

Muḥammad^{sa}
The Perfect Man

by
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Translated
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In the name of Allāh, the Gracious, ever Merciful

PREFACE

Humanity was engrossed in search of its Creator and Master when suddenly a sweet voice broke the silence of the Arabian dessert.

"If you love Allāh, follow me: then will Allāh love you."^(3:32)

In obedience to Divine command, the conveyer of this life inspiring message was Muḥammad Muṣṭafā^{sa}, who loved his God the utmost and was imbued in the attributes of his Master. God said about him: "Verily you have in the Prophet of Allāh, an excellent model."^(33:22) His high moral values were grounded in the attributes of God. For this reason, while mentioning his love and compassion for mankind, God's attributes of 'Loving and Merciful' too, have been applied to him in the Holy Qur'ān: 'He is ardently desirous of your welfare; and, to the believers he is compassionate and merciful.'^(9:128)

Similarly Allāh 'sattribute 'Nūr' has been applied to the Holy Prophet Muḥammad^{sa}, "There has come to you indeed from Allāh a Light and a clear Book".^(5:16) This denotes his perfection and his relationship with God Almighty. In reality, the essence of the Qur'ānic teachings is in the attributes of God. "Verily, we offered the Trust to the heavens and the earth and the mountains, but they refused to bear it

and were afraid of it. But the Man bore it."^(33:73) This perfect and dignified person was our Prophet, Muḥammad^{sa}. This is why his title is Rasūl-e-Amīn. "Faithful to his trust".^(81:22)

"All the perfections of the Prophethood were truly present in him. The qualities of beauty and grandeur. He was unparalleled in every respect."

All the attributes of God are beautiful and lovable. The person of the Holy Prophet Muḥammad^{sa} was the perfect manifestation of the attributes of Allāh. His character was absolutely beautiful, pure and lustrous. He stated about himself *بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ*. 'I have been commissioned for the realization of the best conduct. 'Good morals are another name for employing the natural capabilities at the most appropriate place. No doubt he justified his claim to the nobility of moral values and accomplished the optimum degree of morality. He was the one whose natural capabilities were in perfect balance. In Sūrah *Al-Qalam*, verse five contains the prophecy, which the recorded knowledge will testify, "And thou dost surely possess high moral excellences."^(68:5) This prophecy so beautifully, came true and continues in its validity. Even today, to be included in the list of writers of the character of the Holy Prophet Muḥammad^{sa}, is considered honourable by all and sundry.

"Whosoever desires to eulogise this

person, the eulogy itself is a source of pride for every eulogist."

The innumerable books written about the Holy Prophet Muḥammad^{sa} shed ample light on his life history, dates and events. Whereas less attention has been paid to his being a perfect model of moral values. This aspect of his life is even more important. The Holy Prophet Muḥammad^{sa} himself said, "The best people amongst you are those whose morals are the best." (*Bukhārī Kitābul Adab bāb lam yakunin Nabīyyu Fāḥishan*) Quite often he used to pray, "O Allāh, guide me towards the best moral values, as no one can guide me in this, except You. And You Yourself save me from bad conduct as there is no one who can save me from bad conduct, except You. (*Muslim Kitāb Ṣalātul Musāfirin bāb Al-Du'ā fi Ṣalātil Laile*) So from this angle of presenting his noble character, there was a need to write about this 'Model of the Perfect Man', which has been fulfilled after years of effort and hard work.

In the Urdu books about the character of the Holy Prophet Muḥammad^{sa}, 'Allāmah Shiblī Nu'mānī's book is important and authentic. In its second volume, there are excellent notes on the moral conduct of the Holy Prophet Muḥammad^{sa}. Still these notes are not sufficient to fulfil the overwhelming need. Some other scholars have written books about the beautiful model of the Holy Prophet Muḥammad^{sa}

but these books lack in substance and also the authenticity of the references. In view of this deficiency in the current books, Uswah-e-Insān-e-Kāmil comprises of chronological orders of events and various aspects of his charming character.

May Allāh reward Nasīm Mahdī Ṣāhib (ex-national Amīr Canada, at present Missionary Incharge USA) on whose suggestion, the Fourth Khalifah Ḥāḍrāṭ Mirzā Ṭāhir Aḥmad^{rh} advised me to present a fuller description of Ḥāḍrāṭ Mīr Muḥammad Ishāq's essay named "Insān-e-Kāmil".

I had yearned to write on the topic of the character of the Holy Prophet Muḥammad^{sa} for a longtime. On reading a comprehensive essay on the subject by the Promised Messiah^{as}, my heart longed to write something on this subject. In his essay he had given a list of moral qualities of the Holy Prophet Muḥammad^{sa} which were a reflection of the Divine attribute of 'Nūr'. He invited the learned people to research and write about it. Giving a commentary on نُورٌ عَلَى نُورِ he writes;

"Sagacious wisdom, instant comprehension, clarity of mind, excellent retention, beautiful expression, chastity, modesty, patience, contentment, piety, piousness, bravery, steadfastness, justice, trustworthiness, truth in speech, opportune charity, opportune sacrifice, opportune kindness, opportune politeness,

opportune bravery, opportune courage, opportune tolerance, opportune forbearance, opportune respect, opportune kindness, opportune love, opportune mercy, fear of God, love of God, affection for God and severance of other ties for journey towards Allāh, he exhibited these moral qualities at their most appropriate times. The moral values of this innocent Prophet^{sa} were so perfectly balanced, subtle and brilliant that they were ready to display themselves even before revelation of the command to act in a particular way. Another light which descended on his refulgent character was the Divine revelation. With this light of Divine revelation, the character of the Seal of the Prophets became convergence of light. (*Brāhīn-e-Aḥmadiyyah, Rūḥānī Khazā'in, Vol.I, p.195, Margin11*)

With the help of above mentioned topics and late Mīr Ṣāḥib's titles in the essay *Insān-e-Kāmil*, I have endeavoured to incorporate all these headings in this book. In addition to that, Ḥāḍrāṭ Mirzā Bashīr Aḥmad Ṣāḥib has added a list of titles including "Excellences of the Prophets^{sa}" and "The Most Successful Prophet amongst the Prophets" at the end of his book "The Seal of the Prophets" for future publication. I hope that his long-held wish would be fulfilled by the first and the last chapter especially and in general by the whole of this book.

To compile such a book on the subject of

the character of the Holy Prophet Muḥammad^{sa} is an arduous, demanding task and requires a great deal of effort and hard work. Hence, it had to be accomplished in stages. In the beginning by studying books of Ḥadīth and life of the Holy Prophet Muḥammad^{sa}, the material was collected for the above headings. Afterwards a series of essays were written about the character of the Holy Prophet Muḥammad^{sa} which were published in various magazines and newspapers. All praise belongs to Allāh, that the collection of these published and unpublished essays took the shape of the book *Insān-e-Kāmil* gratifying my long standing desire to write on the life of my Chief and Master, the Holy Prophet Muḥammad^{sa}.

In this book, the narration of the aspects of the character of the Holy Prophet Muḥammad^{sa}, which are so beautiful, present the best invitation to the faithful toward the best conduct.

The second quality of this book is its preciseness. A concerted effort has been made that none of the important aspects are omitted from the book. So under forty three varied titles, detailed essays enhance the beauty of the book. These essays provide a factual proof that the Holy Prophet Muḥammad^{sa} was a model for everyone, the poor, the rich, the rulers and the ruled and the married and unmarried. In addition as a father, as a husband, as a friend,

as a soldier, as a general, he was the perfect man.

The third important quality of the book, is that great care has been taken in recording the authenticity of the references. In Qur'ānic references, which are incorporated in the text, 'Bismillāh' has been counted as the first verse of the Sūrah.

Effort has been made so that every narration carries a reference. For the convenience of the readers a short reference is given in the text and a number has been provided for the detailed reference at the end of the chapter. Except that some of the events which have had to be narrated the second time, or a reference, which is still being researched.

For the learned researchers the list of detailed references is given at the end of every chapter.

The fact is that in order to produce a standard and thorough literary work alone, is not possible. So it is important to thank all the helpers. Foremost are the helpers who helped to find the materials from important books of Ḥadīth and about the character to the Holy Prophet Muḥammad^{sa}. The helpers who found important references from the original books, the people who took dictation, the people who wrote the rough manuscript, composers, proof readers and everyone who gave their valuable advice, all deserve thanks. Some of them are

the experts in Ḥadīth. Among those, respectable Ata-ullāh-Mujīb Ṣāhib is notable, who earnestly helped in searching for the Aḥādīth.

Similarly in preparing the index, printing and publication of the book, all the helpers deserve prayers and gratitude. May Allāh give them the best reward. Āmīn.

O Allāh, make this book a source of guidance for the world so that it adopts the holy example of this great Prophet^{sa} with sincere love. May this book become a provision for the life in the hereafter and a means of receiving the Holy Prophet Muḥammad^{sa}'s intercession.

If it is accepted, it would be an honour for me.

Wassalām

The Writer

Ḥāfiẓ Muẓaffar Aḥmad.

Ramaḍān 21, 5th November, 2004.

Translator's Note

Love is a powerful sentiment which controls and shapes our actions and makes them pleasing to our beloved.

The best means to inculcate the love for the Holy Prophet Muḥammad^{sa} is to know him. His pure, simple, beautiful and alluring personality spontaneously gives rise to the feelings of love and veneration for him.

By the grace of Allāh this book presents a detailed picture of his daily life, his immense love for the Creator and compassion, mercy and forgiveness for His creation.

The Holy Prophet Muḥammad^{sa} said, "A person should be in the company of the one he loves." May Allāh make this book a source of fostering deep love for our beloved Prophet^{sa} in our hearts and thus bless us with salvation and the company of the Holy Prophet Muḥammad^{sa} in the life hereafter. Āmīn

I am grateful to my friend Farzāna Akbar for help in revising the translated text. May Allāh reward her.

In need of prayers.

Bushrā 'Ishrat Sheikh

London.

Acknowledgements

To seek his blessings, I made a humble request to Hāḍrāṭ Khalīfatul Masīh V^{aba} to suggest the name of the book in your hand. Ḥuḍūr very kindly and graciously approved the name: 'Muḥammad^{sa}, the Perfect Man', and also granted permission to get it published at Qadian, India, by Naẓarat Ishā'at. To have this opportunity is indeed a great blessing of Allāh, one of many, bestowed by Him during the Khilāfat of Ḥuḍūr.

For the English translation of this book Mrs. Bushrā 'Ishrat Sheikh of London, worked very diligently and with devotion. May God reward her with the best of His Bounties. Besides I am grateful to Mr. Muḥammad Nasrullāh who typeset the book. Likewise I feel greatly indebted to the following, and can only return their favour of revising and proof reading the book by mustering all their abilities and spending a lot of time in this laborious task, with prayers.

1. Rāna Sardār Aḥmad, Retd. Session Judge Lahore;

2. Professor Qureishī Abdul Jalīl Ṣādiq Rabwah;

3. Arshad Aḥmadī of UK and his English relative, Daniel Smart;

4. 'Ata-ul-Noor Murabbi Silsilah with a team of Murabbian i.e. Ḥāmid Raziullāh, Shahood Āsif, Rāna Razaullāh, Ibrāhīm Sohail

and 'Adeel Khurram.

I am equally grateful to Dr. Shiḥāb Aḥmad of Edmonton, Canada who, after going through the last chapter of the Urdu Edition entitled 'Muḥammad^{sa}, in the eyes of the Orientalists, the Perfect Man', added extracts of several scholars in chronological order which are being included in this edition with profound gratitude.

Ḥāfiẓ Muẓaffar Aḥmad
23rd May, 2015.

System of Transliteration

The name of Muḥammad^{sa}, the Holy Prophet Muḥammad of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation 'may peace and blessings of Allāh be upon him.' The names of other prophets and messengers are followed by the symbol ^{as}, an abbreviation for 'on whom be peace.' The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Companions of the Holy Prophet Muḥammad^{sa} and those of the Promised Messiah^{as}. It stands for *Raḍī-Allāhu* 'anhu/'anhā/'anhum (May Allāh be pleased with him/with her/with them).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in 'this'.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural k sound.

ء ', a sort of catch in the voice.

Short vowels are represented by:

a for ا (like *u* in 'bud');

i for ي (like *i* in 'bid');

u for و (like *oo* in 'wood');

Long vowels by:

ā for آ or اَ (like *a* in 'father');

ī for يِ or اِ (like *ee* in 'deep');

ū for وِ (like *oo* in 'root');

Other:

ai for اِي (like *i* in 'site')[♦];

au for اُو (resembling *ou* in 'sound').

The consonants not included in the above list 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 غ, ' for ء. Commas as punctuation marks are used according to the normal usage.

Publishers

[♦] In Arabic words like شَيْخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

بَلَغَ الْعُلَى بِكَمَالِهِ
كَشَفَ الدُّجَى بِجَمَالِهِ
حَسُنَتْ جَمِيعُ خِصَالِهِ
صَلُّوا عَلَيْهِ وَآلِهِ

The perfect qualities which God bestowed upon the Holy Prophet Muḥammad^{sa}, raised him to the highest status. With his inner and outer beauty, the darkness vanished. All his good qualities, his manners and his nature were pure, virtuous and beautiful, 'O Allāh! Shower blessings on him and his followers.'

Chapter 1

The Biographical Sketch of the Holy Prophet Muḥammad^{sa}

Since this book deals with the life of the Holy Prophet Muḥammad^{sa} in its various dimensions, rather than in chronological order, it seems appropriate that we start with a brief biographical sketch of his blessed life. This will also serve as an index for the important events discussed in the various chapters of this book.

The auspicious birth of the Holy Prophet Muḥammad^{sa} took place in the same historic year in which Abrahah, the Governor of Yemen, attacked the Ka'bah. According to the research carried out by Maḥmūd Pāshā Falkī, the Egyptian, the year was 571 A.D., and the date was 20th April, or according to the Islamic calendar, 9th *Rabī'-ul-Awwal*. The Holy Prophet Muḥammad^{sa} received his first Divine revelation at the age of forty, setting in motion the following series of events:

- 1st year of Prophethood—610 A.D: Beginning of the revelation of the Holy Qur'ān.
- 5th year—614 A.D: First migration to Abyssinia.
- 7th year—615 A.D: Siege of *She'be Abī Ṭālib*. The miracle of the splitting of the moon.
- 10th year—619 A.D: Demise of Ḥādrāṭ Khadījah^{ra} and Ḥādrāṭ Abū Ṭālib. The Holy Prophet Muḥammad^{sa}'s Nikāḥ with Ḥādrāṭ

‘Ā’ishah^{ra} and Ḥādrāṭ Saudah^{ra}. Journey to Ṭā’if.

11th year—620 A.D: Meeting with people of Yathrab (Madīnah).

12th year—621 A.D: Mi’rāj. (Ascension)

13th year—622 A.D: Bai‘at (Initiation) ‘Uqbah Thāniah. Migration to Madīnah.

1st year of Hijrah (Migration from Makkah to Madīnah)—622 A.D: Arrival at Madīnah. Laying the foundations of Masjid-e-Qubā and Masjid-e-Nabawī. The beginning of Adhān (the call to prayer). Establishing of brotherhood between Anṣār and Muhājirīn. Treaty with the Jews.

2nd year—623 A.D: Change of the Qiblah. Revelation of commandments regarding Ramaḍān. Eid-ul-Fiṭr. Battle of Badr. Marriage with Ḥādrāṭ ‘Ā’ishah^{ra}.

3rd year—624 A.D: The Battle of Qainuqā’. First Eid-ul-Aḍḥā. Nikāḥ of Ḥādrāṭ ‘Alī^{ra} with Ḥādrāṭ Fāṭimah^{ra}. Marriage of Ḥādrāṭ ‘Uthmān^{ra} with Umme Kulthūm^{ra}. The Holy Prophet Muḥammad^{sa}'s marriage to Ḥādrāṭ Ḥafṣah^{ra}. Battle of Uḥud.

4th year—625 A.D: The incidents of Rajī’ and Be’r-e-Ma’unah. The expulsion of Banū Naḍīr, a Jewish tribe, from Madīnah. The Holy Prophet Muḥammad^{sa}'s marriage to Ḥādrāṭ Umme Salamah^{ra}. Battle of Badr-ul-Mau’id.

- 5th year—626 A.D: Battle of Daumatul Jandal. Lunar eclipse in Madīnah and offering of the Eclipse Prayer. Battle of Banū Muṣṭaliq. The incident of Ifk (casting of an aspersion against Ḥāḍrāṭ ‘Ā’ishah^{ra}). Battle of the Ditch. Battle of Banū Quraizah.
- 6th year—627 A.D: Battle of Banū Lahyān. Acceptance of Islam by Thumāmah bin Uthāl, a chief of Yamāmah. Acceptance of Islam by AbūAl-‘Āṣ, the Holy Prophet Muḥammad^{sa}'s son-in-law. The treaty of Ḥudaibiyah. Bai’at-e-Riḍwān.
- 7th year—628-629 A.D: Writing of letters to various kings inviting them to Islam. The Battle of Dhī Qird. The Battle of Khaibar. Marriage to Ḥāḍrāṭ Ṣafiyah^{ra}. Treaty with the people of Fidaq. Conspiracy to poison the Holy Prophet Muḥammad^{sa}. Return of migrants from Abyssinia. Acceptance of Islam by Ḥāḍrāṭ Abū Hurairah^{ra}. Battle of Dhātūr Riqā‘. The Prayer offered in times of fear. Umrāt-ul-Qaḍā’.
- 8th year—629 A.D: Battle of Mu’tah. The conquest of Makkah. The Battle of Ḥunain. The Battle of Ṭā’if. Arrival of Arab delegations.
- 9th year—630 A.D: The Battle of Tabūk. Arrival of more Arab delegations. Death of ‘Abdullāh bin Ubayy, the leader of the hypocrites. Acceptance of Islam by the people of Ṭā’if,

Muslims offer their first Ḥajj led by Ḥādrāṭ Abū Bakr^{ra}.

10th year—631 A.D: Acceptance of Islam by ‘Adī bin Hātim Ṭā’ī. Despatch of Ḥādrāṭ Abū Mūsā and Ḥādrāṭ Mu‘ādh^{ra} to Yemen. Hajjat-ul-Widā’ (the last Ḥajj performed by the Holy Prophet Muḥammad^{sa}).

11th year—632 A.D: Arrival of the last foreign delegation. The Holy Prophet Muḥammad^{sa}'s last illness. *Sariyyah* (troop) led by Ḥādrāṭ Usāmah bin Zaid^{ra}. Demise of the Holy Prophet Muḥammad^{sa}.

Chapter 2

A Glimpse of the Excellent Qualities of the Holy Prophet Muḥammad^{sa}

In this chapter, I wish to present a sketch of the pious character and lofty morals of our lord and master the Holy Prophet Muḥammad^{sa}, which the Holy Qur'ān testifies:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (68:5)

"And thou dost surely possess high moral excellences."

No one could have painted a better picture of the Holy Prophet Muḥammad^{sa}'s character than this heavenly testimony.

The Holy Prophet Muḥammad^{sa}'s wife Ḥāḍrāṭ 'Ā'ishah^{ra} testifies that his every deed was aimed at attaining the pleasure of God, and he stayed away from anything that was likely to incur His displeasure.¹

Yazīd bin Bābnūs relates that we once asked Ḥāḍrāṭ 'Ā'ishah^{ra} to inform us about the Holy Prophet Muḥammad^{sa}'s character and his morals. She said, "His morals were the Qur'ān". She then said, "If you know Sūrah *Al-Mu'minūn* by heart, please recite it for me." He recited the first ten verses of the Sūrah which begin with:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (23:2)

"Surely, success does come to the believers, who are humble in their

Prayers and who shun all that which is vain and who are active in paying the Zakāt, and who guard their chastity—except from their wives or what their right hand possess, for then they are not to be blamed; but those who seek anything beyond that are the transgressors; and who are watchful of their trusts and their covenants, and who diligently guard the observance of their Prayers."

After listening to these verses, Ḥāḍrāṭ ‘Ā’ishah^{ra} said, "These were exactly the excellent morals of the Holy Prophet Muḥammad^{sa}".²

Ḥāḍrāṭ ‘Ā’ishah^{ra}, in other words, testified that the Holy Prophet Muḥammad^{sa}'s morals were in keeping with the Holy Qur’ān. This means, firstly, that all the qualities of the righteous were to be found in the Holy Prophet Muḥammad^{sa} and by acting upon the teachings of the Holy Qur’ān he displayed such a perfect character, which the Holy Qur’ān has called 'the Excellent Example'. Secondly, it means that he demonstrated all the teachings of the Holy Qur’ān and became its living image.

Let us move on to examine the life of the Holy Prophet Muḥammad^{sa} from these two vantage points. While the Holy Qur’ān bears clear references to his personality, his dress, his discharge of the subtle obligations towards others, his extremely busy daily routine, his

relationship with God, his worship, his remembrance of God, his preaching, his perfect habits, his truthfulness, his uprightness, his steadfastness, his compassion, his mercy, his forgiveness, and his generosity, the traditions go on to describe these qualities in minute detail.

The Holy Prophet Muḥammad^{sa}'s attractive personality, which was reflected in his charming and handsome face, made thousands to become his loyal servants. His fair and beautiful face was indeed like the full moon. Nobility and grandeur illumined his countenance, while a cheerful nature and a beautiful smile enhanced its irresistible charm.

The Holy Prophet Muḥammad^{sa} had a moderately large head with thick hair; full beard; thin nose; beautiful, prominent black eyes; and soft, tender cheeks. His mouth was rather wide; his teeth—bright as pearls—were set apart. He had a long neck, broad chest and a slim body. His abdomen was level with his chest and his height was medium and proportionate. On his back, between the shoulders, was a red level piece of flesh, equal in size to a pigeon's egg, known as 'the Seal of Prophethood' and has been mentioned in ancient scriptures as the physical sign of the Holy Prophet Muḥammad^{sa}.³

Daily Routine

It is said that the King of Persia had divided his days in the following manner: The days of spring were set aside for rest and sleep; overcast days were for hunting; rainy days were reserved for drinking, partying and enjoyment; and when the day was bright and clear, the king would hold his court and hear public grievances. Such indeed are the days of the worldly people who have no thought for the hereafter.

The Holy Prophet Muḥammad^{sa}, on the other hand, had permanently divided his day into three parts, regardless of the conditions. One part of the day was set aside for worship, the second for his family, and the third for his own personal needs. Most of the time that he reserved for himself was again allocated for the service of mankind.⁴

The thirteen years which the Holy Prophet Muḥammad^{sa} spent in Makkah after the proclamation of Prophethood, were spent in receiving the revelation of the Holy Qur'ān, preaching, teaching, training of converts and enduring a long period of trials and hardship. The details of this period are rather sketchy. But, on the other hand, there are countless traditions which throw light on the Holy Prophet Muḥammad^{sa}'s life in Madīnah, and from these we are able to construct a sketch of the way he spent his life in Makkah.

According to the traditions, the Holy Prophet Muḥammad^{sa} started his day with predawn *Tahajjud* prayer. Before the prayer, he would perform ablution, clean his teeth with *miswāk* (a piece of tree-branch used for this purpose), and wash his mouth thoroughly. He would then stand up and offer a long and beautiful *Tahajjud* prayer, in which he would recite long chapters of the Holy Qur'ān. This prayer would be so long that his feet would begin to swell. He would then rest for a while. After this if anyone of his family was awake at the time, he would talk to them, otherwise he would continue to rest for a while longer. But as soon as Bilāl's call for prayer reached his ears, he would promptly rise up and offer two short *Rak'āts* of *Sunnah*, and then proceed to lead the *Fajr* prayer in the mosque. If he ever missed the *Tahajjud* prayer due to illness, he would offer *Nawāfil* during the day.⁵

After *Fajr* prayer, the Holy Prophet Muḥammad^{sa} would enquire after his companions and sit with them till sunrise. Sometimes they would talk about the time before Islam. The Holy Prophet Muḥammad^{sa} would ask if anyone had a dream. He would be pleased if the dream was good and would interpret it. Sometimes he would even relate his own dreams.⁶

The Holy Prophet Muḥammad^{sa} would plan his day in the morning. If he did not see

someone in the mosque for two or three days, he would make enquiries about him. If the person was on a journey, the Holy Prophet Muḥammad^{sa} would pray for him, and if he was in town or was ill, he would pay him a visit.⁷

The Holy Prophet Muḥammad^{sa}'s company was an ideal source for the teaching and training of the companions. Early in the morning, children would bring containers filled with water to him. The Holy Prophet Muḥammad^{sa} would bless the water by dipping his fingers in it.⁸

After concluding his public duties, he would go home and ask if there was anything to eat. If any food was there, he would eat and if there was none he would say, "Alright, let us fast today."⁹

Worldly rulers and noblemen are known to delegate their duties to their ministers and indulge in their own pleasures, but this was not the way of the Holy Prophet Muḥammad^{sa}. He would himself lead the five daily prayers as well as the Friday and 'Eīd prayers. He would help his wives with household chores and never considered it below his dignity to work with his own hands. Like an ordinary man he would sew and patch his own clothes, repair his shoes, sweep the house, look after the livestock and milk them; he would help the servants if they were tired.¹⁰ He himself would brand the cattle of the treasury (*Baitul Māl*).

He would look after the neighbours and milk their goats for them.¹¹

One of the most important and delicate tasks the Holy Prophet Muḥammad^{sa} had to perform was the safeguarding of the Revelation of the Holy Qur'ān. The major part of his time was reserved for this purpose. Whether he received a revelation in his house or during some meeting, he always experienced a peculiar feeling since the task was an onerous one and he would perspire profusely. He would immediately call the scribe to record the revelation in writing.¹²

Memorising the revelation and revising it for recitation in the Prayer service and pondering over its meanings was yet another demanding task the Holy Prophet Muḥammad^{sa} had to perform.

Remembrance of Allāh and Prayer

The Holy Prophet Muḥammad^{sa} would begin every task with the recitation of Bismillāh. He said that anything that began without Bismillāh remained unblest.¹³ He remembered Allāh all the time, no matter if he was free or engaged. He was undoubtedly the true picture of the saying:

"While the hands work, the heart stays with the Beloved."

The Holy Prophet Muḥammad^{sa} had prayers for every occasion and every situation.

He would pray upon waking up in the morning and in the evening; when entering the house or going out; when entering or leaving the mosque; when entering or leaving the lavatory; before meals and afterwards; while going to the market and before embarking upon a journey; in every situation he turned to God and prayed to Him. When he sat among people, he would offer Istighfār seventy times.¹⁴

In times of anguish, the Holy Prophet Muḥammad^{sa} would recite:

يَا حَيُّ يَا قَيُّوْمُ

"O Living and Self-Sustaining God" as an expression of humility.

In a crisis, he would look towards the heavens and say:

سُبْحَانَ اللَّهِ الْعَظِيْمِ

"Holy is Allāh, the Great."

Upon sneezing, he would say in a low voice:

أَلْحَمْدُ لِلَّهِ

"All praise belongs to Allāh."

And when he heard someone sneeze, he would say:

يَرْحَمُكَ اللَّهُ

"May Allāh have mercy on you."¹⁵

He would meet his Companions, answer

their questions and give them advice and guidance at times of Prayer. He would visit his Companions, especially the Anṣār, in their homes.¹⁶ He often visited the house of Ḥādrāṭ Abū Ṭalḥā Anṣārī and often spend time in his orchard.¹⁷

After ‘Aṣr prayer, the Holy Prophet Muḥammad^{sa} would visit his wives.¹⁸ Their houses were situated in one compound close to one another. In the evening, the wives would gather in the house where the Holy Prophet Muḥammad^{sa} was staying and he would talk to them. After Ḍuhr, if the circumstances allowed, the Holy Prophet Muḥammad^{sa} would rest for a while. He said: "Obtain strength for nightly worship through afternoon rest."¹⁹

He did not like to sleep before ‘Ishā’ prayer, lest he should miss the prayer. After ‘Ishā’ he disliked wasting time in gossip and useless talk, but he would at times meet Ḥādrāṭ Abū Bakr^{ra} and Ḥādrāṭ ‘Umar^{ra} late in the night for important consultations.²⁰ He liked to sleep early and to wind up his work before ‘Ishā’ so that he could wake up for *Tahajjud*.²¹

He would wake up in the middle of the night and start a heart to heart conversation with his Lord. He offered *Tahajjud* in all parts of the night, but mostly in the latter third part of it.²²

Food and Eating Habits

The Holy Prophet Muḥammad^{sa} has advised us to wash our hands before and after a meal;²³ to begin the meal with 'Bismillāh'; to partake of the food that is immediately before us, and to eat with the right hand.²⁴ His food was very simple. Quite often, only milk would suffice for his supper.²⁵ While taking a drink, he would stop for breath thrice. He would begin with the name of Allāh and finish by offering gratitude to Him.²⁶

There were no sieves in those days, so he ate bread made of coarse oat and wheat flour. Although in meat he liked the shoulder best, he would eat whatever was available and was grateful for it. In vegetables, he liked the turnip. Once he ate his bread with vinegar and remarked, "What a nice curry is vinegar!"²⁷

He very much liked the Arab dish called *Tharīd* which is a mixture of wheat and meat. He also ate *Harīṣah*, another Arab dish. He enjoyed eating orange with dates and offered gratitude to God for every food given by Him.²⁸

In fruit, he loved the watermelon. He would hold dates in his right hand and a piece of watermelon in his left, and say: "We are tempering down the effect of the dates with the water-melon."²⁹ In sweets, he liked honey, semolina and rice pudding.³⁰

He would not lean on anything when eating. He also avoided very hot food.³¹

Purity and Cleanliness

God says that He loves those who repent and those who cleanse themselves.^[2:23]

The Holy Prophet Muḥammad^{sa} has also taught us that outer cleanliness is essential for inner purity. He gave us instructions regarding cleanliness in minute detail. He instructed us to perform ablution before the five daily prayers and to bathe at least twice a week for bodily cleanliness. He bathed often and could even bathe with three litres of water.³² He would use antimony for preserving the eyesight.³³

The Holy Prophet Muḥammad^{sa} put great emphasis on the cleaning of teeth. He said, "If I did not fear that I would be putting my followers in hardship, I would instruct them to brush their teeth five times a day." His own example in this regard was that it was the first thing he used to do after coming home. He would brush his teeth sideways and from bottom to top so that all the gaps were properly cleaned.³⁴ Once when he was close to his demise, he wished to clean his teeth and Ḥādrāṭ 'Ā'ishah^{ra} gave him a piece of *Miswāk* which she had softened for him.³⁵

The Holy Prophet Muḥammad^{sa} liked good perfume and was distinguished by his own particular scent. Ḥādrāṭ Anas^{ra} says that the Holy Prophet Muḥammad^{sa}'s perspiration smelt better than musk.³⁶ When his hair grew long, covering his ears and reaching his shoulders,

he would have hairdressing. He would get his beard trimmed from the sides as well as lengthwise and kept it equal to a fist in length. He would apply Ḥenā on his hair.³⁷

Dress

According to the Holy Qur'ān, dress has the dual purpose of covering the body as well as adornment. The Holy Prophet Muḥammad^{sa} normally wore the traditional Arab dress which consisted of a loincloth and a shirt. He preferred long-sleeved shirts, but he also wore sleeveless ones.³⁸ He would wear simple and rough clothes. He wore a robe, pyjama and in winter a waistcoat filled with cotton and had tight sleeves. When available, he would use a towel after ablution.

He would wear a cap and on Fridays tie a turban over it. He wore his best, especially a red robe, on Fridays, 'Eid days and when receiving foreign delegations. One moonlit night, he wore a red robe. The observers witnessed that he looked more beautiful than the full moon. Though he mostly liked to dress in white, he would also wear red, green and saffron. Whenever he wore new clothes, he would offer two *Rak'āt* of *Nafl* prayer and give away his old garment to some needy person.

The Holy Prophet Muḥammad^{sa} wore leather socks and passed his wet hands over them (*masah*) when performing ablution. He

wore open leather shoes with two laces, much like the slippers and sandals we wear these days.³⁹

The Holy Prophet Muḥammad^{sa} wore a silver ring with the words "Muḥammad, Messenger of Allāh" inscribed upon it. It was made for the purpose of sealing his letters.⁴⁰ For a long time he wore this ring on his right hand, but later he also wore it on the left. He would take it off when going into the lavatory, and move it around while performing ablution so that the whole finger could be washed. In his hand, he held a stick made of date-branch.

In war, the Holy Prophet Muḥammad^{sa} wore a helmet and armour. He wore double armour during the Battle of Uḥud. The links of one such armour broke and became embedded in the Holy Prophet Muḥammad^{sa}'s cheek.⁴¹

Gait and manner of Conversation

The Holy Prophet Muḥammad^{sa} was very dignified in gait and manner. His gait was light as though he was descending from a height. Ḥādrāṭ Abū Hurairah^{ra} says: "I have never seen anyone walk faster than the Holy Prophet Muḥammad^{sa}. It seemed as if the earth was folding underneath him. We would become tired when walking with him, but there would be no signs of fatigue on him. He did not walk with his head held high, and he would keep his gaze low."⁴²

Ḥādrāṭ ‘Alī^{ra} says: "When walking, the Holy Prophet Muḥammad^{sa} inclined forward and it seemed as if he were descending from a hill. I have not seen anyone before or after him who had such a swift stride."⁴³

Ḥādrāṭ Ḥasan bin ‘Alī^{ra} relates from his maternal uncle, Hind bin Abī Hālah, that the Holy Prophet Muḥammad^{sa} used to take long and swift strides, keeping his gaze low, but when he looked at something he would look with a full gaze. While he was walking with his Companions, he would be ahead of them and would proceed to greet anyone whom he met on the way.⁴⁴

Ḥādrāṭ Jābir^{ra} says that the Holy Prophet Muḥammad^{sa} did not cast glances all around when walking. Even when his garments got entangled in a bush or a tree, he would not notice. The Companions continued to talk frankly and laugh, considering that Zakāt would not give ear to them.⁴⁵

As God Himself has said, He made the Holy Prophet Muḥammad^{sa}'s nature very tender.^(4:160) His voice was neither harsh, nor hurried; he would talk slowly making others understand clearly what he was saying; he would sometimes repeat his words three times to impress the minds of the listeners.⁴⁶

Whenever the Holy Prophet Muḥammad^{sa} decided to do something, he put his complete trust in God. Once he had repeated his words

three times, no one could alter them.⁴⁷ But he would never order his Companions to do anything beyond their power.⁴⁸

The Holy Prophet Muḥammad^{sa} never talked unnecessarily, and when he did talk his speech was eloquent and meaningful. Once he would begin, he complete his words. His speech was flawless, free from useless chatter and clear to everyone listening. He would never speak harshly to his Companions or humiliate them. He would recall even their small favours with gratitude and never debased anyone. He was never angry with anyone in worldly matters, but if anyone transgressed from the truth, his fury was unpreventable and he would even ordain punishment. But he was never angry nor punished anyone for anything concerning his own person. When he was angry he would turn his face away; when he was pleased he would look down. When he smiled, his white teeth sparkled like hail falling from the clouds.⁴⁹

According to Ḥāḍrāt Jābir^{ra}, the Holy Prophet Muḥammad^{sa}'s talk was full of beauty and order.⁵⁰ Umme Ma'bad relates that the Holy Prophet Muḥammad^{sa} was a pleasant talker and when he talked it seemed as though pearls were falling from a necklace.⁵¹

Ḥāḍrāt 'Ā'ishah^{ra} relates that nothing was more disliked and hated by the Holy Prophet Muḥammad^{sa} than lies. When he learnt that

someone had this weakness, he would distance himself from such a person until he knew that he had completely repented of this evil.⁵²

The Holy Prophet Muḥammad^{sa}'s laughter was at most a smile. He smiled habitually. The Companions say that they never saw anyone smile more than the Holy Prophet Muḥammad^{sa}. When he was happy, his face would glow.⁵³

The Holy Prophet Muḥammad^{sa}'s talk was never dull. He always had a pleasant humour but never abandoned the truth even in jest. He said that his tongue could utter nothing but the truth.⁵⁴

Once, a Companion asked the Holy Prophet Muḥammad^{sa} for a camel. The Holy Prophet Muḥammad^{sa} replied that he could only give him a baby of a she-camel. The Companion said that the baby would be of no avail to him as he wanted a camel worth riding. The Holy Prophet Muḥammad^{sa} said: "Come on, don't you see that every camel is a baby of a she-camel?"⁵⁵

He was preaching and teaching his Companions continually; he would do so intermittently so that they would not get bored. His speech was eloquent, expressive, pleasant, but forceful. In some of his sermons, such intensity and zeal were visible that his eyes would become red and his voice high-pitched and it seemed as though he was warning people

against an army ready to attack any moment. Once, his pulpit shook as he described the attributes of God. ⁵⁶ The Holy Prophet Muḥammad^{sa} was moderate both in his prayers and his sermons.⁵⁷

During the battles, he would carry a bow and arrow majestically like a warrior and would address his Companions. Normally, he held a walking stick in his hand while delivering a sermon.⁵⁸ A pulpit was later erected and he delivered his sermon from it.

The Holy Prophet Muḥammad^{sa} would practice what he preached. He would select his words carefully and correct a person if he used a wrong word. In Arabia, slaves used to call their master *Rabb* (meaning the nourisher), but since *Rabb* is an attribute of God, the Holy Prophet Muḥammad^{sa} advised his Companions to call their masters *Sayyed*. Likewise, the masters used to call their slaves *‘Abd* (meaning slave), but the Holy Prophet Muḥammad^{sa} told them to address their slaves as *Fatā* (meaning boy or young man) so that their self-respect may not be hurt.⁵⁹

The Holy Prophet Muḥammad^{sa} had a great literary taste. He liked well-chosen words and appreciated good poetry. Ḥāḍirāṭ Sharīd^{ra} relates: "One day I was riding behind the Holy Prophet Muḥammad^{sa}. He asked me if I remembered any verse of the poet Umayyah bin Aṣ-Ṣalt. When I answered in the affirmative, the

Holy Prophet Muḥammad^{sa} asked me to recite some of them for him. I recited a few and the Holy Prophet Muḥammad^{sa} asked me to recite more until I had recited nearly a hundred."⁶⁰

The Holy Prophet Muḥammad^{sa} was not satisfied with mere artificial beauty of words; he rather sought deeper meanings in them. If there was anything he did not understand, he would ask for clarification. When the famous poet Nabghah Abū Lailah presented himself before the Holy Prophet Muḥammad^{sa} and recited this verse:

عَلَوْنَا الْعِبَادَ عِفَّةً وَتَكْرُمًا وَإِنَّا لَنَرْجُوا فَوْقَ ذَلِكَ مَطْهَرًا

Having accepted Islam, we have attained higher status in piety and honour; What is more, we hope for Mazhar, where Allāh will show our honour to the world.

The Holy Prophet Muḥammad^{sa} asked him what he meant by *Mazhar*. He said that it meant 'Paradise'. The Holy Prophet Muḥammad^{sa} appreciated this meaning and said, "God willing, you will be granted this blessing." The Holy Prophet Muḥammad^{sa} appreciated him and prayed for him.⁶¹

Ḥādrāṭ 'Ā'ishah^{ra} was asked if the Holy Prophet Muḥammad^{sa} ever hummed any verses. She replied in the affirmative and told of a verse written by one of his Companions 'Abdullāh bin Rawāḥah:

وَيَاتِيكَ بِالْأَخْبَارِ مَا لَمْ تُزِدْ

You will receive such tidings, as have not come to you before.⁶²

Ḥāḍrāt Jundab^{ra} relates that the Holy Prophet Muḥammad^{sa}'s finger was injured because of stumble. He looked at the hurt finger and recited the verse:

هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيَّتٌ وَفِي سَبِيلِ اللَّهِ مَا لَقِيَّتِ

You are only a finger which bleeds and suffers this injury in the path of Allāh.⁶³

God, with His special kindness, had bestowed on the Holy Prophet Muḥammad^{sa} such comprehensive speech that he could express profound subjects in just a few words. His choice of words was subtle and he would use exquisite metaphors.

Ḥāḍrāt 'Alī^{ra} relates that once a delegation came to the Holy Prophet Muḥammad^{sa} from Nahd. At their request he prayed for them and then wrote for them a statement: "Whosoever observes Prayer is a believer, whosoever pays Zakāt is a Muslim, and whosoever utters, 'There is none worthy of worship except Allāh and Muḥammad is His Messenger', will not be considered indifferent. "Ḥāḍrāt 'Alī^{ra} on this profound statement, said to the Holy Prophet Muḥammad^{sa}, "We are sons of the same grandfather and we grew up together, but I find that your speech, when you speak to Arab

delegations, is flawless and matchless." The Holy Prophet Muḥammad^{sa} replied, "Allāh has taught me literature and has taught it to me in the best manner, and I have grown up among Banū Sa'd."⁶⁴

Ḥādrāṭ Buraidah^{ra} relates that the Holy Prophet Muḥammad^{sa} was the most eloquent of people. If people did not understand his words, he would explain them.⁶⁵

Ḥādrāṭ 'Umar^{ra} once asked the Holy Prophet Muḥammad^{sa}, "O Prophet of God, why are you the most eloquent among us?" The Holy Prophet Muḥammad^{sa} said: "Gabriel came to me and taught me the language of my forefather Ishmael."⁶⁶

The Holy Prophet Muḥammad^{sa} liked meaningful names like 'Abdullāh, 'Abdur Raḥmān, etc. He would change a name that did not carry good meaning. There was a man named *Ḥuzn* which means 'grief', the Holy Prophet Muḥammad^{sa} changed his name to *Sahl*, meaning 'ease'. Then there was a woman named *Āsiyah*, which carried a sense of disobedience; the Holy Prophet Muḥammad^{sa} changed her name to *Jamīlah*, meaning 'beautiful'.⁶⁷

Social Life

The Holy Prophet Muḥammad^{sa} was full of kindness and compassion when dealing with his family and his Companions. He would say,

"The best among you is he who is best towards his family; and I am the best among you in kindness towards my family."⁶⁸

The Holy Prophet Muḥammad^{sa} lived a life free of formality. He would at times tell stories to his wives. He was extremely generous and kind-hearted to his family.⁶⁹

Ḥādrāṭ ‘Ā’ishah^{ra} has portrayed a beautiful picture of the Holy Prophet Muḥammad^{sa}'s domestic life. She says that she was once spinning cotton on the spinning wheel while the Holy Prophet Muḥammad^{sa} was mending his shoes. Perspiration was dripping from his forehead and his face was glistening with it. She says that she was looking at him attentively and was extremely fascinated by the beauty of what she saw. The Holy Prophet Muḥammad^{sa} felt her glance and asked why she was looking at him in such amazement. Ḥādrāṭ ‘Ā’ishah^{ra} replied, "If the poet Abū Kabīr Huzlī could see the perspiration on your forehead and the droplets glistening with light, he would have to admit that some of his verses apply first and foremost to you. Upon his request, she recited one of his verses:

فَإِذَا نَظَرْتُ إِلَىٰ أَسْرَةٍ وَجْهَهُ
بَرَقَتْ كَبَرْقِ الْعَارِضِ السَّمْبَلِ

The handsome contours of my beloved's illuminating face resemble the lightening in the clouds.

Ḥādrāṭ ‘Ā’ishah^{ra} further relates that when

the Holy Prophet Muḥammad^{sa} heard this verse, he rose up with delight, came over to her, and kissed her forehead. He said, "May Allāh reward you for this. I, perhaps, have enjoyed this verse more than you have enjoyed watching my face."⁷⁰

He was very sensitive to the feelings and needs of his Companions and stayed well informed about them. He never accused anyone on the basis of one-sided allegations. He would say, "Leave my heart clear with regard to my Companions."⁷¹

When his Companions were hungry, he would take them to his home and feed them. He would encourage his Companions to do likewise. When they were ill, he would visit them and enquire about their health.⁷² He went to the house of his Jewish attendant to see how he was faring. He would caress the ill person and pray for him.⁷³

The Holy Prophet Muḥammad^{sa} paid full attention to his Companions. When someone met him on the way, he would stop to talk to him until the person himself took leave. He would shake hands and would not be the first to withdraw his hand.⁷⁴

He would graciously accept gifts from friends. He never refused the gift of milk or perfume. He always reciprocated gifts with better ones.⁷⁵

The Holy Prophet Muḥammad^{sa} loved to

give water from *Zamzam* as a gift. He would never accept charity for himself. When he visited the homes of the Anṣār,⁷⁶ he would caress their children and pray for them. When a child was born he would give it a bit of date as a kind of benediction.⁷⁷

The Holy Prophet Muḥammad^{sa} treated his wives with equity and justice. He would decide through the drawing of lots as to who would accompany with him on a journey.⁷⁸ He would visit his dear daughter Fāṭimah^{ra} just before leaving Madīnah and immediately after his return, but not before he had first offered two *rak'āt* of prayer at the Masjid-e-Nabawī.⁷⁹ When he returned from a journey, the children and residents of Madīnah would come out to welcome him.⁸⁰

The Holy Prophet Muḥammad^{sa} would not hesitate to accept invitations even from ordinary Muslims,⁸¹ and would make no distinctions in this regard. He would take part in the funeral and burial of all his Companions with the exception of such as were in debt at the time of their death. In such a case he would instruct other Companions to offer his funeral prayer.⁸²

He participated in public duties like others. He carried the bricks when the Masjid-e-Nabawī was being built, and helped in digging and removing the earth at the Battle of the Ditch.⁸³

The Holy Prophet Muḥammad^{sa} was very kind to his servants. Ḥāḍrāṭ Anas^{ra} relates that he served the Holy Prophet Muḥammad^{sa} for ten years, but never once did the Holy Prophet Muḥammad^{sa} scold him.⁸⁴

When Ḥāḍrāṭ Imām Ḥusain^{ra} asked Ḥāḍrāṭ ‘Alī^{ra} about the Holy Prophet Muḥammad^{sa}'s treatment of his Companions, the latter said:

The Holy Prophet Muḥammad^{sa} always had a smile on his face. He possessed the highest of morals and had a kind and tender heart. He was not peevish or ill-tempered. He never used foul language nor shouted. He was neither over critical nor miserly. He would ignore that which he disliked and would not respond to it. He had freed himself of three things: quarrelsome behaviour, arrogance and vile talk; and people were safe from him in three things: condemnation, backbiting and exposure of their weaknesses. He would only talk about things which were spiritually rewarding. People would speak only when he had finished speaking, nor did they talk to one another in his presence. If one of them was speaking, the others would listen in silence until he had finished. The Holy Prophet Muḥammad^{sa} would listen to them attentively, would participate in their humour and would express amazement when something strange happened. Even when some stranger appeared

and spoke to him, he would listen to him very attentively.⁸⁵

The Companions were keen to bring their guests to see the Holy Prophet Muḥammad^{sa}. They would not ask too many questions out of respect, instead they waited for some bedouin to ask questions.⁸⁶

The Holy Prophet Muḥammad^{sa} had instructed his Companions that if anyone of them found someone in need, they should give that person something or ask someone else to assist him. He said that a good recommendation also merited reward.⁸⁷

He disliked excessive praise if it was not within the permissible limits. He never interrupted anyone unless the speaker was going beyond the norms of decency, in that case he would either stop him or leave the gathering.

Miscellaneous Activities

On Saturdays the Holy Prophet Muḥammad^{sa} would walk or ride to the Qubā mosque which was situated several miles away in the Banī ‘Amr bin ‘Auf quarter. This served for his weekly outing and also gave him the opportunity to meet his Companions in that area.⁸⁸ The Holy Prophet Muḥammad^{sa} loved to watch greenery and running water.

Friday had its own activities. Part of the day passed in preparing for the *Jumu‘ah* prayer.

If an expedition was to be sent, he would send it during the early hours of Thursday.⁸⁹ If it was comprised of three or more members, he would appoint one of them as its Amīr.⁹⁰

On the two Eid days, the Holy Prophet Muḥammad^{sa} liked to pray for the acceptance of worship and sacrifices. Ḥāḍrāt Wāthilah^{ra} relates that he met the Holy Prophet Muḥammad^{sa} on an Eid day and said, "May Allāh accept (worship, etc.) from us and from you." The Holy Prophet Muḥammad^{sa} said: تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ "Indeed, may Allāh accept from us and from you."⁹¹

The Holy Prophet Muḥammad^{sa} gave preference to the right side in every matter, from wearing his shoes to combing his hair, performing ablution, bathing, etc. He used his right hand for eating and shaking hands.⁹²

He used the left hand for cleaning himself after going to the toilet and other such tasks. He would sleep on the right side. When putting on shoes, he would wear the right one first, but he would remove the left one first.⁹³

When entering the mosque, the Holy Prophet Muḥammad^{sa}'s would first put in his right foot, and when leaving, he would put his left foot out first. When he received a complaint about someone, he would give general admonition without naming any particular person.⁹⁴

When the Holy Prophet Muḥammad^{sa}

forgot a person's name, he would call him, "O Son of 'Abdullāh [servant of Allāh]" When he wanted to remember something he would tie a thread on his finger to remind himself of it.

When he travelled outside Madīnah, he would appoint an Amīr in his place. He would heartily welcome cool weather after the intense heat of summer. When he saw approaching clouds or dust-storm, his face would show signs of worry, lest this storm should bring some Divine chastisement like the ones that came upon past nations. He would then start praying for safety.⁹⁵

The Holy Prophet Muḥammad^{sa} loved the rain in summer and would gladly put out his head to receive it. He would say: "This is fresh blessing from my Lord."⁹⁶

When the Holy Prophet Muḥammad^{sa} was happy his face would become radiant with delight; when annoyed his face would become red and signs of displeasure would be visible on his face.⁹⁷

In moments of grief, he would turn to prayer and say, "My Lord is sufficient for me, in place of human beings."⁹⁸

When he admonished a person, he would say, "What has happened to him? May God have mercy on him." The Holy Prophet Muḥammad^{sa} advised against asking too many questions and argumentative behaviour.⁹⁹

The Holy Prophet Muḥammad^{sa} forbade

us from creating unnecessary hardship and complications. He would say, "Create facility and ease, and do not create hardship."

When he happened to sneeze in the presence of other people, he would put his hand or handkerchief over his mouth. He did likewise when he yawned. He would cover his spit with a bit of earth.¹⁰⁰

The Holy Prophet Muḥammad^{sa} occasionally suffered from migraine which lasted for a day or two. At such times he would rest at home.

The Excellent Morals of the Holy Prophet Muḥammad^{sa}

One can only wonder at the excellent morals of the one concerning whom the God of Heaven Himself testifies: "You are indeed established upon the highest morals."

Similarly valuable is the testimony given by Ḥāḍrāt Khadījah^{ra} after fifteen years of marital companionship with the Holy Prophet Muḥammad^{sa}. She said that he was kind to his relatives, shared other people's burdens, revived the lost morals and virtues, was hospitable, and helped people who were suffering in the cause of the truth. She said that God would never destroy a person of such qualities.¹⁰¹

Ḥāḍrāt 'Ā'ishah^{ra} relates that the Holy Prophet Muḥammad^{sa} never uttered obscene

words, nor did he shout in the market-place. He did not retaliate evil with evil, he would instead demonstrate forgiveness and forbearance.¹⁰²

The Companions relate that the Holy Prophet Muḥammad^{sa} was the most beloved of all people.¹⁰³

Whenever he had choice between two things, he would choose the easier one. There was none who possessed greater self control than him.¹⁰⁴

His modesty surpassed even that of a virgin.¹⁰⁵

Ḥādrāt Ibn-e-‘Abbās^{ra} relates that the Holy Prophet Muḥammad^{sa} was the most generous of all people.¹⁰⁶

Whenever the Holy Prophet Muḥammad^{sa} was asked for something, he gave it.¹⁰⁷

He distributed the spoils of war that same day it arrived. Such was his faith in God that he never saved for the next day.¹⁰⁸

The Holy Prophet Muḥammad^{sa} was the most righteous of people and refrained from the comforts of the world.¹⁰⁹ He said that he was like a traveller who lies down for a while to rest under a tree and then moves on.¹¹⁰

He was so brave that he would charge at the enemy all alone and would never retreat. He was the most courageous of all people.¹¹¹

His forgiveness was of such a high quality that he even pardoned his mortal enemies.¹¹²

In short, the Holy Prophet Muḥammad^{sa} possessed the highest morals. He was the perfect manifestation of Divine attributes. He was such a beautiful and perfect example for mankind that even today we can reach God by following him. Even today when our Lord and our Master sees these qualities in a person, He begins to love him. The truth is:

"You are Muḥammad [the praised one],
by name and by deed;
Peace be on you and the blessings of
God."

¹Nawādirul Uṣūl fi Aḥādithir Rasūl Ḥakīm Tirmidhī, Vol.4, p.215. Darul Hiyā', Bairut.

²Mustadrik Ḥakim, Vol. 2, P. 392.

³Shuma'ile Tirmidhī Bāb mā jā'a fī Khuluq Rasullullāh^{sa}.

⁴Ash-Shifā' by Qāḍī' Ayāḍ, Vol. 1, P. 174. Darul Kitāb Al-'Arabī.

⁵Bukhārī Kitābut Tahajjud.

⁶Bukhārī Kitāb Ta'birur Ru'yā& Abū Dā'ūd Kitābul Adab & Muslim Kitābul Masājid Bāb Faḍlil Julūs fiṣ Ṣalāt.

⁷Kanzul 'Ummāl, V. 7, p. 153.

⁸Muslim Kitābul Faḍā'il Bāb Qurbin Nabīsa minan Nās.

⁹Tirmidhī Kitābuṣ Ṣaum.

¹⁰Musnad Aḥmad, V. 6, p.121& Usudul Ghābbah, V.1, p.29.

¹¹Musnad Aḥmad, V.5, p.111.

¹²Bukhārī Bada'ul Waḥīwa Faḍā'ilul Qur'ān.

¹³Majma'uz Zawā'id by Haiṭhamī, V. 2, p. 188.

¹⁴Bukhārī& Tirmidhī Kitābud Da'wāt.

¹⁵Bukhārī Kitābul Adab.

¹⁶Musnad Aḥmad bin Ḥambal, V. 2, p. 398.

¹⁷Bukhārī Kitābuṣ Ṣalāt wa Kitābut Tafsīr Surah Āl-'Imrān Lan Tanālul Birra.

¹⁸Musnad Aḥmad bin Ḥambal, V. 6, p. 59.

¹⁹Al-Mu'jamul Kabīr by Ṭibrānī, V. 11, p. 245.

²⁰Musnad Aḥmad bin Ḥambal, V. 1, p. 26.

²¹Bukhārī waTirmadhī Kitābuṣ Ṣalāt.

²²Bukhārī Kitābut Tahajjud.

- ²³Majma‘uz Zawā‘id by Haithamī, V. 5, p. 23.
²⁴Bukhārī Kitābul Aṭ‘imah.
²⁵Bukhārī Kitābur Riqāq.
²⁶Majma‘uz Zawā‘id by Haithamī, V. 5, p. 81.
²⁷Bukhārī Kitābul Aṭ‘imah.
²⁸Bukhārī waTirmadhī Kitābul Aṭ‘imah.
²⁹Mustadrik Ḥākim, V. 4, p. 121.
³⁰Musnad Aḥmad bin Ḥambal, V. 6, p. 59.
³¹Mustadrik Ḥākim, V.4, p.118 &Abū Dā‘ūd, Kitābul Aṭ‘imah.
³²Tirmadhī Kitābuṭ Ṭahārah.
³³Shumā‘ile Tirmadhī Bābmā ja’ fi Kaḥle Rasullullāh^{sa}.
³⁴Muslim Kitābuṭ Ṭahārah Bābus Siwāk.
³⁵Bukhārī Kitābul Maghāzī Bāb marad Al-Nabi^{sa}.
³⁶Sunan Dārmī, V.1, p.31.
³⁷Shumā‘ile Tirmadhī Bābmā jā’a fi Khuluq Rasullullāh^{sa}.
³⁸Ibne Mājah Kitābul Libās.
³⁹Tirmadhī Kitābul Adabwa Kitābul Libās.
⁴⁰Bukhārī Kitābul ‘Ilm.
⁴¹Bukhārī Kitābul Maghāzī.
⁴²Shumā‘ile Tirmadhī Bābmā ja’ fi Mashiyate Rasullullāh^{sa}.
⁴³Tirmadhī Kitābul Manāqib Bāb fi Şifatin Nabi^{sa}.
⁴⁴Aṭ-Ṭabqatul Kubrā by Ibne Sa‘d, V.1, p.410.
⁴⁵Aṭ-Ṭabqatul Kubrā by Ibne Sa‘d, V.1, p.379, 422.
⁴⁶Musnad Aḥmad bin Ḥambal, V.3, p.213, Bukhārī Kitābul ‘Ilm.
⁴⁷Musnad Aḥmad bin Ḥambal, V.3, p.423.
⁴⁸Musnad Aḥmad bin Ḥambal, V.6, p.56.
⁴⁹Ash-Shifā’ by Qāḍī Ayāz, Vol.1, p.202, Ibni Sa‘d.
⁵⁰Abū Dā‘ūd Kitābul Adab.
⁵¹Mustadrik Ḥākim, Vol.3, p.9.
⁵²Aṭ-Ṭabqatul Kubrā by Ibne Sa‘d, V.1, p.378.
⁵³Musnad Aḥmad bin Ḥambal, V.4, p.358.
⁵⁴Al-Mu‘jamul Kabīr by Ṭibrānī, V.12, p. 391.
⁵⁵Shumā‘ile Tirmadhī Bābmā ja’ fi Mizaje Rasullullāh^{sa}.
⁵⁶Muslim Kitābul Jumua’h.
⁵⁷Muslim Kitābul Jumua’h.
⁵⁸Ibne Mājah Kitāb Iqamatiş Şalāt, Bābmā ja’a fil Kḥutbatī yaumil Jumu’ati.
⁵⁹Bukhārī Kitābul Adab.
⁶⁰Muslim Kitābush Shi‘r.
⁶¹Majma‘uz Zawā‘id by Haithamī, V. 8, p. 126.
⁶²Tirmadhī Kitābul Adab, Bābmā ja’a fi anshadul sha‘ri.
⁶³Bukhārī Kitābul Adab, Bābmā yajuzu misasha‘ri.

- ⁶⁴Ash-Shifā' by Qāḍī Ayāz, Vol. 1, p. 9.
- ⁶⁵Al-Wafā by Ibne Jauzī.
- ⁶⁶Kanzul 'Ummāl, V. 7, p. 219.
- ⁶⁷Bukhārī Kitābul Adab.
- ⁶⁸Ibne Mājah Kitābun Nikah.
- ⁶⁹Bukhārī Kitābun Nikah.
- ⁷⁰Sunan Al-Kubrā by Baihqī, Vol. 7, p. 422.
- ⁷¹Abū Dā'ūd Kitābul Adab.
- ⁷²Bukhārī Kitābut Tafsīr suratul Ḥujrat.
- ⁷³Bukhārī Kitābul Marda.
- ⁷⁴Tirmadhī Kitāb Sifatul Qiyamaḥ.
- ⁷⁵Musnad Aḥmad bin Ḥambal, V.6, p.90.
- ⁷⁶Musnad Aḥmad bin Ḥambal, V.4, p.398.
- ⁷⁷Bukhārī Kitābul Adab.
- ⁷⁸Musnad Aḥmad bin Ḥambal, V.6, p.117.
- ⁷⁹Musnad Aḥmad bin Ḥambal, V.3, p.455.
- ⁸⁰Bukhārī Kitābul Maghāzī.
- ⁸¹Bukhārī Kitābul Aṭ'imah.
- ⁸²Bukhārī Kitābul Ḥawalat.
- ⁸³Bukhārī Kitābul Maghāzī.
- ⁸⁴Bukhārī Kitābul Manāqib.
- ⁸⁵Ash-Shifā' by Qāḍī Ayāz, Vol.3, p.206. Darul Kitāb Al-'Arābi.
- ⁸⁶Bukhārī Kitābul 'Ilm.
- ⁸⁷Bukhārī Kitābul Adab.
- ⁸⁸Musnad Aḥmad bin Ḥambal, V.2, p.4.
- ⁸⁹Musnad Aḥmad bin Ḥambal, V.4, p.484.
- ⁹⁰Bukhārī & Muslim Kitābul Jihād & Musnad Aḥmad bin Ḥambal, V.5, p. 358.
- ⁹¹Sunan Al-Kubrā by Baihqī, V.3, p.319.
- ⁹²Bukhārī Kitābuṣ Ṣalāt Bābut Tayammum.
- ⁹³Muslim Kitābus Qadr.
- ⁹⁴Bukhārī Kitābul Adab.
- ⁹⁵Bukhārī Kitābut Tafsīr suratul Aḥqaf.
- ⁹⁶Musnad Aḥmad bin Ḥambal, V.6, p.41, 90, 129.
- ⁹⁷Musnad Aḥmad bin Ḥambal, V.3, p.459 & Majma'uz Zawā'id by Haithamī, V.8, p.287.
- ⁹⁸Musnad Aḥmad bin Ḥambal, V.5, p.388.
- ⁹⁹Bukhārī Kitābul Istiqrād.
- ¹⁰⁰Bukhārī Kitābul Adabwa Kitābuṣ Ṣalāt.
- ¹⁰¹Bukhārī Bada'ul Waḥī.
- ¹⁰²Bukhārī Kitābul Adab.
- ¹⁰³Musnad Aḥmad bin Ḥambal, V.3, p.402.

- ¹⁰⁴Bukhārī Kitābul Manāqib.
¹⁰⁵Musnad Aḥmad bin Ḥambal, V.3, p.71.
¹⁰⁶Muslim Kitābul Faḍā'il.
¹⁰⁷Musnad Aḥmad bin Ḥambal, V.3, p.190.
¹⁰⁸Bukhārī Kitābur Riqāq.
¹⁰⁹Musnad Aḥmad bin Ḥambal, V.4, p.198.
¹¹⁰Tirmadhī Kitābuz Zuhd.
¹¹¹Muslim Kitābul Faḍā'il.
¹¹²Bukhārī Kitābul Maghāzī.

Chapter 3

The Holy Prophet Muḥammad^{sa}'s Love for God and Sensitivity for His Oneness

Since God had commissioned the Holy Prophet Muḥammad^{sa} for the establishment of His Unity in the dark age of idolatry, He had Himself instilled in his heart love for His Unity and a strong repugnance for idolatry. God, by His special will, protected the Holy Prophet Muḥammad^{sa} from all kinds of idolatry.

The Holy Prophet Muḥammad^{sa}'s Aversion to Idolatry

The Holy Prophet Muḥammad^{sa}'s nanny Umme Aiman^{ra} relates that *Bu'ana* was an idol respected by all the Quraish. They would offer sacrifices to it and would offer a day of *I'tikāf* for it every year. Abū Ṭālib would go there too with his people, and wanted to take the Holy Prophet Muḥammad^{sa} with him, but he always refused to go with them. This greatly irritated his uncle and aunts, and they would say that they were apprehensive of his aversion to idols.

Once, when his aunties insisted too much, he agreed to accompany them, but he came away frightened and said that he had seen a strange sight. His aunts said, "What could you have possibly seen? It is surely impossible for Satan to influence such a pious

person." The Holy Prophet Muḥammad^{sa} replied that whenever he approached the idol, a tall and fair man would shout: "O Muḥammad, stand back! Do not touch the idol!" After this incident, his aunts stopped insisting, and thus God saved him from idolatrous customs.¹

Once, while travelling to Syria with his uncle Abū Ṭālib, the Holy Prophet Muḥammad^{sa} met a Christian monk named Buḥairah. In reply to one of his questions, the Holy Prophet Muḥammad^{sa} said: "Do not ask me about the idols *Lāt* and *ʿUzzā*. By God I do not hate anything more than I hate them."²

Once when the Holy Prophet Muḥammad^{sa} had gone to Syria to sell Ḥādrāṭ Khadījah^{ra}'s goods, someone asked him to swear in the name of *Lāt* and *ʿUzzā*. The Holy Prophet Muḥammad^{sa} said: "I have never sworn by these idols and I do not pay any heed to them."³

Love for God's Worship

Thus, right from his childhood the Holy Prophet Muḥammad^{sa}'s heart was full of love for his Creator and Master. Worship and remembrance of Allāh was his favourite pastime. He preferred solitude. He started having true and spiritual dreams right from his youth.⁴

For a whole month each year, the Holy Prophet Muḥammad^{sa} would sit in meditation [*I'tikāf*] in a cave called Ḥirā. There he could

remember God in complete solitude. This was a manner of worship adopted by the Quraish in those times. After completing his meditation, the Holy Prophet Muḥammad^{sa} would make a circuit of the Ka'bah before proceeding home. It was during such a meditation in the month of Ramaḍān that the Holy Prophet Muḥammad^{sa} received his first revelation.⁵

At the time there were only a few people in Makkah who believed in One God and remained steadfast upon the faith of Ibrāhīm^{as}. One notable person among them was Zaid bin 'Amr. The Holy Prophet Muḥammad^{sa} met him once in Baldah, a village near Makkah. The idolaters offered the Holy Prophet Muḥammad^{sa} some food but he refused to eat it. The same food was then offered to Zaid who refused it as well, holding that he would not eat their food since they slaughtered their animals after invoking the names of idols. He only ate meat which had been slaughtered in Allāh's name and regarded animals slaughtered by the Quraish as forbidden. He said, when it was God who had created the goat and the grass, why then should the Quraish invoke the name of the idols when slaughtering it.⁶

The first revelation received by the Holy Prophet Muḥammad^{sa} was based on the Unity and Oneness of God. He hesitated on the word "Iqra'" (Read!), but he responded spontaneously when it was said, *اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* "Read in the

name of your Lord Who created," as the love of his Creator was already ingrained upon his heart.

Love for God

Observing the Holy Prophet Muḥammad^{sa}'s love for God, the people of Makkah said: عَشِقُ مُحَمَّدًا رَبِّيهِ

"Muḥammad has indeed fallen in love with his Lord."⁷

And how true they were! He was indeed a true lover of his Lord. This love showed itself most of all in his prayers, his worship, his supplications and his remembrance of God. Such was his love that he eagerly included this prayer of Ḥādrāṭ Dawūd^{as} with his own prayers:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي
يُبَلِّغُنِي حُبَّكَ. اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَمَالِي
وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ-

"O Allāh, I beg Thee for Thy love and for the love of those who love Thee. O Allāh, enable me to do deeds through which I will gain Thy love. O Allāh, make Thy love dearer to me than the love of myself, my wealth, my family and even the love of cold water."⁸

But the prayer the Holy Prophet Muḥammad^{sa} himself taught us is even more comprehensive and eloquent than the prayer of Ḥādrāṭ Dawūd^{as}. He used to supplicate:

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَتَّقُنِي حُبَّهُ عِنْدَكَ-اللَّهُمَّ
مَا رَزَقْتَنِي مِمَّا أَحْبَبْتُ فَاجْعَلْهُ قُوَّةً لِي فِي مَا أُحِبُّ، وَمَا رَزَوْتَنِي عَنِّي
وَمِمَّا أَحْبَبْتُ فَاجْعَلْهُ فَرَاغًا لِي فِي مَا أُحِبُّ-

"O Allāh, bestow upon me Your love and the love of the one whose love, in Your estimation, would benefit me. O Allāh, whichever of my favourite things You grant me, make them a source for attaining those things which are Your favourite. And whatever of my beloved things You might take away from me, grant me in their stead things which You love."⁹

Like every lover, the Holy Prophet Muḥammad^{sa} loved everything associated with his Beloved. He would get his bare head wet in the first rain fall. He would say: "This is the newly descended favour from my Lord, and it brings a whole host of blessings."¹⁰

The imprint of *Tauḥīd*—Unity and Oneness of God—was visible in his every action and every worship. He would begin the Ṣalāt with the supplication:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ-

"I have turned my face toward Him Who created the heavens and the earth, being ever inclined to God, and I am not of those who associate gods with God."^[6:80]¹¹

The Holy Prophet Muḥammad^{sa} has warned us against the varied and subtle forms of *Shirk*. He declared ostentation to be a form of *Shirk* as well, and said:

"Whoever prays in order to show off, is guilty of *Shirk*."¹²

Ḥāḍrāṭ Shaddād^{ra} bin Aus relates that he once asked the Holy Prophet Muḥammad^{sa}, "After you are gone will your followers also be guilty of *Shirk*?" The Holy Prophet Muḥammad^{sa} said: "They will not worship the sun or the moon or stones or idols, but they will practice ostentation in their deeds."¹³

The Holy Prophet Muḥammad^{sa} also said that Allāh says: "I do not care for people who practice *Shirk*. Anyone who associates anyone else with Me in anything he does, I leave him to his own devices."¹⁴

Once Ḥāḍrāṭ ‘Umar^{ra} came out of the mosque and found Ḥāḍrāṭ Mu‘āz bin Jabal^{ra} weeping near the tomb of the Holy Prophet Muḥammad^{sa}. When Ḥāḍrāṭ ‘Umar^{ra} asked him as to what was wrong, he said that he had recalled a Ḥadīth of the Holy Prophet Muḥammad^{sa} in which he had said: "Even the smallest ostentation is *Shirk*."¹⁵

The Holy Prophet Muḥammad^{sa} considered belief in ill-omens to be a form of *Shirk* as well.¹⁶

Once, the Holy Prophet Muḥammad^{sa} said in a Sermon: "O people, bearing false witness is

equal to associating partners with God." He then recited the verse:

حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ
 مِنَ السَّمَاءِ فَتُخَطَفُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ
 سَحِيقٍ (22:32)

"Remaining ever inclined to Allāh, not associating anything with Him. And whoso associates anything with Allāh, falls as it were, from a height, and the birds snatch, him up, or the wind blows him away to a distant place."¹⁷

Hāḍrāt Farwah^{ra} once presented himself before the Holy Prophet Muḥammad^{sa} and asked for a prayer which he should recite before going to sleep at night. The Holy Prophet Muḥammad^{sa} told him to recite Sūrah *Al-Kāfirūn*, for he said it served as a protection against *Shirk*.¹⁸

Hāḍrāt Abū Mūsā Ash‘arī^{ra} relates that the Holy Prophet Muḥammad^{sa} said: "Guard yourselves against *Shirk*, for it is even more difficult to detect than the footprint of an ant. One of the Companions asked, "How should we guard ourselves against it?" The Holy Prophet Muḥammad^{sa} said, "You can do so by praying:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ
 وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ۔

"O Allāh, we seek Your refuge lest we should knowingly associate partners with You. And we implore for Your

forgiveness if we do so unknowingly."¹⁹

The Holy Prophet Muḥammad^{sa}'s worship was purely for the sake of God and was free from every ostentation because of the deep imprint of *Tauḥīd* upon his heart. Even the Lord of the heavens testifies to this:

Say, "My prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of those who submit."^(6:163,164)

Besides the obligatory prayers, the Holy Prophet Muḥammad^{sa} used to offer long and fervent prayers to express his love for God. Most often these prayers were offered at night. The Holy Prophet Muḥammad^{sa} had nine wives, and his beloved wife Ḥāḍrāṭ 'Ā'ishah^{ra}'s turn came after nine days. Once, during a cold night, after he had laid down in bed, he said: "O 'Ā'ishah, would you permit me to spend this night worshipping my Lord?" She willingly consented and the Holy Prophet Muḥammad^{sa} got up to pray. He spent the whole night in prayer and his place of prostration became all wet with tears.²⁰

The Holy Prophet Muḥammad^{sa} had great regard for the declaration of *Tauḥīd*. Once an Anṣārī said that he was under obligation to free one Muslim maid and he owned a negress slave-girl. He enquired if the Holy Prophet Muḥammad^{sa} considered her to be a believer,

so he could set her free. The Holy Prophet Muḥammad^{sa} asked her, "Do you testify that there is none worthy of worship except Allāh?" She said that she did. He again asked, "Do you testify that I am the Messenger of Allāh?" She again replied in the affirmative. Then the Holy Prophet Muḥammad^{sa} asked if she believed in Resurrection, she said, "Yes". The Holy Prophet Muḥammad^{sa} said, "Free her, she is a believer."²¹

Establishment of *Tauḥīd*

The first lesson of the Holy Prophet Muḥammad^{sa}'s Shari'ah was the Kalimah, or the affirmation of the unity of God: لَا إِلَهَ إِلَّا اللَّهُ

"There is none worthy of worship except Allāh."

All the activities of the Holy Prophet Muḥammad^{sa} revolved round *Tauḥīd*. From dawn to dusk, he proclaimed *Tauḥīd* in his every word and deed. As day broke, he would pray:

"We enter into the dawn in spirit of Islam and *Tauḥīd*, and upon the faith of our Prophet Muḥammad^{sa} and our father Abraham^{as}, who was a worshipper of One God and did not associate partners with Him."²²

When evening came, he would pray: أَمْسَيْنَا
وَأَمْسَى الْمَلَأْتُ لِلَّهِ

"We and the whole world have entered

the evening for the sake of Allāh. All praise belongs to Allāh. There is none worthy of worship except Him. He is the One who has no partner. To Him belongs the Sovereignty, to Him belongs all praise, and He has power over everything."²³

When confronted with some difficulty, the Holy Prophet Muḥammad^{sa} would pray: لَا إِلَهَ إِلَّا اللَّهُ،
الْعَظِيمُ الْحَلِيمُ،

"There is none worthy of worship except Allāh. He is the Greatest and the Forbearing. There is none worthy of worship except Allāh. He is the Lord of the Great Throne. There is none worthy of worship except Allāh. He is the Lord of heaven and earth. There is none worthy of worship except Allāh. He is the Lord of the Noble Throne."²⁴

It was the Holy Prophet Muḥammad^{sa} who raised the flag of *Tauḥīd* in an atmosphere immersed in *Shirk* and idolatry, and kept it flying high. For the sake of *Tauḥīd* he endured every kind of trial and tribulation. He endured mental and physical torture, sacrificed his closest friends and never hesitated to lay down even his own life. He stood like a rock in the face of these trials for the sake of *Tauḥīd*. He declared *Tauḥīd* to be a means of Salvation and said: "Whoever professes *Tauḥīd* from the core of his heart is deserving of paradise."²⁵

Exhorting his Companions to always sing the songs of *Tauḥīd*, he said "whoever confesses the Unity of God by offering the following prayer a hundred times a day, will get reward equal to the freeing of ten slaves; a hundred good deeds shall be added to his name and hundred evil ones will be removed; and this prayer will safeguard him against the Satan until evening, and none shall be counted a better person than him, other than the one who recites this prayer more than him." The prayer is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

"There is none worthy of worship except Allāh. He is One and has no partner. Sovereignty belongs to Him and He is entitled to all praise. He is Mighty over everything."²⁶

It was for the sake of *Tauḥīd* that the Holy Prophet Muḥammad^{sa} bade farewell to his homeland and migrated to Madīnah. When the enemy pursued him there, he was compelled to raise the sword in self-defence. But the ultimate aim of these defensive wars was the establishment of *Tauḥīd*.

A person once asked the Holy Prophet Muḥammad^{sa}, "Who amongst these people would be counted as a warrior in the path of Allāh: he who fights for honour, or he who fights to demonstrate his valour, or he who fights for the spoils of war?" The Holy Prophet

Muḥammad^{sa} replied: "Only he who truly fights in the cause of Allāh, who fights for the honour of the Kalimah and in order to establish the dignity of *Tauḥīd*."²⁷

The Holy Prophet Muḥammad^{sa} established the dignity of *Tauḥīd* by declaring that he would not fight even against his mortal enemy if he would profess the Unity of God.²⁸ In other words, the swords raised in self-defence will be sheathed in honour of the Kalimah. The Holy Prophet Muḥammad^{sa} declared amnesty for his sworn enemy when he professed the Kalimah, and he forbade his Companions from attacking a dwelling from where the Adhān (which includes proclamations of *Tauḥīd*) was heard.²⁹

Ḥāḍrāt Miqdād bin ‘Amr Kindī^{ra} relates: I once asked the Holy Prophet Muḥammad^{sa}: "O Prophet of Allāh, if I confront an enemy in the battlefield and he cuts off my hand, and then seeks shelter behind a tree and professes the Kalimah to save himself, would I be entitled to kill him?" The Holy Prophet Muḥammad^{sa} said: "No. You must not kill him." I said: "O Prophet of Allāh, he only professes to be a Muslim after he has cut off my hand!" The Holy Prophet Muḥammad^{sa} reiterated: "You must not kill him. If you do so, he will be counted a Muslim and you an infidel."³⁰

Once during a battle Ḥāḍrāt Usāmah^{ra} was about to attack an enemy soldier when he

recited the Kalimah. But Usāmah^{ra} killed him regardless. When the Holy Prophet Muḥammad^{sa} came to know of it he was furious. He said: "Why did you kill a person who professed the Kalimah? What will be your excuse on the Day of Judgement when the Kalimah testifies against you?" When Usāmah pleaded that the man had not professed the Kalimah from his heart, the Holy Prophet Muḥammad^{sa} said, "Did you tear open his heart to see whether he was speaking the truth or not?"³¹

The Holy Prophet Muḥammad^{sa} was very sensitive about *Tauḥīd*. Once a Jewish scholar came and said, "O Muḥammad, you are a good people, only if you would not practice *Shirk*." The Holy Prophet Muḥammad^{sa} humbly said: "Holy is Allāh. What *Shirk* do you speak of?" The scholar said, "Your people swear by the name of the Ka'bah." Although Muslims hold no idolatrous belief with regard to Ka'bah, still, in order to remove all such misconceptions, the Holy Prophet Muḥammad^{sa} advised the Muslims to swear by the Lord of the Ka'bah rather than the Ka'bah itself. The Jewish scholar again said, "You are a good people, only if you would not associate partners with God." The Holy Prophet Muḥammad^{sa} replied, "Holy is Allāh. What *Shirk* is it, that you speak about?" The Jew said, "Your people say, 'As Allāh wishes and as you wish.'" The Holy Prophet

Muḥammad^{sa} considered this for a moment and said, "Now that this man has pointed it out, in future when you say, 'If Allāh wishes,' you will then pause before saying, 'And as you wish'." (Meaning that these two phrases should not be uttered at once.)³²

Hence, when a person later said, "As Allāh wishes and as you wish," the Holy Prophet Muḥammad^{sa} said, "You are making me equal to God. Only that matters what the One God wishes."³³

Once the Holy Prophet Muḥammad^{sa} heard Ḥāḍrāt 'Umar^{ra} swear in the name of his father. The Holy Prophet Muḥammad^{sa} beckoned him and said, "Allāh has forbidden you from swearing in the name of your fathers. Whoever needs to swear should do so in the name of Allāh, or else he should keep quiet."³⁴

The Holy Prophet Muḥammad^{sa}'s Jealousy for the Honour of "*Tauḥīd*"

Even during the greatest trials, when the lives of the Holy Prophet Muḥammad^{sa} and his Companions were in serious danger, the Holy Prophet Muḥammad^{sa} was never oblivious of the honour of *Tauḥīd*. Rather, at such times his sensitivity for *Tauḥīd* manifested itself with greatest perfection.

Ḥāḍrāt 'Ā'ishah^{ra} relates that while the Holy Prophet Muḥammad^{sa} was passing through *Ḥarratul Wabarah* on his way to the Battle of Badr, an idolater—who was famous for

his strength and valour—sought audience with the Holy Prophet Muḥammad^{sa} and offered to fight alongside the Muslims if he would be entitled to his share of the spoils of war. The Companions were overjoyed at his offer. The Holy Prophet Muḥammad^{sa}, however, asked him whether he believed in Allāh and His Messenger^{sa}. He said that he did not. The Holy Prophet Muḥammad^{sa} told him to leave, for he would not accept help from an idolater. God be praised for such sensitivity for the honour of *Tauḥīd*! The man came again but the Holy Prophet Muḥammad^{sa} gave him the same answer. He returned a third time and again the Holy Prophet Muḥammad^{sa} asked him if he believed in Allāh and His Prophet^{sa}. This time he answered in affirmative and the Holy Prophet Muḥammad^{sa} agreed to take him along.³⁵

The Glory of *Tauḥīd*

During the Battle of Uḥud, Muslims suffered great loss as a result of enemy attack through the mountain pass. Seventy Muslims were martyred and the rumours of the Holy Prophet Muḥammad^{sa}'s martyrdom spread. The enemy was delighted, and Abū Sufyān began to boast of his victory. At this critical time, while the Muslims had taken refuge at the foot of a mountain, Abū Sufyān shouted to the Muslims, "Is Muḥammad^{sa} among you?" In view of the gravity of the situation, the Holy Prophet

Muḥammad^{sa} ordered his Companions not to answer. This silence emboldened Abū Sufyān even more and he shouted, "Is the son of Abū Qahāfah (Ḥāḍrāt Abū Bakr^{ra}) among you?" The Holy Prophet Muḥammad^{sa} again told the Companions not to answer. Again Abū Sufyān shouted, "Is the son of Khaṭṭāb (Ḥāḍrāt ‘Umar^{ra}) among you?" When the Muslims still did not reply, Abū Sufyān shouted in triumph, "Hubal the great! Hubal the great!" This instantly awakened the Holy Prophet Muḥammad^{sa}'s utmost regard for honour of *Tauḥīd* and he at once signalled to his Companions to answer back. They asked what should they say? He told them to announce, "Allāh is the Greatest and most Glorified." Abū Sufyān then said, "‘Uzzā belongs to us and you have no ‘Uzzā." The Holy Prophet Muḥammad^{sa} told his Companions to answer back, "Allāh is our Protector and you have no Protector."³⁶

The Victory of Makkah was another occasion on which the Holy Prophet Muḥammad^{sa}'s love and regard for *Tauḥīd* manifested in a magnificent manner. The Ka‘bah—the House of God—had been built by Ḥāḍrāt Ibrāhīm^{as} with the prayer:

"My Lord, make this city a city of peace, and keep me and my children away from worshipping idols."^[14:36]

At the advent of the Holy Prophet Muḥammad^{sa}, the Ka‘bah had been defiled with

the presence of three hundred and sixty idols. But, in fulfilment of the prayers of Ḥāḍrāt Ibrāhīm^{as}, the time had now come for this falsehood and transgression to end. After the Victory of Makkah, the Holy Prophet Muḥammad^{sa} came to the Ka'bah and cleansed it of all the idols.

