābūt-Tayammum, Ḥadīth No. 335

3 Musnad, By Imām Aḥmad bin Ḥanbal, Volume 5, p. 38, Musnadu Jābir-ibni ‘Abdillāhil-Anṣāriyyi, Ḥadīth No. 14314, ‘Ālamul-Kutub, Beirut (1998)

Everlasting Shari‘at of Islām

Then, with relevance to the Qur’ānic law being everlasting and not subject to abrogation, God the Exalted states:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“O Ye people, this day have I perfected your religion for you, and have opened the doors of all my favours upon you; And have chosen for you Islām as religion.”¹

It is narrated that on one occasion the Jews said to Ḥaḍrat ‘Umar^{ra} that, “A verse has been revealed to you the Muslims (i.e., the above-mentioned verse) and had it been revealed to us, we would have taken the day of its revelation as a day of celebration.” Ḥaḍrat ‘Umar^{ra} responded, “Allāh Himself has made it a day of celebration for us, because this verse was revealed to the Holy Prophet^{sa} upon the sacred occasion of Ḥajj, at the blessed place of ‘Arafah, whereas the following day was that of ‘Īdul-Adhiyyah, and I remember all of its details.”²

Moreover, in a Ḥaḍīth, the Holy Prophet^{sa} states himself:

إِنِّي الْخَيْرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي الْخَيْرُ الْمَسَاجِدِ

“I am the last prophet (i.e., no prophet that abrogates my era of prophethood can come after me), and this mosque of mine is the last mosque (after which there can be no such place of worship as abrogates my mosque and institutes a new form of worship).”³

It should be remembered that the words, ‘this mosque of mine is the last mosque’ does not at all imply that after this mosque of mine no new mosque will be built. We see that the Holy Prophet^{sa} himself and his *Khulafā’* built many mosques thereafter, and to this day hundreds of thousands and millions of mosques have been built. Hence, the purport is that no mosque shall be built in opposition to my mosque. Rather, all true mosques shall most

1 Al-Mā’idah (5:4)

2 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mā’idah, Bābu Qaulihi Al-Yauma Akmaltu Lakum Dīnakum, Ḥaḍīth No. 4606

3 Ṣaḥīḥu Muslim, Kitābul-Ḥajj, Bābu Faḍliṣ-Ṣalāti Bi-Masjidai Makkata Wal-Madīnah, Ḥaḍīth No. 3376

definitely follow the pattern of my mosque and be a reflection of it.

Furthermore, this very reality has been beautifully expressed as follows:

أَنَا وَالسَّاعَةُ كَهَاتَيْنِ

“I and the day of resurrection are close together like these two fingers (and while stating this the Holy Prophet^{sa} raised his two fingers and closed them together).”¹

The meaning of this beautiful Ḥadīth is not at all that immediately after my demise the day of resurrection shall come. Not only is this opposed to the facts, it is also against the superlative purpose of the appointment of the Holy Prophet^{sa}, that right after his demise, resurrection should occur. Thus, the purport of this Ḥadīth is surely to indicate that the era of my Sharī‘at shall extend to the day of resurrection, and there shall be no *Sharī‘at*, which abrogates mine and begins a new era.

In summary, just as the God-given mission of the Holy Prophet^{sa} is limitless and all-encompassing in terms of place, and no people are excluded from the invitation of the Holy Prophet^{sa}, similarly, the mission of the Holy Prophet^{sa} is not confined to any one era. Rather, it is limitless and all-encompassing until the end of time. Following this introductory note, which was necessary in explaining the Islāmic perspective on preaching, we now return to our actual subject.

A Ring Prepared for Letters of Preaching

As it has been mentioned above, after the Treaty of Ḥudaibiyyah, as a result of the agreement with the Makkans, the Holy Prophet^{sa} found himself somewhat free from *Jihād* by the sword. Making use of this opportunity and in light of the universal mission of Islām, the first undertaking of the Holy Prophet^{sa} was to propose that letters be dispatched to the leaders of various kingdoms inviting them to Islām. In this manner, the message of Islām would be conveyed to these leaders and through them, to the common people. For this was the primary

1 * Ṣaḥīḥul-Bukhārī, Kitābur-Riqaq, Bābu Qaulin-Nabiyyi^{sa} Bu‘ithtu Anā Was-Sā‘atu Kahātain, Ḥadīth No. 6505

* Ṣaḥīḥu Muslim, Kitābul-Fitani Wa Ashrātus-Sā‘ah, Bābu Qurbis-Sā‘ah, Ḥadīth No. 7404

purpose of the mission of the Holy Prophet^{sa}. As such, immediately after his return from Ḥudaibiyah, the Holy Prophet^{sa} consulted his companions on this matter. When it was mentioned to him that the common practice of worldly leaders is that they do not give regard to letters which have not been attested with a seal, the Holy Prophet^{sa} had a silver ring prepared, which had the words *Muḥammadur-Rasūlullāhi* engraved on it.¹ With the thought of keeping the name of God the Exalted, superior and prominent, the order of the words as set by the Holy Prophet^{sa} were that the word *Allāh* was written at the very top. The word *Rusūl* was engraved in the middle and the word *Muḥammad* was placed in the lowermost line.² Furthermore, since these letters were meant to take an imprint of this ring, to facilitate this purpose, these words were reversely engraved on the ring itself, so that when its imprint is put down, the words appeared straight, like the printing of a press.³

Therefore, this ring of the Holy Prophet^{sa} always remained on his finger and after his demise, Ḥaḍrat Abū Bakr^{ra}, the first Caliph wore it on his finger. After him it remained on the finger of Ḥaḍrat ‘Umar^{ra}, the second Caliph and then Ḥaḍrat ‘Uthman^{ra}, the third Caliph, until one day it fell from his hand into a well named Arīs and was lost.⁴ Ḥaḍrat ‘Uthman^{ra} and his companions searched for three days, and emptied the well of all its water, but the ring was no where to be found.⁵

1 * Ṣaḥīḥul-Bukhārī, Kitābul-‘Ilm, Bābu Mā Yudhkaru Fil-Munāwalati Wa Kitābu Ahlil-‘Ilmi Bil-‘Ilmi Ilal-Buldān, Ḥadīth No. 65

* Ṣaḥīḥul-Bukhārī, Kitābul-Jihādī Was-Siyar, Bābu Da‘watil-Yahūdiyyi Wan-Naṣrāniyyi..., Ḥadīth No. 2938

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 3, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) — (Note: This reference is authenticated by the letter of the Holy Prophet^{sa} to Maqauqis of Egypt, the original of which has been discovered, and we have included its facsimile in this book ahead.)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 3, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) — (Furthermore, refer to the copy of the letter of the Holy Prophet^{sa} to Maqauqis of Egypt, which has been included at another place in this book, wherein the writing *Muḥammadur-Rasūlullāhi* can be seen written straight, which is clear evidence of the fact that the engraving on the original ring was in reverse.)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Libās, Bābu Khātamil-Fiḍḍah, Ḥadīth No. 5866

5 Musnad, By Imām Aḥmad bin Ḥanbal

Ṣaḥīḥul-Bukhārī, Kitābul-Libās, Bābu Hal Uj‘alu Naqshul-Khātami Thālathata Aṣṭurin, Ḥadīth No. 5879 [Publishers]

Use of Wisdom in Discharging the Obligation of Preaching

By this strategy of the Holy Prophet^{sa} to have a ring prepared, by consultation of his companions, fundamental light is shed on how the Holy Prophet^{sa} would employ all such ways in the work of preaching, as were necessary in attracting his addressee towards him, and in producing a positive effect on his heart. Obviously, as far as sheer preaching is concerned, having or not having a ring is an irrelevant matter. A true word is just as cogent without a seal, as it would be with one, but since the Holy Prophet^{sa} was told that the rulers of this day and age do not give any significance to a letter without a seal, he did not wish to ignore any such aspect as would give rise to a condition of indifference in the heart of the addressee. For this reason, the Holy Prophet^{sa} very particularly acted upon this minor detail, so that no flaw was left in his preaching that would render it ineffective. Indeed, this is the practical example of the Qur'ānic verse:

وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ

O Messenger! In the matter of preaching Islām, follow the course which is most effective in influencing the heart and mind of your addressee.”¹

Preaching Expeditions in the Four Corners of Arabia

Letters of invitation to Islām, which were dispatched at this instance, were addressed to the rulers of the four corners of Arabia. That is to say, in the North, to Caesar, ruler of the renowned Kingdom of Rome and in the North East, to Chosroes, ruler of the renowned Kingdom of Persia. Then, in the South west of Arabia, to Maqauqis, King of Egypt.² In the East, to Ḥaudhah bin ‘Alī the Chieftain of Yamāmah and in the West, to the Negus, King of Abyssinia, which was a Christian government in the continent of Africa, situated directly opposite Arabia. Then, in the South, adjoining the boundary of Arabia, to the Governor of Ghassān who was subservient to Caesar. Similarly, the Holy Prophet^{sa} sent a letter to the south of Arabia, addressed to the Chieftain of

1 An-Nahl (16:126)

2 In actuality, “Maqauqis” was the name of the office of the governor of Egypt and every governor was referred to as “Maqauqis.” In that era, these governors of Egypt were subservient to Caesar of Rome. However, perhaps this was an inherited position, which except in special circumstances, remained within one distinct family. The Arab people would refer to such leaders as ‘Malik’ i.e., King as well.

Yemen and another letter to the East of Arabia to the Governor of Baḥrain, etc.¹ In this matter, the Holy Prophet^{sa} fulfilled the duty of preaching by conveying the message of Islām to the four corners of Arabia. However, one should not think that all these letters were dispatched immediately after the Treaty of Ḥudaibiyah. It is possible that certain letters were sent out at one time, while some were dispatched after some time. However, in any case, it is a confirmed act that they began to be sent out after the Treaty of Ḥudaibiyah. However, the first letter was perhaps dispatched and addressed to the Caesar of Rome, i.e. to Heraclius, and we begin this note with him.

Friction between the Caesar and Chosroes and a Magnificent Prophecy of the Holy Prophet^{sa}

However, prior to mentioning this letter, it is necessary to write a relevant note on the sovereignties of Caesar and Chosroes. As it has been mentioned in *Sīrat Khātaman-Nabiyyin*, volume 1 and volume 2, in the era of the Holy Prophet^{sa}, to the North West and North East, there were two magnificent sovereignties. The first was the Kingdom of Rome, whose king was known as Caesar; the second was that of Persia, i.e. the Sassanid empire of Iran, whose king was known as Chosroes. This is the same Kingdom of Rome, which in history, is referred to as the Roman Kingdom of the East, or in other words, the Byzantine Empire, which is referred to as the Eastern Roman Empire in English. After the decline of the Western Roman Empire, the Eastern Roman Empire, the capital of which was Constantinople, gained strength and in the era we are mentioning now, the Eastern Roman Empire and Iranian Empire of the Chosroes were the two largest and most powerful empires of the time. A fierce rivalry constantly prevailed between these two empires, because in addition to their political jealousy, the two were at odds in their religion and civilization as well. The Roman Empire followed the religion of Christianity whereas the Sassanid

1 * *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 869-870, *Dhikru Jumlatil-Ghazawāt/Khurūju Rusūli Rasūlillāhi Ilal-Mulūk, Dārul-Kutubil-‘Ilmiyyah*, Beirut, Lebanon, First Edition (2001)

* *Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 4-5/14/19-20/27/34/37/43/46, *Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah*, Beirut, Lebanon, First Edition (1996)

* *Tārīkhul-Khamīs Fī Aḥwāli Anfasi Nafis*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 29-31/34/37-39, *Irsālur-Rusula Ilal-Mulūki, Mu’assasatu Sha’bān*, Beirut

* *The Life of Mahomet*, By Sir William Muir, Chapter XX, *Embassies to Various Sovereigns and Prices*, pp. 382-387, Published by Smith, Elder & Co. London (1878)

Empire of Persia were fire-worshippers and polytheists. As mentioned in volume 1 and volume 2 of this book¹, in this era, these two sovereignties were at war. Moreover, defeating the Caesar again and again, the Chosroes of Persia had snatched much of his land. Since the people of Makkah were also polytheists and idol-worshippers for this reason they were naturally more sympathetic towards the Iranians. It was at this time when the Holy Prophet^{sa} received revelation from Allāh the Almighty and made that prophecy which has been mentioned in Sūrah Rūm of the Holy Qur’ān. The words are as follows:

غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بَعْضِ سِنِينَ اللَّهُ لَأَمْرٌ
مِّن قَبْلٍ وَمِن بَعْدٍ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ
الرَّحِيمُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعَدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The Romans have been defeated in the nearby land. After their defeat, they shall soon be victorious. This revolution would come about in nine years.² Before and after that, true sovereignty belongs to God. (In other words, prior to it, the spiritual Kingdom belongs to God and afterwards, the worldly government shall also be for Allāh, through the dominance of Islām.) And on that day the believers will rejoice because of the help of Allāh. He helps whom He pleases; for He is the Mighty and Merciful. This is the definite promise of God. God breaks not His promise, but most men know not.”³

This Qur’ānic verse was revealed to the Holy Prophet^{sa} when he was still in Makkah and the flood of the Chosroes’ victories were at full force. This was to such an extent that seizing a large region of Caesar and plundering Syria, Egypt and Asia Minor, he was knocking on the gates of Constantinople, the capital of the Caesar. However, according to this Qur’ānic prophecy, the war suddenly took a turn and after the effort and striving of a few years not only

1 * The Life of Mahomet, By Sir William Muir, Chapter VI, Mahomet Watches Struggle Between Persia and Roman Empire..., pp. 122-123, Published in Edinburgh: John Grant (1923)

* The Life of Mahomet, By Sir William Muir, Chapter XX, Embassies to Various Sovereigns and Princes, pp. 368-369, Published in Edinburgh: John Grant (1923)

2 In Arabic the word بضع is used to refer to a period between three to nine years.

* Aqrabul-Mawāridi Fi Fuṣaḥil-‘Arabiyyati Wash-Shawāridi, By Sa’id Al-Khūrī Ash-Shartūnī, Under the root Ba-ḍa-‘a, Dārul-Uswati, Tehran (First Edition)

3 Ar-Rūm (30:3-7)

did the legions of Caesar regain all their lost land, but they also penetrated the territory of the Chosroes by invasion. This was that magnificent prophecy the truth of which even non-Muslim historians have been compelled to admit. Therefore, with regards to these accounts, Sir William Muir writes:

“From a period as far back as the assumption by Mohammad of the prophetic office, the Roman and Persian kingdoms had been waging with each other a ceaseless deadly warfare. Until the year A.D. 621 unvarying success attended the Persian arms. Syria, Egypt, and Asia Minor were overrun. Constantinople itself was threatened. At last, Heraclius awoke from his inglorious lethargy; and, about the time of Mohammad’s flight from Makkah, was driving his invaders from fastness in Asia Minor. In the second campaign he carried the war into the heart of Persia.”¹

“In this struggle, the sympathies and hopes of Mohammad were on the Kaiser’s side. Christianity was a divine faith which might coalesce with Islām; but the fire-worship and superstitions of Persia were repugnant to his views. It was while the career of Persian conquest was yet unchecked, that Mohammad, in the 30th Sura, uttered this sagacious augury:-

*THE GREEKS have been smitten
In the neighbouring coasts;
But, after their defeat, they shall again be victorious;
In a few years. TO GOD belongeth the matter from before, and after;
and, in that day, the Believers shall rejoice
In the aid of GOD.
He aideth whom he chooseth; the GLORIOUS, the MERCIFUL
It is the promise of GOD, who changeth not His promise; but the
greater part of mankind know it not.
And the prophecy, as we have seen, was justified by the event.”²*

The era of these extraordinary victories of Caesar began with the incident of the migration of the Holy Prophet^{sa}. The Muslims were informed of the first victory of Caesar, when they returned to Madīnah after securing a

1 The Life of Mahomet, By Sir William Muir, Chapter XX, Embassies to Various Sovereigns and Princes, p. 368, Published in Edinburgh: John Grant (1923)

2 The Life of Mahomet, By Sir William Muir, Chapter VI, Mahomet Watches Struggle Between Persia and Roman Empire..., pp. 122-123, Published in Edinburgh: John Grant (1923)

clear triumph over the Quraish of Makkah in the field of Badr.¹ Caesar secured its final and decisive victory against the Chosroes close to the era of the Treaty of Ḥudaibiyyah.²

In his joy and gratitude of this remarkable triumph, Caesar travelled from Ḥimṣ³ to ʿIlā (i.e., Jerusalem) by foot.⁴ In actuality, this journey of Caesar was in fulfillment of a vow, which he had taken in the case of his victory. Therefore, he travelled from Edessa⁵ to Jerusalem by foot, where the ‘True Cross’ of the Messiah of Nazereth was recovered from the Persians and restored to its place once again.⁶ This journey was undertaken with such pomp that a carpet, and on top of the carpet, a bedding of flowers was laid down wherever the Caesar would proceed.