When the Holy Prophet Muḥammad^{sa} entered Makkah the world witnessed a scene of utmost humility and modesty. The Pride of Mankind showed such humility that his head bowed low, nearly touching the saddle. But when it came to declaring the Majesty and Oneness of God, the Holy Prophet Muḥammad^{sa} went to every idol, struck it with all his might and threw it down. As he did so, he recited aloud the verse:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:82)

"Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast."³⁷

Slogans of Divine Unity at the Time of Victory

In a short time all the idols were turned into rubble. 'Uzzā had been broken into pieces and Hubal was shattered.³⁸

The purpose of raising the foundation of the Ka'bah was thus achieved and the worship of the One and Only God was established. This was the day when the Holy Prophet

Muḥammad^{sa}'s greatest desire was fulfilled. It was the day for Divine glory and majesty to be manifested. This day was the Holy Prophet Muḥammad^{sa}'s happiest day, for it was the day of the triumph of *Tauḥīd*. When the Holy Prophet Muḥammad^{sa} came forward and kissed *Ḥajre Aswad* (the Black Stone), he was so overwhelmed by these emotions that he cried out 'Allāh-o-Akbar'. The Companions joined him with equal fervour and Makkah resonated with the slogans of glorification of God. It seemed as if this would go on forever, but soon the Holy Prophet Muḥammad^{sa} raised his hand and beckoned them to stop.³⁹

The day of the conquest of Makkah was, in fact the day of the establishment of *Tauḥīd* and manifestation of its majesty. That day the Holy Prophet Muḥammad^{sa} did not proclaim his own victory, rather he celebrated the Greatness and Magnificence of God. He said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَعْرَجُ جُنْدَهُ وَنَصَرَ عَبْدَهُ وَصَدَقَ وَعْدَهُ وَهَزَمَ
الْأَخْرَابَ وَحْدَهُ۔

"There is none worthy of worship except Allāh. He is One. He has bestowed honour to His army. He has helped His servant and fulfilled His promise. He single-handedly routed the enemy."⁴⁰

This was the slogan of *Tauḥīd*, which our master and beloved raised on the occasion of his greatest victory.

Tauḥīd was so deeply rooted in the Holy

Prophet Muḥammad^{sa}'s heart that he feared no one except God. He rode on fearlessly during the Battle of Ḥunain while arrows were raining down on him and proclaimed aloud:

أَنَا النَّبِيُّ لَا كَذِبُ أَنَا بِنُ عَبْدِ الْمُطَّلِبِ

I am a Prophet and I am not a liar. I am the son of Abdul Muṭṭalib.⁴¹

This was not only an example of his perfect faith in *Tauḥīd*, but it was also an extraordinary sign of his own truthfulness. Afraid of apprehension that he might be considered superhuman, he made it very clear that he was the son of Abdul Muṭṭalib and thus just a human being. The awe inspired by his personality was a gift of God and it was God Who guaranteed his safety.

Once a delegation of the Thaḳīf tribe came to the Holy Prophet Muḥammad^{sa} from Ṭā'if. They consented to accept Islam but on the condition that they would not be obliged to offer the obligatory prayers and would be permitted to indulge in fornication, drinking and usury. The Holy Prophet Muḥammad^{sa} turned down their request and said, "Woe to the faith which does not include prayer."

Similarly, the people of Ṭā'if requested that their idol Lāt should not be destroyed for three years, but the Holy Prophet Muḥammad^{sa} would never allow such hypocrisy. They requested him to leave it for a year, but he

rejected that also. They then requested that it should be allowed to stand for a month so that womenfolk and the simple minded people might not distance themselves from Islam, but the Holy Prophet Muḥammad^{sa} did not allow even that. He sent Ḥāḍrāṭ Abū Sufyān^{ra} and Ḥāḍrāṭ Mughīrah^{ra} bin Shu‘bah to destroy the idol.⁴²

Everything the Holy Prophet Muḥammad^{sa} said or did was always rooted in *Tauḥīd*. He had a she-camel named ‘Aḍbā’ which was so fast that no camel could leave it behind in a race. Once a Bedouin raced his camel with Ḥuḍūr^{sa}’s ‘Aḍbā’ and won the race. The Companions were very much upset, but the Holy Prophet Muḥammad^{sa} told them with amazing calmness that whenever God raises something in stature, He lowers it also, for God is the Highest.⁴³

There was a slightly raised piece of flesh on the Holy Prophet Muḥammad^{sa}’s back. Ḥāḍrāṭ Abū Rimthah^{ra} relates that once his father asked the Holy Prophet Muḥammad^{sa} to show him that piece of flesh. He meant that, being a physician, he would be able to cure it. But true to his sensitivity for *Tauḥīd*, the Holy Prophet Muḥammad^{sa} said, "God is the only true Physician. You are a friend and companion. Only He Who created it, can cure it."⁴⁴

The Holy Prophet Muḥammad^{sa} used to say, "God says, Greatness is my garb, Eminence is my cover; I shall throw into fire anyone whoever tries to compete with me in

either of these."⁴⁵

The Holy Prophet Muḥammad^{sa} explained *Tauḥīd* to the Christians of Najrān in a very beautiful manner. They asked him whether God was made of emerald, ruby, gold or silver? He replied that God was not made of anything material, rather He was the Creator of all these things. Sūrah *Al-Ikhlāṣ* had already been revealed. The Holy Prophet Muḥammad^{sa} recited the verse for them, "Say, He is Allāh, the One." They said He is One and you are one, where is the difference. The Holy Prophet Muḥammad^{sa} then recited the verse, "There is nothing like unto Him." They asked him to tell them some attributes of God. The Holy Prophet Muḥammad^{sa} recited the next verse from Sūrah *Al-Ikhlāṣ*, "Allāh, the Independent and Besought of all." They asked what was the meaning of *Ṣamad*? The Holy Prophet Muḥammad^{sa} said, "*Ṣamad* is the being upon Whom all the creation depends for the sustenance". They asked him for more Divine attributes. The Holy Prophet Muḥammad^{sa} recited, "He begets not", (as Mary begat a son); "Nor is He begotten", (as Jesus was begotten); "There is none like unto Him", (none among His creation can equal Him).⁴⁶

The Holy Prophet Muḥammad^{sa} instilled love for *Tauḥīd* in his Companions as well. It is reported that an Anṣārī who used to lead the prayers in the mosque at Qubā' recited Sūrah

Al-Ikhlāṣ in every *Rukū‘* after *Sūrah Al-Fātiḥah*, and would then recite some other *Sūrah*. The people who attended the prayers asked him why he recited *Sūrah Al-Ikhlāṣ* only and asked him for the need to recite another *Sūrah* with it. He replied that if they wanted him to lead the *Ṣalāt*, he would always do it in this way. If they did not agree to it they could choose another *imām*. As this *imām* was a learned person, the people did not replace him but they did complain to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} called this person and enquired from him the reason for doing so. He replied that this *Sūrah* contained the attribute of God, the Raḥmān, and he loved to recite it. The Holy Prophet Muḥammad^{sa} told him that his love for this *Sūrah* would become his means of entry into heaven.⁴⁷ Surely the concept of *Tauḥīd* has been beautifully and comprehensively expressed in *Sūrah Al-Ikhlāṣ*.

The Holy Prophet Muḥammad^{sa} held the Holy Qur’ān and its commandments in deep respect. Once Ḥāḍrāt ‘Umar^{ra} brought a copy of the Torah and informed Ḥuḍūr^{sa} about it. The Holy Prophet Muḥammad^{sa} kept quiet. Ḥāḍrāt ‘Umar^{ra} started to read from it. The expression on Ḥuḍūr^{sa}'s face changed. Ḥāḍrāt Abū Bakr^{ra} drew Ḥāḍrāt ‘Umar's attention that the Holy Prophet Muḥammad^{sa} did not like his action. Ḥāḍrāt ‘Umar^{ra} apologised. The Holy Prophet Muḥammad^{sa} said, "I take oath in the Name of

the Being Who controls my life, if Moses appeared amongst you and you left me and followed his teachings, you would have gone astray. If he was alive in my time, he would certainly have followed me."⁴⁸

At the time of the conquest of Makkah, when the verdict of cutting the hand of a Quraish woman, as punishment for theft, was passed, the people asked Usāmah bin Zaid^{ra}, Ḥuḍūr^{sa}'s favourite person to recommend clemency. The Holy Prophet Muḥammad^{sa} ardently told Usāmah, "O Usāmah, how dare you recommend against one of the commandments of God"?"⁴⁹

The Holy Prophet Muḥammad^{sa}'s adherence to the commandments of God has been described by Abū Sa'īd bin Mu'allā^{ra}. He reports that he was offering Ṣalāt when the Holy Prophet Muḥammad^{sa} called him. He did not reply and continued praying. After finishing Ṣalāt he informed him that he was busy offering Ṣalāt and did not respond to his call. The Holy Prophet Muḥammad^{sa} said, "Has not God commanded you to respond to Allāh and His Messenger when he calls you that he may give you life"⁵⁰

Ḥuḍūr^{sa}'s reference was to the verse twenty five of Sūrah *Al-Anfāl*.

Ḥāḍrāṭ Abū Bakr^{ra} used to recite verses of the Holy Qur'ān in his *Tahajjud* Ṣalāt in a soft voice and Ḥāḍrāṭ 'Umar^{ra} recited them in louder

tone. The Holy Prophet Muḥammad^{sa} asked them the reason for doing so. Ḥāḍrāṭ Abū Bakr^{ra} said that he talked to his Lord in a whisper as He knows his needs. Ḥāḍrāṭ ‘Umar^{ra} said that he tried to scare the Satan away and wanted to wake up the sleeping ones. When this verse of the Holy Qur’ān was revealed, "And utter not thy prayer aloud, nor utter it too low, but seek a way between"^(17:111), the Holy Prophet Muḥammad^{sa} told Ḥāḍrāṭ Abū Bakr^{ra} to recite a bit louder and Ḥāḍrāṭ ‘Umar^{ra} to tone down his recitation, so that the command of God could be complied with.⁵¹

Ḥāḍrāṭ ‘Ā’ishah^{ra} tells us about the Holy Prophet Muḥammad^{sa}'s sensitivity for the honour of the commandments of God. Ḥuḍūr^{sa} would never take revenge for disobedience shown to his own person but if anybody disobeyed the command of God Almighty, he would take action and punished such a person.⁵²

During his last illness, one of his wives mentioned a church in Abyssinia which was called Maria after Ḥāḍrāṭ Maryam. Even though he was in great pain at that time, he could not stay silent and for sake the of safeguarding *Tauḥīd*, he said, "Woe to the Jews and the Christian, who made the tombs of their Prophets places of worship". He was advising his wives that they should adhere to *Tauḥīd* and should not allow people to prostrate

themselves at his grave.⁵³

This was his last endeavour and wish for the establishment of *Tauḥīd*. He used to pray, اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَسَاءً "O Allāh, do not make my grave a place of idolatry".⁵⁴

It is worth noting how profoundly God Almighty honoured the Holy Prophet Muḥammad^{sa}'s sensitivity for the honour of *Tauḥīd*. The tomb of this devotee of *Tauḥīd* is free from the impurity of Shirk and idolatry. It testifies to the pure adherence to *Tauḥīd* by this worshipper of One God لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

خلاق کے دل تھے یقین سے تہی
بتوں نے تھی حق کی جگہ گھیر لی
ضلالت تھی دنیا پہ وہ چھا رہی
کہ توحید ڈھونڈے سے ملتی نہ تھی
ہوا آپ کے دم سے اس کا قیام
عَلَيْكَ الصَّلَاةُ عَلَيْكَ السَّلَامُ

The hearts of the created beings were
emphy of the certainty of faith

The idols had taken the place of the
Truth

Such darkness of ignorance had
enveloped the world

Even after searching hard, *Tauḥīd* was
not to be found anywhere

You established it by your advent.

Thou be immensely blessed and peace be

on thee. Blessing and Salām be on you.

- ¹Dalā'ilun Nubuwwah by Baihqī, Vol. 1, p. 58, Published Bairut.
- ²Dalā'ilun Nubuwwah by Baihqī, Vol. 2, p. 26-29, Published Bairut.
- ³Aṭ-Ṭabqāṭul Kubrā by Ibne Sa'd, Vol. 1, p. 311. Published Bairut.
- ⁴Bukhārī, BābBada'ul Waḥī.
- ⁵Sīratun Nabawiyyah by Ibne Hishām, Vol. 1, p. 250,251.
- ⁶Bukhārī Kitāb Bunyānul Ka'bah, BābḤadīṭh Zaid bin'Umar.
- ⁷Al-Munqadh minad Dalal by Ghazali, p.151.
- ⁸Tirmadhī Kitābud Da'wāt, Bābmā ja' fi 'Aqdit Tasbiḥ.
- ⁹Tirmadhī Kitābud Da'wāt, Bābmā ja' fi 'Aqdit Tasbiḥ.
- ¹⁰Kanzul 'Ummāl.
- ¹¹Nasa'ī Kitābuṣ Ṣalāt, Bāb Iftitahiṣ Ṣalāt.
- ¹²Musnad Aḥmad bin Ḥambal, Vol. 4, P.126.
- ¹³Musnad Aḥmad bin Ḥambal, Vol. 4, P.124.
- ¹⁴Muslim Kitābuz Zuhd, Bāb minash Shirke fi 'Amaliḥi Ghairillāh.
- ¹⁵Mustadrik Ḥākim, Vol.1, p.4.
- ¹⁶Musnad Aḥmad bin Ḥambal, Vol.5, p.253.
- ¹⁷Tirmadhī Kitābul Fara'id, Bābmā Ja' fi Miratḥil Jaddi.
- ¹⁸Musnad Aḥmad bin Ḥambal, Vol.5, p.456.
- ¹⁹Musnad Aḥmad bin Ḥambal, Vol.4, p.403. Published Cairo.
- ²⁰Durre Manthūr fīTafsīr Al-Mathūr by Siyūṭī, Vol.6, p.27.Published Bairut.
- ²¹Musnad Aḥmad bin Ḥambal, Vol.3, p.452.
- ²²Musnad Aḥmad bin Ḥambal, Vol.3, p.406. Published Cairo.
- ²³Muslim Kitābuz Zikr, Bāb Aṭ-Ṭā'ūdhu min Sharre mā 'Amal.
- ²⁴Bukhārī Kitābud Da'wāt, Bāb Al-Du'a' 'Indal Karb.
- ²⁵Musnad Aḥmad bin Ḥambal, Vol.4, p.411. Published Bairut.
- ²⁶Bukhārī Kitābu Bada'ul Khalq, Bāb Sifatu Iblis wa Junudiḥi.
- ²⁷Bukhārī Kitābul Jihād, Bāb man Qatala Litakunu Kalimtullāhe Ḥiyal 'Ulya.
- ²⁸Bukhārī Kitābul Īmān, Bāb fa in Tābu wa AqamuṣṢalāt.
- ²⁹Bukhārī Kitābul Jihād.
- ³⁰Bukhārī Kitābul Maghāzī, Bāb Shuḥudil Mla'ikaḥ Badran.
- ³¹Muslim Kitābul Iman, Bāb Taḥrim Qatlal Kafir Ba'd an Qala La ilaḥa illAllāh.
- ³²Musnad Aḥmad bin Ḥambal, Vol.6, p.372.
- ³³Musnad Aḥmad bin Ḥambal, Vol.1, p.354, Aḥya'itturatḥil 'Arābi.
- ³⁴Bukhārī Kitābul Adab, Bābman lam Yara Kuffara man Qala Mutavilan Au Jaḥilan.
- ³⁵Muslim Kitābul Jihād was Siyar, Bāb Karaḥatil Isti'araḥ fil Ghazwah Be Kafir.
- ³⁶Bukhārī Kitābul Maghāzī, BābGhazwah Uḥud.
- ³⁷Bukhārī Kitābul Maghāzī, Bāb Fatḥa Mecca.

- ³⁸Sīratun Nabawiyyah by Ibne Hishām, Vol. 4, p. 59.
- ³⁹Sharaḥ Mawaḥibul Luddunya by Zarqani, Vol.2, p.334.Published Bairut.
- ⁴⁰Bukhārī Kitābul Jihād, Bābmā Yaḡulu Idha Raja'a minal Ghazwa.
- ⁴¹Bukhārī Kitābul Maghāzī, Bāb QaulAllāhu Ta'ala waYauma Ḥunain.
- ⁴²Sīratul Ḥalbiyyah, V.3, p.217. Published Bairut.
- ⁴³Abū Dā'ūd, Kitābul Adab, Bāb fi KrahiyatirRaf'ati fil Umur.
- ⁴⁴Abū Dā'ūd, Kitābut Turjul, Bāb fil Khidāb.
- ⁴⁵Abū Dā'ūd, Kitābul Libas, Bābmā ja' fil Kibare.
- ⁴⁶Tirmadhī Kitābul Tafsīrul Qur'an, Bāb Suratul Ikḥlas.
- ⁴⁷Tirmadhī Kitābul Faḍā'ilul Qur'an, Bābmā Ja' fi Suratul Ikḥlas.
- ⁴⁸Sunan Dārmī, Muḡaddamaḡ, Bābmā Yattqi min TafsīrḤadith Al-Nabi.
- ⁴⁹Bukhārī Kitābul Anbiya', BābḤadithul Ghar.
- ⁵⁰Bukhārī Kitābul Tafsīr Suratul Fatīḡaḡ.
- ⁵¹Durre Manḡhur under verse Surah Bani Isra'il, Vol.5, p.350.Published Bairut.
- ⁵²Bukhārī Kitābul Adab, Bāb Yassīru wala Tu'aḡḡīru.
- ⁵³Bukhārī Kitābuḡ Ṣalāt, Bābuḡ Ṣalāt fil Bai'aḡ.
- ⁵⁴Musnad Aḡmad bin Ḥambal, Vol.2, p.246. Published Bairut.

Chapter 4

A perfect servant of the Almighty God who discharged his obligations

It was a dark and hushed night in the desert of Arabia. Silence prevailed all over the land. The neighbours of the Ka'bah and the dwellers of the valley of Baṭḥā' were lying senseless after the night's partying and drinking. At the same time an innocent, pious and devoted young Arab was busy in worship in a mountain cave. He was in deep anguish and was supplicating to his Benevolent Master, the All-Knowing God. In an emotional plea he was praying to his God,

"O the True Guide, enlighten this ignorant nation."

From the prime of his youth this pious person was not attracted to the worldly pursuits and the pleasures of the world did not attract him.

Remembrance of Allāh in Solitude

This obedient young man was deeply in love with the worship of God. He would draw pleasure from praying in solitude. He detached himself from the world and derived intense pleasure from the remembrance of Allāh. He would go to the cave named Ḥirā', which was situated a few miles outside Makkah, with his meager rations. There he would sit in *I'tikāf* and

worship Allāh. For months he would be away from the rapturous life of Makkah. Only when his rations finished he would come back for some more foodstuff and then again go back to meditate and remember Allāh. ¹ This pious natured righteous man won over God's pleasure.

This young man, the pride of Arabia, the true guide, chief of the innocent people, was Ḥādrāṭ Muḥammad^{sa}, our Holy Prophet Muḥammad^{sa} whom God granted the robe of prophethood.

In the prime of his youth, when hopes and aspirations are at their peak and it is difficult to control the multitude of emotions, Muḥammad^{sa} would leave the worldly pursuits and go to Ḥirā', a deserted mountain cave. In solitude he would ponder over the universe and remember Allāh.

This detachment from the rapturous and busy life by this young man and his devotion, his single mindedness and love of solitude was an extraordinary phenomenon in those times. The people of Makkah and his own relatives were amazed at such behaviour. They considered him an odd person who was averse to the attraction of the world and instead of enjoying his family life and daily routines, he preferred to spend his time in a desolate waste.

In his youth the Holy Prophet Muḥammad^{sa} used to sit for *I'tikāf* for one

month according to the custom of the Arabs, following the tradition of the religion of Ibrāhīm^{as}. When he was of forty years of age, during his *I'tikāf*, in the month of Ramaḍān the first revelation was revealed to him.²

After the initial revelation, Gabriel showed the Holy Prophet Muḥammad^{sa} how to perform ablution, taught him the manner of Ṣalāt and led him in prayer. The Holy Prophet Muḥammad^{sa} instructed Ḥāḍrāṭ Khadijah^{ra} the manner of performing ablution and taught her Ṣalāt in the manner Gabriel had taught him.³

Right at the beginning, Gabriel taught the Holy Prophet Muḥammad^{sa} the manner in which Ṣalāt should be offered and by leading the Ṣalāt he showed the Holy Prophet Muḥammad^{sa} the method and times of the five daily prayers.⁴

The assignment of Prophethood added to his obligations of worship even more. He was instructed *فَإِذَا فَرَغْتَ فَانصَبْ - وَإِلَىٰ رَبِّكَ فَارْجِعْ* - (94:8-9)

Meaning "So when thou art free, strive hard. And to thy Lord do you turn seeking Him eagerly."

Ḥāḍrāṭ 'Ā'ishah^{ra} relates that in the beginning, Ṣalāt was of only two *Rak'āts*; after migration to Madīnah four *Rak'āts* were prescribed.⁵

From day one of the commandment of Ṣalāt the Holy Prophet Muḥammad^{sa} discharged this obligation, mentioned in the

commandment.

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ
 إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (17:79)

He performed the five daily prayers with such diligence till the last day of his life that God Himself testified, "My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds." (6:163)

In the beginning, only Ḥādrāṭ Khadijah^{ra} and Ḥādrāṭ 'Alī^{ra} had accepted Islam. The Holy Prophet Muḥammad^{sa} started the routine of congregational prayer with them. Throughout his life, while travelling or staying, whether healthy or ill, in war or peace, strain or ease, in any situation, he never abandoned this obligation. In the early days of Islam despite the persecution by the Quraish, he offered Ṣalāt. Sometimes he offered Ṣalāt in his home, sometimes in the valley of a hill but he always offered "Chāsht" Ṣalāt (prayer when sun has risen high) openly in the Ka'bah.⁶

After the proclamation of Prophethood, the non-believers of Makkah would stop him from worship and persecuted him. One day these cruel men put a filthy heavy womb of a she-camel on his back while he was in prostration.⁷

One wretched person put a sheet round his neck and started to squeeze, in order to suffocate him. Ḥādrāṭ Abū Bakr^{ra} pushed the evil man away and said "Do you want to kill

this person because he believes that Allāh is his Creator?" The Holy Prophet Muḥammad^{sa} never abstained from worship.⁸

Diligent Performance of Ṣalāt

Ṣalāt was such a daily and nightly routine of the Holy Prophet Muḥammad^{sa} as if it was a source of sustenance for his soul. Even though for the sake of convenience he had given permission to his Companions, that if food is served, they should eat first and then go for Ṣalāt. But as regards his ownself, once when he was eating and Bilāl^{ra} called for Ṣalāt, he said "May Allāh do good to him". Meaning that it would have been better if he had allowed us to finish our food before calling us for Ṣalāt. He put the food aside and the knife with which the meat was being carved, and went for Ṣalāt.⁹

Hāḍrāt 'Ā'ishah^{ra} informs us that as soon as the Holy Prophet Muḥammad^{sa} heard Bilāl^{ra}'s call for Ṣalāt, he would stand up promptly and go for Ṣalāt.¹⁰

Even in illness he did not neglect Ṣalāt. Once he fell off a horse, and received a serious injury on his right side and could not lead Ṣalāt standing up. He led the Ṣalāt while sitting down and still did not miss congregational prayer.¹¹

He was particular about the arrangements for Ṣalāt while travelling. It is in the traditions that only on two occasions a Companion of his had to lead Ṣalāt in his absence.

One such occasion was when he went for reconciliation amongst Banī ‘Amr bin ‘Auf. According to his instructions, in case of delay, Ḥādrāṭ Abū Bakr^{ra} started to lead the Ṣalāt, at the request of Ḥādrāṭ Bilāl^{ra}. In the meanwhile Ḥuḍūr^{sa} arrived, Ḥādrāṭ Abū Bakr^{ra} stepped back and the Holy Prophet Muḥammad^{sa} led the prayer.¹²

The second occasion was when he lagged behind the caravan that he was travelling with and it went ahead without him. Ḥādrāṭ ‘Abdur Raḥmān bin ‘Auf^{ra} started to lead Ṣalāt in order to avoid the risk of expiry time for Ṣalāt. The Holy Prophet Muḥammad^{sa} later joined them and appreciated that the Companions had offered the Ṣalāt on time.¹³

At the time of the Battle of Banū Quraizah, while dispatching his Companions to the enemy castles, Ḥuḍūr^{sa} gave them the target of offering ‘Aṣr Ṣalāt in the land of Banū Quraizah.¹⁴ In this way he made advance arrangements for Ṣalāt. He took the precaution of offering Ṣalāt on time even during the journey.

The Holy Prophet Muḥammad^{sa} used to offer Nafal Ṣalāt during a journey while riding and faced the same direction that his mount was going.¹⁵ However he would always stop for the obligatory Ṣalāt and offered *Qaṣr* and *Jam’a* Ṣalāt in congregation.¹⁶ When it was raining, at times, he offered the obligatory prayers while

riding.¹⁷

During one journey while encamping, in the last part of the night, it was Ḥāḍrāṭ Bilāl^{ra}'s duty to wake others up for Fajr Ṣalāt but he fell asleep and everyone woke up at daybreak. The Fajr Ṣalāt was delayed. The Holy Prophet Muḥammad^{sa} was distressed and did not like to stay at the place where the Ṣalāt had been missed. He advanced to another place and offered Ṣalāt.¹⁸

Even in the exigency of war time, Ḥuḍūr^{sa} took measures to safeguard the observance of Ṣalāt. Before the Battle of Badr he was weeping and sobbing in Ṣalāt. He pleaded with God for the safety of the three hundred and thirteen believers and in fact he had already won the battle with his supplications in that small tent.

In the battle of Uḥud when he had bled profusely from the wound on his cheek caused by the chain of his helmet, he was feeling very weak. The martyrdom of seventy Companions was an even bigger shock to his nerves. On hearing Bilāl^{ra}'s call for prayer, he came for Ṣalāt, conforming to his normal routine in ordinary days. The world saw an amazing scene of adherence to worship which had never been seen before.¹⁹

During the Battle of Aḥzāb due to the persistent attacks by the enemy, the 'Aṣr Ṣalāt could not be offered in time, until the sunset. The Holy Prophet Muḥammad^{sa} who prayed for

the guidance of the people of Ṭā'if, even though they had drenched him in his own blood, became extremely restless on missing the Ṣalāt and said, "May God destroy the enemy who stopped us from offering Ṣalāt". Then he gathered his Companions and offered the missed Ṣalāt.²⁰

He was so particular about the congregational prayer that at the time of the victory of Makkah, he stayed outside Makkah and at a great distance from Masjid-ul-Ḥarām. He still regularly came for Ṣalāt in Ḥarām. Even during the battle, in times of danger and fear, he never missed Ṣalāt. He even led half the prayer with one group of his Companions while the other group remained busy in fighting with the enemy. Then the second group joined him for the other half of the Ṣalāt. The message he conveyed was that even when life itself is in danger, observance of Ṣalāt cannot be neglected. He allowed Muslims to offer Ṣalāt by signs only, while riding or walking.²¹

In his last illness, when the Holy Prophet Muḥammad^{sa} was suffering from a high fever of typhoid, his only worry was about Ṣalāt. He restlessly enquired again and again, if the time for Ṣalāt had come. When he was told that his Companions were waiting for Ṣalāt, he asked them to pour water on him in order to lessen the fever. Even after this he fainted and could not reach the mosque. When he recovered

slightly he asked about Ṣalāt again and when told that the people were still waiting, he asked for water to be poured on him again. This was done and the fever subsided a little. He tried to go for Ṣalāt for the third time but fainted due to weakness and could not reach the mosque.²²

When the fever subsided a little, despite the illness and weakness he went to the mosque with the support of two Companions. His hands were on their shoulders but his weakness was such that his feet were dragging on the ground. Ḥāḍrāṭ Abū Bakr^{ra} was leading the Ṣalāt. The Holy Prophet Muḥammad^{sa} sat on his left side and led the Ṣalāt. In this way he exemplified the obligation of worship of God till the last moments of his life.²³

His last enjoyment in this world was that of Ṣalāt. On Monday, the day he passed away, at dawn he lifted the curtain of the window and saw his Companions busy in worship. Seeing this, his heart was filled with joy and his face lit up with a smile.²⁴

He had great zeal for Ṣalāt. He said, "Ṣalāt is the delight of my heart". The Ṣalāt offered with such sentiments would have been full of love of God and sentiments of humility. (The details of this are in a separate chapter titled The Holy Prophet Muḥammad^{sa}'s veneration for God).

Ṣalāt-e-Tahajjud

The Holy Prophet Muḥammad^{sa}'s

obligatory prayers were relatively short, so that the weak, ill, old people, children and the travellers were not burdened. The *Nafal* prayers offered in solitude had a totally different quality. He said that a man attains nearness to God gradually through *Nawāfil*, to such an extent that God becomes his eyes and his limbs. Without doubt he attained this status and demonstrated the example of his love of God and his ownself totally lost in God. *Tahajjud* prayer was the sustenance of his soul. He said that God had put a deep wish in every Prophet's heart, "And mine is to worship during the night."²⁵

In the beginning he used to offer eleven or thirteen *Rak'āts* (including *Witr*). In his old age due to weakness he offered nine *Rak'āts*. If he did not wake up during the night, he used to offer twelve *Rak'āts* during the day as a recompense. Ḥādrāṭ Ubayy bin Ka'b^{ra} relates that when two thirds of the night would pass, the Holy Prophet Muḥammad^{sa} would say in a loud voice, "O people, remember Allāh, the upheaval of Doomsday is neigh. The moment succeeding it is eminent. Death is approaching with its burdens."²⁶

His nightly prayers were very long. He liked to recite relatively long *Sūrahs*. On enquiry Ḥādrāṭ 'Ā'ishah^{ra} described the Holy Prophet Muḥammad^{sa}'s *Tahajjud* Ṣalāt, "Ḥuḍūr^{sa} did not offer more than eleven *Rak'āts* except in

Ramaḍān. Those *Rak'āts* used to be so long and beautiful that it is difficult for me to describe them. I do not have words to express the beauty of his worship."²⁷

Young Companions were eager to watch Ḥuḍūr^{sa} pray. The Holy Prophet Muḥammad^{sa}'s cousin and Ḥāḍrāṭ Maimūnah's nephew Ḥāḍrāṭ 'Abdullāh bin 'Abbās^{ra} relates, "One night I was staying at Ḥuḍūr^{sa}'s house. Ḥuḍūr^{sa} woke up in the middle of the night or just before it. He washed his face to dispel sleep. He recited the last ten verses of Sūrah Āl-e-ʿImrān, then he performed proper ablution with the water from the water skin and stood up for *Nawāfil* prayer. I went and stood on his left side but he caught hold of my ear and made me stand on his right side. The Holy Prophet Muḥammad^{sa} offers thirteen *Rak'āts*."²⁸

In this way the Holy Prophet Muḥammad^{sa} trained a young man that if only one person was following the Imām, he should stand on the right side of the Imām. Ḥāḍrāṭ 'Auf bin Mālik Ashja'ī^{ra} relates that one night he had the opportunity to worship with the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} recited Sūrah *Al-Baqarah* first. Whenever he recited a verse regarding mercy he would pray for mercy and when reciting a verse referring to punishment, he would seek Allāh's forgiveness. He performed *Rukū'* as long as *Qiyām* and praised and glorified Allāh. Then he prostrated for the same

length of time as *Qiyām*. In *Sajdah* he did *Tasbīḥ* and prayed. Then he stood up and recited *Āl-e-‘Imrān* and afterwards in every *Rak‘āt* he recited one *Sūrah*.²⁹

Ḥāḍrāṭ Ḥudhaifah bin Yammān^{ra} (Ḥuḍūr^{sa}'s confidant) relates that one night in Ramaḍān he offered Ṣalāt with the Holy Prophet Muḥammad^{sa}. When Ḥuḍūr^{sa} started Ṣalāt he recited

اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Meaning, "Allāh is Great. He has the authority, His is the Majesty and grandeur and His is all the greatness." Then he recited the whole of *Sūrah Al-Baqarah* and performed *Rukū‘* which was as long as *Qiyām*. In between the two *Sajdah*'s he recited رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي Meaning, "My Lord forgive me, my Lord forgive me." He sat the same length of time as the duration of *Sajdah*. In other *Rak‘āts* he recited *Sūrah Āl-e-‘Imrān*, *An-Nisā’*, *Al-Mā‘idah* and *Al-An‘ām*. All of these are long *Sūrahs*.³⁰

Ummul-Mu‘minīn Ḥāḍrāṭ Saudah^{ra} was very unassuming and of a pious nature. She decided to offer Ṣalāt with the Holy Prophet Muḥammad^{sa}. One night when it was her turn for Ḥuḍūr's stay, she joined him. How long she was able to continue with Ḥuḍūr is not known. During the day, she commented on the length of Ḥuḍūr's Ṣalāt and said, "O Prophet of Allāh, you were in *Rukū‘* for such a long time that I felt I would suffer a nose bleed due to bending for

such a long time."Ḥuḍūr^{sa} (whose Ṣalāt every night was as long as this night's) smiled on hearing this comment.³¹

Quite often he would spend the whole night in worship. Ḥāḍrāṭ 'Abdullāh bin Mas'ūd^{ra} says that one night he offered Ṣalāt with Ḥuḍūr^{sa}. He stood for such a long time that a base idea came to his mind. When asked about this idea he replied that he wanted to sit down and leave the Holy Prophet Muḥammad^{sa} standing.³²

Ḥāḍrāṭ Abū Dharr^{ra} relates that one night Ḥuḍūr^{sa} recited only one verse in *Qiyām*, *Rukū'* and *Sajdah*, till the dawn. When asked about this verse, he replied:

إِنَّ تَعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ (5:119)

The verse means "If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise."³³

Holy is Allāh, the enemies of God and His Prophet were sleeping peacefully and God's beloved prophet was supplicating passionately for their forgiveness. Ḥāḍrāṭ 'Ā'ishah^{ra} relates that in the latter part of his life, Ḥuḍūr^{sa} became slightly plump and used to offer *Tahajjud* while sitting down and recited long Sūrahs. For the last thirty or forty verses of the Sūrah, he would stand up, recite these verse and then prostrated.³⁴

Ḥāḍrāṭ Umme Salamah^{ra} states that

Ḥuḍūr^{sa} used to sleep for a little while, then get up for Ṣalāt, sleep again and wake up again for Ṣalāt. This was his routine for the whole night.³⁵

Allāh's Praise

The Holy Prophet Muḥammad^{sa}'s Ṣalāt was full of praise of the Almighty God and His remembrance. In this respect one of his unique qualities manifested itself. His name was Aḥmad and he was the true 'Aḥmad'. Never before was the praise and glorification of God performed in the manner in which Ḥuḍūr^{sa} did.

He started his Nafal Ṣalāt with *Tasbīḥ* and praise of Allāh. He would choose such words the thought of which, even today, delights the soul. These songs of praise for God which he sang in solitude in the cave of Ḥirā' and in times of seclusion in Makkah and Madīnah; what he whispered to his Lord with intense emotions, comprise a long chapter of the traditions. He would start his *Tahajjud* with **اَللّٰهُمَّ** **لَكَ الْحَمْدُ**. Meaning: "All praise belongs to You."³⁶

When he stood up after *Rukū'*, he would say: "O Allāh, so much praise belongs to You that it would fill the whole earth and the heavens; and so much praise that after filling the heaven and the earth it would fill anything else that You wish. O, Worthy and deserving of praise and greatness."³⁷

Is there anyone who can surpass this in praising Allāh?

Humility in Ṣalāt

When the members of his family were asleep, Ḥuḍūr^{sa} would get up quietly and occupy himself in prayer and worship. Ḥāḍrāt ‘Ā’ishah^{ra} relates that once she woke up during the night and found him absent. She thought that Ḥuḍūr^{sa} had gone to some other wife. Searching for him she found him prostrating. There was mud on his forehead and he was on ground praying *سُبْحَانَكَ وَيُحْمَدُكَ لَا إِلَهَ إِلَّا أَنْتَ*.

"O Allāh, Holy art Thou with Your attributes. There is none worthy of worship except You". Seeing this she felt remorseful at her presumption that the Prophet^{sa} of God was in another world while she was entertaining doubts in her mind.³⁸

At night when everyone would be asleep, Ḥuḍūr^{sa} would quietly leave and go to a desolate graveyard and engage in supplication. Once out of curiosity Ḥāḍrāt ‘Ā’ishah^{ra} followed him; he was standing in Jannatul Baqī‘ and was busy offering endearments to his Lord. He said to Ḥāḍrāt ‘Ā’ishah^{ra}, "Why did you think that I am being cruel to you (meaning going to another wife)" and then he said, "Gabriel encouraged me to come and pray for forgiveness for the people buried in Jannatul Baqī‘. I thought you were asleep so I did not wake you up."³⁹

There is another narration by Ḥāḍrāt ‘Ā’ishah^{ra} in which she tells us that once during Ḥuḍūr^{sa}'s turn at her place, he went outside. "I

saw him like a cloth on the ground. He was praying.

سَجَدَ لَكَ سَوَادِي وَخِيَالِي وَأَمَّنْ لَكَ فُؤَادِي رَبِّ هَذِهِ يَدَايِ
وَمَا جِئْتُ بِهَا عَلَى نَفْسِي يَا عَظِيمًا يُرْجَى لِكُلِّ عَظِيمٍ إِغْفِرِ الذَّنْبَ
الْعَظِيمَ⁴⁰

"O Allāh, my body and soul are prostrating for You. My heart believes in You. O my Lord both my hands are out stretched before You and whatever injustice I have committed with them is well known to You. O the Greatest, to whom we aspire for great things, You forgive my huge sins." He informed Ḥādrāṭ 'Ā'ishah^{ra}, "Gabriel had told me to recite these words. You should also recite them in your prostrations and whoever will recite these words in *Sajdah*, will be forgiven before he raises his head."

Love of Worship

The Holy Prophet Muḥammad^{sa} loved worship of his Lord more than anything else. Every ninth day he would get his turn to be with his beloved wife Ḥādrāṭ 'Ā'ishah^{ra}. Once on a cold winter's night, after entering her bed, he asked her permission to spend the night in worship. She allowed him readily and he spent the whole night crying before his Lord and the place of his *Sajdah* became wet with his tears.⁴¹

His prayers were so full of pathos that

when praying, he sounded like a boiling pot. ⁴² While praising the Holy Prophet Muḥammad^{sa}'s worship Ḥādrāt 'Abdullāh bin Rawāḥah^{ra} truly said in a poem:

يُيْتُّ يُجَافِي جَنْبَهُ عَنفِرَاشِهِ
إِذَا اسْتَقَلَّتْ بِالْمُسْرِكَيْنِ الْمَضَاجِعِ

Meaning: "The Holy Prophet Muḥammad^{sa} spent his nights in prayers away from his bed, while the non-believers found it hard to rise from their beds due to slumber".⁴³

Worship during Ramaḍān

Worship and prayers were his daily routine but during Ramaḍān it would increase manifold. Especially in the last ten days, while in *I'tikāf* he would pray a great deal. Ḥādrāt 'Ā'ishah^{ra} relates that when the last ten days of Ramaḍān commenced, he would gear himself up and stay awake during the nights. He would engage himself in worship and woke up his family members as well. He used to sit for *I'tikāf* during these days.⁴⁴

The Holy Prophet Muḥammad^{sa} used to sit in the House of God most of the time and remember Allāh and worship Him. Ḥādrāt Anas^{ra} related that once the Holy Prophet Muḥammad^{sa} was not feeling well and the Companions drew his attention to the effect of illness on his face. He replied that despite the weakness, he recited long Sūrahs in his

Tahajjud Ṣalāt.⁴⁵

The Companions while mentioning the Holy Prophet Muḥammad^{sa}'s worship related that he used to offer such long Ṣalāt and such long *Qiyām* that his feet would swell. People requested him not to put himself to such hardship, as God had declared his innocence and piety and had forgiven him. He replied, "O 'Ā'ishah, should I not be a grateful person and offer prayers for this beneficence of God."⁴⁶

The Holy Prophet Muḥammad^{sa} did not like the ease which hindered the worship. Once Ḥāḍrāṭ Ḥafṣah^{ra} prepared his bed by folding his bed sheet into four layers. In the morning he said to her, "Whatever you had spread on the bed last night, spread it in a single fold as it has stopped me from Ṣalāt."⁴⁷

The recitation of the Qur'ān and remembrance of Allāh is also a form of worship. The Holy Prophet Muḥammad^{sa} had a great zeal for the recitation of the Holy Book. Daily, he would recite a fixed number of Sūrah's at night. When he woke up in the latter part of the night, those verses were on his tongue (usually he recited the last *Rukū'* of Sūrah *Āl-e-Imrān*). At night he would recite the Qur'ān slowly with love and enthusiasm. Ḥāḍrāṭ 'Ā'ishah^{ra} relates, he used to stand up for the whole night. He recited Sūrah *Al-Baqarah*, *Āl-e-Imrān* and Sūrah *An-Nisā'*. While reciting verses referring to the punishment, he sought refuge in Allāh

and while reciting verses relating to mercy, he would pray for it.⁴⁸

(More details of this are found under the heading: Love for Qur'ān and Praise of Allāh and Thankfulness to Him.)

Fasting as a worship

Fasting is the tradition of Prophets. The Holy Prophet Muḥammad^{sa} used to make special arrangements for fasting. Before his prophethood, Ḥuḍūr^{sa} used to fast on the tenth day of Muḥarram according to Arab custom. After his being commissioned to prophethood, he continued to keep this fast. He kept this fast in Madīnah as well till the instructions of fasting in Ramaḍān were revealed. Besides fasts in Ramaḍān, he used to fast for most of the month of Sha'bān.⁴⁹ In the other months of the year, he would start fasting and continue, as if he would never stop. Then he would leave off fasting and it seemed he would never fast again.⁵⁰

He never abandoned fasting on the thirteenth, fourteenth and fifteenth of the lunar month.⁵¹

He quite often fasted in the first half of every month and usually fasted for three days. Generally it would be the first Monday of the month and the following two Thursdays of the month.⁵²

He used to say that on Mondays and Thursdays the deeds of a person are presented

to God Almighty and he liked to be in a state of fast at that time.⁵³

He used to fast on the ninth day of lunar month of Dhil Ḥijjah.⁵⁴

Generally, he would come home and enquire if there was anything to eat. If there was nothing in the house, he would say, "Ok let us fast today."⁵⁵

Sometimes he would keep the fast of Ṣaum-e-Waṣāl, meaning fasting continually for few days and not eating anything in those days. He forbade his Companions from it, saying, "God Himself nourishes me."⁵⁶

Another important worship of Ramaḍān is *I'tikāf*. Before the commissioning of prophethood he loved the solitude of the cave of Ḥirā' and remembrance of Allāh. Afterwards he used to sit for *I'tikāf* in Ramaḍān. He would sit for *I'tikāf* during the middle ten days and the last ten days of the month of fasting.⁵⁷

During this time he would pray a great deal. Ḥāḍrāṭ 'Ā'ishah^{ra} relates that he would summon his strength and made his nights alive with worship. He would wake up his family members for worship. The effort that he put in worship during these days was not seen at other times.⁵⁸

The pinnacle of his worship was seen at Ḥajj. He not only sacrificed animals in the way of Allāh, but would also cover himself with two sheets like a shroud and headed he would

circuit the Ka'bah, the House of God, like a passionate devotee. This was the time when his soul as well as his body would be circuiting the Ka'bah. This was the pinnacle of his worship, even though his whole life was spent in worshiping Allāh.

¹Bukhārī Bada'ul Waḥī.

²Sīratun Nabawiyah by Ibne Hishām, Vol.1, p.251, 260, 261.

³Sīratun Nabawiyah by Ibne Hishām, Vol.1, p.252.

⁴Tirmadhī KitābuṣṢalāt, Bābmā Ja' fi mawaqitiṣṢalāt.

⁵Bukhārī Kitābul Manāqib, Bāb Al-Tārīkhu min Aaine 'Arkḥut Tārīkhu.

⁶Bukhārī Kitābul Wuḍū', Bāb Idha Alqa 'Ala Zaharal Musalla Qadhar.

⁷Bukhārī KitābuṣṢalāt Bābul Mar'ati Tatriḥu 'Anil Musalla Shai'an minal 'Adha.

⁸Bukhārī Kitābul Tafsīr, Suratul Mu'min.

⁹Abū Dā'ūd, KitābuṬṭahārah, Bāb fi Tarkil Wadu'i mim mā Massat Al-Nar.

¹⁰Bukhārī Kitābul Jumu'aḥ, Bāb man Nam Awwalal Lail.

¹¹Bukhārī Kitābul Marḍā, Bāb Idha 'Ada Maridan.

¹²Abū Dā'ūd, KitābuṣṢalāt, Bābut Tasfiq fiṣṢalāt.

¹³Muslim KitābuṣṢalāt Bāb Taqdimil Jama'aḥ.

¹⁴Bukhārī Kitābul Maghāzī, Bāb Marji'un Nabiiyi minal Aḥzāb.

¹⁵Abū Dā'ūd, KitābuṣṢalāt, Bāb Raddus Salam.

¹⁶Bukhārī, Abwāb TaqṣīruṣṢalāt.

¹⁷Tirmadhī KitābuṣṢalāt, Bābmā Ja' fiṣṢalāt Aladdābah fit Tin.

¹⁸Bukhārī Kitābul MawaqitiṣṢalāt, Bābul Adhan b'ad Dhi Nabil waqte.

¹⁹Futuḥul 'Arāb fi Shuru'il Ḥarb.

²⁰Bukhārī Kitābul Maghāzī, Bāb Maradan Nabiiyi wa wafatiḥi. Shumā'ile-Tirmadhī, Bāb Maraḍun Nabiiyi.

²¹Bukhārī Kitābul Tafsīr, Suratul Baqarah, Bāb Qauluḥu 'Azza wa Jalla fa in Khiftum fa Rijalan.

²²Bukhārī Kitābul Maghāzī.

²³Bukhārī Kitābul Adhan, Bāb Ḥaddil Marid An Yashḥadal Jamu'aḥ.

²⁴Bukhārī Kitābul Adhan, Bāb Aḥlil 'Ilm wal Faḍl Aḥaqqu bil Imamah.

²⁵Al-Mu'jamul Kabīr by Ṭibrānī, Vol.12, p.84.

²⁶Tirmadhī Kitāb Sifatil Qiyamah Bāb minḥu.

²⁷Bukhārī Kitābul Jumu'aḥ, Bāb Qiyamin Nabiiyi Bi laile fi Ramadan.

²⁸Bukhārī Kitābul Wuḍū', Bāb Qira'atil Qur'an ba'dal Ḥadath.

²⁹Abū Dā'ūd, KitābuṣṢalāt, Bāb fid Du'a'i mā Yaqlur Rajulu fi Ruku'iḥi wa Sujudiḥi.

³⁰Abū Dā'ūd, KitābuṣṢalāt, Bāb fid Du'a'i mā Yaqlur Rajulu fi Ruku'ihi wa Sujudihi.

³¹Al-Aṣābah fi Tamayyizis Saḥābah by Ibne Ḥajar, Vol.7, p.721.

³²Bukhārī Kitābul Jumu'aḥ, Bāb Taulil Qiyam fi Ṣalātīl Lail.

³³Nasa'i Kitābul Iftitah, Bāb Tardidil Ayah.

³⁴Bukhārī Kitābul Jumu'aḥ, Bāb Idha Salla Qa'idan.

³⁵Bukhārī Kitābul Tafsīr, Bāb Li Yaghfira LakAllāhu.

³⁶Bukhārī Kitābud Da'wāt.

³⁷Muslim Kitābuṣ Ṣalāt.

³⁸Nasa'i 'Ashratin Nisa', Bābul Ghairah.

³⁹Nasa'i 'Ashratin Nisa', Bābul Ghairah.

⁴⁰Majma'uz Zawā'id by Haithamī.

⁴¹Ad-Durrul-Manshur fi Tafsīril Maṭṭur, Vol.6, p.27. Published Bairut.

⁴²Musnad Aḥmad bin Ḥambal, Vol.4, p.26.

⁴³Bukhārī Kitābul Jumu'aḥ, Bāb Faḍli man Ta'ara minal Lail.

⁴⁴Bukhārī Kitābuṣ Ṣalātīl Tarawih Bābul 'Amal fil 'Ashril Awakḥir min Ramadan.

⁴⁵Al-Wafā by Ibne Jauzī, p.511.

⁴⁶Bukhārī Kitābul Tafsīr, Bāb Li Yaghfira LakAllāhu mā Taqaddama.

⁴⁷Shumā'ile Tirmadhī, Bābmā ja' fi firashi Rasulillāh.

⁴⁸Nasa'i Kitābul Iftitah, Bāb Ma Ṣallatil Qari Idha marra bi Ayah Raḥmaḥ.

⁴⁹Bukhārī Kitābuṣ Ṣaum, Bāb Ṣaumi Sha'ban.

⁵⁰Bukhārī Kitābul Jumu'aḥ, Bāb Qiyamin Nabiyyi Bil Lail min Naumihi.

⁵¹Nasa'i Kitābul Siyam, Bāb Samin Nabiyyi.

⁵²Muslim Kitābul Siyam, Bāb Istihbāb Siyami Ṭḥalatḥaḥ Ayyamin min kulle Shaḥrin.

⁵³Tirmadhī KitābuṣṢiyām, Bāb fi Ṣaume Yaumil Ithnain.

⁵⁴Muslim Kitābul I'tikaf Bāb Ṣaumā 'Ashra Dhil Ḥajjaḥ.

⁵⁵Tirmadhī Kitābuṣ Ṣaum.

⁵⁶Bukhārī Kitābuṣ Ṣaum, Bāb Barakais Suḥur min Ghair-e-Ijāb.

⁵⁷Bukhārī Kitābul I'tikāf fil 'Ashril Awakḥir.

⁵⁸Muslim Kitābul I'tikāf Bābul Ijtihād fi Allāh.

Chapter 5

The Holy Prophet Muḥammad^{sa}'s Fear of Allāh and Veneration for Him

The Holy Qur'ān informs us of the Creator of the universe and the Omnipotent Being who is the Sovereign, the Independent, the Mighty, the Most Supreme and the Exalted. Human beings are His humble creation and dependant on Him for everything at all times. God created him أَحْسَنَ تَقْوِيمٍ Meaning; "We have created man in the best of creative plans." The purpose of this creation was His Servitude. Without God's support and blessings the man cannot survive. Rather he goes astray from the righteous path and starts to follow Satan and falls down into أَسْفَلَ السَّافِلِينَ, the deepest pit of disgrace. This fear is enough to perturb a sagacious person. Firm belief in God dispels this fear and hope emerges in the heart. For this very reason a faith which is half way between fear and hope is truly praiseworthy. There is no alternative for man but to adhere firmly to his Creator and bow on His threshold. Real 'Taqwā' is living life in fear of Allāh and in avoiding His displeasure. This is the way to salvation for man.

The Holy Prophet Muḥammad^{sa} said "The fire would not touch two eyes, one which sheds tears in fear of God and the other which stays awake guarding, in the way of Allāh."¹

Real fear, is that a man only dreads from Allāh. لَا إِلَهَ إِلَّا اللَّهُ and *Tauhīd* is one and the same thing. Once the Holy Prophet Muḥammad^{sa} said that none of you should consider himself insignificant. The Companions asked for its explanation. He said; "If someone feels that there is some defect or fault in a religious matter and still keeps quiet about it, God will enquire from him on the Day of Judgment as to why did he not express his views. He would reply that he was afraid of the people. God would tell him that man should fear Him rather than the people.²

In order to inspire the fear of God in his Companions, the Holy Prophet Muḥammad^{sa} narrated a story. A person made a will at the time of death, that firewood should be gathered and his body burnt to ashes. He instructed his family to disperse his ashes in the sea.

The family executed his wish. God gathered these ashes and asked him as to why he made such a will. He replied that he was afraid of his Creator and did this out of fear of Him. Hearing this explanation God forgave him.³

Most God Fearing Man

Our Holy Prophet Muḥammad^{sa} was the best of the believers and he excelled others in the fear of God. He was always apprehensive and fearful of God's displeasure. Although the first revelation was a great spiritual award for

him, but it was a state of fear as well. This is why he told Ḥādrāṭ Khadījah^{ra}, لَقَدْ خَشِيتُ عَلَى نَفْسِي. ⁴"I am in fear of my life. This was his sense of responsibility as well as his fear of God.

Once some of the Companions vowed to detach themselves from the world and not marry. They decided to spend the nights in worship and fast continually. The Holy Prophet Muḥammad^{sa} forbade them from doing this and advised them to follow his example. He told them that he had married, slept at night, worshiped at night, fasted on some days and on some days he did not fast. They replied, "O Messenger of Allāh, you are different from us. We are weak and sinful. We need to do more good deeds." The Holy Prophet Muḥammad^{sa} told them in a majestic manner اِنَّ اَتْقَاكُمْ وَاَعْلَمَكُمْ بِاللّٰهِ اَنَا. ⁵ Meaning, "I am the most God fearing and enlightened person amongst you." Inferring that he needed to do more good deeds than anyone else and they needed to follow his example for their salvation. In reality he was the most God fearing person.

The Holy Prophet Muḥammad^{sa} would quite often include this prayer in his supplication يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ. "O the Rotator of the hearts, make my heart firm and steadfast on faith". The Companions asked, "O Messenger of Allāh, you too pray in this way?" You are Allāh's Prophet (and a guide for us)". He replied, "Yes, the heart is in between the

two fingers of the Gracious God. He can turn it whenever He wishes to do so."⁶

Ḥuḍūr^{sa}'s fear of God was to such a high degree that he made it very clear to his family and relatives that only their good deeds would benefit them. He himself or any relationship with him would not be of any advantage.⁷ He said that if it was not for God's beneficence and mercy, he could not say anything categorically even about his own forgiveness.⁸ In view of God's attribute, 'Independent', the Holy Prophet Muḥammad^{sa} was always apprehensive about the acceptability of his good deeds. According to the Holy Qur'ān:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ - وَالَّذِينَ هُمْ
بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ - وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ -
وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ
رَاجِعُونَ - (23:5861)

"Verily, those who, out of fear of their Lord always stand guard against sins. And those who believe in the signs of their Lord. And those who ascribe not partners to their Lord. And those who give what they give while their hearts are full of fear because to their Lord they will return."

Ḥādrāṭ 'Ā'ishah^{ra} enquired about this verse and asked the Holy Prophet Muḥammad^{sa}. "Are these the people who drink alcohol, steal, commit similar sins and then

fear God?" The Holy Prophet Muḥammad^{sa}, who was the living example of the instructions of the Qur'ān (and no-one could explain the depth of the meanings of these verses better than him) explained beautifully, "O the Daughter of Siddīq, these are the people who fast, offer Ṣalāt, give alms but still fear God lest these good deeds are unacceptable and are rejected by Him. These are the people who try to surpass others in doing good deeds."⁹

Hāḍrāt 'Ā'ishah^{ra} relates that once on thinking about hell she started to cry. The Holy Prophet Muḥammad^{sa} asked her as to why she was crying? She said that the thought of hell fire had made her cry. At that moment she remembered the Holy Prophet Muḥammad^{sa}'s intercession and asked him if he would remember his family at the time of reckoning. Ḥuḍūr^{sa} replied, "No-one would remember another person at three places. The first at the time of reckoning until one is sure that his good deeds are lighter or weightier? The second at the time when a person's account of deeds is handed back into his right hand, left hand or from behind. The third is at '*Pul Ṣīrāt*' the extremely narrow bridge, which would be in front of hell but would lead to paradise."¹⁰

Fear of Allāh's displeasure and His punishment

The Holy Prophet Muḥammad^{sa} was always apprehensive of the Gracious and

Benevolent God's displeasure. Once he fell ill and could not get up for *Tahajjud* for two or three nights. Ḥāḍrāt Khadijah^{ra} said, "O Messenger of Allāh, there has been a delay in your friend Gabriel's visit. "Ḥuḍūr^{sa} was naturally worried about it too. At that time Sūrah *Aḍ-Ḍuḥā* (93:4) was revealed *مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ*. meaning: "Thy Lord has not forsaken thee, nor is He displeased with thee".¹¹

Ḥāḍrāt 'Ā'ishah^{ra} relates that on seeing the signs of a dust storm or clouds, the expression on his face would change. She asked him, "O Messenger of Allāh, people are happy to see clouds as they bring rain, but I see you become worried". He replied, "O 'Ā'ishah, a punishment might be hidden in this storm, like the one which destroyed a previous nation. There was a nation called 'Ād, who on seeing the clouds said, that they were only the clouds, it would rain and the clouds would disperse. But this cloud rained as a grievous punishment on them."¹²

The Sūrah containing the description of punishment for the past people, weighed heavily on the Holy Prophet Muḥammad^{sa}'s heart. Once Abū Bakr^{ra} remarked that the Holy Prophet Muḥammad^{sa}'s hair were turning grey. He replied, "Yes, Sūrah *Hūd*, Sūrah *Al-Wāqī'ah*, Sūrah *Al-Mursalāt*, Sūrah *An-Naba'* and Sūrah *At-Takwīr* made me old."¹³ Once the Holy Prophet Muḥammad^{sa} went to visit a young

man who was in the throes of death. The Holy Prophet Muḥammad^{sa} asked him how he was? He replied, "I take oath in the name of Allāh, O Messenger of Allāh, I hope for the best from Allāh and at the same time I am afraid because of my sins." The Holy Prophet Muḥammad^{sa} said, "If these two sentiments of hope and fear are present in a believer at the last moments of life, then God will bestow upon him whatever he had wished for and would transform his fear into peace."¹⁴

Abiding by Allāh's commandments

The Holy Prophet Muḥammad^{sa}'s fear of God was apparent in his actions which he carried out diligently. His example in this respect was unique. When Sūrah *An-Naṣr* was revealed that hordes of people would join Islam and the believers were commanded to praise and glorify Allāh, Ḥāḍrāṭ ‘Ā’ishah^{ra} states that the Holy Prophet Muḥammad^{sa} used to recite these words without fail in every Ṣalāt **سُبْحَانَكَ اللَّهُمَّ** رَبِّنا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي. "O Allāh, Holy art thou with your attributes, O Allāh forgive me".¹⁵

The Holy Prophet Muḥammad^{sa} used to take care of the minutest aspects of Taqwā in carrying out the commands of Allāh. Ḥāḍrāṭ Nu‘mān bin Bashīr^{ra} relates that he heard from the Holy Prophet Muḥammad^{sa}, "The lawful and the unlawful things are clear and there are some grey areas in between, which are not known to most of the general people. A person

who avoids these doubtful things, has saved his faith and honour. The person who indulges in these doubtful things, is like a shepherd who grazes his sheep at the periphery of a "Rakh" (a prohibited meadow) and the danger is that his sheep might wander in the prohibited area. Every King reserves his land and God's reserved land is the unlawful things in His earth. Take heed that there is one organ of the body, if it is healthy the whole body is healthy, and if it is diseased the whole body suffers, and this organ is the heart."¹⁶

There are some notable examples of the Holy Prophet Muḥammad^{sa}'s meticulous care which he observed in following the path of Allāh. Ḥāḍrāt 'Uqbah bin Ḥārith^{ra} relates that he married the daughter of Abū Ihāb. One woman disclosed that she had suckled him and suckled his wife as well. Ḥāḍrāt 'Uqbah bin Ḥārith^{ra} said that she had neither done so and nor had told him about it. 'Uqbah^{ra} came to Madīnah to enquire from the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} replied that as this thing had been mentioned now, it had created a doubt. How could they stay married? Ḥuḍūr^{sa} annulled the marriage and 'Uqbah^{ra} married someone else.¹⁷

Ḥāḍrāt Abū Qatādah^{ra} relates that he accompanied the Holy Prophet Muḥammad^{sa} for the journey to Ḥudaibiyah. Ḥuḍūr^{sa} and some of the Companions were wearing Iḥrām but he was

not wearing it. During the journey he saw a wild ass and hunted it down. He told the Holy Prophet Muḥammad^{sa} that as he was not wearing Iḥrām so he had hunted this ass for his sake. As it is not allowed for a person wearing Iḥrām to hunt for himself or for anyone else who was in the state of Iḥrām. Ḥuḍūr^{sa} did not like his statement that he had hunted it for him. So he himself did not eat it but allowed his Companions to eat it.¹⁸

Respect and Esteem for Allāh's name

Once a Jewish scholar objected to Muslims taking an oath "in the name of Ka'bah" as it was shirk. Although the Muslims never entertained any concept of shirk with regard to Ka'bah, even then the Holy Prophet Muḥammad^{sa} instructed "Muslims to take oath if necessary, in the name of the Lord of the Ka'bah".¹⁹

Ḥāḍrāṭ Ibne 'Abbās^{ra} narrates that once a companion said to the Holy Prophet Muḥammad^{sa} مَا شَاءَ اللَّهُ وَشِئْتُمْ "Whatever God wishes and whatever he (Holy Prophet Muḥammad^{sa}) wishes would happen". The Holy Prophet Muḥammad^{sa} said that by uttering these words he had made him equal to God. He advised him to say مَا شَاءَ اللَّهُ "God willing" as this is perfect *Tauḥīd*.²⁰

The mere mention of Allāh's name in a transaction made the Holy Prophet Muḥammad^{sa} apprehensive. Umaimah binte

Sharāḥīl was the honourable lady of Banū Aljūn tribe. She was sent to the Holy Prophet Muḥammad^{sa} with a view to marry him. Ḥuḍūr^{sa} did intend to marry her. (A maid or someone else had suggested to this lady to impress the Holy Prophet Muḥammad^{sa} from day one). The Holy Prophet Muḥammad^{sa} had a tent erected for her in the orchard. When he went to see her, he asked her to render herself as a gift to him. She replied "Does a princess ever render herself as a gift to an ordinary man?" Ḥuḍūr^{sa} in order to pacify her tried to put his hand on her head. She said, "I seek refuge in Allāh from you". Ḥuḍūr^{sa} replied, "You have sought refuge in the Magnificent Being". He freed her by giving her a divorce and sent her back to her tribe with gifts and money.²¹

Subtle Pathways to Taqwā

The Holy Prophet Muḥammad^{sa} had fear of God at all times. He said, "Sometimes I find a date lying around, I pick it up and am just about to eat it but then I think it may be alms, and I put it down".²²

The Holy Prophet Muḥammad^{sa} brought his children up in the same way and instilled the fear of Allāh in their hearts right from childhood. Once Ḥāḍrāṭ Imām Ḥasan^{ra} or Ḥusain^{ra} saw a heap of dates in the house. One of them put one date in his mouth. These dates had been given as alms. The Holy Prophet Muḥammad^{sa} saw him, put his finger in his

mouth and took the date out. He said "We are the offspring of the Prophet^{sa}, we do not eat food given in Sadqa (Alms)".²³

Once after Ṣalāt the Holy Prophet Muḥammad^{sa} rushed home through the rows of his Companions. He returned a little while later and had a piece of gold in his hand. He told his Companions that he had received some gold. Most of it had already been distributed amongst the poor and only this piece remained. During Ṣalāt he remembered it and brought it back quickly lest any property belonging to the people should be left in his house. What a unique example of the purity of his soul and fear of Allāh.²⁴

The Holy Prophet Muḥammad^{sa} was mindful at all times of Allāh's greatness and His being Independent. He said that sometimes while sitting in a group of people he offered Istighfār seventy times and sought forgiveness of God.²⁵

In the Holy Qur'ān while mentioning the incidents of acceptance of prayers of the Prophets, God Almighty has recounted one common feature of these supplicators. That is: "They called on Us in hope and in fear and they humbled themselves before Us."^(21:91) This quality was found in greatest measure in the prayers of Holy Prophet Muḥammad^{sa}.

Sobbing and crying in Prayers

The Holy Prophet Muḥammad^{sa} was quite

often seen crying during prayers. At the time of the Battle of Badr when he faced an army of one thousand armed warriors with his unarmed three hundred and thirteen Companions, he was crying and supplicating to God in his tent. Although God had promised him victory, but in view of God's attribute Ghanī (the Independent One), he was prostrating and sobbing. His body was trembling and because of these quivers, his covering kept falling off his shoulders. He was imploring God that if that small community of believers were destroyed on that day, who would be left to worship Him.²⁶

At Ḥajjat-ul-Widā', the poignant and heart rendering prayer he offered was a masterpiece of expression of his fear of God. He prayed to his Lord. "O Allāh, You listen to my supplications and You know my condition. You are well aware of my hidden thoughts and visible actions. None of my affairs is at all hidden from You. I am a destitute beggar and a needy person seeking Your shelter. I am shaking and trembling and confess my sins at Your door. I beg of You like a helpless person. I supplicate like an abject sinner. I pray to You like a blind beggar terrified of stumbling, whose neck is bowing in obedience and his tears are flowing in Your presence. My body is prostrating in abject humility and my nose is in dust.

"O Allāh! Do not render me an

unfortunate one by rejecting my prayers.
Be Kind and Merciful to me. O the One!
Who is the Best Listener and the
Greatest Giver."²⁷

The Holy Qur'ān praises those believers who pray with humility and anguish in their hearts. The Holy Prophet Muḥammad^{sa}'s prayers were the best examples of this quality. He used to pray in *Rukū'* in the words;

"O Allāh, I have bowed for Your sake and have believed in You. I am obedient to You and trust in You. You are my Sustainer. My ears, eyes, flesh, bones, nerves and my head are bowing in submission to the One Who sustains all the universe."

This poignancy was found in the prayers which he offered in solitude. The Companions tell that he used to sob and the tumult in his bosom could be heard. It seemed as if a pot was boiling.²⁸

Ḥāḍirāt 'Ā'ishah^{ra} relates that one night she found him missing from the bed. She searched for him and found him in the mosque. In the darkness her hand touched the soles of his foot. His feet were digging in the ground and he was supplicating;

"O Allāh, I seek refuge in Your pleasure from Your displeasure. I seek shelter in your forgiveness from Your punishment. I supplicate for Your protection only. I

cannot enumerate Your attributes. You are exactly like how You define Yourself."²⁹

Ḥāḍrāt Muṭṭarīf^{ra} relates from his father that he saw the Holy Prophet Muḥammad^{sa} offering Ṣalāt. Due to his crying and sobbing it sounded as if a grindstone was in motion and a sound like a boiling pot could be heard from his chest.³⁰

Ḥāḍrāt ‘Abdullāh bin ‘Umar^{ra} relates the beautiful scene of the last pilgrimage performed by the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} turned to Ḥajre Aswad, put his lips on it and cried for a long time. His attention suddenly turned to Ḥāḍrāt ‘Umar^{ra} who was standing by his side and was weeping. Ḥuḍūr^{sa} said ‘O ‘Umar this is the place where a great deal of tears are shed (out of love of Allāh).³¹

Ḥāḍrāt ‘Abdullāh bin ‘Umar^{ra} once asked Ḥāḍrāt ‘Ā’ishah^{ra} to tell him some lovely and beautiful incident of Holy Prophet Muḥammad^{sa}. Ḥāḍrāt ‘Ā’ishah^{ra} replied, "His every action was lovely. Once it was my turn for Ḥuḍūr^{sa}'s stay. He came and got into the bed, his body was touching my body. He then said ‘O ‘Ā’ishah^{ra}, would you allow me to spend my night in worshipping Allāh? I told him that his wish was dear to me. He got up, did ablution with water from the water skin, stood for Ṣalāt and started to recite the Holy Qur’ān. He then started to cry. The tears wet his clothes. He

propped himself on the right side, put his right hand under his right cheek and paused for a while. He started to cry again, so much so that the ground became wet with his tears. At dawn Ḥādrāṭ Bilāl^{ra} came to call him for Ṣalāt and found him weeping. Ḥādrāṭ Bilāl^{ra} said, "O Messenger of God, as God has forgiven you, then why do you cry?" Ḥuḍūr^{sa} replied, "Should I not be grateful to Allāh?"

He then said, "The reason for my crying is that tonight these verses were revealed إِنَّ فِي خَلْقِ رَبِّكَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ. He recited the last ten verses of Sūrah *Āl-e-‘Imrān* and said, "Woe to the person who recites these verses and does not reflect on them."³²

During the period of his prophethood, a solar eclipse occurred. The Holy Prophet Muḥammad^{sa} stood up to offer the solar eclipse Ṣalāt (Ṣalāt-e-Kusūf). He performed very long *Rukū's* and *Sajdahs*. He was crying so much that it became like a hiccup. He was praying, "O my Lord, have You not promised to me that You will not punish the people as long as I am in them? Have You not promised that as long as they do Istighfār, You will not send down punishment, so we do Istighfār (You forgive us)."³³

The Holy Prophet Muḥammad^{sa} continued to pray until the eclipse finished. Even with such humility, his fear of Allāh was such that he used to pray for increase in Taqwā and fear

of God. He would say, "O Allāh bestow Your fear and Taqwā on me and purify my soul. Who else is there who can purify it more than You. You are its Friend and Guardian".³⁴

Sometimes he would pray, "O Allāh bestow such fear upon us which serves as a barrier between us and Your disobedience."³⁵

Recitation of the Holy Qur'ān and Fear of God

God Almighty says that when the verses of Gracious God are recited for the learned people, they fall down on their faces weeping and it increases humility in them.^(17:110)

At another place the Holy Qur'ān says that on listening to the recitation "Verses do creep the skins of those who fear their Lord".^(39:24)

Who else can be a better example of this than our Holy Prophet Muḥammad^{sa}. He was the most God fearing. This was his condition on hearing or reciting the Holy Qur'ān. His eyes would brim with tears and he would start to shed tears. The Holy Prophet Muḥammad^{sa} asked Ḥādrāṭ 'Abdullāh bin Mas'ūd^{ra} to recite the Holy Qur'ān for him. When he reached this verse

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ

شَهِيدًا - (4:42)

Meaning; "And how will it fare with them when We shall bring a witness from every

people and shall bring thee as a witness against these. "Ḥuḍūr^{sa} could not restrain himself, a stream of tears started from his eyes. With a sign of his hand, he told him to stop."³⁶

Ḥāḍrāṭ Abū Hurairah^{ra} relates that when the last verse of Sūrah *An-Najm* was revealed:

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ - وَتَضْحَكُونَ وَلَا
تَبْكُونَ - (53:60,61)

Meaning "Do you then wonder at this announcement? And do you laugh and weep not?"

The Companions who lived on the platform outside the Prophet's Mosque called Aṣḥāb-e-Ṣuffah, wept a great deal, so much so that their cheeks would become wet with tears. When the Holy Prophet Muḥammad^{sa} heard their sobbing, he cried with them. Ḥāḍrāṭ Abū Hurairah^{ra} says that seeing Ḥuḍūr^{sa} cry they cried even more. Ḥuḍūr^{sa} then said, "Whosoever cried in fear of Allāh, would not enter the fire".³⁷

Ḥāḍrāṭ Abū Hurairah^{ra} relates that during a journey he had a chance to spend the night with the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} started with "Bismillāh" and began to cry and fell down due to the intensity of weeping. He then recited "Bismillāh" twenty times and every time he would fall down crying. He said to Ḥāḍrāṭ Abū Hurairah^{ra}, "A person on whom the Gracious and Merciful God does not bestow mercy, is indeed very unfortunate."³⁸

Sometimes he would supplicate and weep,

in the words, "O Allāh give me the eyes which shed tears in fear of You and thus calm my heart, before the tears become blood and stones turn to embers."³⁹

In short it were the mighty heart rending cries and prayers of the Holy Prophet Muḥammad^{sa} who had lost himself in God, which shook God's throne and brought about such a revolution in Arabia never witnessed before, the like of which had not been seen by any eye or heard by any ear.

¹Tirmadhī Kitāb Faḍā'ilul Jihād, BābMā Ja' fi Faḍlil Ḥirs fi Sabilillāh.

²Ibne Mājah, Kitābul Fitn, Bāb Al-Amr bil Ma'ruf Wan Naḥyi anil Munkar.

³Bukhārī Kitābul Anbiya', BābMā Yudhkaru 'an Bani Isra'il.

⁴Bukhārī, Bāb Kaifa Kana Bada'ul Waḥī.

⁵Bukhārī Kitābul Iman, Bāb Qaulan Nabiiyyisa Ana 'Alamukum Billāhi.

⁶Tirmadhī Kitābul Qadar, BābMā Ja' Annal Quluba Bain Asbi'ir Raḥman.

⁷Bukhārī Kitābul Wasaya, Bābḥal yadhkūlun Nisa' wal waladu fil Arqāb.

⁸Bukhārī Kitābul Marda, Bāb Tamannal Maridul Maut.

⁹Tirmadhī KitābTafsīrul Qur'an, Bāb Suratul Mu'minin.

¹⁰Musnad Aḥmad bin Ḥambal, Vol.1, p.101.

¹¹Bukhārī Kitābul Tafsīr, Surat Wadduḥa.

¹²Bukhārī Kitābul Tafsīr, Suratul Aḥqaf, Bāb Qauluḥu fa Immā Rā'ūḥu Aridan Mustaqbila Audiyaatihim.

¹³Tirmadhī KitābTafsīrul Qur'an, Bāb min Suratul Waqi'ah.

¹⁴Tirmadhī Kitābul Jana'iz, BābMā Ja' Annal Mu'minu Yamutu bi 'Arqil Jābin.

¹⁵Bukhārī Kitābul Adhan, Bāb Ad-Du'a' fir Ruku'.

¹⁶Bukhārī Kitābul Iman, Bāb Faḍl man Istābra' Li Diniḥi.

¹⁷Bukhārī Kitābul 'Ilm, Bāb Ar.Riḥlatu fil masa'latin Nazilaḥ.

¹⁸Ibne Mājah, Kitābul Manasik, Bāb Ar-Rukḥṣaḥ fi Dhalika in Lam Yasud Laḥu.

¹⁹Musnad Aḥmad bin Ḥambal, Vol.6, p.372.

²⁰Musnad Aḥmad bin Ḥambal, Vol.1, p.354.

²¹Bukhārī KitābuṭṬalāq, Bāb Man Tallaqa waḥal yuwajih Al-Rajul Imratihībiṭ Ṭalāq.

²²Bukhārī Kitābul Qittatu, Bāb Idha wajada Tamratan fit Tariq.

²³Bukhārī Kitābuz Zakāt, Bāb Akḥdis Sadaqaḥ Al-Timr.

²⁴Bukhārī Kitābuz Zakāt, Bāb man Aḥḥabba Ta'jilis Sadaqaḥ.

- ²⁵Bukhārī Kitābud Da‘wāt, Bāb Istighfarin Nabi fil Yaumi wal Lailah.
²⁶Muslim Kitābul Jihād, Bābul Imdad bil Mala’ikaḥ fi Ghazwah Badr.
²⁷Mu‘jamul Kabīr by Ṭibrānī.
²⁸Nasa’ī, Kitābus Saḥaw, Bābul Baka’i fiṣ Ṣalāt.
²⁹Ibne Mājah, Kitāb Iqamatiṣ Ṣalāt, Bābmā Ja’ fil Qunut.
³⁰Abū Dā’ūd, KitābuṣṢalāt, Bāb Al-Baka’ fiṣ Ṣalāt.
³¹Ibne Mājah, Kitābul Manasik, Bāb Istimilil Ḥajar.
³²Durre Manthūr fīTafsīr Al-Mathūr by Siyūṭī, vol.6, p.409.
³³Durre Manthūr fīTafsīr Al-Mathūr by Siyūṭī, vol.9, p.59.
³⁴Muslim Kitābul Dhikr, Bāb Aṭ-Ṭā’ūdhu min Sharri mā ‘Amal.
³⁵Tirmadhī Kitābud Da‘wāt, BābMā Ja’ fi ‘Aqdit Tasbiḥ.
³⁶Bukhārī Kitāb Faḍā’ilul Qur’an, Bāb Qaulul Maqrii Lil Qari ḤasBuka.
³⁷Baiḥqī, Shu‘bal Īmān, vol.1, p.479, Jami‘ul Aḥkam by Qurtubi.
³⁸Al-Wafā by Ibne Jauzī.
³⁹Kitābud Du‘a’ by Tibrani, vol.3, p.1480.

Chapter 6

Holy Prophet Muḥammad^{sa}'s Remembrance of Allāh, glorifying Him and Being grateful To Him

It is a fact that we always remember the person whom we love. The first and the last love of our Holy Prophet Muḥammad^{sa} was God Himself. In the prime of his youth, he would leave the worldly pursuits and go into the cave of Ḥirā' to remember God. All his pleasures were in Him and the people of Makkah seeing this, used to say that Muḥammad was in love with his Lord.

The reality is that he was lost in God to such an extent, that his own self did not exist anymore, only love of God remained. Ḥāḍirāt 'Ā'ishah^{ra} relates that the Holy Prophet Muḥammad^{sa} remembered Allāh at each and every moment.¹

Holy Prophet Muḥammad^{sa}'s Zeal for Allāh's Remembrance

He remembered Allāh during the day and the night, in solitude and in company, while asleep or awake, he never forgot Him even for a moment. He said, "While sitting in a gathering, I do Istighfār more than seventy times."²

The Sufi proverb of "hands busy in work and heart busy in remembering the beloved", is only applicable to the time when a person is

awake. The Holy Prophet Muḥammad^{sa}'s state was higher than this. Even in sleep his heart would remember Allāh. He used to say that when his eyes were asleep, his heart did not sleep.³

It is as if remembrance of Allāh was the sustenance for his heart. As the body depends on breathing and the circulation of blood, his soul depended on the remembrance of Allāh for sustenance. Only a few moments of his day were free from it. In view of God's greatness and respect for Him, he used to refrain from it when answering the call of nature. That is why he would say *عُفِّرَانِكَ*, "O Allāh I seek forgiveness", after coming out of the lavatory.⁴

The secret of this prayer is that he had stopped remembering Allāh during this time and sought His forgiveness for this lapse.

Human life utterly depends on the Creator's blessings and the capabilities given by Him. Life is entirely dependent on Him. Without being solicited, a limitless succession of His favours encompasses mankind. This is the Gracious God and through His attribute of the 'Merciful', the human beings achieve endless rewards for their efforts. They are surrounded by His beneficence to such an extent that this Qur'ānic verse becomes necessary (14:35) "And if you try to count the favours of Allāh, you will not be able to number them." In the Holy Qur'ān, wherever the human beings have been

mentioned by God with regret, are the ones who are not grateful, while the grateful ones have been praised.

Gratefulness for the Favours

In praise of prophet Nūḥ^{as} (Noah), God says in the Holy Qur'ān that he was indeed a grateful servant.^(17:4) In respect of Ḥādrāṭ Ibrāhīm^{as}, God says that he was grateful for His favours.^(27:122) God commanded the Holy Prophet Muḥammad^{sa} to worship Him and be among the thankful ones.^(39:67)

God has promised to grant more blessings to His grateful servants. Our Holy Prophet Muḥammad^{sa} received an abundant share of blessings by being grateful to God. God says, "And great is Allāh's grace on you".^(4:114)

The summit of Holy Prophet Muḥammad^{sa}'s remembrance of Allāh was Ṣalāt, which was the delight of his eyes and comfort of his heart.⁵

The ordinary person's heart is not always attentive in Ṣalāt, rather his thoughts wander about. But our Holy Prophet Muḥammad^{sa}'s heart while praying was totally engrossed in Ṣalāt. Even with this diligence, he would be praying to God, "O Allāh! Make me one who remembers You and is grateful to You".⁶

Thankfulness is indeed a beautiful expression of love and remembrance of Allāh. The best form of this expression is praise and

glorification of God.

The Holy Prophet Muḥammad^{sa}'s Ṣalāt was the embodiment of thankfulness to God. It started with, "All praise belongs to Allāh," in the middle was *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* more praise for Allāh, and its latter part *لِلدُّعَاءِ الشَّحِيحَاتِ* was the comprehensive praise for Allāh. His *Rukū'* and *Sajdah* were full of praise for Allāh, when he would proclaim, "O Allāh! Holy are You with all Your attributes".⁷

On standing up this praise would be like a surging sea. He would say, "O Allāh! All praise belongs to You." In his endeavour to offer more praise he would say, "So much praise that it would fill the heavens and the earth and everything else that You wish would fill with this praise (meaning Your praise is limitless). "O the Being, worthy of Greatness and Praise, however much praise we offer You, You are worthy of it and we all are Your servants."⁸

Besides the obligatory prayers, his Nafal prayers had such fervour for thankfulness that he would spend the whole of the night in prayer. His feet would swell due to standing up for such a long time. Ḥādrāṭ 'Ā'ishah^{ra} said to him, "Why do you strive so hard?" His beautiful reply was *أَفَلَا أَكُونُ عَبْدًا شَكُورًا*. "Should I not be an extremely grateful servant of God?"⁹

After his Ṣalāt which was full of love of Allāh, he would still pray *اللَّهُمَّ اعْبُدْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ* "O Allāh! bestow upon me the capacity to remember You, be grateful to You and offer

exquisite worship."¹⁰

Every moment of his life bears testimony of the acceptance of this prayer. At night after resting for a short while, he would get up and the first words on his tongue, were of praise and gratitude. He would affirm that all praise belongs to Him alone, who gave life after sleep, which is a kind of death and to Him is the return.¹¹

Even after a meager meal, spontaneous expressions of gratitude would surge in his heart. He used to say, "God is happy and pleased with a person who eats a morsel and thanks God, drinks water and praises Allāh for it". After finishing the meal, he would pray, "All praise belongs to Allāh, Who fed us, gave us water to drink and made us His obedient servants."¹²

God granted him such capacity of being grateful that he would thank God for it. Remembrance of Allāh was an inseparable part of his being.