Letter of the Holy Prophet^{sa} Inviting the Caesar to Islām

After the Treaty of Ḥudaibiyyah, the first letter to be sent out was perhaps to Heraclius, Caesar of Rome, inviting him to accept Islām. This letter was sent by the Holy Prophet^{sa} immediately after the Treaty of Ḥudaibiyyah in the month of *Dhul-Ḥijjah* 6 A.H.⁷ The Holy Prophet^{sa} appointed an intelligent and sincere companion to this service, named Diḥyah bin Khalīfatul-Kalbī, who had travelled to Syria before and was familiar with the territory. Diḥyah was a handsome young man, in whose personage, the Holy Prophet^{sa} once saw Ḥaḍrat Gabriel^{as} in a vision.⁸ Moreover, while sending this letter, the Holy Prophet^{sa} expressed his wish that Diḥyah or whoever else performs this service, whether he apparently succeeds in this expedition or not, God-willing, would indeed

1 Sunan At-Tirmidhī, Kitābut-Tafsīr, Bābu Wa Min Sūratir-Rūm, Ḥadīth No. 3193

2 The Life of Mahomet, By Sir William Muir, Chapter XX, Embassies to Various Sovereigns and Princes, pp. 368-369, Published in Edinburgh: John Grant (1923)

3 Ḥimṣ or Emesa

4 Ṣaḥīḥul-Bukhārī, Kitābul-Jihādī Was-Siyar, Bābu Du‘ā’in-Nabiyyi^{sa} ʿIlal-Islāmi Wan-Nubuwwati..., Ḥadīth No. 2940

5 Perhaps what is meant is Emesa, i.e., Ḥimṣ, but Edessa has been written by mistake.

6 The Life of Mahomet, By Sir William Muir, Chapter XX, Embassies to Various Sovereigns and Princes/Despatch of Mahomet to Heraclius, p. 369, Published in Edinburgh: John Grant (1923)

7 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 5, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu ʿIlal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

8 * Shamā’ilun-Nabi^{sa}, By Muḥammad bin ‘Isā bin Saurah, p. 8, Bābu Mā Jā’a Fī Khalqī Rasūlillāhi^{sa}, Ḥadīth No. 12, Nur Foundation, Third Edition (2010)

* Musnad, By Imām Aḥmad bin Ḥanbal, Volume 2, p. 473, Musnadu ‘Abdillāh-ibnīl-Khaṭṭāb, Ḥadīth No. 5857, ‘Ālamul-Kutub, Beirut (1998)

enter paradise.¹ After the preparation of this letter and after imprinting his seal, etc., the Holy Prophet^{sa} instructed Dihyah that take my letter to the Governor of Buṣrā² (who was a vassal of the Caesar to the North of Arabia) and then reach Caesar through him.³ At that time, the Governor of Buṣrā was Ḥārith bin Abī Shamir who was the ruler and king of the Kingdom of Ghassān.⁴ By using the Governor of Buṣrā i.e., the country of Ghassān, as a channel, the Holy Prophet^{sa} furnished proof of the same sagacity and wise planning as he had demonstrated before in the preparation of a ring. With regards to the courts of the Caesar and Chosroes, perhaps the Holy Prophet^{sa} had heard that due to their worldly greatness and lofty stature, normally, they do not accept any letter directly, until it comes through the means of a Chieftain or Governor of a territory. As such, since the actual purpose of the Holy Prophet^{sa} was to propagate the word of truth, he deemed it necessary to be mindful of these royal customs, so as to prevent hindrance in the actual work as a result. Furthermore, the intent of the Holy Prophet^{sa} must have been that in this manner, in addition to the actual addressee, his message would also reach another Chieftain in the process as well. Moreover, as we shall see later, the same technique was employed when the Holy Prophet^{sa} sent correspondence to the Chosroes of Persia. The Holy Prophet^{sa} instructed his ambassador to take the letter to the Governor of Baḥrain and then to reach the Chosroes through him.⁵ On one hand, where this wise action on the part of the Holy Prophet^{sa} substantiates his firm judgement, caution and wise planning, it also proves that to pay due respect to worldly rulers is not at odds with the grandeur of prophethood. It is for this reason that Allāh the Exalted states in the Holy Qur'ān that when We sent Moses and Hārūn to Pharaoh, We instructed them:

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 4, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 This was a city in Northern Arabia to the south of Syria which is referred to as Bosra in English. This should not be mixed with the new city of Iraq called Basra.

3 Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Du'ā'in-Nabiyyi^{sa} Ilal-Islāmi Wan-Nubuwwati..., Ḥadīth No. 2940

4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 5, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 * Ṣaḥīḥul-Bukhārī, Kitābul-'Ilm, Bābu Mā Yudhkaru Fil-Munāwalati Wa Kitābu Ahlil-'Ilmi Bil-'Ilmi Ilal-Buldān, Ḥadīth No. 64

* Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Da'watil-Yahūdiyyi Wan-Naṣrāniyyi..., Ḥadīth No. 2939

فَقُولَ لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

“Speak to Pharaoh in gentle speech that he might possibly heed and take the path of the fear of Allāh.”¹

The Holy Prophet^{sa} was perhaps still preparing his letter addressed to Heraclius, when by Divine design, Heraclius himself became inclined to the commission of the Holy Prophet^{sa}. It is narrated in Bukhārī, most probably in the context of this incident, that as soon as the Ruler Heraclius reached İlyā², one morning he seemed worried and perturbed, upon which some of his religious courtiers inquired, “You seem to be in a bothered state today, what is the matter?” He said, “Last night, pondering over the stars (Heraclius was quite an expert in astronomy), I discovered the advent of a new King in a people who performed circumcision,” and he asked which nations perform circumcision in that day and age. His courtiers responded, “No one except the Jews perform circumcision, and you should not be worried of them. Issue forth an order to all the cities in your kingdom to begin killing the Jews.” However, the matter was still at this stage when Heraclius received news from the Governor of Ghassān that a man from Arabia named Muḥammad (peace and blessings of Allāh be upon him) has claimed prophethood and he is acquiring success in the land. Upon hearing this news, Heraclius immediately ordered that it be inquired as to whether the Arabs perform circumcision, upon which he was told that they do indeed perform circumcision. Heraclius spontaneously said, “Then it is he who is the King of this community.” As an additional act of caution he also wrote to a close acquaintance who was a great scholar in Rumiyyah and sought his counsel in this matter.³

However, during this time, the letter of the Holy Prophet^{sa} himself reached Heraclius. It seems appropriate that we write the narration in the words of Bukhārī at this place, because it is the most authentic and detailed narration available in this regard. Hence, ‘Abdullāh bin ‘Abbās who was the cousin of the Holy Prophet^{sa} narrates:

1 Ṭā Hā (20:45)

2 İlyāa is the old name for Jerusalem, and this word most probably came from the Hebrew language, because in Hebrew, the word ‘Ail’ refers to God. As such, the meaning of İlyāa would be ‘the City of God,’ or in other words, ‘the Holy City,’ and this is the meaning of Jerusalem.

3 Ṣaḥīḥul-Bukhārī, Kitābu Bad’il-Waḥyi, Bābu Kaifa Kāna Bad’ul-Waḥyi Ilā Rasūlillāhi^{sa}, Ḥadīth No. 7

“The Holy Prophet^{sa} sent a letter to Caesar inviting him to Islām and sent this letter with Dihyah Kalbī. The Holy Prophet^{sa} instructed him to hand it over to the Governor of Buṣrā to forward it to Caesar. In this era, as a sign of gratitude for having defeated the Persian forces, the Caesar of Rome travelled from Ḥimṣ to Īlyā by foot and it was in Īlyā (i.e. Jerusalem) that the letter of the Holy Prophet^{sa} reached Caesar. When Caesar read this letter, he ordered that an individual from the people of this claimant to prophethood be sought out and presented before him. Ibnī ‘Abbās relates that I found out from Abū Sufyān that in those days he had gone to Syria with some of his associates for the purpose of trade and this was the era after the Treaty of Ḥudaibiyyah. Abū Sufyān said, Caesar’s men found us, took us to Īlyā and presented us before Caesar. At the time, Caesar was seated in his royal court with all his majesty wearing his crown and he was surrounded by the senior dignitaries of the Byzantine Empire. Caesar said to his translator to ask them who amongst them is closest in relation to this claimant of prophethood. Abū Sufyān said, I am closest in relation to Muḥammad^{sa} and he is the son of my paternal uncle. Abū Sufyān relates that Caesar called me closer to him and ordered my companions to stand before him, but to my back. Then he told his translator to tell my companions that I desire to ask various questions of him about the man who claims to be a prophet. Hence, if Abū Sufyān tells a lie, you are to point it out to me immediately. Abū Sufyān added, By Allāh, had it not been shameful to me that my companions label me a liar, I would indeed have lied at this occasion, but I was compelled to speak the truth. After this, Caesar began his questions by means of his translator:

Caesar: What sort of a family does this claimant belong to?

Abū Sufyān: He is of respectable lineage among us and belongs to a noble family.

Caesar: Prior to this, has anyone else among you ever made a similar claim?

Abū Sufyān: No.

Caesar: Prior to this claim, have you ever heard of this claimant being alleged to have told a lie?

Abū Sufyān: No.

Caesar: Was anyone among his ancestors a king?

Abū Sufyān: No.

Caesar: Do the noble accept this claimant or the weak and poor?

Abū Sufyān: The weak and poor.

Caesar: Are his followers increasing or decreasing?

Abū Sufyān: They are increasing.

Caesar: Has anyone left his faith being displeased with it?

Abū Sufyān: No.

Caesar: Does this man break his promises?

Abū Sufyān: No. But we are currently in a truce with him and we are afraid that he might betray us and I cannot say what might happen in the future. (Abū Sufyān says, other than this sentence, I could find no opportunity to say a word against the Holy Prophet^{sa}.)

Caesar: Have you ever had a war with him?

Abū Sufyān: Yes, there has been war.

Caesar: Then what has been the outcome of your battles with him?

Abū Sufyān: The outcome of our battles were like an ascending and descending bucket. Sometimes he was victorious and sometimes we.

Caesar: *What does this claimant enjoin upon you?*

Abū Sufyān: *He tells us to believe in one God and refrain from polytheism. He stops us from the worship of our forefathers and orders us to observe prayer, give charity, refrain from evil, fulfil our promises and not to be dishonest in our trusts.*

After these questions, Caesar said to his translator, say to Abū Sufyān, when I asked you about the lineage of this man you said that he was from a noble family and in fact, the messengers of Allāh are always raised from among noble families. Then I asked you if any one of you had made a similar claim before this, to which you responded in the negative. I asked you this because if anyone had made such a claim it could have been presumed that perhaps he was following a previous claim. Then I asked you whether he was alleged to have ever told a lie prior to his claim and you said no. From this I concluded, how could a man who has never told a lie in relation to people forge a lie against God. Then I asked you whether anyone amongst his forefathers was a king and you said no. I asked you this because if there was a king from among his forefathers, it could be presumed that perhaps he wishes to reacquire the lost kingship of his forefathers. Then I asked you whether the noble are accepting him or the weak and poor. To this you responded that the weak and poor are accepting him and the truth is that in the beginning, it is the weak and poor who accept the Messengers of God. Then I asked you whether his followers are growing or decreasing. You responded that they are increasing and this is the state of faith, in that it grows gradually until it is complete. Then I asked you whether anyone leaves his faith being displeased after having accepted it. You said no. For this is the state of true faith, once it enters the heart, (although one may leave it for another reason), nobody leaves it considering it to be abominable. Then I asked you whether this man breaks his promises and you said no. Such are the messengers of God; they never break their promises. Then I asked you whether there has been a war between you and him and you responded that yes, we have had war, and that sometimes he is victorious and sometimes we gain the upper hand. Verily, such are the Messengers of God; at times their people are put to trial, but the final victory is always theirs and triumph belongs to them. Then I asked you what he teaches you, and you said that he teaches us to believe in one God, refrain from

polytheism, observe prayer, give alms, abstain from evil, fulfil our promises and not to be dishonest in our trusts. These are indeed the qualities of a prophet. After this Caesar said, I knew that a prophet was soon to be raised but O Ye Arabs! I did not believe he would be raised from among you. If what you have said is true, I believe the time is not far when this man would indeed, soon occupy the earth which is beneath my two feet at this time. If it is possible for me, I would travel to meet him; and if I were to reach him, I would find comfort in washing his feet. Abu Sufyān says that after this, Caesar asked for the letter of the Holy Prophet^{sa} and ordered for it to be read in the royal court. The following passage was written in this letter:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلَامٌ
عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلَمَ يُؤْتِكَ اللَّهُ
أَجْرَكَ مَرَّتَيْنِ فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ. وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.

Translation: I write this letter in the name of Allāh, the Gracious, who grants the best reward of our deeds. This letter is from Muḥammad, the servant of Allāh and His Messenger, to Heraclius the King of Rome. Peace be on him who follows the guidance. After this, O King of Rome! I invite you to the guidance of Islām. Embrace Islām and accept the peace of God, for this is the only way to salvation. Embrace Islām and God the Exalted shall grant you a double reward. But if you reject this invitation, then remember, the sin of your subjects¹ shall be on your shoulders. O People of the Book! come to a word equal between us and you - that we worship none but Allāh; and that we associate no partner with Him and that some of us take not others as our Master and Lord. But if they turn away, then say, 'Bear witness that we are followers of the One God and obedient to Him.'