After the call of nature, he would thank God,

"All praise belongs to Allāh, Who removed the harmful things from me, gave me health and retained the beneficial elements in my body."¹³

At night on going to bed, he would offer gratitude for the favours received during the

day in the words, "All praise belongs to Allāh, who blessed me with His favours and benevolence, He bestowed a great deal upon me. Praise and glorification is due to Him in all situations."¹⁴

The Holy Prophet Muḥammad^{sa} said, "A person who says in the morning, 'O Allāh! every good thing that I have at this moment is solely from You and there is no partner for You', has discharged his gratitude for the day and if says he these words at dusk, he discharges his gratitude for the night."¹⁵

The Holy Prophet Muḥammad^{sa} would offer thanks on wearing new clothes.¹⁶

In summer when it rained after a long interval, his head would bow in gratitude. He would remove his headgear and let the rain fall on his head and said, "This is the most recent bounty from God."¹⁷

When his prayers were accepted or a good task was accomplished, he would not boast about it, instead he would praise Allāh and say, "All praise belongs to Allāh, Whose greatness and majesty accomplishes all good ventures."¹⁸

Once the Holy Prophet Muḥammad^{sa} went to see his Jewish servant, who was ill. Realizing that he was near death, Ḥuḍūr^{sa} asked him to recite the Kalimah, when he recited it, spontaneous praise of Allāh broke out from the Holy Prophet Muḥammad^{sa}'s tongue, "All praise belongs to Allāh, who saved a soul from the

fire."¹⁹

Prostrations of gratitude

On receiving good news the Holy Prophet Muḥammad would immediately prostrate and offer *Sajdah* of gratitude.²⁰

Ḥāḍrāt Sa'd bin Abī Waqqāṣ^{ra} relates that we were returning to Madīnah from Makkah. When we reached a place 'Azwarā', Ḥuḍūr^{sa} dismounted, he raised his hands and prayed for a while, then went into prostration. He stayed in prostration for a very long time. He then stood up, raised his hands in prayer and went into prostration again. He did this three times and then told us, "I prayed for my Ummah. God gave me permission to intercede on behalf of one third of my Ummah. I prostrated in gratitude. When I prayed again, God granted me permission of intercession for another third of my Ummah. I prostrated in gratitude. Then I raised my head and prayed again and God gave me permission for intercession on behalf of the remaining third of my Ummah and I prostrated to offer gratitude."²¹

Ḥāḍrāt 'Abdur Raḥmān bin 'Auf^{ra} relates, "The Holy Prophet Muḥammad^{sa} came into the mosque and facing Ka'bah performed *Sajdah*. He remained in *Sajdah* for such a long time that we became worried in case God had taken possession of his soul. I went near him, he got up and enquired as to who was there? I told

him my name. Ḥuḍūr^{sa} asked me as to what the matter was. I told him, 'O Messenger of Allāh, you were in *Sajdah* for such a long time that we feared lest God had taken possession of your soul.' The Holy Prophet Muḥammad^{sa} replied, "Gabriel came to me and conveyed me the glad tidings of God's decree that whosoever will invoke blessings and peace on me, God will bestow peace upon him. On hearing this I offered *Sajdah* of thanks to God".²²

At the time of his greatest success, victory over Makkah, he was sitting on his she-camel with his head bowed so low that it was touching the saddle. He was bowing in gratitude and praying

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

"O Allāh! Holy are You with all the praise and attributes, O Allāh, forgive my sins.

O Allāh forgive me."²³

New ways of expressing gratitude.

The Holy Prophet Muḥammad^{sa} was always in search of new ways of offering gratitude. He not only offered thanks for the favours, blessings and success, he was also grateful for being safe from vicissitudes of the fortune and safety from trials. He would feel the pain for the afflicted ones and was at the same time thankful to God for being free from such an affliction. He would pray, "Praise belongs to the Allāh Who saved us from this affliction,

bestowed health upon us and made us better than most of His creation."²⁴

Ummul-Mu'minīn Ḥādrāṭ Juwairiyah^{ra} relates one of the novel ways in which the Holy Prophet Muḥammad^{sa} praised the Lord. She quotes, Once he passed nearby while I was offering prayer. On his return the sun was quite high in the sky and I was still engaged in remembrance of Allāh. The Holy Prophet Muḥammad^{sa} said, Since I have passed by you, I have recited four phrases three times each and these words carry a higher reward than your citations. He told me the words.

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِصَاقِهِ،
سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ

"Holy is Allāh as much as number of His creations, Holy is Allāh, to the extent, He likes for Himself, Holy is Allāh, as much as the weight of His throne (which is limitless). Holy is Allāh, as much as the ink of His words."²⁵

In one of his supplications, the Holy Prophet Muḥammad^{sa} prayed to his Lord, "Your light is perfect, You have guided us. All praise belongs to You. Your forbearance is immense. You bestow pardon. So perfect praise belongs to You alone. You are generous, You have bestowed everything, so the perfect praise befits You only. O our Lord! Your countenance is the

most honourable, Your dignity the most high. The good things that You bestow are the best and the most pleasant. O our Lord! When obeisance is made to You, You appreciate it. Even If disobedience is shown to You, Your generosity does not decline. You listen to the supplications of the helpless and wretched and remove their affliction. You bestow healing on the ailing. You forgive sins and accept repentance. There is no one who can pay You back for the favours. No eulogist has the capacity to praise You to the full extent."²⁶

God was very pleased with these songs of praise and adoration and decreed that on the Day of Judgment when everyone would be worried about himself alone and searching for shelter, the Holy Prophet Muḥammad^{sa} would be raised to 'Maqām-e-Maḥmūd' (Praiseworthy station). He would be given this status as he praised Allāh the most.²⁷

The Holy Prophet Muḥammad^{sa}'s name 'Aḥmad' would be glorified and he would be taught new ways of praise and tutored in new words for Allāh's praise. The Holy Prophet Muḥammad^{sa} would prostrate and praise Allāh and in response Allāh would say, "O Muḥammad, whatever you ask today, shall be given to you". Then he would intercede for his Ummah. This would be the greatest blessing given to him.²⁸

Eagerness for praising Allāh.

The Holy Prophet Muḥammad^{sa} was always eager to praise Allāh. Despite his own great capacity and ideal manner, if he heard anyone praising Allāh, he would envy that person.²⁹

When he heard a verse composed by polytheist poet Umayyah bin Aṣ-Ṣalt in praise of Allāh, his heart throbbed with emotions and he said, "The verse by Umayyah is full of faith but he himself was not fortunate enough to become a believer", the verse is:

لَكَ الْحَمْدُ وَالنَّعْمَاءُ وَالْفَضْلُ رَبَّنَا

فَلَا شَيْءٍ أَعْلَى مِنْكَ حَمْدًا وَ أَمَجْدًا

"O our Lord! All praise belongs to You. All the bounties and favours are from You alone. There is nothing greater than You in praise or honour."³⁰

Labīd was a famous Arabian poet. His excellent verses decorated the Ka'bah. The verse which the Holy Prophet Muḥammad^{sa} liked most was the one about the greatness of God. The Holy Prophet Muḥammad^{sa} said that the most truthful thing Labīd said was this verse.

أَلَا كُلُّ شَيْءٍ مَّا خَلَا اللَّهَ بَاطِلٌ

"Take heed, everything is mortal except Allāh."³¹

The truth is that no one has excelled the Holy Prophet Muḥammad^{sa} in praising Allāh. This is the reason that in the Holy Scriptures his name is Aḥmad, meaning the best among those who praise Allāh. As a reward for this praise he was called Muḥammad and the whole world praises him.

Gratitude and appreciation

Gratitude springs from the heart for a favour received. The quality of being thankful is essential for genuine praise of Allāh and appreciation of His bounties. The Holy Prophet Muḥammad^{sa} used to say that if a person is not thankful to his fellow human beings for their good deeds done to him, he is not thankful to God.³² Such a person is not in the habit of acknowledging favours or this sentiment has gone cold in him.

The Holy Prophet Muḥammad^{sa} taught his Ummah the manner of appreciation of God's favours. Ḥādrāṭ 'Uthmān^{ra} relates that the Holy Prophet Muḥammad^{sa} said, "Whosoever receives a favour from someone should say, جَزَاكَ اللهُ خَيْرًا meaning, 'May Allāh give you the best reward for it'. By saying this he has discharged his obligation of thankfulness.³³

He used to say, "If someone has done good to you, repay him and if you do not have the capacity to repay, at least pray for that person to the extent that you are sure of repaying him fully."³⁴

Gratitude to Fellow Human Beings

Our beloved Prophet^{sa} used to do good in return for a wrong done to him. He used to say, 'If a gift is given to someone, he should return a similar gift. If he is unable to do so, he should appreciate it, whosoever shows appreciation is grateful. Whosoever does not show appreciation has shown ungratefulness.'³⁵

For repaying a good deed, the Holy Prophet Muḥammad^{sa} used to recite this verse of the Holy Qur'ān: "فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ" Then whoso does an atom's weight of good will see it". (99:8) Sometimes he would reward ordinary acts of kindness in an extraordinary manner. Once he went to attend the call of nature and his young cousin 'Abdullāh bin 'Abbās^{ra} filled the container with water. When the Holy Prophet Muḥammad^{sa} came to know as to who had done that kindness, he prayed for 'Abdullāh bin 'Abbās^{ra} that may God grant him the wisdom and knowledge of the Holy Qur'ān.³⁶ And give him deep understanding of faith. This prayer changed the life of 'Abdullāh bin 'Abbās^{ra}.³⁷

The Holy Prophet Muḥammad^{sa} arrived in Madīnah and the Anṣār gained the opportunity to serve him. Some offered their palm trees to him. When the wealth of Banī Quraizah and Banū Naḍīr was received as booty of the war, the Holy Prophet Muḥammad^{sa} took great care in repaying Anṣār in order to return their gifts in the best manner.³⁸

At the victory of Makkah Ḥuḍūr^{sa} showed compassion for Anṣār and took great care of their feelings by saying that his life and death was with them. He made Madīnah as his second home. He advised people to be kind to Anṣār and used to say that love for Anṣār was part of the faith.³⁹

Ka'b bin Zuhair was a famous poet who was liable for punishment for saying rude and indecent verses about the Holy Prophet Muḥammad^{sa}. When he presented himself and begged forgiveness from the Holy Prophet Muḥammad^{sa}, and begged for pardon, he wrote a eulogy in his honour. In this poem he praised the 'Migrants' and did not mention the Anṣār. Ḥuḍūr^{sa} told him that Anṣār deserve praise as well, and you have not said anything about them. He then said this verse;

مَنْ سَرَّهُ كَرَمَ الْحَيَاةِ فَلَا يَزَلْ
فِي مَقْنَبٍ مِنْ صَالِحِي الْأَنْصَارِ

Meaning, that whosoever is desirous of an honourable life, should stay within the group of pious Anṣār riders.⁴⁰

In brief Ḥuḍūr^{sa} never forgot a kindness done to him by someone. He remembered the kindness of 'Abdullāh bin Abī Salūl, the chief hypocrite, who had given his shirt to his uncle Ḥādrāṭ 'Abbās^{ra} when he needed one at the time of battle of Badr. The Holy Prophet Muḥammad^{sa} sent his own shirt for his shroud

at his death.⁴¹

The Holy Prophet Muḥammad^{sa} always remembered the kindness of Ḥāḍrāṭ Khadījah^{ra}. Once Ḥāḍrāṭ ʿĀ'ishah^{ra} remarked in way of envy about Ḥāḍrāṭ Khadījah^{ra}, Ḥuḍūr^{sa} replied, "when people rejected him, Khadījah^{ra} believed in him, when people refused to accept him, Khadījah^{ra} accepted him, when people deprived him of livelihood, Khadījah^{ra} gave him her wealth and God granted him children from her."⁴²

When the Holy Prophet Muḥammad^{sa} was disappointed by the attitude of the people of Makkah, he went to Ṭā'if for propagating Islam. On his return to Makkah, according to the custom of that time, he needed the protection of a tribal chief. Ḥuḍūr^{sa} sent messages to quite a few chiefs but none of them offered him protection. Only Muṭ'īm bin ʿAdī sent his sons to escort the Holy Prophet Muḥammad^{sa} safely back into the town. The Holy Prophet Muḥammad^{sa} always remembered this kindness. Muṭ'īm bin ʿAdī had passed away before the battle of Badr. Seventy non-believers from his tribe were taken prisoners. The Holy Prophet Muḥammad^{sa} said that if their chief Muṭ'īm bin ʿAdī had been alive and asked for their release, he would have released them all for his sake.⁴³

Ḥuḍūr^{sa}'s uncle Abū Ṭālib was always faithful to him and was at his side throughout

his life. He endured siege of She'ḇ-e-Abī Ṭālib for Ḥuḍūr^{sa}'s sake. When Abū Ṭālib fell ill, he asked the Holy Prophet Muḥammad^{sa} for prayers. He asked him to pray to his Lord for his health and with these prayers he recovered.⁴⁴ It is obvious from this incident that Abū Ṭālib did believe in him as a truthful one but did not profess belief openly. In his last illness, the Holy Prophet Muḥammad^{sa} requested him to proclaim Islam but he could not do so. Despite this Ḥuḍūr^{sa} always treated him with kindness.

Ḥāḍrāt 'Alī^{ra} relates "When the Holy Prophet Muḥammad^{sa} was told of the death of Abū Ṭālib, he started to cry and instructed him to wash his body and cover it with the shroud. He prayed for the departed soul that God may forgive him and show His mercy."⁴⁵

At the funeral Ḥuḍūr^{sa} was overwhelmed by the thoughts of his kindness and prayed, "O Allāh! Give him the best reward."⁴⁶

The Holy Prophet Muḥammad^{sa} wanted his Companions and friends to develop this trait of gratefulness in them. He advised Ḥāḍrāt Abū Hurairah, "O Abū Hurairah, fear Allāh a great deal, then you will be able to worship Allāh more than the others. Be content and you will be the most grateful among men."⁴⁷

May God bestow upon us the capability of being grateful by following the example of our master the Holy Prophet Muḥammad^{sa}. Āmīn

¹Muslim Kitābul Ḥaidh, Bāb Dhikrullāh Ta'ala fi Ḥalil Jamābahwa Ghairiḥa.

²Abū Dā'ūd, Kitābuṣ Ṣalāt, Bāb fil Istighfar.

³Bukhārī Kitābul Manāqib, Bāb Kanan Nabiyya Tanamu 'Ainaḥu wa la Yanamu Qalbahu.

⁴Tirmadhī Kitābuṣ Ṭahārah, Bābmā Yaqulu Idha Kḥaraja minal Kḥala'.

⁵Nasa'ī Kitābu 'Ashratin Nisā', Bāb fi Ḥubum Nisā'i.

⁶Abū Dā'ūd, Kitābuṣ Ṣalāt, Bābmā yaqulur Rajulu Idha S' Allamah.

⁷Bukhārī Kitābuṣ Ṣalāt, Bābmā Yaquulul Imam, wa min Kalfiḥi Idha Rafa'a Ra'sahu minar Rakū'.

⁸Muslim Kitābuṣ Ṣalāt, Bābmā Yaqulu Idha Rafa'a Ra'saḥu min Ruku'i.

⁹Bukhārī Kitābul Tafsīr, Bāb li Yaghfiralaka Allāhmā Taqaddamā min Zanbika.

¹⁰Abū Dā'ūd, Kitābuṣ Ṣalāt, Bāb fil Istighfar.

¹¹Bukhārī Kitābud Da'wāt, Bābmā Yaqulu Idha Nama.

¹²Tirmadhī Kitābud Da'wāt, Bābmā Yaqulu Idha Faragha minat Ta'am.

¹³Ibne Mājah, Kitābuṣ Ṭahārah, Bābmā Yaqulu Idha Kḥaraja minal Kḥala'.

¹⁴Abū Dā'ūd, Kitābul Adab, Bābmā Yaqulu 'Indan Naum.

¹⁵Abū Dā'ūd, Kitābul Adab, Bābmā Yaqulu Asbaha.

¹⁶Tirmadhī Kitābul Libas, Bābmā Yaqulu Idha Lābasa Ṭhanbm Jadidan.

¹⁷Musnad Aḥmad bin Ḥambal, Vol.3, p.267.

¹⁸Mustadrik Ḥākim, vol.1, p.730.

¹⁹Bukhārī Kitābul Janaiz, Bāb Idha Aslamaṣ Ṣabiyyah fa mata, Ḥal Yusalli Alaiḥe.

²⁰Tārīkhul Khaṭīb by Baghdādī.

²¹Abū Dā'ūd, Kitābul Jihād, Bāb fi Sujudish Shukr.

²²Musnad Aḥmad bin Ḥambal, Vol.1, p.191.

²³Sīratun Nabawiyyah by Ibne Hishām.

²⁴Tirmadhī Kitābud Da'wāt, Bābmā Ja' fimā Yaqulu Idha Ra'ya Muḥtalan.

²⁵Muslim Kitābul Dhikr wa Al-Dua' wa Al-Taubah wal Istighfar, Bāb TasbiḥAwwalun Niḥar wa Indan Naum.

²⁶Tuḥfatudhakirin by 'Allamah Shaukani.

²⁷Tirmadhī Kitābul Manāqib, Bāb fi Faḍlin Nabiyye.

²⁸Bukhārī Kitābul Tafsīr, Suratul Baqarah, Bāb QaulAllāhwa 'Allamah Adamal Asma' Kullāha.

²⁹Musnad Aḥmad bin Ḥambal, Vol.2, p.470.

³⁰Kanzul 'Ummāl, Fatḥul Bārī, vol.7, p.154.

³¹Bukhārī Kitābul Manāqib, Bāb Ayyamil Jahiliyyah.

³²Tirmadhī Kitābul Birr was Ṣilah, Bābmā Ja' fi Shukre Liman Aḥsana Ilaika.

³³Tirmadhī Kitābul Birr was Ṣilah, Bābmā Ja' fi Ṭhana'i bil Ma'ruf.

- ³⁴Abū Dā'ūd, Kitābuz Zakāt, Bāb 'Atyatu man Sa'la billāhi.
³⁵Abū Dā'ūd, Kitābul Adab, Bāb fi Shukril Ma'ruf.
³⁶Bukhārī Kitābul 'Ilm, Bāb Qaulan Nabiyyi Allāhuma 'Allimḥul Kitāb.
³⁷Bukhārī Kitābul Wudhu', Bāb Wadh'il Ma'i 'Indal Kḥala'i.
³⁸Bukhārī Kitābul Maghāzī, Bāb Ḥadith Bani Nudair.
³⁹Bukhārī Kitābul Iman, Bāb Ḥubbul Ansar minal Iman.
⁴⁰Sīratul Ḥalbiyyah, vol.3, p.215.
⁴¹Bukhārī Kitābul Tafsīr, Suratul Taubah, Bāb Qaulaḥu Istagfir laḥum.
⁴²Musnad Aḥmad bin Ḥambal, Vol.6, p.117.
⁴³Bukhārī Kitābul Maghāzī, Bāb Ghazwah Badr.
⁴⁴Mustadrik Ḥākim, Kitābud Dua'. vol.1, p.542.
⁴⁵Aṭ-Ṭabqātul Kubrā by Ibne Sa'd.
⁴⁶Al-Bidayah wan Niḥayah by Ibne Kathīr.
⁴⁷Ibne Mājah, Kitābuz Zuhd, Bāb Al-Wad'i wat Taqwa.

Chapter 7

The Holy Prophet Muḥammad^{sa}'s Deep Love for the Holy Qur'ān

The Holy Qur'ān is the pure, last and comprehensive discourse which was revealed to the noble heart of the Holy Prophet Muḥammad^{sa} for the guidance of mankind till the end of the world. The eloquent and fluent Arabic text is so deep in meaning, so full of reasons and arguments and so wide in its scope that no other revelation can equal it. No one is capable of producing a match for even the smallest verse. This challenge of producing a single verse equal to those found in the Qur'ān still stands unaccepted. It is a testimony to its greatness and supremacy.

This is the discourse, which, when heard by the famous master of Arabic language, the poet Labīd, listened to and was so captivated by its eloquence that he stopped composing poetry. Once he was asked to recite his recently composed verses, he remarked that since he had heard this verse of the Holy Qur'ān **الْمَوْلَىٰ ذٰلِكَ** **الْكَتٰبُ لَا رَيْبَ فِيْهِ**. He had stopped writing poetry.¹

Ḥāḍrāt 'Umar^{ra}'s acceptance of Islam was miraculous and a proof of the greatness of the Holy Qur'ān. This was the time, when he left his house to kill the Holy Prophet Muḥammad^{sa}. On the way he heard the recitation of first few verses of Sūrah Ṭā Hā in

his sister's house. He spontaneously exclaimed, "How beautiful and elegant this discourse is?" After that he accepted Islam.²

The well known chief of Quraish 'Utbah came to advise the Holy Prophet Muḥammad^{sa} on behalf of Quraish. The Holy Prophet Muḥammad^{sa} recited the first few verses of Sūrah Hā Mīm. When Ḥuḍūr^{sa} recited the verses which included a *Sajdah*, he spontaneously fell in prostration with Ḥuḍūr^{sa} and said, "By God! This is not poetry, nor are those the words of a sooth sayer or magic. I swear by the name of God that I have listened to such discourse from Muḥammad today, the like of which I have never heard before."³

The real glory of the Holy Qur'ān was manifested when the Messenger of Allāh recited its verses. God says:

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً- فِيهَا كُتُبٌ قَيِّمَةٌ- (98:3,4)

"A Messenger from Allāh recites scriptures purified. Therein are the everlasting teachings." When the Holy Prophet Muḥammad^{sa} recited the beautiful verses of the Holy Qur'ān, even God loved it. He says:

وَمَا تَكُونُ فِي شَأْبٍ وَمَا تَنْتَلُونَ مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ

فِيهِ- (10:62)

"And you are not engaged in anything and you do recite not from Him any portion of the Qur'ān, and you do not, do

anything but We watch you when you are engrossed therein."

God loved the recitation of the Holy Qur'ān by the Holy Prophet Muḥammad^{sa} because it was full of heartfelt emotions of love and pathos. His recitation used to be so elegant that it has been described in the Holy Qur'ān as,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ

٤٤

(2:122)

"They to whom We have given the book, follow it as it ought to be followed; it is these that believe therein."

The Holy Prophet Muḥammad^{sa} used to recite it in such a beautiful tone and in a clear distinct manner that the full obligation of recitation was discharged. Someone asked Ḥādrāṭ Anas^{ra} about the recitation of the Holy Qur'ān by the Holy Prophet Muḥammad^{sa}. He replied that Ḥuḍūr^{sa} used to recite for a long period of time. Ḥādrāṭ Anas^{ra} recited "Bismillāh" as the Holy Prophet Muḥammad^{sa} used to recite it. He recited Ar-Raḥmān and Ar-Raḥīm in a drawn out manner.⁴

Ḥādrāṭ Abū Hurairah^{ra} relates that the Holy Prophet Muḥammad^{sa} told him that God does not listen to anything more intently as He does to the recitation of the Holy Qur'ān being recited by him when he recites it in a melodious tune.⁵

Hāḍrāt Umme Salamah^{ra} relates the Holy Prophet Muḥammad^{sa} used to pause at the end of the verses. He would stop at every verse of *Al-Fātiḥah*, at "Rabbul 'Ālamīn""Ar-Raḥmān""Ar-Raḥīm".⁶

The Holy Prophet Muḥammad^{sa} used to pronounce every word clearly and separately while reciting the Holy Qur'ān. His voice would ebb and flow with emotions. Someone asked the Holy Prophet Muḥammad^{sa} about the best form of recitation. Ḥuḍūr^{sa} replied, that a recitation which shows fear of Allāh. His own citation reflected this emotion of fear.

His main preoccupation was the Qur'ān. During the day, especially in Ṣalāt, he used to repeat and rehearse the newly revealed verses. Even at night the verses of the Holy Qur'ān would be on his tongue. Hāḍrāt 'Ā'ishah^{ra} relates that whenever she woke up during the night, the verses glorifying God would be on his lips,

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ - (38:66-67)

"There is no God but Allāh, the One, the Most Supreme, the Lord of heavens and the earth and all that is between the two, the Mighty, the Great Forgiver."⁷

The Holy Prophet Muḥammad^{sa} used to wake up in the last one third of the night for *Tahajjud* prayer and recite the last ten verse of *Āl-e-Imrān* on getting up. The subject matter of

these verses is the creation of the heavens and the earth by the Creator of the universe and pondering over the signs therein. These verses give rise to fervour for the worship of God.⁸

Similarly the Holy Prophet Muḥammad^{sa} used to recite various verses of the Holy Qur'ān before going to sleep. In one of the tradition it is related by Ḥāḍrāt 'Ā'ishah^{ra}, the Holy Prophet Muḥammad^{sa} used to recite the last three Sūrahs of the Qur'ān and blow into his hands and pass them over his body before going to sleep.⁹

Ḥāḍrāt Jābir^{ra} relates that Ḥuḍūr^{sa} used to recite Sūrah *Ḥā Mīm As-Sajdah* and *Al-Mulk* before going to bed.¹⁰

Ḥāḍrāt 'Ā'ishah^{ra} tells us about Ḥuḍūr^{sa}'s recitation of Sūrah *Az-Zumar* and *Banī Isrā'īl* before going to sleep.¹¹

Ḥāḍrāt 'Arbād bin Sāriyah^{ra} relates that the Holy Prophet Muḥammad^{sa} before going to sleep used to recite the Sūrahs which begin with glorification of God e.g. *Al-Ḥadīd*, *Al-Ḥashr*, *Aṣ-Ṣaff*, *Al-Jumu'ah*, *Al-Taghābun* and *Al-A'lā*. He used to say that these Sūrahs include a verse which is better than a thousand verses.¹²

Ḥāḍrāt Khubāb^{ra} tells us that before going to bed the Holy Prophet Muḥammad^{sa} recited all the Sūrahs after *Al-Kāfirūn* (*Al-Lahab*, *An-Naṣr*, *Al-Ikhlāṣ*, *Al-Falaq* and *An-Nās*).¹³

Ḥāḍrāt 'Auf bin Mālik Ashja'ī^{ra} relates that

one night he had the opportunity of spending the night, praying with the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} recited *Al-Baqarah* first. He would at every verse referring to mercy, pray for Allāh's mercy and at every verse referring to punishment, he would pause and seek Allāh's shelter. Afterwards he stayed in *Rukū'* as long as he stood for *Qiyām* and praised and glorified Allāh. Then he prostrated for the same length of time. In prostration he continued this praise of Allāh. Afterwards he stood up and recited *Sūrah Āl-e-Imrān*. In the later *Rak'āts*, he recited one *Sūrah* in each *Rak'āt*.¹⁴

Ramaḍān is the month in which the Holy Qur'ān was revealed. During this month the recitation of the Qur'ān and pondering over its meaning was the main occupation of Muslims. Ḥādrāṭ Ibn-e-Abbās^{ra} tells us that the Holy Prophet Muḥammad^{sa} excelled in doing good deeds and in Ramaḍān this was evident even more so. When Gabriel visited him during the night and this would happen every night of Ramaḍān, he would revise the Qur'ān with him. The Holy Prophet Muḥammad^{sa}'s zeal for doing good deeds would take on an amazing hue. His generosity excelled a storm in full force.¹⁵

In other traditions we learn that Gabriel used to revise the Holy Qur'ān once every year in Ramaḍān but in the year of Ḥuḍūr^{sa}'s demise, he revised it twice.¹⁶ This was the last sunnah of the Holy Prophet Muḥammad^{sa}.

The Recitation of the Qur'ān and Fear of God

God says in the Holy Qur'ān, "That the learned people fall down on their faces weeping and it increases humility in them".^(17:110) In another place it says that at the recitation of verse: "At which do creep the skins of those who fear their Lord."^(39:24)

What better example of this can be found than in our Holy Prophet Muḥammad^{sa}, the most God fearing among men. This was his state on listening and reciting the Holy Qur'ān. While reciting he would be deeply immersed in its meaning. Once Ḥādrāṭ Abū Bakr^{ra} remarked about the grey hair which had started to appear on his head, The Holy Prophet Muḥammad^{sa} said, "Yes, the Sūrahs *Hūd*, *Al-Wāqī'ah*, *Al-Mursalāt*, *An-Naba'* and *At-Takwīr* have made me old."¹⁷

These verses describe the punishments meted out to the former people who rejected the messages and the commandments of God. Sometimes the Holy Prophet Muḥammad^{sa} used to recite the Holy Qur'ān in a deep sad tone for his Companions.

Just imagine the scene of those blessed gatherings, when the verses of Holy Qur'ān were revealed on the pure heart. Sūrah *Ar-Raḥmān*, known as the 'Bride of the Qur'ān', was recited in a beautiful tone by the Holy Prophet Muḥammad^{sa} himself for his Companions.

Surely the angels of the heaven would be listening attentively and God would be watching him lovingly.

Hāḍrāṭ Jābir^{ra} relates this beautiful incident in these words. "Once the Holy Prophet Muḥammad^{sa} recited Sūrah *Ar-Raḥmān* and the Companions listened to it in amazement. When Holy Prophet Muḥammad^{sa} finished the recitation, he broke their silence and said, "When I recited this Sūrah for a party of Jinns, they showed a better response than you. Whenever I recited the verse *فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ*. Meaning, "Which then the favours of your Lord will you twain deny". They replied by saying, *لَا يَتَّبِعُونَكَ مِنْ يَعْزُبُكَ رَبَّنَا تُكذِّبُ فَكَلِّمْنَا الْحَمْدُ*.

"O our Lord we do not deny any of Your favours and all praise belongs to You".¹⁸

Qais bin Āsim^{ra} came to see the Holy Prophet Muḥammad^{sa} and requested him to recite some recently revealed verses. Ḥuḍūr^{sa} recited Sūrah *Ar-Raḥmān*. He asked him to recite again. The Holy Prophet Muḥammad^{sa} repeated it and at his third request he recited it the third time. He spontaneously cried out, "By God this discourse has fluency and sweetness. The lower part of it is fertile and the upper part full of fruit. It cannot be the words of a human being. I bear witness that there is none worthy of worship except Allāh and you are the Messenger of Allāh".¹⁹

Hāḍrāṭ Zaid bin Aslam^{ra} relates that once

Ḥāḍrāt Ubayy bin Ka'b^{ra} recited the Holy Qur'ān for the Companions of the Holy Prophet Muḥammad^{sa}, everyone was in tears with emotion. Ḥuḍūr^{sa} was also present and said that this moment of shedding tears should be utilized for prayer as this tenderness of heart is a blessing from God.²⁰

On listening to the word of God, the Holy Prophet Muḥammad^{sa} would be in an emotional mood and would start to shed tears. One day he asked Ḥāḍrāt 'Abdullāh bin Mas'ūd^{ra} to recite the Holy Qur'ān for him. While reciting he came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَاكَ عَلَىٰ هَؤُلَاءِ
شَهِيدًا - (4:42)

Which means; "And how will it fare with them when We shall bring a witness from every people, and shall bring you as a witness against these." Ḥuḍūr^{sa} could not restrain himself anymore. A constant stream of tears started from his eyes. With the gesture of his hand he told him to stop reciting.²¹

Ḥāḍrāt 'Abdullāh bin 'Umar^{ra} relates that the Holy Prophet Muḥammad^{sa} heard someone reciting this verse of Sūrah *Al-Muzzammil*_(73:13) "Surely with Us are heavy fetters and a raging fire". On hearing this he fell down unconscious.²²

Ḥāḍrāt Abū Hurairah^{ra} relates that once he had the chance to spend the night with the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} started the

recitation with "Bismillāh", he started to cry and fell down crying. Afterwards he recited "Bismillāh" twenty times and every time he would fall down weeping. Later on he told me that a person on whom the Gracious and Merciful God does not show mercy, is very unfortunate.²³

A delegation from Kindah tribe came to visit Ḥuḍūr^{sa}. They requested him to show them a sign of his truthfulness. The Holy Prophet Muḥammad^{sa} presented the Holy Qur'ān as a miraculous sign and said that it was such a discourse which can not be influenced by falsehood, neither from behind nor from the front. Then he recited first six verses of Sūrah Aṣ-Ṣaffāt in a melodious tone.

وَالظُّمُتِ صَفًّا - فَالزُّجُرِتِ رَجْرًا - فَالْثَّلِثِثِ زُكْرًا - إِنَّ
 إِلَهُكُمْ لَوَاحِدٌ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
 الْمَشَارِقِ - (37:2-6)

These verses mean; "In the name of Allāh the Gracious, the Merciful, By those who range themselves in close ranks. Then they derive away the enemy vigorously. Then they recite Qur'ān as a Reminder. Surely Your God is One, Lord of the heavens and the earth and all that is between them. And the Lord of the sun's risings."

Ḥuḍūr^{sa} stopped here as his voice was choking with emotion. He sat motionless and in

silence. The tears were flowing from his eyes and falling on his beard. The people from Kindah tribe were amazed to see this and said, "So you cry out of fear of the One Who has sent you?" Ḥuḍūr^{sa} replied, "Yes, His fear makes me cry. The One Who commissioned me on "Şirāṭ-e-Mustaqīm" (the absolutely straight path). I have to follow it perfectly straight. It is like the edge of the sword and if I deflect a tiny bit, I will be destroyed."²⁴

Practice of Recitation in Şalāt

The whole of the Qur'ān is delightful but the Holy Prophet Muḥammad^{sa} used to recite particular Sūrahs in Şalāt. He kept their subject matter and suitability in mind.

In Ḥuḍūr and 'Aşr prayers he would silently recite various Sūrahs after Sūrah *Al-Fātiḥah*. In Fajr, Maghrib and 'Ishā' prayers his recitation after *Al-Fātiḥah* used to be in a loud voice.

In Ḥuḍūr Şalāt the recitation in the first two *Rak'āts* used to be twice as long as the recitation in the last two *Rak'āts*. As per narration by Ḥāḍrāṭ Abū Sa'īd Khudrī^{ra} the recitation in each of the first two *Rak'āts* consisted of nearly thirty verses. Ḥāḍrāṭ Jābir bin Samurah^{ra} tells us that in Ḥuḍūr and 'Aşr Şalāt, Sūrah *Al-Lail* used to be recited. This Sūrah consists of twenty one small verses. In another tradition the recitation of Sūrah *Al-A'lā* has also been mentioned. In the Fajr Şalāt the recitation used to be relatively longer than

this.²⁵

Ḥāḍrāṭ Jābir^{ra} relates that the Holy Prophet Muḥammad^{sa} used to recite Sūrah *Qāf* in Fajr Ṣalāt. Later on this recitation became shorter. Recitation in this Ṣalāt used to consist of sixty to one hundred verses according to Ḥāḍrāṭ Abū Barzah Aslamī^{ra}. Ḥāḍrāṭ ‘Amr bin Ḥuraith^{ra} relates that he heard the Holy Prophet Muḥammad^{sa} reciting *At-Takwīr* in Fajr Ṣalāt.²⁶

Ḥāḍrāṭ Abū Hurairah^{ra} relates that on Fridays the Holy Prophet Muḥammad^{sa} used to recite Sūrah *Al-Mursalāt* and *Ad-Dahr* in the Fajr Ṣalāt.²⁷

Ḥāḍrāṭ ‘Abdullāh bin ‘Abbās^{ra} relates that his mother heard him reciting Sūrah *Al-Mursalāt* in the Maghrib Ṣalāt and said, "My son by reciting Sūrah *Al-Mursalāt*, you have reminded me of the day when I heard the Holy Prophet Muḥammad^{sa} reciting this Sūrah in Maghrib Ṣalāt."²⁸

Ḥāḍrāṭ Jubair bin Muṭ‘im^{ra} narrates that he heard the Holy Prophet Muḥammad^{sa} reciting Sūrah *At-Tūr* in Maghrib Ṣalāt. Ḥuḍūr^{sa} recitation was so beautiful that he loved it.²⁹ He was so engrossed in listening that he forgot himself.

Ḥāḍrāṭ Jābir bin Samurah^{ra} has told us of the recitation of Sūrah *Al-Kāfirūn* and Sūrah *Al-Ikhlāṣ* in Maghrib Ṣalāt.³⁰

Ḥāḍrāṭ Barā’^{ra} relates that he heard the

Holy Prophet Muḥammad^{sa} reciting Sūrah *At-Tīn* and said under oath that he had never heard a more beautiful recitation than Huḍūr^{sa}'s.³¹

Hāḍrāt Mu'adh^{ra} was instructed by the Holy Prophet Muḥammad^{sa} to recite relatively shorter Sūrahs like Sūrah *Ash-Shams*, *Aḍ-Duḥā*, *Al-Lail* and Sūrah *Al-A'lā* in 'Ishā' Ṣalāt.³²

On the days of Jumu'ah and Eid, Sūrah *Al-A'lā* and Sūrah *At-Taghābun* have been reported to be recited by the Holy Prophet Muḥammad^{sa}. Similarly in Jumu'ah prayer, the recitation of Sūrah *Al-Jumu'ah* in the first Rak'āt and Sūrah *Al-Munāfiqūn* in the second Rak'āt has been mentioned in the traditions.³³

In brief the Holy Prophet Muḥammad^{sa}'s love for the Holy Qur'ān is to be found in the frequency of his recitation. The Holy Qur'ān was the sustenance for his soul. The state of his mind can be described in this verse;

دل میں یہی ہے ہر دم تیرا صحیفہ چوموں
قرآن کے گرد گھوموں کعبہ میرا یہی ہے

"My heart yearns to embrace this scripture. I wish to circuit round the Qur'ān all the time. As this is my Ka'bah."

¹Tafsīrul Jami'ul Aḥkamul Qran by Qurtābi, vol. 15, p.51.

²Tafsīrul Jami'ul Aḥkamul Qran by Qurtābi, vol. 11, p.150.

³Mustadrik Ḥākim, vol.2, p.253.

⁴Musnad Aḥmad bin Ḥambal, vol.3, p.119.

⁵Musnad Aḥmad bin Ḥambal, vol.2, p.450.

- ⁶Musnad Aḥmad bin Ḥambal, vol.6, p.302.
- ⁷Mustadrik Ḥākim, vol.1, p.540.
- ⁸Bukhārī Kitābul Wuḍū', Bāb Qira'til Qur'an ba'dal Ḥadith.
- ⁹Bukhārī Kitābud Da'wāt, Bāb Aṭ-Ṭa'a'awwudh wal Qir'ati 'Indal manam.
- ¹⁰Tirmadhī Kitābud Da'wāt, Bābmā Ja' fiman Yaqrā'ul Qur'an 'Indal Manam.
- ¹¹Musnad Aḥmad bin Ḥambal, vol.6, p.68.
- ¹²Musnad Aḥmad bin Ḥambal, vol.4, p.128.
- ¹³Majma'uz Zawā'id by Haithamī, vol.10, p.121.
- ¹⁴Abū Dā'ūd Kitābuṣ Ṣalāt, Bāb fi Dua'i mā Yaqulur Rajulu fi Ruku'ihi wa Sujudihi.
- ¹⁵Bukhārī Kitābuṣ Ṣaum.
- ¹⁶Bukhārī Kitābul Faḍā'ilil Qur'an, Bāb Kana Gibrael Ya'ridul Qur'an alanNabiyyi.
- ¹⁷Tirmadhī Kitābu Tafsīrul Qur'an, BābTafsīr Suratul Waqiaḥ.
- ¹⁸Tirmadhī Ābwābut Tafsīr Surah Raḥman.
- ¹⁹Tafsīrul Jami'ul Aḥkamul Qur'an by Qurtābi, Surah Raḥman.
- ²⁰Tafsīrul Jami'ul Aḥkamul Qur'an by Qurtābi, vol. 15, p.219.
- ²¹Bukhārī Kitābul Faḍā'ilil Qur'an, Bāb Qaulal Maqri' lil Qari ḤasBuka.
- ²²Kanzul 'Ummāl, vol.7, p.206.
- ²³Al-Wafā by Ibne Jauzī, p.549.
- ²⁴Sīratul Ḥalbiyyah, vol.3, p.227.
- ²⁵Muslim Kitābuṣ Ṣalāt Bābul Qar'a fi Zuḥr wal 'Asr wal Fajr.
- ²⁶Muslim Kitābuṣ Ṣalāt Bābul Qar'a fi Fajr.
- ²⁷Bukhārī Kitābul Jumu'aḥ, Bābmā Yaqrā'ū fiṢalātil Fajr.
- ²⁸Musnad Aḥmad bin Ḥambal, vol.6, p.340.
- ²⁹Musnad Aḥmad bin Ḥambal, vol.4, p.84.
- ³⁰Sharḥa As-Sinnaḥ by Baghawi, vol.3, p.81.
- ³¹Bukhārī Kitābud Da'wāt, Bāb Al-Qra'aḥ fil Maghrib wal Isha'.
- ³²Musnad Aḥmad bin Ḥambal, vol.6, p.340.
- ³³Tafsīr Ad-Durril Manṭhur, Suratul A'ala, vol.8, p.480.

Chapter 8

The secrets of the Holy Prophet Muḥammad^{sa}'s Acceptance of Prayers

The Holy Prophet Muḥammad^{sa} taught us the secrets of acceptance of Prayers which were based on his own experience and observance. He pinpointed for us the circumstances, places, times, situations and conditions, when the prayers were more likely to be accepted.

On reflection, these are the situations which motivate and stimulate us to pray. Prayers offered in these times and situations carry acceptance. It seems appropriate to mention these blessed times here.

Prayers during *Tahajjud* (especially the latter part of the night).

Prayers at time of Adhān and during the time between Adhān and Iqāmah.

While saying Āmīn alongwith the Angels, meaning offering prayers in Ṣalāt with full concentration.

Prayers during *Sajdah*.

Special moment of acceptance of prayers during Jumu'ah Ṣalāt.

Gatherings of Muslims and the blessed meetings for remembrance of Allāh.

Prayers at time of breaking the fast.

Prayers of Ramaḍān especially in the last ten days and Lailatul Qadr prayers.

Prayers at finishing the Qur'ān.

Prayers when it is raining.

Prayers in the state of oppression.

Raise hands for prayers.

Prayers offered for an absent brother.

Certain Relationships create zeal for Prayers

Prayers of parents for children and pious children's prayers for the parents.

Prayers of just rulers and prayers of the pious and righteous people.

Some places enhance the efficiency of Prayers

Prayers on seeing the Ka'bah, the House of God.

Prayers near Maqām-e-Ibrāhīm and Ḥajr-e-Aswad.

Prayers on Ṣafā and Marwah.

Prayers in Mash'aril Ḥarām and in the plain of 'Arafāt.

Prayers in Masjid-e-Nabawī and Baitul-Maqdas.

Here some instructions of Holy Prophet Muḥammad^{sa} regarding the holy sites and blessed moments are mentioned:

Time of *Tahajjud* Ṣalāt is a time for acceptance of prayers. The Holy Prophet Muḥammad^{sa} had said, "When the last one third of the night remains, our Lord descends to the lower heaven and says, 'whosoever begs from Me, I will grant his prayer. Whosoever begs

pardon from Me, I will forgive him".¹

In some traditions, the lower heaven is where God's descends after midnight and in some, in the last one third of the night is mentioned.

Ḥāḍrāt Abū Umāmah Bahilī^{ra} related that Holy Prophet Muḥammad^{sa} was asked as to which were the most accepted prayers? He replied that the middle part of the night is the time when the prayers are most accepted. Then the time immediately after the obligatory prayers ranks next in importance.²

Regarding the prayers at the time of Adhān, Ḥāḍrāt Sahlī^{ra} relates a tradition of Holy Prophet Muḥammad^{sa}, "There are two such times when the prayers are not rejected. One of them is the time of Adhān and the other, the time of intense confrontation with the enemy during a war."³

Ḥāḍrāt Anas bin Mālik^{ra} relates from the Holy Prophet Muḥammad^{sa} that he said, "The prayers offered in the time between the Adhān and the Iqāmah are never rejected." Someone asked what prayers should be offered in this time. The Holy Prophet Muḥammad^{sa} replied, "Pray for the beneficence of this world and the world hereafter".⁴

The time of finishing the Holy Qur'ān is also a special time of acceptance of prayers. The Holy Prophet Muḥammad^{sa} has told us that when a person finishes the Holy Qur'ān, sixty

thousand angels pray for him. The Holy Prophet Muḥammad^{sa} taught us the prayer for seeking God's grace and mitigation of the punishment of the grave. Another tradition informs us that the time of finishing the Qur'ān is the time of God's beneficence.⁵

The Holy Prophet Muḥammad^{sa} informed his Ummah of a special time during Friday in which the prayers are more likely to be accepted. This is the time somewhere between the start of Friday sermon and the sunset. This special time is more likely to occur during Friday sermon and Ṣalāt.⁶

The blessed month of Ramaḍān is the month of prayers, especially the last ten days in which the Holy Prophet Muḥammad^{sa} is reported to have prayed with great endeavour.⁷

The Holy Prophet Muḥammad^{sa} said that the time of breaking the fast is a special time of acceptance of prayers when a prayer is not rejected.⁸

Lailatul Qadr which occurs during the odd nights of last ten days of Ramaḍān is a special time of acceptance of prayers.⁹

Ḥāḍrāṭ Abū Hurairah^{ra} relates that the Holy Prophet Muḥammad^{sa} has said "Whenever the pious people get together for remembrance of Allāh, the angles encircle them. God's grace and peace descends on them and forgiveness is bestowed on them."¹⁰

Some traditions tell us that the time of

rain is the time of acceptance of prayers.¹¹

One of the situations when the prayers are accepted is the time when concentration and fear of God is present in Ṣalāt. It is related in the tradition that if after the recitation of Sūrah *Al-Fātiḥah* a person's Āmīn concurs with the angels saying of Āmīn, his sins are forgiven.¹²

Sajdah is a special time for acceptance of prayers. Ḥuḍūr^{sa} said, "Man is nearest to God during *sajdah*, so one should pray a lot during this time."¹³

The prayers of the victim of transgression are accepted. The Holy Prophet Muḥammad^{sa} has informed us of three types of accepted prayers. One is the prayer of the oppressed. Ḥuḍūr^{sa} said, "There is no barrier in between the acceptance of prayers by God and the prayers of the oppressed person."¹⁴

The prayers offered for an absent brother are accepted. To pray fervently for an absent person is a time of acceptance of prayers. The Holy Prophet Muḥammad^{sa} told us, "Most accepted prayer is the one which is offered by a person for his absent brother."¹⁵

The state of the person offering prayers is also significant in the acceptance of prayers. The Holy Prophet Muḥammad^{sa} advised us to spread out our palms like a beggar before God and after the prayer is finished, rub your hands on the face. He also said, "Your Lord is

extremely generous and bashful, when his servant spreads his hands in prayers. He is embarrassed to leave them empty."¹⁶

Some relationship and connections encourage us to pray. The Holy Prophet Muḥammad^{sa} said, "If a father prays for his children, his prayer is surely accepted." ¹⁷ Similarly the prayers of the parents for children and pious children's prayers for their parents are most likely to be accepted.

Ḥuḍūr^{sa} told us that the prayers of an upright Imam, the pious respected leaders of Muslims are not rejected. Similarly the prayers of the righteous people are specially granted.¹⁸

Certain places where the prayers are mostly accepted by God

We read in the Holy Qur'ān that when Ḥāḍrāt Zakariyyah^{as} eagerly wanted to pray for children, he went into the Miḥrāb, a special place in the Mosque. He stood there and did not leave that place until his prayers were accepted. He received glad tidings of its acceptance at that very place. (3:39-40)

God has instructed Muslims to pray in the precincts of the Ka'bah and especially near Maqām-e-Ibrāhīm (Al-Baqarah). These prayers carry special significance.

The Holy Prophet Muḥammad^{sa} advised us to pray on seeing the Ka'bah. Whatever we pray for, would be granted.

The area near Ḥajr-e-Aswad is a place of

acceptance of prayers. The Holy Prophet Muḥammad^{sa} cried a great deal while praying at this place.¹⁹

Ṣafā, Marwah and Mash'aril Ḥarām are the places where Holy Prophet Muḥammad^{sa} prayed and these are the places of acceptance of prayers.²⁰

The Holy Prophet Muḥammad^{sa} confirmed that the prayers offered in 'Arafāt are the best prayers.²¹

The Holy Prophet Muḥammad^{sa} has particularly advised us to visit other holy places apart from the Ka'bah like the Masjid-e-Nabawī in Madīnah and Baitul-Maqdas. One can benefit from prayers in these places.²²

Etiquettes of prayers and some comprehensive prayers

Etiquettes of prayers require praise and glorification of God before the start of the actual prayer. The prayers are more likely to be accepted if offered after reciting *SūrahAl-Fātiḥah* and *Darūd Sharīf*.

The Holy Prophet Muḥammad^{sa} taught his Companions the manner of praying. Once he went to visit an ill person who had become very weak. The Holy Prophet Muḥammad^{sa} realizing his condition asked him if he had offered some special prayers, he replied that he prayed to God that if he was liable for punishment, God gives him this punishment in this life, rather than in the life hereafter. The Holy Prophet

Muḥammad^{sa} replied, God is Holy, you don't have the strength to bear His punishment. You should pray,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O Allāh grant us the good of this world as well as the good in the life hereafter, and save us from the punishment of fire."

Then the Holy Prophet Muḥammad^{sa} prayed for this person and he recovered with Allāh's blessing.²³

Hāḍrāt 'Abdullāh bin 'Umar^{ra} relates that Holy Prophet Muḥammad^{sa} used to recite some prayers regularly at dawn and dusk. One of these prayers is

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ
عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْيَ وَمِنْ خَلْفِي
وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعِظَمَتِكَ أَنْ أُغْتَالَ
مِنْ تَحْتِي-

"O Allāh! I seek well being and safety in this world and in the world hereafter. O Lord, I seek your forgiveness and protection in faith, in worldly life, in my home and in my wealth. O Allāh! cover up my weaknesses and grant peace to my fears. O Allāh! You Yourself protect me from the front and behind, from the left and the right and from above and

below. I seek shelter in Your greatness lest any hidden hardship touches me from below."²⁴

Hāḍrāṭ Abū Umāmah Bāhilī^{ra} relates that once we asked the Holy Prophet Muḥammad^{sa}, "You have offered so many prayers and we are unable to remember all of them." He replied, "I teach you only one comprehensive prayer which you should remember." The prayer is:

اللَّهُمَّ إِنَّا نَسَأَلُكَ مِنْ خَيْرِ مَا سَأَلْتَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، وَنَعُوذُ بِكَ مِنْ شَرِّهَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَاذُ وَعَلَيْكَ الْبَلَاءُ۔

"O Allāh, we seek all those blessings and good things from You which Your Prophet^{sa} sought from You and we seek refuge from all those things from which Your Prophet^{sa} sought refuge. You are the only One from Whom help is solicited, so it is essential to pray to You."²⁵

Hāḍrāṭ Mu‘ādh bin Jabal^{ra} relates that once Holy Prophet Muḥammad^{sa} arrived so late for the Fajr prayers that the sun was about to rise. Zakāt led a short Ṣalāt and told us to sit down at our places. Then he addressed us and said "I want to inform you about the reason for my late arrival for Ṣalāt. I got up for *Tahajjud*, offered as much prayer as I could. While offering the prayer I dozed off, when my eyes opened I saw my Lord in a most beautiful manifestation.

God asked me if I knew what the angels were debating? I replied that I did not know. God asked me again and again I gave the same answer, then I saw that God put His Palm on my shoulder and I could feel the coolness of His touch in my chest and everything became clear to me. Then God asked again about the topic being discussed by the angels. I replied that they are discussing 'Kaffārāt' كفارات (the things which remove sins) God asked me, what are the Kaffārāts? I replied, going to mosque on foot for congregational prayers, remembering Allāh after the Namāz and do full ablution despite reluctance. Then God asked what are 'Darajāt' درجات? I replied to feed others, gentle talk and offer Ṣalāt when others are asleep. Then God told me to beg whatever I wanted, I offered this prayer. The Holy Prophet Muḥammad^{sa} advised us that this prayer is (برحق) the truth, remember it yourself and teach it to others.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ
 الْمَسَاكِينِ، وَأَنْ تَعْفُرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ
 فَتَوَقَّعِي غَيْرَ مَقْتُولٍ، وَأَسْأَلُكَ حُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ
 يُقَرِّبُنِي إِلَى حُبِّكَ-

"O Allāh grant me the ability to do good things and forsake evil deeds. Grant me the love of the poor, forgive me and have mercy on me. When You intend to put people in trials, cause me to die without

putting me to trials. I seek Your love from You, love of the one who loves You and the ability to do such deeds which would bring me closer to Your love. Āmīn."²⁶

Incidents of acceptance of prayers in the life of the Holy Prophet Muḥammad^{sa}

God was a hidden treasure. He wished to be recognized, so He created man and endowed him with the knowledge of His attributes and entity. One important attribute out of these attributes, which is a strong proof of His existence, is His being the One Who grants prayers. He Himself declares it as a proof of His existence and says, "Who answers the distressed person when he calls upon Him and removes the evil and makes you successors in the earth. Little is that you reflect. Is there a God, besides Allāh?"^(27:63)

Similarly God says, 'I am near, I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'^(2:187)

The real philosophy of prayer is, that a person's prayers are heard and accepted to the degree of his adhering to God's commandments. The lives of one hundred and twenty four thousand Prophets bear witness to this fact that each and every moment of their lives depended on prayers. This was the basis of their successes and achievements. There is one

champion among this large group of honourable Prophets, who annihilated himself in obedience to God to such an extent that God's will became his will. That "Pride of mankind" who raised the slogan, "My prayer, my sacrifice, my life and my death are for the sake of Allāh Who is the Creator of the universe." Then God inclined toward him with compassion and granted him all his aspirations.

On the day of Judgement all the Prophets would be requested by their followers to intercede on their behalf. When all the Prophets would put forward an excuse, this Champion of God would advance and prostrate before his Lord and seek permission to intercede for his Ummah. He would be given the glad tidings سل تعطه "Today whatever you beseech shall be granted."

At this, a large number of his followers who had weaknesses in their record of good deeds, would be forgiven. Surely, this would be the grand accepted prayer, regarding which our master the Holy Prophet Muḥammad^{sa} used to say, "Every Prophet has been given the promise of acceptance of prayers and I have reserved this promise of God for my Ummah. On the day of judgment I will offer this prayer." Thousand upon thousand Darūd for this great benefactor who cared for his Ummah so much.²⁷

In reality our Holy Prophet Muḥammad^{sa} taught us the real essence of prayers. He

instructed us to pray even for the most insignificant thing like a shoe string. Every moment of his life was spent in prayer. His pure life is full of hundreds of incidents of acceptance of prayers. Some of these events are mentioned here to instil belief and certainty of the prayers in the hearts. This would enhance our enthusiasm for prayer as it did in Ḥādrāṭ Zakariyyah's^{as} case. On seeing fruits near Ḥādrāṭ Maryam^{as}, he prayed and his prayer was accepted.

We should pray to God with full certainty and confidence and He will treat us accordingly. Here are some of the incidents of accepted prayers from the life of Holy Prophet Muḥammad^{sa}.

Prayers for guidance

1. The whole life of our Holy Prophet Muḥammad^{sa} was full of prayers, every task he started, he prayed in the beginning and accomplished it with prayers. In the early days when he started preaching in Makkah, the opposition was intense. Chiefs of Quraish, ‘Amr bin Hishām and ‘Umar bin Khaṭṭāb were in the forefront of this opposition. Sentiments of love and kindness stirred the heart of the Holy Prophet Muḥammad^{sa} and he prayed to God in the words:

"O Allāh bestow honour and strength to Islam with one of these two (whomsoever You like) ‘Amr bin Hishām and ‘Umar bin

Khaṭṭāb."²⁸

The world is a witness to the miraculous acceptance of this heartfelt prayer of the Holy Prophet Muḥammad^{sa}. As a result of this prayer the same ‘Umar who had left his house with the sword to kill the Holy Prophet Muḥammad^{sa} was smitten with the love of Islam.

2. When the Quraish crossed all limits in their opposition and there was no apparent sign of their accepting Islam, even then Raḥmatul-Lil-Ālamīn (Mercy for the world) did not pray for their destruction. His prayer for them, which apparently looks like malediction (prayer against them) but in fact it was an astute prayer to save them from destruction and great punishment. He prayed "O my Lord, help me with a famine against these non-believers of Makkah, as You helped Joseph with a famine."

This prayer imbued with mercy and kindness was a request to God. Holy Prophet Muḥammad^{sa} not to destroy Makkans, "make this a heavenly sign and as the brothers of Joseph were forced to seek his help in the time of famine, similarly bring my people to me." This prayer was accepted and the people of Makkah faced severe shortage of food. This shortage of food was so severe that they resorted to eating bones and carrion. Abū Sufyān was compelled to come to the Holy Prophet Muḥammad^{sa}. He requested, "Muḥammad you instruct people to be kind to

their relatives, now your people are dying. Please pray to God to have mercy on us and send rain upon us otherwise your people would die".

The Holy Prophet Muḥammad^{sa} reminded Abū Sufyān that he was being very bold in asking for prayers for his people even though he knew that they were the defiant ones. But the Holy Prophet Muḥammad^{sa} did not refuse to pray as he was the embodiment of mercy and did not want his people to be destroyed. He raised his hands and his prayer for rain was accepted. This rain brought the days of ease and comfort for Quraish. In spite of this they become more aggressive.²⁹

When it continued to rain hard for days, the non-believers came to Ḥuḍūr^{sa} again to request prayers for break in the rain, he prayed and rain stopped.³⁰ Alas even then the idolaters did not desist from refusal and enmity.

3. During the Holy Prophet Muḥammad^{sa}'s stay in Makkah when he was distressed by the constant refusal and persistent opposition to his mission, he planned to go to Ṭā'if under God's command. There he faced the worst torment and torture of his life. Once Ḥāḍrāṭ 'Ā'ishah^{ra} asked him, if he had ever faced greater agony than during the Battle of Uḥud (when he was badly wounded). The Holy Prophet Muḥammad^{sa} replied, "O 'Ā'ishah^{ra}, I have undergone a great deal of torment by the hands of your people. The worst day of my

agony was, when I went to the chief of Ṭā'if, 'Abde Yāilail and sought his assistance in preaching. He refused to help, set the vagrants of the town to follow me and to throw stones on me. When I returned my feet were covered in blood, I returned from there in a very sad state". On this occasion the anguished prayer of our master shows the extent of the pain which he suffered. This prayer shows how defenceless he felt and the cup of patience of this courageous Prophet was running over. He incited God's sensitivity for the honour of his Prophets in the words, "O God, to whom shall I relate my state of weakness, frailty, pain and anxiety except You. I have little patience left. I do not see any solution to my predicament. I am humiliated and disgraced among the people. Your attribute is the Most Merciful of all who show mercy. You have shown mercy on me. Would You hand me over to my enemy who would destroy me, if you are not angry with me? I am not at all apprehensive of any one."³¹

When he reached the place called Qarnuth-Tha'ālib, he recovered. He looked towards the sky and heard the angel Gabriel saying that God had responded to his prayers. The angel Gabriel greeted him and said, "O Muḥammad, what is your wish? If you wish, I will make these two mountains to fall on the valley and destroy it completely."

Despite the fact that these measures of destruction of the enemy were available, the

Holy Prophet Muḥammad^{sa} did not want them to be destroyed. He replied "Do not do this, I hope God will raise such people from their progeny who would worship One God and would not associate partners with Him".³²

He not only desisted from praying against them, he compassionately prayed in favour of them **اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ**.

"O Allāh, guide my people as they know not".³³

This is an incident of the times of helplessness and vulnerability in which Holy Prophet Muḥammad^{sa} received the worst pain of his life. Even in this situation he prayed for mercy and guidance of those people. When Makkah was conquered and he had the power to destroy Ṭā'if completely even at that time he sought God's mercy for them. When the Muslim army marched towards Ṭā'if and the people of Ṭā'if decided to fight by blockading themselves in a castle and rained arrows on the Muslims encamped in an open plain. The Companions could not help and requested the Holy Prophet Muḥammad^{sa}, "The arrows of Thaḳīf tribe are causing us great harm, please pray against them". Even in the face of great hostility and brutality and possessing the power to punish them, our Holy master's mercy and kindness prevailed. He replied **اَللّٰهُمَّ اهْدِ ثَقِيْفًا** "O Allāh, guide the people of Thaḳīf tribe of the valley of Ṭā'if". This prayer from the depth of his heart was accepted

by God and in the year 9th Hijrah, the people of Ṭā'if came to Madīnah and accepted Islam.³⁴

4. Chief of a Yemen tribe Daus, Ṭufail^{ra} bin 'Amr accepted Islam and requested the Holy Prophet Muḥammad^{sa} for permission to go back to his people and invite them to Islam. He requested the Holy Prophet Muḥammad^{sa} to pray to God to manifest a sign of His approval. The Holy Prophet Muḥammad^{sa} prayed for the sign. This prayer was accepted in a way that God made Ḥādrāṭ Ṭufail^{ra} a person whose prayers were accepted.

Ḥādrāṭ Ṭufail^{ra} says, "When I returned to my people, a light appeared on my forehead. I prayed to God, "O Allāh, seeing this light my people may think that my face is disfigured, so make this sign to appear somewhere else." So the light appeared at the end of the whip I was carrying. When I entered the city the people witnessed this light at the end of my whip. Ḥādrāṭ Ṭufail^{ra}'s father, wife and other relatives saw this sign, understood the wisdom of his message and accepted Islam, but his people did not believe.

When Ḥādrāṭ Ṭufail^{ra} returned to Makkah, he requested Ḥuḍūr^{sa} to pray against his tribe. Ḥuḍūr^{sa} raised his hands and prayed to God for the guidance of Daus tribe and to bring its members to Makkah. He advised Ḥādrāṭ Ṭufail^{ra} to go back and invite his people to Islam with kindness and wisdom. As a result of this prayer God blessed his efforts and members of this

tribe began to accept Islam.

At the battle of Khyber Ḥāḍrāṭ Ṭufail^{ra} brought these Muslims to Madīnah and within a short time seventy to eighty families from this tribe settled in Madīnah. This, no doubt, was the result of the Holy Prophet Muḥammad^{sa}'s prayer.³⁵

5. Ḥāḍrāṭ Abū Hurairah^{ra} and his mother who belonged to this tribe were the fruits of this prayer. One day Ḥāḍrāṭ Abū Hurairah^{ra} asked his mother to accept Islam. She uttered rude words about the Holy Prophet Muḥammad^{sa}. Ḥāḍrāṭ Abū Hurairah^{ra} returned to the Holy Prophet Muḥammad^{sa} in anguish and told him the incident. Ḥuḍūr^{sa} prayed from the depths of his heart, "O Allāh, guide Abū Hurairah's mother". This prayer was accepted miraculously. A great revolution had taken place in his mother's beliefs and she was proclaiming her faith in Islam by pronouncing the Kalimah:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ḥāḍrāṭ Abū Hurairah^{ra} was overjoyed and with tears of happiness in his eyes, came back to the Holy Prophet Muḥammad^{sa} and related the whole incident. With this firm faith in the power of prayer, he requested: "O Prophet of God, instil love of my mother and me in the hearts of the believers". The Holy Prophet Muḥammad^{sa} offered this prayer for him.³⁶

6. Once a Jew was sitting with the Holy

Prophet Muḥammad^{sa} when Ḥuḍūr^{sa} sneezed. This Jew said, "يَرْحَمَكَ اللَّهُ" meaning, "May Allāh have mercy upon you". The Holy Prophet Muḥammad^{sa} as a response to his kind words prayed for his guidance. This Jew was guided to Islam.³⁷

These were the prayers of our holy master which revolutionised the Arabian Peninsula. Here only his prayers for the guidance of his people have been mentioned. He was the embodiment of prayer, a mobile paragon of prayers. It seemed that this statement of the Holy Qur'ān was always foremost in his mind, مَا يَعْجُبُ آبَاكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ، "But for your prayer to Him my Lord would not care for you." (25:78)

Prayers during the Battles

All the victories of life of the Holy Prophet Muḥammad^{sa} were in fact indebted to his prayers. He would remember Allāh at every critical juncture and seek His help. It appears that prayers was the key to his life and to all the ventures that he undertook. He benefited from this key at the time of every crisis and it would open the door of victory for him.

7. If someone calls the victory at Badr, a victory for three hundred and thirteen unarmed Muslims, he may do so. I only know that this was the victory of the anxious prayers of my master which he offered in a hut at Badr, with extreme humility and anguish. That day he called upon his Lord, pleading in so many

ways. He even implored God in the name of His unity and said, "O my Lord, if You destroy this small group who believe in Your unity then no one would be left to worship You?"³⁸

He was rousing God's sensitivity to His honour in this prayer; in other words he addressed his Lord with the words to the effect that he was not concerned with the loss of the lives of a few believers, he was anxious for the establishment of His unity. If this group of believers, which he had gathered together after years of hard work were to be destroyed, who would worship the One God.

This prayer being offered in a hut at Badr was accepted and culminated in transforming a handful of pebbles into a hurricane. It resulted in the victory for three hundred and thirteen unarmed Muslims over one thousand well equipped strong army of idolaters.³⁹

Hāḍrāṭ 'Alī^{ra} relates that the Holy Prophet Muḥammad^{sa} prayed the whole of the night of Badr. 'Abdullāh bin Mas'ūd^{ra} says that we have not heard of anyone who prayed, by truly seeking Allāh's intercession, than the Holy Prophet Muḥammad^{sa}. When he raised his head after praying fervently, his face was illuminated like the moon. The Holy Prophet Muḥammad^{sa} said, "I am seeing the places where the enemies would fall dead this evening."⁴⁰

8. Victory at the Battle of Aḥzāb was in fact the victory of prayers. When thousands of well

equipped warriors surrounded the small settlement of Madīnah from all sides, the besieged Muslims were deeply distressed due to the cold weather and insufficient food. To curb the pangs of hunger the Companions of the Holy Prophet Muḥammad^{sa} had strapped stones to their bellies. The Holy Prophet Muḥammad^{sa} himself had two stones tied to his stomach. This battle was not only a nerve shattering armed conflict, it was a frightful trial for the Muslims. The true picture and the exact description is found in the Holy Qur'ān in the words; "When they came upon you from above you, and from below you and when your eyes became distracted and your hearts leapt to your throats and you entertained wayward thoughts about Allāh. There and then were the believers sorely tried, they were shaken with a violent shaking".(33:11-12)

In these critical circumstances, when Madīnah was in the throes of life and death, there was one soul in Madīnah who with perfect trust and belief in God, was busy praying

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ
اهْزِمْهُمْ وَرَزِّزْهُمْ-

"O my Guardian, the Revealer of the Sacred Book and the Quick Reckoner, make these Arabian armies retreat, defeat them and shake them".

This prayer prompted a sudden and

fearful storm which extinguished the camp fires of the Arab army. They abandoned the siege and fled in such consternation that they were dumb founded. The chief of the disbeliever's army, Abū Sufyān forgot to untie the camel's knee and was sitting on it forcing the tethered camel to run. The Holy Prophet Muḥammad^{sa} seeing the miraculous result of his prayers, exclaimed spontaneously,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ آعَزَّ جُنْدَهُ وَنَصَرَ عَبْدَهُ وَعَلَبَ الْأَحْزَابَ
وَحْدَهُ فَلَا شَيْءَ بَعْدَهُ۔

Meaning: "There is none worthy of worship except Allāh, who honoured His group, bestowed victory on His servant and Himself overpowered all the armies. He is the One and there is nothing except Him."⁴¹

9. The grand victory at Khyber was the fruit of our Holy Master's prayers. When the consistent assaults on the enemy castles under the command of different generals did not succeed, the Holy Prophet Muḥammad^{sa} busied himself in prayers. Then on the seventh night of the siege, Ḥādrāṭ 'Umar^{ra}'s security patrol arrested a Jewish spy who was roaming near the Muslim camps. Ḥādrāṭ 'Umar^{ra} brought him to the Holy Prophet Muḥammad^{sa}, who was in prostration at that time. These prayers had already been granted. In order to save his life this Jewish spy divulged all the important secrets of the castles to the Muslims. He also

mentioned that out of fear and despair, the people of Khyber had abandoned one of the castles. He also promised to inform the Muslims of the positions of the dumps of ammunition and food stores.⁴²

The victory of Khyber had already been guaranteed by the prayers. The Holy Prophet Muḥammad^{sa} announced that in the morning he would award the emblem of the Muslim army to the person in whose hand God had decreed victory. He then awarded the flag of the Muslim army to Ḥāḍrāṭ ‘Alī^{ra}, whose sore eyes healed immediately by the prayers of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} dispatched Ḥāḍrāṭ ‘Alī^{ra} with prayers and God awarded the victory of Khyber to him.⁴³

10. The grand victory of Makkah was a glorious sign of the prayers of the Holy Prophet Muḥammad^{sa}. He was a mercy for both worlds and sincerely wanted to advance on the defaulters of the treaty, so suddenly that they were caught unawares and consequently the loss of life of the enemy was minimum. For this purpose, apart from the other tactics, the Holy Prophet Muḥammad^{sa} busied himself with prayers to God. He prayed, "O Allāh keep the spies of Quraish away from us and keep our news secret from them."⁴⁴

These prayers were accepted to such an extent that the Holy Prophet Muḥammad^{sa} advanced on Makkah so stealthily that Abū Sufyān could not believe the fact that a large

army of Muslims had approached so swiftly. They were so amazed and stunned that they lost their ability to fight the Muslim army. Thus Makkah was conquered without any bloodshed.

11. During the battles, the Holy Prophet Muḥammad^{sa} resolved the problems facing him and his Companions with his prayers. In one such battle the provisions for the journey and food were in short supply. The Companions were worried and asked the Holy Prophet Muḥammad^{sa} for permission to slaughter a camel for food. At first he showed mercy and allowed them to do so. When Ḥāḍrāṭ 'Umar^{ra} raised the point that if camels were slaughtered, how would they travel? The Holy Prophet Muḥammad^{sa} prayed eagerly. He announced that all the remaining food should be collected in one place. Then he prayed to God for blessings over this meagre quantity of food. With God's beneficence the food increased so much that all the people filled their utensils. Seeing this miraculous sign of acceptance of prayer, the Holy Prophet Muḥammad^{sa} spontaneously proclaimed "I bear witness that there is none worthy of worship except Allāh and Muḥammad is His Messenger."⁴⁵

12. In a journey the Holy Prophet Muḥammad^{sa}'s camel got scared and ran away. He prayed and suddenly a whirlwind appeared and pushed the she-camel back to the Holy Prophet Muḥammad^{sa}.⁴⁶

Prayers for the people of Madīnah

13. When the Holy Prophet Muḥammad^{sa} arrived in Madīnah after migrating from Makkah , Madīnah was an area of rampant epidemics and on arrival some Companions of the Holy Prophet Muḥammad^{sa}, Ḥāḍrāṭ AbūBakr^{ra}, Ḥāḍrāṭ Bilāl^{ra}, and Ḥāḍrāṭ ‘Ā’ishah^{ra} were taken ill. The Holy Prophet Muḥammad^{sa} prayed to God, "O my Master, purge this area of epidemics and increase it in sustenance."⁴⁷

14. Once a great famine occurred in Madīnah. A person stood up during the Friday sermon and entreated the Holy Prophet Muḥammad^{sa} in the words: "O Prophet of God, the cattle are dying due to drought and the paths have been destroyed. Please pray to God for rain." The Holy Prophet Muḥammad^{sa} raised his hands instantly and prayed "O Allāh, remove this drought and send down rain on us". Ḥāḍrāṭ Anas^{ra} relates that the sky was clear and there was no trace of clouds. Suddenly a small cloud rose from behind the hills of Sala‘ and spread in the middle of the sky. It rained and rained well. So much so that they did not see the sun for the whole of the week. During the next Friday's sermon, another person requested the Holy Prophet Muḥammad^{sa} to pray for a break in the rain as the area was flooded and the cattle were dying because of the abundance of rain. The Holy Prophet Muḥammad^{sa} raised his hand in prayer. He prayed; "O Allāh move the clouds to

the surrounding areas, do not send down rain on us. Make it rain on the mountains, hills, valleys and trees". The rain stopped miraculously and when they came outside the sun was shining.⁴⁸

Prayers for blessings in sustenance and wealth

The fruits of the extraordinary prayers of the Holy Prophet Muḥammad^{sa} were evident in the blessing and exceptional increase in sustenance and wealth.

15. Ḥāḍrāṭ Anas bin Mālik^{ra} was ten years of age when his parents offered him to the Holy Prophet Muḥammad^{sa} as a personal attendant. Once the mother of Ḥāḍrāṭ Anas^{ra}, Ḥāḍrāṭ Umme Sulaim^{ra} requested the Holy Prophet Muḥammad^{sa}: "O Prophet of God, Anas is your servant, please pray for him."

Ḥuḍūr^{sa} prayed in the words: "O Allāh put blessings in the wealth and children of Anas and bless the favours which You grant him".⁴⁹

Ḥāḍrāṭ Anas^{ra} relates that "This prayer for me was accepted in a glorious fashion. My orchard brings forth fruit twice a year and in my life time the number of my sons, daughters and grand children totalled more than eighty". Ḥāḍrāṭ Anas^{ra} lived to a ripe old age of one hundred and three to one hundred and ten years.⁵⁰

16. Ḥāḍrāṭ Jābir^{ra}'s father, Ḥāḍrāṭ ‘Abdullāh^{ra} was martyred in the Battle of Uḥud. Ḥāḍrāṭ

‘Abdullāh^{ra} owed some money to Jewish money-lenders and they harshly demanded this money from Ḥāḍrāṭ Jābir^{ra}. He was pressurized so much that he made them an offer of giving the whole yield of his date orchard that year in order to repay the debt. But the Jew did not accept this offer without the Holy Prophet Muḥammad^{sa}'s guarantee. The Holy Prophet Muḥammad^{sa} went to his orchard and prayed. That year, as a result of the prayer the yield of dates was so abundant that all the debt was cleared and still half of the dates were left over. When Ḥāḍrāṭ Abū Bakr^{ra} came to know of this, he remarked that when the Holy Prophet Muḥammad^{sa} visited the orchard and prayed, we knew that God will extraordinarily increase its fruits.⁵¹

17. Ḥāḍrāṭ Miqdād^{ra} relates that his two friends and himself were in such a plight due to starvation that their sight as well as hearing was effected. Relating this time of financial hardship Ḥāḍrāṭ Miqdād^{ra} said that he only possessed one small sheet of cloth. If he covered his feet with it, his head would be bare and if he covered his head, his feet remained uncovered. They sought help from the Companions of the Holy Prophet Muḥammad^{sa} but no-one could offer hospitality. At last they sought help from the Holy Prophet Muḥammad^{sa}. He took them home. He had three goats. He told them to milk the goats and the four of them could drink it. This continued

for some time. All three of them would drink their share of the milk and keep the Holy Prophet Muḥammad^{sa}'s share to one side. The Holy Prophet Muḥammad^{sa} used to return at night. At first he would say salām in a soft voice so that anyone sleeping would not be disturbed and the one who was awake would hear it. The Holy Prophet Muḥammad^{sa} would then offer Ṣalāt and afterwards he would drink the milk. One day under the Satan's insinuation, Ḥādrāṭ Miqdād^{ra} after drinking his share of the milk, drank the small share of the milk left for the Holy Prophet Muḥammad^{sa} as well. He thought the Holy Prophet Muḥammad^{sa} did not really need it, as the Anṣār were presenting him with gifts all the time. When he drank the milk to his satisfaction, he started to worry that there was no milk left for the Holy Prophet Muḥammad^{sa}. He was ashamed of himself and started to scold himself as to why he had drunk the Holy Prophet Muḥammad^{sa}'s share of the milk. He thought that the Holy Prophet Muḥammad^{sa} on finding that no milk was left for him, would pray against him, and his worldly life as well as his life hereafter would be ruined. In this predicament, he was unable to sleep.

The Holy Prophet Muḥammad^{sa} arrived, greeted them as usual and offered Ṣalāt. Then he went to the milk pot and found it empty. He raised his head skywards. Ḥādrāṭ Miqdād^{ra} was scared that the Holy Prophet Muḥammad^{sa} would pray against him. On the contrary the

prayer that he offered was "O Allāh feed the person who feeds me and provide drink for the one who provides me with drink". Ḥāḍrāṭ Miqdād^{ra} rose immediately, covered himself with a sheet and with a knife in his hand went outside with the intention of slaughtering one of the goats belonging to the Holy Prophet Muḥammad^{sa}. He intended to feed the Holy Prophet Muḥammad^{sa} with its meat and inherit the blessing of this prayer. When he chose the fattest goat for slaughter, he noticed the teats of the goat were full of milk. So he dropped the idea of slaughtering the goat and taking a utensil from the Holy Prophet Muḥammad^{sa}'s household he filled it by milking the goat. He presented it to the Holy Prophet Muḥammad^{sa}, who seeing fresh milk assumed that they themselves had not drunk any milk and said "Have you not drunk any milk tonight?" Ḥāḍrāṭ Miqdād^{ra} evaded the question and requested Ḥuḍūr^{sa} to drink the milk. The Holy Prophet Muḥammad^{sa} drank some of it and gave the rest to him. Ḥāḍrāṭ Miqdād^{ra} requested Ḥuḍūr^{sa} to drink more. Now he was satisfied that the Holy Prophet Muḥammad^{sa} had his fill and was not hungry any more. Ḥāḍrāṭ Miqdād^{ra} was happy that the Holy Prophet Muḥammad^{sa}'s prayer "O Allāh whosoever gives me drink, You provide him with drink", had been accepted in his favour. Then remembering his act of drinking Ḥuḍūr^{sa}'s share of milk he started to

laugh. He laughed uncontrollably. The Holy Prophet Muḥammad^{sa} asked "O Miqdād what funny incident have you recalled that you are laughing so much? "Ḥāḍrāṭ Miqdād^{ra} told the Holy Prophet Muḥammad^{sa} the whole incident and said he had drunk his share of the milk and had benefited from the prayer as well. He also got the opportunity to drink the milk a second time. The Holy Prophet Muḥammad^{sa} said: "This was a special beneficence of God which was given as a result of the prayer. Why did you not wake up your Companions so that by drinking the milk they can take part in this blessings". Ḥāḍrāṭ Miqdād^{ra} replied "In the name of the Being who has ordained you, I have received this blessing and now I do not care if anyone else takes part in it.⁵²

18. The Holy Prophet Muḥammad^{sa} prayed for his dear daughter Fāṭimah^{ra}, that Allāh saves her from the pangs of hunger. Ḥāḍrāṭ Fāṭimah^{ra} relates that after this prayer she never went hungry.⁵³

19. The Holy Prophet Muḥammad^{sa} prayed for the expansion of Ḥāḍrāṭ 'Abdullāh bin Jā'far^{ra}'s business. As a result of this prayer, whatever he traded in, it brought him wealth.⁵⁴

20. The Holy Prophet Muḥammad^{sa} prayed for the blessing for Ḥāḍrāṭ 'Urwah^{ra}. Ḥāḍrāṭ 'Urwah^{ra} used to say that he set up a stall in the market and quite often he would return with upto forty thousand in profit. Imām

Bukhārī^{ra} has written that even if Ḥāḍrāṭ ‘Urwah^{ra} bought dust, he would profit from it.⁵⁵

Prayers for Recovery from Illness

21. On various occasions the Holy Prophet Muḥammad^{sa} prayed for miraculous recovery of people who were ill. God bestowed immediate results by accepting his prayers. In the battle of Khyber, the Holy Prophet Muḥammad^{sa} declared that to whomsoever he would grant the flag to the next day, God would confer victory on that person. The Companions spent that night hoping to be the lucky person who would receive the flag. Ḥāḍrāṭ ‘Alī^{ra} suffered from conjunctivitis. His eyes suffered so much pain that the Companions did not even think that he could be the conqueror of this grand victory. Next morning the Holy Prophet Muḥammad^{sa} called him. The Companions tried to put forward excuses due to his ailment. The Holy Prophet Muḥammad^{sa} applied his own saliva to Ḥāḍrāṭ ‘Alī^{ra}'s eyes, and prayed. God granted an immediate miraculous recovery. It was such a perfect recovery that it appeared as if he had never suffered from any illness of the eyes.⁵⁶

22. On another occasion, the Holy Prophet Muḥammad^{sa} prayed for Ḥāḍrāṭ ‘Alī^{ra}'s safety from effects of the heat and cold. As a result of this prayer Ḥāḍrāṭ ‘Alī^{ra} stayed safe from the adverse effects of the extreme weather.⁵⁷

Ḥāḍrāṭ Ya‘lā bin Murrah^{ra} relates that he was

accompanying the Holy Prophet Muḥammad^{sa} during a journey. A woman with a child met him on the way. She told the Holy Prophet Muḥammad^{sa} that the child suffered numerous fits during his sleep. Ḥuḍūr^{sa} asked her to hand the child over to him. He placed the child on his saddle, opened the child's mouth and blew into it three times. The Holy Prophet Muḥammad^{sa} gave him his own saliva and said: "In the name of Allāh, O the servant of Allāh, O Allāh's enemy, get lost". Then Ḥuḍūr^{sa} passed the child back to the woman and told her to meet him on his return journey at the same place and inform him of the condition of the child. When the Holy Prophet Muḥammad^{sa} reached that place, the woman was present there and had three goats with her. The Holy Prophet Muḥammad^{sa} enquired about the child. She told him that by God, the child had not suffered fits since then. She presented the three goats to Ḥuḍūr^{sa} as a gift. The Holy Prophet Muḥammad^{sa} told Ḥāḍrāṭ Ya'ālā^{ra} to dismount, take one goat and return the other two to the woman.⁵⁸

Ḥāḍrāṭ Ibn-e-'Abbās^{ra} relates that a woman brought her child and informed him that the child suffered from fits of hysteria at meal times. The Holy Prophet Muḥammad^{sa} rubbed his hands over the child's chest and prayed. The child vomited profusely and a small black snake came out of his stomach and

scuttled away.⁵⁹

Ḥādrāṭ Sā'ib bin Yazīd^{ra} relates "My maternal aunt took me to the Holy Prophet Muḥammad^{sa} and told him about my illness and requested him to pray. Ḥuḍūr^{sa} caressed my head with his hand and prayed for me. Ḥuḍūr^{sa} then performed ablution and I drank the remaining water as benediction.⁶⁰

Sā'ib was born in the year two of Hijrah. This incident appears to have happened when he was five or six years old. God not only granted him recovery with the blessings of Ḥuḍūr^{sa}'s prayer, but also granted him long life and he passed away in year eighty of Hijrah at the age of seventy eight years.⁶¹

Ḥādrāṭ Yazīd bin 'Abdullāh^{ra} relates that he saw a wound on Salamah^{ra}'s shin and asked him about it. He replied that he had received that injury at the Battle of Khyber. The wound was so big that everyone knew Salamah^{ra} had been injured. He was taken to the Holy Prophet Muḥammad^{sa} who prayed for him and blew three times on him. The wound healed immediately and it looked as if it was never there. Only the scar remained and he never had any pain from it.⁶²

Ḥādrāṭ 'Amr bin Akhtab^{ra} relates that the Holy Prophet Muḥammad^{sa} stroked his face and prayed to God for his health and good looks. God accepted his prayer in such a way that 'Amr was granted a long healthy life and

children. His health was so good; at the age of one hundred and twenty years he only had a few grey hairs visible on his head.⁶³

Ḥāḍrāṭ Anas bin Mālik^{ra} relates that the Holy Prophet Muḥammad^{sa}'s uncle Abū Ṭālib fell ill. Ḥuḍūr^{sa} went to enquire after his health. The uncle requested him to pray in the name of the One, Who had ordained him. The Holy Prophet Muḥammad^{sa} instantly prayed for his recovery. This prayer was accepted immediately in a miraculous manner. Abū Ṭālib stood up straight away as if all the shackles had been removed. He said: "O Muḥammad surely your Lord has ordained you and He listens to you. The Holy Prophet Muḥammad^{sa} replied, "O Uncle if you act upon His commandments, He would surely listen to you and accept your prayers.⁶⁴

The Holy Prophet Muḥammad^{sa} prayed to Allāh for Ḥāḍrāṭ Abū Qatādah^{ra}'s success and to bless his hair and his face. As a result of his prayer, Abū Qatādah^{ra} enjoyed a long life. It is narrated that at the ripe age of seventy years, he looked like a young man of fifteen.⁶⁵

The Holy Prophet Muḥammad^{sa} used to pray a great deal for his Companions as they were serving the cause of Allāh. These prayers for these sincere workers sprang from the depths of his heart and were accepted in a miraculous way.