1 The word اريس (of which the plural is اريسيين) means 'farmer' or 'peasant,' but here, the meaning is 'subjects'.

Abū Sufyān narrates that when this discussion and the reading out of the letter had been done, there was a great outcry by the Roman Governors, and there was so much noise that I could not understand what they were saying. At that time, we were ordered to leave the court. When I went out with my companions and found an opportunity to speak to them alone, I said to them, ‘The affair of Muḥammad^{sa} has gained strength, for even the Emperor of Rome fears him. After this, I always felt myself to be low and insignificant. My heart was firm in the belief that Muḥammad^{sa} would be victorious, until Allāh entered Islām into my heart, though I disliked it before.’¹

A similar narration is also found in Bukhārī, in the chapter relating to the start of revelation. Ṭabarī, Ibnī Ishāq and the narrations of all the other historians with slight differences in wording, support this narration. Moreover, for a comprehensive account, Faṭḥul-Bārī, Tārīkhul-Khamīs and Zarqānī are without equal.

At this occasion, due to the opposition of his high courtiers and particularly the religious leaders, although Heraclius remained silent, it seems as if the letter of the Holy Prophet^{sa} as well as subsequent and latter circumstances had made a deep impression upon his disposition. When he returned from ʿIlā and went to Ḥimṣ again, during this time he had also received the letter from the scholar in Rumiyyah in which he had supported the opinion of Heraclius, in that it seems that a prophet is to be raised at this time. Upon this, Heraclius called upon the leaders of the Roman Empire once again and gathered them in his castle at Ḥimṣ. With the thought of secrecy, behind closed doors he addressed the Governors of Rome once more saying, “O Ye leaders of my empire, if you desire your own betterment and prosperity, and you wish to save yourselves from ruin and tread the path of success, and are desirous of saving your country from ruin, then it is my suggestion that you accept the prophet which has been raised in the land of Arabia.” Upon hearing this, the courtiers of Caesar began to lose control like a wild donkey, and tried to rush out of Caesar’s gathering. However, Caesar had the doors closed in his farsightedness. He immediately called these arrogant Governors and Bishops back again and lovingly said to them, “I was only testing your faith. Thank God you have proven to be steadfast.” When the courtiers of Caesar noticed this change in their King, they were gladdened, and in their happiness, fell before

1 Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Du‘ā’in-Nabiyyi^{sa} Ilal-Islāmi Wan-Nubuwwati..., Ḥadīth No. 2941

him in prostration. As such, this was the end to which Heraclius, the Emperor of Rome reached in this very weighty trial of his life.¹

It should be remembered that when Heraclius read out the letter of the Holy Prophet^{sa} in his royal court at İlyā, this was in actuality, a second reading. He had already read this letter in a private gathering prior to this.² The details of this are that when Caesar received the letter of the Holy Prophet^{sa} for the first time, he summoned Diḥyah Kalbī in a private gathering and desired to read this letter amongst a few of his companions and intimates. At that time, perhaps this letter went to the nephew of Heraclius. Before presenting the letter to Heraclius, he opened the letter to read it himself. As soon as he saw the letter he exclaimed, “This letter is not acceptable in the least, because instead of writing your name first, the sender has written his own name,³ which is a disgrace to thy majesty. Similarly, instead of addressing you as the King of Rome he has addressed you as the King of Rome and this is a second disrespect.” But Heraclius silenced him saying, “What sense is there in that a letter comes to me from someone who claims to be a prophet and I throw it away without even reading it? And then, there is no harm in writing the word ‘King’ instead of ‘Emperor,’ for the actual Kingdom belongs to God alone and this claimant as well as I are the servants of God.” After this address he took the letter from the hand of his nephew and ordered that Diḥyah Kalbī be kept as a guest of the state prior to the public royal audience.⁴ In any case, however,

1 * Şaḥīḥul-Bukhārī, Kitābu Bad’il-Waḥyi, Bābu Kaifa Kāna Bad’ul-Waḥyi Ilā Rasūlillāhi^{sa}, Ḥadīth No. 7

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 13, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Şalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Faṭḥul-Bārī Sharḥu Şaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 8, p. 277, Kitābut-Tafsīr, Tafsīru Sūrati ‘Alī ‘Imrān, Bābu Qul Yā Ahlal-Kitābi Ta’ālu Ilā Kalimatin Sawā’in Baināna..., Ḥadīth No. 4553

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 11, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Şalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Perhaps in that era, it was a custom in the royal courts that when addressing a Ruler, instead of writing, “From so and so to so and so,” the words “To so and so, from so and so” were used. As we have seen however, the Holy Prophet^{sa} wrote the words, “From Muḥammad, the Messenger of Allāh to Heraclius, King of Rome.”

4 * Al-Muwāhibil-Laduniyyatu Bil-Minaḥil-Muḥammadiyyah, By Aḥmad bin Muḥammad Al-Qusṭalānī, Volume 1, p. 442, Al-Faşlus-Sādisu Fī Umarā’ihi Wa Rusulihī Wa Kuttābihī Wa Kutubihī Ilā Ahlil-Islām..., Ḥadīth No. 4553

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 12-13, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Şalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

there is no doubt that despite possessing many qualities such as wisdom and foresight, fear of the world, and greed for power and honour kept Heraclius deprived of guidance. It was as if the spark of guidance almost glittered in his heart, but was put out before it could shine forth.

However, despite this denial and loss, the honor of the Holy Prophet^{sa} had found way into his heart. As such, history tells us that he safeguarded this letter of the Holy Prophet^{sa} inviting him to Islām as a blessing,¹ and it safely remained in his family for many hundreds of years. As such, there is a narration that when a few ambassadors of King Manṣūr Qalā'ūn (who was from 7th century A.H.) visited Al-Faranj, a golden box was called for and they were shown a letter wrapped in a silk cloth that a letter from your Messenger once came to a grandfather of mine named Heraclius. It is preserved in our home even today as a blessed gift.² If anyone wishes to further study the history of King Manṣūr Qalā'ūn refer to the Encyclopaedia of Islām.³

Regarding the letter to Heraclius, there is also a narration that when Diḥyah Kalbī was to be presented before Caesar for the first time, it was said to him that as per the royal custom, upon coming before Caesar, one is expected to prostrate immediately and the head is not raised until he orders so himself. Diḥyah said, "I shall not prostrate before anyone except Allāh, whether I am permitted to go before him or not." However, God's grace was such that he found way to the Royal Court of Caesar, even without the observance of this un-Islāmic practice.⁴

There is one aspect in the letter of the Holy Prophet^{sa} addressed to Heraclius, upon the foundation of which Christian Historians have raised an allegation, and have also attempted to put the actual validity of this letter to doubt. The allegation is that the words: *يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ* which appear in this letter is a verse from among the first verses of Sūrah Āl-

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 17, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 12-13, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 18-19, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 The Encyclopaedia of Islām, Number 27, pp. 685-687

4 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 31-32, Irsālur-Rusula Ilal-Mulūki/Kitābun-Nabiyyi^{sa} Ilā Qaiṣara, Mu'assasatu Sha'bān, Beirut

e-‘Imrān. Moreover, narrations substantiate the fact that the first 80 verses of Sūrah Āl-e-‘Imrān were revealed in 9 A.H. when the delegation from Najrān came to visit the Holy Prophet^{sa}.¹ Furthermore, since the letter addressed to Caesar was positively written immediately after the Treaty of Ḥudaibiyyah, therefore, verses revealed in 9 A.H. could not possibly be included in a letter written in 6 A.H. or 7 A.H. Hence, it is proven that this whole story of a letter is false altogether. This is the allegation which is raised at this instance. This allegation, however, is not a new one. This question was brought before Muslim historians and they have answered it with very elaborate explanations.² In actuality, the fact is, and it so happened many times, that various phrases were spoken by the Holy Prophet^{sa} or Ḥaḍrat ‘Umar^{ra} and then a short time thereafter, identical verses of the Qur’ān were revealed. Moreover, it is not inconceivable for highly trained spiritual hearts to be influenced by the hidden rays of a Divine truth and express it by the special light of their heart or particular spiritual insight prior to its revelation. As such, numerous accounts of this are recorded in history and Ḥadīth, such as the conduct with the prisoners of Badr, funeral prayer of hypocrites, prohibition of alcohol, injunctions of *Pardah*,³ etc.⁴ Hence, it is not beyond belief that on this occasion, the Holy Prophet^{sa} dictated this passage himself first and then the same passage was revealed in the form of a Quranic verse later on. Moreover, it is also possible that the first eighty verses of Sūrah Āl-e-‘Imrān were not all revealed in their entirety when the delegation of Najrān came to Madīnah. Instead, a

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, pp. 171-172, Wafdu Najrāna, Dāru Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 11, p. 327, An-Nau’us-Sādisu Fī Dhikri Ḥajjihī Wa ‘Umrihī^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) [Publishers]

2 * Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 1, pp. 53-54, Kitābu Bad’il-Wahyī, Chapter No. 6, Ḥadīth No. 7

* Tafsīrul-Qur’ānil-‘Aẓīm (Tafsīru Ibnī Kathīr), By ‘Imāduddīn Abul-Fidā’ Ismā‘il bin ‘Umar Ibnī Kathīr, Volume 2, pp. 47-48, Tafsīru Sūratī Āl-e-‘Imrān, Under verse 64, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1998)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 11, p. 327, An-Nau’us-Sādisu Fī Dhikri Ḥajjihī Wa ‘Umrihī^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Islāmīc injunction of veiling [Publishers]

4 * Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 1, p. 665, Kitābuṣ-Ṣalāti, Bābu Mā Jā’a Fil-Qiblati..., Ḥadīth No. 402

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 322-323, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

verse or two had already been revealed, but since most were revealed then, it was said that the first eighty verses of Sūrah Āl-e-‘Imrān were revealed when the delegation from Najrān came to Madīnah. Then, it is also possible that this verse was revealed twice: initially in the first years after the migration; and secondly, in 9 A.H., etc.

However, perhaps the most solid evidence is furnished by the discovery of that letter which the Holy Prophet^{sa} sent to Maqauqis of Egypt in the same era. This letter has been discovered in its original form and a photo of it shall be provided ahead. In this letter as well, the Holy Prophet^{sa} has dictated the same passage, i.e., يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ. Therefore, when it is categorically proven that this passage was also included in the letter to Maqauqis and the letter to Heraclius was also written in the same era, in any case, the issue of the validity of these letters cannot be doubted. This is my point of view.

The letter inviting Heraclius to Islām which was sent by the Holy Prophet^{sa} was a remarkably outstanding letter in terms of its meaning, the beauty of its wording and comprehensiveness. Although the letter itself is very brief, each and every word is like a gem, which has been placed into a magnificently crafted set of jewellery by a master jeweller. In this very brief letter, a wonderful model for preaching in general, and preaching to a Christian in particular has been presented. Furthermore, a complete lesson of the Unity of God has also been presented, the like of which cannot be found anywhere else. Then, the style of expression is so exquisite, as if two perfect streams of glad tiding and warning are flowing side by side. Moreover, a complete illustration of the truth of Islām has been presented without offending anyone or hiding behind the veil of diplomacy. Then, in the end the Holy Prophet^{sa} also expressed his firm determination in that, whether you accept me or not, in any case, we are committed to the service of Islām.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ¹

Another weighty lesson which is learned from the account of the letter to Heraclius is that no grand truth can be accepted without a real spirit of sacrifice. It is evident from the questions that Heraclius inquired of Abū Sufyān, that he was a remarkably sensible and intelligent individual who had a deep study in the history of prophethood and religion. Furthermore,

1 O Allāh, invoke blessings and salutations on the Holy Prophet and his followers. (Publishers)

being influenced by the truth of Islām, the manner in which he gathered his courtiers in an attempt to convince them is not only proof of his wise thinking but also proof of his belief to an extent. However, the bitter fact is that he remained deprived of the blessing of faith and ultimately left this world fighting the armies of Islām.¹ The reason for this is none other than the fact that his soul was not prepared for the weighty sacrifice which is necessary for true belief. Surrounded in the crowd of his courtiers, he desired to take a step towards Islām without losing his greatness and grandeur. To some extent he was a seeker of religion, but he was not prepared to leave the world, and this very weakness became the cause of his downfall. Undoubtedly, Abū Bakr^{ra} and ‘Umar^{ra} also acquired the finest inheritance of the world’s comforts and dignities, but they did not wish to bargain with Islām. They came to Islām empty handed merely for the sake of religion and then God who does not remain indebted to anyone, granted them such a kingdom, before which the collective kingdoms of Caesar and Chosroes were humbled. Caesar, however, was fearful of taking a step towards Islām empty handed. He extended his weak hand towards Islām and kept his strong hand firm upon the staff of his sovereignty. The outcome was that his divided heart could not acquire religion, nor could worldly power remain in his hands for too long thereafter. The heart of the Holy Prophet^{sa} however, was a very sagacious one, and he was not one to forget even the smallest virtue of an individual. As such, there is a narration that when the Holy Prophet^{sa} received news that Chosroes had torn his letter and thrown it away, but Caesar, apparently acted with dignity and respect, though he did not accept the invitation, the Holy Prophet^{sa} said:

أَمَّا هُوَلَاءِ فَيَمَزِفُونَ وَأَمَّا هُوَلَاءِ فَسَيَكُونُ لَهُمْ بَقِيَّةٌ

“The Persian Kingdom shall be destroyed at once, but God shall grant some respite to the Roman Empire.”²

Thus, precisely did it happen that the Kingdom of Persia fell to dust in

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- 1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 17, Wa Ammā Mukātabatuhū ‘Alaihiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 17, Wa Ammā Mukātabatuhū ‘Alaihiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

only a few years, while the Kingdom of Rome, despite much of it being taken, remained in and around Constantinople for hundreds of years.¹ So take a lesson, O ye who have eyes!

Letter of the Holy Prophet^{sa} Addressed to the Chosroes

The second letter of the Holy Prophet^{sa} was addressed to the Chosroes, King of Persia. As it has been mentioned above, 'Chosroes' was the official and inherited title of the Kings of Persia. The personal name of the King of Persia during the era we are discussing now was Khosrow Parvez bin Hormizd who was from the renowned Sassanid dynasty of Iran. This King who was the possessor of great grandeur and majesty and dignity and pomp was a fire-worshipper i.e., polytheist. This was the religion of his people as well, who happened to hold their King worthy of worship as well. The various Chosroes of Persia would in a way, impose their political dominance upon the Arabs as well because the Governors of the region of Baḥrain and Yemen were subservient to the Chosroes and were considered to be vassal rulers or the Governors of these regions appointed by Chosroes. It is for this reason that when the Holy Prophet^{sa} expressed his desire to write a letter to the Chosroes, in light of royal etiquette, first he sent his letter to the Governor of Baḥrain and requested him to forward the letter to the Chosroes himself.² Similarly, as we shall see ahead, in his anger, when Khosrow Parvez, God-forbid, issued orders to arrest the Holy Prophet^{sa}, he sent instructions to his vassal ruler in Yemen for the execution of these orders. In any case, due to his control over Baḥrain and Yemen, Chosroes was very interested in the affairs of Arabia and naturally looked upon every new movement in Arabia with apprehension.