‘Abdullāh bin ‘Atīk Anṣārī was sent on a

mission. On the return journey he sustained a serious injury and his shin bone was broken. He relates that hopping on one leg he caught up with his companions and reached the Holy Prophet Muḥammad^{sa}. He reports, "He asked me to stretch my foot. I put my foot in front of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} stroked my leg and it felt as if I never had any pain in the leg".⁶⁶

Advance Tidings of Acceptance of prayers

One glorious aspect of the prayers of the Holy Prophet Muḥammad^{sa}'s prayer was that on receiving information from God, he used to inform about their acceptance before hand. Once the Holy Prophet Muḥammad^{sa} went to Ḥādrāṭ Anas bin Mālik^{ra}'s house and rested there for a while. He dozed off and when he woke up, he was smiling. Umme Ḥarām^{ra}, the maternal aunt of Ḥādrāṭ Anas^{ra} asked Ḥuḍūr^{sa} the reason for his smile. The Holy Prophet Muḥammad^{sa} replied that he had been shown a vision of some Islamic armies sailing on the sea, who were sitting on the planks and were travelling like kings. An idea came to Umme Ḥarām^{ra} and she said: "O Prophet of God, pray that I may be included in that lucky group of people". The Holy Prophet Muḥammad^{sa} in view of the sentiments of this sincere and diligent serving lady, prayed to Allāh that she may be included in the sea voyage of this Muslim army. The Holy Prophet Muḥammad^{sa} dozed off again

and on waking up described another vision. On this Umme Ḥarām requested the Holy Prophet Muḥammad^{sa} to pray that she may be included in that group. Ḥuḍūr^{sa} replied that you have already been included in the first group (about which the Holy Prophet Muḥammad^{sa} had prayed a few moments earlier). This prayer was fulfilled in an extraordinary and amazing manner. God granted Umme Ḥarām a long life and she stayed alive till the time of Ḥādrāṭ Mu'āviyah^{ra}'s sea voyage, when an army was sent to Cyprus. Umme Ḥarām accompanied her husband 'Ubādah bin Ṣāmit^{ra} on this mission. On her return she died on the seashore in Syria.⁶⁷

One such incident of advance tidings of acceptance of prayers after receiving information from God, relates to Ḥādrāṭ Sa'd bin Abī Waqqaṣ^{ra}. He was one of the early Muslim converts and had migrated from Makkah. On the occasion of the last pilgrimage, he fell ill. It was feared that if he died in Makkah he might lose the blessing of migration. The Holy Prophet Muḥammad^{sa} went to find out how he was and Ḥādrāṭ Sa'd bin Abī Waqqaṣ^{ra} expressed his apprehension before the Holy Prophet Muḥammad^{sa} and requested special prayers so that he should not meet his death in Makkah, a place from where he had migrated. His condition was so critical that he had even made his last will regarding the

inheritance of his property.

The Holy Prophet Muḥammad^{sa} prayed, "O Allāh, make the migration of my Companions perpetual." He then gave the glad tidings to Ḥādrāṭ Sa'd^{ra} that the prayer had been accepted and said, "O Sa'd, God will grant you a long life, many people would benefit from you and some would suffer loss from you."⁶⁸

Accordingly God granted Sa'd^{ra} an amazing recovery. He was amongst the ten Companions whom the Holy Prophet Muḥammad^{sa} gave the glad tidings of paradise while they were alive. He passed away in the year fifty five Hijrah at the age of seventy. The foundation of the victory over the mighty Kingdom of Iran was laid down by his hand.⁶⁹

Once the Holy Prophet Muḥammad^{sa} went to attend the call of nature. Ḥādrāṭ 'Abdullāh bin 'Abbās^{ra} who was a young child at that time, filled the spouted jug of water for him. When Ḥudūr^{sa} returned, he enquired as to who had fetched the water. He was told it was Ḥādrāṭ 'Abdullāh bin 'Abbās^{ra}. The Holy Prophet Muḥammad^{sa}'s heart was filled with thankfulness, he held Ḥādrāṭ 'Abbās^{ra} to himself with love and prayed, "O Allāh, endow this child with the understanding of the faith, O Allāh grant him the knowledge and deep insight of the Book".⁷⁰ This prayer was accepted and Ḥādrāṭ 'Abbās^{ra} rose to the status of a renowned jurist and an eminent scholar. He was named "حَبْرُ الْأُمَّةِ" meaning great scholar of the

Ummah.

Ḥāḍrāṭ Jarīr bin ‘Abdullāh^{ra}, a Companion of Holy Prophet Muḥammad^{sa} was sent on the mission of demolishing the idol temple of Dhul-Khilṣah. This place of worship was built in opposition to the Ka‘bah and was called Ka‘bah Yammānī. Ḥāḍrāṭ Jarīr^{ra} informed the Holy Prophet Muḥammad^{sa} that he was not able to sit steadily on a horse. The Holy Prophet Muḥammad^{sa} stroked his chest with his hand and prayed to Allāh to make Ḥāḍrāṭ Jarīr^{ra} strong, steady, a guided one and the one who guides others. Ḥāḍrāṭ Jarīr^{ra} relates as a result of this prayer, he never fell off the horse again.⁷¹

Ḥāḍrāṭ ‘Abdul Ḥamīd bin Salamah^{ra} relates that when his grandfather accepted Islam, his wife refused to convert to Islam and separated. The case of custody of their young child was presented to Ḥuḍūr^{sa}. The Holy Prophet Muḥammad^{sa} said that the matter would be decided according to the wishes of the child. Naturally children are more attached to their mothers. With his divine insight the Holy Prophet Muḥammad^{sa} could see that the child would be better off in the custody of his father. When given the chance the child started to walk to his mother. The thought of the welfare of the child motivated the Holy Prophet Muḥammad^{sa} to pray for him in the words; "O Allāh guide this child to his father". The young child, who was

running to his mother, turned back and embraced his father. The parents of the child saw this spectacle of the instant acceptance of prayer.⁷²

Ḥāḍrāṭ Abū Hurairah^{ra} came from Yemen and accepted Islam in the 7th Hijrah. Once he reported to the Holy Prophet Muḥammad^{sa} that he tended to forget the discourses which he heard from him and requested prayers. Ḥuḍūr^{sa} told him to spread out his shawl. Ḥāḍrāṭ Abū Hurairah^{ra} spread his shawl. Ḥuḍūr^{sa} prayed and then put the shawl on Ḥāḍrāṭ Abū Hurairah^{ra}. Ḥāḍrāṭ Abū Hurairah^{ra} stated that after this prayer, he never forgot any Ḥadīth. As a result of this prayer the number of aḥādīth quoted by him are far greater than those quoted by the Companions of the earlier period.⁷³

In one of the battles, Muslims were suffering from thirst due to the lack of water. Ḥāḍrāṭ ‘Umar^{ra} requested the Holy Prophet Muḥammad^{sa} for prayer. Ḥuḍūr^{sa} prayed, suddenly a cloud appeared and it rained so much that all the requirement of water was met. The cloud then dispersed.⁷⁴

Another incident of the Holy Prophet Muḥammad^{sa}'s affection for his Companions and prayers for them, relates to Ḥāḍrāṭ Abū ‘Āmir^{ra}. He was sent as the commander in the Battle of Auṭās. Ḥāḍrāṭ Abū Mūsā ‘Ash‘arī^{ra} relates that his uncle Abū ‘Āmir received a deep wound to his knee. When the arrow was

removed water oozed from the wound. This deep wound proved fatal. In the last moments of his life his uncle requested him "O my nephew, give my Salām to the Holy Prophet Muḥammad^{sa} and request him to pray for my salvation." Saying these words he passed away. Abū Mūsā^{ra} went to the Holy Prophet Muḥammad^{sa} and conveyed his uncle's message. He related the incident to Ḥuḍūr^{sa} and requested him to pray for his uncle's salvation. The Holy Prophet Muḥammad^{sa} on hearing the last wish of his devoted companion became restless. He asked for some water, performed ablution and prayed, "O Allāh forgive Your servant Abū 'Āmir." He not only prayed for his forgiveness, he prayed for the exaltation of his status in the world hereafter and said "O Allāh, raise Abū 'Āmir^{ra} in rank and status above a large number of Your creation". Abū Mūsā^{ra} says that seeing this blessed opportunity of acceptance of prayer, he requested the Holy Prophet Muḥammad^{sa} to pray for him as well. Ḥuḍūr^{sa} prayed, "O Allāh forgive the sins of 'Abdullāh bin Qais (Abū Mūsā Ash'arī) and on the day of judgment bestow an honourable status upon him."⁷⁵

Another incident of prayer for the selfless service is related to Ḥāḍrāṭ Abū Ayyūb Anṣārī^{ra}. On the return journey from the Battle of Khyber, the Holy Prophet Muḥammad^{sa} married Ṣafīyyah, the daughter of a Jewish chief,

Ḥuyayy bin Akḥṭab. Ḥāḍrāṭ Abū Ayyūb Anṣārī due to his deep love for the Holy Prophet Muḥammad^{sa} perceived some danger to his safety. For the whole night he stood guard outside Ḥuḍūr^{sa}'s tent. In the morning he informed the Holy Prophet Muḥammad^{sa} of his apprehensions and about his standing on guard for the whole night. The Holy Prophet Muḥammad^{sa} prayed for him instantly "O Allāh, always protect Abū Ayyūb as he diligently guarded my safety for the whole night." This prayer was accepted. Ḥāḍrāṭ Abū Ayyūb Anṣārī^{rā} enjoyed a very long life and his tomb is preserved in Constantinople and even today is a favourite visiting place for the general public.⁷⁶

The Holy Prophet Muḥammad^{sa} prayed for his companion Sa'd^{ra}, "O Allāh, accept the prayers of Sa'd". This prayer elevated Ḥāḍrāṭ Sa'd^{ra} to the status of a saint, whose prayers were accepted. During the reign of Ḥāḍrāṭ 'Umar^{ra} he was the governor of Kūfah. A person named Abū Sa'd accused him of injustice and embezzlement. When Ḥāḍrāṭ Sa'd^{ra} came to know he prayed "O Allāh, if this person is a liar, grant him a long life and a state of permanent destitution. Deprive him of his eye sight and make him a target of tribulations". Ḥāḍrāṭ Sa'd^{ra}'s prayer was accepted and this person became a blind beggar in his old age. The street urchins used to ridicule him. For this reason, as long as Ḥāḍrāṭ Sa'd^{ra} lived people were afraid

of his prayers against them and always hoped for his prayers in their favour.⁷⁷

Ḥāḍrāt Ḥuwairith^{ra} related that in the 9th Hijrah a delegation from Tajīb visited the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} was very happy to receive them and gave them gifts. Afterwards he enquired if any of them had not received a gift. They informed him that one young man was left behind for guarding the tents. The Holy Prophet Muḥammad^{sa} told them to bring this young man to him. On arriving this young man informed Ḥuḍūr^{sa} that he was the member of the same delegation, who had just left with gifts and requested that as the needs of his fellows had been provided for, his wishes should be fulfilled as well. Ḥuḍūr^{sa} asked him about his needs. This lucky man requested the Holy Prophet Muḥammad^{sa} to pray for his forgiveness and Allāh's mercy in making his heart content. Ḥuḍūr^{sa} gave him gifts as he had given gifts to his friends and also prayed for him. Next year when the people from that tribe met the Holy Prophet Muḥammad^{sa} at the time of Ḥajj, Ḥuḍūr^{sa} enquired about that young man. They informed him that they had not seen anyone as good as him and no one more content than he was.⁷⁸

Incidents of prayers of damnation

In contrast to the people who received great blessings by the prayers, there were some unfortunate people who due to callousness of

their hearts became target of God's chastisement as a result of the Holy Prophet Muḥammad^{sa}'s prayers.

The Holy Prophet Muḥammad^{sa} always wished for the welfare of the enemy, whether they were the enemies, who shed his blood at Ṭā'if or the ones who injured him at Uḥud. He always prayed for their guidance. Sometimes it so happened that the enemy crossed all limits in their animosity, and hindered him from the worship of Allāh, then the Holy Prophet Muḥammad^{sa} prayed to God to show a sign and God granted him victory.

Once the Holy Prophet Muḥammad^{sa} was offering Ṣalāt in the Ka'bah while Abū Jahal and his cronies were sitting in the courtyard. One miscreant among them suggested that some one should fetch the womb of a she-camel which had been slaughtered in such and such a location and when Muḥammad prostrates, put this on his back. One wretched person, named 'Uqbah bin Abī Mu'īṭ fetched this womb of the she-camel, which was full of filth and as soon as the Holy Prophet Muḥammad^{sa} went into prostration, he put this foul thing in between his two shoulders. Ḥāḍrāt 'Abdullāh bin Mas'ūd^{ra} sorrowfully relates that he was unable to help the Holy Prophet Muḥammad^{sa} even though he witnessed the whole situation. How he had wished that, as a gesture of defiance he could remove this burden from the

shoulders of the Holy Prophet Muḥammad^{sa}. The leaders of Quraish were immensely enjoying this scene of torture. The Holy Prophet Muḥammad^{sa} was unable to raise his head and continued to prostrate. His daughter Ḥādrāṭ Fāṭimah^{ra} came and removed this heavy and filthy burden from his back. On raising his head the Holy Prophet Muḥammad^{sa} petitioned God for assistance against those who hinder him from worship and mock him and said "اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ" meaning, "O Allāh, You take Quraish to task". This prayer was accepted by God and His chastisement came on the day of Badr. The Holy Prophet Muḥammad^{sa} saw their terrible end with his own eyes when their dead bodies littered the battle field and in the intense heat disfiguring of their faces.⁷⁹ As a result of the Holy Prophet Muḥammad^{sa}'s prayers this was their tragic end.

The Holy Prophet Muḥammad^{sa} wrote a letter to Chosroes emperor of Persia, who tore it to bits. The Holy Prophet Muḥammad^{sa} prayed to Allāh, "O Allāh, break his kingdom to smithereens".⁸⁰

History bears testimony to the fact that this prayer about this grand empire was accepted in an amazing manner. In a few years such upheaval occurred in this kingdom that the emperors were killed at the hands of internal enemies and the whole empire was ultimately destroyed. When ‘Utbah bin Abī

Lahab did not desist from his evil and malicious acts, the Holy Prophet Muḥammad^{sa} prayed against him, "O Allāh, make a dog overpower him". After some time he accompanied a trade caravan to Syria. He himself used to say that he was scared of Muḥammad^{sa}'s malediction against him. His companions reassured him and guarded him at night. Suddenly a wolf appeared, took him away and devoured him.⁸¹ Another enemy of Islam, Ḥakam bin Abī Al-Āṣ used to mock at the Holy Prophet Muḥammad^{sa} by the motion of his head and gesticulation of his eyes. Once the Holy Prophet Muḥammad^{sa} said, "May Allāh, turn you into this state". As a result of this prayer he suffered from shaking palsy till his last breath. At the time of his death it was noticed that he was still moving his eyes.⁸²

Another majestic sign of the Holy Prophet Muḥammad^{sa}'s acceptance of prayer occurred in an awe inspiring manner. A Christian from Banū Najjār converted to Islam. He even memorized Sūrah *Al-Baqarah* and Sūrah *Āl-e-Imrān* and was a literate man. He started to transcribe the revelations as well. After some time he became a Christian again. He later delighted the Jews by joining them. He started to proclaim that Muḥammad^{sa} did not know anything, it was he who wrote the revelations for him. Consequently the Jews paid him even more respect. It appears that there was a deep

conspiracy in commissioning this Christian and his becoming a Muslim. His mission was similar to that of the Jews of Ṭā'if, who converted to Islam in the morning and then renegaded in the evening. This would make other Muslims skeptical and they, too, would renegade. As this person was attributing the revelation from God to himself, the Holy Prophet Muḥammad^{sa} prayed to God for a special sign to distinguish truth from falsehood. He prayed, "O Allāh make this person a sign to warn others". This prayer was fulfilled and this person died soon afterwards. He was buried but God made him a warning sign for others. The earth rejected his dead body and threw it out. Christians said that it was the work of Muḥammad^{sa} and his Companions, who dug out his dead body as a punishment for his reverting to Christianity. They buried him again by digging a very deep grave. The next day the same sight met their eyes. The Christians once again blamed the Muslims. The third time they dug as deep a grave as they could, still the earth rejected his dead body. It was then that the Christians realized that it was not the act of man. They put his body between two big rocks and covered it with stones.⁸³

Prayers for the Ummah

Our Holy Master and Benefactor's prayers were so extensive that there was not even a moment devoid of them. He prayed for those of

his followers who were to come near the end of the world.

The Holy Prophet Muḥammad^{sa} prayed for his successors, "O Allāh, treat my Khalifas with special mercy and blessings. These are the people who would come after me and convey my traditions and Sunnah to the people. They would act upon them and instruct others to act on them."⁸⁴

Whenever the Holy Prophet Muḥammad^{sa} used to send forth an expedition he would pray for them. Mostly he would dispatch these armies in the morning and specially pray for them.

“اللَّهُمَّ بَارِكْ فِي أَقْبَتِي فِي بُكُورِهِمْ”

"O Allāh, particularly bless the morning journeys of my Ummah".⁸⁵

The Holy Prophet Muḥammad^{sa} cared for his Ummah so much that he prayed "O Allāh, whosoever is the chief and ruler of my Ummah and is harsh or transgresses against them, You Yourself take revenge and treat him likewise. A ruler or patron of my Ummah, who treats the people kindly, You treat such a ruler kindly."⁸⁶

The love which the Holy Prophet Muḥammad^{sa} had for his Ummah, is evident from the prayers which he offered day in and day out. When he migrated to Madīnah, some poor Muslims were left behind in Makkah. For various reasons, they could not migrate and continued to suffer torture in Makkah. The pain

which the Holy Prophet Muḥammad^{sa} felt in his heart for those poor Muslims can be guessed by his prayers. For a long period of time he used to pray by name for his oppressed followers in his 'Ishā' Ṣalāt.

"O Allāh, deliver 'Ayyāsh bin Abī Rabī'ah (brother of Abū Jahal) from the non believers of Makkah. O Allāh, free Walīd bin Walīd from them. O Allāh, save Salmah bin Hishām from the cruelty of the Idolators. "O Allāh bestow the means of deliverance upon all weak Muslims". "Allāh did deliver all of them from the enemy".⁸⁷

Ḥāḍrāt 'Abdullāh bin 'Amr^{ra} bin Al-Āṣ relates that when the Holy Prophet Muḥammad^{sa} recited the verse number 36-37 of Sūrah Ibrāhīm, which contains a prayer for the safety of children from shirk, he prayed for the forgiveness for the whole Ummah.

When the Holy Prophet Muḥammad^{sa} read the Qur'ānic prayer regarding forgiveness, offered by Jesus as, "If You punish them, they are Your servants, if You forgive them, You are the Mighty, the Wise". (5:119) His heart stirred with the love for his own people, he raised his hands and prayed, "O Allāh, forgive my Ummah, have mercy on my Ummah". He started to cry while praying. God sent angel Gabriel to ask why Muḥammad^{sa} was crying (even though God knew full well the reason why

the Holy Prophet Muḥammad^{sa} was crying). Angel Gabriel enquired and the Holy Prophet Muḥammad^{sa} told him that he was begging for mercy for his Ummah, God's mercy stirred and Angel Gabriel was told by God to tell Muḥammad^{sa} that he would make him happy about his Ummah and would not make him sad about them.⁸⁸

In brief God granted all types of signs of acceptance of prayers to the Holy Prophet Muḥammad^{sa}. The parallel of these prayers for his Ummah is not to be found anywhere. By following the Sunnah of the Holy Prophet Muḥammad^{sa} every pious person can partake in the blessings of these prayers.

¹Bukhārī Kitābul Jumu‘ah Bāb Du‘a’ fiṣ Ṣalāt min Akhīril Lail.

²Tirmadhī Kitābud Da‘wāt, BābMā Ja’ fi Aqditas Biḥ bil Yad.

³Abū Dā‘ūd, Kitābuṣ Ṣalāt Bāb mā ja’ fi Du‘a’ Binal Adhan wal Iqamaḥ.

⁴Tirmadhī Kitābud Da‘wāt, Bāb fil ‘Afw wal ‘Afiyyah.

⁵Tuḥfatudh Dhakirin by Shokani, p.42, 43.

⁶Abū Dā‘ūd, Kitābuṣ Ṣalāt, Bābul Ijābah Ayatas Sa‘aḥ.

⁷Bukhārī Kitābuṣ Ṣalāt TaawiḥBābul ‘Amal fil Ashril Awakḥir.

⁸Tirmadhī Kitābud Da‘wāt, Bāb fil ‘Afw wal ‘Afiyyah.

⁹Tirmadhī Kitābud Da‘wāt, Bāb minḥu.

¹⁰Bukhārī Kitābud Da‘wāt, Bāb Faḍle Dhikrullāh.

¹¹Ibne Mājah, Kitābul Du‘a’, Bābmā Yad‘u biḥi Rajulu Idha Ra’as Siḥab.

¹²Bukhārī Kitābut Tafsīr Surah FatiḥahBābGhairil Maghdhub alaiḥim.

¹³Muslim KitābuṣṢalāt, Bābmā Yuqalu fir Rukḥu‘i was Sujud.

¹⁴Bukhārī Kitābul Mazalim Bābul Itqa’ wal Ḥadhr min Da‘watil Mazlum.

¹⁵Muslim Kitābul Dhikr, Bāb Faḍlid Du‘a’ Lil Muslimin bi Zaḥril Ghaib.

¹⁶Tirmadhī Kitābud Da‘wāt, Bāb fi Du‘ain Nabiyyi.

¹⁷Tirmadhī Kitābud Da‘wāt, Bāb Dhikru fi Da‘watil Musafir.

¹⁸Tirmadhī Kitābul Sifatul Jannaḥ, Bābmā Ja’ fi sifatul Jannaḥ.

¹⁹Tuḥfatudh Dhakirin by Shokani, p.44, 45.

²⁰Nasa’ī Kitāb Manasikul Ḥajj Bāb Aṭ-Ṭaḥlil ‘Alas Sifa.

²¹Tirmadhī Kitābud Da‘wāt, Bāb fi Du‘a’ Yaumi ‘Arafah.

²²Bukhārī Kitābul Jumu‘ah Bāb Faḍliṣ Ṣalāt fi Masjid Mecca & Madinah.

- ²³Muslim Kitābul Dhikr wa Al-Dua' wa Al-Taubah wal Istighfar, Bāb Karaḥatid Du'a.
- ²⁴Abū Dā'ūd, Kitābul Adab, Bābmā Yaqulu Idha Asbaha.
- ²⁵Tirmadhī Kitābud Da'wāt.
- ²⁶Musnad Aḥmad bin Ḥambal, vol.5, p.243.
- ²⁷Bukhārī Kitābut Tafsīr Surah Bani Isra'il BābDhwiyata man Ḥamal na ma'a Nuḥ.
- ²⁸Tirmadhī Kitābul Manāqib, Bāb Umr bin Al-Khaṭṭāb.
- ²⁹Bukhārī Kitābut Tafsīr Surah Rum wad Dukḥan.
- ³⁰Al-Khaṣāiṣul Kubrā by Siyūṭī, Part II, p.163.
- ³¹Mu'jamul Kabīr by Ṭibrānī, vol.11,p.174.
- ³²Bukhārī Kitābul Bada'ul KhalqBābDhiknul Mala'ikah.
- ³³Nurul Yaqin fi Ṣīrat Kḥatamin Nabiyyin.
- ³⁴Bukhārī Kitābul Maghāzī&TirmadhīĀbwābul Manāqib, Bāb Manāqib Thaḳīf.
- ³⁵Dalā'ilun Nubuwwah by Baihqī, vol.5, p.361. Musnad Aḥmad bin Ḥambal, vol.2, p.243.
- ³⁶Asābah fi Tamizis Saḥābah under word Abū Hurairah.
- ³⁷Al-Khaṣāiṣul Kubrā by Siyūṭī, Part II, p.167.
- ³⁸Bukhārī Kitābul Maghāzī BābGhazwah Badr.
- ³⁹Bukhārī Kitābul Maghāzī BābGhazwah Badr.
- ⁴⁰Majma'uz Zawā'id by Haithamī, vol.6, p.82.
- ⁴¹Bukhārī Kitābul Maghāzī BābGhazwah Khandaq.
- ⁴²Sīratul Ḥalbiyyah, vol.3, p.35.
- ⁴³Bukhārī Kitābul Maghāzī BābGhazwah Kḥaibar.
- ⁴⁴Sīratul Ḥalbiyyah, vol.3, p.74.
- ⁴⁵BukhārīKitābul JihādBābḤamal Zad fil Ghazwa.
- ⁴⁶Ash-Shifā' by Qāḍī Ayāz, vol.1, p.459.
- ⁴⁷Bukhārī Kitābul Manāqib, Bāb Maqdiman Nabiwa Ashābihil Madinah.
- ⁴⁸Bukhārī Kitābul Jumu'aḥBāb Istisqa' 'alal Mimbar.
- ⁴⁹Bukhārī Kitābud Da'wāt, Bāb Da'watun Nabi Li Khadimah.
- ⁵⁰Usudul Ghābbah by Ibne Athīr.
- ⁵¹Bukhārī Kitābul Maghāzī Bāb Ghazwah Uḥud wa Kitābul Istiqrid.
- ⁵²Muslim Kitābul Ashribah ,Bāb Ikramud Daif wa Faḍl Iṭḥariḥi.
- ⁵³Al-Khaṣāiṣul Kubrā by Siyūṭī, Part II, p.71.
- ⁵⁴Al-Khaṣāiṣul Kubrā by Siyūṭī, Part II, p.170.
- ⁵⁵Al-Khaṣāiṣul Kubrā by Siyūṭī, Part II, p.169.
- ⁵⁶Bukhārī Kitābul JihādBāb Du'a'in NabiAn-Nas Ilal Islam.
- ⁵⁷Ibne Mājah, Kitābul Muqaddama, Bāb Faḍl Ali bi AbīṬālib.
- ⁵⁸Musnad Aḥmad bin Ḥambal, vol.4, p.170.
- ⁵⁹Musnad Aḥmad bin Ḥambal, vol.1, p.254.
- ⁶⁰Bukhārī Kitābul Manāqib, Bāb Khātimun Nubuwwah.
- ⁶¹Ikmal fi Asma'ir Rijal Lil Kḥatib under word Sa'ib.

- ⁶²Bukhārī Kitābul Maghāzī Bāb Ghazwah Khaibar.
⁶³Tirmadhī Kitābul Manāqib, Bāb fi Ayati Iṭḥbat Nubuwwatin Nabī.
⁶⁴Mustadrik Ḥākim, Kitābud Dua', vol.1, p.542.
⁶⁵Ash-Shifā' by Qāḍī Ayāz, vol.1, p.458.
⁶⁶Bukhārī Kitābul Maghāzī Bāb Ghazwah Badr.
⁶⁷Bukhārī Kitābul Jihād Bāb Faql man Yusrā'ū fi Sabilillāh.
⁶⁸Bukhārī Kitābul Wasaya, Bāb An Yutraka warithatuḥu Aghniya Khaīr.
⁶⁹Asābah fi Tamizis Saḥābah under word S'ad.
⁷⁰Bukhārī Kitābul Wuḍū' Bāb Wad'al Ma' i 'Indal Khaīlā'i.
⁷¹Bukhārī Kitābul Maghāzī Bāb Ghazwah Dhil Khaīlāh.
⁷²Musnad Aḥmad bin Ḥambal, vol.5, p.446-447. & Al-Khaṣā'ishul Kubrā by Siyūṭī, Part II, p.167.
⁷³Tirmadhī Kitābul Manāqib, Bāb Manāqib Ābi Hurairah.
⁷⁴Ash-Shifā' by Qāḍī Ayāz, vol.1, p.457.
⁷⁵Bukhārī Kitābul Maghāzī Bāb Ghazwah Autas.
⁷⁶Sīratul Ḥalbiyyah, vol.3, p.44.
⁷⁷Al-Khaṣā'ishul Kubrā by Siyūṭī, Part II, p.165.
⁷⁸Al-Wafā by Ibne Jauzī, p.764.
⁷⁹Bukhārī Kitābul Jihād Bāb Du'a' 'alal Mushrikin bil Ḥazimah.
⁸⁰Bukhārī Kitābul Maghāzī Bāb Kitābun Nabi Illa Kisra.
⁸¹Faṭḥul Bari by Ibne Ḥajr, vol.4, p.39.
⁸²Ash-Shifā' by Qāḍī Ayāz, vol.1, p.46.
⁸³Muslim Kitābul Munafiqin.
⁸⁴Jami'uṣ Ṣaghīr by Siyūṭī.
⁸⁵Musnad Aḥmad bin Ḥambal, vol.3, p.416.
⁸⁶Musnad Aḥmad bin Ḥambal, vol.6, p.93.
⁸⁷Bukhārī Kitābud Da'wāt, Bāb Du'a' 'alal Mushrikin.
⁸⁸Muslim Kitābul Iman, Bāb Du'a' in Nabīyyi Li Ummatiḥi.

Chapter 9

Dreams, visions and prophecies of the Truthful Communicator

Dreams reflect the innermost state of a person. In understanding the character of the Holy Prophet Muḥammad^{sa} with this reference we must realize, firstly, the dreams and visions play an important role, secondly, the endowment of glad tidings through visions and dreams and man's communication with God indicate his Divine love, and thirdly, the fulfilment of the dreams or visions relating to the future is a sign of the truthfulness of that person. God says about Himself, "He is the Knower of the unseen, and He reveals not His secrets to anyone, except to a Messenger of His, whom He chooses".^(72:27) The expression of the unseen is dreams and visions. At another place the Holy Qur'ān says, "And it is not for man that Allāh should speak to him except by direct revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise".^(42:52)

Another principle of the dreams and visions seems to be that some prophecies are fulfilled in the lives of the Prophets and some after their demise. God says; "And whether We make you see the fulfilment of some of the things with which We threaten them or whether We make you die, it makes little difference, for

on you lies only the delivery of the Message, and on Us the reckoning.^(13:41)

Our Holy Prophet Muḥammad^{sa}, the Chief of the Prophets was conferred with the titles of 'Bashīr and Nadhīr'. He was granted the knowledge of the details of Qur'ānic glad tidings and admonitions through dreams and visions. He was given the information regarding all the events which were to happen till Doomsday in his Ummah. Once he said about the vision shown to him during Ṣalāt offered at the time of the solar eclipse, "I have been shown on this very place and at this moment of time, all the future events which were promised to you". He was shown the scenes of heaven and hell. In this manifest and outstanding vision some of the bounties shown to the Holy Prophet Muḥammad^{sa} seemed so real, that he stepped forward to get them and seeing the intensity of the heat of hell, he stepped back.¹

Some of the dreams and visions of the Holy Prophet Muḥammad^{sa} which were of a diverse nature and some other events are mentioned here.

The dreams fulfilled in the lifetime of the Holy Prophet Muḥammad^{sa}

The first category of the dreams and visions include the ones, which were fulfilled manifestly and exactly as they were revealed.

Dream of marrying Ḥāḍrāṭ ‘Ā’ishah^{ra}

Before marriage to Ḥāḍrāṭ ‘Ā’ishah^{ra} the Holy Prophet Muḥammad^{sa} was shown a picture of her and told that she was his wife. Apparently it seemed impossible as Ḥāḍrāṭ ‘Ā’ishah^{ra} was engaged to someone else and the difference between the age of the Holy Prophet Muḥammad^{sa} and her age was more than forty years. In spite of the total trust in this advance information about the future, the Holy Prophet Muḥammad^{sa} acted with utmost caution in interpreting this dream. He said, "If God wishes to fulfill this dream in its apparent form, He Himself would provide the means."²

Despite the unfavourable circumstances God fulfilled this dream in an extraordinary manner. Jubair bin Muṭ‘im's engagement to Ḥāḍrāṭ ‘Ā’ishah^{ra} ended and young ‘Ā’ishah^{ra} was married to the Holy Prophet Muḥammad^{sa} and thus granted the title of Ummul-Mu’minīn.

Prophecy of victory of Badr during the Makkan period

Amongst other prophecies, there was a prophecy of victory at Badr. The Holy Prophet Muḥammad^{sa} was still in Makkah, Muslims were very weak and were a target of torture and cruelty. On one hand the Holy Prophet Muḥammad^{sa} advised patience by relating the stories of the sacrifices of the earlier nations and on the other hand, the newly revealed signs of God, endowed the Muslims with strength and

certainty of faith. An example of such a sign is the miracle of the splitting of the moon. The Moon was the emblem of Arab governments and splitting it in two pieces graphically indicated that the Quraish rule was going to be reduced to smithereens. Their national unity would be torn apart. In *Sūrah Al-Qamar* سَهْرَهُ الْجُمُعُ وَيُولُوتُ. (54:46). الدُّبُرُ "The hosts shall soon be routed and will turn their backs in flight," the clear declaration of the defeat of a large opposing enemy of unbelievers confronting the Muslims is mentioned.

In this period of weakness, this prophecy could have been labelled by the enemy as a madman's boast. They used to call the Holy Prophet Muḥammad^{sa} a conjuror and a madman. Then God fulfilled these promises in such an astounding fashion that the people of Makkah were aghast.

Confirming this advance promise of victory, God says in the Holy Qur'ān, وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى، الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ (8:8), meaning: "And remember the time when Allāh promised you one of the two parties that it should be yours."

When at Badr the Holy Prophet Muḥammad^{sa} saw a large, well equipped army and not the trade caravan which he expected to see, he was naturally worried about the situation. This army was bent upon destroying the weak unarmed Muslims. He feared Allāh's attribute of being Independent and realizing his

own army's weakness, he prayed anxiously. He was praying to God in the name of His promises of victory. He was beseeching God with such fervour that his shawl kept falling from his shoulders.

He was busy beseeching his God, "O Allāh, in the name of Your promises and assurance, grant us victory. O Allāh, if You destroy this group of Muslims, who would worship You".

Ḥāḍrāṭ Abū Bakr^{ra} held his hand and requested him to stop. Then the Holy Prophet Muḥammad^{sa} stood up. He was reciting this verse: *سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ*. (54:46) Meaning, "The hosts shall soon be routed and will turn their backs in flight".³ He remembered Allāh's advance promise of victory and was comforting the Muslims. So in spite of adverse circumstances, God granted amazing victory to the Muslim army. A handful of pebbles thrown by the Holy Prophet Muḥammad^{sa} became a fierce storm and forced the enemy to retreat.

Prophecy of the destruction of chiefs of Quraish

The destruction of the chiefs of Quraish was shown to the Holy Prophet Muḥammad^{sa} in a vision. Ḥāḍrāṭ Anas^{ra} relates that they were traveling with Ḥāḍrāṭ ʿUmar^{ra} during a journey from Makkah to Madīnah, when he told them that a day before the battle of Badr the Holy Prophet Muḥammad^{sa} showed them the spots

where the nonbelievers would meet their death. The Holy Prophet Muḥammad^{sa} pointed out various places and mentioned the names of the chiefs of Makkah. Ḥāḍrāt ʿUmar^{ra} said that the Makkans died at the very same places which the Holy Prophet Muḥammad^{sa} had pointed out a day before. Ḥāḍrāt ʿUmar^{ra} addressing the Holy Prophet Muḥammad^{sa} said, "In the name of the Being Who has ordained you, there was not even the slightest change in the places where Quraish chiefs met their death."⁴

Twenty four Makkan chiefs were killed at Badr. Their bodies were dumped in a pit. On the third day while leaving Badr, the Holy Prophet Muḥammad^{sa} standing at the edge of that pit, called out the names of the chiefs of Quraish along with the names of their fathers. He was saying, "O the son of so and so, would you have been pleased if you had obeyed God and His Messenger? We have found the promises of our Lord true. Have you found the promises made by your gods true?" Ḥāḍrāt ʿUmar^{ra} said, "O Prophet of Allāh, you are addressing their lifeless bodies". The Holy Prophet Muḥammad^{sa} replied, "In the name of the Being in Whose hand is the life of Muḥammad, these dead bodies are understanding my words more than you do (meaning that they have received the retribution of their crimes)."⁵

The prophecy of migration from and return to Makkah

In the Holy Qur'ān in the beginning of Sūrah *Al-Qaṣaṣ* which was revealed in Makkah, there is narration about Ḥāḍrāṭ Mūsā^{as}'s life history and his migration. In the end, there is a prophecy of migration of the Holy Prophet Muḥammad^{sa}, who resembles Ḥāḍrāṭ Mūsā^{as} and his return to Makkah, God Almighty says, إِرَابِّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدِكَ إِلَى مَعَادٍ (28:86)."Most surely He Who had made the teaching of Qur'ān binding on you, will bring you back to your place of return."

The state of affairs in which this prophecy of migration from Makkah and ultimate return to it was revealed, made it look apparently impossible. Even a few days before the victory of Makkah, it could not be imagined that the Holy Prophet Muḥammad^{sa} would enter Makkah in such glory. This prophecy was fulfilled in an amazing manner within eight years.

Prophecy of the destruction of the emperor of Persia

The Holy Prophet Muḥammad^{sa} invited the emperor of Persia to Islam in a letter. The emperor insolently tore the letter. When the Holy Prophet Muḥammad^{sa} came to know of this, he prayed for the destruction of his kingdom. In a miraculous manner this great empire of the time was broken to pieces and its

cruel and despotic ruler became a sign of the truth of the Holy Prophet Muḥammad^{sa}.

The details of this event are that the emperor felt insulted by the letter inviting him to Islam. He ordered Bāzān, the ruler of Yemen to send two strong men to arrest this Arabian Prophet and present him to his court. Bāzān sent two men with a letter addressed to the Holy Prophet Muḥammad^{sa} to accompany these two men to the court of the emperor of Persia. Bāzān told Bābweih to talk to the Holy Prophet Muḥammad^{sa} himself and inform him of the whole situation. These two men went to Ṭā'if and enquired about the Holy Prophet Muḥammad^{sa}. They were informed that he was in Madīnah. People of Ṭā'if were overjoyed that the emperor of Persia was against the Holy Prophet Muḥammad^{sa} and would take him to task. These messengers reached Madīnah. Bābweih talked to the Holy Prophet Muḥammad^{sa} and told him that the emperor has ordered Bāzān, the ruler of Yemen to arrest him and take him to his court. He further said that he had been sent by Bāzān and if the Holy Prophet Muḥammad^{sa} accompanied him, he would write a letter on his behalf and no harm would come to him. But if he refused to go with them, he knew full well that this would result in his and his people's destruction. In fact it would be the ruination of his country.

The Holy Prophet Muḥammad^{sa} told the

envoys to come back in the morning. Allāh informed the Holy Prophet Muḥammad^{sa} that Shīrawaih; emperor's son had murdered his father and had taken over the Kingdom on such and such date in such a month. Next day when the envoys returned the Holy Prophet Muḥammad^{sa}, he told them that his Lord had killed their lord on the night of such a date and the month and the emperor's son Shīrawaih had taken over the country.

They warned the Holy Prophet Muḥammad^{sa} that he should be very careful about his statement as severe punishments were awarded for even uttering trivial things. They asked if it should be reported to the emperor. The Holy Prophet Muḥammad^{sa} replied in an awe-inspiring manner, "Report this to him and give him my message that my faith and my dominance will prevail over your country, Iran. If you accept Islam, your country, will be given to you and you will rule over it."

When this was reported to Bāzān, he said, "It is not the discourse of a ruler, this person appears to be a Prophet. Whatever he has said, let us wait and see if it comes true. If it is proved true, then surely he is a Messenger of God. On the other hand if it is proved false then we would decide the course of action to be taken. After a short period of time, Bāzān received a letter from the new emporer. This

letter stated that he had killed Kisrā for the sake of the welfare of the country Iran, as he used to murder and imprison the noble men and chiefs of the empire. The new emperor Shīrawaih advised Bāzān to take allegiance in his name from the public, also cancel the orders for the arrest of this man in Arabia and wait for further orders.

Reading the letter of the son of Kisrā, Bāzān exclaimed that this man in Arabia is a Prophet of God. He immediately accepted Islam and many Iranians living in Yemen also became Muslims.⁶

News of the murder of Aswad ‘Ansī

Ḥāḍrāṭ ‘Abdullāh bin ‘Umar^{ra} relates that God gave the news of the murder of Aswad ‘Ansī to the Holy Prophet Muḥammad^{sa} during the night. Next morning he informed us that Aswad ‘Ansī has been murdered during the night by a blessed person. When asked about his identity, Ḥuḍūr^{sa} said that this person was Fairūz bān Fairūz.⁷

Fulfilment of Dreams, which require Interpretation

The other type of the dreams are those which are not fulfilled literally. They need interpretation. The Holy Prophet Muḥammad^{sa} was given the knowledge of the correct interpretation prior to the events happening and he would inform his Companions the exact

details of the event which was to take place in the future. The fulfilment of such dreams testified the truthfulness of the Holy Prophet Muḥammad^{sa}.

Prophecy regarding the appearance of false Prophets

After the last pilgrimage (Ḥajjat-ul-Widā') the Holy Prophet Muḥammad^{sa} told his Companions about his dream regarding two false claimants of prophethood. He said, "I was asleep when the treasures of the earth were given to me. I saw two gold bracelets in my hands. This weighed heavily on my heart and these two bracelets became a source of unease for me. Then I was told in a revelation to blow on them. I blew and these bracelets flew away. I interpreted this dream as the appearance of two false claimants of prophethood and I am in between the two. One is from Ṣan'ā' (Aswad 'Ansī) and the other is resident of Yemen Musailmah Kadhdhāb."⁸

This dream was fulfilled in the lifetime of the Holy Prophet Muḥammad^{sa}. Aswad 'Ansī died during Ḥuḍūr^{sa}'s lifetime. Musailmah died after the Holy Prophet Muḥammad^{sa}'s demise.

Dream about the Khilafat of Abū Bakr^{ra} and 'Umar^{ra}

Like other Prophets of God, the Holy Prophet Muḥammad^{sa} was worried about the continuation and establishment of his mission.

God removed this worry with a dream in which an indication of Ḥāḍrāṭ Abū Bakr^{ra}'s short period of Khilāfat and Ḥāḍrāṭ 'Umar^{ra}'s splendid reign, full of victories, was shown to him. The Holy Prophet Muḥammad^{sa} said, "I saw in a dream that I am drawing water from a well for black coloured sheep. There are some brown sheep as well. In the meantime Abū Bakr^{ra} came and he drew one or two buckets of water. There appears to be some weakness in his drawing of the buckets. Then 'Umar^{ra} came and drew a full bucket of water and this water satiated all the people and all the sheep had their fill. I have not seen such a perfect and courageous young man who possesses as much strength as 'Umar^{ra}."⁹

This dream was fulfilled magnificently. During the Khilāfat of Ḥāḍrāṭ 'Umar^{ra} foundation of great victories was laid and significant conquests took place.

Conquest of Iran and prophecy about Suraqa bin Ma'lik

The Holy Prophet Muḥammad^{sa}'s prophecy about Surāqah bin Mālik was fulfilled magnificently. He had pursued the Holy Prophet Muḥammad^{sa} during his migration journey, in order to claim the reward of one hundred camels.

Ḥāḍrāṭ Abū Bakr^{ra} relating the migration said, "Among the people pursuing us, only Surāqah bin Mālik was able to catch up with

us. He was riding his horse. I said to the Holy Prophet Muḥammad^{sa} that he was here to catch us. The Holy Prophet Muḥammad^{sa} replied, 'Fear not Abū Bakr, Allāh is with us'. When Surāqah came near, the Holy Prophet Muḥammad^{sa} prayed to God, 'O Allāh, You be sufficient for us against him.' Suddenly the front two legs of his horse sank into the sand. Surāqah said that he knew it was the result of the Holy Prophet Muḥammad^{sa}'s prayers and requested him to pray for the deliverance from this disaster. He further took an oath in the name of Allāh that he would not inform other groups who were pursuing them of their whereabouts. He offered his arrow as a token of his promise. He added that his flock of sheeps and his herd of camels were at such a place and they were free to take what they needed from them. The Holy Prophet Muḥammad^{sa} replied that he did not need anything and then prayed for him and the legs of his horse came out of the sand."¹⁰

On Surāqah's request the Holy Prophet Muḥammad^{sa} had a statement written for his security. When Surāqah was turning to go back the Holy Prophet Muḥammad^{sa} said, "O Surāqah; what would you feel when you would wear the bracelets of Kisrā (the emperor of Persia)". Surāqah replied in astonishment, "You mean Kisrā bin Hurmuz"? The Holy Prophet Muḥammad^{sa} answered, "Yes, the bracelets of

Kisrā bin Hurmuz."

The magnitude and splendor of this prophecy made by an apparently weak person who was fleeing from his blood thirsty enemies, defies imagination. This prophecy referred not only to the bracelets being given to Surāqah, it also contained the great news of Persia being conquered and its treasures coming into the hands of Muslims. This Prophecy made at the time of such deprivation was fulfilled in a magnificent manner.

Surāqah accepted Islam at Ji'rrānah after the victory of Makkah. During the Khilāfat of Ḥāḍrāṭ 'Umar^{ra}, the bracelets and crown of Kisrā were brought to his court. Ḥāḍrāṭ 'Umar^{ra} summoned Surāqah and asked him to hold out his hands. Then he put these bracelets on Surāqah's wrists and said, "O Surāqah, all praise belongs to Allāh, who seized these bracelets from Kisrā and put them on Surāqah's wrists. It was the same Kisrā who used to boast that he was the master of the people".¹¹

Prophecy regarding naval victories of the Muslims

A grand vision of the Holy Prophet Muḥammad^{sa} was regarding the naval battles of the Muslim forces. During his life in Madīnah, when no means of naval battles were available, the Holy Prophet Muḥammad^{sa} was given the tidings of naval victories.

Ḥāḍrāṭ Umme Ḥarām^{ra} binte Miḥān relates, "The Holy Prophet Muḥammad^{sa} was sleeping in our house. Suddenly he woke up and was smiling. When I enquired the cause of his smile, he said, 'some people of my Ummah were shown to me, while fighting in the way of Allāh would sail on the oceans like kings sitting on the thrones'. Umme Ḥarām^{ra} says she requested the Holy Prophet Muḥammad^{sa} to pray that she be included in that group. The Holy Prophet Muḥammad^{sa} prayed for her wish to be fulfilled. The Holy Prophet Muḥammad^{sa} dozed off again. He woke up the second time with a smile on his face. On enquiry by Umme Ḥarām^{ra}, the Holy Prophet Muḥammad^{sa} said, 'I have been shown another group of my Ummah, who would sail on the oceans like kings sitting on the thrones when they would set out for Jihād in the path of Allāh'. Umme Ḥarām^{ra} again requested to be included in that group. The Holy Prophet Muḥammad^{sa} replied, "You would be part of the first group of people and would not be included in the second group". Ḥāḍrāṭ Anas^{ra} reports that Umme Ḥarām^{ra} was among the people who sailed on the seas. She died on her return by falling from a horse.¹²

This prophecy contained a reference to the naval voyage to Crete. During the Khilāfat of Ḥāḍrāṭ 'Uthmān^{ra} Ḥāḍrāṭ Mu'āviyah was the governor of Syria and God gave him the capability to build the first grand naval fleet for

Muslims. Before this time the Muslims did not even own a boat. During the Khilafat of Ḥādrāṭ ‘Uthmān^{ra}, Ḥādrāṭ Mu‘āviyah took the naval command of the Muslim armies and set off for the island of Crete. This was the first naval Jihād in Islamic history. As a result, Crete was conquered and the foundations of future naval victories were laid. In this way the words of the Holy Prophet Muḥammad^{sa} that Islam would be victorious, its message would reach across the oceans and the mounted Muslim battalions would cleave the oceans were fulfilled.¹³

This prophecy was so splendidly fulfilled that in the time of Roman and Persian naval domination, the Muslims asserted their superiority. Under the command of ‘Abdullāh bin Sa’d bin Abī Saraḥ the Muslim naval fleet established the supremacy of Islamic regime in the waters of the Mediterranean sea. After the conquest of Crete, the Muslim armies on one hand reached the lands across the Black sea and the Red sea and on the other hand Muslim victories crossed the Mediterranean and conquered the island of Raus Ṣaqaliyyah and Constantinople. Their third adventure was led by Ṭāriq bin Ziyād, the conqueror of Spain. He sailed across the Mediterranean and on reaching Gibraltar; he burnt his boats without caring for the consequences. On the fourth adventure, Muḥammad bin Qāsim sailed across the Arabian and Indian Ocean. Thus the

Muslims imprinted memorable mark of success in naval expertise, industry and skill in sailing, till the end of time. New seaports were built, ship building yards were set up, the naval routes were established and the science of oceanography was developed. The same Muslims who were afraid of the waters, ruled over them. The dream of the Holy Prophet Muḥammad^{sa} was fulfilled in a magnificent manner.

Dreams requiring interpretation and their fulfilment in another form

The third form of the dreams is that their fulfilment does not happen exactly according to the interpretation understood at the time of the dream. These dreams came true in a better form by God's decree. For example the Truce of Ḥudaibiyah.

During their stay in Madīnah, the Muslims were in a state of war with the Makkans and were not permitted to perform Ḥajj or 'Umrah. God showed the Holy Prophet Muḥammad^{sa} in a dream that he was circuiting the Ka'bah with his Companions in total peace. The Holy Prophet Muḥammad^{sa} interpreted the dream literally and set out for 'Umrah with fourteen hundred Companions. He was unable to perform 'Umrah due to profound hidden Divine wisdom and intent and performed 'Umrah a year later after the truce of Ḥudaibiyah. As a blessing of the truce of

Ḥudaibiyah, God gave Muslims the great tidings of the victory of Khyber and Makkah was conquered as a blessed reward of this truce.

If this dream had been fulfilled literally and the Muslim were able to perform 'Umrah that year, the blessings which resulted from this truce would have been lost. In the Holy Qur'ān this truce has been called a Manifest victory.¹⁴

The dream about the migration to Madīnah was of a similar nature. The true interpretation became clear later on. The Holy Prophet Muḥammad^{sa} was shown an area with palm trees as his land of intended migration. Ḥuḍūr^{sa} interpreted it as the area of Yamāmah or Ḥajr. Later on it turned out to be 'Yathrab', 'Madinatur Rasūl'.¹⁵

The concealment of the name of the place in the dream had this deep wisdom that its revelation might have proved dangerous.

Divulgence of interpretation after the fulfilment of the dream

Interpretation of some of the dreams is not clear at the time of the dream but is properly understood later on, when the dream is fulfilled. The wisdom in this delay seems to be that when the actual event takes place, man experiences peace of heart in perceiving the inherent Divine intent in that affair. An example of such a dream is that the Holy Prophet Muḥammad^{sa} was shown in a dream

before the Battle of Uḥud that he was slaughtering some cows. He also saw that while wielding the sword, the front part of the sword broke off. The interpretation of this dream was not clear. Later on the message inherent in it became clear that it was an indication of the great sacrifice of the martyrdom of seventy Companions and injury to Ḥuḍūr^{sa} himself and loss of his teeth.¹⁶

Fulfilment of a dream in the successor or the children

Some dreams are fulfilled in the person of the successors, followers, or the children of the person seeing the dream.

An exceptionally important and stupendous vision was shown to the Holy Prophet Muḥammad^{sa} at the time of the terrible trial of the Battle of Aḥzāb. On one hand the Muslims of Madīnah were busy in digging a trench to defend themselves from the attack by the Makkans and on the other hand they were experiencing famine. Ḥāḍrāṭ Jābir^{ra} states that the Holy Prophet Muḥammad^{sa} was busy in digging the trench with his Companions. They had not eaten for three days. The Holy Prophet Muḥammad^{sa} himself had strapped two stones on his stomach to relieve the pangs of hunger.¹⁷

Ḥāḍrāṭ Brā' bin 'Āzib^{ra} relates more details of this event. He says that the Companions reported to the Holy Prophet Muḥammad^{sa} that one hard rock could not be

broken. The Holy Prophet Muḥammad^{sa} pronounced Allāh's name and struck the rock with his pickaxe. The rock broke and one big chunk of it fell off. The Holy Prophet Muḥammad^{sa} raised the slogan of "Allāh-o-Akbar" and said, "The keys of the country of Syria have been given to me. By God, I am seeing the red coloured palaces of this country". Then he proclaimed Allāh's name and stuck the rock again. Another part of the rock fell off. The Holy Prophet Muḥammad^{sa} raised the slogan of "Allāh-o-Akbar" and said, "I have been given the keys of Persia, and I take oath of Allāh that I am seeing Madā'in and its white palaces with my eyes." The third time he struck the rock after pronouncing the name of Allāh. The whole of the rock broke to pieces. The Holy Prophet Muḥammad^{sa} raised the slogan of "Allāh-o-Akbar" the third time and said, "The keys of Yemen have been given to me and by God I am seeing the palaces of Ṣan'ā' from here".¹⁸

This grand vision indicated the Holy Prophet Muḥammad^{sa} and his Companion's strong faith and conviction. They were starving and were dreading the enemy attack. In this state of fear and danger they were digging the trench to defend themselves. How firmly they believed in the Divine promises, that in that state of destitution, they raised slogans of the Unity of God at the news of the victory over the two greatest powers of that time. They had deep

faith that these apparently impossible achievements would be secured one day.

Praise be to Allāh, during the Khilāfat of Ḥāḍrāṭ Abū Bakr^{ra} these victories started to take place. Ḥāḍrāṭ Khālīd bin Walīd^{ra} and Ḥāḍrāṭ Abū Ubaidah^{ra} led the Muslim armies and total victory over Syria was achieved in the time of Ḥāḍrāṭ ‘Umar^{ra}. Ḥāḍrāṭ Sa‘d bin Abī Waqqaṣ^{ra} commanded the Muslim armies which conquered Persia. Thus in the short period of a few years, the two great powers of that time, Roman and Persian, were vanquished by these starving yet determined Muslims.

The Holy Prophet Muḥammad^{sa} was shown these visions with such clarity that human understanding fails to accept it. The detailed narration of a vision, by Khuraim bin Aus^{ra} was amazing and its fulfilment even more splendid. The Holy Prophet Muḥammad^{sa} said, "The white palaces of Ḥīrah were brought before me and I saw the Princess Shīmā’ daughter of Nāfilah Azdiah, wearing a black veil was riding a red mule". In view of the certainty of the prophecy, Khuraim enquired from the Holy Prophet Muḥammad^{sa}, "O prophet of God, if we ride victoriously into Ḥīrah and find the Princess Shīmā’ as you have described, would the Princess be mine?" The Holy Prophet Muḥammad^{sa} replied, "Yes, she would be yours".

Besides the victory over Ḥīrah, this

prophecy contains the news that Khuraim and Princess Shīmā' would be alive at that time. Khuraim relates, "During the reign of Ḥādrāṭ Abū Bakr^{ra}, when we conquered Ḥīrah, we saw the scene exactly as the Holy Prophet Muḥammad^{sa} had told us. Shīmā' wearing a veil was coming towards us riding on a mule. I clung to the mule and claimed that the Holy Prophet Muḥammad^{sa} had given the Princess as a gift to me. The commander of the army Khālīd bin Walīd^{ra} called me over and asked me to provide the proof of my claim. I presented Muḥammad bin Maslamah^{ra} and Muḥammad bin Bashīr Anṣārī^{ra} as my witnesses. This was accepted and Shīmā' was handed over to me. Her brother came to me for negotiating some agreement and asked me to sell her back to him. I told him that I would not accept less than one thousand dirhams. He immediately paid me this sum and I returned Shīmā' to him. My companions said to me afterwards that if I had demanded ten thousand dirhams, he would have given them to you. Why did you demand only one thousand? I replied that I do not even know how to count more than one thousand".¹⁹

Ḥādrāṭ Abū Hurairah^{ra} who witnessed the fulfilment of this dream and seeing these victories, used to say that the Holy Prophet Muḥammad^{sa} had said, "The keys of the treasurers of the world were given to me. It was

as if I held the keys in my hands". Ḥāḍrāṭ Abū Hurairah^{ra} also used to say "The Holy Prophet Muḥammad^{sa} has passed away, now you are benefiting from these treasures."²⁰

The dreams, visions and the prophecies of the Holy Prophet Muḥammad^{sa} were fulfilled in various forms according to the wisdom and will of God Almighty. Today these events strengthen our belief and assure us that God's promises of the second ascendancy of Islam would certainly be fulfilled. These promises were made to us through the Holy Prophet Muḥammad^{sa}. While mentioning the fortunate groups of the latter days, the Holy Prophet Muḥammad^{sa} said, "God has protected two groups of my Ummah from the fire, one who would do Jihād with India and the other party is the one who would be with Jesus son of Mary".²¹

The first part of this prophecy was magnificently fulfilled when Muḥammad bin Qāsim laid the path of victory over India by conquering Sindh. He delivered the people of Sindh from the cruel rulers by establishing the rule of law and justice. He won over the hearts of the people of Sindh with his noble character and high standard of values and consequently Islam started to spread in that part of the world.

The second part of the prophecy is related to the latter days. The Holy Prophet Muḥammad^{sa} said, "God showed me that the

earth was rolled up for me to such an extent that the eastern and the western outlying borders were before me. I have been told that the rule of my Ummah would extend to those corners of the earth which were shown to me and I was given two treasures, one red treasure (meaning gold) and the other white treasure (meaning silver)".²²

Regarding the second ascendancy of Islam, the Holy Prophet Muḥammad^{sa} said, "God would not leave any house of mud or of bricks from the penetration of Islam. Every believer should have firm faith in God's promises. The following verse conveys this meaning:

"If He proclaims that He certainly intends to do such a thing, surely it happens, this is the meaning of Divinity."

¹Bukhārī Kitābul Jumu‘ah, Bāb Idha Fataltud Dābbah fiṣṢalāt.

²Bukhārī Kitābul Nikah, Bāb Al-Ibkar.

³Bukhārī Kitābut Tafsīr, Bāb Sayuḥzamul Jam‘u wa Yuwallunad Dubar.

⁴Muslim Kitābul Jannah wa Sifate Na‘imiḥa, Bāb ‘Ard Maq‘adil Mayyit minal Jannah.

⁵Bukhārī Kitābul Maghāzī, Bāb Qattle Ābi Jahl.

⁶Tārīkhul Umam wal Mulūk by Ṭabrī.

⁷Kanzul ‘Ummāl, Ḥadīth No.37472.

⁸Bukhārī Kitābul Ta‘bir Ar-Ru‘ya, Bāb Al-Nafkḥ fil Manam.

⁹Bukhārī Kitābul Manāqib, Bāb Manāqibe ‘Umar.

¹⁰Musnad Aḥmad bin Ḥambal, vol.1, p.2.

¹¹Sīratul Ḥalbiyyah, vol.2,p.45.

¹²Bukhārī Kitābul Jihād, Bāb Ad-Du‘ā’ bil Jihād wash Shaḥadaḥ Lir Rijal wan Nisā’.

¹³Kanzul ‘Ummāl, vol.10, p.212.

¹⁴Bukhārī Kitābut Tafsīr Suratul Fatḥa.

- ¹⁵Bukhārī Kitābul Manāqib, Bāb Hijratun Nabī Ilal Medina.
¹⁶Bukhārī Kitābul Maghāzī, Bāb Ghazwah Uḥud.
¹⁷Bukhārī Kitābul Maghāzī, Bāb Ghazwah Kḥandaq wa hiyal Aḥzāb.
¹⁸Musnad Aḥmad bin Ḥambal, vol.4, p.303.
¹⁹Dalā' ilum Nubuwwah by Ābi Na'im, vol.2, p.692.
²⁰Bukhārī Kitābut Ta'bir, Bāb Ru'ya Al-Lail.
²¹Nasa'i Kitābul Jihād, Bāb Ghazwatil Hind.
²²Muslim Kitābul Fitn wa Ishratu Sa'aḥ, Bāb Ḥalaka Hādhihil Ummah.

Chapter 10

The Holy Prophet Muḥammad^{sa}'s Sublime Fidelity

The most important building blocks of the human character are truthfulness, reliability and honesty. The truthfulness of the inner self reflects in one's character, discourse and even on the face of a truthful person. That is why God Almighty has declared fidelity a sign of truth of His Prophets and Messengers.

The Holy Prophet Muḥammad^{sa} addressed the Makkans with these words of the Holy Qur'ān:

"Say, If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?"^(10:17)

In this verse, the Holy Prophet Muḥammad^{sa}'s life before his proclamation of prophethood has been presented as a proof of his truthfulness with the inference that a person who had not told a lie in his childhood or youth, could never forge a lie against God, when he is nearing his old age. Surely truthfulness is the basic and cogent proof to establish the validity of a claimant of prophethood. The Holy Prophet Muḥammad^{sa} fulfills this criterion perfectly.

He was the one who was known as trust-

worthy by friends and foes since his youth. His name had become synonymous with truth as he never ever told a lie. Even his enemies testified to his truthfulness before his proclamation of prophethood. Few such instances are quoted here as a testimony to this fact. The intimacy between husband and wife has been correctly described in the Holy Qur'ān as each other's garment.^(2:188) There is no-one closer to a man than his wife who can better testify to his character.

Testimony of the Holy Wives of the Holy Prophet Muḥammad^{sa}

When the Holy Prophet Muḥammad^{sa} returned home in an agitated state after the first revelation, the words of solace spoken by Ḥādrāṭ Khadījah^{ra} were a grand testimony of his truthfulness. She mentioned this important aspect of his character that he always spoke the truth, hence God would never destroy him.¹

Ḥādrāṭ 'Ā'ishah^{ra} testified to the Holy Prophet Muḥammad^{sa}'s character in the words that his character was the Qur'ān. The basis of Qur'ān and Islam is the truth.

In another tradition, Ḥādrāṭ 'Ā'ishah^{ra} said that the Holy Prophet Muḥammad^{sa} did not detest anything more than a lie. Whenever he found out this frailty in a person, he alienated himself from that person until he knew that the person had renounced that habit.²

The Testimony of the relatives

When the Holy Prophet Muḥammad^{sa} was commanded by God to preach to his near relatives, he went up Mount Ṣafā and called the tribe of Quraish by name. When they all gathered round, he said, "If I tell you that behind this hill there is an army ready to attack you, would you believe me?" Without any hesitation they said, "Yes, we have never heard a lie from you before, you always tell the truth". But when he invited them to the One God, his uncle said, "Woe to you, did you gather us all here, just for this?".³

The wisdom in presenting the Holy Prophet Muḥammad^{sa}'s life before the proclamation of prophethood as a proof of his truthfulness is that after the declaration of Prophethood, the people who testified to his truth, became his enemies.

Abū Ṭālib's testimony

Once a delegation of Quraish came to the Holy Prophet Muḥammad^{sa}'s uncle Abū Ṭālib to complain against him. Abū Ṭālib called the Holy Prophet Muḥammad^{sa} and advised him to comply with their demands. The Holy Prophet Muḥammad^{sa} replied to Quraish in the words, "Even if you people bring a bright flame from the sun to me, I am not going to forsake my mission". At this Abū Ṭālib under an oath in the name of God told the Quraish that he had never found his nephew, the Holy Prophet

Muḥammad^{sa} a liar. And that he was true to what he professed and would adhere to it. He told the Quraish that he could not help them at all.⁴

Abū Ṭālib's second testimony belongs to the period of She'ḅ-e-Abī Ṭālib. In the third year of siege, the Holy Prophet Muḥammad^{sa} on receiving information from God, told Abū Ṭālib that the written statement of boycott from Banū Hāshim which they had hung in the Ka'bah, had been eaten up by termites except the word 'Allāh'. Abū Ṭālib had such strong faith in the words of the Holy Prophet Muḥammad^{sa}, he told his brethren that by God, Muḥammad had never ever told a lie and whatever he was saying was true. So they together went to the chiefs of Quraish. He told them in clear words that his nephew had told him that the termites had eaten the parchment on which the agreement was written and asked them to go and check as his nephew had never told a lie. He said, "If this turns out to be true, then you would have to change your decision regarding the boycott. If he is proved wrong, then I will turn him into your hands and you can do whatever you like with him. You can kill him or spare his life. It is your choice". The Quraish agreed to this proposal. When they checked the agreement, they found out that exactly in accordance with the utterance of the Holy Prophet Muḥammad^{sa}, the whole parchment

had been destroyed by termites and only the word, 'Allāh' was intact. At this the Quraish chiefs had to abandon the siege.⁵

Testimony of Khuzaimah bin Ḥakīm Salamī

Khuzaimah was from the in-laws of Ḥāḍrāṭ Khadijah^{ra}. He accompanied Ḥuḍūr^{sa} to Syria on a business trip for Ḥāḍrāṭ Khadijah^{ra} before Ḥuḍūr^{sa}'s advent as a Prophet. Observing the high moral qualities of the Holy Prophet Muḥammad^{sa}, he exclaimed spontaneously, "O Muḥammad, I see excellent and magnificent qualities in you and I bear witness that you are the same Prophet who was to appear in Tahāmah and I believe in you now". He promised that whenever he would hear of claim of a prophethood, he would come and see Ḥuḍūr^{sa}. This promise could not be fulfilled immediately after the proclamation and he accepted Islam after the victory of Makkah. The Holy Prophet Muḥammad^{sa} told his Companions to say at his arrival, "Welcome the first migrant."⁶

Testimony of a Friend

Ḥāḍrāṭ Abū Bakr^{ra} was the Holy Prophet Muḥammad^{sa}'s friend since his childhood. When he heard the proclamation of Prophethood, he did not ask for any proof even though the Holy Prophet Muḥammad^{sa} tried to give him proofs of his claim. Throughout his

life, he had observed the truthfulness of the Holy Prophet Muḥammad^{sa}.⁷

The character of the Holy Prophet Muḥammad^{sa} was a witness to his truthfulness. His forehead was illuminated with this light of truth which Ḥādrāṭ Abū Bakr^{ra} recognized.

Testimony of the Worst Enemy, Abū Jahal

The fact is that not only the friends and strangers but the worst enemies were also compelled to acknowledge the veracity of the 'Truthful Person'. There was no greater enemy than Abū Jahal. He used to say publicly to the Holy Prophet Muḥammad^{sa} that he did not consider him a liar, he only rejected the teachings he had brought.⁸

Testimony of Abū Sufyān, an enemy of Islam

The other great enemy of the Holy Prophet Muḥammad^{sa} was Abū Sufyān. Herqal the emperor of Rome, questioned Abū Sufyān whether he had ever blamed this claimant of Prophethood of telling lies in his earlier life. Abū Sufyān replied, "Never ever any such blame was levelled against him". The wise emperor commenting on this statement, remarked, "It is not possible that a person who had never ever lied to people, should start lying about God".⁹

Testimony of Naḍr bin Ḥārith, a blood thirsty foe

Naḍr bin Ḥārith was a blood thirsty

enemy of the Holy Prophet Muḥammad^{sa} and was implicated in the Dārūn Nadwah plot to kill Ḥuḍūr^{sa}. In that meeting someone suggested that they should publicize that Muḥammad was a liar. Naḍr bin Hārith could not refrain himself from proclaiming, "Muḥammad has grown up amongst you, his character was enviable. He is the most truthful amongst you and most trustworthy of all. Now when he has reached his middle age and has started to preach his faith, you call him a liar. By God no one would believe you if you call him a liar. He is not at all a liar."¹⁰

Testimony of Umayyah bin Khalf, an enemy of Islam

When Umayyah bin Khalf heard the Holy Prophet Muḥammad^{sa}'s prophecy of his destruction through his old friend since the day of unenlightenment, Ḥāḍrāṭ Sa'd bin Mu'ādh^{ra}, he cried out involuntarily, "By God whenever Muḥammad speaks, he never lies".¹¹

Testimony of Umayyah's Wife

When Ḥāḍrāṭ Sa'd bin Mu'ādh^{ra} Anṣārī told the wife of Umayyah, chief of Quraish about the Holy Prophet Muḥammad^{sa} prophecy that her husband would be destroyed, she spontaneously exclaimed, "By God Muḥammad never lies". Remembering this she tried to stop her husband from accompanying Abū Jahal for the battle of Badr. She reminded him of what

his brother from Madīnah had told him. But Abū Jahal insisted on his accompanying him. Umayyah was killed in the battle of Badr and thus the prophecy made by the Holy Prophet Muḥammad^{sa} was fulfilled.¹²

Testimony of ‘Utbah, chief of Quraish

Once Quraish sent ‘Utbah as their representative to the Holy Prophet Muḥammad^{sa}. He asked the Holy Prophet Muḥammad^{sa}, "Why do you revile our deities and proclaim that our ancestors had gone astray? We can fulfil all your wishes, only if you refrain from doing this". Ḥuḍūr^{sa} listened calmly and patiently. When he had finished, the Holy Prophet Muḥammad^{sa} recited some verses of Sūrah *Ḥā Mīm*. When he recited the verse in which the punishment of ‘Ād and Thamūd was mentioned, ‘Utbah stopped the Holy Prophet Muḥammad^{sa} and left in fear. When he returned to Quraish he told them, "You know when Muḥammad says something, he never lies. I am fearful lest the punishment which he admonishes you with, should overtake you". All the chiefs fell silent.¹³ This silence of the chiefs was a testimony to the fact that Holy Prophet Muḥammad^{sa} was truthful and upright.

Testimony of the Jewish Scholar

The Muslims and Jewish tribe Banū Quraizah, both had agreed to cooperate mutually. During the Battle of Aḥzāb, the chief

of Banū Naḍīr tribe Ḥuyayy bin Akhtab approached the chief of Banū Quraizah tribe Ka'b bin Asad and instigated him to aid the Quraish by violating the agreement with Muslims. He wanted to defeat the Muslims by this plan. Ka'b bin Asad, the enemy of Muslims replied, "You demonstrate ignominy while Muḥammad^{as} manifests the truth."

‘Abdullāh^{ra} bin Salām was a great Jewish scholar of Madīnah. He narrated an incident which happened before his acceptance of Islam. When the Holy Prophet Muḥammad^{sa} reached Madīnah after migrating from Makkah, he was amongst the people watching Ḥuḍūr^{sa} with passionate love. He saw the Holy Prophet Muḥammad^{sa}'s radiant face and realized that a liar could never have such a face.¹⁴

H.G. Wells has written testifying the truth and the honesty of the Holy Prophet Muḥammad^{sa}. He writes:

"This is a categorical proof of the truth of Muḥammad, that people related to him, believed in him. These people were aware of his secrets and character. If they had the slightest doubt of his truthfulness, they would never have believed in him."¹⁵

The consensus on the opinion of relatives, friends, foes and strangers is a grand testimony which bears witness to the truth and fidelity of our Prophet^{sa}.

¹BukhārīKitābut Ta‘bir, Bāb Awwalu mā Bada’ bihi Rasullūh.

²Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.378.

³BukhārīKitābul Tafsīr, Surah Laḥāb.

⁴Dalā'ilun Nubuwwah by Baihqī, vol.2, p.187.

⁵Al-Wafā by Ibne Jauzī, p.198.

⁶Isābah fi Tamizis Saḥābah by Ibne H̄ijr.

⁷Dalā'ilun Nubuwwah by Baihqī, vol.2, p.164.

⁸TirmadhīĀbwābut Tafsīr Suratul An'am under verse Qad Na'lamu Innaḥu.

⁹BukhārīBada'ul Waḥī.

¹⁰Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.320.

¹¹BukhārīKitābul Manāqib, Bāb 'Alamatun Nubuwwah fil Islam.

¹²BukhārīKitābul Manāqib, Bāb 'Alamatun Nubuwwah fil Islam.

¹³Sīratul Ḥalbiyyah by Burhānud Dīn, vol.1,p.303.

¹⁴Ibne Mājah Kitābul Aṭ'imah, Bāb It'amut Ti'am.

¹⁵H.G Wales, Zakariyyaha Hāshim Zakriyyah, p.270.

Chapter 11

Trustworthy Prophet^{sa}'s Integrity and Honesty

"Verily, Allāh, commands you to make over the trusts to those entitled to them."^(4:59) In the Shari‘ah of the Holy Prophet Muḥammad^{sa}, this is the basic teaching for safeguarding trusts. The most trustworthy persons in the world are the Prophets of God, who convey His message without any discrepancy, to His creation. For this reason, the Holy Qur‘ān recorded the claim of so many Prophets as, "I am the trustworthy prophets of God". The glorious aspect of our Prophet^{sa}'s character is that God Himself testified to his trustworthiness. God says; **مُطَاعٍ تَتْرَ أَمِينٍ** "Obeyed there, and faithful to his trust"^(81:22)

"Verily, We offered the Trust to the heavens and the earth, and the mountains, but they refused to bear it and were afraid. But the Man bore it."^(33:73)

The heaven was unable to carry this trust. They drew the lots. And the heavy burden fell on the shoulder of this passionate devotee. The Holy Prophet Muḥammad^{sa} discharged the onus of his trusts and taught the same to his followers.

"Surely success does come to the believers.....and who are watchful of

their trusts and their covenants." (23:2,9)

The Holy Prophet Muḥammad^{sa} said, "A person who does not fulfil his trust is devoid of faith."¹

The basis of honesty and integrity is purity, fidelity and veracity. The Holy Prophet Muḥammad^{sa} was distinct in this respect to the extent that people of Makkah gave him the title of 'Amīn' and 'Ṣādiq' and used to deposit their trusts with him without any apprehension.

There is a strong connection between faith and trustworthiness. This is the distinctive quality of the teachings of the Holy Prophet Muḥammad^{sa}. When Herqal, the emperor asked Abū Sufyān as to what the Prophet^{sa} taught them. Abū Sufyān testified that he taught worship of God, truth, chastity, honouring the promises and fulfilment of the trusts. Hearing this Herqal exclaimed spontaneously, that these are the qualities of a prophet.²

In the court of Najāshī, the King of Abyssinia, Ḥādrāṭ Ja'far Ṭayyār^{ra} introducing the Holy Prophet Muḥammad^{sa} and his teachings said, "O King, we were uncivilised people, worshipped idols, ate carrion and committed immoral acts. Severing the ties of relationship was our custom and we treated our neighbours badly. We usurped the rights of the weak. Then God sent a Prophet to us. We are witness to his truthfulness, trustworthiness and chastity. He invited us to the unity of God and His worship.

He saved us from idolatry. He taught us honesty, fulfilment of trust, kindness towards the relatives and good treatment to the neighbours."³

Quraish were the blood thirsty enemies of the Holy Prophet Muḥammad^{sa} and wanted to kill him. But the Holy Prophet Muḥammad^{sa} on the other hand was worried about the return of their trusts before setting off for Madīnah. He left his cousin Ḥāḍrāṭ ‘Alī^{ra} behind in a gravely dangerous situation, so that he could return the trusts back to the owners and then migrate to Madīnah.

The deep sensitivity which the Holy Prophet Muḥammad^{sa} had for honouring the trusts is evident from this incident. When someone asked him, "If we find something on the ground, what should we do about it?" The Holy Prophet Muḥammad^{sa} told him, "For the whole one year announce in public the details of that item if the owner claims it, return it to him". The person again enquired, "If it is a camel, what should we do about it"? The Holy Prophet Muḥammad^{sa} became very angry, his face turned red and he said, "You do not have to do anything. The camel has its feet. It can sustain itself by eating leaves of the tree and drinking water. You should leave it alone until its owner returns and finds him".⁴

The Holy Prophet Muḥammad^{sa} was so careful in discharging his trusts that he said,

"Sometimes I find a date on my bed, although I am hungry and want to pick it and eat it, but then I remember that this date might have been given by somebody as alms. I put the date back from where I found it."⁵

Once Ḥādrāṭ Imām Ḥusain^{ra} or Ḥasan^{ra} picked up a date from the heap of dates and put it in his mouth. The Holy Prophet Muḥammad^{sa} immediately took the date out of his mouth, as it was from the dates given in charity and formed part of the trust for the poor Muslims. The Holy Prophet Muḥammad^{sa} told the child that as the children of the family of the Prophet, they do not take things given as alms. The child spat out the date.⁶

At the Battle of Khyber, the Jews retreated after their defeat. The Muslims achieved victory after a long siege. Some of the Muslim soldiers who were hungry for days, slaughtered some of the cattle which were seized as the booty of the war and started to cook the meat. When the Holy Prophet Muḥammad^{sa} came to know about it, he disliked this act greatly. He was angry that the booty had been used before its proper distribution and considered it as embezzlement. To teach a lesson of safeguarding trusts, he had the cooking pots full of meat turned over. Then he distributed the cattle among the Companions. Every group of ten men were given a goat. In another version it is reported

that the Holy Prophet Muḥammad^{sa} said, "Taking possession of wealth by force is not justified".⁷

Once the Holy Prophet Muḥammad^{sa} hurried back home after Ṣalāt. He returned with a nugget of gold and said, "Most of the gold, which had been given in alms, was distributed. Only this piece remained. I have hurriedly brought it back lest anything belonging to the national treasury remains in my house."⁸

Hādrat Sā'ib bin 'Abdullāh^{ra} relates that on the day of the victory of Makkah, 'Uthmān^{ra} and Zubair^{ra} took me to the Holy Prophet Muḥammad^{sa} and started to praise me. The Holy Prophet Muḥammad^{sa} told them, "There is no need to tell me about Sā'ib, as he has been my associate in the days before Islam". Sā'ib said, "O Prophet of God, you were such a good companion". The Holy Prophet Muḥammad^{sa} replied, "O Ṣā'ib, you possessed high morals even in the days of ignorance. Keep up this tradition now, as you have accepted Islam. Your high morals included hospitality, honouring the orphans and looking after your neighbours. You should particularly continue these acts now".

Another narration tells us that Sā'ib was partner in trade with the Holy Prophet Muḥammad^{sa} and on the day of victory of Makkah he testified, "My parents be sacrificed for the Holy Prophet Muḥammad^{sa}, he never

ever wrangled".⁹

During the siege of Khyber, a severe test of honouring the trust occurred. One Jewish shepherd accepted Islam and the decision about his flock had to be taken. The Holy Prophet Muḥammad^{sa} decided to safeguard the trust, which was in the care of this shepherd. Ḥuḍūr^{sa} was willing to let his Companions suffer hunger and starvation than let his standards of trustworthiness fall. These sheep could have provided much needed food for months for the Muslim Army during this long siege. Displaying magnificent contentment, he ordered the sheep to be driven towards the castle. He said, "God will deliver them to their owner". The newly converted slave acted accordingly. The sheep reached the castle and their owners let them in. Glory be to Allāh, in war when every tactic is justified, how strictly the Holy Prophet Muḥammad^{sa} adhered to the principles of trustworthiness.¹⁰

Even in these days of civilization, possession of the enemy's property is considered lawful. Has the modern cultured world ever witnessed such an event that during the war, the enemy's cattle and goods are available and are returned to the enemy after having got their custody? It has never happened and on the contrary it is considered lawful to plunder the property of the enemy's wealth. Our lives be scarified for this 'Chief of

the Trustworthy Persons'. This herd which could have provided the food to the starving Muslims for months, was returned to the enemy. The same enemy who could have prolonged the siege for a long time and forced the Muslims to retreat.

The Holy Prophet Muḥammad^{sa} not only discharged his obligations of trust to human beings, he discharged his obligations to God Almighty as well. Once some gold was received from Yemen. The Holy Prophet Muḥammad^{sa} distributed it among the four chiefs of Arabia in order to win over their hearts. Someone objected that they were more deserving. When the Holy Prophet Muḥammad^{sa} heard this, he said, "God has appointed me as a trustworthy person for the world and you people do not consider me honest?" In another narration it is reported that he said, "You people do not consider me trustworthy while I am trustworthy in the eyes of God in heaven. I receive divine revelations in the morning and in the evening."¹¹

The discharge of Divine obligations includes the worship of God and preaching of Qur'ānic revelations. The details of this aspect of the Holy Prophet Muḥammad^{sa}'s character are included in another chapter under the headings of Worship and a Summoner to Allāh.

Our Prophet^{sa} discharged his obligations of trust to mankind as well as to God.

¹Mu'jamul Kabīr by Ṭibrānī, vol.8, p.296.

²Muslim Kitābul Jihād was Siyar, Kitābun NabiIlaḤīrqaḷ.

³Musnad Aḥmad bin Ḥambal, vol.1, p.203.

⁴BukhārīKitābul 'Ilm Bābul GhAdab fil Mau'izati.

⁵BukhārīKitābul Qittaḥ, Bāb Idha wajada Tamratan fit Tariq.

⁶BukhārīKitābuz Zakāt, Bāb Akhadhas Sadaqatut Tamr.

⁷Musnad Aḥmad bin Ḥambal, vol.4, p.89.