The second most important reason for the Chosroes' interest in the affairs of Arabia was due to the Jewish tribes of Arabia which were settled in Madīnah, Khaibar and Wādī'ul-Qurā', etc. Naturally and historically, these Jewish tribes wanted nothing to do with the Christian Kingdom of Caesar. As a matter of fact, they were seriously opposed to the Christians. On the other hand, Caesar's government advocated hostile behaviour towards the Jews, and

1 The Caliphate: Its Rise, Decline and Fall, by Sir William Muir

2 * Ṣaḥīḥul-Bukhārī, Kitābul-'Ilm, Bābu Mā Yudhkaru Fil-Munāwalati Wa Kitābu Ahlil-'Ilmi Bil-'Ilmi Ilal-Buldān, Ḥadīth No. 64

* Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Da'watil-Yahūdiyyi Wan-Naṣraniyyi Wa 'Alā Mā Yuqātalūna 'Alaihi..., Ḥadīth No. 2939

Heraclius in particular had opened the door to persecution against them.¹ In these circumstances, considering the environment of Arabia, it was only the Kingdom of Persia with which the Jews could uphold ties. These ties were developed in the era of Yezdegerd I who had a Jewish wife and reached their pinnacle in the era of Khosrow Parvez when deep relations had developed between the Jews and Persian Kingdom.² In the era of the Holy Prophet^{sa}, the Jews of Arabia would persistently go to the royal court of Chosroes. They would incite Khosrow Parvez against the Holy Prophet^{sa} as much as possible. Sir William Muir has indirectly accepted this fact as well.³

This was the era in which the Holy Prophet^{sa} sent a letter to Chosroes inviting him to Islām. The Holy Prophet^{sa} sent this letter with an old and sincere companion, ‘Abdullāh bin Ḥudhāfah Sahamī^{ra}.⁴ The Holy Prophet^{sa} advised him to take his letter to the Governor of Baḥrain first and take it to Chosroes through him.⁵ Mundhar bin Sāwī was the name of this Governor of Baḥrain, who was a vassal ruler of Chosroes in this region.⁶ Just as the letter to Caesar, this letter was also sent with a proper seal and its wording was as follows:

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- 1 * The Historians' History of the World, By Henry Smith Williams LL.D., Volume VII, The History of the Eastern Empire: Heraclius and His Successors, p. 175
 * The Encyclopaedia Britannica Co. Ltd., Hutchinson's Story of the Nations, Volume 2, p. 806, Under "The Jews", Hutchinson & Co. (London)
- 2 The Jewish Encyclopaedia, Volume IX, p. 646/648, Under "Persia", KATV Publishing House Inc., Printed in the USA
- 3 The Life of Mahomet, By Sir William Muir, Chapter XX, Embassies to Various Sovereigns and Princes, pp. 384-385, Published by Smith, Elder & Co. London (1878)
- 4 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 16, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 34, Kitābun-Nabiyyi^{sa} Ilā Kistrā, Mu'assasatu Sha'bān, Beirut
- 5 * Ṣaḥīḥul-Bukhārī, Kitābul-'Ilm, Bābu Mā Yudhkaru Fil-Munāwalati Wa Kitābu Ahlil-'Ilmi Bil-'Ilmi Ilal-Buldān, Ḥadīth No. 64
 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Da'watil-Yahūdīyyi Wan-Naṣraniyyi Wa 'Alā Mā Yuqātalūna 'Alaihi..., Ḥadīth No. 2939
 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Kitābin-Nabiyyi^{sa} Ilā Kistrā Wa Qaiṣar, Ḥadīth No. 4424 [Publishers]
- 6 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 16, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمٍ فَارِسَ - سَلَامٌ عَلَيَّ
 مَنْ اتَّبَعَ الْهُدَى وَأَمَنَ بِاللَّهِ وَرَسُولِهِ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - أَدْعُوكَ بِدَعَايَةِ اللَّهِ عَزَّ وَجَلَّ فَإِنِّي رَسُولُ اللَّهِ إِلَى النَّاسِ كُلِّهِمْ
 لِأُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ - أَسْلِمَ تَسْلَمَ - فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ
 الْمَجُوسِ

“I write this letter in the name of Allāh, the Gracious, who grants the best reward of our deeds. This letter is from Muḥammad, the Messenger of Allāh addressed to the Ruler of Persia. Peace be on him who accepts the guidance and believes in Allāh and His Messenger and bears witness that there is none worthy of worship except God, He has no partner; And also bears witness that Muḥammad^{sa} is His Servant and Messenger. O Ruler of Persia! I invite you to the call of Allāh, as I am the messenger of Allāh to the whole of mankind; so that I may warn every living person and so that the judgement of God may overtake the disbelievers. O Ruler of Persia! Accept Islām, for this is the only way to your salvation. However, if you turn away, then remember that (in addition to your own sin) the sin of your Zoroastrian people shall also be on your shoulders.”¹

‘Abdullāh bin Ḥudhāfah says that when I reached the royal court of Chosroes with this letter, and after seeking permission, presented it before Chosroes, he handed it over to his translator so that he may read it out. When the translator read the letter, Chosroes became enraged at its contents. He snatched the letter from the hands of his translator and tore it to pieces saying,

1 * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 34, Kitābun-Nabiyyī^{sa} Ilā Kisrā, Mu’assasatu Sha’bān, Beirut

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 14-15, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

“He is my servant and he addresses me this way!”¹ It is narrated that when the Holy Prophet^{sa} received news of this act of Chosroes, in the fervour of his religious indignation, the Holy Prophet^{sa} said, “May Allāh put them to pieces.”² In another narration it is recorded that on this occasion, the Holy Prophet^{sa} said the following words:

أَمَّا هَؤُلَاءِ فَيَمْرُقُونَ

“Now these people shall themselves be shattered into pieces.”³

Chosroes did not only rest at tearing apart the letter of the Holy Prophet^{sa}, rather, under the heavy influence of Jewish propaganda, he instructed his Governor in Yemen whose name was Bādhān to immediately dispatch two strong men so that they should arrest this claimant of prophethood in Hījāz, and present him before the Chosroes. In another narration it is related that two men should be sent to him so that they should make him repent; if he refuses, then he should be killed. Therefore, for this purpose, Bādhān selected a secretary by the name of Babawaih and appointed a strong rider to accompany him to Madīnah along with a letter addressed to the Holy Prophet^{sa}, which stated that the Holy Prophet^{sa} should accompany these emissaries and immediately present himself before the Chosroes. Upon reaching Madīnah, these people presented Bādhān’s letter to the Holy Prophet^{sa} and counselled him to accompany them as directed in the letter, otherwise the Chosroes would destroy his country and nation. Upon hearing this, the Holy Prophet^{sa} smiled and then invited them to Islām. After this, the Holy Prophet^{sa}

- 1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhūṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 142, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikru Khurūji Rusuli Rasūlillāhi^{sa} Ilal-Mulūk, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 34-35, Kitābun-Nabiyyi^{sa} Ilā Kistrā, Mu’assasatu Sha’bān, Beirut
- * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, pp. 15-16, Wa Ammā Mukātabatuhū ‘Alaihiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 * Ṣaḥīḥul-Bukhārī, Kitābul-‘Ilm, Bābu Mā Yudhkaru Fil-Munāwalati Wa Kitābu Ahliil-‘Ilmi Bil-‘Ilmi Ilal-Buldān, Ḥadīth No. 64
- * Ṣaḥīḥul-Bukhārī, Kitābul-Jihādi Was-Siyar, Bābu Da’watil-Yahūdiyyi Wan-Naṣraniyyi Wa ‘Alā Mā Yuqātalūna ‘Alaihi..., Ḥadīth No. 2939
- 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 17, Wa Ammā Mukātabatuhū ‘Alaihiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

said, “Stay the night, and God-willing, I shall give a response tomorrow.” When these people came to the Holy Prophet^{sa} the following day, he addressed them in the following words:

أَبْلَغًا صَاحِبِكُمْ أَنَّ رَبِّي قَتَلَ رَبَّهُ فِي هَذِهِ اللَّيْلَةِ

“Tell your master (the Governor of Yemen) that my Lord, the God of power, has killed his master (the Chosroes) last night.”

Therefore, Babawaih returned to Bādhān with his Companion and conveyed to him the message of the Holy Prophet^{sa}. Bādhān responded, “If what this man has foretold actually occurs, then he is indeed a Prophet of God.” Hence, much time had not passed when Bādhān received a letter from Shairwaih, the son of Khusrau Parveiz, which stated:

“In the interest of the country, I have killed my father Khosrow Parvez, who was guilty of cruel conduct and would kill the noble people of the country without hesitation. When you receive my letter, seek an oath of obedience in my name from the people of your region. I have also come to know that my father sent an order with regards to a person of Arabia. Consider it revoked and wait for further instruction.”

When Bādhān received this order from the new Chosroes, Sharawaih bin Khosrow, he spontaneously said, “Then the prophecy of Muḥammad^{sa} has proven to be true, and it seems as if he is truly a Messenger of God. I accept him.” Thus, he immediately sent a letter of Bai‘at to the Holy Prophet^{sa} and along with him, many other people from Yemen became Muslim as well.¹ It is narrated that Khosrow Parvez was killed on the same night that the Holy Prophet^{sa} received news of his death.

It is remarkable to note that Allāh the Exalted treated both the Caesar and Chosroes according to the manner in which they treated these letters

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 143-144, Dhikrul-Aḥdāthillati Kānat Fi Sanati Sittim-Minal-Hijrah/Dhikru Khurūji Rusuli Rasūlillāhi^{sa} Ilal-Mulūk, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Tārikhul-Khamis Fi Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 35-37, Kitābun-Nabiyyi^{sa} Ilā Kisrā, Mu‘assasatu Sha‘bān, Beirut

* Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 5, p. 18, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) [Publishers]

of the Holy Prophet^{sa}. Since the Chosroes tore apart the letter of the Holy Prophet^{sa} his large empire crumbled in only a few years. On the other hand, since the Caesar treated the letter of the Holy Prophet^{sa} with honour, God the Exalted granted long respite to his progeny and his family continued to rule for hundreds of years. It is narrated that when an emissary of Caesar met with the Holy Prophet^{sa}, he addressed the emissary in the following words:

“I wrote a letter to the Chosroes, but he tore it apart. Due to this, I am certain that God shall also tear him to pieces and his empire shall soon be destroyed. However, along with this, I also wrote a letter to your master, the Caesar, who acted very respectfully, and placed it in safekeeping. I believe that until the essence of goodness remains in him, God shall, to some extent, continue to maintain the power of his family.”¹

The pages of history clearly reveal that this was exactly how God treated both of these empires. As a matter of fact, as we shall see ahead, in addition to these two letters, the Holy Prophet^{sa} sent other letters inviting rulers to Islām as well. The God of Wisdom and Power treated all of these addressees in exact accordance with the attitude they demonstrated upon the receipt of these letters. If one contemplates, this is a very weighty argument in favour of the truthfulness of the Holy Prophet^{sa}.

With regards to the letter sent to the Chosroes, another point which should be remembered is that on the one hand, ancient historians have written explicitly that the order sent by Khosrow Parvez to the Governor of Yemen was due to the letter sent to him by the Holy Prophet^{sa}. On the other hand, various contemporary research scholars have attempted to prove that the letter of the Holy Prophet^{sa} was sent afterwards, and the order of Khosrow Parvez had already been issued due to Jewish propaganda. Another point of disagreement is whether this letter of invitation sent by the Holy Prophet^{sa} was addressed to Khosrow Parvez or his son, Shairawaih. At this instance, I have followed the more renowned version of the account, i.e., that the letter of the Holy Prophet^{sa} was addressed to Khosrow Parvez, after which he issued an order against the Holy Prophet^{sa}. And Allāh knows the truth best. In actuality, at present, I do not have access to all the books here in Lahore, which must be studied in order to fully research the answer to such a question. Hence, for now, the more

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 17, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

widely accepted view has been written here, and either way, this difference of opinion does not possess great significance. If God wills, this view may be rectified later on if needed.

Letter of the Holy Prophet^{sa} Addressed to Maqauqis of Egypt

The third letter of the Holy Prophet^{sa} was addressed to Maqauqis, the Governor of Egypt, who was the ruler of Egypt and Alexandria in subordination to the Caesar. In other words, he was a hereditary ruler, and like the Caesar, was a follower of the Christian religion. His personal name was Jurajj bin Mīnā and he, along with his people, belonged to the Coptic nation. The Holy Prophet^{sa} dispatched this letter in the hand of a Companion who took part in Badr named Ḥāṭib bin Abī Balta‘ah. The letter read as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوْسِ عَظِيمِ الْقِبْطِ -
 سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى - أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمِ تَسْلِمٌ يُؤْتِكَ
 اللَّهُ أَجْرَكَ مَرَّتَيْنِ - فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْقِبْطِ - يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
 سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
 مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

“I write this letter in the name of Allāh, Who is the Gracious, and who grants the best reward of one’s deeds. This letter is from Muḥammad, the servant of Allāh and His Messenger, to Maqauqis, Chief of the Copts. Peace be on him who follows the guidance. After this, O Ruler of Egypt! I invite you to the guidance of Islām. Embrace Islām and accept the peace of God, for this is the only way to salvation. Allāh the Exalted shall grant you a double reward. But if you reject this invitation, (in addition to yourself), the sin of the Copts shall be on your shoulders as well. O People of the Book! come to a word equal between us and you - that we worship none but Allāh; and that we associate no partner with Him in any case, and that some of us take not others as our Master and Lord. But if they turn away, then say, ‘Bear witness that we are followers of the One

God and obedient to Him.”¹

When Ḥāṭib bin Abī Balta’ah^{ra} reached Alexandria, he met with an attendant in the royal court, and after gaining access to Maqauqis, presented the letter of the Holy Prophet^{sa} to him. Maqauqis read the letter and in somewhat of a teasing tone, said, “If your master is actually a Prophet of God (instead of sending me this letter), why did he not supplicate to God that He should make me subservient to him?” Ḥāṭib responded, “If this objection is valid, then it falls upon Jesus^{as} as well, because he did not supplicate against his opponents in this manner.” Then, by way of advice he said, “You should contemplate in a serious manner, because prior to this, in this very country of yours, there has been a person (i.e. the Pharaoh) who claimed that he was the Lord and Ruler of the entire world, but God seized him in such a manner that he became a lesson for all subsequent generations. I sincerely submit to you, therefore, that you should take a lesson from others, and not become one from whom others take a lesson.” Maqauqis said, “The fact is that we already have a religion, therefore, until we find a more superior one, we cannot leave our faith.” Ḥāṭib responded, “Islām is a religion which relieves a person from the need of all other faiths; however, it surely does not require you to relinquish your belief in the Messiah of Nazareth. As a matter of fact, it teaches belief in all the truthful Prophets of God. Just as Moses^{as} gave glad tidings of the advent of Jesus, so too, Jesus^{as} gave glad tidings of the advent of our Prophet, peace and blessings of Allāh be upon him.” At this, Maqauqis began to contemplate and took to silence. However, sometime thereafter, in another sitting when several high dignitaries of the church were present as well, Maqauqis inquired of Ḥāṭib, “I have heard that your Prophet was exiled from his homeland. Why did he not pray against those who drove him out, so that they would be destroyed?” Ḥāṭib responded, “Our Prophet was only forced into exile from his homeland, but your Messiah was actually apprehended by the Jews, who attempted to bring his life to an end on the cross; yet, he was unable to pray against his enemies and destroy them.” Maqauqis was very impressed and said, “You are undoubtedly a wise man, and have been sent as an emissary by a

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 27-28, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Al-Muwāhibul-Laduniyyatu Bil-Minaḥil-Muḥammadiyyah, By Aḥmad bin Muḥammad Al-Qusṭalānī, Volume 1, p 445, Al-Faṣlus-Sādisu Fī Umarā’ihī Wa Rusulihī Wa Kuttābihī Wa Kutubihī Ilā Ahlil-Islām..., Ḥadīth No. 4553

wise man.” After this, he said, “I have reflected upon what you have said about your Prophet, and have found that he has not taught anything evil, nor has he forbidden anything good.” Then he placed the letter of the Holy Prophet^{sa} in an ivory box, sealed it and handed it over to one of his responsible female servants.¹

After this, Maqauqis summoned a scribe who was well-versed in Arabic, then he dictated the following letter addressed to the Holy Prophet^{sa}, and handed it over to Ḥaṭīb. The text of the letter is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ مِنَ الْمُقَوْسِ عَظِيمِ الْقِبْطِ - سَلَامٌ
عَلَيْكَ - أَمَا بَعْدُ فَقَدْ قَرَأْتُ كِتَابَكَ وَفَهِمْتُ مَا ذَكَرْتَ فِيهِ وَمَا تَدْعُو إِلَيْهِ. وَقَدْ عَلِمْتُ
أَنَّ نَبِيًّا قَدْ بَقِيَ وَكُنْتُ أَظُنُّ أَنْ يَخْرُجَ مِنَ الشَّامِ - وَقَدْ أَكْرَمْتُ رَسُولَكَ وَبَعَثْتُهُ إِلَيْكَ
بِجَارِيَتَيْنِ لُهُمَا مَكَانٌ مِنَ الْقِبْطِ عَظِيمٌ وَكِسْوَةٌ وَأَهْدَيْتُ إِلَيْكَ بَغْلَةً لِتَرْكَبَهَا. وَالسَّلَامُ.

“In the name of Allāh, the Gracious, the Merciful. This letter is from Maqauqis, Chief of the Copts, to Muḥammad^{sa}, the son of ‘Abdullāh. Peace be upon you. I have read your letter, understood its contents, and pondered over your invitation. I knew that a Prophet was to appear, but I thought that he would be raised in the country of Syria (not in Arabia). I have treated your emissary with honour, and send two girls, who are held in high esteem by the Copts. I also send you some garments and a mule so that you may ride upon it. Peace be upon you.”

This letter demonstrates that Maqauqis of Egypt treated the emissary of the Holy Prophet^{sa} with reverence, and to some extent, he took an interest in the invitation of the Holy Prophet^{sa} as well. However, in any case, he did not accept Islām. It is ascertained by other narrations that he passed away as

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 29-32, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārīkhul-Khamīs Fī Aḥwālī Anfasī Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 37, Kitābun-Nabiyyi^{sa} Ilā Kīsrā, Mu’assasatu Sha’bān, Beirut

a follower of the Christian faith.¹ By the manner of his speech, it seems that although he took an interest in religious matters, he did not possess the serious nature that was required in this respect. For this reason, apparently, even though he acted respectfully, he dismissed the invitation of the Holy Prophet^{sa}.

The two girls sent by Maqauqis were named Māriyyah and Sīrīn and they were both sisters. As Maqauqis stated in his letter, they were both from the Coptic nation, which was the same nation to which Maqauqis belonged. These girls were not ordinary people, rather, according to the letter of Maqauqis, they were, “held in high esteem by the Copts.” In actuality, it seems that an ancient practice among the Egyptians was that they would present girls who belonged to their own families or were nobles of the nation to such revered guests with whom they desired to foster stronger ties. As such, when Abraham^{as} went to Egypt, the Chief of Egypt presented a noble girl (i.e., Hagar) to him as well for marriage, who gave birth to Ishmael^{as}, and through him, became the mother of many other Arabian tribes.² In any case, when the two girls sent by Maqauqis arrived in Madīnah, the Holy Prophet^{sa} married Māriyyah, the Copt, himself, and gave her sister Sirin to the renowned poet, Ḥassān bin Thābit^{ra} in marriage.³ Māriyyah is the same blessed lady who gave birth to Ḥaḍrat Ibrāhīm, the son of the Holy Prophet^{sa},⁴ who was the only child born to him during his era of prophethood. It is also worthy of mention that due to the preaching of Ḥaṭīb bin Abī Balta‘ah, both these girls had become Muslim even before reaching Madīnah.⁵ The mule which was sent to the Holy Prophet^{sa} on this occasion as a gift was white in colour. It was named Duldul. The Holy Prophet^{sa} would often ride on it and in the Battle of Ḥunain, the very

1 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 37-38, Kitābun-Nabiyyī^{sa} Ilā Kisrā, Mu‘assasatu Sha‘bān, Beirut

2 Please refer to Sīrat Khātāmūn-Nabiyyīn^{sa}, Volume 1

3 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 460-461, Dhikru Sarārihi^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Usdul-Ghābah Fī Ma‘rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 6, p. 264, Māriyatul-Qibṭiyyah, Dārul-Fikr, Beirut, Lebanon (2003)

* Usdul-Ghābah Fī Ma‘rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 6, p. 163, Sirīn Ukhtu Māriyatul-Qibṭiyyah, Dārul-Fikr, Beirut, Lebanon (2003)

4 Usdul-Ghābah Fī Ma‘rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 6, p. 264, Māriyatul-Qibṭiyyah, Dārul-Fikr, Beirut, Lebanon (2003)

5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 460, Dhikru Sarārihi^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

same mule was used by the Holy Prophet^{sa}.¹

The question as to whether Ḥaḍrat Māriyyah was kept by the Holy Prophet^{sa} as a wife or a slave-girl is a matter of disagreement, the details of which we need not delve into here. In any case, there are two points which are definite. Firstly, that the Holy Prophet^{sa} instructed Ḥaḍrat Māriyyah to observe *Pardah* from the very beginning,² and with regards to this injunction it is established that this was only observed by free women and wives. As such, there is a narration that after the *Ghazwah* of Khaibar, when the Holy Prophet^{sa} married Ṣafiyyah, the daughter of a Jewish Chieftain, the Companions fell into a disagreement as to whether she was a wife of the Holy Prophet^{sa} or merely a slave-girl. However, when the Holy Prophet^{sa} advised her to observe *Pardah*, the Companions understood that she was a wife, not a slave-girl.³ The second point to note is that history proves that the Holy Prophet^{sa} never kept a slave for himself, rather, he would release any slave that came into his possession, whether female or male.⁴ In this respect as well, it is unimaginable and unacceptable that the Holy Prophet^{sa} would have kept Ḥaḍrat Māriyyah, the Copt as a slave-girl. Allāh knows best. If anyone desires to study a summary of the Islāmic teachings relevant to slave-girls he may do so by referring to Volume 2 of this book.

Another point to note in particular with regards to the letter of Maqauqis as well is that it remained hidden for many hundreds of years. The original document was discovered approximately 100 years ago, and we are receiving the honour of presenting a copy of this blessed letter here, i.e., a photo image. Although the writing style has changed significantly, most of the words on this image can be discerned if studied closely, and they are exactly the same words we have recorded above with reference to Islāmic books. In 1858 this letter was discovered by a few French travelers in a monastery in Egypt. The original letter is now present in Constantinople and its photographic image has been published as well.⁵ The individual who

1 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 186, Bighāluḥū 'Alaihis-Salām, Mu'assasatu Sha'bān, Beirut

2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 4, pp. 460-461, Dhikru Sarāriḥ^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 470-471, Ghazwatu Khaibar, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Please refer to *Sīrat Khātāmun-Nabiyyīn^{sa}*, Volume 2

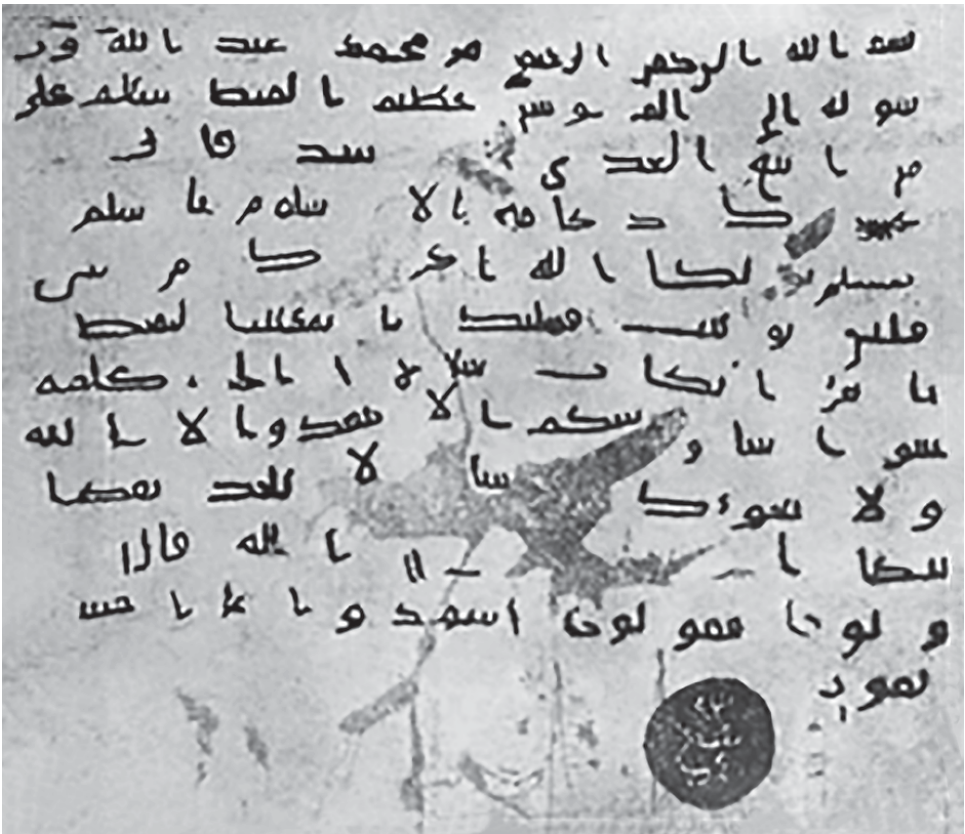
5 The Review of Religions (Qadian), July 1906 Edition, Volume V, No. 7, Page: Third Title

discovered this letter was Monsieur Etienne Barthelemy and its photographic image was perhaps first published in a renowned periodical by the name of *Al-Hilāl* in November 1904. After this, Professor Marlogious published a photo of it in his book 'Muḥammad and the Rise of Islām.'¹ It has also been published in a new book entitled 'Tārīkhul-Islām As-Siyāsī,' written by Dr. Ḥasan bin Ibrāhīm, Professor of Islāmīc History at the University of Egypt.² Many non-Muslim research scholars have confirmed that this is the original letter sent by the Holy Prophet^{sa} to Maqauqis of Egypt.

On a side note, the discovery of this invitation, each and every word and letter of which is exactly the same as the narrations of Ḥadīth and Islāmīc history, is a heavy proof of the great caution and magnificent honesty and integrity with which the reliable collectors of Ḥadīth and Islāmīc historians have practiced in gathering these narrations. They transmitted a long chain of narrators verbally on the basis of their memory along with the actual text of the letter and stated that on a certain occasion the Holy Prophet^{sa} wrote a letter to Maqauqis in the following words; and then after a vast period of 1300 years when the actual letter is discovered, it is proven in the likeness of broad daylight that the narration which Muslim *Muḥaddithīn* and historians relayed was accurate word for word. What greater evidence can there be in support of the authenticity of Islāmīc narrations, and the honesty and integrity of the *Muḥaddithīn*? I do not suggest in the least that all narrators were reliable in every respect, because undoubtedly, in terms of memory, understanding and honesty, weak narrators can be found as well. As for those, however, who were reliable, they have no parallel in the history of the world.

1 Mohammed And the Rise of Islām, By D.S. Margoliouth, p. 365, Chapter X (Steps Towards the Taking of Makkah), G.P. Putnam's Sons, New York and London, The Knickerbocker Press

2 Tarikhul-Islāmīc-Siyasiyyi, By Hasan bin Ibrahim, Volume 1, Kitabur-Rasuli Ilal-Maquqas, p. 198



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوِّسِ عَظِيمِ الْقِبْطِ -
 سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى - أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمْتَ تَسَلَّمَ يُؤْتِكَ
 اللَّهُ أَجْرَكَ مَرَّتَيْنِ - فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْقِبْطِ - يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
 سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
 مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Letter of the Holy Prophet^{sa} Inviting the Negus to Islām

In volume 1 of this book, Abyssinia, the Christian government of the African continent, has already been mentioned. The hereditary title of the King of this empire was 'Negus.' It has also been mentioned in volume 1 that when the persecution of the Quraish took on force against the Muslims in Makkah, the Holy Prophet^{sa} sent many of his Companions (which included various women as well) to Abyssinia. Even though the Quraish pursued them and attempted to deceive the Negus by countless means, he stood firmly upon a course of equity and justice, and the Muslim *Muhājirīn* continued to live in peace and security under his rule.¹ This Negus, whose name was Aṣḥamah, was already full of praise for the Holy Prophet^{sa} since the beginning, and looked upon him with great reverence. His conduct towards the Companions was not only just, rather, it was actually protective. However, in any case, despite holding favourable views, until now, he had not yet become a Muslim. For this reason, after the Treaty of Ḥudaibiyah, when the Holy Prophet^{sa} dispatched letters inviting various Kings towards Islām, on this occasion, he dictated a letter addressed to the Negus as well, and committed it to a Companion by the name of 'Amr bin Umayyah Ḍamrī. The text of this letter was as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النَّجَاشِيِّ مَلِكِ الْحَبَشَةِ سَلَّمَ
 أَنْتَ. أَمَا بَعْدُ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
 الْمُؤْمِنُ الْمُهَيَّبُ. وَأَشْهَدُ أَنَّ عِيسَى ابْنَ مَرْيَمَ رُوحَ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ
 الْبُتُولِ... وَإِنِّي أَدْعُوكَ إِلَى اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَالْمُؤَالَاةِ عَلَى طَاعَتِهِ وَأَنْ تَتَّبِعَنِي
 وَتُؤْمِنَ بِالَّذِي جَاءَنِي فَإِنِّي رَسُولُ اللَّهِ وَإِنِّي أَدْعُوكَ وَجُنُودَكَ إِلَى اللَّهِ تَعَالَى وَقَدْ
 بَلَّغْتُ وَنَصَحْتُ فَأَقْبَلُوا نَصِيحَتِي وَقَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَمِي جَعْفَرًا وَمَعَهُ نَفَرٌ مِنَ
 الْمُسْلِمِينَ. وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى.