⁸BukhārīKitābuz Zakāt, Bāb Man Aḥābba Ta'jilis Sadaqaḥ.

⁹Musnad Aḥmad bin Ḥambal, vol.3, p.425.

¹⁰Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.42.

¹¹BukhārīKitābul Ambiya' Bābwa Ila 'Adin Akḥaḥum Ḥudan & Musnad Aḥmad bin Ḥambal, vol.3, p.4.

Chapter 12

The Holy Prophet Muḥammad^{sa}'s fulfilment of promises

In the Holy Qur'ān a great emphasis has been laid on fulfilment of promises. It says, "And fulfil the covenant; for the covenant shall be questioned about".^(17:35)

The Holy Prophet Muḥammad^{sa} said, "If a person kills someone with whom he has entered into a covenant, God would forbid his entry into paradise".¹ He also said, "One who does not fulfil his promise has no faith."²

The Holy Prophet Muḥammad^{sa} right from his young age was extremely careful in discharging his trust and fulfilling his promises. He displayed the best examples of fulfilling the covenants.

The period before Prophethood

Ḥādrāt 'Abdullāh bin Abil-Ḥamsā^{'ra} relates, "Before the appointment as a Prophet, he bought something from the Holy Prophet Muḥammad^{sa}. I owed him part of the money and settled a time and a place where I would pay the money. I forgot this promise. After three days I remembered my promise and went to the appointed place. I saw the Holy Prophet Muḥammad^{sa} present there. He only said, "Young man you have put me in lot of trouble. I have been waiting here for you for the last three days".³

Before his appointment as a Prophet, the Holy Prophet Muḥammad^{sa} participated in the treaty 'Ḥilful Faḍūl'. The basic principle of this treaty was to help the oppressed people. He said, "Involvement in this treaty gives me more pleasure than the wealth of camels could have ever given to me and even now, if anyone calls me in the name of this treaty, I would surely help him".⁴

After his Appointment as a Prophet

After his commission of Prophethood, Abū Jahal, the chief of Quraish usurped the rights of a stranger named Al-Arāshī. This person requested the Holy Prophet Muḥammad^{sa} for help. Ḥuḍūr^{sa} accompanied him and according to the conditions of this treaty, knocked at the door of his worst enemy and demanded the right of this aggrieved stranger. He did not move from his door until Abū Jahal gave this stranger his due.⁵

Ḥāḍrāt Ḥudhaifah bin Al-Yammān^{ra} while relating the reason for his not participating in the Battle of Badr, says; "Abū Sahl^{ra} and I were going for the Battle of Badr, when the Quraish non-believers caught us. They enquired if we were going to join Muḥammad? We told them that we were going to Madīnah. They made us promise that we will not join the Holy Prophet Muḥammad^{sa} in the battle and would go straight to Madīnah. When we met the Holy Prophet Muḥammad^{sa} and related the whole

incident to him, he advised us to fulfil the promise we had made. He added that they would beseech Allāh's help in the fight with the enemy."⁶

On receiving the letter of invitation to embrace Islam, Herqal, the Emperor of Rome called Abū Sufyān to his court and asked him questions in order to verify the character of the Holy Prophet Muḥammad^{sa}. In one of his questions he asked Abū Sufyān if this claimant of prophethood had ever broken his promise? Although Abū Sufyān was the Holy Prophet Muḥammad^{sa}'s blood thirsty enemy, yet he had to admit to Herqal that this claimant had never gone back on his word. He further added that recently they had agreed on a treaty with him and they would wait and see if he fulfilled the conditions. Abū Sufyān said that he could not add more than this against the Holy Prophet Muḥammad^{sa} in his conversation.⁷

Compliance of Treaty with the Non-believers

The Holy Prophet Muḥammad^{sa} complied with each and every condition of the treaty of Ḥudaibiyah. It was God's decree that Quraish were the ones who violated it and suffered the consequences. The Holy Prophet Muḥammad^{sa} reaped the blessings by adhering to the conditions of the treaty. The biggest blessing was the victory of Makkah.

One condition of the treaty of Ḥudaibiyah

was that the Muslims would come for 'Umrah in the following year and would vacate Makkah within three days. Next year when the Holy Prophet Muḥammad^{sa} came for 'Umrah, the Quraish vacated Makkah. Ḥuwaiṭab bin 'Uzzā relates, "That Suhail bin 'Umar and myself stayed in Makkah to oversee the Muslims vacating Makkah after three days. When the three days passed, the Holy Prophet Muḥammad^{sa} was reminded that according to the treaty the Muslims should vacate Makkah that day. The Holy Prophet Muḥammad^{sa} immediately instructed Bilāl^{ra} to announce that none of the Muslims who had accompanied him for 'Umrah should remain in Makkah after the sun set. This order was enforced very strictly".⁸

One condition of the treaty stipulated that if a Muslim flees to Madīnah, he would be returned to Makkah. The Muslims implemented this condition even before the treaty was in force. They returned the Quraish representative's Muslim son, Abū Jandal, who had fled from Makkah, to his father Suhail bin 'Umar. His father once again put his son in torturous prison.

Even after the treaty some Muslims came to Madīnah after fleeing from Makkah. All of them were returned to Makkah. On the other hand this condition of the treaty became a trial for the Quraish themselves. After the treaty, a brave Muslim Abū Baṣīr^{ra} who had fled from

Makkah, was being taken back to Makkah by the non-believers. On the way back he succeeded in killing his captors and escaping. Abū Baṣīr^{ra} did not return to Madīnah, instead he set up a camp on the sea shore. Other Muslims escaping from Makkah started to gather at that place and being a large group of people, became a source of danger for the Makkans. Thus the Makkans themselves were compelled to abandon this condition of the treaty.

Suhail bin ‘Umar as the representative of the Quraish had signed the treaty of Ḥudaibiyah with the Muslims. This agreement guaranteed peace between Muslims and Quraish for the next ten years. According to this agreement, Banū Bakr allied with the Quraish and Banū Khuzā‘ah with the Muslims, and an attack on the ally was to be considered as an attack on the party itself.

Help the Friend and Fulfilment of Promises

During this period of peace, the Muslim successes enraged the Makkans and they tried to dissolve the treaty. A group of Quraish conspired with Banū Bakr tribe and on a dark night, attacked Banū Khuzā‘ah, an ally of the Muslims. The people of Banū Khuzā‘ah took refuge in the Ka‘bah. Even then twenty three of their men were killed mercilessly. When Abū Sufyān came to know about it, he declared it a

provocation and said that now Muḥammad would surely attack them.

That same morning, God revealed the whole incident to the Holy Prophet Muḥammad^{sa}. He told Ḥādrāṭ ‘Ā’ishah^{ra} the whole event and said, "God's objective in this breach of agreement by Quraish, appears to be a harbinger of good for the Muslims." After three days a company of forty camel riders from Banū Khuzā‘ah came to the Holy Prophet Muḥammad^{sa} told him how the Quraish had conspired with Banū Bakr and in breach of the agreement had massacred their men in a night attack. They requested his help under the terms of the treaty of Ḥudaibiyah. The representative of Banū Khuzā‘ah, ‘Amar bin Sālim described their aggrieved situation and sought help in the name of Allāh under the conditions of the treaty.

He recited a verse,

يَا رَبِّ إِنِّي نَاثِرٌ مُّحَمَّدًا
حَلْفَ آبَائِي وَأَبِيهِ الْأَنْكَلَا

"O my Lord, by invoking Your name, I seek help from the Holy Prophet Muḥammad^{sa}.

In the name of my ancestors and his ancestors, I request him to fulfil the Promise."

When the Holy Prophet Muḥammad^{sa} heard the story of the aggression suffered by

Banū Khuzā‘ah, his heart welled up, tears were flowing from his eyes and infused with the sentiment of honouring the promise, he said, "O Banū Khuzā‘ah, surely you will be helped. If I do not help you now may God never help me. You will find Muḥammad, the one who fulfils his promises and a faithful one. You will see that I will protect you as I protect my own life and my family". ⁹

In the meantime Abū Sufyān hurried to Madīnah, thinking that the news of the breach of the treaty would not have yet reached the Holy Prophet Muḥammad^{sa} and they could escape the consequences of this violation. Craftily he asked the Holy Prophet Muḥammad^{sa} that as he was not present at the time when the treaty of Ḥudaibiyah was written, he wanted to renew the treaty. Quite wisely the Holy Prophet Muḥammad^{sa} asked if anyone had breached the conditions of the treaty. Abū Sufyān nervously replied that no such incident had happened. The Holy Prophet Muḥammad^{sa} replied, "In that case, we stand firm on the existing treaty and there is no need for renewing it." The Holy Prophet Muḥammad^{sa} fulfilled his promise to Banū Khuzā‘ah and set off with ten thousand pious followers, to avenge the injustice meted out to this tribe. God granted him the glorious victory of Makkah. ¹⁰

Fulfilment of Promise with Surāqah

Surāqah followed the Holy Prophet

Muḥammad^{sa} at the time of migration, to satisfy his greed of receiving the reward of one hundred camels. He relates, "When I came near the Holy Prophet Muḥammad^{sa}, my horse stumbled again and again. I called out the Holy Prophet Muḥammad^{sa}. Abū Bakr^{ra}, under the instruction from Ḥuḍūr^{sa} enquired as to what I wanted? I requested a guarantee of peace to be written out for me. This was written on a parchment and I returned to Makkah with this written pledge.

After the victory of Makkah, at the Battle of Ḥunain, the Holy Prophet Muḥammad^{sa} was camped at Ji'irranah. I went to see him. Ḥuḍūr^{sa} was being guarded by a mounted battalion of Anṣār and they were not allowing me to come near Ḥuḍūr^{sa}. I held the guarantee of security high and the Holy Prophet Muḥammad^{sa} saw it. Ḥuḍūr^{sa} said, "This is the day of fulfilling covenants, this is the day of doing favours. He then called me to himself. I met Ḥuḍūr^{sa} and accepted Islam."¹¹

The Holy Prophet Muḥammad^{sa} honoured the promise made by a Muslim lady. Umme Hānī, daughter of Abī Ṭālib requested the Holy Prophet Muḥammad^{sa} at the time of the victory of Makkah that she had given refuge to some of her non-believing in-laws. Even though Ḥādrāṭ 'Alī^{ra} opposed, the Holy Prophet Muḥammad^{sa} said, "O Umme Hānī, I grant refuge to anyone whom you have given shelter."¹²

Abū Rāfi‘ Qibṭī^{ra} relates that he was sent to the Holy Prophet Muḥammad^{sa} by Quraish as their representative. Meeting with the Holy Prophet Muḥammad^{sa} changed his heart and he became convinced of the truth of Islam. He requested the Holy Prophet Muḥammad^{sa} to give him permission to stay. The Holy Prophet Muḥammad^{sa} said, "I cannot breach my agreement. You better go back now and if you intend to accept Islam, you can come back". So he returned to Quraish and accepted Islam later on. ¹³

Honouring the Contract with Jews of Madīnah

When the Holy Prophet Muḥammad^{sa} migrated to Madīnah, he entered into treaties with three Jewish tribes living in Madīnah. The tribes were Banū Qainuqā‘, Banū Quraizah and Banū Naḍīr. According to this agreement, the Muslims and these Jewish tribes were to live in Madīnah as one nation. The Holy Prophet Muḥammad^{sa} always adhered to this agreement and gave judgments based on justice and in favour of the Jews. The Jews enjoyed absolute religious freedom. Some Muslims claimed that the Holy Prophet Muḥammad^{sa} was superior to their Prophet Mūsā^{as}. The Holy Prophet Muḥammad^{sa} in view of the respect for the Jewish feelings, humbly said, "Do not give me superiority over Mūsā^{as} and thus disrupt the peaceful atmosphere of Madīnah."¹⁴

The Holy Prophet Muḥammad^{sa} used to pay respect to Jewish funerals. He would stand up as a mark of respect. Once, someone informed him that the funeral was that of a Jew. He replied, "Was he not a human being?"¹⁵

On the other hand Jews breached the treaty so many times that they had to be expelled from Madīnah. But no Jew could ever blame the Holy Prophet Muḥammad^{sa} of breach of trust.¹⁶

Honouring the Treaty with the Christians

The tribes who entered into agreements with Muslims after the victory of Makkah included two Christian tribes from Najrān and Yemen. The Christian of Najrān requested the Holy Prophet Muḥammad^{sa} to appoint a representative to oversee that the conditions of the treaty were adhered to honestly. The Holy Prophet Muḥammad^{sa} gave Ḥāḍrāṭ Abū 'Ubaidah bīn Al-Jarrāḥ^{ra} the title of the 'Amīn-ul-Ummah' (trustee of rights of the followers) and appointed him as supervisor to oversee the compliance of the agreement. Ḥāḍrāṭ Abū 'Ubaidah^{ra} did full justice to his title.¹⁷

In short the Holy Prophet Muḥammad^{sa} furnished us with the best examples of fulfilment of covenants.

¹Abū Dā'ūd Kitābul Jihād, Bāb fil Wafa' bil 'Aḥad.

²Musnad Aḥmad bin Ḥambal, vol.3, p.135.

³Abū Dā'ūd Kitābul Adab, Bāb fil 'Iddah.

⁴Sīratun Nabawiyah by Ibne Hishām, vol.1, p.141,142.

⁵Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.123,124.

⁶Muslim Kitābul Jihād.

⁷Bukhārī, Bada'ul Waḥī.

⁸MustadrikḤākim, vol. 3, p.492.

⁹Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.86.

¹⁰Sīratul Ḥalbiyyah, vol. p. 83 to 85.

¹¹Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.34,35.

¹²Abū Dā'ūd Kitābul Jihād, Bāb fi Amanil Mar'ati.

¹³Abū Dā'ūd Kitābul Jihād, Bāb fil Imam Yastajinnu biḥi fil 'Uḥud.

¹⁴BukhārīKitābut Tafsīr, Suratul A'raf, Bāb wa lammā Ja' Musa.

¹⁵BukhārīKitābul Jana'iz, Bāb man Qamā Li Janazati Yahudi.

¹⁶BukhārīKitābul Jihādwa Kitābul Maghāzī.

¹⁷BukhārīKitābul Maghāzī, Bāb Wafdi Najran.

Chapter 13

***Splendid Examples of Kindness to
Relations by the Holy Prophet
Muḥammad^{sa}***

Kindness towards blood relatives is an excellent trait in one's character. A proverb in Persian tells us that one's own family comes before others. If someone is not kind to his own kindred, he is not expected to be kind to mankind. In general, the Holy Qur'ān teaches us, *إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَاتَّقَىٰ ذِي الْقُرْبَىٰ* "Verily, Allāh enjoins justice and the doing of good to others and giving like kindred."^(16:91)

At another place in the Holy Qur'ān, God emphatically instructs, "And fear Allāh, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship."^(4:2)

One important objective of the Holy Prophet Muḥammad^{sa} advent was to establish the sanctity of relationships and to uphold human rights. Ḥāḍrāt 'Umar bin 'Ambasah^{ra} relates, "I met the Holy Prophet Muḥammad^{sa} in the early days of Islam when he was preaching secretly. I asked him about the message he was preaching. The Holy Prophet Muḥammad^{sa} told me that he was a Prophet. I asked him, "What is a Prophet?" The Holy Prophet Muḥammad^{sa} replied, "He is a Messenger of God." I enquired regarding the teachings he had brought from

God. The Holy Prophet Muḥammad^{sa} replied, "The teachings of worship God and to establish the ties of Kinship with kindness and benevolence."¹

In the teachings of the Holy Qur'ān regarding dealings with kindred, the parents are the foremost in deserving this kindness. After the parents other relatives deserve kindness according to their closeness. These relations include children, wife, brother, sister, uncle and aunts. It is obvious that the relations who have priority in inheritance are more deserving of kind treatment in comparison to others. The Holy Prophet Muḥammad^{sa} has laid great emphasis on treating the relatives kindly. He said, "The word 'Raḥam' (Kindness) which brings blood relations into existence has its root in the attribute of God, 'Raḥmān' (Gracious). If a person does not look after these relations, he cuts his ties with 'Raḥmān' (The Gracious God). Whosoever discharges the rights of these relatives, establishes his ties with God."²

There is a beautiful message in this instruction that for the people who establish ties with the kindred, God's attribute of "Raḥmāniyat" (Graciousness) bestows full beneficence on them. He further said "Such people are blessed with health and a long life." He added, "Whosoever cuts the ties of relationship will not enter paradise."³

Once someone asked the Holy Prophet

Muḥammad^{sa} as to who was the most deserving of kind treatment. The Holy Prophet Muḥammad^{sa} replied, "Your mother". He asked again and the Holy Prophet Muḥammad^{sa} gave the same answer. In reply to his question a third time, the Holy Prophet Muḥammad^{sa} again said, "Your mother". When asked the fourth time Ḥuḍūr^{sa} replied, "Your father."⁴

The obligations towards parents continue even after their death. Someone asked the Holy Prophet Muḥammad^{sa} if any obligation towards the parents remains after their death. He replied, "Yes, pray for your parents, seek Allāh's pardon for their sins, honour their covenants, respect their friends and look after those relatives who are connected to you through the parents."⁵

Ḥāḍrāt ‘Ā’ishah^{ra} relates that whenever an animal was slaughtered, the Holy Prophet Muḥammad^{sa} would instruct us to send some meat to Khadījah's friends. Once seeing ‘Ā’ishah^{ra} upset about this, the Holy Prophet Muḥammad^{sa} said, "Love for Khadījah has been granted to me."⁶

The Holy Prophet Muḥammad^{sa} used to say that giving alms is a virtue and giving alms to one's blood relatives is doubly virtuous.⁷

Once, Umm-ul-Mu’minīn Ḥāḍrāt Maimūnah^{ra} freed a maid. When the Holy Prophet Muḥammad^{sa} came to know about it, he said, "If you had given this maid to your maternal

relatives, it would have brought more reward for you."⁸

A person once told the Holy Prophet Muḥammad^{sa} that he had committed a grave sin. The Holy Prophet Muḥammad^{sa} asked him if his mother was alive. He replied in the negative. Ḥuḍūr^{sa} asked about his maternal aunt, to which he replied in the affirmative. Ḥuḍūr^{sa} advised him to be kind to his aunt and this kindness would become a source of the forgiveness of his sins.⁹

Describing the kindness towards relatives, Ḥuḍūr^{sa} said, "Kindness to close relatives is not the one which is done as a return for their good behaviour. The real kindness is to do good to those who cut the ties of relationship asunder."¹⁰

Once a person said to the Holy Prophet Muḥammad^{sa}, "O Messenger of Allāh^{sa}, I have some relatives, I try to establish ties and they cut me asunder. I do them favours and they treat me badly. They respond to my kindness and gentleness with aggression and high handedness". The Holy Prophet Muḥammad^{sa} replied, "If they behave as you have just described, then you are throwing dirt on their faces, meaning you are putting them to shame by doing favours to them. One guardian angel will be appointed for you by God and this angel will stay with you as long as you continue your good behavior."¹¹

Ḥāḍrāt Asmā', daughter of Abū Bakr^{ra} relates that her non-believing mother felt lonely and had come to see her in Madīnah. Asmā' enquired from the Holy Prophet Muḥammad^{sa} whether she should treat her mother kindly, even though she was a non-believer. The Holy Prophet Muḥammad^{sa} replied, "Why not? After all she is your mother and you must treat her kindly."¹²

In kindness to the close relatives, the Holy Prophet Muḥammad^{sa}'s own example was perfect. At the time of the first revelation Ḥāḍrāt Khadījah^{ra} offered him solace in the world, "God will never destroy you. You always treat your relatives with kindness."¹³

A person came to the Holy Prophet Muḥammad^{sa} and requested that he wished to go for Jihād but did not have the means to fulfil his wish. The Holy Prophet Muḥammad^{sa} asked him if any one of his parents were alive. He replied that his mother was alive. The Holy Prophet Muḥammad^{sa} said, "Treat your mother kindly and if you do this, it will be equivalent to his performing Ḥajj, 'Umrah and Jihād (reward equal to performing these deeds). And if your mother is happy with you, fear Allāh and treat her kindly".¹⁴

The parents of the Holy Prophet Muḥammad^{sa} passed away when he was still a child, but the sentiments of love and the zeal of praying for them remained in his heart. He

specially went to visit his mother's grave and remembering her, he cried so much that even his Companions started to cry.¹⁵

The Holy Prophet Muḥammad^{sa} cared for his foster relatives as well. Abū Ṭufail^{ra} relates that he saw the Holy Prophet Muḥammad^{sa} on the return journey from Ḥunain at the place called Ji'irranah. He was distributing meat. "I was a young boy at that time. I saw a lady arrived. The Holy Prophet Muḥammad^{sa} spread his shawl for her to sit. I enquired about her and people told me that the lady was the Holy Prophet Muḥammad^{sa}'s foster mother."¹⁶

Abū Lahab's maid, Thuwaibah had suckled the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} used to send dresses for her as a gesture of kindness. Even after her death, Ḥuḍūr^{sa} kept enquiring about her relatives.

Miṣṭah bin Athāthah was Ḥādrāṭ AbūBakr^{ra}'s nephew. Due to a misconception he was amongst the people who allegedly slandered Ḥādrāṭ 'Ā'ishah^{ra}. Ḥādrāṭ Abū Bakr^{ra} withheld payment of their grant. Regarding this, a verse of the Holy Qur'ān was revealed. The instructions of this verse were that the well-off and fortunate people should never take an oath that they would not give anything to their relatives. On the contrary they should act forgivingly and with mercy.¹⁷

Most of the close relatives of the Holy Prophet Muḥammad^{sa} opposed him at the time

of proclamation of Prophethood. He used to say, "Although that branch of Quraish are not friendly towards me anymore, yet I have a blood relation with them and I would continue to discharge my obligations of relationship with them."¹⁸

Whenever the people of Makkah needed help from the Holy Prophet Muḥammad^{sa} he obliged them. There was famine in Makkah and its people came to him for help in the name of their relationship with him. The Holy Prophet Muḥammad^{sa} not only prayed for rain which eradicated famine, he sent relief aid from Madīnah as well.¹⁹

During the journey of Conquest of Makkah, (Abū Sufyān) Bin Ḥārith, the Holy Prophet Muḥammad^{sa}'s uncle came to beg for pardon. He was Zakāt's childhood friend and was of the same age. However after the claim of Prophethood, he became a sworn enemy and tormented Ḥuḍūr^{sa} a great deal. He used to say, "I would not believe in you until you climb to the sky on a ladder and bring back a book in the company of angels, who would testify to its truth". He also composed obscene verses about the Holy Prophet Muḥammad^{sa}. During the Journey for victory of Makkah, Umme Salamah^{ra} recommended his pardon. At first Ḥuḍūr^{sa} did not take any action on her request, but when Abū Sufyān sent a message that in case of refusal of forgiveness, he would starve

himself to death, the Holy Prophet Muḥammad^{sa}'s heart brimmed over with emotion. He forgave him and granted him permission to attend. Abū Sufyānbin Ḥārith recited some verses at that time and one of verses was,

هَدَانِي هَادٍ غَيْرُ نَفْسِي وَنَاكِي
مَعَ اللَّهِ مَنْ طَرَدْتُ كُلَّ مُطَرِّدٍ

"God has granted me guidance through this Holy Person whom I had reviled, rejected and pursued him with animosity."

The Holy Prophet Muḥammad^{sa} stroked his chest and with a pain he said, "You were the one who reviled me and did not even care for our childhood friendship."²⁰

The chief of Makkah Abū Sufyān (who was related to the Holy Prophet Muḥammad^{sa} for four generations) opposed the Holy Prophet Muḥammad^{sa} the whole of his life. At the time of the victory of Makkah Ḥādrāṭ ‘Abbās^{ra} brought him to the Holy Prophet Muḥammad^{sa}. On seeing him Ḥādrāṭ ‘Umar^{ra} became very angry and sought permission for killing him. Ḥudūr^{sa} told ‘Abbās to take him away and bring him back the next day. Next morning the Holy Prophet Muḥammad^{sa} enquired from Abū Sufyān, "Has the time not come for you to say 'Lā ilāha illAllāh'? Abū Sufyān replied, May my parents be sacrificed for you. How gracious and

kind you are towards your relatives. If there was any other deity it would have helped us." Then he added that he still entertained some doubts about his Prophethood. The Holy Prophet Muḥammad^{sa} not only announced his pardon, he even publicly announced the pardon of those who took refuge in his house.

The wife of another chief of Makkah ʿIkramah son of Abū Jahal became Muslim. Her name was Umme Ḥakīm^{ra}. ʿIkramah had fled but his wife brought him back with a pledge of safety from the Holy Prophet Muḥammad^{sa}. ʿIkramah presented himself to Ḥuḍūr^{sa} for verification of this peace document. The Holy Prophet Muḥammad^{sa} said, "Yes I have given you refuge while you still adhere to your faith". ʿIkramah cried out, "O Messenger of Allāh, how generous you are and how much you care for your relatives."²¹

The people of Arabia were a witness to the Holy Prophet Muḥammad^{sa}'s sincerity and his superb dealings with fellow humans. At the Battle of Ḥunain, some members of Hawāzin tribe were imprisoned. Their representative came to see Ḥuḍūr^{sa} with the request for the release of the prisoners of war. This ambassador addressed Ḥuḍūr^{sa} in the words, "O Messenger of God, you spent your childhood amongst Banū Hawāzin. Amongst these prisoners some are your foster maternal and paternal aunts. Some of them fed you and

looked after you. You are the best of those who care for others." The Holy Prophet Muḥammad^{sa} treated them with generosity and extreme kindness and said that the prisoners of his share and the share of Banī ‘Abdil Muṭṭalib were free to leave. ²²

This was the high standard of the Holy Prophet Muḥammad^{sa}'s excellent behaviour towards his relatives which his own people and even strangers acknowledged.

¹Mustadrik Ḥākim, vol.4, p.149.

²Bukhārī Kitābul Adab, Bāb Man Wasala Wasalahullāh.

³Bukhārī Kitābul Adab, Bāb Iṭḥmul Qatī‘.

⁴Bukhārī Kitābul Adab, Bāb Man Aḥaqqan Nasu bi Ḥusnis Suḥḥati.

⁵Abū Dā‘ūd Kitābul Adab, Bāb fi Birril Walidain.

⁶Muslim Kitābul Faḍā’il, Bāb Faḍl Khadījah.

⁷Tirmadhī Kitābul Zakāt, Bābmā Ja’ fis SadaqaḥIlaDhil Qirābah.

⁸Abū Dā‘ūd Kitābul Zakāt, Bāb fi Silatir Raḥmi.

⁹Tirmadhī Kitābul Birr waṣ Ṣilah, Bābmā Ja’ fi Birril Kḥalalati.

¹⁰Bukhārī Kitābul Adab, Bāb Laisal Wasilu bil Makafi.

¹¹Musnad Aḥmad bin Ḥambal, vol.2, p.300.

¹²Bukhārī Kitābul Adab, Bāb Silatul Walidil Mushriki.

¹³Bukhārī Bada’ul Waḥī.

¹⁴Majma‘uz Zawā’id by Haiṭhamī, vol.4, p.138.

¹⁵Muslim Kitābul Jana’iz, Bāb Isti’dhanir Nabi Rābbahu ‘Azza wa Jal fi

Ziyarati Qābri Umiḥi.

¹⁶Abū Dā‘ūd Kitābul Adab, Bāb fi Birril Walidain.

¹⁷Tirmadhī Kitābut Tafsīr, Bāb min Suratin Nur.

¹⁸Bukhārī Kitābul Adab, Bāb Tābalur Raḥm bi Bilaliḥa.

¹⁹Bukhārī Kitābul Tafsīr Suratur Rum wad Dukḥan.

²⁰Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.88,89.

²¹Sīratul Ḥalbiyyah, vol.4, p.92.

²²Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.128.

Chapter 14

The Holy Prophet Muḥammad^{sa}'s Compassion for Mankind

In the Holy Qur'ān the Holy Prophet Muḥammad^{sa} has been declared the Chief of all the Prophets and his Ummah as the best Ummah. The greatest demand of this high status and office is the service of mankind. The Holy Qur'ān says كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ "You are the best people raised for the good of mankind." (3:111) Thus, by serving the humanity the Muslims can truly prove themselves to be the best Ummah. To emphasize this point the Holy Prophet Muḥammad^{sa} said, سَيِّدُ الْقَوْمِ خَادِمُهُمْ. "The chief of a nation is its servant." Throughout his life he lived up to this principle and proved himself to be the 'Chief of all mankind'.

The Holy Prophet Muḥammad^{sa} said, "Faith is another name for compassion. The listeners asked him, "To whom should we be compassionate"? Ḥuḍūr^{sa} replied, "Allāh, His book, His Messenger, Muslim Ummah and the general Public."¹ The Holy Prophet Muḥammad^{sa} with his beautiful and comprehensive teachings performed the greatest service to humanity and established the sanctity of human life, honour and property. ²

He used to say, "A Muslim is the one from whose hand and tongue other Muslims are safe."³

"And a believer is one from whom other human beings are safe."⁴

Ḥāḍrāṭ ‘Abdullāh bin ‘Umar^{ra} narrates that once a person asked the Holy Prophet Muḥammad^{sa} as to who were the people whom Allāh loved the most and what were the deeds that pleased Him the most? The Holy Prophet Muḥammad^{sa} replied, "Allāh loves those people the most, who are the most beneficial to others and Allāh's best loved action is the one that makes another Muslim happy or removes his affliction, or pays his debt or satisfies his hunger." Then the Holy Prophet Muḥammad^{sa} said, "If I myself join in and fulfil the need of a Muslim brother, it would be dearer to me than sitting for *I'tikāf* for the whole of one month in this mosque in Madīnah. Whosoever controls his anger, God covers up his faults. If a person controls his anger while being in power, God would fill his heart with hope on the Day of Judgment. And if a person sets off to help his brother and does not rest until he accomplishes the task, God would bestow steadfastness upon him on the Day of Judgment, while all the others would be reeling."⁵

Ḥāḍrāṭ ‘Abdullāh bin ‘Abbās^{ra} relates that after the discharge of obligations, the best action is to make a Muslim brother happy. Likewise Ḥāḍrāṭ Anas^{ra} relates that if a person visits his Muslim brother in order to make him happy, God would make that person happy on

the Day of Judgment. ⁶

The Holy Prophet Muḥammad^{sa} always helped the poor and the needy and used to say, "Whosoever helps his brother, God helps him. Whosoever removes his Muslim brother's affliction, God would remove this person's affliction on the Day of Judgment. Whosoever overlooks the faults of his Muslim brothers, God would cover up his sins on the Day of Judgment."⁷

The Holy Prophet Muḥammad^{sa} loved God's creatures right from his early days and enjoyed helping others. Before his Prophethood he participated in the pact of 'Ḥilful Faḍūl'. The basic principle of this pact was to help the people who had been wronged. He said that participation in this pact had given him more happiness than the wealth of camels. He added that if he was called for help in the name of this pact he would surely help. ⁸

Ḥāḍrāt Khadijah^{ra} gave the testimony of the Holy Prophet Muḥammad^{sa}'s high moral values when Ḥuḍūr^{sa} came home after the first revelation,

وَاللَّهُ لَا يُجْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّجْمَ وَتَحْمِلُ الْكَلَّ
وَتَكْسِبُ الْمَعْدُومَ وَتَقْرَى الصَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

It means, "By God, Allāh will never destroy you. You discharge the obligations of your relatives, you carry the burden of the poor, you establish the high morals and virtues which have

disappeared from the world and you are hospitable and help others in distress."⁹

Helping the Person Wronged by Abū Jahal

The Holy Prophet Muḥammad^{sa} used to stand up to tyrannical enemies in support of the wronged person. Abū Jahal bought a camel from Al-Arāshī, a stranger and was delaying the payment of the agreed price. Al-Arāshī sought help from a group of Quraish. He said, "I am a stranger in this land, is there anyone who can get my right from Abū Jahal, who is usurping it"? The chiefs of Quraish by way of mockery pointed to the Holy Prophet Muḥammad^{sa} and said that this man could get your money back from Abū Jahal. Al-Arāshī went to the Holy Prophet Muḥammad^{sa} and after calling blessing on him, requested his help against Abū Jahal. The Holy Prophet Muḥammad^{sa} accompanied him. The chiefs of Quraish sent someone to follow the Holy Prophet Muḥammad^{sa} and see what treatment is meted out to him. The Holy Prophet Muḥammad^{sa} knocked at the door, Abū Jahal enquired as to who it was? Ḥuḍūr^{sa} replied that he was Muḥammad and asked him to come out. Seeing the Holy Prophet Muḥammad^{sa}, Abū Jahal went pale with fear. Ḥuḍūr^{sa} asked him to pay that person's due. Abū Jahal said he would give his due. The Holy Prophet Muḥammad^{sa} said that he would not leave the place unless he paid up. Abū Jahal went inside, brought the money and paid up,

only then the Holy Prophet Muḥammad^{sa} left the place. Al-Arāshī came back to the chiefs of Quraish and said, "May Allāh reward Muḥammad, who helped me to get my money". In the meantime, the person sent for snooping returned as well. He said, "I saw a strange sight today. As soon as Muḥammad asked Abū Jahal to pay Al-Arāshī's money, he complied immediately and paid up." A little while later Abū Jahal arrived. They asked him as to what came over him. Abū Jahal said, "As soon as I heard Muḥammad's voice, I was awe-stricken. When I came out, I saw a fearsome camel near Muḥammad's head. Had I refused to pay this camel would have torn me apart."¹⁰

Compassion for the Umma

The heart of the Holy Prophet Muḥammad^{sa} brimmed with compassion for his Ummah. ‘Abbās bin Mirdās As-Salama^{ra} relates that Holy Prophet Muḥammad^{sa} prayed for the forgiveness for his Ummah in the evening of ‘Arafāt during the last pilgrimage (Ḥajjat-ul-Widā’). He received the reply from God that members of his Ummah would be forgiven except those who transgress. The transgressor would be liable for recompense. The Holy Prophet Muḥammad^{sa} supplicated God to grant paradise as re-compensation to the one who had been wronged and forgive the oppressor. He did not receive any response from God that evening. Again he prayed with this request in

the morning at Muzdalifah. His prayer was accepted and the Holy Prophet Muḥammad^{sa} smiled with happiness. Ḥāḍrāt ‘Umar^{ra} enquired the reason for his smile and said, "Our parents be sacrificed to you, tell us the reason for your happiness. May God always keep you smiling." The Holy Prophet Muḥammad^{sa} replied, "When Allāh's enemy Iblīs (Satan) came to know that God has accepted my prayer and has forgiven my Ummah, he started to put dust on his head and pray for his own destruction. Seeing his (Iblīs) panic, I could not resist laughing."¹¹

The Holy Prophet Muḥammad^{sa} was always cautious regarding putting his Ummah to inconvenience even in trivial matters. Ḥāḍrāt ‘Ā’ishah^{ra} relates that one day when Ḥuḍūr^{sa} left her, he was in a good mood, but on his return he looked sad. I asked him, "O Messenger of Allāh, when you left me, you were very happy and now you have returned in a sad mood". The Holy Prophet Muḥammad^{sa} replied, "I went inside the Ka‘bah and now I regret doing this, as I am afraid, I might have put my Ummah into hardship. When all the people of Ummah would wish to enter the Ka‘bah, they would not be able to do this due to their large number."¹²

Likewise the Holy Prophet Muḥammad^{sa} once said that if he did not worry about putting his Ummah into inconvenience, he would have advised them to offer the night prayer at a later

time.¹³ At another occasion he said that if he was not worried about putting his Ummah into difficulty, he would have advised brushing of the teeth before every Ṣalāt.¹⁴ The Holy Prophet Muḥammad^{sa} used to say that if he heard a child cry while he was leading the prayer he would shorten the prayer lest the mother of the child became stressed.¹⁵

He was so compassionate towards the poor people of his Ummah that on the day of Eid, he would buy two big healthy rams. He would slaughter one on behalf of all those who affirm the Unity of God and his Prophethood. The second ram he would sacrifice on behalf of his family.¹⁶

Compassion for the General Public

The Holy Prophet Muḥammad^{sa} did not let any opportunity of service to mankind slip without taking some action. He would become restless on hearing the distress of a person. It did not matter what country or nation that wronged person belonged to.

When the Muslims who had migrated to Abyssinia returned to Madīnah, the Holy Prophet Muḥammad^{sa} asked them to describe some interesting event they had observed. One young man related this incident. He said that once while they were sitting, an old lady with a pitcher full of water on her head, passed by. As she passed by, a boy pushed her and she fell down and her pitcher broke. The woman stood

up and said to the boy, "O thee deceitful, wretched boy, you would soon suffer the consequences of your evil deed. When God would sit on the seat of judgment and everyone will be gathered together, and the hands and the feet would bear witness, then you would know what you have done to me." The Holy Prophet Muḥammad^{sa} said with great compassion, "The old lady spoke the truth. How would God bless such a nation and purify them, whose powerful people do not discharge the rights of the weak."¹⁷

The Holy Prophet Muḥammad^{sa} has instructed his Companions that whenever a beggar or needy person came, they should inform him of his needs, in order to get reward. "Rest, Allāh will bring about what He wills through His Prophet^{sa}'s tongue."¹⁸

Enjoining Others for the Service of Humanity

The Holy Prophet Muḥammad^{sa} enjoined others to help the poor and advised his Companions to apprise him of the needs of the destitute. Abū Saʿīd Khudrī^{ra} relates that once a poor man came to the mosque. The Holy Prophet Muḥammad^{sa} enjoined his Companions to give some clothes in charity, they offered clothes. Ḥuḍūr^{sa} gave two sheets to this poor person. The Holy Prophet Muḥammad^{sa} again urged them to give charity. This poor person rose up and offered one sheet in charity out of

the two he had received earlier. The Holy Prophet Muḥammad^{sa} called him aloud and told him to take his sheet back. ¹⁹

In the time of the Holy Prophet Muḥammad^{sa}, a person suffered huge losses in his fruit business. Ḥuḍūr^{sa} enjoined the Companions to give charity to him. The money collected was not enough to cover his outstanding debt. The Holy Prophet Muḥammad^{sa} told the creditor to waive the rest and forego the remainder.²⁰

A maid of Ḥāḍrāt Mu'āviyah^{ra} bin Hakam used to graze his sheep. One day a wolf attacked the herd and took away a sheep. Mu'āviyah^{ra} in his anger slapped the maid servant and then informed the Holy Prophet Muḥammad^{sa} of this incident and said, "O Messenger of Allāh, should I free this slave". Ḥuḍūr^{sa} told him to bring the maid to him. When she came the Holy Prophet Muḥammad^{sa} asked her, "Where is Allāh". She replied, "In the heaven". The Holy Prophet Muḥammad^{sa} asked her, "Who am I". She replied, "Messenger of Allāh". Ḥuḍūr^{sa} told Mu'āviyah that the maid was a believer, and he should free her. ²¹

Ḥāḍrāt 'Abdullāh bin 'Umar^{ra} relates an interesting incident of the Holy Prophet Muḥammad^{sa}'s service to mankind. Once, Ḥuḍūr^{sa} received ten Dirhams from somewhere. A trader passed by and the Holy Prophet Muḥammad^{sa} bought a shirt from him for four

Dirhams. When he came out of his house wearing this shirt, an Anṣārī requested him to give this shirt to him saying that may God reward him with the garments of paradise. The Holy Prophet Muḥammad^{sa} gave the shirt and went and bought another shirt for four dirhams from the same trader. Now he only had two dirhams left. He met a maid servant who was crying. On enquiring, she told him that she had been sent with two dirhams to buy flour and she had lost the money. The Holy Prophet Muḥammad^{sa} gave the remaining two dirhams to her. She was still crying and told Ḥuḍūr^{sa} that she was afraid to go back to her master after that delay and her master might beat her up. The Holy Prophet Muḥammad^{sa} accompanied her to her master's house and explained the reason for her delay. Her master said that he would free the maid as the Holy Prophet Muḥammad^{sa} had blessed his home by coming there. The Holy Prophet Muḥammad^{sa} gave him the glad tidings of a righteous end and said, "God has blessed these ten dirhams so much that an Anṣārī received a shirt, Prophet of God also received a shirt and a slave has been freed. I am thankful to God, who granted us all these things by His Divine power."²²

A poor man came to the Holy Prophet Muḥammad^{sa} and said, "Woe to me, I have entered into conjugal relations with my wife

while fasting during the month of Ramaḍān". Ḥuḍūr^{sa} advised him to free a slave. He replied, "It is beyond my capacity". Then Ḥuḍūr^{sa} suggested, "Observe fast for two months." He said, that he had not the power for it. Then Ḥuḍūr^{sa} told him to feed sixty poor people. He replied that he was unable to afford it. In the meantime someone presented a basket of dates to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} called this poor person and giving him this basket, advised him to give these dates in charity. He replied, "Who else is poorer than me in Madīnah that I give him alms." The Holy Prophet Muḥammad^{sa} smiled broadly and said that he could keep these dates for himself. ²³

Mundhar bin Jarīr^{ra} relates from his father that they were with the Holy Prophet Muḥammad^{sa}. It was before noon. Some people belonging to a poor tribe came to see Ḥuḍūr^{sa}. Their bodies were not covered properly and their feet had no shoes. They had swords in their hands. These were the people from the Muḍar tribe. Seeing their hunger and starvation, Ḥuḍūr^{sa} was visibly moved. He went into his house and on coming out he told Bilāl^{ra} to say Adhān for Zuhr. After the prayer Ḥuḍūr^{sa} gave a sermon in which he motivated people to give charity. Companions gave money, clothes, oats and dates. They donated grain as well and two huge heaps of grain were collected. Mundhar bin Jarīr^{ra}'s father relates that he saw

the face of the Holy Prophet Muḥammad^{sa}, it was bright with happiness and looked like a nugget of gold. ²⁴

The Holy Prophet Muḥammad^{sa} was very careful about the self-respect of the poor. He used to say that every weak and poor person was heaven bound. ²⁵ He used to advise his Companions that they should invite poor people in their feasts and used to say, "A feast in which only rich people are invited and the poor people are left out, is very bad." ²⁶

Exploring the Opportunities of Service to Mankind

The Holy Prophet Muḥammad^{sa} did not let any opportunity of service to others slip by. Abū Saʿīd Khudrī^{ra} relates that Ḥuḍūr^{sa} passed by a slave who was skinning a goat. The Holy Prophet Muḥammad^{sa} told this slave to step aside and he would show him the proper way of skinning a goat. The Holy Prophet Muḥammad^{sa} pushed his arm between the skin and the flesh and pressed it until his arm went inside as far as his shoulder. Then he said to the slave, "O dear boy, this is how it should be done, you should follow this procedure." Then Ḥuḍūr^{sa} went into the Mosque and led the prayer without performing ablution again. ²⁷

Helping the Poor in Finding Matrimonial Partners

The Holy Prophet Muḥammad^{sa} was ever

watchful of the needs of the people and helped them. He used to take personal interest in arrangements of the marriages. Ḥaḍrāṭ Rabī'ah Aslamī^{ra} says, "I used to serve Ḥuḍūr^{sa}. One day he asked me as to why I did not get married. I replied, 'By God, I do not intend to marry because I do not have the means to support a wife and also I do not wish that any other activity should hinder me from serving you.' Ḥuḍūr^{sa} did not comment on this. I continued to serve him. Sometime later he asked me the same question about marrying. I replied, with the same answer but thought in my heart that the Holy Prophet Muḥammad^{sa} is sagacious in the matters of the world and the world hereafter. If he asks me again I would tell him that I am ready to do whatever he commands. Next time when Ḥuḍūr^{sa} motivated me to marry, I told him that I was ready to do whatever he says. The Holy Prophet Muḥammad^{sa} said, 'Go to this tribe of Anṣār and tell them I have sent you and to give the hand of their daughter to you in marriage'. I did as he commanded. The people of that tribe said, 'Welcome to the Holy Prophet Muḥammad^{sa} and his representative. We take an oath in the name of Allāh that the Holy Prophet Muḥammad^{sa}'s representative will not return without fulfilling his requirement.' They married that girl to me and treated me with love. They did not even ask me to prove that I had genuinely been sent by the Holy

Prophet Muḥammad^{sa}. When I returned to the Holy Prophet Muḥammad^{sa}, I was somewhat sad. The Holy Prophet Muḥammad^{sa} asked the reason of my sadness and I replied, "O Messenger of God, I went to a respectable tribe, they arranged my marriage, honoured me, treated me with love and did not even ask for the proof. As far as I am concerned, I am so poor that I cannot afford to pay Mehr to my wife. Ḥuḍūr^{sa} told Buraidah Aslamī^{ra} to collect gold equal to a stone of a fruit. He complied and Ḥuḍūr^{sa} told me to go and pay the Mehr. The guardians of the girl accepted it gracefully. Again I returned to Ḥuḍūr^{sa} with a sad heart. When Ḥuḍūr^{sa} enquired I told him that I have never seen such honourable people. The gold I had offered as Mehr, they accepted it gladly and treated me with kindness. Now I do not have the money for Walimah. Ḥuḍūr^{sa} again told Buraidah to arrange for a goat. He acquired a fat healthy ram for me. The Holy Prophet Muḥammad^{sa} told me to go to Ḥāḍrāṭ ‘Ā’ishah^{ra} and tell her to give you a sack of grain. I conveyed Ḥuḍūr^{sa}'s message and Ḥāḍrāṭ ‘Ā’ishah^{ra} told me that apart from this sack of oats which were about thirty kilos in weight, there was no other food in the house. She told me to take away the sack. I brought it to Ḥuḍūr^{sa} and also informed him of what Ḥāḍrāṭ ‘Ā’ishah^{ra} had said, the Holy Prophet Muḥammad^{sa} told me to take the ram and the

sack of grain to my in-laws and tell them to prepare it for tomorrow. I took these things to my in-laws, there were other people of Aslamī tribe with me and I asked them to prepare the food. They told us to slaughter the ram and they prepared the bread. We cooked the meat and they prepared the bread and I was able to hold the Walīmah. I also invited the Holy Prophet Muḥammad^{sa}. Later on the Holy Prophet Muḥammad^{sa} gave me some land and Ḥādrāṭ Abū Bakr Ṣiddīq^{ra} also gave me land and with the income from this land we lived comfortably."²⁸

The Holy Prophet Muḥammad^{sa} sent a marriage proposal for one of his Companions named Jalbīb^{ra} to the father of an Anṣārī girl. The girl's father said that he would consult his wife. When he consulted his wife, she said, "How can we give our daughter's hand in marriage to a poor man like Jalbīb when we have rejected more suitable matches." The girl was listening behind the curtain and said, "Would you turn down the proposal sent by the Holy Prophet Muḥammad^{sa}?" If Ḥuḍūr^{sa} is satisfied, then perform the Nikāḥ". The girl's father told the Holy Prophet Muḥammad^{sa} that the girl had consented and so had they. This was how the Holy Prophet Muḥammad^{sa} arranged Jalbīb's marriage. Later on Jalbīb was martyred in an expedition.²⁹

A Wedding Gift

The Holy Prophet Muḥammad^{sa} never turned away a beggar empty handed and used to give whatever he could afford.

Ḥādrāṭ Abū Hurairah^{ra} relates that once a person came to the Holy Prophet Muḥammad^{sa} and told him, "O Messenger of God, I am arranging my daughter's wedding and I wish that you give me something". The Holy Prophet Muḥammad^{sa} replied that he did not have anything to give at that time and advised him to come the next day with an open top glass bottle and branch of a tree. Ḥuḍūr^{sa} told him the time when he should come. The indication of the appointed time would be that one part of his door would be open. The next day that person arrived with both the things. The Holy Prophet Muḥammad^{sa} collected the perspiration from his arms into the bottle until it was full. Then he told the man, "Take this to your daughter and tell her that whenever she wants to wear perfume, she should dip the branch of the tree into the bottle and use the liquid as perfume". So whenever this perfume was used in that household, the people of Madīnah declared that it was the best perfume and their house became known as the house of perfumes.³⁰

Visiting the Patients

The Holy Prophet Muḥammad^{sa} once related a Divine narration which indicates the importance of sympathy for fellow human

beings. He said, "God will say, "O son of Adam, I was ill and you did not visit me. The man would reply, 'O my Lord, how could I visit You and enquire about Your health? You are the Lord of the universe'. God will say, "A servant of Mine was ill and if you had visited him, you would have found me there," God will say, 'O son of Adam, I begged you for food and you did not give Me food". The man would reply, 'O my Lord, how could have I fed You? You are the Lord of the universe. God would say, "If you had fed such and such person you would have found Allāh present there." "O son of Adam, I asked you for water and you did not give Me water'. The man would reply, 'How could have I given You water to drink? You are the Lord of the universe'. God would say, 'One of My servants asked you for water and you did not give him water to drink. If you had given him the water, you would have found Allāh present there.'"31

The Holy Prophet Muḥammad^{sa} used to visit his ill Companions and sometime used to prescribe treatment for them.³²

He used to say that every disease was curable. He treated some diseases by spiritual means of prayer. Abū Hurairah^{ra} relates that the Holy Prophet Muḥammad^{sa} led the Ḍuhr Prayers and said to me, "Are you suffering from stomach ache? 'On affirmation he said, "Offer Ṣalāt, it has healing power."³³

The Holy Prophet Muḥammad^{sa} used to heal with prayer and blowing over the patient after incantation. In his own last illness, he recited the last two Sūrahs of the Holy Qur'ān known as 'Mu'awwidhatain'. Sometimes he treated patients with the recitation of Sūrah *Al-Fātiḥah*.³⁴

The Holy Prophet Muḥammad^{sa} used to keep an eye on the good deeds of his Companions for mankind and encouraged this sentiment. One day he asked his Companions if anyone of them was fasting on that day. Ḥāḍrāṭ Abū Bakr^{ra} replied in the affirmative. Then the Holy Prophet Muḥammad^{sa} asked if anyone of them had visited an ill person? Ḥāḍrāṭ Abū Bakr^{ra} again replied, "Yes", The Holy Prophet Muḥammad^{sa} asked again if anyone had offered funeral prayers for a Muslim brother? The third time Ḥāḍrāṭ Abū Bakr^{ra} was the one who had performed this prayer. For the fourth time the Holy Prophet Muḥammad^{sa} asked if anyone had fed a poor person. Ḥāḍrāṭ Abū Bakr^{ra} replied, "Yes, I had the good fortune to do this". The Holy Prophet Muḥammad^{sa} observed that the person who had performed all those good deeds in one day, would enter paradise.³⁵

Ḥāḍrāṭ 'Ā'ishah^{ra} relates that when the Holy Prophet Muḥammad^{sa} used to visit an ill person or the ill disposed person visited him, he would tell them to pray in these word,

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ اِشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَائِكَ،
شِفَاءً كَمَا لَا يُعَادِرُ سَقَمًا-

'O the Lord of the people, remove the disease. You are the Healer bestow healing. Bestow such healing that would not leave any disease behind.'³⁶

Hādrāt 'Abbās^{ra} relates that the Holy Prophet Muḥammad^{sa} said, "if a Muslim visits such a patient (whose appointed time of death has not arrived) and recites this prayer seven times, God would bestow healing upon him, *أَسْأَلُ* الله العظيم رب العرش العظيم أن يشفيك³⁷

"God is the Greatest. I pray to the Lord of the greatest throne to heal you."

The Holy Prophet Muḥammad^{sa} advised his Companions to visit the ill people as this is a right of a Muslim brother. He not only visited the important people like chief of Anṣār, Hādrāt Sa'd bin 'Ubādah^{ra} or Sa'd bin Abī Waqqaṣ^{ra}, a senior Companion, he also visited young men, children and Bedouins. He went to see his uncle Abū Ṭālib and also a Jewish slave. Jābir bin 'Abdullāh^{ra} was a young Companion of the Holy Prophet Muḥammad^{sa}. His father was martyred in the Battle of Uhud. He always remembered that once when he fell ill and had fainted, the Holy Prophet Muḥammad^{sa} came to see him on foot accompanied by Hādrāt Abū Bakr^{ra} and Hādrāt 'Umar^{ra}.³⁸

The Holy Prophet Muḥammad^{sa} used to

take care of the patient's suffering and used to prescribe treatment. Ḥāḍrāṭ Ka'b bin 'Ujrah^{ra} had accompanied the Holy Prophet Muḥammad^{sa} for Ḥajj. His hair was long and lice infested his head. While in the state of Eḥrām he could not shave his head. Ḥuḍūr^{sa} passed nearby and asked if he was suffering from lice in his hair. Ḥāḍrāṭ Ka'b^{ra} replied, "Yes Ḥuḍūr^{sa}". The Holy Prophet Muḥammad^{sa} immediately called the barber and had Ḥāḍrāṭ Ka'b's head shaved and then told him, "Now you can offer atonement for shaving while in the state of Eḥrām."³⁹

The Holy Prophet Muḥammad^{sa} liked honey and used to prescribe it as remedy. Once, a person told him about his brother's gastric ailment. Ḥuḍūr^{sa} advised him to give his brother honey to drink. He did this and reported back that his brother's condition had worsened. Again Ḥuḍūr^{sa} advised that more honey should be given to him. This increased his ailment even more. The Holy Prophet Muḥammad^{sa} yet again advised honey as treatment and said, "Your brother's stomach is lying and words of God (that there is healing power in honey) are true." In the end the honey proved to be the cure.⁴⁰

The Holy Prophet Muḥammad^{sa} treated some ailments with camel's milk. He said about 'Kalūnjī' (onion seeds) "It is cure for every ailment except death."⁴¹

Ḥuḍūr^{sa} also said, "Eating seven dates for breakfast protects from several diseases."⁴²

The Holy Prophet Muḥammad^{sa} used to advise cooling the body with water in the case of high fever as an immediate remedy. He used to say, "Fever is like hell fire, cool it down with water."⁴³

Once, the Holy Prophet Muḥammad^{sa} went to enquire about a patient's health. He asked him if he wished to eat something. The patient replied that he would relish bread made of wheat. The Holy Prophet Muḥammad^{sa} immediately commanded that whosoever had that bread should send it for this ill Muslim brother. Then Ḥuḍūr^{sa} said, "If a patient demands something, you should give it to him to eat." Another patient on enquiry by the Holy Prophet Muḥammad^{sa} said that he would like bread made with flour, sugar and milk. The Holy Prophet Muḥammad^{sa} agreed and the patient was provided with this kind of bread.⁴⁴

The Holy Prophet Muḥammad^{sa} advised that along with nursing care, the patient should be given good food as well. Ḥāḍrāt ʿĀʾishah^{ra} relates that Ḥuḍūr^{sa} advised that a kind of porridge in which meat was also mixed, should be given to the patient as it restores body strength.⁴⁵

Similarly she states that if someone fell ill in the Holy Prophet Muḥammad^{sa}'s household, under Ḥuḍūr^{sa}'s instructions, a pot of porridge

mixed with meat would be kept boiling on the hearth, and was served to the patient until he recovered.⁴⁶

In short the Holy Prophet Muḥammad^{sa} established the best practical examples of kindness towards mankind.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ بَعْدَ هَمِّهِ وَحُزْنِهِ لِهَذِهِ الْأُمَّةِ

(translation)

¹Muslim Kitābul Iman, Bāb Biyan Innaddina Nasihata.

²Bukhārī Kitābul ‘Ilm, Bāb Liyuballighal Ilmā Ash-Shaḥīdul Gha’ib.

³Bukhārī Kitābul Iman, Bābul Muslim man Salimal Muslimun.

⁴Musnad Aḥmad bin Ḥambal, vol.2, p.215.

⁵Mu‘jamul Kabīr by Ṭibrānī, vol.12, p.453.

⁶At-Targhīb wat Tarhīb by Mundharī, vol.3, p.394.

⁷Bukhārī Kitābul Mazalim, Bāb La Yazlimul Muslimul Muslima.

⁸Sīratun Nabawiyyah by Ibne Hishām, part.1, p.141, 142.

⁹Bukhārī Bada’ul Waḥī.

¹⁰Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.123,124.

¹¹Ibne Mājah Kitābul Manasik, Bābud Du‘a’ bi ‘Arfati.

¹²Ibne Mājah Kitābul Manasik, Bāb Dukḥulil Kaāba.

¹³Bukhārī KitābuṣṢalāt, Bābun Naum Qāblal Isha’.

¹⁴Muslim Kitābul Tiḥarah, Bābus Siwak.

¹⁵Bukhārī Kitābul Adhan, Bāb man Akḥfaṣṣ Ṣalāt ‘Inda Buka’is Sābiyyi.

¹⁶Bukhārī Kitābul Aḍaḥī, BābDaḥiyyatun Nabi bikābshin.

¹⁷Ibne Mājah Kitābul Fitn, Bāb Al-Amr bil Ma’ruf wan Naḥī ‘Anil Munkar.

¹⁸Bukhārī Kitābul Adab, Bāb Ta’wanul Mu’minin.

¹⁹Abū Dā’ūd, Kitābuz Zakāt, Bāb Ar-Rajulu Yakḥruju min Maliḥi.

²⁰Musnad Aḥmad bin Ḥambal, vol.4, p.58.

²¹Muslim Kitābul Masajid, Bāb Taḥrimil Kalam fiṣṢalāt.

²²Majma’uz Zawā’id by Haithamī, vol.9, p.14.

²³Bukhārī Kitābul Adab, Bābut Tābassum wad Daḥak.

²⁴Musnad Aḥmad bin Ḥambal, vol.4, p.359.

²⁵Bukhārī Kitābul Adab, Bābul Kibr.

²⁶Bukhārī Kitābul Nikah, Bāb man Taraka Da’wata faqad ‘Asiya.

²⁷Ibne Mājah Kitābul Dhāba’ih, Bābus Salakḥ.

²⁸Musnad Aḥmad bin Ḥambal, vol.3, p.58.

²⁹Musnad Aḥmad bin Ḥambal, vol.3, p.163.

³⁰Majma’uz Zawā’id by Haithamī, vol.8, p.283.

³¹Muslim Kitābul Birr waṣ Ṣilah wal Adab, Bāb Faḍl ‘Iyadatil Marid.

- ³²Ibne Mājah Kitābuṭ Ṭibb, Bāb Ṣalātu Shifā'.
- ³³Ibne Mājah Kitābuṭ Ṭibb, Bāb Ṣalātu Shifā'.
- ³⁴Bukhārī Kitābul Marda, Bāb Ar-Riqa Bil Qur'an wal Mu'awidhatain.
- ³⁵Muslim Kitābul Faḍā'ilus Saḥābah, Bāb min Faḍā'ili Ābi Bakr^{ra}.
- ³⁶Bukhārī Kitābul Marda, Bāb Du'a'il 'A'idi lil marid.
- ³⁷Abū Dā'ūd, Kitābul Jana'iz, Bāb Du'a'n lil Maridi 'Indal 'Iyadati.
- ³⁸Bukhārī Kitābul Marda, Bāb 'Iyadatil Maghmā 'Alaihi.
- ³⁹Bukhārī Kitābul Marda, Bāb Qaulal Marid Inni Waj'un.
- ⁴⁰Bukhārī Kitābuṭ Ṭibb, Bāb Dawa'il Muḥtun.
- ⁴¹Bukhārī Kitābul Marḍā, Bāb Al-Ḥubbatus Sauda'.
- ⁴²Bukhārī Kitābuṭ Ṭibb, Bāb Ad-Dawa'i bil 'Ajwati.
- ⁴³Bukhārī Kitābul Marda, Bāb Al-Ḥummā min fihi Jaḥannam.
- ⁴⁴Ibne Mājah Kitābuṭ Ṭibb, Bāb Marid Tashtaḥish Shai'i.
- ⁴⁵Bukhārī Kitābul Marda, Bāb Aṭ-Ṭal bayyinaḥ.
- ⁴⁶Ibne Mājah Kitābuṭ Ṭibb, Bābul Talbayyinaḥ.

Chapter 15

The Holy Prophet Muḥammad^{sa}'s Compassion and Kindness

The Holy Qur'ān has conjured up the picture of the high moral values of the Holy Prophet Muḥammad^{sa} in the words,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ - (9:128)

'surely, a Messenger has come unto you from among yourselves; grievous to him is it that you should fall into trouble, he is ardently desirous of your welfare, and to the believers he is compassionate and merciful'.

In this verse the Holy Prophet Muḥammad^{sa} has been declared the manifestation of God's attributes of Compassionate and Merciful. This means that he was extremely loving and kind. He had deep love and affection for God's creatures and this is what he taught his followers.

The Holy Prophet Muḥammad^{sa} himself was the best example of love and kindness. His dislikes and aversions were only for the sake of God (for the people who acted against God's commandments). God had commanded him, "And drive not away those who call their Lord morning and evening seeking His countenance." (6:53)

Kindness towards poor Companions

The Holy Prophet Muḥammad^{sa} always disliked rigidity in religion. In Ṣalāt and fasting there are concessions for Journey and ill health. Some people strictly adhere to faith and do not benefit from these allowances. The Holy Prophet Muḥammad^{sa} used to say that God likes it more if these concessions are availed and he does not like disobedience to Himself.¹

Once Ḥamzah bin 'Amr Aslamī^{ra} asked the Holy Prophet Muḥammad^{sa} that he possessed energy for observing fast during Journey and enquired, what was the commandment for him. Ḥuḍūr^{sa} replied, "That it is a concession from God, anyone who avails this, is a good thing but if someone likes to fast, this is not a sin for him."²

Ḥāḍrāṭ Abū Sa'īd Khudrī^{ra} relates that he was sitting among a group of poor migrants. He reports; "These people were not even clad properly. One person was reciting the Holy Qur'ān. In the meantime the Holy Prophet Muḥammad^{sa} arrived. He stood near us and the reciter stopped. Ḥuḍūr^{sa} greeted us and asked as what we were doing? We told the Holy Prophet Muḥammad^{sa} that this reciter was reciting the Holy Qur'ān for us. Ḥuḍūr^{sa} said, "All praise belongs to Allāh, who created such men in my Ummah and I have been commanded to sit with them and treat them kindly". Ḥuḍūr^{sa} sat with us and said, "Make a

circle so that every one is facing me". Abū Saʿīd Khudrī^{ra} says, "I think the Holy Prophet Muḥammad^{sa} did not recognize anyone except myself." He said, "O the group of poor amongst the migrants, congratulations for the perfect light on the Day of Judgment. You will enter paradise half a day ahead of the rich and this half a day is equal to five hundred years".³

Ḥāḍrāṭ Anas bin Mālīk^{ra}, a servant of the Holy Prophet Muḥammad^{sa} has related a unique incident of Ḥuḍūr^{sa}'s kindness to a mad woman. There lived a mad woman in Madīnah. Her name was Umme Zufar. She used to be a special maid of Ḥāḍrāṭ Khadījah^{ra} and developed mental problems later on. She came to the Holy Prophet Muḥammad^{sa} one day and said she had an important matter to discuss and wanted to speak to Ḥuḍūr^{sa} in private. The Holy Prophet Muḥammad^{sa} replied magnimously to this weak and mad woman, 'O the mother of such a such person, which ever street or the passage way of Madīnah you choose, I will sit with you there and listen to you and fulfill your need'. So that woman went and sat in a street. Ḥuḍūr^{sa} sat with her. The woman told him what she needed. The Holy Prophet Muḥammad^{sa} did not move from that place until that woman was satisfied.⁴

People, who are well versed in the history of that era, know the state of slaves and maids in that society. They were treated like cattle.

One negro maid lived in Madīnah. She suffered from epilepsy. One day this poor maid came to Ḥuḍūr^{sa} and complained about her ailment. She told him, "When I suffer from an epileptic fit, my body is exposed. Please pray for me that God heals my disease and saves me from exposure". Ḥuḍūr^{sa} consoled this lady a great deal and comforting her said, "If you wish you can bear it patiently and enter paradise as a recompense for this, or if you wish, I will pray to God to heal this disease miraculously". She said, "I will be patient, but you must pray that my body should not be exposed in a epileptic fit". Ḥāḍrāṭ Ibne ‘Abbās^{ra} used to point out this lady to people and say, "Shall I show you a lady from amongst the people of paradise".⁵

Friendship with the Poor

Ḥāḍrāṭ Anas^{ra} relates that a villager named Zāhir used to bring gifts of village produce to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} rewarded him with gifts and presents. We used to say, "Zāhir is our villager and we are his urban friends". The Holy Prophet Muḥammad^{sa} showed him great love. This person was very plain and naive. Once Ḥuḍūr^{sa} saw him selling merchandise in the market place, Ḥuḍūr^{sa} went behind and encircled his neck with his arms. He was unable to see Ḥuḍūr^{sa} and said, 'Whosever it is, leave me alone'. But when he turned round and saw the Holy Prophet Muḥammad^{sa}, joyfully he started

to rub his back with Holy Prophet Muḥammad^{sa}'s body. Ḥuḍūr^{sa} said, 'Who will buy this slave of mine?' The villager said, "Ḥuḍūr^{sa} you will find me a worthless commodity." The Holy Prophet Muḥammad^{sa} said, "In the estimation of God you are not a bad bargain, you are highly regarded".⁶

Treatment of Bedouins

Ḥuḍūr^{sa}'s compassion and kind treatment was not limited to his Companions, beggars and poor people, it extended to the uncouth and harsh bedouins. God, describing the character of these bedouins in the Holy Qur'ān says:

"The Arabs of the desert are the worst in belief and hypocrisy, and most apt not to know the ordinances of the revelation which Allāh has sent down to His Messenger. And Allāh is All knowing Wise".(9:97)

Quite often these uncivilized desert people used to ask awkward questions in the meetings. Ḥuḍūr^{sa} used to answer them politely. Once the Holy Prophet Muḥammad^{sa} was busy talking to his Companions, a bedouin interrupted and asked intrusively, "When will be Dooms Day"? How can a person with little knowledge of faith, be made to understand the answer to this question. Ḥuḍūr^{sa} continued conversing with the Companions. The

Companions started to whisper. Some said that Ḥuḍūr^{sa} had not heard the question, and others said that Ḥuḍūr^{sa} did not like the question, hence had not answered it. After concluding the topic under discussion, Ḥuḍūr^{sa} remembered the bedouin and asked where the questioner about the Dooms Day was? The questioner replied that he was still there. Ḥuḍūr^{sa} told him, "Wait for the Doom's Day, when the trusts will be lost. The bedouin heard the answer and asked another question which indicated that the meaning of 'lost trust' had not been understood by him. Ḥuḍūr^{sa} kindly started to explain the meanings to him. Ḥuḍūr^{sa} told him that it means, when the sovereignty would be entrusted to incompetent people, then he should realize that this is the sign of Doom's Day.⁷

Once the Holy Prophet Muḥammad^{sa} was standing to lead the prayer, a bedouin came and holding his dress said, 'I have small job for you, please come outside and do it now lest I forget'. Ḥuḍūr^{sa} went outside the mosque, performed his task, returned and led the prayer.⁸

Inspite of his heavy religious duties, Ḥuḍūr^{sa} tried his best to win over the hearts of the bedouins, who visited Madīnah. Once a bedouin fell ill, Ḥuḍūr^{sa} went to enquire about his health. He consolingly told the patient that soon his disease would leave him, and his outer

and inner self would be cleansed. He despairingly said, "You are saying this but I feel this fever which is raging in my old body would take me to the grave". The Holy Prophet Muḥammad^{sa} replied, "If this is your thinking, then it will happen like this".⁹

Ḥuḍūr^{sa} was kind enough to go and enquire about the health of this bedouin and tried to console him and prayed for him. As he did not pay regard to the Prophet of God. Ḥuḍūr^{sa} did not consider it appropriate to argue and fell silent on hearing him.

Once the Holy Prophet Muḥammad^{sa}, contradicting omens and false notions said that no disease was contagious in itself. A bedouin interrupted, "Why is my camel, which was healthy as a deer, suffering from mange (skin disease) by coming in contact with another camel with this disease"? The Holy Prophet Muḥammad^{sa} made him understand with love and wisdom that if what he said was true, who had infected the first camel with this disease?¹⁰

In this way neither did he scold the bedouin for interrupting his conversation, nor consider him lowly. The Holy Prophet Muḥammad^{sa} pacified him with a plausible answer.

Ḥāḍrāt Abū Hurairah^{ra} relates that a bedouin presented a she camel to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} gave him six she camels in return but he was still unhappy

that Ḥuḍūr^{sa} had not given him enough. The Holy Prophet Muḥammad^{sa} delivered a sermon and said, "Such a such person gave me a she camel as a present. I recognize this she camel as mine as good as I recognize the persons of my household. I lost this she camel on such a such day and now this bedouin has presented it to me as a gift. I have given him six she camels but he is still aggrieved. I declare that in future I will not accept any such gift but I will not reject gifts presented to me by Quraish, Anṣār, Banū Thaqīf or Daus tribe."¹¹

Consoling the member of a dark race

Ḥāḍrāt ‘Abdullāh bin ‘Umar^{ra} relates that a dark coloured man came to the Holy Prophet Muḥammad^{sa} and asked him questions. Ḥuḍūr^{sa} told him to ask question in order to understand the matters of faith. He said, "O Messenger of Allāh, you have conferred superiority to the white races over the black races in physical appearance and colour as well as by your Prophethood. If I believe in the matters of faith as you do and perform these acts as you do, can I attain your company in paradise". The Holy Prophet Muḥammad^{sa} replied, "Why ever not? "I take oath in the name of the Being who controls my life, in paradise the brightness of a negro's light would be visible from a distance equal to one thousand year's Journey". He added, "Whosoever proclaimed Kalimah لا إله إلا الله, a covenant is written for him in

the sight of Allāh. Whosoever recites, *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ* would have one hundred and twenty four thousand good deeds recorded for him". The black man enquired, "O Messenger of Allāh, how can we be destroyed despite doing these acts". The Holy Prophet Muḥammad^{sa} said, "On the Day of Judgment, a person would present his one deed, if this deed was to be placed on a mountain, even the mountain would feel it heavy. Compared to this one blessing, out of the blessings of God, would be heavier than this deed except if God in His Mercy bestows a greater reward." Then Ḥuḍūr^{sa} recited the first twenty one verses of Sūrah *Ad-Dahr*. In these verses blessings of Paradise are mentioned. The black person said, "O Messenger of Allāh, would my eyes see these bounties like your eyes would see them?" The Holy Prophet Muḥammad^{sa} said, "Why ever not"? At this the black person started to cry. He cried so much that he passed away crying. Ḥādrāṭ ‘Abdullāh bin ‘Umar^{ra} relates that the Holy Prophet Muḥammad^{sa} placed his body in the grave with his own hands.¹²

These are just a few examples of the compassionate and kind nature of our beloved Prophets^{sa}. Some similar examples have been included in the chapter, with titles; **care for the relatives, sympathy for mankind, love for the Companions, forgiveness and mercy and the Great Patron.**

¹Musnad Aḥmad bin Ḥambal, vol.2, p.108.

²Muslim Kitābuṣ Ṣiyām, Bāb Aṭ-Ṭakḥayyar fiṣ Ṣaum wal Fitr fis Safr.

³Abū Dā'ūd Kitābul 'Ilm, Bāb Al-Qaṣaṣ.

⁴Ibne Mājah Kitābuz Zuhd, Bāb Al-Bra' aḥ minal kibr.

⁵Ash-Shifā' by Qāḍī Ayāz, part.2, p.111.

⁶Musnad Aḥmad bin Ḥambal, vol.3, p.161.

⁷Bukhārī Kitābul 'Ilm, Bāb man Su'ila 'Ilman.

⁸Abū Dā'ūd Kitāb Al-Adab.

⁹Bukhārī Kitābul Marda, Bāb 'Ayadatul I'rāb.

¹⁰Bukhārī Kitābuṭ Ṭibb, Bāb La 'Advi.

¹¹Musnad Aḥmad bin Ḥambal, vol.2, p.292.

¹²Majma'uz Zawā'id by Haithamī, vol.10, p.420.

Chapter 16

The Holy Prophet Muḥammad^{sa}'s love for his Companions and their Deep affection for him

Love develops on two grounds, beauty and sentiment of gratitude. Beauty has an inherent attraction in it. An attractive being entices every person of heart and invites him to the beauty. Our Prophet^{sa} was the paragon of physical beauty. A poet has written beautifully about him.

خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

"O Holy Prophet Muḥammad, you have been created free from every defect. It seems you were made perfectly according to what you wished to be."

The exceptional impact of this physically and spiritually most handsome being has been described by a true lover, Hāḍrāṭ Brā' bin 'Āzib^{ra}. He relates, 'It was the night of the full moon and it was shining with full glory. Our beloved Prophet^{sa} was dressed in a red attire. I glanced at the full moon and then glanced at the handsome face of our beloved Prophet^{sa}. I take oath in the name of Allāh, that night the face of the Holy Prophet Muḥammad^{sa} looked more beautiful than the moon.¹

Surely the attraction of this handsome face was unique, but the beauty of his inner self was perfect. He himself used to say that it is in human nature to incline towards it and love the one who shows kindness to it.²

The Holy Prophet Muḥammad^{sa} surely won over the hearts of his Companions with love and kindness. This was the miracle of his love that it developed love in the hearts of his Companions and thousands of devotees of this benefactor of mankind, blossomed in his love. This was the blessing of his selfless love that made him to his Companions dearer than their own lives. They were prepared to shed their blood, lest the slightest harm should befall him. The incidents of passionate love which the Companions showed for the Holy Prophet Muḥammad^{sa} in response to his affection formed an important chapter of the character of the Holy Prophet Muḥammad^{sa}. These incidents allure the hearts. A verse of poetry reflects this thought.

‘My imagination is limited, while your beauty is immense’.

Love for Ḥāḍrāṭ AbūBakr^{ra} and his affection for Holy Prophet Muḥammad^{sa}

Although all of the Companions were dear to the Holy Prophet Muḥammad^{sa} but the status of his dearest, faithful and friend of his childhood was above all the rest. Ḥāḍrāṭ Abū

Bakr^{ra} showed faithful devotion to his master at every step.

Once Ḥāḍrāt ‘Ā’ishah^{ra} during an informal talk, asked the Holy Prophet Muḥammad^{sa}, "Who is dearest to you from among your Companions"? The Holy Prophet Muḥammad^{sa} replied, Abū Bakr^{ra}. Ḥāḍrāt ‘Ā’ishah^{ra} enquired about the next best loved person and the Holy Prophet Muḥammad^{sa} replied, ‘Umar^{ra}. When asked the third time by Ḥāḍrāt ‘Ā’ishah^{ra}, the Holy Prophet Muḥammad^{sa} replied, Abū ‘Ubaidah bin Al-Jarrāḥ^{ra}".³

Ḥāḍrāt Abū Bakr^{ra} also loved his master passionately. There is an incident of the early days of Islam. The number of people who had accepted Islam was even less than forty. Ḥāḍrāt Abū Bakr^{ra} insisted that the Holy Prophet Muḥammad^{sa} should worship openly in the Ka’bah and took him there. When the non-believers saw Ḥāḍrāt Abū Bakr^{ra} worshipping in the Ka’bah, they beat him so badly that he had to be carried to his house. When he recovered slightly, the first question he asked was, "How is my master? Has any distress been caused to him"?⁴

Ḥāḍrāt Abū Bakr^{ra} always diligently protected the Holy Prophet Muḥammad^{sa} and loved Ḥuḍūr^{sa} more than he loved his own life. Due to the continued persecution by the non-believers of Makkah, he sought Holy Prophet Muḥammad^{sa}'s permission to migrate. The Holy

Prophet Muḥammad^{sa} replied, "Wait a little longer, may be Allāh will provide you with a Companion". This was an expression of love. Only a few days later, when the non-believers of Makkah conspired to murder the Holy Prophet Muḥammad^{sa}, Ḥādrāṭ Abū Bakr^{ra} got the permission he had sought. The Holy Prophet Muḥammad^{sa} went to his house and told him of God's permission for migrating. Ḥādrāṭ Abū Bakr^{ra} was ready and said, **الضَّحْبَةُ يَا رَسُولَ اللَّهِ** "O Messenger of God take me with you". His daughter Asmā^{ra} says that he had spent most of his money in the way of Allāh, a little amount which he had saved he took with him.

The faithfulness and devotion which Ḥādrāṭ Abū Bakr^{ra} showed during this blessed Journey of migration is unparalleled in the history of mankind. He had two she camels specially prepared for the Journey of migration. One of these she camels he presented to the Holy Prophet Muḥammad^{sa} without charge, but the Holy Prophet Muḥammad^{sa} accepted it after paying for it. Ḥādrāṭ Abū Bakr^{ra} took five thousand dirhams the expenses with him. The good fortune of his being with the Holy Prophet Muḥammad^{sa} is recorded for ever in the Qur'ān. It says,

ثَانِي اثْنَيْنِ إِذْهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَبْ إِنَّ اللَّهَ

مَعَنَا۔ (9:40)

"While he was one of the two when he

said to his Companion, grieve not, for Allāh is with us."

During the Journey of migration, this faithful soldier rushed to the front, back, left and right of his master to protect him and took him to Yathrab safely.⁵

During this Journey when a non-believer Surāqah came near them, seeing him Ḥāḍrāṭ Abū Bakr^{ra} was in tears. The Holy Prophet Muḥammad^{sa} asked the cause of his grief. He replied, "I have no fear for my own life, I am afraid lest any harm touches you."⁶

Ḥāḍrāṭ Abū Bakr^{ra} besides his passionate love for the Holy Prophet Muḥammad^{sa}, fully understood his disposition. When Sūrah *An-Naṣr* was revealed in which the victorious days of Islam and people joining it in troops is mentioned, the Holy Prophet Muḥammad^{sa} recited these verses in a gathering of his Companions. Ḥāḍrāṭ Abū Bakr^{ra} started to cry on hearing these verses. The Companions were confused as to why he was crying at the glad tidings of victories. But Ḥāḍrāṭ Abū Bakr^{ra} with his deep insight understood the import of the subject matter, while others were unable to do so. Ḥāḍrāṭ Abū Bakr^{ra}'s sagacity knew that in these verses the completion of the Holy Prophet Muḥammad^{sa}'s mission was mentioned and his death was being referred to. The thought of separation from his beloved made him cry. The apprehension of this true lover proved right and

the Holy Prophet Muḥammad^{sa} stayed alive for only two years after this incident.⁷

The Holy Prophet Muḥammad^{sa} professed his love for Ḥādrāṭ ʿUmar^{ra} after the love for Ḥādrāṭ Abū Bakr^{ra}. Acceptance of Islam by Ḥādrāṭ ʿUmar^{ra} was a miracle of the Holy Prophet Muḥammad^{sa}'s prayer. Ḥuḍūr^{sa} loved Ḥādrāṭ ʿUmar^{ra} for his God given abilities and encouraged him. Once the Holy Prophet Muḥammad^{sa} said, "In Banī Israel, there were people with whom God communicated but they were not Prophets. There is one such person, ʿUmar^{ra} in my Ummah."⁸

Ḥādrāṭ ʿUmar^{ra} was a true devotee of the Holy Prophet Muḥammad^{sa}. Zuhrah bin Maʿbad^{ra} relates that once they were with the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} was holding Ḥādrāṭ ʿUmar^{ra}'s hand. Expressing great affection, Ḥādrāṭ ʿUmar^{ra} said, "O Messenger of God, you are dearer to me than everything except my life." The Holy Prophet Muḥammad^{sa} replied, "By the name of the Being who controls my life, no one can be a true believer until I am dearer to him than his life". Ḥādrāṭ ʿUmar^{ra} said, "I take oath in the name of Allāh, from today you are dearer to me than my own life". The Holy Prophet Muḥammad^{sa} said, "O ʿUmar, from today"? As if the Holy Prophet Muḥammad^{sa} knew that Ḥādrāṭ ʿUmar^{ra} held him dearer than his own life even before this expression of love.⁹

Ḥāḍrāṭ ʿUmar^{ra} was so enamoured with Ḥuḍūr^{sa}'s love that when Ḥuḍūr^{sa} passed away, he was not prepared to accept this fact due to excessive grief. He could not bear to think that the Holy Prophet Muḥammad^{sa} had actually died. He was announcing like a madman that whosoever said that the Holy Prophet Muḥammad^{sa} had passed away he would decapitate that person. This state of intense grief reflects Ḥāḍrāṭ ʿUmar^{ra}'s deep love and emotional attachment to the Holy Prophet Muḥammad^{sa}.¹⁰

The Holy Prophet Muḥammad^{sa}'s love for Ḥāḍrāṭ ʿUthmān^{ra} and Ḥāḍrāṭ ʿAlī^{ra} was also special. He married his two daughters to Ḥāḍrāṭ ʿUthmān^{ra} one after the other and said that if he had a third daughter he would give her hand in marriage to ʿUsmān.¹¹

Regarding Ḥāḍrāṭ ʿAlī^{ra} the Holy Prophet Muḥammad^{sa} said, "ʿAlī is connected to me as Hārūn^{as} was connected to Mūsā^{as}."¹²

He also said that if anyone wished to have relationship of love with him, would have to have a love relationship with ʿAlī as well.¹³

Ḥāḍrāṭ ʿUthmān^{ra} and Ḥāḍrāṭ ʿAlī^{ra} also showed devotion to the Holy Prophet Muḥammad^{sa}. On one hand Ḥāḍrāṭ ʿUthmān^{ra} earned the title of 'Ghanī' by freely spending his wealth in the way of Allāh and on the other the Holy Prophet Muḥammad^{sa} made him his representative at the truce of Ḥudaibiyah.

Ḥuḍūr^{sa} took the oath of allegiance on Allāh's command from his Companions to sacrifice their lives for the sake of 'Uthmān^{ra}. The Holy Prophet Muḥammad^{sa} put his one hand on top of the other hand and said, "This is the hand of 'Uthmān^{ra}".

Ḥāḍrāt 'Alī^{ra} had declared his allegiance and support to the Holy Prophet Muḥammad^{sa} from day one of the declaration of Prophethood. When the Holy Prophet Muḥammad^{sa} invited his family to accept Islam, all his family members refused except this young boy, who despite being weak, promised to help him. He proved true to his word throughout his life. At the time of the migration he put his life at risk by staying in the place of the Holy Prophet Muḥammad^{sa}.¹⁴

'Amīn-ul-Ummah', (trustworthy person among the followers) Ḥāḍrāt Abū 'Ubaidah^{ra} was one of sincere devotees of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} said that after Abū Bakr^{ra} and 'Umar^{ra}, he loved Abū 'Ubaidah^{ra} the most.