1 Please refer to *Sirat Khātamun-Nabiyyīn^{sa}*, Volume 1

“I write this letter in the name of Allāh, the Most Gracious, Ever Merciful. This letter is from Muḥammad, the Messenger of Allāh, to the Negus, King of Abyssinia. O King! May the Peace of God be upon you. After this, I praise God before you. There is none worthy of worship except Him. He is the true King of the heaven and earth; He is a compendium of all excellences and free from all defects; He grants peace to His creation and protects His creatures. I bear witness that Jesus, son of Mary, was raised by the word of God and came into existence through His command, which He revealed to the Virgin Mary...O King! I invite you towards the One God, Who has no partner, and I invite you to join me in obedience to God. I also invite you to follow me and thus believe in the word which has been revealed to me. For I am a Messenger of God, and call you and your subjects towards God in this very capacity. I have conveyed my message to you and have invited you towards the truth with sincerity and compassion; accept this sincerity and compassion of mine. I have (prior to this) already sent my paternal-cousin, Ja’far along with a few other Muslims to you. May peace be upon him who follows the guidance of God.”¹

When this letter of the Holy Prophet^{sa} reached the Negus, he raised it to his eyes. As an act of respect, he stepped down from his throne and said, “I bear witness that Muḥammad^{sa} is the Messenger of God.”² Then he called for a small ivory box and safeguarded the letter of the Holy Prophet^{sa} in it saying, “I firmly believe that until this letter remains preserved by our dynasty, the people of Abyssinia shall continue to derive blessings from it.”³ The writer of Tārīkhul-Khamīs states that this letter is preserved by the Royal Family of

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, pp. 124-125, Dhikru Bi’tḥati Rasūlillāhi^{sa} Ar-Rusula Bi-Kutubihī Ilal-Mulūki Yad’ūhum Ilal-Islām, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 19-21, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 125, Dhikru Bi’tḥati Rasūlillāhi^{sa} Ar-Rusula Bi-Kutubihī Ilal-Mulūki Yad’ūhum Ilal-Islām, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 22, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 31, Kitābun-Najāshiyi Ilan-Nabiyyi, Mu’assasatu Sha’bān, Beirut

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 23, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Abyssinia to this day.

After this, the Negus sent the following response to the Holy Prophet^{sa}:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ مِنَ النَّجَاشِيِّ أَصْحَمَةَ سَلَامٍ عَلَيْكَ
يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي هَدَانِي لِلْإِسْلَامِ - أَمَّا
بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ يَا رَسُولَ اللَّهِ فَمَا ذَكَرْتَ مِنْ أَمْرِ عَيْسَى فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ
إِنَّ عَيْسَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَزِيدُ عَلَيَّ مَا ذَكَرْتَ تَفَرُّوقًا إِنَّهُ كَمَا ذَكَرْتَ وَقَدْ
عَرَفْنَا مَا بَعَثْتَ بِهِ الْيَنَابِ - فَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ صَادِقًا مُصَدِّقًا وَقَدْ بَايَعْتُكَ وَبَايَعْتُ ابْنَ
عَمِّكَ وَأَسْلَمْتُ عَلَى يَدَيْهِ لِلَّهِ رَبِّ الْعَالَمِينَ - - وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ -

“In the name of Allāh, the Most Gracious, Ever Merciful. This letter is addressed to Muḥammad, the Messenger of Allāh, peace and blessings of Allāh be upon him, from Aṣḥamah, the Negus. O Messenger of Allāh! Peace be upon you, and may the blessings of that God descend upon you, beside Whom there is none worthy of worship. It is He Who has guided me towards Islām. After this, O Messenger of Allāh! I have received your letter. By God, I do not believe Jesus, peace be upon him, to be any more than what you have mentioned, even by an iota. We have understood your message of truth. I bear witness that you are a truthful Messenger of God, whose advent has been foretold in scriptures of the past as well. Hence, I make an oath of allegiance through your paternal-cousin, Ja’far, on your hand for the sake of God...May the peace of Allāh the Exalted be upon you, and may He shower his mercy and blessings upon you.”¹

The letter which was written by the Holy Prophet^{sa} to the Negus, and his subsequent response both possess a tone which is not found in any other letter recorded above. Indeed, on the one hand, the words of the Holy Prophet^{sa} in his letter seem replete of the hope that God-willing, the Negus would surely accept Islām through the preaching of the Holy Prophet^{sa}. On the other

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, pp. 22-23, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

hand, the letter of the Negus bears witness that his soul was already sitting in anticipation to accept the truth. In any case, God the Exalted granted the Negus the ability to accept Islām. This is the same Negus who passed away in 9 A.H. The Holy Prophet^{sa} lead his funeral prayer and said to the Companions, “A righteous brother in Islām, the Negus of Abyssinia, has passed away. Come, let us all supplicate for the salvation of his soul.”¹

The Negus who took to the throne after the demise of this one has not been recorded in narrations by name. However, history states that the Holy Prophet^{sa} wrote a letter inviting him to Islām as well. Unfortunately, he did not accept the invitation of the Holy Prophet^{sa} and died as a follower of Christianity.² It is perhaps due to this reason that Islām could not spread in Abyssinia.

At this instance, it should also be remembered that letters of invitation were sent one after the other to two Kings. In other words, one letter was addressed to the Negus named Aṣḥamah, who gave refuge to the Companions in the early days of Islām when they migrated; and who accepted Islām upon receiving the letter of the Holy Prophet^{sa}; and died in 9 A.H. as a Muslim. The second letter was sent to the Negus who took the throne after him, and did not accept the invitation of the Holy Prophet; and died in a state of disbelief. It is for this reason that certain historians have committed an error in this respect and they have considered both of these Kings to be the same. However, as mentioned above, the Holy Prophet^{sa} sent two different letters at different times to two different Kings. Therefore, a clear narration has been related in Ṣaḥīḥ Muslim by Ḥaḍrat Anas^{ra}, which states that the Negus to whom a letter was sent afterwards was different from the one whose funeral prayer was led by the Holy Prophet^{sa}.³ Zarqānī and Tārīkhul-Khamīs have also elaborately

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- 1 * Ṣaḥīḥul-Bukhārī, Kitābul-Janā'iz, Bābuṣ-Ṣufūfi 'Alal-Jināzah, Ḥadīth No. 1320
* Ṣaḥīḥu Muslim, Kitābul-Janā'iz, Bābu Fit-Takbiri 'Alal-Jināzah, Ḥadīth No. 2208-2209
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 25, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 26, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 64, Rusuluhū^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Kataban-Nabiyyu^{sa} Ilā Mulūkil-Kuffāri Yad'uhum Ilallāhi 'Azza Wa Jalla, Ḥadīth No. 4609

discussed this issue and proven that both were different individuals.¹

It is also worthy of mention that when the Holy Prophet^{sa} sent a letter to the Negus inviting him to Islām and he accepted, the Holy Prophet^{sa} sent him another letter of a personal nature at that time as well, in which he stated two matters. Firstly, the Holy Prophet^{sa} asked the Negus to announce the marriage of Ummi Ḥabībah, daughter of Abū Sufyān, with the Holy Prophet^{sa}. Secondly, he asked the Negus if arrangements could be made for Ḥaḍrat Ja'far bin Abī Ṭālib^{ra} and his Companions, who had been in Abyssinia for quite some time now, to be sent back to Arabia. This was around the same era when the Holy Prophet^{sa} was returning from the victory of Khaibar. It is related that the Holy Prophet^{sa} was so happy to see Ḥaḍrat Ja'far that he said, "I cannot say whether I am more pleased by the victory of Khaibar, or more jubilant upon the arrival of Ja'far and his Companions. It is unfortunate, however, that the life of Ḥaḍrat Ja'far did not remain for very long, and he was martyred shortly thereafter in the Battle of Mautah.²

Ummi Ḥabībah, who married the Holy Prophet^{sa} on this occasion, was the daughter of Abū Sufyān bin Ḥarb, the Head-Chieftain of Makkah, and the sister of Amīr Mu'āwīyah. She was from among the early Muslims and her husband 'Ubaidullāh bin Jahash, was the paternal-cousin of the Holy Prophet^{sa}, who passed away in Abyssinia. After his demise, the Holy Prophet^{sa} considered it appropriate to take Ummi Ḥabībah in to a bond of matrimony

- 1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 26, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 64, Rusuluhū^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Tārikkul-Khamis Fi Aḥwāli Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 30-31, Kitābun-Najāshīyyi Ilan-Nabiyyi, Mu'assasatu Sha'bān, Beirut
- 2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Mu'tata Min Ardish-Sha'mi, Ḥadīth No. 4261
- * Usdul-Ghābah Fi Ma'rifatih-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 1, pp. 391-392, Ja'far-abnu Abī Ṭālibin, Dārul-Fikr, Beirut, Lebanon (2003)
- * Tārikkhur-Rusuli Wal-Mulūk (Tārikkhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 162, Dhikru Mā Fil-Khabari 'Anil-Kā'ini Kāna Minal-Aḥdāthil-Madhkūrati Fi Sanati Thamānim-Min Sinil-Hijrati/Dhikrul-Khabari 'An Ghazwati Mu'tah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 299, Ghazwatu Khaibar, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 350, Bābu Ghazwati Mu'tah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

himself. The two-fold purpose in this was perhaps so that firstly, Abū Sufyān may become inclined towards Islām; and secondly, since she was the widow of the paternal-cousin of the Holy Prophet^{sa}, so that her heart could be consoled. Ummi Ḥabībah^{ra}, whose name was Ramlah, passed away in 44 A.H. Prior to announcing this *Nikāḥ*, the Negus officially sought permission from her, and then a near relative named Khālid bin Sa'īd acted as her guardian and this marriage was settled with a dowery of 400 dinar.¹ At this instance, if anyone wishes to study the discussion relevant to the issue of polygamy, reference can be made to Volume 2 of this book.

Although the other Negus who took his seat on the throne in 9 A.H. did not accept Islām, the first Negus became a Muslim and the Companions of the Holy Prophet^{sa} took refuge in Abyssinia for a long time and lived lives of peace and security. The Muslims repaid the generosity of this country in such a manner that although their victorious marches planted the banner of the Islāmic state in all the four corners of the earth, no marches were lead against Abyssinia. They wielded their swords in the north and south, and in the east and west. From the boundaries of China and India to the ends of Marrakech and Spain, the sound of the thundering hooves of Muslim horses shook the face of the earth. Magnificent Kings such as the Caesar and Chosroes, fell before them like a heap of dust. However, in this universal wave of triumph, if there was any country against which the Muslims did not raise their swords, it was this very small Kingdom of Abyssinia. The region surrounding it in all four directions had come under the rule of the Muslims, but whenever they would happen to close in on Abyssinia, they would divert to other paths and did not even raise a finger at them. At the depth of this existed the very same highly moral sentiment that even at the pinnacle of their triumph, when hundreds of years had passed, the Muslims did not wish to forget the small act of benevolence, which the Negus of Abyssinia exhibited towards the early Muslims by granting refuge to a few Companions of the Holy Prophet^{sa}. This is a very excellent moral example, which can serve as an example for the nations of the world.

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 8, p. 292-293, Dhikru Azwāji Rasūlillāhi^{sa}/ Ummi Ḥabībah, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 403-405, Ummu Ḥabībata Ummul-Mu'minīn, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 6, p. 323, Ummu Ḥabībata bintu Abī Sufyāna, Dāru'l-Fikr, Beirut, Lebanon (2003)

Letter of the Holy Prophet^{sa} Addressed to the King of Ghassān

The fifth letter of invitation was sent to the Ruler of the kingdom of Ghassān, whose name was Ḥārith bin Abī Shamir. This is the same Ḥārith who has already been mentioned in relation to the letter sent to Caesar. The kingdom of Ghassān was situated adjacent to Arabia in the northern front and its King was subservient to the Caesar. The Holy Prophet^{sa} dispatched this letter with a Companion named Shujā' bin Wahab. In this letter, the Holy Prophet^{sa} invited Ḥārith to Islām and also wrote that if he accepted Islām, his kingdom would receive a long life. At the time, Ḥārith was preparing to celebrate the victory of Caesar. Prior to meeting Ḥārith, Shujā' bin Wahab met with his attendant. The attendant was a good man who testified to the message of the Holy Prophet^{sa} as conveyed by Shujā' on the whole, but told Shujā' that he should not hold any high hopes from Ḥārith, because he fears the Caesar, and will not take any step without his approval. After waiting for a few days, Shujā' bin Wahab, gained access to the royal court of the King of Ghassān, and presented the letter of the Holy Prophet^{sa} before him. Upon reading the letter, he became enraged and threw away the letter saying, "Who possesses the power to snatch my kingdom from me? In fact, I shall myself march against this claimant and even if I must go to Yemen, then I shall go and apprehend him." Then, he ordered his mounted contingent to begin preparations. On the other hand, he wrote a letter to the Caesar informing him that he had received such and such letter from a claimant in Hijāz and I am about to march out against him. The Caesar responded to this letter instructing him not to take military action, and that he should meet him in ʿIlāyah or Jerusalem¹ for royal court. After this, the accounts that unfolded in ʿIlāyah with Diḥyah Kalbī, the emissary of the Holy Prophet^{sa} have already been mentioned with reference to the letter sent to Caesar. The incident of the King of Ghassān comes to an end at this juncture. He did not accept Islām.² However, it is ascertained from Ḥadīth and history that apprehension of an attack against the Muslims by the Ghassān tribes prevailed in Madīnah for some time.³

- 1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, pp. 46-47, Wa Ammā Mukātabatuhū 'Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 38-39, Kitābun-Nabiyyi Ilā Ḥārithil-Ghassānī, Mu'assasatu Sha'bān, Beirut
- 2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 5, p. 65, Rusuluhū^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Mau'idhatir-Rajuli Ibnatahū Li-Ḥāli Zaujihā, Ḥadīth No. 5191

It is also worthy of mention that sometime thereafter, Jabalah bin Aiham, the successor of Hārith bin Abī Shamir and the last to rule over the Kingdom of Ghassān, accepted Islām in the era of Ḥaḍrat ‘Umar^{ra} and also came to Madīnah. However, when he slapped a poor Muslim, Ḥaḍrat ‘Umar^{ra} reprimanded him and said, “As far as rights are concerned, all Muslims are equal. Retribution shall be sought from you.” As a result, he began to exhibit arrogance as was demonstrated in the era of the *Jāhiliyyah* and fled saying, “Can an ordinary Muslim be my equal?” Then, he died in this very state of apostasy.¹

Letter of the Holy Prophet^{sa} to the Chief of Yamāmah

The sixth letter of invitation was addressed to Haudhah bin ‘Alī, the Chief of Yamāmah. The person appointed to take this letter was Ṣalīṭ bin ‘Amr Qarashī. In this letter, the Holy Prophet^{sa} invited Haudhah to Islām, but he was a man of arrogant nature and was a servant of the world. Apparently, he warmly welcomed Ṣalīṭ bin ‘Amr but responded to the Holy Prophet^{sa} saying, “I possess a great status among the Arabs (perhaps the inference was that his person could prove to be very beneficial for the dispensation of the Holy Prophet^{sa}); if you bequeath to leave behind a portion of your kingdom to me, I will accept Islām.” When the Holy Prophet^{sa} read this letter, he angrily stated, “Rule belongs to God; if Haudhah had asked of me an unripe date, I would not have given it to him.” After the victory of Makkah, Haudhah bin ‘Alī died in a state of disbelief. When the Holy Prophet^{sa} received news that Haudhah had died, he said, “A false prophet shall soon emerge from the region of Yamāmah, and he shall be killed after my demise.” Someone inquired of the Holy Prophet^{sa}, “O Messenger of Allāh! Who shall kill him?” The Holy Prophet^{sa} responded, “You and your Companions, who else?” This prophecy of the Holy Prophet^{sa} was fulfilled by the appearance of Musailamah Kadhdhab, who after fighting a number of savage wars against the Muslims, was destroyed in the era of the *Khilāfat* of Ḥaḍrat Abū Bakr^{ra}.²

1 * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 38-39, Kitābun-Nabiyyi Ilā Hārithil-Ghassāni, Mu’assasatu Sha’bān, Beirut

* Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 38-61, Kitābuhu Ilā Jabalat-ibnil-Aiham, Mu’assasatu Sha’bān, Beirut

2 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 43-45, Wa Ammā Mukātabatuhū ‘Alaihiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, pp. 39-40, Kitābun-Nabiyyi Ilā Thumāmata Wa Haudhatal-Ḥanafīyyin, Mu’assasatu Sha’bān, Beirut

It is related in various narrations that upon sending Ṣaliḥ bin ‘Amr towards Yamāmah, the Holy Prophet^{sa} committed two letters of invitation to him: one addressed to Haudhah and the other to Thumāmah bin Uthāl. However, this is not correct, because as already mentioned earlier in this book, Thumāmah had already been taken captive in a *Sariyyah*, and then subsequently accepted Islām of his own accord. Hence, at this occasion, if the Holy Prophet^{sa} did in fact write a letter to Thumāmah, it was definitely not an invitation to Islām, rather, it would have been an instruction to deliver the letter of the Holy Prophet^{sa} to Haudhah and assist Ṣaliḥ bin ‘Amr in preaching to him. This is how ‘Allāmah Zarqānī has settled this difference of opinion.¹

The six letters of invitation to Islām described above were dispatched by the Holy Prophet^{sa} immediately after the Treaty of Ḥudaibiyah. According to certain narrations, all of these letters were sent out on the same day, and according to some narrations, they were written one after the other, and then dispatched.² The letters written after this were sent with intervals, and God-willing, we shall mention them at their appropriate place.