A grave test of Ḥāḍrāt Abū 'Ubaidah^{ra}'s love for the Holy Prophet Muḥammad^{sa} occurred during the battle of Uhud. In this battle his old father, 'Āmir was fighting against the Muslim along with the non-believers. Ḥāḍrāt Abū 'Ubaidah^{ra} like a great warrior was bravely advancing in the battle field when he came face to face with his father, who had

targeted him quite a few times. How grave and emotional moment it was. On one side was his father who had raised his sword against Allāh and his prophet and on the other was Allāh and His Messenger. The world is witness to this fact that Ḥāḍrāṭ Abū ‘Ubaidah^{ra} did not hesitate for a moment to destroy the enemy of Islam even though it was his own father. Moments later Abū ‘Ubaidah's polytheist father lay dead on the ground, killed by his son, a believer in one God. Salute for this trustee of the Ummah. How wonderfully he discharged his trust and even the close relationship with the father did not deter him from serving Islam. On this historic event the verse of Sūrah *Al-Mujādilah* was revealed in which Allāh the Almighty says in praise of the perfect believers, "You will not find any people who believe in Allāh and the Last Day, loving those who oppose Allāh and His Messenger."^(58:23)¹⁵

Another incident of Ḥāḍrāṭ Abū ‘Ubaidah^{ra}'s love for the Holy Prophet Muḥammad^{sa} has been narrated by Ḥāḍrāṭ Abū Bakr^{ra}. "During the battle of Uhud due to the pelting of stones by the enemy two links of Holy Prophet Muḥammad^{sa}'s helmet broke and became imbedded in his cheek. I rushed to the Holy Prophet Muḥammad^{sa} to help. I saw another person running towards us. I prayed in my heart that may God make this person a source of assistance for us. I looked carefully, it

was Abū ‘Ubaidah^{ra} who had reached the Holy Prophet Muḥammad^{sa} before me. He judged the situation and requested me in the name of Allāh to let him take out these pieces of metal embedded in Ḥuḍūr^{sa}'s cheek. Then he caught hold of one piece of metal with his own teeth and pulled it out with full force. Abū ‘Ubaidah^{ra} fell backwards and one of his own tooth broke. Then he pulled the second piece of metal embedded in Ḥuḍūr^{sa}'s other cheek. He pulled it out with such force that another of his tooth broke and he fell backwards again. He suffered a great deal of pain himself but saved the Holy Prophet Muḥammad^{sa} from further injury. He did not let any chance of service to his master slip.¹⁶

Ḥāḍrāt Ja‘far^{ra} was another sincere devotee of the Holy Prophet Muḥammad^{sa}. Once a discussion arose amongst the most beloved persons of Ḥuḍūr^{sa}, Zaid^{ra}, ‘Alī^{ra}, Ja‘far^{ra} as to who was loved the most. When they asked Ḥuḍūr^{sa}, he most kindly assured them that he greatly loved all of them. He told Ḥāḍrāt Ja‘far^{ra} that he resembled him the most, in appearance, character, nature and manners and was nearest to him.¹⁷

This expression of love by the Holy Prophet Muḥammad^{sa} for Ḥāḍrāt Ja‘far^{ra} makes Ḥāḍrāt Ja‘far^{ra}, the object of our spontaneous love. He was martyred in the battle of Mu’tah. His wife Asmā’ relates, "The Holy Prophet

Muḥammad^{sa} visited our house at that time and asked for Ḥāḍrāṭ Ja‘far^{ra}'s children to be brought to him. He embraced them and cuddled them. His eyes were brimming with tears. I asked him, ‘Why are you crying. Is there any news about Ja‘far?’ He replied, "Yes, he has been martyred in the way of Allāh". His martyrdom in the way of Allāh made him even more dearer to the Holy Prophet Muḥammad^{sa}. He advised his family to look after Ja‘far's family and send them meals etc.¹⁸

Such scenes of the Holy Prophet Muḥammad^{sa}'s love were seen by some Companions and it made them envious. Ḥāḍrāṭ ‘Abdullāh bin Mas‘ūd^{ra} said that he saw one such scene happening to Miqdād bin Al-Aswad^{ra} at the battle of Badr. He wished that he was in his place to receive the good fortune which Miqdād bin Al-Aswad^{ra} received. This incident happened when the Holy Prophet Muḥammad^{sa} was motivating Muslims to fight against the non-believers, Miqdād^{ra} said, "O Messenger of God, we will not say what the followers of Mūsā^{as} said, ‘Mūsā and His Lord should fight’, on the other hand we will fight on your right and on your left. We will fight in front of you and at your back. I take oath in the Being Who controls my life, that if you take the steeds to the place Barkul-Ghimād we would follow you".¹⁹

Ḥāḍrāṭ ‘Abdullāh bin Mas‘ūd^{ra} says that

on hearing these words the face of the Holy Prophet Muḥammad^{sa} lit up and this discourse made him very happy.

Ḥāḍrāt Abū Ṭalḥā^{ra} was one of the fortunate Companions who received the Holy Prophet Muḥammad^{sa}'s love. Ḥuḍūr^{sa} used to informally visit his house and his orchard and treated his children with love. Ḥāḍrāt Abū Ṭalḥā^{ra} saved a bowl and Ḥuḍūr^{sa}'s hair as taken of his love and he loved the Holy Prophet Muḥammad^{sa} passionately.²⁰

At the battle of Uhud when the non-believers attacked the second time, among the Companions who risked their lives to protect the Holy Prophet Muḥammad^{sa} by forming a circle round him, Abū Ṭalḥā^{ra} held a prominent position. He defended the Holy Prophet Muḥammad^{sa} from the front. Ḥuḍūr^{sa} handed arrows to him and wanted to see where the arrow had hit. Abū Ṭalḥā^{ra} requested him, "O Messenger of Allāh, do not raise your head least an arrow hits you. My chest is like a shield for your chest."²¹

Another ardent devotee of the Holy Prophet Muḥammad^{sa} was Ḥāḍrāt Maṣ'ab bin 'Umair^{ra}. He belonged to a very wealthy family. When he accepted Islam he left luxuries and adopted a life of austerity. One day the Holy Prophet Muḥammad^{sa} saw Maṣ'ab bin 'Umair^{ra} in such an impoverished state that his torn clothes had patches of leather on them. The

Companions saw him and lowered their gazes as they were unable to help him. Maṣ'ab^{ra} greeted Ḥuḍūr^{sa}. The Holy Prophet Muḥammad^{sa} affectionately responded to his greetings and remembering the life of this once rich man, his eyes brimmed with tears. Then Ḥuḍūr^{sa} encouragingly advised him, "All praise belongs to Allāh, good luck to the worldly people for their worldly possessions. I have seen Maṣ'ab^{ra} when there was no one wealthier than him in Makkah. Now the love of God and His Messenger has transformed him to this state."²²

The first preacher of Islam, Maṣ'ab^{ra}, after migration to Madīnah, came back to Makkah to meet the Holy Prophet Muḥammad^{sa}. A unique incident of his love for the Holy Prophet Muḥammad^{sa} happened at that time. When he arrived in Makkah, instead of going to his mother's house (his mother by that time had stopped opposing Islam) he went straight to see the Holy Prophet Muḥammad^{sa}. He informed Ḥuḍūr^{sa} of the events in Madīnah and gave him a detailed report of the rapid spread of Islam. The Holy Prophet Muḥammad^{sa} was very happy to hear about his efforts in this field.

When Maṣ'ab^{ra}'s mother came to know that he was in Makkah and instead of visiting her, had gone to meet the Holy Prophet Muḥammad^{sa}, she sent a message to Maṣ'ab^{ra}, "O disloyal one, you have come to my city and did not come to see me first". The beautiful

reply sent by Maṣ'ab^{ra} shows his love for the Holy Prophet Muḥammad^{sa}, he replied, "O my mother, I cannot bear to see anyone before meeting the Holy Prophet Muḥammad^{sa}."²³

In the Battle of Uhud, by offering his life in sacrifice he set a seal on his love for the Holy Prophet Muḥammad^{sa}. Maṣ'ab^{ra} was martyred in protecting the Islamic flag. When the Holy Prophet Muḥammad^{sa} reached his dead body, he had fallen on his face as if even at the last moment of his life he was content in God's will and was prostrating. Ḥuḍūr^{sa} recited this verse while standing near his dead body.

فَمِنْهُمْ مَّنْ قَضَىٰ حُبَّهُ وَمِنْهُمْ مَّنْ يَكْتَنِظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (33:24)

"There are some of them who have fulfilled their vow (lost their lives in fighting), and some who still wait, and they have not change their condition in the least."

After this the Holy Prophet Muḥammad^{sa} addressing the corpse of his true lover said, 'O Maṣ'ab, Messenger of Allāh is a witness over you. You have fulfilled the true essence of this verse and are among those faithful champions who have accomplished their promises. You will be appointed witness over others on the Day of the Judgment". Then the Holy Prophet Muḥammad^{sa} granted another honour to Maṣ'ab^{ra}, the guardian of the Islamic flag, while bidding his last farewell, he addressed the

Companions and said, 'O my Companions, come and pay respect to him and send salām to him. I take oath in the Being in whose hand is my life, until the Day of Judgment, whosoever sends salām to him, will receive a reply from him.'²⁴

Ḥāḍrāṭ Anas bin Mālik^{ra} relates that his uncle Anas bin Naḍr^{ra} did not participate in the battle of Badr and he was extremely sorry for not participating in this first battle for Islam. He had given his word to the Holy Prophet Muḥammad^{sa} that if he had the chance to participate in a battle with Ḥuḍūr^{sa}, God would witness the bravery he would show. He fought bravely in the Battle of Uhud and when the Muslims had to retreat after victory by leaving the pass, with great fervour he said, "O Allāh, I beg forgiveness for the Muslims who have abandoned the pass and express my disgust at the actions of the non-believers". He then marched forward with the sword in his hand. He met Sa'd bin Mu'ādh^{ra} on the way. In reply to his question as to where he was going, he said that he smelled the fragrance of paradise from the pass. He was martyred while fighting bravely. He fought with such bravery and fiercely that his body suffered eighty wounds inflicted by swords, spears and arrows. His body became unrecognizable due to these wounds and his sister identified him from a scar on his finger tip.²⁵

Another true devotee was an Anṣārī chief called Sa'd bin Rabī^{ra}. In the battle field of Uhud the bodies of seventy martyrs were piled on top of each other. One by one, the Holy Prophet Muḥammad^{sa} was remembering his loyal devotees. Suddenly he said, "Is there anyone who can go and find out what has happened to Anṣārī chief Sa'd bin Rabī^{ra} I have seen him encircled in the shower of arrows. Ubayy bin Ka'b^{ra}, Muḥammad bin Maslamah^{ra} and Zaid bin Ḥārithah^{ra} told the Holy Prophet Muḥammad^{sa} that they were ready to go and look for him. Ḥuḍūr^{sa} sent Muḥammad bin Maslamah^{ra} and said, "If you meet Sa'd bin Rabī^{ra}, give him my salām and tell him that the Holy Prophet Muḥammad^{sa} enquires about your well being." Muḥammad bin Maslamah^{ra} searched for his body among the scattered dead bodies in the battle field and called aloud his name but received no response. Then he called aloud, "O Sa'd bin Rabī', the Holy Prophet Muḥammad^{sa} has sent me to enquire about you." Suddenly there was a movement in the dead bodies and a feeble sound was heard. When he went near he found Sa'd, gravely wounded. He told Sa'd that the Holy Prophet Muḥammad^{sa} had sent him salām and to find out how he was? Sa'd bin Rabī' said, "I am near death and have received twelve fatal sword wounds from which I would not survive. Convey my salām to the Holy Prophet Muḥammad^{sa} and

respectfully say to him on my behalf, ‘May God give you the best reward of all the rewards given to the previous Prophets by their followers’. Convey my salām to my people as well, and give them my message that they should always remember the covenant they made with the Holy Prophet Muḥammad^{sa} in the valley of ‘Uqbah. ‘We have fulfilled this covenant till our last breath and now it is up to you to discharge the obligations of this trust. As long as there exists among you even one blinking eye and the Holy Prophet Muḥammad^{sa} suffers a loss, none of your excuses would be accepted by God’."Muḥammad bin Maslamah^{ra} returned and narrated the whole incident to the Holy Prophet Muḥammad^{sa}.

The Holy Prophet Muḥammad^{sa}'s heart must have been comforted by this narration.²⁶

Another true devotee was Zaid bin Dathinah^{ra}, who was imprisoned during an Islamic expedition. An idol worshipping chief Safwān bin Umayyah bought him to avenge the death of his friends by killing him. When Safwān accompanied by his slave brought Zaid bin Dathinah^{ra} outside the Ḥaram to kill him, he said, "O Zaid, I ask you in the name of God, would you wish that Muḥammad was here in this place instead of you and you would be sitting at home comfortably"? Zaid replied, "I declare in the name of Allāh that I cannot even bear that the Holy Prophet Muḥammad^{sa} should

suffer even the slightest discomfort in exchange for my escape from death". When Safwān heard this he exclaimed, "By God, I have never seen anyone like him."²⁷

Once the Holy Prophet Muḥammad^{sa} dispatched a group of seventy men, who had memorized the Holy Qur'ān by heart for preaching and teaching Islam at the request of some tribes. These men were martyred by Banī Salīm and other tribes at a place called Bi'r-e-Ma'ūnah. After killing the leader of the group, Amīr Ḥarām bin Malḥān^{ra}, the enemy encircled the rest. At that time they prayed, "O Allāh, we have no means of informing the Holy Prophet Muḥammad^{sa}, You somehow convey our salām to him, inform him about our martyrdom and convey to him that we are pleased with our Lord and our Lord is pleased with us". God informed the Holy Prophet Muḥammad^{sa} through Gabriel. Ḥuḍūr^{sa} was sitting in the company of his Companions in Madīnah. Suddenly he said, "وَعَلَيْهِمُ السَّلَامُ" peace be on them as well". Then he delivered a sermon and informed the Companion of this incident that their brethren had an encounter with the non-believers and they all had been martyred. At the time of martyrdom they had prayed to Allāh to convey their salām to us and also the message that they were pleased with the Lord.

The Holy Prophet Muḥammad^{sa} was extremely grieved by the death of these seventy

Companions. Ḥāḍrāṭ Anas^{ra} relates that he had never seen the Holy Prophet Muḥammad^{sa} suffer so much grief at anyone's death as he did for the martyrs of Bi'r-e-Ma'ūnah. For thirty days he would raise his hand in the last rak'āt of namāz and pray for victory and support.²⁸

Another incident reveals the care which the Companions showed for the safety of the Holy Prophet Muḥammad^{sa}. Ḥāḍrāṭ Abū Mūsā Ash'arī^{ra} relates, while traveling with the Holy Prophet Muḥammad^{sa} we encamped for the night at one place. During the night I thought about the Holy Prophet Muḥammad^{sa} and I went to the place where he was staying. I did not find him there and started to search for him. Another Companion of the Holy Prophet Muḥammad^{sa} was frantically searching for him as well. Both of us were looking for him when we saw him coming towards us. We said, "O Messenger of Allāh, you are in the enemy territory and in an area of war. We are worried about your personal safety. For God's sake if you require to go somewhere, you should ask your Companions to accompany you". The Holy Prophet Muḥammad^{sa} replied, "Actually an angel of God came and gave me a choice between half of my Ummah entering paradise and the right to intercede. I requested the right to intercede as I realized that this would result in more of my Ummah being forgiven. Then a choice between two thirds of my Ummah

entering paradise and the right of intercession was given to me, again I chose the right of intercession as I knew that in the right of intercession there is the allowance of forgiveness for more people of my Ummah". Both these two Companions who were searching for the Holy Prophet Muḥammad^{sa}, requested him for his intercession on their behalf to be accepted by God. The Holy Prophet Muḥammad^{sa} prayed for them. These Companions went and told others to request Ḥuḍūr^{sa} to pray for their being among the persons who would receive the Holy Prophet Muḥammad^{sa}'s intercession. The Holy Prophet Muḥammad^{sa} said, "His intercession would be for every professor of the Kalimah."²⁹

At the Battle of Ḥudaibiyah, 'Urwah bin Mas'ūd^{ra} came to the Holy Prophet Muḥammad^{sa} as an ambassador for Quraish. One of the Companions Ḥāḍrāṭ Mughīrah bin Shu'bah^{ra} was standing near Ḥuḍūr^{sa} with a sword in his hand to protect Ḥuḍūr^{sa}. In accordance with the Arab custom, this ambassador, while entreating for a favour, would extend his hand to touch the Holy Prophet Muḥammad^{sa}'s beard. The passionate devotee could not bear that an idolater should touch the Holy Prophet Muḥammad^{sa}'s beard. Every time this ambassador extended his hand, he would brush away the hand with the tip of the sword and said, "Take your hand away from

the Holy Prophet Muḥammad^{sa}'s beard".³⁰

ʿUrwah was taken aback by this behaviour and asked, "Who is this young man?" When he came to know that it was Mughīrah, he addressed him, "You know that I have been your helper before the time of Islam, and is this the reward you are giving me?"

The fact is that the Holy Prophet Muḥammad^{sa} was dearer to his Companions than their own friends and relatives. In the plain of Ḥudaibiyah, ʿUrwah saw another scene of Companion's love for the Holy Prophet Muḥammad^{sa}. The Companion would not let the water from the Holy Prophet Muḥammad^{sa}'s ablution fall on the ground, even his spit did not fall on the ground. The companion's were collecting this water in their hands as benediction. They obeyed his commands with great devotion. When this ambassador returned to the Quraish he expressed his feelings in the words, "I have seen the courts of the mighty emperors and the palaces of Qaisar, Kisrā and Najāshī, by God I have not seen any courtiers of a king paying so much respect to his master as I have seen the Companions of the Holy Prophet Muḥammad^{sa} do. By God the Companions of Muḥammad do not even let his spit fall on the ground, instead they take it in their hands and rub it on their bodies. When he commands them to do something they immediately act on it. When Muḥammad performs ablution, they

do not let even a drop fall on the ground and it looks as if they will fight over it. When he talks to them, they listen in silence and do not look into his face as a mark of respect and talk softly to him". In brief such scenes of expression of the love which the Companions had for the Holy Prophet Muḥammad^{sa} astounded the non-believing chief of Quraish.³¹

Another sincere devotee of the Holy Prophet Muḥammad^{sa} was Ḥāḍrāṭ Abū Ayyūb Anṣārī^{ra}. For the six or seven months, Ḥuḍūr^{sa} stayed at his house, he discharged his duties as a host perfectly. For the whole of this period, he had the food prepared and sent to the Holy Prophet Muḥammad^{sa}. When the remaining food was returned to his house, he would look for Ḥuḍūr^{sa}'s finger marks and ate that food. Once the Holy Prophet Muḥammad^{sa} did not partake of the food sent to him. Ḥāḍrāṭ Abū Ayyūb^{ra} came to Ḥuḍūr^{sa} to enquire the reason, as he was so used to eating the food left over after Ḥuḍūr^{sa}'s meal. The Holy Prophet Muḥammad^{sa} told him that there were onions and garlic in it, which he did not like. Ḥāḍrāṭ Abū Ayyūb^{ra} said, "Whatever Ḥuḍūr^{sa} dislikes, I would also dislike."³² (It seems that there were raw onions or garlic in the food, which Ḥuḍūr^{sa} did not like.)

Another Companion enamoured by the love of the Holy Prophet Muḥammad^{sa} was Zaid bin Ḥārithah^{ra}. He had been captured and sold

as a slave. He was a servant of Ḥāḍrāṭ Khadījah^{ra}, who had presented him to the Holy Prophet Muḥammad^{sa}. The Holy Prophet Muḥammad^{sa} freed him and adopted him as son. Ḥāḍrāṭ Zaid^{ra} received Holy Prophet Muḥammad^{sa}'s love and was known as 'Ḥibbe Rasūl' meaning "Holy Prophet Muḥammad^{sa}'s beloved". He himself was enamoured with the love of the Holy Prophet Muḥammad^{sa}.

Zaid^{ra}'s father was searching for him and traced him to the Holy Prophet Muḥammad^{sa}. He requested Zaid^{ra}'s release. The Holy Prophet Muḥammad^{sa} called Zaid^{ra} and said, "O Zaid you have a choice you can stay with me or return to your home and parents". Zaid^{ra}'s reply would always be remembered by the world, as it was so deeply imbued with love. He said, "My master, I cannot even think of going with anyone, now you are my mother and my father."³³

When the Holy Prophet Muḥammad^{sa} reached Madīnah after migration, he felt the need for a helper. Ḥāḍrāṭ Umme Salamah^{ra} and Abū Ṭalḥā^{ra} presented their son, Anas for the service.³⁴

Like his own parents, Ḥuḍūr^{sa} used to call him, 'son' and sometimes 'Unais' with love. Some times jokingly he would call him يا ذا الازنين meaning one with two ears.³⁵

The Holy Prophet Muḥammad^{sa} prayed for him in the words, "O Allāh, bless Anas with

wealth and children and grant him entry in paradise".³⁶

Ḥāḍrāt Anas^{ra} was known as the Khādim-e-Rasūl" (servant of the Messenger). He used to feel honoured by this title. His pride was justified as no title was more honourable than the one as being the servant of the Holy Prophet Muḥammad^{sa}. Ḥāḍrāt Anas^{ra} received the blessings of both the worlds for this service.

Ḥāḍrāt Anas^{ra} loved the Holy Prophet Muḥammad^{sa} passionately. He had one hair of the Holy Prophet Muḥammad^{sa} as a relic and at his death he willed that this should be placed under his tongue. He also had one walking stick belonging to the Holy Prophet Muḥammad^{sa}, this also was buried with him. This was the extent of his deep love for his master that he was not prepared to be separated from these things, which once belonged to his master. After the death of the Holy Prophet Muḥammad^{sa}, he would, at times, be besides himself with grief. As the Arabian poet Ḥassān, wrote that the Holy Prophet Muḥammad^{sa} was the pupil of his eye, and for Ḥāḍrāt Anas^{ra} he was the light of his eye. He was blessed with the visions of his master in the dreams. When he talked about the Holy Prophet Muḥammad^{sa}, in words, the listeners were able to visualize the whole scene. His relationship of love was interrupted by Holy Prophet Muḥammad^{sa}'s death.

Ḥāḍrāṭ Usāmāh^{ra} was the son of the slave Zaid, whom the Holy Prophet Muḥammad^{sa} had freed. He was also known as "Ḥibbe Rasūl". The Holy Prophet Muḥammad^{sa} said, "Usāmāh^{ra}, after my daughter, Fāṭimah^{ra}, is my most beloved person". Usāmāh^{ra} himself said, "The Holy Prophet Muḥammad^{sa} would seat me and Ḥāḍrāṭ Ḥusain^{ra} on his thighs and pray, "O Allāh, I love these two, You also love them".³⁷ The Holy Prophet Muḥammad^{sa} entrusted the command of the army sent against the Romans, during his last illness, to the young Usāmāh^{ra}.³⁸

When Usāmāh^{ra} came to bid farewell to Ḥuḍūr^{sa} during his last illness, he told us, "When I met the Holy Prophet Muḥammad^{sa}, he put both his hands on me and then raised them. I know he was praying for me."

Allāh be praised, how deeply this master loved the orphan child. Even in his illness which resulted in his death, he was praying for him as if he was entrusting him to God's protection. This was an expression of his love for Usāmāh^{ra}.

At the Battle of Mu'tah, in which Usāmāh^{ra}'s father Zaid^{ra} was martyred, Ḥuḍūr^{sa} saw Usāmāh^{ra}'s sister crying and he also started to cry. Sa'd bin 'Abādah^{ra} asked the Holy Prophet Muḥammad^{sa} as to why he was crying. He replied, "It is a sentiment of love".

One of the Holy Prophet Muḥammad^{sa}'s sincere followers was Thaubān bin Mālik^{ra}.

Once he came to Ḥuḍūr^{sa} and was crying. The Holy Prophet Muḥammad^{sa} asked about his well being. He replied, "O Messenger of Allāh^{sa}, in this world we can come and meet you whenever we wish but in the life hereafter you will be at a very lofty station, how would we reach you. This thought upsets me". The Holy Prophet Muḥammad^{sa} gave him the glad tidings that a person , would be in the company of the one whom he loves.³⁹

Rabī'ah Aslamī^{ra} was another attendant. One day Ḥuḍūr^{sa} wanted to reward him for his services and asked him to name whatever he wanted. After some thinking Rabī'ah^{ra} replied, "O Messenger of Allāh, I wish for your company in paradise". The Holy Prophet Muḥammad^{sa} told him to assist in fulfilment of this request by offering abundant prayers, prostrations and Ṣalāt.⁴⁰

Ḥāḍrāt Jābir^{ra} relates this incident which happened to his father, 'Abdullāh bin Ḥarām^{ra}. Once he had prepared "ḥalwah"(a sweet dish) and told Ḥāḍrāt Jābir^{ra} to take it to the Holy Prophet Muḥammad^{sa} as a present. When he took it to Ḥuḍūr^{sa}. Ḥuḍūr^{sa} said, "Jābir have you brought some meat"? He told him that it was ḥalwah which his father had sent for him. Ḥuḍūr^{sa} accepted the gift graciously. When he returned his father enquired what had the Holy Prophet Muḥammad^{sa} said to him. He told him what Ḥuḍūr^{sa} had said. My father said, "it

seems that the Holy Prophet Muḥammad^{sa} desires to eat meat." So he slaughtered one of his milk producing goat and ordered it to be roasted. He sent his son to take this roasted meat to Ḥuḍūr^{sa}. The Holy Prophet Muḥammad^{sa} accepted it, gave thanks and with great love said, "May Allāh reward Anṣār especially 'Umar bin Ḥarām's tribe, profoundly".⁴¹

Ḥāḍrāṭ Jābir^{ra}'s father Ḥāḍrāṭ 'Abdullāh^{ra} met martyrdom at Uhud and left Jābir^{ra} and seven daughters behind. The Holy Prophet Muḥammad^{sa} used to take great care of Jābir^{ra}. After the martyrdom of Ḥāḍrāṭ 'Abdullāh^{ra}, Jābir was burdened heavily by debt which he owed to a Jewish moneylender. This debt was paid with the blessings of the Holy Prophet Muḥammad^{sa}'s prayer.⁴²

In a Journey Ḥāḍrāṭ Jābir^{ra}'s camel was tired and refused to budge. The Holy Prophet Muḥammad^{sa} prayed for it and it started to run.⁴³

Ḥāḍrāṭ Jābir^{ra} received kindness from Ḥuḍūr^{sa} and was deeply in love with him. He could not bear Ḥuḍūr^{sa}'s slightest discomfort. Ḥāḍrāṭ Jābir^{ra} relates that at the time of the battle of Aḥzāb, the Companions were starving. The Holy Prophet Muḥammad^{sa} himself had not eaten for three days and had tied stones on his stomach to relieve the pangs of hunger.

Ḥāḍrāṭ Jābir^{ra} relates, "With Ḥuḍūr^{sa}'s

permission I went home and told my wife that Ḥuḍūr^{sa} was in such a state that it had become impossible for me to bear it. I asked my wife if there was any food in the house? I then slaughtered a goat and in the meanwhile my wife ground some oats. When the meat started to cook, I returned and requested Ḥuḍūr^{sa} "O Messenger of Allāh, I have a small amount of food in my house, please come with one or two other people and eat it." Ḥuḍūr^{sa} enquired about the quantity of the food available. I informed him of the quantity and he replied that it was enough. Ḥuḍūr^{sa} told me to go back home and tell my wife not to take the cooking pot off the fire and not to start baking the bread in the oven, until he arrived. Then he announced to his Companions that Jābir^{ra} had invited them for a feast. All the Anṣār and the migrants accompanied the Holy Prophet Muḥammad^{sa}. I went to my wife and she said, 'Good luck to you, Ḥuḍūr^{sa} is bringing all Anṣār and migrants with him. "Did the Holy Prophet Muḥammad^{sa} not ask you about the quantity of food?" my wife enquired. I told her that I did inform Ḥuḍūr^{sa}. When they all arrived at my house, the Holy Prophet Muḥammad^{sa} told the Companions to enter my house quietly. Ḥuḍūr^{sa} started to distribute bread with pieces of meat on it. He kept the cooking pot and the oven covered. He would serve food from it and again cover it. In this manner Ḥuḍūr^{sa} kept feeding

his Companions until every one had their fill and still some food was left over. Then he advised my wife to eat food and also send it to others as a gift, as many people were starving at that time.⁴⁴

Ḥādrāṭ Kaʿb^{ra} bin ʿUjrah says, "One day I saw the face of the Holy Prophet Muḥammad^{sa} had become pale. I said, "May my parents be sacrificed for you, are you feeling alright"? Quite informally Ḥuḍūr^{sa} told me that he had not eaten for the last three days. I immediately set out to search for food. I saw that a Jew was watering his camels. I offered to draw a bucket of water from the well in exchange for one date. I collected these dates and presented them to Ḥuḍūr^{sa}. He asked me, 'Where did you get them from'? I told him the whole story. The Holy Prophet Muḥammad^{sa} asked, 'O Kaʿb, do you love me'? I replied, 'My parents be sacrificed for you, I love you passionately'. The Holy Prophet Muḥammad^{sa} said, 'starvation and poverty comes speedily to the person who loves me. You will be tested and you better get ready for it'. Once Ḥādrāṭ Kaʿb^{ra} fell ill. Ḥuḍūr^{sa} missed him for a few days and enquired about his well being. When he was told of Kaʿb^{ra}'s illness, he visited him, offered solace and gave him glad tidings.⁴⁵

Ḥādrāṭ Saʿd bin Khaithmah^{ra} relates, "During the Journey of Tabūk, I was left behind while the Holy Prophet Muḥammad^{sa} went

ahead. I went to my date palm orchard. I found that the water had been sprinkled and a nice cool place had been prepared for rest. My wife was also present there. I said that it was not justified that the Prophet of God was in intensely hot weather while I was in the shade of the fruit trees. Immediately I set out and took some dates for food during the Journey. My wife inquired where I was heading for? I told her that I was going to join the Holy Prophet Muḥammad^{sa} in Jihād. When I came near the army, the Holy Prophet Muḥammad^{sa} saw the dust in the distance and said, 'May God this be Abū Khaithmah^{ra}'. I presented my self to Ḥuḍūr^{sa} and told him, 'O Prophet of God, I was about to be ruined by staying behind'. I told him the whole story. The Holy Prophet Muḥammad^{sa} prayed for my welfare."⁴⁶

The love of the Prophet is a sign of faith. The lady Companions of the Holy Prophet Muḥammad^{sa} were not lagging behind in devotion. They used to keep a careful watch on the circumstances and requirements of the Holy Prophet Muḥammad^{sa} and gained peace of mind in fulfilling those tasks.

Who else would be a greater lover of the Holy Prophet Muḥammad^{sa} than his wife, Ḥāḍrāt 'Ā'ishah^{ra}? Masrūq relates, "One day while talking about the Holy Prophet Muḥammad^{sa} Ḥāḍrāt 'Ā'ishah^{ra} started to cry, I asked her the reason for her sadness. She said,

"I never eat enough food to satiate me, I like to remember the hard and financially difficult times of the Holy Prophet Muḥammad^{sa}'s life and cry".⁴⁷

Ḥāḍrāt Zaid Madnī^{ra} relates, "We went to see Ḥāḍrāt ‘Ā’ishah^{ra} and greeted her saying, Assalām o Alaikum, Ummul-Muminīn". She while replying wa-alaikum salām started cry. We asked her as to why she was crying. She said, "I have come to know that you people eat different types of food and after eating you go in search of medicine for digesting it. I remembered the times of the Holy Prophet Muḥammad^{sa} and this has made me cry. He passed away from the world, in the state that he never had two meals in a day. If he had dates, he did not have enough bread and if he ate bread he did not have enough of dates. I am reminded of those times of hardship and could not help crying."⁴⁸

One lady Companion felt that the Holy Prophet Muḥammad^{sa} needed a new dress. She brought a beautiful covering which she had embroidered with her own hands. While presenting it to Ḥuḍūr^{sa} she said, "O Messenger of Allāh I wish that you use this shawl yourself". The Holy Prophet Muḥammad^{sa} thanked Allāh, who had provided for his need and accepted the gift. The Holy Prophet Muḥammad^{sa}, came to the mosque wearing this garment. One person said, "O Prophet of God,

this is a beautiful shawl, you give it to me". The Holy Prophet Muḥammad^{sa} said, 'Ok it is yours'. When Ḥuḍūr^{sa} left the meeting, the Companions said to this person, 'You have not acted rightly by asking the Holy Prophet Muḥammad^{sa} for this shawl, especially when Ḥuḍūr^{sa} needed it. You know very well that if some one asks for something, Ḥuḍūr^{sa} never refuses". That Companion who had asked for the shawl said, "I asked for it because the Holy Prophet Muḥammad^{sa} had worn it and it would bring blessings for me. I wish that when I die, my body should be wrapped in it as it has been in contact with Ḥuḍūr^{sa}'s body'.⁴⁹

Ḥāḍrāṭ Umme Sulaim^{ra} used to prepare food and send it to Ḥuḍūr^{sa}'s house. She also prepared a large quantity of food at the time of Ḥāḍrāṭ Zainab^{ra}'s wedding and Ḥuḍūr^{sa} arranged Walimah feast with this food.⁵⁰

One Anṣārī lady named Mīnā^{ra} whose husband was a carpenter brought a wooden seat for Ḥuḍūr^{sa}. She asked the Holy Prophet Muḥammad^{sa}'s permission, and had a pulpit made, which Ḥuḍūr^{sa} used for delivering sermons.⁵¹

On the day of Uhud, news spread in Madīnah that the Holy Prophet Muḥammad^{sa} has been martyred. The ladies of Madīnah started crying and wailing. One of them said, "Do not be hasty in crying. Let me find out if the news is true"? She went and found out that

all her relations had been martyred. She saw a funeral and on asking she was told that it was her father's funeral. She was also told of the funeral of her brother, husband and son. She asked about the Holy Prophet Muḥammad^{sa} and was told that he was coming. She leapt towards Ḥuḍūr^{sa}, caught hold of his apparel and said, "May my parents be sacrificed for you. O Messenger of Allāh if you are alive, I do not care for anyone else's death."⁵²

In brief, men, women and children, all of them were passionately in love with the Holy Prophet Muḥammad^{sa} and this was due to his high morals. The world acknowledged it and would continue to appreciate it.

¹TirmadhīKitābul Adab, Bābmā Ja' fir Rukḥsati fi lābasal Ḥamraḥ Lir Rijal.

²Kamil by Ibne 'Adi, vol.2, p.701.

³Asābah fi Tamayizis Saḥābah by Ibne Ḥajr, part.4, p.102.

⁴Sīratul Ḥalbiyyah, vol.1, p.295.

⁵Sīratul Ḥalbiyyah, vol.2, p.43.

⁶Musnad Aḥmad bin Ḥambal, vol.1, p.3.

⁷BukhārīKitābut Tafsīr SurahAl-Nasr.

⁸BukhārīKitābul Manāqib, Bāb Manāqib 'Umar^{ra}.

⁹Musnad Aḥmad bin Ḥambal, vol.4, p.336.

¹⁰BukhārīKitābul Maghāzī, Bāb Maradan Nabiwawafatuḥu.

¹¹Usudul Ghābbah by Ibne Athīr, part.3, p.376.

¹²BukhārīKitābul Maghāzī, Bāb Ghazwah Tābukwaḥiya Ghazwatul Usrah.

¹³TirmadhīKitābul Manāqib, Bāb Manāqib Ali bin'Ābi Ṭālib.

¹⁴Musnad Aḥmad bin Ḥambal, vol.3, p.348.

¹⁵Asābah fi Tamayizis Saḥābah by Ibne Ḥajr, part.4, p.11.

¹⁶Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.410.

¹⁷Musnad Aḥmad bin Ḥambal, vol.5, p.204.

¹⁸Musnad Aḥmad bin Ḥambal, vol.6, p.372.

¹⁹BukhārīKitābul Maghāzī, Bāb QaulAllāhu Idh Tastaghithun.

²⁰Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.505.

²¹BukhārīKitābul Maghāzī, Bāb Ghazwah Uḥud.

²²Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.117.

- ²³ Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.118.
²⁴ Usudul Ghābbah by Ibne Athīr, vol.4, p.370.
²⁵ BukhārīKitābul Maghāzī, BābGhazwah Uḥud.
²⁶ Sīratul Ḥalbiyyah, vol.2, p.245.
²⁷ Sīratul Ḥalbiyyah, vol.3, p.170.
²⁸ Sīratul Ḥalbiyyah, vol.3, p.171,172.
²⁹ Musnad Aḥmad bin Ḥambal, vol.4, p.415.
³⁰ BukhārīKitābul Shurūṭ, Bāb Shurut fil Jihād.
³¹ BukhārīKitābul Shurūṭ, Bāb Shurut fil Jihād.
³² Asābah fi Tamayizis Saḥābah by Ibne Ḥajr, vol.1, p.90.
³³ Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.45.
³⁴ BukhārīKitābud Da'wāt, Bāb QaulAllāhu Ta'ala wa Salli Alaiḥim.
³⁵ TirmadhīKitābul Birr waṣ Ṣilah, Bābmā Ja' fil mazaḥ.
³⁶ BukhārīKitābud Da'wāt, Bāb QaulAllāhu Ta'ala wa Salli Alaiḥim.
³⁷ BukhārīKitābul Manāqib, BābDhikr Usamaḥbin Zaid.
³⁸ BukhārīKitābul Manāqib, Bāb Manāqib Zaid.
³⁹ BukhārīKitābul Adab, Bāb 'Alamatu Ḥubbillāh.
⁴⁰ Muslim Kitābus Ṣalāt, Bāb Faḍlis Sujud wal Ḥaṭḥ Alaiḥi.
⁴¹ Majma'uz Zawā'id by Haithamī, vol.9, p.317.
⁴² BukhārīKitābul Maghāzī, BābGhazwah Uḥud wa Kitābul Istiqrad.
⁴³ BukhārīKitābul Jihād, Bāb Istidhanur Rajulil Imam.
⁴⁴ BukhārīKitābul Maghāzī, BābGhazwah Aḥzāb.
⁴⁵ Majma'uz Zawā'id by Haithamī, vol.10, p.312.
⁴⁶ Majma'uz Zawā'id by Haithamī, vol.6, p.193.
⁴⁷ Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.400.
⁴⁸ Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.406.
⁴⁹ BukhārīKitābul Adab, BābḤusnil Kḥulq was Sakḥa'.
⁵⁰ BukhārīKitābul Nikāḥ, Bāb Al-Ḥadyah lil'urus.
⁵¹ BukhārīKitābuṣṢalāt, Bāb Isti'anatu Bin Najjar.
⁵² Majma'uz Zawā'id by Haithamī, vol.4, p.115.

Chapter 17

The Prophet^{sa} as a Summoner to Allāh

An important duty of the Holy Prophet Muḥammad^{sa} as a Prophet and a Messenger was to call mankind towards God. In the Holy Qur'ān this status has been described as *دَاعِيًا إِلَى اللَّهِ* (33:47). *وَيَأْتِيهِ*

"And as a Summoner to Allāh by His command."

He was the best amongst mankind who not only invited the world to God, he himself acted on the commandments of God and thus proved to the world that he was the most obedient one.

He was the one who did full justice in compliance of command of "بَيِّنَةٌ" (convey the message). He invited people secretly as well as openly. He invited people to God during the day as well as during the night.

Deep concern for the human beings throbbed his heart and for this reason he conveyed the message of Islam to every one. He preached this message to the poor and the destitutes as well to the kings and chiefs. He was not daunted by their power and royal majesty. He always preached the teachings of the Qur'ān, steadfastly and with wisdom.

The Holy Prophet Muḥammad^{sa} said regarding this lofty mission, "I am only a

preacher, it is God alone Who guides people. So if you receive anything from me in these beautiful teachings conveyed with love, then surely it will carry blessings."¹

The passion that stirred in the heart of the Holy Prophet Muḥammad^{sa} for calling people towards Allāh and his concern for the guidance of mankind can be judged by his saying, "O people, your and my example is like the person who lights a fire (for light). The moths and insects come and fall into it. This person tries to push them away but they do not stop and continue to fall into it. I wish to save you from the fire by holding your waists but you keep running to this fire in a state of frenzy."²

The Holy Prophet Muḥammad^{sa} adopted all prudent measures to convey the message of God. He always spoke gently. With goodly advice, he invited the world to the beautiful message of Islam. He invited them with glad tidings and news of the blessings. He warned them of the punishment from God, but he always proved his point with humility and gentleness.

One of the Holy Prophet Muḥammad^{sa}'s sagacious policy was to initiate discussion with values common amongst people. He always gave priority to the message of the unity of God. Whenever necessary he preached by winning over the hearts. The Holy Prophet Muḥammad^{sa}

suffered pain and trials in this mission. He was insulted and assaulted but he always showed patience. From the day of his ordination as a Prophet to the last day of his life, he preached with steadfastness and never lapsed in his duty.

In accordance with the Divine guidance he would often avoid the fierce enemies amongst the idolaters and of ignorant people. He avoided confrontation in debate. If the discussions ended in heated debate, he would gently advise that the issues should be discussed in an amiable manner. He always avoided giving harsh judgments unless the opponent transgressed limits. He considered it essential to convey the message with reason, according to God's command. He never harassed anyone to make him accept his point of view. He used to say that God ordained him as a preacher and not the one who treats people harshly.³

The Holy Prophet Muḥammad^{sa} used to pray for people whom he preached and prayed for the helpers and supporters of his mission, who were preaching to other people after receiving training from him. These helpers trained other callers to Allāh.

Confidential and person to person preaching

One of the basic principles of preaching is employment of wisdom. The Holy Prophet

Muḥammad^{sa} has given us the best example of preaching wisely. God Almighty guided him at every step of the way and taught him the wisdom necessary for preaching. The Holy Prophet Muḥammad^{sa} acted on these principles. His morals and character were a perfect reflection of the teaching of the Holy Qur'ān. In the early period, the prudent measure of individual preaching was adopted. In the first three years of his Prophethood the Holy Prophet Muḥammad^{sa} preached by his own example secretly and individually. As a result of this preaching his family members, Ḥādrāṭ Khadījah^{ra}, Ḥādrāṭ 'Alī^{ra} and his close friends Ḥādrāṭ Abū Bakr^{ra} and Ḥādrāṭ Zaid^{ra} accepted Islam.

Ismā'īl^{ra} bin Ayās relates some of the details of that early period which he had heard from his grandfather 'Afīf^{ra}. 'Afīf^{ra} relates, "I was a businessman. I came to Minā during the Ḥajj time. 'Abbās bin Muṭṭalib was also a businessman. I went to him for trading my merchandise. While I was sitting in his tent a man rose up, went out of the tent and started to offer Ṣalāt while facing the Ka'bah. Then a woman and a child joined him as well. I asked 'Abbās^{ra}, to what faith these people belonged? We were unaware of any such religion. He told me, "this person is Muḥammad bin 'Abdullāh, who claims that God has commissioned him and the treasures of kings of Persia and Rome

would come under his control. The lady accompanying him is his wife Khadījah^{ra} daughter of Khuwailad who has believed in him and the young boy is his paternal cousin, 'Alī^{ra} bin Abī Ṭālib. "Afīf^{ra} used to wish, that had he believed at that time he would have been the third person to accept Islam.⁴This privilege was granted to Ḥāḍrāṭ Abū Bakr^{ra}.

When God wishes to support His Messengers in response to their prayers, offered in solitude, He grants them firm friends and loyal supporters. God Himself inspired the pious heart of Ḥāḍrāṭ Abū Bakr^{ra} and he asked the Holy Prophet Muḥammad^{sa} about his claim.

The first sweet reward of calling to Allāh

Ibn-e-Ishāq^{ra} relates, when Abū Bakr^{ra} met the Holy Prophet Muḥammad^{sa}, he asked, 'O Muḥammad, Quraish say that you have abandoned your deities, you call your people ignorant and claim that their forefathers were non-believers. Is what I hear true? The Holy Prophet Muḥammad^{sa} replied, "Yes, I am a Messenger from God and a Prophet. God has ordained me to convey His message and call people to Him. I take oath in Allāh's name that this is the truth. O Abū Bakr, I call you to the one God. Who has no partner. Do not worship any one except Him. Our friendship should be for the sake of obedience to God." Then the Holy Prophet Muḥammad^{sa} recited some verses of the Holy Qur'ān.

Ḥāḍrāt Abū Bakr^{ra} accepted Islam and expressed his aversion to idols and rejected them. This is how Ḥāḍrāt Abū Bakr^{ra} returned after accepting Islam. He did not ask for any proof of the validity of the Holy Prophet Muḥammad^{sa}'s claim. This is why the Holy Prophet Muḥammad^{sa} used to say, "Whomsoever I called to Islam, he was jolted, and hesitated to accept Islam, except Abū Bakr^{ra} who accepted my invitation immediately and did not hesitate at all."⁵

Maulānā Rūm has expressed it beautifully: "The truthful one did not demand any miracles; he only proclaimed that this is not the face of a liar."

In the meantime Ḥāḍrāt Zaid^{ra} bin Hārith had accepted his master's faith. Now this group of Muslims consisted of four members. Open preaching had not yet begun.

Gradual increase in tabligh(preaching)

Amr bin 'Ambasah^{ra} relates; "I came to Makkah during the early period of the Holy Prophet Muḥammad^{sa}'s ordination. He had not declared his Prophethood to the general public. I asked him who are you? The Holy Prophet Muḥammad^{sa} replied "I am a Prophet". I asked him what is a prophet? He replied, "A Prophet is a messenger commissioned by God. I asked him "Has Allāh commissioned you?" He replied; "Yes". I asked him, "With what teachings have you been sent?" He said, "My teaching is to

worship God, abandon idols and fulfil obligation of relationship." I said, "How excellent is the teaching!" And further asked, "How many people have accepted this teachings so far?" He replied "A free man and a slave (i.e. Abū Bakr^{ra} and Zaid^{ra}. Here Ḥuḍūr^{sa} has only mentioned the persons outside the family.) He did not mentioned his wife Khadijah^{ra} and a young child, 'Alī^{ra}. 'Amr^{ra} accepted Islam. He claimed that he was probably the fourth among men to do so. Then he enquired from the Holy Prophet Muḥammad^{sa} if he should stay in Makkah and act on his teachings. The Holy Prophet Muḥammad^{sa} told him to go back to his people and follow the teachings. Ḥuḍūr^{sa} further told him to return when he would hear about migration."⁶

Ḥādrāt 'Amr bin 'Ambasah^{ra} acted exactly as he was advised. He stayed steadfast on Islam while living in his own area. After the Holy Prophet Muḥammad^{sa}'s migration he came to Madīnah and benefited from his company.

In the early period, a salient feature of preaching was its gradual increase. Ḥādrāt 'Ā'ishah^{ra} relates that in the beginning elaborate Sūrahs (which are relatively long) were revealed. These Sūrahs contained description of Heaven and Hell. When a large number of people had accepted Islam, the commandments regarding lawful and unlawful things were revealed. If the Holy Prophet Muḥammad^{sa}

commanded the people to forsake fornication, drinking of wine and stealing in the beginning of his mission, people might have refused to obey as they would not have abandoned drinking of wine or fornication.⁷

In the beginning, the declaration of unity of God and Prophethood of the Holy Prophet Muḥammad^{sa} was necessary. When further commandments were revealed, gradually people were invited to moral issues. In this way, the principle of gradual increase in teachings was carried out.

Propagation under Cover of Secrecy

In the beginning the Holy Prophet Muḥammad^{sa} preached to individuals secretly. After accepting Islam, Ḥāḍrāṭ Abū Bakr^{ra} started to preach to the trustworthy persons of his tribe and succeeded. Then this light started to spread. Some young men from Quraish accepted Islam through Ḥāḍrāṭ Abū Bakr^{ra}. The imprint of Ḥāḍrāṭ Abū Bakr^{ra}'s pious nature was visible in these young men. Ḥāḍrāṭ 'Usmān bin 'Affān^{ra}, Ḥāḍrāṭ 'Abdur Reḥmān bin 'Auf^{ra}, Ḥāḍrāṭ Sa'd bin Abī Waqqas^{ra}, Ḥāḍrāṭ Zubair bin Al-'awwām^{ra}, and Ḥāḍrāṭ Ṭalhā bin 'Abdullāh^{ra} were in this group. The Holy Prophet Muḥammad^{sa} had given them glad tidings of Paradise in their life time. Ḥāḍrāṭ Bilāl^{ra} and some other slaves accepted Islam during this period.

Start of open Preaching to Relatives

After three years this commandment was revealed.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ - (15:95)

"So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God."

Another erudite commandment was revealed advising the Holy Prophet Muḥammad^{sa} to begin preaching to his close relatives. It says:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ - وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ

الْمُؤْمِنِينَ - (26:215, 216)

"And warn thy nearest kinsmen, and lower thy wing of mercy to the believers who follow thee."

The commandment of kind treatment to the relatives and the people who believed, contains a deep wisdom and was an essential principle for establishing a pious community. In order to fulfill this commandment literally, the Holy Prophet Muḥammad^{sa} thought of a unique plan to gather his relatives on mount Şafā, and declare his claim from the top of mount Şafā in the early morning. This was an Arab tradition that in the event of a sudden calamity people were asked for help in this manner. So the Holy Prophet Muḥammad^{sa} called out the names of tribes of Quraish, "O the progeny of Abdul Muṭṭalib, O the progeny of 'Abd-e-Munāf, O the

progeny of Quṣayy," then he called the names of smaller tribes. At first people could see no danger from any side but when they realized that it was Muḥammad who was calling, they gathered on mount Ṣafā. Those who could not come themselves sent their representatives to investigate. The Holy Prophet Muḥammad^{sa} addressed them in the words;

"I am a Warner. My position and yours is like a person who sees an invading enemy and goes to warn his kinsmen. He is worried that his people would not believe in what he tells them and starts to shout out aloud to every one for help."

At that time the Holy Prophet Muḥammad^{sa}, in order to judge their opinion said, "If I tell you that an army is about to attack you from behind this hill, would you trust me?" They replied, "Why not, we will believe in what you say, as we have never known you uttering a lie, we have always found you truthful." Then the Holy Prophet Muḥammad^{sa} said, "I call you to God and warn you of His chastisement."

He added, "God has commanded me to convey this message to my close relatives. So take heed, I do not have the ability to provide you with worldly gains and I cannot secure any share in the life hereafter for you. I only ask you to declare Kalimah *Tauḥīd* لا إله إلا الله." At this point Abū Lahab rose up using derogatory

words against the Holy Prophet Muḥammad^{sa} and the gathering dispersed.⁸

Tabligh by Inviting for dinner

Ḥādrāṭ ‘Alī^{ra} relates that when the commandment of warning was revealed, the Holy Prophet Muḥammad^{sa} said, "I felt anxiety in my heart as I knew that when I would preach to the people of my tribe they would react badly. For some time I remained quiet. Then Angel Gabriel^{as} said to me, "If I do not obey God's instructions, I would be held accountable for it." Then the Holy Prophet Muḥammad^{sa} told Ḥādrāṭ ‘Alī^{ra} to arrange a dinner party in which soup of goat's feet and bread were offered to the guests. All the people from Banī Muṭṭalib tribe were invited and the message of God was conveyed to them. Ḥādrāṭ ‘Alī^{ra} arranged the dinner as advised and invited about forty people from that tribe.

All the uncles of the Holy Prophet Muḥammad^{sa}, Abū Ṭālib, Ḥamzah, ‘Abbās and Abū Lahab attended. Ḥuḍūr^{sa} put all the soup in a wide dish and invited every one to start with Allāh's name. God blessed this food and every one had their fill. Then milk was offered which satiated every one by the Grace of Allāh. As soon as the Holy Prophet Muḥammad^{sa} started to talk, Abū Lahab interrupted and said, "Your friend has put a magic spell on you." At this the guests dispersed and the Holy Prophet Muḥammad^{sa} could not convey the message. He

told Ḥāḍrāt ‘Alī^{ra} that this time Abū Lahab had interrupted him and he should arrange another meal in which some selected forty guests would be invited.

Ḥāḍrāt ‘Alī^{ra} relates that he arranged the party for the second time. When every one had eaten, the Holy Prophet Muḥammad^{sa} addressed them. He said, "O the progeny of Abdul Muṭṭalib, by God no Arab has brought a more magnificent or exalted message to their people than the one which I have brought to you. I have brought the message of welfare of this world and in the life hereafter. My God has commanded me to convey this message to you. So who amongst you would support me in this matter and establish the relationship of brotherhood in faith with me?" Every one was quiet. A young child ‘Alī rose up and said, "O Messenger of God, I present myself to you." All the other people rose up and left mockingly.⁹

Even when the commandment of open preaching was revealed, there was deep wisdom in leaving the idolaters aside. Prudence demanded to ignore people who strongly adhered to their polytheism. The other wisdom entailed in this measure, was to avoid a sudden outburst of opposition. Thirdly a hidden message in this commandment was to invite those people first who were inclined towards *Tauḥīd* (unity of God) and were averse to idolatry.

The first centre for preaching, Dar-e-Arqam

Ḥādrāt Arqam^{ra} bin Arqam accepted Islam and his number amongst early Muslim was eleventh. His house was on mount Şafā. In that early period Muslims needed a centre. Ḥādrāt Arqam^{ra} offered his house and this became the first centre for the Muslims. From this centre the Holy Prophet Muḥammad^{sa} secretly invited Quraish to Islam for quite sometime until the number of Muslims increased to forty. Ḥādrāt ‘Umar^{ra} accepted Islam and public preaching and open worship started.¹⁰

When the message of Islam was preached openly, the young and less well off people started to join Islam. In the early preaching, beside the call to unity of God and His worship, people were enjoined to treat their kinsmen kindly. For this reason Quraish did not oppose strongly and were not united in their opposition to Islam. However when the Holy Prophet Muḥammad^{sa} passed by a group of Quraish, they would point to him and say that messages from sky descend on this son of Abdul Muṭṭalib.

Afterwards the time came when the Holy Prophet Muḥammad^{sa} started to forbid idol worship along with his message of unity of God. He started to expose the faults and frailty of their deities. This incited idolaters to opposition. The second cause of opposition was

that chiefs of Quraish saw it as a danger to their power and inter tribal rivalry amongst different tribes of Quraish. This is why Abū Jahal, although being a learned person, and despite possessing the knowledge of the truth of this message, did not accept Islam as he was worried that Banū Hāshim would become superior to Banū Umayyah.

Invitation to Abū Jahal, chief of Makkah

The Holy Prophet Muḥammad^{sa} besides inviting his close relatives to Islam, started to preach openly according to the command of *فَاصْهَمِ بِمَا تَوَكَّرُ*. His resolve was strong in following the Divine commandments. He carried out preaching with courage and boldness and conveyed the message to the leading chiefs of Makkah. Ḥuḍūr^{sa} invited Abū Jahal to Islam.

Mughīrah bin Shu‘bah^{ra} relates, "My first meeting with the Holy Prophet Muḥammad^{sa} happened when I was passing through an alley with Abū Jahal. We encountered the Holy Prophet Muḥammad^{sa} and he said to Abū Jahal, "O Abul Hakam, turn to God and His Messenger. I call you to Allāh." Abū Jahal said, "O Muḥammad, would you desist from villifying our deities or not? If you want us to affirm that you have conveyed the message, we confirm it. I take oath in the name of Allāh that I will not follow you even if I realize that you are truthful." The Holy Prophet Muḥammad^{sa} left and Abū Jahal addressed Mughīrah and said,

"By God I know that he is true in what he says. Quṣayy, his great grandfather's children had said that arrangement for cover for the Ka'bah was in our hands and we accepted this. Then they took the control of the organization of 'Nadvah' (Consultative body) and we could not object to it. Then they claimed to be the bearers of our emblem and we had to accept it. They enjoyed the privilege of providing drinking water to pilgrims as their duty and we had to accept it. This competition continued and we competed with them in the matters of feeding the pilgrims and in giving alms. In this respect both our tribes equalled each other. Now they claim that a prophet is among them. By God I would never let it happen."¹¹

Start of united opposition by Quraish

When the Holy Prophet Muḥammad^{sa} started to preach openly and forbade idol worship, a group of people gathered round this message. At this point, the Quraish became apprehensive about their leadership and started to conspire as to how this message should be stopped?

One day Abū Jahal addressed the meeting of the chiefs of Quraish and said, "The situation regarding Muḥammad is worsening. You should find someone who is well versed in magic, soothsaying and poetry. Such a person should go and negotiate on our behalf with Muḥammad and report back his reaction." At

this 'Utbaḥ, a chief said, "I am well versed in magic, soothsaying and poetry and if there is any matter concerning these fields I can deal with it efficiently." So he came to the Holy Prophet Muḥammad^{sa} and said;"O Muḥammad, are you better then Hāshim, Abdul Muṭṭalib and 'Abdullāh, (who were your ancestors)." The Holy Prophet Muḥammad^{sa} kept quiet. Then he said, "Why do you denounce our deities and call our ancestors misguided? If you desire leadership, we are ready to accept you as leader, if you wish to marry someone we can arrange marriage of your choice to ten ladies from any household you like. If you are desirous of wealth, we can collect so much wealth for you that you and your generations would never face hardship ever again." The Holy Prophet Muḥammad^{sa} listened to him in silence. When he had finished the Holy Prophet Muḥammad^{sa} recited Sūrah *Ḥā Mīm As-Sajdah* which starts with the subject that this revelation was from the Gracious and the Merciful God. When he reached the verse:

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى
فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى

(41:14) - *كُمُود*

"I warn you of a destructive punishment, like the punishment which overtook 'Ād and Thamūd." At this point 'Utbaḥ put his hand over the Holy Prophet Muḥammad^{sa}'s mouth and said, "In the name of the Gracious God, do not frighten me any more." 'Utbaḥ was so over

whelmed by this eloquent and potent treatise that he did not return to Quraish. Abū Jahal guessed that ‘Utbah had become inclined towards Muḥammad. When Abū Jahal enquired, ‘Utbah told him the whole story and said, "Do you know that whatever Muḥammad says, is never false. I am afraid of the punishment against which he warns, may befall upon you."¹²

Tabligh in the wake of opposition

Opposition to the Divine establishments works like a fertilizer which nourishes the crops. In spite of opposition from the disbelievers of Makkah, the propagation of Islam started to reach the surrounding areas. Two events are important as well as interesting.

The first incident is that of a chief of a tribe called Azdashanu’ah. His name was Ḍammād and he used to treat ailing people with incantations and charms. When he came to Makkah, he heard the enemies of Islam say that Muḥammad was mad and insane. Ḍammād was a pious person by nature. He thought of meeting Muḥammad with the intention of curing him of his 'insanity' (according to his misperception) with God's help. He relates, "When I met the Holy Prophet Muḥammad^{sa}, I told him that I treat people by incantations and God bestows health to whomsoever He wishes. Would you like me to treat you?" The Holy Prophet Muḥammad^{sa} as

was his custom, recited some verses which are recited in Jumū'ah sermon. These verses created a deep impact on Ḍammād^{ra}'s heart and he requested him to recite them again. These verses are:

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ
فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔

"All praise belongs to Allāh, we praise Him and seek His help alone. Whomsoever Allāh guides, no one can lead him astray and whomsoever He declares astray, no one can guide him and I bear witness that there is none worthy of worship except Allāh. He is One and has no partner and that Muḥammad is His servant and His Messenger."

The Holy Prophet Muḥammad^{sa} repeated these words three times at Ḍammād^{ra}'s request.

Ḍammād^{ra} was a bedouin but God had granted him insight. The message which Makkan intellectual, Abul Ḥakam had arrogantly rejected, when God fearing Ḍammād heard it, he spontaneously said, "I have heard and seen the meetings of magicians, soothsayers and poets but I have never heard such beautiful words which bearsuch profound depth. Please extend your hand, I take initiation on your hand. "Ḍammād^{ra} who came

to treat the Holy Prophet Muḥammad^{sa}, found spiritual healing at his hand. The Holy Prophet Muḥammad^{sa} perceived that Ḍammād^{ra} was a wise and influential person of his tribe. While taking his initiation, he asked him if he was taking initiation on behalf of his people and promised to make them comply with Islamic teachings? Ḍammād^{ra} took the covenant on behalf of his tribe with perfect confidence. Once an army of Muslims dispatched by the Holy Prophet Muḥammad^{sa}, passed near this tribe. When the commander of the army was introduced to these people, he enquired from his men, if anything had been taken from these people by force. He was informed that a few items had been appropriated at lunch time. He ordered them to return everything immediately as they were Ḍammād^{ra}'s people and Ḍammād^{ra} had accepted Islam on their behalf.¹³

Islam spreads in tribes living near Makkah

As a result of opposition to Islam, the news of Holy Prophet Muḥammad^{sa}'s claim gradually spread to the tribes living in the vicinity of Makkah. Pious people among them started to respond to this call. One of those men was Aktham bin Ṣaifi, a chief who wanted to come to Ḥuḍūr^{sa} himself but his people stopped him. He then sent his representatives to the Holy Prophet Muḥammad^{sa} to enquire about his claim. The Holy Prophet Muḥammad^{sa}

told them that he is Allāh's servant and His Messenger. He also recited the verse: *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ* (16:91). This verse enjoins justice and doing good to others. They listened to this verse a few times and memorized it. They returned to Aktham and informed him of the Holy Prophet Muḥammad^{sa}'s nobility of lineage and his pure teachings. Aktham heard this and said, "O my people, this person teaches high moral values and forbids from evil, so you should be the first to believe in him, otherwise you would be left behind." So he, accompanied by one hundred people from his tribe, set off to meet Ḥuḍūr^{sa}. He passed away during this journey but he advised his companions to believe in the Holy Prophet Muḥammad^{sa} and made them a witness that he had accepted Islam.¹⁴ In this manner Islam began to spread in the areas around Makkah.

Propagation as a result of opposition

Abū Dharr^{ra} from Banū Ghiffār tribe heard vague news of Islam and sent his brother to investigate. He told his brother to go and listen to the discourse of this claimant of prophethood who says that he receives Divine revelation. His brother told him on his return that this Prophet taught high moral values and his discourse was not poetry. Abū Dharr^{ra} was not as yet fully satisfied. He came to Makkah himself to investigate further. First he searched for the Holy Prophet Muḥammad^{sa} in the Ka'bah but

did not ask any one about his whereabouts. At night he slept in the Ka'bah. Ḥāḍrāṭ 'Alī^{ra} saw him and realized that he was a foreign traveler. He took him home and arranged his stay for the night. Abū Dharr^{ra} used to spend his days in the Ka'bah and nights at Ḥāḍrāṭ 'Alī^{ra}'s house. On the third day Ḥāḍrāṭ 'Alī^{ra} enquired about his mission for this journey. Abū Dharr^{ra} told him that he was in search of true guidance. Ḥāḍrāṭ 'Alī^{ra} informed him that the Holy Prophet Muḥammad^{sa} was truly a Messenger from God. In the morning he secretly took Abū Dharr^{ra} to the Holy Prophet Muḥammad^{sa}. Abū Dharr^{ra} accepted Islam after listening to Ḥuḍūr^{sa}'s discourse. The Holy Prophet Muḥammad^{sa} advised him to preach to his people on his return until he received further instructions from him. Abū Dharr^{ra} said that first of all he would announce his acceptance of Islam to the non believers of Makkah, so he went to Ka'bah and in a loud voice announced:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I bear witness that there is none worthy of worship except Allāh and I bear witness that Muḥammad is His Messenger."

On hearing this, the idolaters were enraged and ran to beat him. They beat him so much that he was half dead. In the meantime Ḥāḍrāṭ 'Abbās^{ra} came and said to people of Quraish that he was from the Ghiffār tribe, a

tribe which lived on the trade route to Syria. This is how he freed Abū Dharr^{ra} from his tormentors. Next day Abū Dharr^{ra} proclaimed Kalimah *Tauḥīd* and the Prophethood of the Holy Prophet Muḥammad^{sa} and was beaten again. Ḥāḍrāṭ ‘Abbās^{ra} came to his rescue again.¹⁵

Chief of Daus tribe accepts Islam

The other notable event is the accepting of Islam by Ṭufail^{ra} bin ‘Amr, who accepted Islam not directly from the Holy Prophet Muḥammad^{sa}'s preaching but as a result of opposition of Islam by Quraish. Ṭufail^{ra} bin ‘Amr was a nobleman and a learned poet. When he visited Makkah, some persons from Quraish told him, "You have come to our town. This person (Muḥammad) has started a bizarre mischief. He has disturbed our peace. He is a spell binding orator and has separated the son from the father, brother from brother and wives from husbands. We are afraid that your people would face the same danger as we are experiencing now. So we advise you to stay away from him and do not even listen to his talk. "Ṭufail^{ra} says, "Quraish emphasized this point so much that I was determined not to listen to this person or talk to him." When I was going to the Ka‘bah, I put cotton wool in my ears in case I hear this person unintentionally.

The Holy Prophet Muḥammad^{sa} was offering prayer near the Ka‘bah, I went and

stood near him. I could not hear any thing except a few words of recitation. But whatever I heard sounded pleasant. I thought to myself, "Woe to me, I am a wise poet and am able to distinguish right from wrong. After all what is the harm in listening to him. If he says something good, I will accept and in case it is bad I would discard it."

After some time Muḥammad left for home and I followed him. I said, "O Muḥammad, your people have told me these things about you. By God they frightened me so much from you that I put cotton wool in my ears so that I do not hear you at all. God has made me listen to some of your revelation and whatever I have heard sounded good. Now you tell me about your claim."

The Holy Prophet Muḥammad^{sa} told me about Islam and recited some verses of the Holy Qur'ān. I take oath in Allāh's name that I had never heard such a beautiful and straightforward discourse, so I accepted Islam and witnessed the truth. I requested the Holy Prophet Muḥammad^{sa}, O Prophet of God, I am the chief of my tribe and my people listen to me. I intend to go back and preach Islam to them. Please pray for me that God bestows some supporting sign for me. The Holy Prophet Muḥammad^{sa} prayed straight away. Then I returned to my people. When I reached the valley where our houses start, I felt a light in

the middle of my forehead. I prayed to Allāh to transfer this light from my face to some other place. I was worried that my people might think that as a result of my abandoning my religion, my face was disfigured. This sign of the light appeared at the end of my whip. When I was descending in the valley people could see this light at the end of the whip as a hanging lamp.

Next day my old father came to see me. I told him, "Dear father, from this day onwards my contact with you would end." My father enquired the reason for it and I told him that "I have accepted Islam and taken a pledge on the hand of Muḥammad." My father replied, "Your faith is my faith as well." I asked him to take a bath and put on clean clothes, so that I can introduce him to the Islamic teachings. He acted accordingly. I told him the Islamic teachings and he accepted Islam.

Then my wife came to see me. I told her to stay away from me as our relationship had ended. She replied, "My parents be sacrificed for you, why are you saying this." I said, "Islam has put divergence between us." So she accepted Islam as well. Then I invited people of my tribe to Islam but they did not pay any heed. I went to see the Holy Prophet Muḥammad^{sa} and requested him to pray against the people of Daus as they do would not accept Islam.

The Holy Prophet Muḥammad^{sa} raised his

hands in prayer and prayed in these words; ‘O Allāh, guide the people of the Daus tribe, O Allāh guide them and bring them here, I told the Holy Prophet Muḥammad^{sa} that I did not want him to pray in favour of these people. Ḥuḍūr^{sa} gave the wise reply, "There are other people like you in your tribe." In this manner he made Ṭufail^{ra} understand that he himself was at one time very prejudiced and in the end his pious nature and love of truth attracted him to Islam. So it is necessary to convey the message gently and wisely to other people. The fact is that Ṭufail^{ra} was able to persuade his father and his wife with the threats of cutting his ties with them, but his people were not ready to abandon idol worship, mischief, evil deeds and usury. This is why the Holy Prophet Muḥammad^{sa} drew Ṭufail^{ra}'s attention to preach with love and gentleness.

So Ṭufail^{ra} bin ‘Amr preached consistently and as a result some of his people accepted Islam. Jundub^{ra} bin ‘Umar was one of them, who even in the days of ignorance used to say that there was definitely a Creator of this universe. Though he could not say Who He was and where He was? When Jundub^{ra} heard the message of Islam, he came to see the Holy Prophet Muḥammad^{sa} accompanied by seventy five people and they all accepted Islam.¹⁶

Ḥāḍrāṭ Ṭufail^{ra} relates that he acted according to the Holy Prophet Muḥammad^{sa}'s

advice and preached consistently. In seven years seventy or eighty households accepted Islam through him and settled in Madīnah.¹⁷

Acceptance of truth through dreams

It was natural that at the start of opposition, the Holy Prophet Muḥammad^{sa} prayed fervently for victory. He was praying day and night for the guidance of his people. God inspired the pious souls towards the truth of Islam and inclined them towards the Holy Prophet Muḥammad^{sa}. In this respect acceptance of Islam by Khālid^{ra} bin Sa'īd is an example. He was the first one among his brothers to accept Islam after seeing a dream.

Khālid^{ra} saw in his dream that he had been made to stand on the edge of a fiery ditch. That ditch was very wide and his father was pushing him into the fire, when the Holy Prophet Muḥammad^{sa} pulled him back by his waistband. He was very frightened by this dream. He said, "I take oath in the name of Allāh that this dream is true. He met Ḥādrāṭ Abū Bakr^{ra} and told him about the dream. Ḥādrāṭ Abū Bakr^{ra} said that this was a blessed and pure dream and that he should follow the Holy Prophet Muḥammad^{sa} and accept Islam. He further added that it seemed he would certainly do that. Islam would save him from the fiery ditch but his father would fall in it.

Khālid^{ra} met the Holy Prophet Muḥammad^{sa} at Ajyād and asked him about

this message. The Holy Prophet Muḥammad^{sa} replied that he called to Oneness of God, "Who has no partner and Muḥammad is His servant and His Messenger". He also invited people, "To stop idol worship, as idols do not hear or see anything. These idols can do no harm or benefit anyone. They even do not recognize their worshippers." At hearing this Khālid^{ra} said, "I bear witness that you are the Messenger of God." The Holy Prophet Muḥammad^{sa} was very happy at this proclamation. Khālid^{ra} hid himself from his relatives. When his father came to know of his acceptance of Islam, he sent people to search for him. He was caught and brought back to his father. First he scolded him and then hit him with a staff until the staff broke into pieces but this did not dent Khālid^{ra}'s resolve. Then his father swore that he would stop his maintenance. Khālid^{ra} replied, "You can stop my maintenance, Allāh will provide for me." Then Khālid^{ra} returned to the Holy Prophet Muḥammad^{sa} and joined the group of his devoted followers.¹⁸

First Delegation of Quraish

Seeing the positive results of open preaching by the Holy Prophet Muḥammad^{sa}, some of the noble men and chiefs of Quraish met Abū Ṭālib and said, "Your nephew declares our faith objectionable, our wisdom useless and our ancestors as people who had gone astray. Either you stop him from doing these things or

withdraw your support for him so that we ourselves can take him to task. "Abū Ṭālib pacified them and sent them back after counseling them.

The second delegation

The Holy Prophet Muḥammad^{sa} continued his mission of preaching until the Quraish began to hear about him more and more. Then the second delegation met Abū Ṭālib and said, "You are our elder noble man and we hold you in high esteem. We requested you to stop your nephew but you did not listen to us. We cannot tolerate it any longer. Either you stop him from preaching and denouncing our deities or we will fight with you till the destruction of either of us."

This was a very critical time for Abū Ṭālib and he was very frightened. He called the Holy Prophet Muḥammad^{sa} and told him on arrival, "O my nephew my people are greatly enraged by your preaching and it is quite possible that they would kill you and kill me as well. You have called their wise men idiots, their noble men as wicked *شُرَّالْبَرِيَّةِ*. Their respectable deities "وقود النار" and labelled them profane and defiled. I advise you, as a well wisher, to refrain from saying these things otherwise I do not have the strength to fight the whole nation."

The Holy Prophet Muḥammad^{sa} realized that Abū Ṭālib was shaken and his greatest worldly support was in danger of collapse under the pressure of opposition, but he was not

perturbed at all and calmly replied, "My uncle it is not just calling them bad names, it is the truth. It is the mission for which I have been appointed. To draw people's attention to the evils, they are engrossed in and guide them to the right path. If this mission leads me to death, I am ready to die for it willingly. My life is dedicated for this cause and I cannot refrain from proclaiming truth for fear of death. O my uncle, if you are concerned about your weakness and hardship, you can absolve me from your protection but I can never stop from conveying God's message. I take oath in the name of God, if these people put the sun on my one hand and the moon on the other, I will not desist from carrying out my mission. I will continue it until God fulfils this objective or I perish in pursuing it." The Holy Prophet Muḥammad^{sa} was declaring this and his face displayed truth, light and his deep emotions. When he finished his reply, he immediately left the place. His uncle Abū Ṭālib called him from behind. When he returned he saw tears flowing down his uncle's face. At this time Abū Ṭālib addressed him with his voice drowned in emotions, "O my nephew, go and continue your mission. As long as I am alive and as far as my strength allows me. I will support you."¹⁹

Extreme suffering

The Holy Prophet Muḥammad^{sa} suffered extreme pain and hardship in conveying the

message of God. Once when he was out of his house, everyone who met him, be he a free man or a slave, rejected and falsified his claim. The Holy Prophet Muḥammad^{sa} returned home, he covered himself with a blanket and sat down thinking about the treatment he had received from his people. At that time God revealed.

"O you who has wrapped himself in a robe, stand up and continue to warn people."²⁰

Islam spreads to foreign lands

Due to open preaching of Islam, the flood gates of torture opened for the Holy Prophet Muḥammad^{sa} and his Companions. The Holy Prophet Muḥammad^{sa} had some relief from these sufferings due to the protection of Abū Ṭālib. The sufferings of the general Muslims and his being unable to alleviate them saddened the Holy Prophet Muḥammad^{sa}. After deliberation, he advised his Companions to seek refuge in the neighbouring country of Abyssinia, where a just Christian king ruled. So two groups of Muslims, one consisting of twelve people and other of eighty people migrated to Abyssinia. The Quraish tried to persuade the Muslims and incited king Najāshī. The king called the Muslims to his court and enquired about their beliefs.

Hāḍrāṭ Ja‘far Ṭayyār^{ra} acted as a representative for the Muslims. He recited Sūrah *Maryam* and then explained the Islamic

teachings. The king was greatly influenced and ultimately became a Muslim.²¹

Sweet fruit of oppression, Ḥamzah^{ra}

As a reaction to this oppression leveled against Muslims, some noble people of Makkah entertained feelings of sympathy and tenderness towards the Holy Prophet Muḥammad^{sa}. Acceptance of Islam by Ḥādrāṭ Ḥamzah^{ra} was a fruit of patience shown in the face of oppression. It so happened that Abū Jahal passed by the Holy Prophet Muḥammad^{sa} at mount Ṣafā and tortured him by abusing him. Abū Jahal attacked Islam in a hideous manner and taunted him of weakness. The Holy Prophet Muḥammad^{sa} listened quietly and patiently.

A maid servant of ‘Abdullāh bin Jad‘ān was listening to all this while she was sitting at home. Abū Jahal went and sat down among a group of Quraish chiefs gathered in the Ka‘bah. At that time Ḥamzah^{ra} came back after hunting. It was his custom to perform circuits of the Ka‘bah and to greet the chiefs of Quraish before returning home. As he passed near this maid servant, who had listened to all the insults heaped on the Holy Prophet Muḥammad^{sa} and was deeply perturbed by it. She said, "O Abū ‘Ammār, I wish you had seen the suffering which Abū Jahal has caused to your nephew. He called him names and said vile things to him and Muḥammad listened to all this in

silence and went away without saying anything."

Chief Ḥamzah^{ra}'s sense of honour for his tribe was roused, and in anger he went to the meeting of the chiefs of Quraish and hit Abū Jahal on the head with his bow. Abū Jahal was hurt badly. Ḥamzah^{ra} excitedly said, "You abuse my nephew. Do you know I too have accepted his faith. Come out to fight with me if you dare." Some people of Makhzūm tribe rose to defend Abū Jahal but he stopped them saying that he had said vile things to Ḥamzah's nephew and they should not aggravate the situation further.

Ḥāḍrāṭ Ḥamzah^{ra} accepted Islam at the hand of the Holy Prophet Muḥammad^{sa}. As a consequence of Ḥāḍrāṭ Ḥamzah^{ra}'s acceptance of Islam, Quraish realized that the cause of the Holy Prophet Muḥammad^{sa} had gained strength and Ḥāḍrāṭ Ḥamzah^{ra} would surely defend it. With this realization the torture subsided a little.²²

Prayers for the Enemies of Islam

The first and foremost strategy of preaching is prayer. In the beginning when the Holy Prophet Muḥammad^{sa} was opposed fiercely by the chiefs of Quraish, he acted wisely and prudently and started to pray specially for the two very powerful and brave chiefs, so that Islam would gain strength and the enemy's power would be reduced. The Holy Prophet

Muḥammad^{sa} prayed, "O Allāh, grant power and dignity to Islam either through Amar bin Hishām or ‘Umar bin Khaṭṭab, whomsoever out of these two You prefer."²³

God accepted this prayer readily and Ḥādrāṭ ‘Umar^{ra} bin Khaṭṭab accepted Islam. His acceptance was a blessing, which was a reaction to the cruelty inflicted on Muslims. When Muslims migrated to Abyssinia it touched the hearts of the chiefs of Makkah. ‘Umar^{ra} bin Khaṭṭab, was among those who inflicted cruelty on Muslims, yet when he saw a Quraish family leaving for Abyssinia, he was on the verge of crying. He himself narrated that one night he heard the Holy Prophet Muḥammad^{sa} reciting the Holy Qur’ān in the Ka‘bah and his heart had melted. This change of heart was the result of the prayers of the Holy Prophet Muḥammad^{sa}.

‘Umar's sister and bother in law had accepted Islam but had not declared their belief as they were afraid of ‘Umar's ferocious nature. One day ‘Umar left his house carrying a sword. On his way he met a member of his tribe, called Nu‘aim, who had secretly accepted Islam. ‘Umar told him that he was going to kill Muḥammad, so that the new faith would be destroyed forever. Nu‘aim asked him, "Do you think if you kill Muḥammad, his tribe would let you go scot-free? You better check your own family. Your own sister and her husband have accepted

Islam. "ʿUmar^{ra} went to his sister's house. As he neared the house, he heard the recitation of the Holy Qurʾān. Ḥāḍrāṭ Khubāb^{ra} was reciting the Holy Qurʾān. As he heard ʿUmar's voice, he hid himself. "What was that voice?" ʿUmar thundered. Then he said, "I have come to know that you have become Muslims." Saying this he caught hold of his brother-in-law Saʿīd bin Zaid^{ra} and also hit his sister on the head which resulted in a deep cut. In spite of their injuries, they both told ʿUmar^{ra} to do what he wanted and that they would stay steadfast on Islam. ʿUmar felt ashamed at seeing his sister soaked in blood and said, "At least show me what you were reciting?" His sister replied, "It is a holy discourse, first you cleanse yourself." The wisdom in this was that ʿUmar's anger would subside. ʿUmar^{ra} took a bath and read the first few verses of Sūrah Ṭā Hā. He cried out spontaneously, "How beautiful and venerable is this discourse." On hearing this Ḥāḍrāṭ Khubāb^{ra} came out of his hiding place and said, "O ʿUmar, it seems that God has selected you for the prayers of His prophet. Only yesterday I heard the Holy Prophet Muḥammad^{sa} praying and his words were, 'O Allāh, support Islam with ʿAmar bin Hishām or ʿUmar bin Khaṭṭab.' So O ʿUmar, fear Allāh." ʿUmar^{ra} said, "Tell me where Muḥammad is, so that I may accept Islam?" Khubāb^{ra} told him that the Holy Prophet Muḥammad^{sa} was at Safā. ʿUmar^{ra} still

carrying his sword went straight to Dāre Arqam and knocked at the door. Through the hole in the door, a companion saw ‘Umar armed with a sword and anxiously informed the Holy Prophet Muḥammad^{sa}. Ḥādrāṭ Ḥamzah^{ra} said, "Let him come in, if he comes in peace, well and good otherwise I will finish him with his own sword."

When he entered, the Holy Prophet Muḥammad^{sa} tugged his robe and said, "‘Umar what brings you here?" ‘Umar^{ra} replied, "O Prophet of God, I have come to believe in Allāh and His Messenger." At this Holy Prophet Muḥammad^{sa} raised the slogan "Allāh-o-Akbar".²⁴

Invitation to Allāh in a wrestling Arena

The Holy Prophet Muḥammad^{sa} invited every one to Islam. One such person was Rukānah, a Makkan wrestler. The Holy Prophet Muḥammad^{sa} said to him, "Would you not fear Allāh, whose message I convey to you and would you not accept it?" He replied, "If I am convinced of the truth of your claim, I would become a believer." The Holy Prophet Muḥammad^{sa} said, "If I throw you down on the ground in a wrestling match, would you believe in the truth of my claim?" On his acceptance of this challenge, Ḥuḍūr^{sa} defeated him. He asked for wrestling match a second and then a third time. Every time Ḥuḍūr^{sa} defeated him. At this he said, "I am amazed how you managed to defeat me?" This incident led to Rukānah's

acceptance of Islam."²⁵

Suffering in the path of preaching

The story of torture and sufferings inflicted on the Holy Prophet Muḥammad^{sa} and his Companions is heart rending. There are only a few reports of these agonizing memories by the Holy Prophet Muḥammad^{sa} or his Companions. (The detail of these sufferings have been included in the chapter, 'Patience and steadfastness')

The Holy Prophet Muḥammad^{sa} himself said, "No one has been tortured in the path of Allāh more than me. No one has been frightened so much in calling to Allāh as I have been frightened. At times I have suffered three consecutive days and nights when my family and myself did not have anything to eat, except a little bit of food or dates which Bilāl used to bring hidden under his armpit."²⁶

Prudence in Preaching during the imprisonment at She‘b-e-Abī Ṭālib

After the migration to Abyssinia, Quraish realized that the Muslims had found a stronghold in that country and that the king had given them refuge. Even in Makkah itself bold, influential and brave chiefs like ‘Umar^{ra} and Ḥamzah^{ra} had accepted Islam. Islam was spreading and Abū Ṭālib and his tribe were supporting Muḥammad. Quraish then started collective opposition. In the seventh year of the

Prophethood, during the month of Muḥarram they agreed on a pact of the total boycott of Muslims and put them under siege in a valley. The supporters of the Muslims, whether they were believers or not, the tribes of Banū Hāshim and Banū Muṭṭalib were also put under siege.