The six letters of invitation to Islām mentioned above gives a person the opportunity to understand the immensely active and tireless nature in which the Holy Prophet^{sa} fulfilled his obligation of preaching as soon as he became free after his treaty with the Quraish. In a single instance, the Holy Prophet^{sa} threw the seeds of Islām in all the four corners of Arabia. This action of the Holy Prophet^{sa} sheds great light on a statement he made upon returning from an expedition of war:

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 65, Rusuluhū^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 124-126, Dhikru Bi’tḥati Rasūlillāhi^{sa} Ar-Rusula Bi-Kutubihī Ilal-Mulūki Yad’ūhum Ilal-Islām, Dāru Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Tārīkhur-Rusuli Wal-Mulūk (Tārīkhut-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 137, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrah/Dhikru Khurūji Rusuli Rasūlillāhi^{sa} Ilal-Mulūk, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 3, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, p. 3, Wa Ammā Mukātabatuhū ‘Alaiḥiṣ-Ṣalātu Was-Salāmu Ilal-Mulūki Wa Ghairihim, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

“Now we are returning from the lesser Jihād of the sword, to the greater Jihād of preaching and worship.”¹

The truth is that every moment of the life of the Holy Prophet^{sa} was spent in the service of religion and service of humanity. According to the prevailing circumstances, the soul of the Holy Prophet^{sa} would dash towards whatever task was needed, in the same manner that a mother, who is full of emotions of love runs towards a lost child who is found again. The world was no more to him than the temporary stop in a journey; and service to his Heavenly Master, worship, and love for His creation was everything.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ²

Various Miscellaneous Incidents and the Prohibition of Gambling and Chess

There is somewhat of a disagreement with regards to the dates of the letters of invitation, which were written by the Holy Prophet^{sa} to the various Kings. In various narrations the date has been recorded as *Dhul-Hijjah* 6 A.H., while others have stated *Muḥarram* 7 A.H. In any case, however, there is no disagreement in the fact that these six letters of invitation, which have been recorded above, were written immediately after the Treaty of Ḥudaibiyyah. This is why I have included them in the accounts of 6 A.H. However, it is obvious that for emissaries to travel such long distances and then return with a response, definitely required a significant amount of time. Hence, whether

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 10, p. 188, Al-Maqsadut-Tāsi‘u Fī Latifatim-Min Latā‘ifi ‘Ibādātihi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Az-Zuhdul-Kabir, By Aḥmad bin Ḥusain bin ‘Alī bin Mūsā, Volume 1, p. 165, Faṣṣalun Fī Tarkid-Dunyā Wa Mukhālafatin-Nafsi Wal-Hawā, Ḥadīth No. 373, Mu‘assisatul-Kutubith-Thaqāfiyyah, Beirut

* Tafsīrul-Baghawīyyi Al-Musamma Mu‘ālamat-Tanzil, By Abū Muḥammad Al-Ḥusain bin Mas‘ūd Al-Baghawīyy, Sūratul-Ḥajj, Under verse 78, Volume 4, p. 195, Idārah Ta‘lifāt-e-Ashrafīyyah, Multan, Pakistan [Publishers]

* Al-Furqān (25:53)

2 O Allāh, invoke blessings and salutations on the Holy Prophet. (Publishers)

these letters were written to the end of 6 A.H. or in the beginning of 7 A.H., it was not until 7 A.H. that their responses were received. However, with the thought of mentioning all relevant occurrences in one place, I have included these letters in the accounts of 6 A.H.

In this very year, i.e., in 6 A.H., the mother of Ḥaḍrat ‘Ā’ishah^{ra} whose name was Ummi Rūmān passed away. Ummi Rūmān whose actual name was Zainab,¹ first married ‘Abdullāh bin Sakhbarah, and after his demise, married Ḥaḍrat Abū Bakr. She gave birth to ‘Abdur-Raḥmān bin Abī Bakr and Ḥaḍrat ‘Ā’ishah^{ra}.² Ummi Rūmān was a very pious lady and possessed a very simple disposition. In her capacity as the wife of Abū Bakr^{ra}, the first *Khalifah*, and the mother of Ḥaḍrat ‘Ā’ishah^{ra}, the distinction which she acquired in the history of Islām does not require an explanation. When she was being lowered into her grave, the Holy Prophet^{sa} said, “Anyone who desires to see a lady of paradise should look at Ummi Rūmān.”³ This is a very simple statement of the Holy Prophet^{sa} but it proves that according to the view of the Holy Prophet^{sa}, the beautiful women of paradise did not infer charming and beautiful women who would be born in the hereafter and placed in paradise to accompany the believers. Instead, this referred to the souls of those pious women of the world who would accompany righteous people in paradise. Furthermore, although every soul would be made young and then enter paradise,⁴ this proves in any case, that the companionship of paradise would be spiritual in nature, not physical.

According to some, alcohol was prohibited in 6 A.H., but as we have already stated in Volume 2 of this book, in our opinion, it was prohibited after the *Ghazwah* of Uḥud to the end of 3 A.H. or in the beginning of 4 A.H. This is the view of most Muslim research scholars. Even logically in my opinion, a filthy thing like alcohol, which is the mother of all evils, could not have been

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 381, ‘Ā’ishatu Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 26, Wafātu Ummi Rūmān, Mu’assasatu Sha’bān, Beirut

3 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 381, ‘Ā’ishatu Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 26, Wafātu Ummi Rūmān, Mu’assasatu Sha’bān, Beirut

4 * Al-Wāqī’ah (56:23-25)

* Sunan At-Tirmidhī, Kitābu Ṣifatil-Jannah, Bābu Mā Jā’a Fī Sinni Ahlil-Jannah, Ḥadīth No. 2545

left without prohibition for too long after the migration.¹ The Holy Prophet^{sa} would emphasize the prohibition of alcohol to such extent that he would state, “You should not even sit at a table where another person is consuming alcohol.”²

In the very same year, according to various statements, gambling was also prohibited. Gambling refers to a game of chance, where revenues are not generated on the basis of effort or skill, rather, merely on the basis of coincidental circumstances. Since time spent in the generation of such revenue not only destroys a person’s character, but also becomes a means of ruining the balance of national wealth, with immense wisdom, the Islāmic Shari‘at forbade gambling as well.³

There is no doubt that hasty people who flow away with the tide of freedom, fear all kinds of restrictions. However, there is not an iota of doubt in the fact that the restrictions placed upon Muslims by Islām is solely for their own benefit; and the prohibition of gambling is due to the same principle.⁴

Chess was forbidden during the very same year⁵ because firstly, it generally becomes an excuse for gambling, and secondly, a person becomes so engrossed in it, that he becomes negligent towards the beneficial aspects of life. Islām certainly does not forbid a legitimate means of leisure, but it does indeed prohibit a person from moving about at whim in the likeness of an unbridled camel and destroying the beneficial aspects of his life. The game of chess possesses two great aspects of evil. Firstly, chess players become so overly indulged that they become negligent of the world around them. Secondly, they become inclined towards gambling, because chess is usually played with bets. Therefore, with immense wisdom, Islām has prohibited this game.

1 Please refer to *Sīrat Khātāmūn-Nabiyyīn^{sa}*, Volume 2

2 * *Sunanū Abī Dāwūd*, *Kitābul-Aṭ‘imāh*, Bābu Mā Jā’a Fil-Julūsī ‘Alā Mā’idatin ‘Alaihā Ba’dū Mā Yukrahu, Ḥadīth No. 3774

* *Musnad*, By Imām Aḥmad bin Ḥanbal, Volume 1, p. 114, *Musnadū ‘Umar-abnīl-Khaṭṭāb*, Ḥadīth No. 125, ‘*Ālamul-Kutub*, Beirut (1998)

3 * *Al-Mā’idah* (5:91)

* *Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs*, By Ḥusain bin Muḥammad bin Ḥasan

* *Sunanū Abī Dāwūd*, *Kitābul-Aṭ‘imāh*, Bābu Mā Jā’a Fil-Julūsī ‘Alā Mā’idatin ‘Alaihā Ba’dū Mā Yukrahu, Ḥadīth No. 3774 [Publishers]

4 Please refer to *Sīrat Khātāmūn-Nabiyyīn^{sa}*, Volume 3

5 * *Ṣaḥīḥū Muslim*, *Kitābush-Shi’r*, Bābu Taḥrīmīl-La’ibi Bil-Nardashīri, Ḥadīth No. 5896

* *Musnad*, By Imām Aḥmad bin Ḥanbal, Volume 2, p. 604, *Musnadū ‘Abdillāh-ibnī ‘Amr-ibnīl-‘Āṣ*, Ḥadīth No. 6547, ‘*Ālamul-Kutub*, Beirut (1998)

* *Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 2, p. 29, *Sīfatul-Maisiri*, Mu’assasatu Sha’bān, Beirut

In actuality, the Islāmic philosophy of *Shari'at* does not only state that such things are forbidden which are evil in their current state. In fact, even those things are forbidden which may not be evil in their current state, but they pull an individual towards evil in normal circumstances and this attraction is extraordinarily dominant. It is for this reason that the Holy Prophet^{sa} states in principle with regards to drinking, etc.:

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ*

“A small quantity of anything which causes intoxication in large quantity is also forbidden.”¹

This blessed statement of the Holy Prophet^{sa} is based on the extremely deep and subtle psychological philosophy. There are certain evils in the world that when a person commits them once, he is unable to stop advancing in them; every step pushes a person to take the next. However, it is unfortunate that very few people have understood and valued this philosophy.



At this juncture, Part I of Volume 3 comes to an end.



1 Musnad, By Imām Aḥmad bin Ḥanbal, Volume 2, p. 606, Musnadu ‘Abdillāh-ibni ‘Amr-ibnil-‘Āṣ, Ḥadīth No. 6558, ‘Ālamul-Kutub, Beirut (1998)

Volume III
Glossary of Terms

Glossary of Terms

Volume III

Aḥādīth: Traditions pertinent to the sayings or deeds of the Holy Prophet^{sa} as recorded by his faithful companions. *Ḥadīth* is the singular form of this word.

Amīr: A term in Islāmic phraseology, which refers to a leader or commander. Islām has put great emphasis in obeying the *Amīr* in order to maintain unity.

Allāh: The personal name of God in Islām.

Anṣār: Literally means ‘The Helpers’, which was a title of veneration given to the Muslims of Madīnah, on account of their giving protection to the Holy Prophet^{sa} and his companions of Makkah, when they migrated to Madīnah. ‘Anṣārī’ is the singular form of this word.

Anṣārī: Refer to ‘Anṣār’

Aṣḥābul-Fīl: Refers to Abrahāh and his armies who marched forward to destroy the Ka’bah astride elephants prior to the birth of the Holy Prophet^{sa} and literally means, ‘People of the Elephant’.

Ashhur-e-Ḥurum: Refers to the four sacred months in which any and all violence or bloodshed is prohibited as per the ancient law of the Arabs. The

four sacred months are *Muḥarram*, *Rajab*, *Dhul-Qa’dah* and *Dhul-Ḥijjah*.

Bai’at: Oath of allegiance to a religious leader; initiation at the hands of a prophet or his caliph. Literally means ‘to be sold’.

Baitullāh: Refers to the Holy Ka’bah originally erected by Abraham^{as} and his eldest son Ishmael^{as} in the Valley of Becca and literally means ‘House of Allāh’.

Dhul-Ḥijjah: The twelfth month of the Islāmic calendar and the last of the ‘Four Sacred Months.’

Ghazwah: A military expedition, campaign or war in which the Holy Prophet^{sa} participated himself. The plural is *Ghazwāt*.

Ḥadīth: A tradition, saying or narration of the Holy Prophet^{sa} as recorded by his faithful companions. *Aḥādīth* is the plural form of this word.

Ḥajj: Pilgrimage to the Ka’bah, which takes place once a year. All Muslims who are financially able must perform the pilgrimage at least once in their lifetime as a pillar of faith.

Ḥaram: A term which refers to the sacred proximity of the Ka’bah

and literally means ‘unlawful’, as bloodshed and violence of all types is strictly prohibited in this sacred proximity.

Hijrah: Literally means ‘migration’ and refers to the migration of the Holy Prophet^{sa} from Makkah to Madīnah. The Islāmic calendar is also referred to as Hijrah which commences from the time of the Holy Prophet’s^{sa} migration to Madīnah.

Ihram: A sacred state which a Muslim must enter in order to perform *Ḥajj* or ‘*Umrah*. In the general sense this also refers to the two cloths that are worn by the pilgrim during the *Ḥajj* or ‘*Umrah*.

Imām: Literally means ‘Leader’, and is used to refer to the one who leads a group of people.

Imāmuṣ-Ṣalāt: Literally means ‘Leader of *Ṣalāt*’, and is used to refer to the one who leads a congregation of Muslims in *Ṣalāt*.

Jāhiliyyah: Refers to a famous period in Ancient Arab History, prior to the prophethood of the Holy Prophet^{sa}, and literally means ‘The Ignorance’.

Jihād: Is an arabic word which means ‘to strive’ in the cause of something. As per the Holy Prophet^{sa}, the greatest *Jihād* is the striving one undertakes against the evil inclinations of the self. In Islāmic terminology a secondary meaning

also infers defensive combat by the sword.