Quraish decided that as long as Muḥammad was not handed over to them, they would not trade or marry Muslims or their supporters. Even any social contact or dealing was forbidden. For further endorsement this agreement was displayed in the Ka'bah.²⁷

During the imprisonment in She'b-e-Abī Ṭālib, Muslim contacts with the outside world became extremely limited. One source of this contact was through Banū Hāshim and Banū Muṭṭalib who themselves were imprisoned along side Muslim for being supporters or being tribal friends. Abū Lahab and some other enemies of Islam were not imprisoned and continued to support the opponents. The non Muslims of Banū Hāshim and others sympathizers who were boycotted as well, were deeply impressed by the good treatment which they received from Muslims and also by living in close proximity to Muslims and observing their high morals and their zeal for worship influenced their thinking. As a result their tribal fellowship transformed into brotherhood in faith. Although the details of this period are scanty, even then the importance of this period in the field of

preaching cannot be ignored.

During the period of siege another contact was made between Muslims and those gentlemen of Makkah who secretly helped Muslims and supplied them some goods. These men did have a soft heart for the Muslims. On one hand they observed the cruelty being perpetrated on the Muslims and on the other hand they witnessed the piety, decency and the good character of the Muslims. They were very much impressed by these factors.

During this imprisonment another source of contact was the trade caravans of other countries who were under no obligation to abide by Quraish rules. Muslims used to buy necessary items from them. This opened up an opportunity for preaching. The non believers of Makkah could not stop these trade caravans but they did try to raise the prices of merchandise so that the Muslims would suffer more. Abū Lahab used to instigate the traders to raise the prices so much that the Muslims could not buy these goods. Sometimes Abū Lahab would pay more and buy all the merchandise.²⁸

The fourth means of contact was during the period of Ḥajj. According to the Arab tradition, no one was stopped from performing Ḥajj. So during the Ḥajj Muslims were able to move freely and perform Ḥajj. People from outside Makkah contacted the Muslims and

when they heard of the injustices inflicted upon them, they became sympathetic. In this respect the period of siege in She‘b-e-Abī Ṭālib resulted in a reduction of torture as well as it became a period of preaching and internal training under the superior wisdom of God Almighty. It was a test for the true believers, which they passed with flying colours.

Preaching at the time of Ḥajj

The Holy Prophet Muḥammad^{sa} addressed the whole of Arabia for conveying his message and for this reason, God chose Makkah, which was called Ummul Qurā, the centre of towns. Here people from all over the country used to come for Ḥajj in accordance with the faith of Ḥādrāṭ Ibrāhīm^{as}. The Holy Prophet Muḥammad^{sa} used to go to those visiting tribes and preached. He would ask, "Is there anyone who would give me shelter so that I can go and preach to the people?" Whosoever was prepared to do this, the Holy Prophet Muḥammad^{sa} gave him the glad tidings of paradise.²⁹

Once a person from Hamdān tribe agreed that he would take the Holy Prophet Muḥammad^{sa} with him. The Holy Prophet Muḥammad^{sa} asked him about his status in his tribe. This person became frightened in case Ḥuḍūr^{sa} tries to turn his men against him. So he left promising to return next year.³⁰

This was the usual reaction of the tribes. The tribal chiefs knew their own people more

than any one else. They thought that a person who had been rejected by his own tribe and had created disorder in his own people could not possibly guide them.³¹

Preaching in the fairs

After Ḥajj, fairs used to be held in the surrounding areas of Makkah's surrounding areas like 'Ukāẓ, Dhul Majāz and Majinnah. In these fairs besides the trade, gatherings for entertainment used to be held. The Holy Prophet Muḥammad^{sa} had only one mission in his mind which was to search for a pious soul who would accept this true message. So he used to preach in these fairs as well. All sorts of obstacles were put in his way and he was tortured but it did not stop him from carrying out his mission.

Rabī'ah^{ra} bin 'Abād relates that he saw the Holy Prophet Muḥammad^{sa} in Dhul Majāz fair. He was calling people to Allāh and declaring, "Say, there is none worthy of worship except Allāh, and you will achieve salvation. God commands you to worship Him and do not associate partners with Him. I am a Messenger from Allāh." The Holy Prophet Muḥammad^{sa} was proclaiming this in every street of the market. People were eagerly gathering round him but no one was showing a positive response. The Holy Prophet Muḥammad^{sa} was consistently repeating his proclamation. Behind him there was a man with fair complexion and

long hair. He had a squint in his eye. This person was saying, "O people, this person wants you to abandon Lāt and 'Uzzā. He is a liar and has no religion." Rabī'ah^{ra} asked his father about that person. His father replied, "The person in front is Muḥammad bin 'Abdullāh who claims to be a Prophet and the one following him is his uncle Abū Lahab."³²

Another scene at this fair is described by Abū Ṭāriq^{ra}. He relates, "I saw the Holy Prophet Muḥammad^{sa} in Dhul Majāz. He was wearing a red gown and proclaiming the Oneness of God. A person following him was throwing stones at him. These stones were injuring his calves and ankles. This person in pursuit was telling people not to listen to Muḥammad."³³

The third heart rending incident has been related by Ash'ath bin Salīm^{ra} who had heard it from a resident of Kinānah. He relates that he saw the Holy Prophet Muḥammad^{sa} preaching in Dhul Majāz fair. Abū Jahal was pursuing him and throwing dust on the Holy Prophet Muḥammad^{sa} and saying, "O people, beware! this person may lead you astray from your religion. He wishes you to discard the religion of Lāt and 'Uzzā".³⁴

The account of the tabligh ventures would not be complete without the mention of the grievous day at Ṭā'if. This was the day which has been described by the Holy Prophet Muḥammad^{sa} as the most grievous day of his

life.

Journey to Ṭā'if

In the tenth year of Prophethood the siege of She'b-e-Abī Ṭālib ended. Abū Ṭālib and Ḥādrāt Khadījah^{ra} did not survive the hardship of this period. The opposition of Makkan people escalated. Their repeated rejection of the message, made the Holy Prophet Muḥammad^{sa} undertake a journey to Ṭā'if for the sake of preaching. Zaid^{ra} bin Ḥarīthah accompanied him on this journey. The Holy Prophet Muḥammad^{sa} stayed there for ten days and tried to convey the message of Islam to its chiefs and dignitaries.³⁵

Ṭā'if is a pleasant mountainous town situated forty miles south east of Makkah which was a holiday resort for the rich people. Besides the chiefs of other places, three chiefs of Thaḳīf tribe were notable amongst the residents of Ṭā'if. These were three brothers, Kinānah 'Abde Yālail, Mas'ūd and Ḥabīb. They were related to the Holy Prophet Muḥammad^{sa} from his mother's side of the family. Ḥuḍūr^{sa} approached them with an invitation to Islam. He told them about the opposition in Makkah and asked them for help. Hearing this, one chief said, "If God has appointed you as a Prophet then He is tearing apart the Ka'bah." The second one taunted, "Did God not find anyone else apart from you to ordain as Prophet."

The third one said, "By God, I cannot even

tolerate talking to you. If you are truthful in your claim, rejecting you is not free from danger and if you are forging lies against God, it is not proper for me to talk to you." Later on this third brother accepted Islam but there is no proof that he attained the honour of being a Companion of the Holy Prophet Muḥammad^{sa}.³⁶

The Holy Prophet Muḥammad^{sa} intended to convey his message to other people of Ṭāʾif but the chiefs of Thaḳīf objected to it because they feared that their young men would go astray. So they ordered the Holy Prophet Muḥammad^{sa} to get out of Ṭāʾif. The Holy Prophet Muḥammad^{sa} said, "If you do not accept my message, I would leave quietly and you do not announce my departure." But these wretched chiefs ordered slaves, street urchins and mischievous delinquents to follow the Holy Prophet Muḥammad^{sa}. They were taunting and calling names. A large gathering of people stood on both sides of the road and started to pelt him with stones. The Holy Prophet Muḥammad^{sa} would sit down under this hail of stones which was beyond his endurance. These cruel people would hold his arms and made him stand up to be hit by more stones.

Hāḍrāt Zaid^{ra} bin Ḥārithah tried his best to shield the Holy Prophet Muḥammad^{sa} but he was out numbered and could not save Ḥuḍūr^{sa} from this large crowd. This continued for quite a few miles. The calves of the Holy Prophet

Muḥammad^{sa} were wounded and soaked in blood. Blood congealed in his shoes. Zaid also received severe wounds to his head.³⁷

The crowd retreated when the Holy Prophet Muḥammad^{sa} sought shelter in a vineyard of 'Utbah and Shībah, the two Makkan chiefs. In spite of being wounded and blood soaked, the Holy Prophet Muḥammad^{sa} displayed exemplary patience. He offered two *Rak'āts* of namāz under the shade of a vine. He supplicated and implored his God.

"O Allāh, to whom besides You, I tell the story of weakness, feebleness and lack of planning. O the most Merciful of all who show mercy, every effort has been made to humiliate me among the people. You are the Lord of the weak, You are my Lord as well. To whom would You give control over me? Would you hand me over to people living in far off places who intend to destroy me? Or would You hand me over to such enemy, whom You give total control over my affairs?

O my Lord, if You are not treating me in this manner out of anger then I do not care for these sufferings in Your path. But I am even more in need of Your protection. Shelter me with Your vast powers. I beseech Your shelter in the name of the light of Your countenance which lights up the darkness, which puts all the affairs of this world and the world hereafter, in order. I seek shelter from Your wrath and

from incurring Your displeasure. O my Lord, I will continue to seek Your pleasure, until You are pleased with me. No one except You, has any power or authority."³⁸

The immediate acceptance of this prayer become evident in his receiving physical and spiritual fruits.

The distressed state of the Holy Prophet Muḥammad^{sa} roused the sympathy of two Makkan chiefs 'Utbah and Shībah and they sent their Christian servant to Ḥuḍūr^{sa}. He presented fresh bunches of grapes to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} started to eat them after saying 'Bismillāh'. The Christian slave, 'Addās said in amazement that the people of that town did not say any such prayer. The Holy Prophet Muḥammad^{sa} enquired from him as to which town he belonged to and what was his religion? He replied that he was a Christian from Nineveh. The Holy Prophet Muḥammad^{sa} said to him, "So you are from the town of God's pious servant and prophet Yūnus^{as} bin Mattā (Jonah son of Amittai). "This is how even in that time of affliction, the Holy Prophet Muḥammad^{sa} found a way of conveying his message to a slave who believed in a different religion and was from a foreign land and did not consider the slave, a lowly person. At the mention of Prophet Yūnus^{as} bin Mattā he asked as to how Ḥuḍūr^{sa} knew about this Prophet. The Holy Prophet Muḥammad^{sa} replied, "He

was my brother and a Prophet of God as I myself am a Prophet." The heart of that slave melted, he bowed before the Holy Prophet Muḥammad^{sa} and started to kiss his forehead, hand and feet. ‘Utbah and Shībah were watching this scene and started to say to each other that the slave had come under a bad influence. They scolded ‘Addās for bowing before Muḥammad. He replied, "There is none better than this person on the face of the earth. He has told me something which only a Prophet can know."³⁹

The day of Ṭā’if was extremely hard for our master the Holy Prophet Muḥammad^{sa}. Once Ḥāḍrāṭ ‘Ā’ishah^{ra} asked him, "Was there any other day harder upon you than the day of Uhud (When Ḥuḍūr^{sa}'s teeth were martyred and he received an injury to his face)." He replied, "O ‘Ā’ishah, I have received a great deal of trouble from your people but the hardest day was the day of Ṭā’if. On that day I went to Banī ‘Abde Kilāl (Cheifs of Ṭā’if) requesting them to extend their protection and allow me to convey my message. They refused and I returned dejected and sad. On reaching Qarnuth-Tha’ālib I felt relieved. I looked to the sky and saw a cloud protecting me from sun. Then I saw angel Gabriel in it. He called me and said, 'God has witnessed how your people have treated you. He has sent the angel of the mountains to you, so that you can order him to carry out

what ever you wish.' Then this angel of mountains called me, he offered salām and said, "God has heard the reply your people have given you. He has sent me to you and I will obey whatever you command. O Muḥammad, what is your command? If you wish I can make these two mountains fall on them." The Holy Prophet Muḥammad^{sa} said, "Do not do such a thing, I hope God will raise people from their generations who would worship One God and would not associate any partner with Him."⁴⁰

William Muir's Testimony

Even the enemy of Islam like the orientalist Sir William Muir could not help being impressed by this journey for the sake of preaching. He writes;

"There is something lofty and heroic in this journey of Muḥammad to Ṭā'if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and to support his mission. It sheds a strong light on the intensity of his belief in the Divine origin of His calling."⁴¹

Searching for occasions for preaching

After the command of general preaching, the Holy Prophet Muḥammad^{sa} was determined to convey Allāh's message to the tribes of Arabia and availed every opportunity. Once the people of the Aus tribe came to Quraish and

sought their help against Khazraj tribe. The Holy Prophet Muḥammad^{sa} went to them and invited them to Islam. These young men belonged to ‘Abdul Ashhal branch of Aus tribe and had come to Makkah under the leadership of chief Abul Jalīs. Their mission was to arrange a pact with the Quraish against Khazraj. The Holy Prophet Muḥammad^{sa} went to them and said, "Shall I tell you something better than the mission for which you have come?" On their enquiry he said, "I am a Prophet of God. He has ordained me for the guidance of mankind, so that they worship Him and do not associate partners with Him. He has revealed the book to me." Then the Holy Prophet Muḥammad^{sa} explained Islamic teachings and recited the Holy Qur’ān for them. On hearing this, a young man, Ayās bin Mu‘ādh said, "O my people, this message is much better than your intended mission." On hearing this, their leader chief Abul Jalīs gathered a fistful of pebbles and threw them in Ayās's face. They returned to Madīnah and afterwards Aus and Khazraj fought a battle at Bu‘āth.⁴²

Preaching to the people of Yathrab

Ḥāḍrāt Jābir^{ra} relates that the Holy Prophet Muḥammad^{sa} constantly preached for ten years to pilgrims at Ḥajj. He would go into their tents and invite them to Islam. He also used to go to the fairs at Majinnah and ‘Ukkāz and say, "Who is there who agrees to help me

and shelter me, so I can go to that place and convey my Lord's message? I will give glad tidings of paradise to such a person." No one would come forward. When people from Yemen and other parts of Arabia used to come for Ḥajj, their fellow men used to advise them to stay well away from this man who would lead them astray.

The Holy Prophet Muḥammad^{sa} used to go in to the pilgrim's tents and convey his message and people used to point to him with their fingers. After a long time God sent Anṣār from Madīnah, these people used to come individually to Ḥuḍūr^{sa} and learn the Holy Qur'ān. They would return to Madīnah and preach this to their families. Until a time came when there remained no such quarter in Madīnah in which a group of Muslims was not found. Islam attained stability and strength with increase in numbers. Then a group of seventy people came to Makkah and accepted Islam in She'b-e-Abī Ṭālib at the occasion of Ḥajj.⁴³

Thus God Almighty arranged a place of refuge for the Muslims in Yathrab. The Holy Prophet Muḥammad^{sa} sent Maṣ'ab^{ra} bin 'Umair as the first missionary for the establishment of a centre to unify and consolidate the Muslims. Soon afterwards the Friday prayers were started in Madīnah.

Preaching during journey of migration

An Anṣārī, named Buraidah^{ra} was traveling with seventy members of his family. His tribe was Banī Sahn. They met the Holy Prophet Muḥammad^{sa} during the journey of migration. Even though this journey was full of dangers, the Holy Prophet Muḥammad^{sa} introduced himself and invited them to the truth. Ḥuḍūr^{sa} talked to Buraidah^{ra} with such wisdom and politeness that he became a Muslim along with his family. The Holy Prophet Muḥammad^{sa} asked as to who he was? Buraidah^{ra} told him his name, which means coolness. Ḥuḍūr^{sa} considered this name as a good omen and said to Abū Bakr^{ra}, "Abū Bakr^{ra} our pursuit has cooled down." Then the Holy Prophet Muḥammad^{sa} asked Buraidah^{ra} about his tribe, he replied the Aslam tribe (Aslam meaning safety). The Holy Prophet Muḥammad^{sa} again took this as a good omen and told Abū Bakr^{ra} that they were safe.

Then the Holy Prophet Muḥammad^{sa} asked the name of his tribe and Buraidah^{ra} said, 'Banī Sahn'(Sahn means spoils of war). The Holy Prophet Muḥammad^{sa} considered it a good omen yet again and told Abū Bakr^{ra}, "You have received your share of war booty." Buraidah^{ra} asked the Holy Prophet Muḥammad^{sa} his name. The Holy Prophet Muḥammad^{sa} replied, "My name is Muḥammad bin 'Abdullāh, a Messenger of Allāh." Buraidah^{ra}

said, "I bear witness that there is none worthy of worship except Allāh and I bear witness that Muḥammad is His Messenger." Buraidah^{ra} and all his companions accepted Islam. Next day Buraidah^{ra} suggested to the Holy Prophet Muḥammad^{sa} that he should enter Madīnah with an emblem. So he removed his head gear, tied it to his spear and started to walk in front. He also requested the Holy Prophet Muḥammad^{sa} to stay at his house. Ḥuḍūr^{sa} replied, "My she camel will stop where ever Allāh orders it".⁴⁴

Open preaching in Madīnah

Migration took place due to the cruelty of Makkan non-believers. In the peaceful environments of Madīnah, the progress in preaching increased. Before the Holy Prophet Muḥammad^{sa}'s arrival in Madīnah, the first preacher of Islam in this town was Maṣ'ab^{ra} bin 'Umair and a large party of preachers were active in the field of preaching. Even then Ḥuḍūr^{sa} fully discharged his duty of calling people to Allāh and he preached Islam in the public meetings.

Usāmah^{ra} bin Zaid^{ra} relates an incident which happened before the battle of Badr. The Holy Prophet Muḥammad^{sa} went to enquire about the health of an Anṣārī chief, Sa'd^{ra} bin 'Ubādah. He was riding on a donkey and passed near a gathering of Anṣār. 'Abdullāh bin Ubayy, who had not yet accepted Islam, was

sitting with this group. In this group besides Muslims, a large number of Jews, idolaters and non-believers were also present. When a little dust arose due to the approaching mount of the Holy Prophet Muḥammad^{sa}, ‘Abdullāh bin Ubayy (one of chiefs of Khazraj tribe) frowned and hiding his face in his cloak said, "Do not throw dust on us." The Holy Prophet Muḥammad^{sa} offered salām to these people and started to preach Islam. He recited some verses of the Holy Qur’ān. ‘Abdullāh bin Ubayy showed displeasure and said, "O you, if it is true that there is no other teaching better than what you preach, even then do not annoy us by coming to our meeting, stay at your house and preach to only those who come to you."

On hearing this, ‘Abdullāh^{ra} bin Rawāḥah, a companion of the Holy Prophet Muḥammad^{sa}, felt Ḥuḍūr^{sa}'s honour had been sullied, he said, "O Messenger of Allāh, you can certainly come in our meeting and we would very much like your coming." This remark led to an exchange of words between the Muslims, Jews and idolaters. The Holy Prophet Muḥammad^{sa} stayed there until they all quietened down and then left.⁴⁵

The Holy Prophet Muḥammad^{sa} never considered anyone lowly, be it a destitute beggar, poor Jewish slave, a child or an old person. He preached to every one. A Jewish boy who used to serve him, fell ill and Ḥuḍūr^{sa} went

to enquire about his health and sat near his head and advised him to accept Islam. The boy looked to his father who was sitting nearby. The father was impressed by the Holy Prophet Muḥammad^{sa}'s kindness and love and said, "O my child, accept what Abū Qāsim is saying." So this boy proclaimed Kalimah and became a Muslim. When the Holy Prophet Muḥammad^{sa} left he was saying, "All praise belongs to Allāh, Who saved him from the Fire."⁴⁶ Another tradition mentions that when the Holy Prophet Muḥammad^{sa} came out, this boy passed away and he told his Companions to rise up and offer funeral prayer for their brother.⁴⁷

Sacrifices for preaching in Madīnah

It was not possible for the Holy Prophet Muḥammad^{sa} to convey his message to the whole of Arabia all alone. Certainly he needed helpers, supporters and preachers. There were demands for religious teachers and preachers from various tribes. The Holy Prophet Muḥammad^{sa} dispatched a group of ten Companions under the leadership of ‘Āṣim^{ra} bin Thābit as requested by ‘Aḍal and Qārah tribes. This group travelled during the night and hid themselves during the day time. Quraish were always in search of news. When this group reached Rajī‘, an enemy tribe Hudhail came to know about them and dispatched a group of one hundred archers in pursuit. When the Muslims became aware of them, they climbed a

nearby hill. The enemy surrounded them and told them that if they surrendered, they would not be killed. The leader of the Muslim group, 'Āsim^{ra} said that he did not trust the promise of the non-believers and continued to rain arrows at the enemy and he was reciting this couplet.

أَلْمَوْتُ حَقٌّ وَ الْحَيَاةُ بَاطِلٌ
وَكُلُّ مَا قَضَى الْأَلَهُ نَازِلٌ

"Death is inevitable and life is worthless,
whatever God decides is just."

When 'Āsim's arrows were finished, he fought with his spear and when the spear broke, he used his sword and died fighting. This prayer was on his tongue before he passed away, "O Allāh, I have defended Your faith till the last breath of my life, now You safeguard my dead body." When the enemy tried to carry away his dead body to desecrate it, a swarm of wasps attacked them and protected his body. This continued until a flood carried away 'Āsim's body.⁴⁸

This is known as the incident of Rajī'. In it the commander of the group, 'Āsim^{ra} bin Thābit and six of his Companions were martyred. The other three Companions, Khubaib^{ra}, Zaid^{ra} and 'Abdullāh^{ra} bin Ṭāriq accepted the enemy's promise and surrendered. When they were being tied with ropes, 'Abdullāh^{ra} protested that it was the enemy's first deceit and would not accept it. He met his death while fighting with

the enemy. Khubaib^{ra} and Zaid^{ra} were bought by the Makkans so that they could quench the fire of revenge which was burning in their hearts for their men who were killed at Badr. The day they were taken to the place of execution, Khubaib^{ra} asked for the permission to offer two rak'āt nafal. He quickly finished his *Nawāfil* and said, "By God! I would have offered long *Nawāfil* but for the fear that you might think, that I am prolonging it for fear of death." A large crowd of women of the town, children and slaves gathered to watch this unjustified killing. Khubaib^{ra} was hung on a high wooden post and told that he would be set free if he renounced Islam otherwise he would be killed. Khubaib^{ra} replied, "The sacrifice of my life in the way of Allāh is an insignificant offering" then Khubaib^{ra} prayed, "O Allāh! there is no one here who would take my salām to the Holy Prophet Muḥammad^{sa}, so You Yourself convey my salām to him and also inform him of the treatment I am receiving at their hands."

The Holy Prophet Muḥammad^{sa} was sitting along with his Companions in Madīnah which was at the distance of three hundred miles. Exactly at that moment when Khubaib^{ra} had said these words, the Holy Prophet Muḥammad^{sa} experienced the special state of descent of revelation. Usāmah^{ra} bin Zaid relates that they heard the Holy Prophet Muḥammad^{sa} replying to the salutation "وعليه السلام ورحمة الله وبركاته".

When this state finished he said, "The Angel Gabriel^{as} came just now and conveyed the salutation which Khubaib^{ra} offered, he has been martyred by the Quraish."

Quraish gathered together the sons of twenty four chiefs of the tribes who were killed at Badr and gave them spears so that each one of them could kill Khubaib^{ra} and thus avenge the death of their father. So they all participated in the killing of Khubaib^{ra}.⁴⁹

Another incident of martyrdom of preachers happened at Be'r-e-Ma'ūnah in which seventy Companions of the Holy Prophet Muḥammad^{sa} were martyred. The details of this event reveal, that the chief of Banī 'Āmir tribe, 'Āmir bin Ṭufail came to the Holy Prophet Muḥammad^{sa}. He himself did not accept Islam but said that he liked the message. He requested the Holy Prophet Muḥammad^{sa} to send some men to preach in his area and indicated that some people might accept Islam.

Ḥuḍūr^{sa} replied that he was apprehensive of the people of Najad. Abū 'Āmir undertook the responsibility of their safety and informed the people of Najad that he had offered protection for these preachers. This group comprised of seventy men who had memorized the Holy Qur'ān. They used to teach the Holy Qur'ān and Ṣalāt during the day and worshipped during the night. The chief of this group Ḥarām^{ra} bin Milḥān conveyed the message of Islam to the

tribe Banī Sulaīm and gave them a letter from the Holy Prophet Muḥammad^{sa} of God and said, "I have come as a representative of the messenger of God. Believe in Allāh and His Messenger." As he was speaking some one attacked him from behind with a spear. Blood gushed out like a fountain from his neck. This brave preacher raised the slogan, اللَّهُ أَكْبَرُ فُرْتُ وَرَبِّ، الْكَعْبَةِ. "God is Great and by the Lord of the Ka'bah, I have succeeded." He then held his own blood in his hand and splashed it on his face and his head. Later on his companions were also attacked and seventy preachers who were calling to the path of Allāh weremartyred.⁵⁰

Such were the sentiments of loyalty and acceptance of God's decree that these Companions prayed at the time of their martyrdom, "O Allāh! inform the Holy Prophet Muḥammad^{sa} of our situation and convey our salām and this message to him that we are happy with God's decree." The Holy Prophet Muḥammad^{sa} was informed through revelation and he told his Companions about this event. These martyrdoms grieved and shocked the Holy Prophet Muḥammad^{sa} so much that no other death had affected him to such an extent. He prayed fervently to God for one whole month for God's help and victory.⁵¹

The martyrdom of 'Urwah^{ra}, chief of Ṭā'if

After the victory of Makkah, the Holy

Prophet Muḥammad^{sa} laid siege of Ṭā'if for few days and then abandoned it and returned to Madīnah. On the way back to Madīnah, 'Urwah^{ra} bin Mas'ūd, a chief of the Thaḳīf tribe, accepted Islam. He asked permission to go back to his people and preach Islam. The Holy Prophet Muḥammad^{sa} said that his people would kill him. 'Urwah^{ra} replied that his people loved him more than they loved their children. 'Urwah^{ra} returned to Ṭā'if. When his people came to meet him, he invited them to accept Islam. They refused and started to reproach him. Next morning when 'Urwah^{ra} came out of his room, he recited 'Kalimah Shahādat', an archer from Thaḳīf tribe killed him with an arrow. At the time of the last moments of his life he was asked regarding his blood money for his murder. He replied, "This is an honour bestowed upon me by God, he has given me the status of a martyr."

On his martyrdom the Holy Prophet Muḥammad^{sa} said, "Urwah's case is like the person mentioned in Sūrah *Yā Sīn*, who called his people to follow the Prophet."⁵²

Calling to the path of Allāh in the battlefield

After the migration to Madīnah, a time of peace prevailed. In this period the task of preaching accelerated, but the idolaters of Makkah did not give any respite and attacked Madīnah. Then this Prince of Peace^{sa} had to

raise sword in his defence. Even during these times he gave precedence to his mission of calling to the path of Allāh. In the face of threats of attack on Madīnah from the Jews of Khaibar and foreseeing danger, the Muslim army had to lay a siege of Khaibar. It so happened that a slave shepherd tending the sheep of his Jewish masters approached the Muslim army. When he saw the Muslim army encircling the city, he came to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa}'s zeal for preaching was outstanding and he never considered any body low or unworthy. So he started to preach to this negro shepherd. The shepherd enquired as to what would he gain by becoming a Muslim? Ḥuḍūr^{sa} replied, "Paradise, if you remain steadfast." He accepted Islam.⁵³

An advice to Ḥāḍrāt ‘Alī^{ra}

After his own example of preaching during a battle, the Holy Prophet Muḥammad^{sa} sent an army to conquer the castle of Khyber, under the command of Ḥāḍrāt ‘Alī^{ra} and told him that victory was destined through him. The Holy Prophet Muḥammad^{sa} advised him to invite the Jews (who had initiated this battle) to Islam once again before the actual attack was carried out. He told him, "O ‘Alī! when you enter the battlefield, invite them to Islam and inform them of their responsibilities. And remember if God guides even one person through you, it would be better for you than the wealth of a

number of red camels."⁵⁴

Kindness to Enemy during battles and propagation of Islam

The Holy Prophet Muḥammad^{sa} led an expedition to Najad. This was called the battle of Dhātur Riqā'. During the return journey the Holy Prophet Muḥammad^{sa} camped under a shady tree in a valley. The members of the army also started to rest under the trees. The Holy Prophet Muḥammad^{sa} lay down under an acacia tree and hung his sword on a branch.

Ḥāḍrāṭ Jābir^{ra} relates that they had rested only for a little while, when they heard the Holy Prophet Muḥammad^{sa} calling them. When they went to him they saw a bedouin sitting there. The Holy Prophet Muḥammad^{sa} said, "As I slept this person caught hold of my sword and waking me up asked, "Who can save you now?" I said, 'Allāh'. At this the sword fell from his hands, I held it in my hands and asked him the same question as to who can save him? He replied, "No one can save me except you, I expect kind treatment from you." This person Ghaurath bin Ḥārith was in hot pursuit of the Holy Prophet Muḥammad^{sa}. When the Companions arrived they started to threaten him. The Holy Prophet Muḥammad^{sa} asked him if he bore witness that there is none worthy of worship except Allāh? He replied, "No, but I would not participate in any battle waged against you."⁵⁵

The Holy Prophet Muḥammad^{sa} forgave this blood thirsty enemy. He was so impressed by this kind treatment that not only he himself but a large number of his people accepted Islam after seeing this miracle of God's protection of His Messenger.⁵⁶

Training of preachers

Members of tribes living around Madīnah used to stay in the company of the Holy Prophet Muḥammad^{sa}, and receive training and on their return used to invite their tribesmen to Islam. Once Mālik bin Ḥuwairith stayed in Madīnah with twenty companions for twenty days. They learnt the teachings of Islam and returned to their own people.⁵⁷

In the Prophet's Mosque there was a permanent system of teaching Qur'ān and Sunnah to 'Aṣḥāb-e-Ṣuffah'. The best means of invitation and teaching was the kind manner and charming character of the Holy Prophet Muḥammad^{sa}, which always succeeded. In the beginning Ḥāḍrāt Khadījah^{ra}, Ḥāḍrāt 'Alī^{ra} and Ḥāḍrāt Abū Bakr^{ra} believed and it was basically due to the excellent character of the Holy Prophet Muḥammad^{sa}. Afterwards more people accepted Islam on seeing his example and through preaching.

Favours and winning over the hearts

The Holy Prophet Muḥammad^{sa} dispatched a mounted battalion toward Najad.

They arrested Thumāmah bin Uthāl, a chief of Banī Ḥunaifah tribe and tied him to a pillar in the Prophet's Mosque. The Holy Prophet Muḥammad^{sa} asked Thumāmah, "What is your expectation?" meaning what treatment he expected from him. He replied, "I expect good as you always show graciousness. If you kill me, my tribe will avenge my death and if you show favour it will be kindness to a grateful person. If you want ransom, you can ask for any amount." Ḥuḍūr^{sa} left him alone (the purpose being that he could watch Muslims praying). Next day Ḥuḍūr^{sa} asked him the same question. He gave the same reply that if he was to be freed, it would be a favour to a grateful person. Ḥuḍūr^{sa} left him alone yet again. On the third day, when asked the same question he replied exactly the same as he had done on the previous two days. The Holy Prophet Muḥammad^{sa} told his Companions to release Thumāmah. He was so much impressed by the kind treatment of the Holy Prophet Muḥammad^{sa}'s, the scenes of Muslims praying five times a day, their unity and obedience to their master, that as soon as he was freed, he went and washed himself in an oasis, came back to the Prophet's Mosque and by reciting Kalimah accepted Islam. He said, "O Muḥammad, In the whole world your face was most detestable to me, but today in the whole world you are most lovable to me. By God, no

other religion was more loathsome to me than your religion but today it is the most lovable amongst the religions of the world. By God, no other town was more detestable to me than your town but today it is more lovable for me than any other town. When your battalion arrested me, I was going for 'Umrah. Now what are your instructions for me?" The Holy Prophet Muḥammad^{sa} expressed his pleasure on hearing these expressions. He gave Thumāmah^{ra} glad tidings of success in this world and the world hereafter and allowed him to perform 'Umrah. When he went to Makkah for 'Umrah someone remarked that he had become 'Ṣābī', meaning he had accepted a new religion. Thumāmah^{ra} replied, "No, I have become a Muslim and believe in Muḥammad, the Messenger of God. Listen carefully, by God you would not receive even one grain of cereal from Yamāmah unless the Holy Prophet Muḥammad^{sa}'s gives me permission."⁵⁸

After the victory of Makkah, the important chiefs were impressed by the compassionate heart of the Holy Prophet Muḥammad^{sa} and his favours and accepted Islam. The details of such incidents are listed under the headings of the 'Excellent Character' and 'spending in the way of Allāh'.

Preaching to the Jews of Madīnah

Before the arrival of the Holy Prophet Muḥammad^{sa} three large Jewish tribes were

settled in Madīnah. These tribes were participants of the treaty of Madīnah, which ensured peace with the Muslims, but they were expelled from Madīnah one after the other due to their breach of this agreement.

Although all the arguments in favour of Islam were clear to them and some of their chiefs had full knowledge of the truth, only one God fearing Jewish scholar had the good fortune to accept Islam, all the other Jews continued their hostile attitude in line with their chiefs. The reason for this was that the chiefs refused to surrender their leadership because of their egotistic and obstinate natures. That is why the Holy Prophet Muḥammad^{sa} once said if only ten Jew-chiefs believed in him, the whole nation of Jews would have accepted me.⁵⁹

Jews used to come to the meetings with the Holy Prophet Muḥammad^{sa} and raised objections. They would ask questions and received satisfactory answers but were not fortunate enough to accept the guidance. The Holy Prophet Muḥammad^{sa} tried his utmost to convince the Jews but they remained adamant in their attitude.

The Holy Prophet Muḥammad^{sa} used to visit their institute of learning, Baitul-Madrās. Ḥādrāṭ Abū Hurairah^{ra} relates that one day they were sitting in the Prophet's Mosque when the Holy Prophet Muḥammad^{sa} came. He said, "Today let us go and visit the Jews." So they

went to the Jewish school of learning. The Holy Prophet Muḥammad^{sa} talked to the Jewish scholars and invited them to Islam. He told them that if they accepted Islam, they would gain peace.⁶⁰

Preaching to Christians

The Holy Prophet Muḥammad^{sa} preached to the people of all the religions found in Arabia at that time. He preached to the Christians of Najrān. In the early days of Islam there was a small Christian state in Najrān which was under the rule of Caesor of Rome. The people of Najrān came to know of the claim of the Holy Prophet Muḥammad^{sa} through the immigrants to Abyssinia, so their first delegation of twenty four members came to Makkah in the tenth year of the Prophethood and accepted Islam.⁶¹

In Madīnah contact with people of Najrān was established through the letter of the Holy Prophet Muḥammad^{sa} which he wrote to their religious leader, the Lord Bishop. Ḥuḍūr^{sa} invited him to Islam and drew his attention to the common values between the two religions. He mentioned the veneration which they held for Ḥāḍrāṭ Ibrāhīm^{as}, Ḥāḍrāṭ Ishāq^{as} (Isaac) and Ḥāḍrāṭ Ya'qūb^{sa} (Jacob). Then he invited them to worship the One and Only God and either become Muslims or agree to pay levy for protection. In response to this letter a three-member delegation from Najrān came to Madīnah. A manuscript for the peace

agreement was given to them. Afterwards in the year 9th Hijrah a delegation of sixty people came from Najrān.

This group included religious and political leaders. After a debate with the people of Najrān, an invitation to Mubāhilah (Mutual imprecation to prove truth of one's point) was given, which they did not accept but they did extend the period of the existing agreement.⁶²

It seems appropriate here to briefly record the preaching session which the Holy Prophet Muḥammad^{sa} held with the Christian leaders. The Holy Prophet Muḥammad^{sa} invited them to Islam. They said that they were Muslims already as they followed a true religion and were obedient to God. The Holy Prophet Muḥammad^{sa} said, "What you are saying is wrong. While believing in a son of God, worshipping the cross and eating the flesh of swine etc, how can you claim to be Muslims and believers of a true religion. These beliefs are not the true teachings of Jesus Christ." Changing the angle of debate they said, "If Jesus Christ is not the son of God, tell us who was his father?" They insisted on this point for a long time. The Holy Prophet Muḥammad^{sa} said, "You know that there is no son who does not bear resemblance to his father." They agreed to it. Ḥuḍūr^{sa} said, "You know that our Lord is Living and He would never die. According to your own belief, Jesus has

experienced death, as you believe that he accepted death for the atonement of your sins." They agreed to this as well. The Holy Prophet Muḥammad^{sa} said, "You know that our Lord is Guardian over every thing. He protects everything and sustains everything." They accepted this as well. The Holy Prophet Muḥammad^{sa} said, "Now tell me asto which of these things Jesus had full control over?" (So that he can be accepted as the son of God, and prove his resemblance to his father) They replied that they did not know of any such quality in Jesus. The Holy Prophet Muḥammad^{sa} said, "Our Lord gave shape to Jesus in the womb of his mother, as He pleased. Our Lord does not eat nor does He urinate or pass excrement." They agreed to this as well. Then the Holy Prophet Muḥammad^{sa} said, "Do you know that the mother of Jesus conceived like all the other woman do and Jesus was born the same way as the other women give birth. Jesus used to eat food, drink and urinate." They accepted this as well. Ḥuḍūr^{sa} said, "In such a case, how can your claim of Jesus being son of God, be true?" At this they fell silent and did not know what to say.⁶³

Letter to the kings

Writing letters to kings was a brave and a master stroke for preaching employed by the Holy Prophet Muḥammad^{sa}. After the migration

to Madīnah, the greatest danger to the Muslim was from the South, from the Quraish of Makkah. A peace treaty was signed with them in the year 6th Hijrah. Although danger from the North, from the Jews of Khyber still existed, the state of affairs in Madīnah started to assume normality with the suspension of the greater danger. The Muslims were relieved. The Holy Prophet Muḥammad^{sa} availed this time of peace and expanded his preaching. He wrote letters to the kings of neighbouring countries and invited them to Islam. At that time the kingdoms of Rome and Persia were the most powerful empires. The Arab states were considered insignificant appendages and tax paying smaller states. Under these circumstances, an Arab's address to these rulers and to invite them to obey him was tantamount to declaring war. An ordinary person would never have dared to act like this. These letters of preaching display the Holy Prophet Muḥammad^{sa}'s firm conviction in his faith, perfect trust in God and his extraordinary courage.

Letter to Qaisar, Emperor of Iran

The Holy Prophet Muḥammad^{sa} sent 'Abdullāh^{ra} bin Ḥudhaifah bin Qais with a letter addressed to Kisrā bin Hurmuz, the emperor of Persia. This letter is a model for the letters written for the purpose of preaching. Ḥudūr^{sa} wrote, "In the name of Allāh, Who is Gracious and Merciful, this letter is from Muḥammad,

the Messenger of God, to Kistrā, the emperor of Persia. Peace be on the one who follows guidance and believes in Allāh and His messenger. I call you to Allāh. I am the Messenger of Allāh for all the people, so I warn every living person and every rejecter of truth of the consequences. If you accept Islam, the blessings would descend on you. If you reject me, the sins of the Zoroastrian people would be on your head."⁶⁴

Kistrā, the King of Persia, tore this letter. The Holy Prophet Muḥammad^{sa} said that his kingdom would be torn apart in a similar way. Kistrā had already ordered Bāzān the governor of Yemen to arrest the Holy Prophet Muḥammad^{sa}. When these emissaries came to arrest the Holy Prophet Muḥammad^{sa} he told them that that night by God had killed their god. This prophecy was fulfilled magnanimously. The very same night his son, Shīrawaih killed Kistrā. Only after six months he himself died of poison and his sister became the ruler. In this way the kingdom of Persia was broken into pieces.

Letter to Caesor, Emperor of Rome

The Holy Prophet Muḥammad^{sa} sent this letter by the hand of his companion, Ḥādrāt Daḥyāh al-Kalbī^{ra}, in line with the tradition, through the ruler of Baṣrā. Starting with the name of Allāh, the Holy Prophet Muḥammad^{sa} in accordance with the royal protocol, addressed Caesor with the title of 'Azīm ur

Rome' (great person of Rome). He started the letter by referring to the common values of Islam and Christianity and praying for his acceptance of the guidance. Ḥudūr^{sa} gave him the good news of double reward, in case of his becoming a Muslim. The first reward for his belief in Jesus and second for believing in the Holy Prophet Muḥammad^{sa}. He gave him good news, as well as warning him that in the case of his rejection of this message, the sins of his people would fall on him.

Herqal, the emperor of Rome, showing obeisance, took the letter seriously and placed it safely in a gold box. He investigated the matter further by enquiring from an Arab delegation. This delegation had gone to Syria on a trade mission, under the leadership of Abū Sufyān. He told Abū Sufyān that if the answers he gave in reply to his questions were in fact true, then the writer of the letter would certainly conquer his country. Caesar further said that if it were possible for him, he would present himself and wash the feet of this Prophet. Later on when Herqal after planning astutely, presented this claim of the Holy Prophet Muḥammad^{sa} to the chiefs of his people, they rejected it tenaciously. This scared Herqal and he did not dare to accept Islam.⁶⁵

Acceptance of Islam by Farwah^{ra} bin 'Amar, a Rome ruler

The ability to believe depends on a

person's good nature and blessing of God. Herqal was the emperor of a great kingdom, yet he gave preference to the world and was afraid to accept Islam. While his subordinate ruler accepted the message when it was conveyed to him. Farwah^{ra} was a governor of Rome over the Arab lands. The Holy Prophet Muḥammad^{sa} wrote a letter, propagating Islam. Farwah sent his emissary and informed the Holy Prophet Muḥammad^{sa} of his acceptance of Islam. He sent presents of mules, horses and expensive outfits (which had golden embroidery) to the Holy Prophet Muḥammad^{sa}. When the emperor of Rome came to know of Farwah's acceptance of Islam, he imprisoned him and continually threatened him. He offered to reinstate him, in the event of his renegading from Islam. Farwah^{ra}, an embodiment of steadfastness sent this reply to the king, "I would never renegade from the faith of Muḥammad and you are well aware that Jesus gave the news of this Prophet, but you do not accept Islam, lest your kingdom is taken from you," The emperor of Rome martyred him by hanging him on a cross.⁶⁶

Letter to Najāshī, king of Abyssinia

The Holy Prophet Muḥammad^{sa} sent 'Amr^{ra} bin Umayyah Ḍamarī with a letter to Najāshī, king of Abyssinia. After invoking the name of Allāh, he wrote; "This letter is from Muḥammad, the Messenger of Allāh. I offer praise to Allāh, except Whom there is none

worthy of worship. He is the Ruler, Holy, Giver of safety, Bestower of peace, Protector and I bear witness that Jesus was the spirit and word of God which was sent to Mary who was chaste and she conceived Jesus. I invite you to that God, Who has no partner. I invite you to follow me and believe in the Word of God which has been revealed to me. I am the Messenger of God. I have sent my cousin Ja'far, son of my paternal uncle and a group of people to you. Blessed be the one who follows guidance."

Najāshī on receiving the letter, placed it on his eyes (sign of love and respect), he came down from his throne and humbly sat down on the floor. Then he announced his acceptance of Islam and said, "If I had the strength, I would surely present myself to the Holy Prophet Muḥammad^{sa}.

Letter to Egyptian king

A letter to Maqūqas, king of Egypt was sent by hand of Ḥāṭib^{ra} bin Abī Balta'ah, while the Holy Prophet Muḥammad^{sa} was returning from Ḥudaibiyah. Maqūqas was a Christian. The subject matter of this letter was similar to the letter sent to Caesar of Rome.

Maqūqas asked the emissary some questions and showed obeisance. He placed the Holy Prophet Muḥammad^{sa}'s letter in an ivory box and wrote to the Holy Prophet Muḥammad^{sa} in reply that he had understood the subject matter of the letter. He was hoping

for the appearance of a Prophet but had thought that this Prophet would appear in Syria. He honoured the emissary and gave him one hundred Dinar and five robes. He sent twenty robes and two girls of respectable families as gifts. One of these ladies was Māriah, whom the Holy Prophet Muḥammad^{sa} married. Maqūqas told the emissary, "Do not inform my courtiers of this conversation. I am afraid of losing my kingdom and do not want my people to know about Islam. I know that this Prophet would one day conquer this land and his Companions would disembark in this country." This is what happened and Egypt was conquered in the 17th year of Hijrah.⁶⁷

Letter to Ghassāni chief

The Holy Prophet Muḥammad^{sa} sent Shujā^{ra} bin Wahab Al-Asadī with a letter to Ḥārith bin Abī Shimr. He wrote, "Accept Islam and your kingdom would stay safe." He read the letter and tore it up. He said, "Who is there to snatch my kingdom from me? I will march my army against him." He told the emissary to tell this to his master.

Then he informed Caesar of Rome of this letter. Caesar wrote in reply that he did not have the need to send his army against that Prophet and told him to come and see him at Ailah. On receiving this reply from Caesar, he called the emissary of the Holy Prophet Muḥammad^{sa}, gave him a hundred Dinars and a

robe. He sent his greetings to the Holy Prophet Muḥammad^{sa}. When the Holy Prophet Muḥammad^{sa} heard the report, he said, "His kingdom would be destroyed." Ḥārith bin Abī Shimr died in the year of the conquest of Makkah.⁶⁸

Letter to the Ruler of Yamāma

The Holy Prophet Muḥammad^{sa} gave his letter addressed to Haudhah bin ‘Alī Ḥanfī, the ruler of Yamāmah, to one of his Companions, Sulaiṭ^{ra} bin ‘Amr ‘Āmrī. Ḥuḍūr^{sa} invited him to Islam and wrote, "My faith will dominate the world in the near future. You accept Islam and live in peace. Your country will stay under your rule." He read the letter and wrote in reply, "Your message is superb and beautiful. I am a poet and a preacher for my people. Arabs are afraid of my position. If you allocate a portion of your territory to me, I would follow you." The Holy Prophet Muḥammad^{sa} read this letter and commented, "Even if he had asked for a piece of land, I would not have given it to him." During the return journey from the conquest of Makkah, Angel Gabriel gave the Holy Prophet Muḥammad^{sa} the news of Haudhah's death.⁶⁹

Letter to king Ghassān

The Holy Prophet Muḥammad^{sa} wrote to Jabalah bin Aiham, the king of Ghassān, and invited him to accept Islam. He accepted Islam and stayed a Muslim until the time of Ḥādrāṭ

‘Umar^{ra}.⁷⁰

Letter to the chief of Ṭā’if

Dhil-Qalā‘ Himyarī was one of the kings of Ṭā’if. He had claimed to be god. The Holy Prophet Muḥammad^{sa} preached him and dispatched Jarīr^{ra} bin ‘Abdullāh with a letter. The Holy Prophet Muḥammad^{sa} passed away before Jarīr^{ra} returned.

Letters to the chiefs of Amman

The Holy Prophet Muḥammad^{sa} sent ‘Amr^{ra} bin Al-‘Āṣ with letters to Jaifar and ‘Abd, the two chiefs of ‘Ummān. The older brother, Jaifar replied that he would think about it and give his response the next day. The next day after some hesitation he accepted Islam and allowed ‘Amr^{ra} bin Al-‘Āṣ to collect Zakāt from those who had accepted Islam. So he collected Zakāt from the rich people and distributed it among the poor.⁷¹

Letter to the chief of Bahrain

The Holy Prophet Muḥammad^{sa} sent ‘Alā’bin Ḥaḍramī with a letter to Mundhir bin Sāwā Al-‘Abdī, the chief of Baḥrain. Mundhir testified the truth of the Holy Prophet Muḥammad^{sa} and accepted Islam. Ḥuḍūr^{sa} allowed him to retain his chieftdom and advised him to give religious freedom to the Muslims and collect tax from the Jews and the Zoroastrians.⁷²

Letter of kings of Hamīr to the Holy Prophet Muḥammad^{sa}

On hearing the news of Roman armies assembling at Tabūk, the Holy Prophet Muḥammad^{sa} travelled there. Some of the tribes were awe-stricken by it. During Ḥuḍūr^{sa}'s return journey the kings of Ḥimyar sent a letter informing him of their acceptance of Islam. The Holy Prophet Muḥammad^{sa} wrote back advising them, "God has given you guidance, reform yourselves, obey Allāh and His Messenger, observe Ṣalāt, pay Zakāt and hand over one fifth of the war booty to me. Treat my emissaries gently who are under the leadership of Mu'ādh bin Jabal. Treat the people of Ḥimyar compassionately as the Messenger of God is a guardian over the rich as well as the poor people".⁷³

‘Āmul Wafūd

(year when a large number of delegations came)

The impartial tribes of Arabia were watching both sides in the war between Madīnah and Makkah and waiting to see which one was successful and to side with the victorious. They were expecting the Muslims to win and waited until the conquest of Makkah. So in the year of the conquest of Makkah, so many delegations came to Madīnah and accepted Islam that this year became known as the year of ‘Āmul Wafūd. Nearly seventy delegations came to Madīnah and on the Holy

Prophet Muḥammad^{sa}'s instructions, the Companions showed great hospitality and welcomed them with open arms. The Holy Prophet Muḥammad^{sa} for the sake of winning over their hearts used to give them presents. This brought them even closer to Islam. The account of some of these delegations is mentioned especially in view of relating the enlightening discussions which Ḥuḍūr^{sa} had with them.

1-Sa'd bin Bakr delegation

Hāḍrāt Anas^{ra} relates the arrival of this delegation, he says; "We were sitting in the mosque when a person riding a camel came. He tied his camel and asked, 'Who among you is Muḥammad?' We replied, the fair complexioned person who is leaning on a bolster. This person called out, 'O the son of Abdul Muṭṭalib!' The Holy Prophet Muḥammad replied calmly, 'I am here'. This person said, 'I would ask you some questions harshly, do not be offended by them.' The Holy Prophet Muḥammad^{sa} replied, 'You may ask whatever you like.' This person after putting the Holy Prophet Muḥammad^{sa} under an oath in God's name asked, 'Has God sent you as His Messenger and has commanded you to offer five daily prayers?' Then again he asked the Holy Prophet Muḥammad^{sa} putting him under an oath, about the obligation of fasting and payment of Zakāt etc. the Holy Prophet Muḥammad^{sa} replied, 'Yes, I declare in the

name of Allāh, that He has sent me as His Messenger and has commanded me to fulfill these obligations.' Then that person said, 'I believe in the teaching that you have brought. My name is Ḍamām^{ra} bin Tha'labah and I am a representative of Sa'd bin Bakr tribe.'⁷⁴

Ḍamām^{ra} was the chief of that tribe and on his return he conveyed the message of Islam to his people.

2- Arrival of 'Adī bin Hātim Ṭa'ī

Hātim Ṭa'ī was proverbial among Arabs for his generosity. He had passed away before the time of the Holy Prophet Muḥammad^{sa}. His son 'Adī describes the interesting incident of his own acceptance of Islam. He says. "I was the chief of my tribe and according to the Arabian custom, I used to receive one fourth of the war booty. When I heard of the advent of the Holy Prophet Muḥammad^{sa} I was very annoyed. I released one of my slaves of his duty of grazing the sheep and advised him to inform me of the arrival of Muḥammad's armies if they come to this area. One day he came and told me to take whatever defensive measures I had planned as the army of Muḥammad was arriving soon. I sent for my camels, mounted my family on them and took refuge amongst my fellow Christians in Syria. I left one of my sisters and some other relatives behind. This helpless sister was captured as a prisoner of war during the battle of Ḥunain. When the prisoners were

presented before the Holy Prophet Muḥammad^{sa} and he came to know that I had run away to Syria, he treated my sister with great kindness. The Holy Prophet Muḥammad^{sa} gave her a robe, a horse and some money for expenses. Searching for me, she arrived in Syria and scolded me that I was a cruel person and did not treat my own relatives kindly. I was ashamed of myself and asked for forgiveness. My sister was a very wise lady. I asked her opinion about Muḥammad. She advised me to go and see him as soon as possible and said, 'If he is a Prophet you would receive blessing by meeting him and if he is a king, even then you would benefit from his company.' I took her excellent advice." In this way 'Adī's sister tactfully made him go and meet the Holy Prophet Muḥammad^{sa} without disclosing her own conversion to Islam.

'Adī says, "I came to Madīnah and introduced myself. Ḥuḍūr^{sa} was taking me to his house when an old woman met him and stopped him. He listened to this old lady for a long time. In my heart I thought that this person did not look like a king. When we reached his house, there was a mattress, filled with date palm leaves, on the floor. Ḥuḍūr^{sa} spread it with his own blessed hands and told me to sit on it. I requested him to take a seat on the mattress, but he insisted that I should sit on it and he himself sat on the floor. Calling

God as my witness I thought that these are not the manners of a king. Ḥuḍūr^{sa} repeatedly asked me to accept Islam and gain peace. I humbly said, 'I am already following a religion.' He said, 'I know about your religion more than you do.' I was surprised and asked how did he know more than me? The Holy Prophet Muḥammad^{sa} asked me if I belonged to such a sect of Christianity. I replied in the affirmative. Ḥuḍūr^{sa} said, 'You receive one fourth of the bounty of war according to the ancient Arab custom.' Again I replied in the affirmative. Ḥuḍūr^{sa} said, "You know it is not permissible in your religion." I said, 'it is correct.'

Listening to all this I realized in my heart that he appeared to be a Messenger sent by God as he possessed such knowledge. Then the Holy Prophet Muḥammad^{sa} said, 'O 'Adī, your hesitation in accepting this faith could be that in your opinion, only the weak and poor people, who were rejected by the Arabs, have accepted this faith. I take oath in Allāh's name, these people will have so much wealth that needy persons would not be found any more.' Again he said, "The other reason for your hesitation could be that we are small in numbers and our enemies are great in number. I take oath in the Being in Whose hand is my life, this faith will dominate and a lone woman on a camel's back would be able to travel from one corner of Arabia to the other without any fear or danger

and she will circuit the Ka‘bah," Then he further said, "The third reason for your hesitation could be that we do not have kingship. By God, great palaces would be conquered. The time of glory and victory of Islam is very near." Hearing this persuasive speech ‘Adī accepted Islam.⁷⁵

3-Visit of Farwāh delegation

The chief of Farwah, in defiance of the kings of Kindah brought his delegation to see the Holy Prophet Muḥammad^{sa}. These people suffered heavy loss of life in the battle with the Hamdān tribe which took place before the advent of Islam. This battle was known as 'Yaumur-Radm' meaning the day of destruction. The Holy Prophet Muḥammad^{sa} expressed his sympathy and said, "Your people suffered greatly in this war." He replied, "O Messenger of God, a tribe who suffers such destruction and loss of life, surely feels deep sorrow." The Holy Prophet Muḥammad^{sa} commented that as a result of that calamity, your people have the good fortune of accepting Islam. After his acceptance of Islam, Ḥuḍūr^{sa} appointed him as chief of that tribe.⁷⁶

4-Arrival of delegation of Kindah

A delegation of people of Kindah comprising of sixty members under the leadership of their chief Ash‘ath bin Qais came to see the Holy Prophet Muḥammad^{sa}. They

were wearing silk robes made in Yemen. They asked the Holy Prophet Muḥammad^{sa}, they have heard that he forbids people from reproaching others.

The Holy Prophet Muḥammad^{sa} said, "I am not a king. I am Muḥammad bin 'Abdullāh." They said that they would not call him by his name. The Holy Prophet Muḥammad^{sa} told them to call him Abul Qāsim. They said, "We have thought of something in our heart, can you guess what it is?" The Holy Prophet Muḥammad^{sa} replied, "Holy is Allāh, such a thing is the work of soothsayers and soothsayers are hell bound." Then they enquired as to how they could be sure of his being a Prophet. The Holy Prophet Muḥammad^{sa} said, "God has sent me with truth and such a magnificent book has been revealed to me that falsehood cannot influence it in any way." They requested that some part of the book to be recited to them. The Holy Prophet Muḥammad^{sa} started the recitation of Sūrah *Aṣ-Ṣaffāt*. When he reached the sixth verse رَبُّ الْمَعَارِقِ وَالْمَغَارِبِ he fell silent and motionless. A string of tears was raining down on his beard. Those people asked if he was crying out of fear of the One Who has sent him. The Holy Prophet Muḥammad^{sa} replied, "Yes it is the fear of the One Who has sent me, on the straight path, a path straight as the edge of the sword, that makes me cry. If I go astray, I would be destroyed." Then Ḥuḍūr^{sa}

said, "Are you not going to become Muslims?" They replied in the affirmative and said that surely they would become Muslims. The Holy Prophet Muḥammad^{sa} pointed to the silken robes and said; "What about these?" They took off the robes and threw them away.⁷⁷

5-Hamdan Delegation

There had been a war between Farwah and Hamdan tribe. Naturally acceptance of Islam by the Farwah tribe first peeved the people of Hamdan. After conquest of Makkah the Holy Prophet Muḥammad^{sa} sent Khālid^{ra} bin Walīd inviting the people of Hamdān to Islam. Even after six months effort, they did not join Islam. Instead of invading them, Ḥuḍūr^{sa} sent Ḥādrāṭ ‘Alī^{ra} to invite them to Islam yet again. Ḥādrāṭ ‘Alī preached to them and recited the Holy Qur’ān to them. As a result the whole tribe became Muslim. Ḥādrāṭ ‘Alī^{ra} wrote to the Holy Prophet Muḥammad^{sa} about their acceptance of Islam. The zeal for propagation was notable. The Holy Prophet Muḥammad^{sa} went into prostration after reading this letter and blessed this tribe twice. Then he praised and encouraged the people of this tribe.⁷⁸

6-Tajīb Delegation

This thirteen member delegation brought their Zakāt contribution with them. The Holy Prophet Muḥammad^{sa} advised them to distribute this money to the poor people. They

told Ḥuḍūr^{sa} that they had already distributed some money locally and that was the remainder of it. The Holy Prophet Muḥammad^{sa} was very pleased with this tribe that they were not expecting anything and had eagerly come to accept Islam and were offering financial sacrifice as well. The Holy Prophet Muḥammad^{sa} lovingly taught them Islamic teachings. When they planned their return, Ḥuḍūr^{sa} asked them the reason for the haste in going back and advised them to stay some more days. They said that they wanted to convey the message to their fellow tribes men. The Holy Prophet Muḥammad^{sa} sent them off with presents and rewards.⁷⁹

7-Delegation of Sa'd bin Huzaim

The delegation of Banī Sa'd bin Huzaim came under the leadership of Nu'mān. He relates, "When we arrived, Ḥuḍūr^{sa} was leading a funeral prayer and we did not join in." After the introduction Ḥuḍūr^{sa} asked them if they were Muslim. On their reply in the affirmative, He asked as to why they did not join in the funeral prayer for their Muslim brother. They replied that they thought it was not permissible to offer prayer before taking the initiation. The Holy Prophet Muḥammad^{sa} said, 'When you have accepted Islam in your hearts, you have become Muslims from that moment.' Then we took initiation at the hand of Messenger of Allāh."

The members of this delegation relate, "When we returned to our tents, Ḥuḍūr^{sa} called the young boy whom we had left behind for guarding our luggage. We informed Ḥuḍūr^{sa}, "This boy is younger than us and is our servant." He said, "The leader of the nation is also a servant to the nation. May God bless this boy." So realizing the capabilities of this young boy, Ḥuḍūr^{sa} honoured him. Nu'mān^{ra} says that the Holy Prophet Muḥammad^{sa} appointed this boy as our leader and he used to lead us in prayers.⁸⁰

8-Delegation of Baliyy

A delegation of Quḍā'ah tribe came and accepted Islam. Their elderly chief said, "I am fond of hospitality, would there be a reward of this." Ḥuḍūr^{sa} replied, "Every good deed has a reward whether it is done to a rich person or a poor one. Hospitality is for three days." This delegation stayed for three days and on their return started to spread the message of Islam amongst their tribes.⁸¹

9-Arrival of delegation of Banī'Adhrah

A delegation of Banī 'Adhrah came from Yemen. They told Ḥuḍūr^{sa} that they were related to him through his mother's family and were the progeny of the brother of Quṣayy bin Kilāb. Thus they were close relatives. The Holy Prophet Muḥammad^{sa} welcomed them with open arms and said, "Do not worry at all.

Consider it as your own house and live here." Ḥuḍūr^{sa} introduced them to Islamic teachings. He forbade soothsaying and enquiring from the soothsayers. He also forbade them from offering sacrifices to the idols. They accepted Islam and returned to their lands.⁸²

With the arrival of all these delegations and their acceptance of Islam, Islam attained ascendancy and as a result of Ḥuḍūr^{sa}'s efforts the proclamation of unity of God resounded in the length and the breadth of this idol worshipping island of Arabia.

Last counsel of the Holy Prophet Muḥammad^{sa}

After the life long obligation of propagation, the Holy Prophet Muḥammad^{sa} on the occasion of the last pilgrimage of his life, reminded thousands of his followers, the gist of the revolutionary teachings of peace. His last advice was regarding the propagation. He said, "Those of you who are present here, convey the message to those who are absent. Quite often the absent one is more capable of remembering and acting upon it than the person present".⁸³

Then he asked the thousands of Muslims present there to testify if he had conveyed the message. They all testified with one voice that he had discharged his obligation perfectly. Then the Holy Prophet Muḥammad^{sa} raised his finger towards the sky and asked God to be a witness and said, **اللَّهُمَّ اشْهَدْ** "O Allāh, You be a witness."⁸⁴

O our master, no doubt your Lord and His angels are witnesses that you discharged the obligation of conveying the message perfectly.

Today fourteen hundred years later we, your servants and followers, bear the same witness which thousands of your Companions bore at that time that he fulfilled his obligation of propagation completely. We also testify whole heartedly that the way in which you discharged the obligation of the propagation of Islam was unparalleled in the history of the World.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيدٌ
مَجِيدٌ

¹Musnad Aḥmad bin Ḥambal, vol.4.

²BukhārīKitābur Riqāq, Bāb An-Naḥyī ‘anil Ma‘asi.

³Muslim Kitābuṭ Ṭalāq, Bāb fil ‘Ila’ wa I’tizalin Nisa’.

⁴Dalā’ilun Nubuwwah by Baihqī, vol.2, p.162.

⁵Dalā’ilun Nubuwwah by Baihqī, vol.2, p.164.

⁶Dalā’ilun Nubuwwah by Baihqī, vol.2, p.168.

⁷BukhārīKitāb Faḍā’ilul Qur’an, Bāb Taliful Qur’an.

⁸BukhārīKitābul Tafsīr, Surah As-Shu‘ra’ wa Laḥāb, wa TafsīrIbne Jarir Tābri.

⁹Tafsīr Tābri, Surah Shu‘ra’, under verse waḥīr ‘Ashiratakak Aqrābin.

¹⁰Hāshiyah Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.270.

¹¹Dalā’ilun Nubuwwah by Baihqī, vol.2, p.207.

¹²Sīratun Nabawiyyah by Ibne Hishām, part.1, p.314.

¹³Muslim Kitābul Jumu‘ah, Bāb Takḥfifus Ṣalāt wal Kḥutbah.

¹⁴Al-Wafā by Ibne Jauzī, p.193.

¹⁵BukhārīBunyanul Kaāba, Bāb Islam Ābi Zar.

¹⁶Isābah fi Tamayyizis Soḥābah by Ibne Ḥafr, vol.2, p.287.

¹⁷Aṭ-Ṭabqātul Kubrā by Ibne Sa‘d, vol.4, p.239.

¹⁸Musnad Aḥmad bin Ḥambal, vol.1, p.379 & Dalā’ilun Nubuwwah by Baihqī, vol.2,p.172, 173.

¹⁹Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.278.

²⁰Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.310.

²¹Musnad Aḥmad bin Ḥambal, vol.5, p.229.

²²Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.34.

- ²³TirmadhiĀbwābul Manāqib, Manāqibe ‘Umar.
- ²⁴Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.367 to 372.
- ²⁵Sīratun Nabawiyyah by Ibne Hishām, part.2, p.31.
- ²⁶Musnad Aḥmad bin Ḥambal, vol.3, p.120.
- ²⁷Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.386.
- ²⁸Dalā’ilun Nubuwwah by AbīNu‘aim, vol.1, p.359.
- ²⁹TirmadḥīKitāb Faḍā’ilul Qur’an, Bāb Ala Rajulun Yahmiluni Ila Qaumihi.
- ³⁰Dalā’ilun Nubuwwah by Baihqī, vol.2, p.413.
- ³¹Dalā’ilun Nubuwwah by Baihqī, vol.2, p.414.
- ³²Musnad Aḥmad bin Ḥambal, vol.3, p.492.
- ³³Sīratul Ḥalbiyyah, vol.3, p.2.
- ³⁴Musnad Aḥmad bin Ḥambal, vol.5, p.371.
- ³⁵Aṭ-Ṭabqātul Kubrā by Ibne Sa’d, vol.1, p.212.
- ³⁶Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.60 to 62.
- ³⁷Sīratul Ḥalbiyyah by ‘Allāmah‘Alī bin Burhān, vol.1, p.354.
- ³⁸Musnad Aḥmad bin Ḥambal, vol.4, p.335.
- ³⁹Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.62.
- ⁴⁰BukhārīBada’ul Khalq, Bāb 7.
- ⁴¹Life of Mahomet from original sources by Sir William Muir, p.117 new edition 1877.
- ⁴²Dalā’ilun Nubuwwah by Baihqī, vol.2, p.421.
- ⁴³Musnad Aḥmad bin Ḥambal, vol.3, p.339.
- ⁴⁴Al-Wafā by Ibne Jauzī, p.249.
- ⁴⁵BukhārīKitābut Tafsīr Surah Al-‘Imran, Bāb wal Tasma‘na minalladhina...
- ⁴⁶BukhārīKitābul Jana’iz Idha Aslamaṣ Ṣabiyyah.
- ⁴⁷Musnad Aḥmad bin Ḥambal, vol.3, p.260.
- ⁴⁸Sīratul Ḥalbiyyah, vol.3, p.168 to 171.
- ⁴⁹Sīratul Ḥalbiyyah, vol.3, p.170.
- ⁵⁰BukhārīKitābul Maghāzī, BābGhazwah Raji’, Sīratul Ḥalbiyya, vol.3, p.171.
- ⁵¹BukhārīKitābul Maghāzī, BābGhazwah Raji’, Sīratul Ḥalbiyya, vol.3, p.171.
- ⁵²Sīratul Ḥalbiyyah, vol.3, p.215.
- ⁵³Sīratul Ḥalbiyyah, vol.2, p.39.
- ⁵⁴BukhārīKitābul Jihād was Siyar, Bāb Faḍl man Aslamā Ala Yadaihi.
- ⁵⁵BukhārīKitābul Maghāzī, BābGhazwah Bani Mustalaq.
- ⁵⁶Sharah Zarqani ‘alal Mawaḥibul Ludunyya Al-Qastlani, vol.2, p.90.
- ⁵⁷BukhārīKitābul Adab, Bāb Raḥmatun Nas wal Baha’im.
- ⁵⁸BukhārīKitābul Maghāzī, Bāb wafd Bani ḤanifaḥwaḤadith Ṭhamamā bin Itḥal.
- ⁵⁹BukhārīBunyānul Kabah, Bāb Itamul Yahud Al-Nabī.
- ⁶⁰BukhārīKitābul Jihād, Bāb Ikḥrajil Yahud ‘an Jaziratil Arāb.

- ⁶¹Sīratul Muḥammadiyyah by MaulawīKarāmat ‘Alī, Bāb wafade Najrān.
⁶²Dalā’ ilun Nubuwwah by Baihqī, vol.5, p.382 to 385.
⁶³AsBābun Nuzul by ‘Allamah Waḥīdi, p.61.
⁶⁴BukhārīKitābul ‘Ilm wal Maghāzī, Kitābun NabiIla Kisra, TārīkhṬabrī, vol.2.
⁶⁵BukhārīBada’ul Waḥī.
⁶⁶Sīratul Ḥalbiyyah, vol.3, p.229.
⁶⁷Sīratul Ḥalbiyyah, vol.3, p.251,252.
⁶⁸Sīratul Ḥalbiyyah, vol.3, p.255.
⁶⁹Sīratul Ḥalbiyyah, vol.3, p.254.
⁷⁰Sīratul Ḥalbiyyah, vol.3, p.255, 256.
⁷¹Al-Wafā by Ibne Jauzī.
⁷²Sīratul Ḥalbiyyah, vol.3, p.252.
⁷³Sīratul Ḥalbiyyah, vol.3, p.229.
⁷⁴BukhārīKitābul ‘Ilm, Bāb Al Qira’ah wal ‘Ard ‘alal Muḥdith.
⁷⁵Sīratul Ḥalbiyyah, vol.3, pp.225, 226.
⁷⁶Sīratul Ḥalbiyyah, vol.3, p.226.
⁷⁷Sīratul Ḥalbiyyah, vol.3, p.228.
⁷⁸Sīratul Ḥalbiyyah, vol.3, p.230
⁷⁹Sīratul Ḥalbiyyah, vol.3, pp.230, 231.
⁸⁰Sīratul Ḥalbiyyah, vol.3, p.232.
⁸¹Sīratul Ḥalbiyyah, vol.3, p.236.
⁸²Sīratul Ḥalbiyyah, vol.3, p.235.
⁸³BukhārīKitābul ‘Ilm, Bāb Qaulan Nabi Rubba Māblighu Au’i min Sami’.
⁸⁴BukhārīKitābul Ḥajj, Bāb Al-Kḥutbatu Ayyami Mina.

Chapter 18

The Holy Prophet Muḥammad^{sa} as a Patron and a Great Teacher

Our master the Holy Prophet Muḥammad^{sa} was sent to such an ignorant people who did not have any parallel in iniquity. He trained these Bedouins with love, kind treatment and prayers to such a high degree and enlightened their hearts to such an extent that they became the shining stars of the spiritual sky. This miracle was indeed the practical testimony to the Holy Prophet Muḥammad^{sa}'s excellent character and his pure conduct. In the Holy Qur'ān, God Almighty says, "And who is better in speech than he who invites men to Allāh and does good works and says, 'I am surely of those who submit?'"^(41:34)

Our Holy Prophet Muḥammad^{sa} was the authentic demonstration of this commandment of God.

"Verily you have in the Prophet of Allāh an excellent model,"^(33:22)

The basic principle of training stated by the Holy Qur'ān, "فَوَا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا" "O ye who believe! save yourselves and your families from a Fire".^(66:7)

In accordance with this principle the Holy Prophet Muḥammad^{sa} started the process of training from the family unit and by his own practical example, trained his family members.

As stated in the Holy Qur'ān, the Holy Prophet Muḥammad^{sa} advised his wives, "O wives of the Prophet! You are not like other women if you are righteous. So be not soft in speech, lest he in whose heart is a disease, should feel tempted; and speak a decent speech. And stay in your houses with dignity, and do not show off yourselves like the showing off of the former days of ignorance, and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger. Surely Allāh desires to remove from you all impurities, O members of the Household, and purify your selves completely. And remember what is rehearsed in your houses of the Signs of Allāh and of wisdom. Verily Allāh is the Knower of subtleties, All-Aware."(33:33-35)

Training of his household

The Holy Prophet Muḥammad^{sa} set forth the beautiful example of regular and constant observance of *Tahajjud* Prayer. He used to wake his wives up for offering the *Nawāfil*. Once in a compassionate appeal to them he said, "Holy is Allāh, the news of great many trials has been revealed to me tonight and a large number of treasures promised, wake up these sleeping ladies and tell them there are a great number of women who apparently look well dressed but on the Day of Judgement, they would be bereft of true garments" (garment of Taqwā).¹

Ḥāḍrāt 'Alī^{ra} relates, "Once the Holy Prophet Muḥammad^{sa} came to our house at

night time, he woke Fāṭimah^{ra} and me for *Tahajjud*. Then he went back to his own house and offered *Nawāfil* for some time. During this time he did not hear any sound of our getting up so he came back and woke us up and told us to offer prayer. Rubbing my eyes I got up and muttered, 'In the name of Allāh, we can only offer the prayer which is destined for us. Our lives are in Allāh's control and He can wake us up whenever He wishes.' The Holy Prophet Muḥammad^{sa} turned back and striking his hand on his thigh in astonishment, he repeated my sentence, that is, we can only offer the prayer which is ordained for us by God. Then he recited this verse. "وَكَانَ الْإِنْسَانُ أَكْفَرُ شَيْءٍ ۖ جَدَلًا" that is to say that man is quarrelsome.²

Another tradition states that the Holy Prophet Muḥammad^{sa} continued to walk by Ḥādrāṭ Fāṭimah's door, saying, "O members of the household, it is prayer time." Then he would recite verse thirty three of *Sūrah Al-Aḥzāb*, which states, "O Members of the Household! Allāh desires to remove all impurities from you and purify you completely."³

The Holy Prophet Muḥammad^{sa} made it crystal clear to his daughter Fāṭimah^{ra} and to all his relatives that he cannot benefit them at all before God. It is only their good deeds which would benefit them.⁴

The Holy Prophet Muḥammad^{sa} based the

training of his children on the love of God. So that they could flourish in His love and this feeling of love would be deeply rooted in their hearts and it would make them independent of everything except God. The Holy Prophet Muḥammad^{sa} used to place Hasan and Ḥusain on his lap and pray, "O Allāh I love them, so You love them too."⁵

On the occasion of the marriage of Ḥāḍrāṭ Fāṭimah^{ra}, Ḥuḍūr^{sa} gave her only a few items of necessity. Later on, she requested for a servant he explained to her that she should promote in the love of God in herself, Who would fulfill all her needs. He told her not to forget God and He would remember her.

The Holy Prophet Muḥammad^{sa} gave Ḥāḍrāṭ Fāṭimah^{ra}, a blanket, a leather cushion filled with palm leaves, a hand mill for grinding wheat, one water skin and two pitchers. One day Ḥāḍrāṭ ‘Alī^{ra} said to Ḥāḍrāṭ Fāṭimah^{ra}, "I have started to feel pain in my chest due to hauling water from the well. There are some prisoners of war in your father's control, go and request him to give us one as a servant." Ḥāḍrāṭ Fāṭimah^{ra} said, "By God, I myself have bunions on my hand due to working on the hand mill." So she went to see the Holy Prophet Muḥammad^{sa}. When asked about her mission, she replied that she had only come to greet him. She felt shy of asking for a favour, so she went back. Ḥāḍrāṭ ‘Alī^{ra} enquired if she had

achieved anything. She replied that she was too embarrassed to make the request. Then they both went to the Holy Prophet Muḥammad^{sa} and apprised him of their situation. The Holy Prophet Muḥammad^{sa} said, "By God, should I give you a slave and forget 'Ahle Şuffah' (poor Companions) who are starving and there is no money to fulfill their needs. I will sell these slaves and spend the money on Ahle Şuffah." Hearing this they both returned home. At night the Holy Prophet Muḥammad^{sa} went to their house. They were lying in the blanket and on seeing Huḍūr^{sa} started to get up. Huḍūr^{sa} told them to stay where they were and said, "Should I tell you something far more superior to what you requested today? These are some words which the angel Jibra'īl^{as} has taught me. These words are 'Subḥānallāh', 'Alḥamdu Lillāh' and 'Allāh-o-Akbar', repeat them ten time after every Şalāt and when you retire at night repeat 'Subḥānallāh', 'Alḥamdu Lillāh' Thirty three times and 'Allāh-o-Akbar' thirty four times."

Hāḍrāt 'Alī^{ra} relates that since the time the Holy Prophet Muḥammad^{sa} taught him these words, he had never forgotten to repeat them. Someone enquired from him in astonishment, if he had not forgotten them in the tumult of the battle of Şiffin? He replied that he had remembered these words of remembrance of Allāh even in the battle of Şiffin.

The Holy Prophet Muḥammad^{sa} advised another Companion to repeat these words of glorification of God, one hundred times and said, "For you the blessings of this remembrance of Allāh are greater than one hundred slaves."⁶

Advice and its Reminders

The Holy Prophet Muḥammad^{sa} always kept in mind the mode of training mentioned in the Holy Qur'ān. "فَدَكِّرْ" (continue to advise). He liked to repeat his advice regarding important subjects in accordance with this Qur'ānic Principle. In particular he advised people to fear Allāh. At the time of Nikāḥ etc and in a sermon in time of need, he used to recite verses which enjoin Taqwā. In his general sermons, the mention of his abundant recitation of verses اتَّقُوا اللَّهَ (59:19) is found. In these verses the subject of reckoning of one's self and surpassing others in good deeds is also mentioned.⁷

Self Reckoning

An excellent tool for training is self reckoning and excelling others in good deeds. The Holy Prophet Muḥammad^{sa} made particular use of this method. Ḥāḍrāṭ 'Abdur Raḥmānbin Abī Bakr^{ra} relates; "One day the Holy Prophet Muḥammad^{sa} asked his Companions as to who had fed a poor person on that day? Ḥāḍrāṭ Abū Bakr^{ra} replied, "O Messenger of God, I came

into the mosque and saw a needy person. I took a piece of bread from my son ‘Abdur Raḥmān and gave it to the poor person."⁸

Then he enquired as to who had visited an indisposed brother. Ḥāḍrāṭ Abū Bakr^{ra} replied, "The news of my brother ‘Abdur Raḥmān bin ‘Auf's illness reached me. Today on my way to Ṣalāt I have visited his house and enquired about his health." The Holy Prophet Muḥammad^{sa} asked if anyone was observing voluntary fast that day. Again Ḥāḍrāṭ Abū Bakr^{ra} replied that he was fasting. The Holy Prophet Muḥammad^{sa} said, "A person who has performed all these good deeds in one day, has earned paradise." When Ḥāḍrāṭ ‘Umar^{ra} heard this, his spirit of competition stirred and he said, "Fortunate is the one who has attained paradise." The Holy Prophet Muḥammad^{sa} uttered words of prayer in favour of ‘Umar^{ra} and hearing these words ‘Umar's heart was delighted. The Holy Prophet Muḥammad^{sa} prayed, "O Allāh have mercy on ‘Umar as well. May Allāh have mercy on ‘Umar. Whenever he intends to do a good deed, Abū Bakr^{ra} always surpasses him."⁹

Pledge of Repentance

At the time of initiation, the Holy Prophet Muḥammad^{sa} according to the Divine commandment, used to take a pledge of obedience in doing good and refraining from evil deeds and made sure that the people adhered

to this promise.

Hāḍrāt ‘Ubādah bin Ṣāmit^{ra} relates, "The Holy Prophet Muḥammad^{sa} used to take the pledge regarding not associating partners with Allāh, no stealing, no fornication, no killing of the children, no fabrication which you trump up and no disobedience in the matters of established virtues. Whosoever would fulfill this pledge of initiation, would find his reward with Allāh".¹⁰

The basic lesson for training, pinpointed by the Holy Prophet Muḥammad^{sa}, is the sincerity of intention. He said, "All the good deeds depend on good intentions."¹¹ He also said, "God does not look at a person's physical or financial position or his appearance. He looks upon the hearts and treats people according to Taqwā (Fear of God)."¹²

The Holy Prophet Muḥammad^{sa} related an example of this in these words, "A person who in the eyes of the people goes on doing good deeds, may actually be one of the people of hell. Another person may be doing evil deeds, but in fact is from among the people of paradise."¹³

Huḍūr^{sa} added, "This person suddenly turns to good deeds at some juncture and is declared heaven-bound." This is how the good deeds are only accomplished with pure intentions. For this reason, in every individual and collective training, prayer is essential. The Holy Prophet Muḥammad^{sa} used to pray for

himself in these words, "O Allāh, make my heart steadfast on my faith." When he was asked for the wisdom of this prayer, he replied, "The heart is between the fingers of the Gracious God, He can turn it over whenever He wishes."¹⁴

The Holy Prophet Muḥammad^{sa} disliked exaggeration in praise even as an encouragement. On hearing such praise from someone, he said, "You have cut the throat of your companion, as there is a danger in such a praise. It might lead that person to arrogance." Nevertheless he did not stop from justified praise for the sake of encouragement. He advised that while intending to praise somebody, scrupulous words should be used in mentioning that person's good quality and only such words should be used, "In my opinion this person possesses such quality, the rest Allāh knows better."¹⁵

Once Ummul-Muminīn, Ḥādrāṭ Ḥafṣah^{ra}, related her brother 'Abdullāh bin 'Umar^{sra}'s dream to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} commented on it by giving excellent advice. He said, "'Abdullāh is a pious young man, it would be commendable if he cultivates the habit of offering *Tahajjud* prayer."¹⁶

This sincere wish and encouragement by Ḥuḍūr^{sa} revolutionized the life of Ḥādrāṭ 'Abdullāh bin 'Umar^{ra} and he became a devout pious person.

An Excellent Example in Truthfulness

Truthfulness plays a basic role in the training of the character. Once a sinful person pledged repentance at the hand of the Holy Prophet Muḥammad^{sa}. He acknowledged his weakness and requested that to refrain from all the vices at once, was difficult for him. So if forbidden from one sin, he would be able to comply with that. The Holy Prophet Muḥammad^{sa} told him to refrain from lies and with the blessing of the truthfulness he would rid himself of all the vices.

The Holy Prophet Muḥammad^{sa} advised his Companions to set a good example of truthfulness for their children. He told them to be truthful and be a model for the children. They should not tell lies even in jest.