Ka’bah: A cube-like structure situated within *Masjid-e-Ḥarām*, erected by Abraham^{as} and his son Ishmael^{as}. Muslims undertake a pilgrimage to this sacred house every year. This literally means ‘cube’ or ‘square’.

Kalimah Shahādah: An Islāmic creed: ‘There is none worthy of worship except Allāh and Muḥammad^{sa} is His Messenger.’

Khalifah: Caliph is derived from the Arabic word *Khalifah*, which means ‘successor’.

Khātamun-Nabiyyīn: A title of veneration endowed to the Holy Prophet^{sa}, by God Almighty in the Holy Qur’ān, which literally means, ‘Seal of the Prophets’.

Khulafā’ur-Rāshidīn: A term used to refer to one of the first four Caliphs of the Holy Prophet^{sa} who continued his mission and literally means ‘Rightly Guided Successors’.

Masjidun-Nabawī: The famous mosque built by the Holy Prophet^{sa} when he migrated to Madīnah, and literally means ‘The Prophet’s Mosque’.

Muḥaddithīn: A title used to refer to those who possess profound knowledge of the traditions of the

Holy Prophet^{sa} and can differentiate between true and forged *Aḥādīth*. *Muḥaddith* is the singular form of this word.

Muḥājirīn: Literally means ‘The Emigrants’, which was a title of veneration given to the Muslims who left Makkah, their beloved homeland, to live in Madīnah. ‘*Muḥājir*’ is the singular form of this word.

Muḥarram: The first month of the Islāmic calendar and the first of the ‘Four Sacred Months’.

Nikāḥ: The formal announcement of marriage in Islam.

Pardah: Literally means ‘a veil’ and refers to the segregation of male and female. It also refers to the clothes or head coverings by which this segregation or concealment is actualized.

Qiblah: Direction to be faced during the *Ṣalāt*.

Rajab: The seventh month of the Islāmic Calendar and the second of the ‘Four Sacred Months’.

Sariyyah: A military campaign, expedition or war in which the Holy Prophet^{sa} did not participate.

Ṣalāt: The prescribed formal prayers offered by Muslims as their primary form of worship.

Ṣalātul-Istisqā: The special prayer offered to seek rain from Allāh in

times of drought.

Sharī‘at: Religious law of Islam. The term is also used in the general sense to refer to any revealed law.

Sīrat: A term used to describe ‘prophetic disposition’ – particularly the life and character of the Holy Prophet^{sa}.

Sunnat: The actions, deeds or customs practiced by the Holy Prophet^{sa}, which were followed by his companions and thus transferred from generation to generation.

Sūrah: A chapter of the Holy Qur’ān.

Sayyid: Refers to the descendants of the Holy Prophet^{sa} through his daughter Fāṭimah^{ra}.

Takbīr: Glorification of Allāh by saying, *Allāhu Akbar*, which means, ‘Allah is the Greatest.’

Ṭawāf: A fundamental rite to be performed during the *Ḥajj* or ‘*Umrah*’ in which 7 circuits are made around the Holy Ka‘bah in Makkah.

‘Umrah: A lesser Pilgrimage to the Holy Ka‘bah in which some of the rites of the *Ḥajj* are left out. ‘*Umrah*’ can be performed at any time during the year.

Walī: A guardian of the bride. See page 518 for more details.

Wuḍū: The Arabic term for ablution in Islām as preparation for the

offering of *Ṣalāt*.

Zakāt: The fourth pillar in Islām known as obligatory almsgiving, which constitutes the social support system in Islām for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification'.

Volume III
Index of Subject Matter

Index of Subject Matter

Volume III

A

'Abdullāh bin 'Atīk

Effect of the Holy Prophet's prayer on his injured leg 83

Kills Abū Rafī' 80

'Abdullāh bin Ḥudhāfah Sahami

Appointed by Holy Prophet to take letter to Chosroes of Persia 201

'Abdullāh bin Rawāḥah

False allegation of Christian historians 105

Sent by the Holy Prophet to gather intelligence 102

Sent to Khaibar to settle an agreement of peace and security 102

'Abdur-Raḥmān bin 'Auf

Marries Tamāḍur, daughter of chieftain of Dūmatul-Jandal 72

Receives important instructions from Holy Prophet 70

Sent to Dūmatul-Jandal to establish religious freedom 69

Abū Baṣīr

Demise of 153

Retreats to Saiful-Baḥr 152

Abū Jandal

Emigrates to Saiful-Baḥr 152

Escapes imprisonment of Quraish 139

Abul-Āṣ bin Ar-Rabī

Accepts Islam 16

Captured during Sariyyah 'Īṣ 15

Granted protection by Hazrat Zainab 15

Kind treatment of his wife 20

Abū Rāfi'

Engaged in mischief-making against Muslims 79

Gathered a large army against Muslims 79

Justification for his killing 82

Abū Sufyān

Conspired to assassinate the Holy Prophet 106

Realises Islām will be victorious after meeting Caesar 194

Abū 'Ubaidah bin Al-Jarrāḥ

Food shortage during Sariyyah 63

Sent to seek retribution for Muḥammad bin Maslamah 12

Venerable companion 13

Alcohol

Prohibited by the Holy Prophet 224

Arabs, the

Men from the tribes of 'Ukl and 'Urainah slaughter Muslim shepherds 109

Undertook three plans against the Muslims 4

B

Bādhān, Governor of Yemen

Accepts Islām 204

Instructed by Chosroes to have the Holy Prophet arrested 203

Banū Ḍubaib

Branch of Banū Juzām who attacked Dihyah 28

Request the Holy Prophet to return their tribes people and property 29

Banu Khuzā'ah

Busr bin Sufyān sent to Makkah as a messenger 120

Chieftain Budail bin Warqā from, meets Holy Prophet at Ḥudaibiyah 126

Khiraṣh bin Umaiyah of 130

Banū Sa'd bin Bakr

Attacked suddenly by Muslim army 73

Conspired with Jews of Khaibar against the Muslims 73

Banū Thu'labah

Defeated by Muslims in sudden attack 12

Martyr ten Muslims 12

Budail bin Warqā

Given permission by the Holy Prophet to convey a proposal for a truce to the Quraish 126

C

Chess

Prohibited in Islām 224

Chief of Yamāmah

Prophecy regarding a false prophet from Yamāmah 220

Tries to bribe the Holy Prophet 220

Chosroes of Persia

Background of 200

Fulfilment of prophecy regarding his death 204

Holy Prophet's prophecy that Persian empire will be destroyed 203

Response to letter from the Holy Prophet 202

D

Dihyah Kalbī

Appointed by the Holy Prophet to take a letter to Caesar 188

Attacked by Banū Juzām after meeting Caesar of Rome 28

Refuses to prostrate before Caesar 196

Du'ā

Definition of 92

Twofold purpose of prayer 93

G

Gambling

Prohibited in Islām 224

H

Ḥalīmah

Released with her husband by the Holy Prophet without ransom 14

Ḥāṭib bin Abī Balta'ah

Appointed by the Holy Prophet to take a letter to Maqauqis of Egypt 206

Preaches to Maqauqis of Egypt 207

Heraclius, the King of Rome

Calls on Roman Empire to accept the Holy Prophet 194

Discovers advent of the Holy Prophet 189

Lacked spirit of sacrifice needed to

- accept Islām 198
- Questions Abū Sufyān about the Holy Prophet 155
- Refutation of allegation that story of letter fabricated 196
- Safeguarded letter from the Holy Prophet 196
- Holy Pophet, the**
 - Attempt made to assassinate him 107
 - Definition of true goodness 25
 - Delivers powerful speech about Treaty of Ḥudaibiyyah 146
 - Did work himself 46
 - Emotions revealed by "prayer on returning from journey" 22
 - Instructions regarding mutual invitations and feasts 43
 - Mindful of royal customs 188
 - Nearness to Allāh 11
 - Paid due respect to worldly leaders 188
 - Personal model in regards to marriage 47
 - Prophet for the whole world 179
 - Treatment of Thumāmah bin Uthāl 6
 - Warning about five evils that destroy a nation 69

I

- Islām**
 - Allows separate systems of government 163
 - Authenticity of narrations of Muslim *Muḥaddithīn* and historians 211
 - Basic principles on distribution of wealth 63
 - Compulsory and voluntary social support 52
 - Does not force equality in division of wealth 57

- Economic system as compared to Communism and Capitalism 60
- Enjoins a moderate path in dealing with criminals 113
- Equality in acquisition of Divine nearness 66
- Fundamental points on equality 39
- Law of commerce 54
- Law of inheritance 51
- Points on human equality 50
- Prohibits gambling 55
- Two types of human rights 58

J

Ja'far bin Abī Ṭālib

- Holy Prophet requests he be sent back from Abyssinia 217

Jews, the

- Khaibar becomes their headquarters for conspiring against Islām 72
- Refuse to accept proposal of the Holy Prophet to Usair bin Rizām 104
- Relationship with Chosroes of Persia 201
- Those accompanying Usair bin Rizām battle Muslims 104

Jihād

- By the sword 171
- Obligation of preaching 222
- The Greater, (i.e. *Jihād-e-Kabīr*) 171

K

Khīrāsh bin Umaiyyah

- Camel attacked by Quraish 130

King of Ghassān

- Background of 219
- Becomes enraged by letter from the Holy Prophet 219

L

Law of Moses

Followed by the Holy Prophet to punish men from tribes of 'Ukl and 'Urainah 110

M

Maqauqis of Egypt

Background of 206
Original letter still exists 210
Replies to letter from the Holy Prophet 208
Sends two sisters and a mule to the Holy Prophet 209

Māriyyah

Allegation that she was a slave-girl 210
Married to the Holy Prophet 209
Sent with her sister by Maqauqis to the Holy Prophet 210

Marriage

A woman's marriage based on four things 47
Between infidel and Muslim not permitted 16
Idolatrous women cannot be married to a Muslim man 149
Muslim women not returned to their disbelieving husbands 148
Permissible between Muslim man and woman from Ahl-e-Kitāb 17
Rights and responsibilities of husband and wife 48

Miracles

Confined to two limits 125
Dried up water well fills up 122
Healing of the leg of 'Abdullāh bin 'Atik 83

Holy Prophet prays for rain 85
Need for 124
Two categories of 123

Muḥammad bin Maslamah

Lone survivor of *Sariyyah* of Dhul-Qaṣṣah 12
Venerable companion 13

Musailamah Kadhdhāb

False claimant to prophethood 9
Fulfilled prophecy of the Holy Prophet 220

N

Negus of Abyssinia

Accepts Islām 215
Announces marriage of the Holy Prophet to Ummi Ḥabibah 218
Background of 213
Personal letter sent by the Holy Prophet 217
Safeguards letter from the Holy Prophet 214
Second letter by the Holy Prophet to successor of the Negus 216

P

Preaching

Importance of the seal from the Holy Prophet's ring 183
Islām spread more during era of peace 170
Letters sent by the Holy Prophet to various rulers 183
Obligation of Muslims 176

Q

Quraish, the

- A man of, seeks protection from Holy Prophet 151
- Become fearful of Muslims on hearing of Bai'at-e-Riḍwān 135
- Determined to stop Muslims from performing 'Umrah 120
- Disagree over allowing Muslims to perform 'Umrah 129
- Engaged in espionage against the Muslims 107
- Sent a party to Ḥudaibiyah to continue injuring the Muslims 130

S

Saiful-Bahr

- Muslims leave Makkah for 152
- War between *Muhājirīn* of, and Quraish 153

Ṣalātul-Istisqā' (Prayer for rain)

- Method of offering 84

Salmah bin Akwa'

- Narrates account of Banū Fazārah 73

Shujā' bin Wahab

- Sent by the Holy Prophet with a letter for the King of Ghassān 219

Suhail bin 'Amr

- Demands his son be returned to him 139
- Writes treaty with Holy Prophet 137

T

Thumāmah bin Uthāl

- Preaches openly to Quraish 8
- Stops caravans of food supplies to Makkah 8
- Tied to a pillar in Masjid-e-Nabawī 6

Treaty of Ḥudaibiyah

- A momentous victory for Muslims 146
- Bai'at-e-Riḍwān* opens doors to victory 133
- Camel of the Holy Prophet refuses to move on 121
- Companions feel grief and disgrace 144
- Discussion on terms of the Treaty 139
- False allegation that both men and women were part of the Treaty 156
- False allegation that Holy Prophet broke the Treaty 158
- First demand of Quraish as per Treaty 139
- Ḥaḍrat 'Alī refuses to erase words from treaty 137
- Holy Prophet sends a proposal of truce to the Quraish 126
- Ḥulais bin 'Alqamah in favour of proposal upon seeing the Muslims' sacrificial animals 129
- Khīrāsh bin Umaiyah first ambassador sent to Quraish 130
- Mikraz bin Ḥafṣ goes to Muslims as an ambassador for Quraish 129
- Quraish forfeit one condition of the Treaty 153
- Suhail bin 'Amr final ambassador sent by Quraish to Muslims 129
- 'Urwah bin Mas'ūd tries to convince Quraish to accept Holy Prophet's proposal 129

'Uthmān bin 'Affān released by Quraish because of *Bai'at-e-Riḍwān* 135

U

'Ukāshah bin Miḥsan

Led a party to combat the Banī Asad 10
Promised entry into heaven without reckoning 10

'Umar bin Al-Khaṭṭāb

Repents for his anger 141
Suggests 'Uthmān bin 'Affān as ambassador for Muslims 132

Ummi Ḥabībah

Her family relations 217
Purpose of her marriage to the Holy Prophet 218

Ummi Kulthūm

Escapes Makkah for Madīnah after Treat of Ḥudaibiyah 148

Ummi Rūmān

Her Family 223
Praised by the Holy Prophet 223

Ummi Salmah

Suggests to Holy Prophet on how to deal with his Companions' grief 144

'Umrah

Companions instructed not to take their weapons 118
Holy Prophet dreams he is performing 118

'Urwah bin Mas'ūd

Convinces Quraish to accept proposal of truce from Holy Prophet 127
Goes to the Holy Prophet to discuss the proposal for a truce 127

Inspired by intense love of Muslims for the Holy Prophet 128

Usair bin Rizām

Incited Jews against Muslims 101
Turns on the Muslims at Qarqarah 104

Usāmah bin Zaid

Objections of Muslims to his commandership 31

Usury

Prohibited 54

'Uthmān bin 'Affān

Rumoured to have been martyred by Quraish 133
Sent to Makkah as an ambassador for the Muslims 132

W

War

Holy Prophet prohibited killing of women and children 75
Importance of strategic planning 26
Not permissible to cut off food supplies 9
Number of converts during wartime vs peace 170
Number of Muslim soldiers in each 168
Punishment of mutilation forbidden 110
Purpose of establishing religious freedom 69

William Muir

On the Qur'ānic prophecy regarding Rome's victory over Persia 186
Relates erroneous account of murder of Ummi Qirfah 74

Z

Zaid bin Ḥārithah

Did not kill Ummi Qirfah 76

Zainab

Grants her husband protection 16

Instructed to refrain from marital
relations with her husband 18

Zakāt

System of 52