‘Abdullāh^{ra} bin ‘Āmir relates, once the Holy Prophet Muḥammad^{sa} came to our house. I was a small child at that time. When I wanted to go out to play, my mother called me back and said, "Come here, I will give you something." The Holy Prophet Muḥammad^{sa} said "Do you intend to give him something?" My mother replied, "Yes I will give him a date". The Holy Prophet Muḥammad^{sa} said, 'If it was not your genuine intention (and you only said this to call the child back) you would be committing the sin of telling lies."¹⁷

The Holy Prophet Muḥammad^{sa} kept a watchful eye on his Companion's spiritual

state. One method of spiritual development of the Companions was to make them compete in doing good deeds and advised them accordingly. Ḥuḍūr^{sa} found Ḥāḍrāṭ Thābit bin Qais^{ra} absent from prayers and enquired about him. In response he sent a message that after the revelation of the third verse of Sūrah *Al-Hujrāt*, he felt ashamed and dejected and was staying at home. This verse refers to the People who speak louder than the prophet and of the danger of their good deeds going to waste. Thābit^{ra}'s voice was loud. The Holy Prophet Muḥammad^{sa} sent him the message that a person like him cannot be from among the hell bound people, he was from amongst the heavenly people.¹⁸

Training of Character with Deep Love

A significant method employed by the Holy Prophet Muḥammad^{sa} for training was winning over the hearts of people with love and kindness. Ḥāḍrāṭ Ṭalḥā^{ra} bin ‘Abdullāh relates, "Once a person from Najad came to see Ḥuḍūr^{sa}. His hair were disheveled. He started to talk from a distance. We could hear the echo of his voice but could not understand the words. When he came near, he started to enquire about Islam from the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} replied calmly and kindly and told him about the five obligatory prayers in twenty four hours. He asked if there was any other obligation upon him. The Holy

Prophet Muḥammad^{sa} replied, "No, unless you yourself offer worship voluntarily." In reply to another question. Ḥuḍūr^{sa} told him about the obligation of fasting during the month of Ramaḍān. In response to his further questioning if there were any other fasts obligatory for him? Ḥuḍūr^{sa} said, "No. unless you gladly observe voluntary fasts." Then in reply to his enquiry regarding Zakāt, Ḥuḍūr^{sa} told him about his obligation to give Zakāt. He asked again if there was any further obligation on him regarding Zakāt? The Holy Prophet Muḥammad^{sa} replied, "No, unless whatever you give in alms on your own accord." After hearing all that, this person left and he was saying, "By God, I will do neither more nor less than this." The Holy Prophet Muḥammad^{sa} commented that if he had told the truth, he would succeed.¹⁹

Mu‘āviyah bin Ḥakam^{ra} relates, "Once I had the opportunity to offer Ṣalāt with the Holy Prophet Muḥammad^{sa}. During Ṣalāt a person sneezed and I said 'May Allāh have mercy on you.' People gave me furtive looks and struck their thighs in amazement. I felt that they were acting in this way to silence me. I fell silent. After the prayer the Holy Prophet Muḥammad^{sa} called me. My parents be sacrificed for him. I have never seen a better teacher than him. He did not strike me or scold me. He only said, "It is not permissible to say anything else during

Ṣalāt, it is solely for remembrance of Allāh, His praise and expression of His greatness."²⁰

Once a Bedouin came. He made his camel sit on one side of the courtyard and himself sat down near by to pass water. The Companions tried to stop him. The Holy Prophet Muḥammad^{sa} stopped the Companions by saying, "Do not stop the poor person from passing water. Leave him alone." When the Bedouin finished, the Holy Prophet Muḥammad^{sa} called him and advised, "It is not proper to pass water or pollute the mosques. These places are for remembrance of Allāh, Ṣalāt and for the recitation of the Holy Qur'ān." Then he told someone to wash the urine off with water. He advised his Companions that they should instruct with a view of easing life and not for creating hardship.²¹

Ḥāḍrāt Abū Hurairah^{ra} related that the bedouin in this instance always remembered this excellent moral quality of the Holy Prophet Muḥammad^{sa} and used to say, "May my parents be sacrificed for him, how affectionately he advised me. He did not scold me, strike me or reprimand me."²²

Once the Holy Prophet Muḥammad^{sa} was offering Ṣalāt with his Companions. One Bedouin started to say this prayer during the Ṣalāt, "O Allāh, have mercy on me and on Muḥammad and do not have mercy on anyone except us." After Ṣalāt the Holy Prophet

Muḥammad^{sa} advised this Bedouin, "Prayer is an immensely vast phenomenon, you erected a barrier in front of it. To restrict God's mercy is not proper."²³

Quite often the Holy Prophet Muḥammad^{sa} by overlooking the unintentional mistakes of the Companions, won over their hearts. With encouragement they were able to develop highly virtuous characters.

Ḥāḍrāt ‘Abdullāh bin ‘Umar^{ra} relates, "The Holy Prophet Muḥammad^{sa} sent us on an expedition. Suddenly there was a stampede and I had to retreat under its pressure. When we returned we were remorseful in case we had incurred Allāh's displeasure by running away from the battle field. We stealthily entered Madīnah so that no one could see us. Once in Madīnah we thought of presenting ourselves to the Holy Prophet Muḥammad^{sa} and requesting if our penitence was acceptable, then we would stay in Madīnah otherwise, we would return to the battlefield. We were waiting for the Holy Prophet Muḥammad^{sa} before the Fajr prayer. He arrived. We stood up and told him that we were deserters from the battle field. He said, "No, on the contrary you are the ones who turned back to attack again." Overwhelmed by love we kissed his hands and said, "We are from amongst the obedient ones."²⁴

A Central System for Collective Training of Character

The Holy Prophet Muḥammad^{sa} started this system under the guidance of the Holy Qur'ān. The arrangement was made that people from different areas would come to the centre, learn the deeper philosophy of faith in the company of the Holy Prophet Muḥammad^{sa} and on their return educate their tribesmen. (At-Taubah 9:122)

As per this arrangement a group of Aṣḥāb-e-Ṣuffah would constantly stay near the Prophet's Mosque and in the company of the Holy Prophet Muḥammad^{sa}. He himself used to make arrangements for their stay and food.

Ḥādrāṭ Mālik bin Ḥuwairith^{ra} relates, the Holy Prophet Muḥammad^{sa} was very kind, generous and of gentle nature. We stayed in his company for twenty days. During this time, he realized that we were missing our families. He asked us the details of our family members. We told him about them. Ḥuḍūr^{sa} was very loving and kind hearted. He advised us at the time of our return, to teach our families whatever we had learnt. "Show them how to offer prayer as you have seen me offering it. Someone should say Adhān before Ṣalāt and the eldest one should lead the prayer."²⁵

Convincing the Listener with Reason

The Holy Prophet Muḥammad^{sa} preferred to convince rationally in the matters of training.

He used to pray for the people under his instruction. Once a young man asked permission to commit fornication. People reproached him for this improper request and tried to stop him from asking about such a matter. The Holy Prophet Muḥammad^{sa} realized that this person had not committed this sin; instead he was asking permission, so there surely was a trace of virtue in him. He called this young man affectionately and said. "First of all, you tell me if you would like fornication committed to your mother?" He replied, "By God, not at all." Ḥuḍūr^{sa} said, "Similarly other people do not like fornication committed to their mothers." Then Ḥuḍūr^{sa} asked the second question if he would like this evil committed to his daughter? He replied, "By God, not at all." Ḥuḍūr^{sa} said that neither do the other people like such evil for their daughters. Then he asked the young man if he would like evil acts to be done to his sister. He rejected this strongly. Ḥuḍūr^{sa} said, "Neither do other people like this to happen to their sisters." In order to explain further, the Holy Prophet Muḥammad^{sa} asked him if he would commit fornication with his paternal aunt or maternal aunt? He replied, "By God, not at all." To this Ḥuḍūr^{sa} replied, "Neither do other people like evil deeds done to their paternal or maternal aunts." The purpose of this elucidation was that whatever he did not accept for his close relatives, how would other

people accept that and allow it to happen and how could it be permitted. Then the Holy Prophet Muḥammad^{sa} lovingly put his hand on the youngman's shoulder and prayed **اَللّٰهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَسِّنْ فَرْجَهُ** meaning, 'O Allāh, forgive this young man's mistake, purify his heart and make him chaste.' This young man was so influenced by this excellent advice and the prayer that he banished the thought of this evil deed from his mind and never ever thought about it again.²⁶ Praise be to Allāh, what a loving patron was given to mankind.

Once a bedouin asked for his need to be fulfilled. The Holy Prophet Muḥammad^{sa} gave him whatever was available at that time. This peeved him greatly and he uttered disrespectful words for the Holy Prophet Muḥammad^{sa}. The Companions wanted to reproach him, but the Holy Prophet Muḥammad^{sa} stopped them. Ḥuḍūr^{sa} took this bedouin home, fed him and also gave him gifts. He then asked the bedouin if he was pleased. He happily replied, "Not only myself but my tribesmen are happy and pleased." The Holy Prophet Muḥammad^{sa} told him to repeat these words in front of the Companions, as he had hurt them by using harsh words. So he expressed his feelings of happiness to the Companions. The Holy Prophet Muḥammad^{sa} said, "My and this bedouin's example is like a person whose she camel startles and takes flight. People run after

this she camel to bring her under control. In the meantime the owner of this camel returns and tells them to leave her alone. I am the one who treats her most kindly. Then he attends to the she camel, offers her some grass and pats her tenderly. The she-camel comes and sits near him. The owner puts the saddle on her and brings her under his control." Then the Holy Prophet Muḥammad^{sa} said to his Companions, "when this bedouin spoke harshly, if I had allowed you to treat him unkindly this person would have been destroyed."²⁷

Pious Intellectual Gatherings

The Holy Prophet Muḥammad's^{sa} pious company and blessed gatherings were the best source of training. This is why in the Holy Qur'ān the commandment of joining the company of truthful and righteous persons has been enjoined. (At-Taubah, 9:119) At another place the company of the Prophet has been called a life giving experience". (Al-Anfāl, 8:25) By participating in such gatherings the heart softens and advice takes hold. By avoiding such meetings the heart is hardened and this is the reason behind the sayings; Missing Friday prayers and the sermon result in a black spot on the heart. By continually doing so the hearts become black and the capacity to accept advice diminishes.²⁸

The Holy Prophet Muḥammad^{sa} used to encourage participation in these pious

meetings. He said once, "Three persons came to a meeting. One of them seeing an empty space in the front, came forward to listen. The second person sat down at the back in an available space. The third turned back and left." Commenting on the conduct of these people, Ḥuḍūr^{sa} said, "God treated them according to their attitude. The one who stepped forward, God took him under His shelter. The second who displayed modesty and sat at the back, God treated him gently and forgave him. The third one who turned away, God turned away from him".²⁹

Advice Through Laudable Example

The Holy Prophet Muḥammad^{sa} possessed the excellent quality of ingraining advice with the help of simple examples and parables. For instance he cited this example for reformation of the society by promoting good while stopping it from bad deeds. The example he quoted was that some people were traveling in a boat. One person from amongst them started to drill a hole in the boat. If others did not stop him from doing so, the boat would have sunk and everyone would have been destroyed.³⁰

A society in which no effort is made to stop evil and promote goodness, meets a similar end. Likewise he compared the five daily prayers to a stream. By taking a bath five times a day, no grime remains on the body; similarly by offering five daily prayers, the means of

forgiveness and salvation are gained.³¹

The Holy Prophet Muḥammad^{sa} gave the example of the date palm in reference to sympathy and service of humanity. He presented it in such an interesting manner that the point became ingrained on the mind of every person in that meeting. First he asked, "Which is the tree out of all the trees, all of its parts are useful and nothing goes to waste." The Companions mentioned the names of the trees of the jungle but could not solve the puzzle. The Holy Prophet Muḥammad^{sa} told them that it is date palm and its example can be given for describing the true believer.³²

The date tree stands all alone in the desert and suffers the vicissitudes of the weather and does not demand anything. It gives shelter from the sun, gives fruit, its leaves are useful and so is its trunk. Similarly the true believer is beneficial to the others.

The blessed company of the Holy Prophet Muḥammad^{sa} and his gatherings were best source of training of character. Once two men were sitting in the company of the Holy Prophet Muḥammad^{sa}. One of them sneezed and Ḥuḍūr^{sa} said, "يَرْحَمُكَ اللهُ" a prayer. When the other person sneezed, the Holy Prophet Muḥammad^{sa} did not respond with a prayer. He protested that you prayed for him saying, 'My Allāh have mercy on you', but when I sneezed you did not pray for me." The Holy Prophet Muḥammad^{sa}

replied, "That person said "أَلْحَمْدُ لِلَّهِ" and I replied by saying "بِإِزْمَلِكِ اللَّهِ". You did not say "أَلْحَمْدُ لِلَّهِ", so I did not give a reply."³³

God Himself was the Holy Prophet Muḥammad^{sa}'s teacher. Besides the Qur'ānic teachings, the dreams, visions and revelations continued as a source of spiritual guidance. Once the Holy Prophet Muḥammad^{sa} said, "In a dream I was myself brushing my teeth with 'Miswāk' (part of the tree branch, used for brushing the teeth) Two men came to me, one was older and the other one younger. I was going to give 'Miswāk' to the younger one when I was told to be considerate towards the older one". So I gave the 'Miswāk' to the older one.³⁴ The Holy Prophet Muḥammad^{sa} always advised us to respect the older people.

Etiquette of Eating and Drinking

Once water was offered to the Holy Prophet Muḥammad^{sa}. He drank it. On his right a child was sitting and on his left an older person. Ḥuḍūr^{sa} asked the child, "Do you give me permission to give this drink to the older person?" The child replied, "By God, I would not give preference to anyone in receiving benediction from you." So the Holy Prophet Muḥammad^{sa} handed the drink to the child.³⁵

Once the Holy Prophet Muḥammad^{sa} was eating with his Companions. A bedouin came and finished all the food in a few mouthfuls. The Holy Prophet Muḥammad^{sa} commented

that if he had said "بِسْمِ اللّٰهِ" this food would have sufficed for every one present. So they must invoke Allāh's name before and after the meal.³⁶

Etiquettes of Entering a House

In training his Companions the Holy Prophet Muḥammad^{sa} was mindful of even the smallest things. So he taught his Companions the manner of entering a house. Ḥāḍrāṭ Jābir^{ra} relates that once he went to see Ḥuḍūr^{sa}. He knocked at the door. The Holy Prophet Muḥammad^{sa} enquired as to who it was Jābir replied, "It is me." Ḥuḍūr^{sa} said, "What does this signify?" This showed his dislike of the expression and wanted his Companions to say their names instead. So afterwards the Companions would tell their names while seeking his permission to enter.³⁷

The manner of Offering Ṣalāt

The Holy Prophet Muḥammad^{sa} taught the manner of offering Ṣalāt by his own beautiful example. He would also monitor his Companions and offer advice.

Once Ḥuḍūr^{sa} saw a person who came and offered Ṣalāt but did not complete his *Rukū'* and prostration. This person then came and greeted the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} replied to his salutation and told him to go and offer Ṣalāt again. He performed Ṣalāt and came to Ḥuḍūr^{sa} and offered salutation. The Holy Prophet Muḥammad^{sa} told him third

time to go and offer Ṣalāt as he had not offered Ṣalāt properly. He said, "O Messenger of God, I cannot offer Ṣalāt in a better manner, you teach me how to do it properly." The Holy Prophet Muḥammad^{sa} replied, "Say Takbīr and stand straight for Ṣalāt. Then recite the Holy Qur'ān as much as you can recite easily, then gently perform *Rukū'* and stand up straight. After this perform prostration calmly, perform all the Ṣalāt in a gentle manner."³⁸

Once someone invited the Holy Prophet Muḥammad^{sa} to dinner and requested him to bring four other persons with him. On the way one more person joined them. When Ḥuḍūr^{sa} reached the house of the host, he said, "This fifth person has joined us, if you wish you allow him in, otherwise he would go back." The host gladly allowed him in the house.³⁹

Etiquettes of Eating

Ḥāḍrāt Ḥudhaifah^{ra} relates that until the Holy Prophet Muḥammad^{sa} started eating, they never used to touch the food. Once they were sitting for the meal, when a maid servant came and hurriedly started to partake food. Ḥuḍūr^{sa} caught her hand. Then a bedouim came and attempted to partake food. Ḥuḍūr^{sa} also caught his hand and said, "If Allāh's name is not said before eating, the food becomes lawful for the Satan. This woman has come to make food lawful for Satan, so I caught her hand. Similarly this bedouin also wanted to make this

food lawful for Satan by not saying "بِسْمِ اللَّهِ" and I caught his hand as well. By the Being, who controls my life, now the hands of both these persons would join me in partaking the food. Now we would eat together". Then he invoked Allāh's name and started to eat.⁴⁰

Sometimes Satan attacks through the good deeds. The Holy Prophet Muḥammad^{sa} kept a watchful eye in such matters and advised goodness according to the circumstances. If someone sought permission to go for Jihād while his old parents needed looking after, he would forbid him and tell him that looking after his old parents was his Jihād. When he saw laxity in offering Ṣalāt, he advised that the greater good is to offer Ṣalāt on time.

Wherever the Holy Prophet Muḥammad^{sa} detected any hint of ostentation, he would forbid it. A bedouin came to Madīnah. Bedouins usually do not stay in the town and do not even enter the cities without a real need. This bedouin had heard before the fall of Makkah that the Holy Prophet Muḥammad^{sa} takes a pledge of migration. He requested the Holy Prophet Muḥammad^{sa} regarding migration, and enquired if he would have to stay in Madīnah. Ḥuḍūr^{sa} replied, "May goodness fall on you, migration is quite tough," (The Holy Prophet Muḥammad^{sa} realized that this person with bedouin nature would not keep to the promise of migration.) Then Ḥuḍūr^{sa} enquired if he

possessed any camels and if so, he should pay Zakāt for them. He replied in the affirmative. The Holy Prophet Muḥammad^{sa} replied, "Even if you do good while living beyond the mountains, God would never diminish anything from your deeds".⁴¹

It was the Holy Prophet Muḥammad^{sa}'s custom that whenever he received any complaint about someone's behaviour, he readily gave advice even in the case of a dear one. At the same time he was mindful of the right time and the right place. Before the prohibition of alcohol, some people while drunk, injured Ḥāḍrāṭ 'Alī's she camel. Ḥuḍūr^{sa}'s dear uncle Ḥāḍrāṭ Ḥamzah^{ra} was amongst those people. The Holy Prophet Muḥammad^{sa} went to the scene immediately. On arrival he saw that these people were still intoxicated, he did not see fit to advise them and returned straight away.⁴²

Once during a journey Ḥuḍūr^{sa} saw a group of people providing shade to a man from the sun. On enquiry he was informed that the person was fasting. The Holy Prophet Muḥammad^{sa} said, "To fast during a journey is not a virtue."⁴³

At the time of the farewell pilgrimage some people while returning from 'Arafāt to Minā, were galloping their camels at great speed. The Holy Prophet Muḥammad^{sa} advised them to proceed gently at a medium speed, as

racing the camels was not a good deed.⁴⁴

Ḥādrāṭ ‘Ā’ishah^{ra} relates that Ḥuḍūr^{sa} used to sit for *I’tikāf* during the last ten days of Ramaḍān and she used to prepare his tent. Ḥādrāṭ Ḥafṣah^{ra} sought her permission and set up a tent for herself. Emulating this, Ḥādrāṭ Zainab^{ra} binte Jaḥash erected a tent as well. Next day the Holy Prophet Muḥammad^{sa} seeing all these tents enquired about them. He was informed that these tents belonged to his wives. Ḥuḍūr^{sa} was annoyed and said, "You people consider imitating each other as good?" He did not sit for *I’tikāf* in Ramaḍān during that year, instead he spent ten days of Shawāl in *I’tikāf*.⁴⁵

In this instance he pinpointed this moral principle, that one should always aim for the pleasure of Allāh and not act out of jealousy. One should develop the sentiments of pride instead.

The Holy Prophet Muḥammad^{sa} did not like rigidity or constraint in religion as this would drive people away from the faith. He used to advise to make things easy and not difficult.

Abū Mas‘ūd Anṣārī^{ra} relates that a person complained that he did not offer congregational prayer in his own neighbourhood because the Imam offered a lengthy Ṣalāt. Abū Mas‘ūd^{ra} says that he had never seen the Holy Prophet Muḥammad^{sa} so angry while giving advice as he saw him on that day. Ḥuḍūr^{sa} said, "You make

people averse to religion. Anyone who leads the Ṣalāt, should make it easy, as there are weak, indisposed and working people amongst the congregation.⁴⁶

Ḥuḍūr^{sa} used to say, "Talk of happy and good news and do not talk of divisive things. He also liked intervals in giving advice so that the people would not get tired."⁴⁷

At the beginning of the training it is essential to inculcate small matters and lead people by the hand. The Holy Prophet Muḥammad^{sa} always liked consistent good action and not the transitory ones. He used to say, "The best deed is the one, which is performed consistently, even though it may be a small one." He came to know of a woman who used to offer a large number of Ṣalāt. He advised her, "To offer Ṣalā according to her strength, even though Allāh does not get weary, the worshipper gets tired and stops doing the good deed."⁴⁸

When the Holy Prophet Muḥammad^{sa} came to know of some people becoming hermits, he strictly forbade them. They implored and said, "We are not like you. God has already forgiven you." Ḥuḍūr^{sa} was not pleased by this and said, "I am the best one amongst you in Taqwā (fear of God), follow my tradition. I sleep, fast, miss fasting on some days and I have married as well."⁴⁹

The Holy Prophet Muḥammad^{sa}

understood the temperament of his Companions and trained them with love. At times instead of verbal advice, a hint or an expression of displeasure was the best and the most effective means of training.

Once in the company of the Holy Prophet Muḥammad^{sa} a person started an altercation with Ḥādrāṭ Abū Bakr^{ra}. He listened quietly and patiently but when this person offended him for the third time, he was forced to answer him back. The Holy Prophet Muḥammad^{sa} got up. Ḥādrāṭ Abū Bakr^{ra} asked, "O Messenger of Allāh! Are you displeased with me?" Ḥuḍūr^{sa} replied, "As long as you were silent, an angel from heaven was answering on your behalf, but when you yourself started to answer back, this angel departed and Satan arrived. How can I sit in such a gathering?"⁵⁰

Appropriate Expression of Displeasure

The expression of displeasure at some occasions would become visible on the Holy Prophet Muḥammad^{sa}'s face. Once a person from Najrān came to meet the Holy Prophet Muḥammad^{sa}. This person was wearing a gold ring. Ḥuḍūr^{sa} did not attend to him or talk to him. He went back to his home and related the whole matter to his wife. She said, "Surely the Holy Prophet Muḥammad^{sa} did not pay any attention to you because of your arrogance and expression of superiority. So you should go and see him again and be respectful." This person

took off his gold ring and expensive robe and sought permission to see Ḥuḍūr^{sa}. The Holy Prophet Muḥammad^{sa} gladly gave him permission and responded to his salutation. He asked the Holy Prophet Muḥammad^{sa}, "O Messenger of Allāh, when I came to see you earlier, you did not show amity." The Holy Prophet Muḥammad^{sa} replied, "When you came earlier, there was an ember on your hand." This person, who had gold jewelry said, "If it is so, then I have brought a large number of embers with me." The Holy Prophet Muḥammad^{sa} displaying a dignified indifference, replied, "No doubt these things have worldly value and benefits, but to me they are no more than a stone." Then this person requested, "O Messenger of Allāh, you showed indifference to me in the company of your Companions, now accept my apology in front of these people and declare your forgiveness, in case they entertain the thought that you are still angry with me." The Holy Prophet Muḥammad^{sa} stood up there and then and announcing the acceptance of his apology, declared that his display of indifference to that person was only due to his wearing of the gold ring. After his repentance and consequent reformation, there was no feeling of anger towards him.⁵¹

Ḥāḍirāṭ Anas^{ra} relates that the Jews did not have any social contact with their wives during menses. When the verse *فَاعْتَرَلُوا النِّسَاءَ فِي*

المحذوض (2:223) was revealed commanding the Muslims to stay away from their wives during the days of menstruation, the Holy Prophet Muḥammad^{sa} explained it by saying, "All kinds of contact with your wives is permissible except the conjugal relations." The Jews objected that he opposed them in every matter. 'Ibād bin Bishr^{ra} and Usaid bin Ḥuḍair^{ra} told the Holy Prophet Muḥammad^{sa} of what the Jews were saying and asked permission to continue conjugal relationships with their wives during these days. The Holy Prophet Muḥammad^{sa}'s expression changed, they feared that he was angry with them and went away. On the way they met someone carrying a gift of milk. This milk was sent by the Holy Prophet Muḥammad^{sa} for them. Both of them were very pleased to realize that the Holy Prophet Muḥammad^{sa} was not angry with them.⁵²

Some of the bedouin people did not take any notice of Ḥuḍūr^{sa}'s displeasure. On such occasions, he would avail the opportunity to advise his Companions.

Once a bedouin came, he was wearing a very expensive robe with silk embroidery on it. He said, this man (meaning the Holy Prophet Muḥammad^{sa}) honours the sons of shepherds and humiliates every brave son of a horseman of honourable lineage. The Holy Prophet Muḥammad^{sa} was very angry with this person and tugging his robe (which he was wearing to

show off his status) said, "You are not even wearing the dress of wise people." Then Ḥuḍūr^{sa} sat down and advised his Companions, "When the time of Nūḥ's^{as} death was near, he called his sons and told them, 'I give you a brief advice and command you to do two things and forbid two things. I prohibit you from shirk and arrogance and command you to adhere to لا إله إلا الله. If whatever is in the heavens and the earth is put on one side of the scale and the Kalimah لا إله إلا الله the other side, the side of the Kalimah would be weightier. The second advice is سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. This is the prayer for everything and everything is bestowed with the blessings of these words."⁵³

Warning and Admonition

For the sake of moral training, at times admonition and warning becomes unavoidable. On some occasions the Holy Prophet Muḥammad^{sa} had to resort to punishment. Hate or anger did not play any part in these punishments. On the contrary, it entailed kindness and compassion and it resulted in spectacular reformation. Ḥāḍrāṭ Ka'b bin Mālīk^{ra} and two of his Companions stayed behind at the time of the battle of Tabūk, without any genuine excuse. They admitted their mistake to the Holy Prophet Muḥammad^{sa} on his return from the battle. Ḥuḍūr^{sa} excommunicated them from all other Companions. Ka'b says, "We roamed in the

market place and no one talked to us. I used to present myself to Ḥuḍūr^{sa} and greeted him. I watched his lips to see if he had returned my salutation. I would offer Ṣalāt by standing very near to him and looked at him stealthily. When I was busy in prayer, Ḥuḍūr^{sa} looked at me and when I turned towards him, he would look away." Later on, these three Companions were excommunicated by their wives as well. Ka'ḇ^{ra} relates, "Fifty days passed in this distress." When they were pardoned, he went to the Holy Prophet Muḥammad^{sa} and offered salām. Ḥuḍūr^{sa}'s face illuminated with joy and he said, "O Ka'ḇ, glad tidings to you. Today such a day has dawned on you, which has not appeared for you since the day you were born." Ka'ḇ enquired, "O Messenger of Allāh, is this good news from you or from Allāh?" The Holy Prophet Muḥammad^{sa} replied, "From Allāh." Ka'ḇ was so overwhelmed by this kind treatment that he pledged there and then to adhere fast to the blessed truth which brought the blessings of Allāh. He pledged to stay away from falsehood and offered all his wealth as charity in the way of Allāh. The Holy Prophet Muḥammad^{sa} allowed him to give only some portion of his wealth in charity.⁵⁴

Prudent Measures of Training and Effective Actions

In the matter of moral training, the advice of the Holy Prophet Muḥammad^{sa} is profound

and judicious. On the one hand he treated womenfolk as an important part of society, and treated them tenderly and on the other hand he pointed out the mischief or dangers in this regard, which can emerge in the society when it deviates from the right path. He said, "The worst fears I have for my Ummah are the mischief of the womenfolk." He warned those women of hell, who would be naked inspite of wearing a dress. He also admonished those women who attract menfolk to themselves or become fond of them easily.⁵⁵

The Holy Prophet Muḥammad^{sa} kept a watchful eye on the society as regards the moral training. He would nip evil in the bud and redress it right at the beginning. He was specially mindful of the moral training of the young people and advised them effectively in an appealing manner. He liked them to get married in time and at an appropriate age. This would save them from immorality.

Ḥādrāṭ Abū Dharr^{ra} relates, "‘Akkāf bin Bishr Tamīmī came to see the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} enquired, ‘Do you have a wife?’ he replied in the negative. He enquired again, ‘Do you have a maid servant?’ Again he replied in the negative. The Holy Prophet Muḥammad^{sa} asked, "You are a man of means". He replied, "Yes, Ḥuḍūr^{sa}, by the grace of God, I am a rich man." The Holy Ḥuḍūr^{sa} said, "In that case you are Satan's brother and if you were

Christian, you would have been one of the monks. Our way is Nikāḥ. The worst people are the ones who do not marry and if they die in this state, even in death they would be the worst ones. Satan does not possess a better weapon than a woman against the pious people. The married ones are safe from it. These are the people who are pure and abstain from obscene talk. O ‘Akkāf, these women were trial for Ayyūb^{as}, Dāwūd^{as}, Yūsuf^{as} and Kursuf^{as}." Someone asked as to who was Kursuf. The Holy Prophet Muḥammad^{sa} replied. "He was a devout person who spent three hundred years worshipping near the sea shore. He would fast during the day and offered prayers during the night. Then he denied Almighty God due to a woman. He fell in love with this woman and stopped worship. Even then God saved him from destruction in view of his piety. He was able to seek repentance. O ‘Akkāf you better get married otherwise your condition would be doubtful. He replied, "O Messenger of Allāh, you arrange my marriage." The Holy Prophet Muḥammad^{sa} said, "I propose the hand of Karimah binte Kulthūm Ḥimyarī in marriage to you."⁵⁶

Commandment of Good and Prohibition of Evil

The Holy Prophet Muḥammad^{sa} would stop improper conduct as far as it was in his power. He advised us to do likewise. He said "If

you can stop evil by hand, do it. If you are unable to do so, admonish by word of mouth. Otherwise try to stop it by condemning it in your heart and praying for it."⁵⁷

On the occasion of the farewell pilgrimage, Ḥāḍrāṭ Faḍl^{ra} bin ‘Abbās, the Holy Prophet Muḥammad^{sa}'s cousin was sitting behind him on the mount. A woman from Khath‘am tribe came to ask the Holy Prophet Muḥammad^{sa} about some matter. Faḍl^{ra} gazed at that woman and that woman started to look at Faḍl^{ra}. The Holy Prophet Muḥammad^{sa} took hold of Faḍl^{ra} by the neck and turned his face towards the other side.⁵⁸ However if it was not desirable to stop by hand, the Holy Prophet Muḥammad^{sa} would discharge his obligation of guidance by offering advice.

The Holy Prophet Muḥammad^{sa} forbade wailing at the time of death but as in times of grief the emotions overwhelm, so he always treated people kindly on such occasions. The martyrdom of his paternal cousin, Ḥāḍrāṭ Ja‘far Ṭayyār^{ra} during the battle of Mu’tah deeply saddened him. Ḥāḍrāṭ ‘Ā’ishah^{ra} relates, "The Holy Prophet Muḥammad^{sa} was sitting in the mosque. His face showed his grief. I was watching through a fissure of the door. A person came and told him that the women of Ja‘far's family were crying. Ḥuḍūr^{sa} told him to go and stop them. He came back after a little while and told Ḥuḍūr^{sa} that these ladies did not

listen to him. The Holy Prophet Muḥammad^{sa} told him a second time and he reported again that these women were domineering, meaning that they did not listen to him. Ḥuḍūr^{sa} said, 'Throw dust on their faces, meaning leaving them alone.' Ḥāḍrāṭ 'Ā'ishah^{ra} adds, "I thought to myself, may Allāh humiliate these women. They do not obey what the Messenger of God commands them. On top of that they do not even refrain from causing him pain."⁵⁹

Once the Holy Prophet Muḥammad^{sa} came to know that some men forbid ladies to come to the mosque at night time for congregational prayer. He advised the menfolk, "Do not stop Allāh's maid servants from the houses of God."⁶⁰

Similarly he received complaints about some men who under the pretext of the verse "فَأَصْرِبُوهُنَّ" meaning; beat them, unjustifiably beat their wives. He advised men that those who beat their wives are not good.⁶¹

Reformation of Domestic Matters

Domestic problems between husband and wife were brought to the Holy Prophet Muḥammad^{sa}. He used to listen to these disputes with personal concern, advised the parties and settle the matters.

Safwān bin Mu'tṭal^{ra}'s wife came to the Holy Prophet Muḥammad^{sa} and complained that her husband stoped her from fasting, beat her up for offering Ṣalāt and he himself offered

Fajr prayer after the sunrise. Ḥuḍūr^{sa} called Safwān and asked if he forbade his wife from fasting? He replied that it was true. He was a young man and his wife used to fast. (This prevented him from having conjugal relationship.) He further said that he did not beat her up because of her Ṣalāt. The real reason was that she recited two long Sūrahs in every rak'āt and prolonged her Ṣalāt. As far as his offering the Fajr Ṣalāt after sunrise was concerned, he was suffering from chronic headache and this was an inherited disease. The Holy Prophet Muḥammad^{sa} listened to both of them and gave the verdict, "A woman should not fast without her husband's permission." Regarding the recitation of two Sūrahs he said, "The Ṣalāt is complete by reciting only one Sūrah" and about the delay in Ṣalāt due to illness he advised Safwān, "You must offer Ṣalāt as soon as you wake up."⁶²

Once Ḥāḍrāṭ 'Alī^{ra} become angry with Ḥāḍrāṭ Fāṭimah^{ra}. He went to the mosque and laid down on the floor. When the Holy Prophet Muḥammad^{sa} heard of it, he came to the mosque. He saw Ḥāḍrāṭ 'Alī^{ra} lying near the wall with dust on his back. Ḥuḍūr^{sa} lovingly dusted his back, addressed him Abū Turāb, meaning, 'father of dust' and asked him to get up and go home. With love he managed the elimination of angry feelings.⁶³

Instructions at Times of Sorrow and Joy

Weddings and deaths are the times when the sentiments are expressed and there is a danger that such occasions would evolve into bad customs. The Holy Prophet Muḥammad^{sa} was always vigilant about such matters. In order to stop extravagance at the weddings and for adopting simplicity, he set the example of Ḥādrāṭ Fāṭimah's wedding. On the occasions of his own marriages, he celebrated the walimah ceremony according to circumstances with great simplicity. Ḥādrāṭ Ṣafīyyah's^{ra} walimah was held after the journey back from Khyber and dates and cheese were offered in the meal. The ideal walima of Ḥādrāṭ Zainab^{ra} which people remembered, consisted of simple food of bread and meat.⁶⁴ On the occasions of death and grief the Holy Prophet Muḥammad^{sa} showed an excellent example of self restraint, especially at the death of his son Ibrāhīm^{ra}, his uncle Ḥamzah^{ra} and his paternal cousin Ḥādrāṭ Ja'far's^{ra} martyrdom, he displayed unparalleled self- control. He used to advise womenfolk to show restraint on such occasions.

On the request from the ladies, one day in a week was fixed for their instruction.⁶⁵ The Holy Prophet Muḥammad^{sa} declared attendance of women on the occasion of Eids, compulsory. He advised that those women who are not allowed to offer Ṣalāt due to religious injunction, should join in the collective prayer

of the Muslims. The Holy Prophet Muḥammad^{sa} used to visit ladies side after the sermon and advise them on various matters.⁶⁶

The Holy Prophet Muḥammad^{sa} was particularly mindful of the training of women. The philosophy behind this endeavour was that well trained mothers would raise well instructed generations. Such women would be excellent models in the matters of faith.

Ḥāḍrāṭ Zainab^{ra} binte Abī Salamah relates, "I went to see Ḥāḍrāṭ Umme Ḥabībah^{ra}. She told me that she had heard from the Holy Prophet Muḥammad^{sa} that it was not lawful for a woman who believed in Allāh and in the Day of Judgement to mourn someone's death for more than three days except for her husband's. For the husband's death, a woman could mourn for four months and ten days (the period of 'Iddat.) She should refrain from adornment and make up. Then I went to see Zainab bint Jaḥash^{ra} at the occasion of her brother's death. On the third day she sent for perfume and said, I have no need or desire for this perfume, but as I have heard the Holy Prophet Muḥammad^{sa} speaking from the pulpit that it was not lawful for a believing woman to mourn the death for more than three days, except that of her husband when she should mourn for four months and ten days."⁶⁷

Another excellent mode of advice practiced by the Holy Prophet Muḥammad^{sa}

was, that he would give general advice without naming a particular individual. Once he told Ḥāḍrāṭ ‘Ā’ishah^{ra}, "I think that such a such person does not understand our faith properly," He was mentioning a hypocrite.⁶⁸

Once Ḥāḍrāṭ ‘Ā’ishah^{ra} bought a maid slave and then freed her. The owners of this slave girl put an unjustified condition that on the death of this maid, they would have rights of inheritance. When the Holy Prophet Muḥammad^{sa} came to know of it, he delivered a sermon and said, "What has happened to these people who put conditions against the decree of God. These conditions bear no value. The rights of inheritance belong to the person who frees that slave (in the case of a freed slave having no children of her own)."⁶⁹

Avoiding Conjecture

The Holy Prophet Muḥammad^{sa} set up this principle for moral training that one should avoid calumny at all times. His own custom was according to this principle. During one Ramaḍān, he was sitting for *I’tikāf*. Ḥāḍrāṭ Ṣafiyah^{ra} came to see him. On her return the Holy Prophet Muḥammad^{sa} escorted her home. On the way he met two Anṣārī men. He stopped them and said, "This is my wife, Ṣafiyah binte Ḥuyayy." Surprised they said, "O Messenger of Allāh, can we ever entertain bad presumptions against you?" The Holy Prophet Muḥammad^{sa} replied, "The Satan circulates like blood in the

body of the man and I was apprehensive that he might put insinuation in your hearts."⁷⁰

The Holy Prophet Muḥammad^{sa} adopted a loving method of instruction. He never scolded anyone. He would only say, "What is the matter with him, may his dust soil his forehead."⁷¹ These were not the words of malediction, it was a prayer that the person mentioned would be able to pray, observe Ṣalāt and in prostrations his forehead become dusty.

Style of Advice

Once the Holy Prophet Muḥammad^{sa} saw two persons quarrelling with each other. One of them was beside himself with anger. His face was puffed and the colour of his face had changed. The Holy Prophet Muḥammad^{sa} did not call this person or addressed him directly. He, knowing the deep psychological facts of the human nature, said in an amazing manner, "I know of such a prayer, when recited by an angry person, it eradicates anger." One person on hearing this, went up to the quarrelling man and told him that the Holy Prophet Muḥammad^{sa} had said "By the recitation of "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" meaning; 'I seek Allāh's shelter from the accursed Satan,' subsides the anger. This quarrelling man was an uncouth bedouin. He did not act on this advice.⁷²

If that bedouin had acted upon this advice, he would have experienced in himself a wonderful miracle of the Holy Prophet

Muḥammad^{sa}'s knowledge of psychology. But that unfortunate person did not benefit from it. We should avail of this prescription.

"O scrutinizer, test this formula as well" The Holy Prophet Muḥammad^{sa} was a champion of peace and fighting, wrangling and contention used to weigh heavy on his heart. He wanted to raise this awareness in his Companions as well.

Once in the last blessed days of Ramaḍān he was given the knowledge of Lailatul Qadr amongst the odd nights of this month. He came out to give this good news and saw two Muslim men quarrelling with each other. His attention was distracted by this scene and the subject matter of that dream elapsed from his mind. He said, "The knowledge of that night was erased from my mind by your quarrel and may be the wisdom behind it, is that in search of this night you spend more nights in the worship of God. So now you search for it in the odd nights of this month".⁷³

The Holy Prophet Muḥammad^{sa} trained the people of harsh natures with gentleness. Once a person came to see him. This person used to treat his relatives harshly and cut relationships asunder. The Holy Prophet Muḥammad^{sa} treated this man very kindly. Ḥāḍrāt 'Ā'ishah^{ra} asked Ḥuḍūr^{sa} the reason for his kindness. He replied, "Worst people are those whom others leave alone, in order to

avoid their abusive language."⁷⁴

Ḥāḍrāṭ Abū Rāfi^{ra} bin ‘Amr Ghiffārī relates, "When I was just a child, I used to pelt date belonging of Anṣār. They caught hold of me and took me to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} asked me as to why I did this. I replied because of hunger, I wanted to eat the dates. The Holy Prophet Muḥammad^{sa} advised me not to throw stone. Rather to eat dates fallen on the earth. Then, he patted caressed on my head and prayed, "اللهم اشبع بطنه""O, God fill his stomach."

The Holy Prophet Muḥammad^{sa} taught the unity of God and also instilled conformity amongst his Companion. He strongly disliked people who would change their attitudes according to the situation.⁷⁵

The object of the Holy Prophet Muḥammad^{sa}'s training was that all Muslims would become brothers and a peaceful society would emerge. He advised his Companions not to entertain feelings of hatred or jealousy and not to back bite. He wanted them to be servants of Allāh and brothers to one another. It is not lawful for a Muslim to cut himself off from his brother for more than three days. He also advised, "It is not desirable that when the brothers meet they turn their faces away from each other. If there are angry feelings, the best person is the one who says salām first and removes ill feelings."⁷⁶

A great moral revolution can be achieved in the light of this pure teaching and tried and tested principles of the Holy Prophet Muḥammad^{sa}. The only precondition is to make the life of the Holy Prophet Muḥammad^{sa} a guiding light.

"The ignorant people of Europe say

It was not difficult to spread religion to uncivilized people.

The real miracle is to make men out of savages.

This is what manifests the true meaning of Prophethood."

¹Bukhārī Kitābul 'Ilm, Bāb 'Ilm wal 'Azatu bil Lail.

²Musnad Aḥmad bin Ḥambal, vol.1, p.91.

³Tirmadhī Kitābul Tafsīr, Bāb Surah Aḥzāb.

⁴Bukhārī Kitābul Tafsīr Suratul Shu'ra' under verse Andḥir Ashirataka.

⁵Musnad Aḥmad bin Ḥambal, vol.2, p.446.

⁶Musnad Aḥmad bin Ḥambal, vol.6, p.344.

⁷Musnad Aḥmad bin Ḥambal, vol.4, p.359.

⁸Abū Dā'ūd Kitābul Zakt, Bāb Al-Mas'alatu fil Masjid.

⁹Majma'uz Zawā'id by Haithamī, vol.3, p.164.

¹⁰Bukhārī Kitābul Iman, Bāb 9.

¹¹Bukhārī Bada'ul Waḥī, Bāb Kaifa Kana Bada'ul Waḥīlla Rasulillāh.

¹²Muslim Kitābul Birr waṣ Ṣilah, Bāb Taḥrim Zulmil Muslimi.

¹³Bukhārī Kitābul Maghāzī, Bāb Ghazwah Kḥaibar.

¹⁴Tirmadhī Kitābud Da'wāt, Bāb minḥu.

¹⁵Bukhārī Kitābul Adab, Bābmā Yakraḥu minat Tamadiḥ.

¹⁶Bukhārī Kitābut Ta'bīru Ru'yā.

¹⁷Musnad Aḥmad bin Ḥambal, vol.3, p.447.

¹⁸Bukhārī Kitābul Tafsīr Suratul Ḥujrat.

¹⁹Bukhārī Kitābul Iman, Bāb Zakāt minal Islam.

²⁰Muslim Kitābul Masājīd wa Mawada'ish Ṣalāt.

²¹Bukhārī Kitābul Wuḍū', Bāb Sābbul Ma'.

²²Musnad Aḥmad bin Ḥambal, vol.2, p.503.

²³Bukhārī Kitābul Adab, Bāb Raḥmatun Nas.

²⁴Musnad Aḥmad bin Ḥambal, vol.2, p.70.

²⁵Bukhārī Kitābul Adab, Bāb Raḥmatun Nas wal Baha'im.

- ²⁶Musnad Aḥmad bin Ḥambal, vol.5, p.256.
- ²⁷Majma'uz Zawā'id by Haithamī, vol.9, p.15.
- ²⁸Ibne Mājah Kitāb Iqamatiṣ Ṣalāt, Bābmā Ja' fi man Tarakal Jumu'aḥ.
- ²⁹Bukhārī Kitābul 'Ilm, Bāb man Qa'ada Ḥaiṭhu Yantaḥi biḥil Mājlis.
- ³⁰Bukhārī Kitābush Shirkaḥ, BābḤal Yaqrā'ū fil Qismaḥ.
- ³¹Bukhārī KitābuṣṢalāt, BābSalawatul Kḥams Kaffaraḥ.
- ³²Bukhārī Kitābul 'Ilm, BābḤaya' fil 'ilm.
- ³³Muslim Kitābul Zuhd, Bāb Tashmitul 'Atis.
- ³⁴Bukhārī Kitābul Wuḍū', Bāb Daf'il Siwak ilal Akbar.
- ³⁵Muslim Kitābul Shirbah, Bāb idaratul Ma'i wal Lāban 'an Yamini.
- ³⁶Ibne Mājah Kitābul Aṭ'imah, Bāb Tasmīyyah 'Indaṭ Ṭ'a'm.
- ³⁷Bukhārī Kitābul Adab, Bāb Idha qala man dha faqala Ana.
- ³⁸Bukhārī Kitābuṣ Ṣalāt, Bāb Ḥad Iṭmamir Ruku'.
- ³⁹Muslim Kitābul Ashribah ,Bābmā Yaf'alud Daif Idha Tāba'aḥu ghaira man Da'aḥu.
- ⁴⁰Muslim Kitābul Ashribah ,BābAdabit Ta'am was Shirāb wa Aḥkamiḥa.
- ⁴¹Bukhārī Kitābuz Zakāt, Bāb Zakāt Al-Ibili.
- ⁴²Bukhārī Kitābul Maghāzī, Bāb Sujudil Mala'ikaḥ Badr.
- ⁴³Bukhārī Kitābuṣ Ṣaum, Bāb Qaulan Nāb man Zallala 'alaiḥi.
- ⁴⁴Bukhārī Kitābul Manasik, Bāb Amrun Nabibis Sakinaḥ 'indal Ifaḍah.
- ⁴⁵Bukhārī Kitābuṣ Ṣaum, BābI'tikāffi Shawal.
- ⁴⁶BukhārīKitābul 'Ilm, BābGhAdab fil mau'izati.
- ⁴⁷Bukhārī Kitābul 'Ilm, Bābmā kana Nabiyyu yatakḥawwalaḥum bil Mau'izati.
- ⁴⁸Bukhārī Kitābul Iman, Bāb Aḥābuddin ilaiḥi Adwamaḥ.
- ⁴⁹Bukhārī Kitābul Iman, Bāb Qaulun Nabi Ana A'alamukum billāhi.
- ⁵⁰Abū Dā'ūd Kitābul Adab, Bāb fil Intisar.
- ⁵¹Musnad Aḥmad bin Ḥambal, vol.3, p.14.
- ⁵²Musnad Aḥmad bin Ḥambal, vol.3, p.246.
- ⁵³Musnad Aḥmad bin Ḥambal, vol.2, p.225.
- ⁵⁴Bukhārī Kitābul Maghāzī, BābḤadith Ka'āb bin Malik.
- ⁵⁵Muslim Kitābul Libas, Bāb Nisa'il Kasiyatil 'Ariyat.
- ⁵⁶Musnad Aḥmad bin Ḥambal, vol.5, p.163.
- ⁵⁷Tirmadhī Kitābul Fitn, Bāb fi Taghayyuril Munkar bil yad.
- ⁵⁸Bukhārī Kitābul Manasik, BābḤajjul Mar'ati 'anir Rajul.
- ⁵⁹Bukhārī Kitābul Jana'iz, Bāb man Jalasa 'indal Musibati Yu'rafu fil Ḥuzn.
- ⁶⁰Abū Dā'ūd KitābuṣṢalāt, Bābmā Ja' fi Kḥuruḥin Nisa' Ilal Maṣjid.
- ⁶¹Abū Dā'ūd Kitābun Nikah, Bāb fi Darbin Nisa'.
- ⁶²Musnad Aḥmad bin Ḥambal, vol.3, p.85.
- ⁶³Bukhārī Kitābul Adab, Bāb Takanni bi Ābi Turāb.
- ⁶⁴Bukhārī Kitābul Nikah, Bāb Aulum 'ala ba'di Nisa'iḥi Akṭhara mim Ba'd.
- ⁶⁵Bukhārī Kitābul 'Ilm, Bāb man Ja'ala li Aḥlil 'Ilm ayyaman Ma'lumaḥ.
- ⁶⁶Bukhārī Kitābul 'Idain, Bāb Mau'izatul Imam An-Nisa' Yaumil 'Id.

- ⁶⁷Bukhārī Kitābul Jana'iz, Bāb Aḥḍadil mar'ati 'ala Ghairi Zaujiḥa.
⁶⁸Bukhārī Kitābul Adab, Bāb mā Yakunu fiz Zan.
⁶⁹Bukhārī Kitābus Shurut, Bāb Shurut fil wala'.
⁷⁰Bukhārī Kitābul Adab, Bāb Takbir wat Tasbiḥ 'indat tu'jāb.
⁷¹Bukhārī Kitābul Adab, Bāb mā Yanah 'anis SiBāb.
⁷²Bukhārī Kitābul Adab, Bāb mā Yanḥa 'anis SiBāb wal La'an.
⁷³Bukhārī Kitābul Adab, Bāb mā Yanah 'anis SiBāb.
⁷⁴Bukhārī Kitābul Adab, Bāb mā Yajuzu min IghtiBāb.
⁷⁵Bukhārī Kitābul Adab, Bāb wajanibu Qauluz Zur.
⁷⁶Bukhārī Kitābul Adab, Bāb Al-Ḥijrah.

Chapter 19

***The Holy Prophet Muḥammad^{sa}'s
Generosity and Spending in the
Way of Allāh***

Qur'ānic teachings Regarding Charity

There are two basic objectives of a religion and faith. One is to discharge obligations of God Almighty and the other is to discharge obligations of fellow human beings. 'Infāq' means spending or giving away. Spending in the way of Allāh is closely related to discharging obligations of fellow human beings. Nevertheless apart from fulfilling the needs of the poor and destitute, spending money for education, training, publication of Islamic literature, preparation to defend the country and spending money for it, are according to the Holy Qur'ān, considered as financial Jihād and fulfils our obligations to Allāh.

In the teachings of Islam a great emphasis is laid on charity. One of the basic qualities of a believer is that he spends whatever Allāh has given him.^(2:4) Again the Holy Qur'ān commands; "Behold, you are those who are called upon to spend in the way of Allāh, but of you there are some who are niggardly. And whosoever is niggardly, is niggardly only against his own soul. And Allāh is Self-Sufficient, and it is you that are needy. And if you turn your backs, he will bring in your

stead, a people other than you, then they will not be like you".(47:39)

The gist of the Holy Qur'ān's teaching regarding spending in the way of Allāh is; that Allāh is Self Sufficient, He has limitless treasures and He does not need your wealth. Compared to Him, human beings are needy. Allāh enjoins the believers to spend money in charity and it is for their own good. It is like a loan which is used in trade. Allāh rewards this loan by giving seven hundred times or even more than this. (2:262)

Attainment of the pleasure of Allāh is a further reward. Not to spend in the way of Allāh, in spite of possessing wealth is displeasing to God and equivalent to self-destruction.(47:39)

The Holy Qur'ān has taught us the etiquettes of this good deed. It says; "Never shall you attain righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.(3:93) Again the Holy Qur'ān commands; "Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer.(2:216)

Another injunction of the Holy Qur'ān commands; "O ye who believe! render not vain your alms by taunt and injury."(2:265)

The Tradition of the Holy Prophet Muḥammad^{sa} and his Advice

The Holy Prophet Muḥammad^{sa} gave us the excellent examples of spending in the way of Allāh. His conduct as described by Ḥādrāt 'Ā'ishah^{ra} was in complete conformity with the commands of the Holy Qur'ān. His pious character reflects the Qur'ānic teachings perfectly in his generosity in the way of Allāh. He experienced the times of hardship. Even in such situations his high moral conduct was noticeable. At all times his attitude to life, was like that of a traveller who takes a break under the shade of a tree and then resumes his journey. The Holy Prophet Muḥammad^{sa} did not have any inclination towards this transitory world and its wealth.¹

The Holy Prophet Muḥammad^{sa} trained his family and his Companions in the same way. Once he addressed the gathering of his Companions and said, "Is there anyone amongst you who loves his inheritor's wealth more than his own wealth?" The Companions replied that there was no one amongst them who did not love his own wealth more. The Holy Prophet Muḥammad^{sa} said, "Remember this, your real wealth is what you send forth by spending in the way of Allāh. Whatever you leave behind in this world belongs to your inheritors,"²

Once the Holy Prophet Muḥammad^{sa} had

a goat slaughtered and distributed the meat to the poor people. Afterwards he enquired if there was any meat leftover. His wives replied that all the meat had been distributed, only a little portion was left for themselves. The Holy Prophet Muḥammad^{sa} replied, "Whatever has been distributed is saved (meaning its reward is secured) and whatever is left, consider it as wasted."³

Once a large amount of funds was received by the Holy Prophet Muḥammad^{sa} from Baḥrain and the attendance at Fajr Ṣalāt increased considerably. The Holy Prophet Muḥammad^{sa} said, "I am not afraid of you being poor and destitute. On the contrary I am apprehensive that when the worldly riches would be abundant, you may start to compete with each other like the earlier nations did and meet the same fate."⁴

The Holy Prophet Muḥammad^{sa}'s aversion to worldly riches, his attitude and his inner feelings can be judged from this statement. He said, "Even if I receive gold equal in weight to the mountain Uhud, it would please me, that before the rise of the third day, I spend it all in the way of Allāh, and do not keep even one Dīnār more than I need for myself. I would spend all the riches freely in the way of Allāh like this." He then pointed to his right and left, his front and back to show his intention. Then he said, "Those people who are rich would be in

the loss on the Day of Judgment, except those who spend on the right and on the left, in front and behind in the path of Allāh. But such people are few."⁵

The Holy Prophet Muḥammad^{sa} wanted to instil the same spirit in his Companions. He said, "Enviably is the person, who is bestowed wealth and extraordinary courage by Allāh to spend it at a proper place."⁶

The Holy Prophet Muḥammad^{sa} defined the best charity as the one which is given while being healthy, offered in spite of one's own personal need and given when there is risk of poverty and hope of prosperity. Such charity has the highest reward. He said, "Let it not be the case that you wait until the last moments of your life when you are near death, you start to decide how much should be given to this person or that person. There would be no reward for such generosity. At such a time your riches already belong to other people."⁷

The Holy Prophet Muḥammad^{sa} used to tell this Divinely inspired tradition, God says, "O son of Adam, go on spending, I will go on bestowing upon you".⁸ He also used to say that affluence and prosperity is not the abundance of wealth, on the contrary real affluence is that of the heart."⁹

Once the Holy Prophet Muḥammad^{sa} advised his sister-in-law Ḥāḍrāṭ Asmā^{ra} binte Abū Bakr^{ra}, "You should not count the money

when spending in the way of Allāh, if you do this, God would also count when giving you. You should not keep the mouth of your purse closed because in that case it would stay closed (meaning; if no money comes out, how would any money go into it). Spend in the way of Allāh whole heartedly according to your capacity."¹⁰

The Holy Prophet Muḥammad^{sa}'s heartfelt joy and his willingness to spend in the way of Allāh, are clearly apparent from the example he gave of the two persons, who were wearing iron cloaks. Ḥuḍūr^{sa} said, "These cloaks are covering them from the chest to the throat. The person who spends in the way of Allāh, his cloak becomes larger until his whole body, including the tips of his fingers are covered by it. The other one, a miser, whenever he decides not to spend in the way of Allāh, the links of this iron cloak begin to tighten. He wants to loosen them but is unable to do so. (Meaning; he feels the suffocation)"¹¹

The Holy Prophet Muḥammad^{sa} explained to his Companions, how the blessings are showered on those, who spend in the way of Allāh. He told them, "A person was travelling in the jungle when he heard these words from a cloud, "Go and irrigate the orchard of such a person". That cloud spread to one side and rained on a plain area and the water started to flow into a stream. This person followed the path along the stream and reached an orchard.

He saw a person irrigating his fields with this water. He enquired the owner's name and it was the same name he had heard from the cloud. The owner asked, "O servant of Allāh, why do you ask my name?" This person told him, "I heard a voice from a cloud which commanded it to go and irrigate that person's orchard. Now you tell me as to what you do with the income of this orchard." The owner replied, "As you have asked, I will tell you. I give one third of the income in charity, one third I keep for my family and the rest one third I keep for the seeds etc."¹²

Code of conduct for Charity

The Holy Prophet Muḥammad^{sa} taught his Companions the code of conduct for spending in the way of Allāh. He said, "While spending in the way of Allāh, showing off and ostentation should not play any part. Whosoever practices this, God will treat him similarly, that is, he would attain fame and popularity, but he would lose the spiritual reward and would not gain Allāh's pleasure."¹³

Describing the superiority of the person who gives charity secretly, the Holy Prophet Muḥammad^{sa} said, "On the Day of Judgment when there would be no shelter except Allāh's shelter, this charitable person, who gave charity in such a secret manner that no one knew about it, would be under Allāh's shelter."¹⁴

The Holy Prophet Muḥammad^{sa} taught us the best ways of spending in the way of Allāh and he used to act accordingly. He said, "The best wealth is the one, which someone spends on his family, the next is that, which he spends on his mount (horse etc) which is used in the way of Allāh and after that is the wealth which is spent in the way of Allāh, on one's companions."¹⁵

The Holy Prophet Muḥammad^{sa} said, "When a Muslim spends his wealth for his family, with the intention of giving charity, it is rewarded as 'Ṣadqah'. Even if someone puts a morsel of food in his wife's mouth, it would carry the reward of a virtuous deed."¹⁶

Emphasising this point, the Holy Prophet Muḥammad^{sa} said, "There is greater reward for giving charity to one's family and relatives. In fact it carries double the reward, one for giving charity and the other for caring for the relations." So he advised the wife to give alms to the husband and encouraged the father to give charity to the son.¹⁷

Contentment Leading to Charity

Our master and patron, the Holy Prophet Muḥammad^{sa} acted on every aspect of his pure teachings. This high moral of the Great Servant of the Gracious God reflected in his nature. He was neither inclined to extravagance nor to stinginess. On the contrary he possessed the perfect balance of moderation. In his domestic

life he adopted simplicity and contentment and spent according to the circumstances. He practiced simplicity and thus acquired the means to spend in the way of Allāh. He suffered hardship, yet offered sacrifices and gave preference to the requirements of Islam.

Ḥāḍrāṭ 'Ā'ishah^{ra} relates, "Since his arrival in Madīnah, the Holy Prophet Muḥammad^{sa} and his family did not have bread made of wheat for any period of three consecutive days. This state of affairs continued till his death. "Sometimes it would so happen that the fire was not lit in our house for the whole month, only dates and water served as subsistence, apart from an occasional gift of meat from someone."¹⁸

The Most Generous Person

As far as the spending in the way of Allāh and fulfilling the needs of other people was concerned, no one surpassed the generosity of the Holy Prophet Muḥammad^{sa}. Ḥāḍrāṭ Anas^{ra} relates, "The Holy Prophet Muḥammad^{sa} said, 'Should I tell you about the most munificent amongst the generous ones? Allāh is the most Munificent amongst the generous ones and I am the most generous among the people.'¹⁹

This was not merely a claim. People who witnessed the Holy Prophet Muḥammad^{sa}'s generosity, readily gave this verdict. The Holy Prophet Muḥammad^{sa}'s paternal cousin Ḥāḍrāṭ 'Abdullāh^{ra} bin 'Abbās (who had the opportunity

to observe him closely) has said, "The Holy Prophet Muḥammad^{sa} was the most generous amongst the people. His generosity would reach its climax in the month of Ramaḍān, when Angel Gabriel^{as} had meetings with him. During these days the speed of his generosity exceeded that of a forceful storm."²⁰

Ramaḍān is the blessed month in which the reward for good deeds increases manifold as compared to the ordinary days. The Holy Prophet Muḥammad^{sa} used to give a great deal more in charity. During these days, due to meetings with Angel Gabriel^{as}, his spiritual and intellectual development progressed even higher.

The Holy Prophet Muḥammad^{sa}'s modes of spending in the way of Allāh were varied. Although he gave preference to national and religious needs, yet in the early period, a large number of poor people accepted Islam and an important task was to help them and fulfil their needs. The Holy Prophet Muḥammad^{sa} took special care of their needs personally as well as collectively. A large part of the funds was spent in this field.

During these early days there was no central system of hospitality. It was the responsibility of his household to look after the guests. A large part of his household expenses were spent in discharging this responsibility. He would always give priority to the needs of a

poor person over his own requirements. He personally took care of the needs of the other people. A beggar coming to his door would never go back empty handed from his door. He would give gifts as well as charity. In this way both the rich as well as the poor used to receive from him. He would send gifts to his Companions and return their gifts with much better gifts. Besides this he used to give to others in various ways. If he had borrowed money, when repaying this loan he would add extra money to it. If he bought something, he would pay on increased amount and sometimes he would give back the purchased item as well as pay its price.

This trait of spending generously in the way of Allāh was present in his character since his youth. He had experienced the state of being an orphan and poor. As soon as he was capable of supporting himself, as far as it was in his power he started to help and assist the poor. During the early period in Makkah, before his claim to prophet-hood, he became a member of the treaty of 'Ḥilful Faḍūl', so that he could help those whose rights had been usurped.

Financial Striving in the Makkan period and Ḥādrāṭ Khadījah^{ra}'s Testimony

Whatever profit the Holy Prophet Muḥammad^{sa} earned by trading Ḥādrāṭ Khadījah^{ra}'s commodities, he spent it in charity

and did not invest it in property. After the marriage, Ḥāḍrāṭ Khadījah^{ra} gave all her wealth and a slave Zaid to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} freed the slave, Zaid^{ra} bin Ḥārithah and spent this wealth generously in the way of Allāh. After the first revelation, naturally he felt nervous. At that time Ḥāḍrāṭ Khadījah^{ra} consoled him in the words, which not only revealed his habit of spending generously but also described the manner of his giving alms.

Ḥāḍrāṭ Khadījah^{ra} while commenting impartially on the Holy Prophet Muḥammad^{sa}'s pure character said, "God would never humiliate you. You look after your relatives. You lighten the burdens of the poor. You establish the long forgotten virtues. You offer hospitality and help people when they are in dire need."²¹

According to some traditions, on hearing the account of the first revelation, Warqah bin Naufal gave a similar testimony. This shows how the Holy Prophet Muḥammad^{sa} used to employ diverse ways for the service of mankind. At the time of migration to Madīnah, he had left everything in Makkah and did not have any personal income. God Himself took care of all his needs, as He had declared, "We ask thee not for provisions; it is We Who provide for thee."^(20:133)

The Holy Prophet Muḥammad^{sa}'s Generosity in Madīnah

When the Holy Prophet Muḥammad^{sa} arrived in Madīnah, Anṣār of Madīnah presented him gifts as tokens of their love and sincerity. Some presented him with milk producing cattle and some dedicated their date palms for him. The Holy Prophet Muḥammad^{sa} benefited from them to fulfill his needs and also the needs of the poor people.

Later on when the Jews of Banī Naḍīr were exiled from Madīnah due to their breach of the treaty, one fifth of their palm tree orchards came into the hand of the Holy Prophet Muḥammad^{sa}. He used to sell their fruit and procure the whole year's household expenses and food. The rest of the income he used to give as charity in the way of Allāh.²²

This one fifth of this income was totally at the discretion of the Holy Prophet Muḥammad^{sa} to spend as he pleased. He was free to spend it for religious needs, for himself and his family, his relatives, orphans, destitute people and the travellers. But he, with great care only procured the essential subsistence for himself and the remainder was spent in the way of Allāh. He did not even save for the next day.²³

In brief he chose the path of contentment. In the days of ease, when his wives made some demands, he gave them the choice, according to the commandment of Allāh. "O Prophet! say to

your wives, if you desire the life of this world and its adornments, come then, I will provide for you and send you away in a handsome manner. But if you desire Allāh and His Messenger and the home of the Hereafter, then truly Allāh has prepared for those of you who do good, a great reward."^(33:29-30)

There is no doubt that the pious wives of the Holy Prophet Muḥammad^{sa} being mindful of their status, gave preference to Allāh and His Messenger. The purpose of this admonition was to make it clear that in the days of affluence they should not incline towards extravagance. Afterwards reasonable amounts were fixed as allowances for them. The wives themselves, following the example of the Holy Prophet Muḥammad^{sa} spent their wealth generously in the way of Allāh. In short the Holy Prophet Muḥammad^{sa}, both in the periods of ease and in the times of hardship, spent generously in the way of Allāh.

Personally Looking after the Needy

The Holy Prophet Muḥammad^{sa} personally used to fulfil the needs of the poor. As described in the Holy Qur'ān, "Thou shall know them by their appearance,"^(2:274) he could perceive such people from the expressions of their faces and fulfil their needs before a request was made. Aṣḥāb-e-Ṣuffah were frequent recipients of his favours and kindness. How inspiring are the examples of hospitality

shown to them and Abū Hurairah? The incident when Ḥāḍrāṭ Abū Hurairah^{ra} asked Ḥāḍrāṭ 'Umar^{ra}, the meaning of a Qur'ānic verse, in the hope that by acting upon this verse, he would provide some food for him. Meanwhile, the Holy Prophet Muḥammad^{sa} arrived. He smiled at Abū Hurairah^{ra} and guessed from his face that he was starving. He asked, "Abū Hurairah^{ra}, are you hungry? Come with me." Abū Hurairah^{ra} accompanied him. The Holy Prophet Muḥammad^{sa} brought a bowl of milk and told him to call the other Aṣḥāb-e-Ṣuffah as well. These were the poor and needy people, who resided in the Prophet's mosque and learnt Qur'ān and Sunnah. The Holy Prophet Muḥammad^{sa} often gave them gifts and alms. He did not forget them at this time. He offered them milk first and afterwards gave the bowl to Abū Hurairah^{ra} to drink till he was full. In the end he himself drank it.²⁴

Ḥāḍrāṭ 'Ā'ishah^{ra} relates, "I have never seen the Messenger of Allāh designating the task of giving alms to anyone else, he would himself put alms in the hand of the beggar."²⁵

Concern for the Disabled

The Holy Prophet Muḥammad^{sa} used to take great care of the disabled people while distributing charity. Once he received some clothes, which he distributed among the poor. There was a blind needy person named Ḥāḍrāṭ Makhramah^{ra} in Madīnah. When he came to

know of this distribution of clothes, he became upset and called upon the Holy Prophet Muḥammad^{sa} from the outside, "Where is my share?" The Holy Prophet Muḥammad^{sa} brought a shirt from his house and said, "O Makhramah, I had already saved this shirt for you."²⁶

Varied Stratagem for Helping Others

The Holy Prophet Muḥammad^{sa} took care of the needs of his Companions with affection. He was very particular in guarding their self-respect and helping them before they made a request for help.

Ḥuḍūr^{sa} treated his devoted Companion, Ḥāḍrāṭ Jābir^{ra} bin ‘Abdullāh lovingly. Jābir's father met martyrdom at Uhud. The heavy duty of looking after his seven sisters was on his shoulders. Besides this, he was under obligation to pay off the heavy debt which his father owed to the Jews of Madīnah. In view of the needs of his family, Jābir had to marry without delay. The Holy Prophet Muḥammad^{sa} was aware of these circumstances very well. He wanted to help but was mindful of Jābir's self-respect and his keen sense of honour. Soon afterwards Ḥuḍūr^{sa} found an opportunity to help him. On the way back from a battle, Jābir's camel stopped and refused to budge. The Holy Prophet Muḥammad^{sa} made an offer to buy this camel. On reaching Madīnah he asked his treasurer, Ḥāḍrāṭ Bilāl^{ra} to pay the

price. When Ḥāḍrāṭ Jābir^{ra} came to receive this money, the Holy Prophet Muḥammad^{sa} told him to take the money and as well as his camel. In this way he not only helped his dear Companion, he safeguarded his self-respect as well.²⁷

The Holy Prophet Muḥammad^{sa} used to get very upset on seeing the needs of the poor people and did not rest until he had helped them. A delegation of Muḍar tribe came to see him. Seeing their bare feet, their use of animal skins as covering and their faces showing signs of starvation, the colour of his face changed. Restlessly he went inside his house and came out again. He told Bilāl^{ra} to summon people. People gathered at the call of Bilāl^{ra}. Ḥuḍūr^{sa} delivered a persuasive sermon and advised people to help this delegation. The Companions acted on the advice generously and procured all the essential things. When the Holy Prophet Muḥammad^{sa} saw his heartfelt wish being fulfilled, his face lit up with delight.²⁸

Abū Usaid^{ra} relates, "Whenever we requested anything from the Holy Prophet Muḥammad^{sa}, he never refused." Ḥāḍrāṭ 'Alī^{ra} elaborates it further by saying, "Whenever Ḥuḍūr^{sa} intended to fulfil the request of a beggar, he would say, 'Yes'. And if his reply to the request was in the negative, he would stay silent. The word 'no' never came on his tongue."²⁹

If a needy person came and Ḥuḍūr^{sa} wanted to help him but did not possess anything to give, he would say, "Borrow this amount on my surety. Whenever I have the money, I would pay it back,"

Once Ḥādrāṭ ‘Umar^{ra} suggested, "O Messenger of Allāh^{sa}, Allāh has not commanded you to do what is beyond your capacity." The Holy Prophet Muḥammad^{sa} did not like this advice. An Anṣārī present at that time said, "O Messenger of Allāh^{sa}, spend freely and be not afraid of poverty." The Holy Prophet Muḥammad^{sa} was very pleased by this statement and said, "This is what I have been commanded."³⁰

The Holy Prophet Muḥammad's Generosity

The Holy Prophet Muḥammad^{sa} was always generous in giving. Sometimes the needy people thought that it was their right to beg. Ḥuḍūr^{sa} never took offence at their requests. Once, a Bedouin, while asking for help acted in a very rude manner. Ḥuḍūr^{sa} was wearing a shawl. He pulled this shawl so strongly that the Holy Prophet Muḥammad^{sa}'s neck was bruised. He then said impudently, "Give me from what God has given you as trust." The Holy Prophet Muḥammad^{sa} not only displayed patience and restraint, generously and with a smiling face he gave orders for his help.³¹

Ḥāḍrāṭ Abū Sa'īd^{ra} relates, "Two persons came to Ḥuḍūr^{sa} and sought his help in buying a camel. He gave them two Dīnārs. On the way back, they met Ḥāḍrāṭ 'Umar^{ra} and praised the kind gesture of Ḥuḍūr^{sa} and were grateful for help. Ḥāḍrāṭ 'Umar^{ra} related it to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} said, "Such a such person came to me and I gave him one hundred Dīnārs but he did not thank me for it in this manner". The Holy Prophet Muḥammad^{sa} said, "Amongst the people who come to me for help, there is one, who comes to request something and whatever he gets in return, is nothing but fire." Ḥāḍrāṭ 'Umar^{ra} asked him as to why he gave money to such people. The Holy Prophet Muḥammad^{sa} replied, "These people do not refrain themselves from begging and God has forbidden me from stinginess."³² That is to say, "They would not change their habits, why should we change our disposition."

Repaying wickedness with Kindness

Once a villager pulled the Holy Prophet Muḥammad^{sa}'s shawl and it hurt Ḥuḍūr^{sa}. Then in harsh words he sought money and said, "This money is neither yours, nor your forefather's. We have a right in the wealth of Allāh and give us whatever is our right." The Holy Prophet Muḥammad^{sa} replied, "Whatever you say is correct, but O bedouin, you have hurt me by pulling the shawl, you will have to

pay for it." This bedouin cried out spontaneously, "Not at all." Ḥuḍūr^{sa} asked him as to why his act should not be avenged? With simplicity and straight forwardly he said, "There should be no retribution because you always repay wickedness with kindness." The Holy Prophet Muḥammad^{sa} smiled and gave him a camel load of oats and a camel load of dates and sent him away.³³

Once a bedouin begged for his need. The Holy Prophet Muḥammad^{sa} gave him whatever was available at that time. He grumbled and uttered rude words. The Companions wanted to punish him but the Holy Prophet Muḥammad^{sa} stopped them. He took the bedouin to his own house, fed him, gave him more gifts and then asked him if he was happy. Joyously he replied, "It is not only me who is happy, even my family members are happy with you." The Holy Prophet Muḥammad^{sa} advised him. "Say this in front of my Companions because you have hurt them by speaking harshly to me." When he expressed his gratefulness in front of the Companions, Ḥuḍūr^{sa} said, "My example is like that owner of a camel who controls his headstrong camel. I reform people of ill temperament with love".³⁴

The Holy Prophet Muḥammad^{sa} distributed the vast booty of the battle of Ḥunain. On the way back a group of bedouins surrounded him and persistently begged him

for goods. While retreating under the pressure of the crowd, his shawl got entangled in the thorns. With utmost innocence he was disentangling his shawl and saying, "If I had a valley full of cattle, I would have distributed it amongst you and you would not have found me a coward or a miser."³⁵

Giving Preference to the Needs of Others

The Holy Prophet Muḥammad^{sa} would always sacrifice his own needs for the sake of the needs of deprived people. Once a companion, realizing Ḥuḍūr^{sa}'s need for a robe, presented him with a beautiful embroidered shawl. Ḥuḍūr^{sa} liked it very much. As he was in need a new shawl, he went inside his house and then came out wearing it. One of the Companions praised the shawl greatly and said that it was beautiful and suited him exceedingly. The Holy Prophet Muḥammad^{sa} changed into his old shawl straight away and gave the new one to this Companion. Someone told him off as to why he asked for the shawl as Ḥuḍūr^{sa} himself needed it. This Companion replied, "I have asked for this shawl to use it as my shroud."³⁶

Due to this generosity in the way of Allāh and his sacrifices, his wealth was blessed greatly and it afforded him with more chances of financial sacrifice. In distributing the goods he would prefer others over his own family members. Once he had a few prisoners. When

Ḥāḍrāt Fāṭimah^{ra} came to know of it, she came to see the Holy Prophet Muḥammad^{sa}. She did not find him at home, so she left after informing Ḥāḍrāt ‘Ā’ishah^{ra} of her request. When Ḥuḍūr^{sa} returned, Ḥāḍrāt ‘Ā’ishah^{ra} informed him of his daughter's request that her hands had a bunion due to working on the grindstone and that she needed a servant. The Holy Prophet Muḥammad^{sa} immediately went to his daughter's house and said, "All the prisoners have already been distributed among the needy people. You people should praise and glorify Allāh, by saying, 'Subḥān Allāh', 'Alḥamdu Lillāh' and 'Allāh-o-Akbar'. This is much better for you than a servant."³⁷ The message in this being, that glorification of Allāh, gratefulness to Him and prayers would suffice all their needs.

Blessings in Generosity and Sacrifice

Ḥāḍrāt ‘Abdullāh bin ‘Umar^{ra} relates this inspiring incident of the life of the Holy Prophet Muḥammad^{sa}. He said, "Once a garment trader came. Ḥuḍūr^{sa} had ten Dirhams on him. He bought a shirt for four Dirhams and put it on. A needy person appeared and asked Ḥuḍūr^{sa} to give him the shirt. He wished that God would give Ḥuḍūr^{sa} garments of paradise. The Holy Prophet Muḥammad^{sa} took off this new shirt and gave it to him. Ḥuḍūr^{sa} went back to the trader and bought another shirt for four Dirhams. Now he had two Dirhams left on him. On the way back he saw a maid servant crying.

When asked about the cause of her crying, she replied, "O Messenger^{sa} of Allāh, my master had sent me to buy flour and gave me two Dirhams. These two Dirhams are lost." The Holy Prophet Muḥammad^{sa} gave his remaining two Dirhams to her but she continued to cry. Ḥuḍūr^{sa} asked her as to why was she still crying? She told him that her master would punish her for being late. The Holy Prophet Muḥammad^{sa} accompanied her to the house of her master. The householders were overjoyed on seeing Ḥuḍūr^{sa} and said, 'May our parents be sacrificed for you, what is the reason of your coming to our house.' Ḥuḍūr^{sa} informed them that their maid servant was scared of punishment. The lady of the household said, For the sake of Allāh and your coming into our home, I free this maid! The Holy Prophet Muḥammad^{sa} gave this lady glad tidings of paradise. He said, "See how much blessings God has bestowed on these ten Dirhams? This money has given Allāh's Prophet^{sa} a shirt, arranged for a shirt for an Anṣārī and freed a slave girl. I praise and glorify Allāh, Who has bestowed all this with His Divine power."³⁸

Remarkable Example of Generosity

During the times of conquests, the Holy Prophet Muḥammad^{sa} received large amounts of booty. He gave it all away in the path of Allāh and did not keep even one Dhirham for his personal need. This was his heartfelt desire. He

had complete trust in God, Who was sufficient for all his needs. Once after leading the ‘Aṣr prayer, he rushed home. This was not his usual custom. When he returned, he had a gold nugget in his hand. He said, "During Ṣalāt I remembered that one piece of gold had not been distributed. I have rushed to distribute it. It played heavy on my heart that this piece of gold remained in my house even for one day."³⁹

While spending in the way of Allāh, he had total trust in God as Provider of sustenance and the conviction that His treasurers did not lack anything. He increases the wealth of the one who spends and bestows more on him.

Once the Holy Prophet Muḥammad^{sa} came to see his treasurer and servant Bilāl^{ra}. He saw a heap of dates and enquired, "Bilal, what are these dates for?" Bilāl^{ra} replied, "I intend to store them for the next year." Ḥuḍūr^{sa} said, "Are you not afraid that hell fire would be ignited with these dates?" Then he advised Bilāl^{ra} to spend in the way of Allāh and that he should not be scared of poverty.⁴⁰

Ḥāḍrāt Mūsā bin Anas^{ra} relates from his father that a request made to the Holy Prophet Muḥammad^{sa} never remained unfulfilled.⁴¹

Ḥāḍrāt Sa’d^{ra} bin Abī Waqqaṣ relates, "The Holy Prophet Muḥammad^{sa} distributed some funds and left out one person who was very dear to me. I asked him why he had left that person out, who in his opinion was a Mo’min.

Ḥuḍūr^{sa} answered, "A Mo'min or a Muslim"? On my insistence the Holy Prophet Muḥammad^{sa} said, 'O Sa'd, if I give money to one person while the other one is dearer to me, I give to the person for whom I am apprehensive that if I deprive him, he would stumble in faith in such a way that would result in him being thrown in hell fire by God.¹⁴²

Once a person came to the Holy Prophet Muḥammad^{sa}. He bestowed this person a valley full of sheep.⁴³ This newly converted Muslim Arab chief requested for the land of that valley as well. Ḥuḍūr^{sa} gave him sheep, pastures and the land as a gift. This incident is no less than a miracle. This chief returned to his people and could not help expressing his impressions and said, "O my people, you should all become Muslims. Muḥammad^{sa} gives so much, he is not even afraid of poverty and hunger."⁴⁴

After the fall of Makkah and the victory of Ḥunain, the conquered nations witnessed the extraordinary incidents of the Holy Prophet Muḥammad^{sa}'s generosity. These gift and rewards were for winning over the hearts. Ibne Shihāb Zuhri^{ra} relates, "After the conquest of Makkah, the Muslims gained the victory of Ḥunain. On this occasion, the Holy Prophet Muḥammad^{sa} gave Safwān bin Umayyah one hundred camels, then one hundred more camels and one hundred camels a third time (three hundred camels in all). Safwān used to

say, "Before the Holy Prophet Muḥammad^{sa} gave this gift to me, he was the most detestable person in my sight, but as he continued to give, he gradually became dear to me, so much so that he became my most beloved person in the whole world."⁴⁵

Likewise Ḥuḍūr^{sa} gave Abū Sufyān, chief of Makkah, his son Mu'āviyah and another Quraish chief Ḥārith bin Hishām a hundred camels each. Some traditions inform that there were sixty people to whom the Holy Prophet Muḥammad^{sa} gave gifts in order to win their hearts.⁴⁶

In the battle of Ḥunain, six thousand men of Banū Hawāzin tribe became prisoners. The people of Ḥunain came with the request that these prisoners should be freed. These prisoners of war had already been distributed. The Holy Prophet Muḥammad^{sa} consulted his Companions and motivated them to free these slaves. He promised to pay the remuneration for freeing the slave in future. In view of this wish of the Holy Prophet Muḥammad^{sa} all the Muslims freed those six thousand slaves.⁴⁷ What a wonderful sight it would have presented when these freed slaves joyfully ran round into the streets of Makkah.

Ḥātim Ṭā'ī's generosity was proverbial amongst the Arabs. Our master and leader gave gifts to the family of this most generous person of Arabia. After the Battle of Ḥunain, the

prisoners of war were presented to the Holy Prophet Muḥammad^{sa}. Amongst them there was an extremely beautiful young woman. The narrator says, "She was so pretty that anyone who saw her, was fascinated by her looks." The narrator says, "I thought to myself that I would request Ḥuḍūr^{sa} to give this girl to me. When she started to talk with the Holy Prophet Muḥammad^{sa} her eloquence and fluency amazed me." She said, "O Muḥammad, free us, so that our imprisonment may not become a matter of delight for our enemy tribes. My own father used to respect refugees. He freed slaves, clad the naked, was hospitable to guests, fed them, greeted people and never sent back a needy person empty handed. The name of my great father was Ḥātīm Ṭā'ī." The Holy Prophet Muḥammad^{sa} said, "O lady, all these qualities which you have enumerated are found in a true believer. I wish your father was alive in my time, he would have accepted Islam and I would have treated him with love and kindness. I would have shown him favour and grace." Then he advised us to free this girl as she was the daughter of a father who possessed high moral values and God loves people with such qualities."

One of the Companions asked, "O Messenger of Allāh^{sa}, does God love high moral values?" The Holy Prophet Muḥammad^{sa} said, "In name of the Being, Who controls my life,

access to paradise is through good conduct."⁴⁸

The conflict between Makkah and Madīnah was a hindrance in the way of acceptance of Islam by the Arab tribes. They were watching to see the outcome. After the victory of Makkah these tribes started to arrive in Madīnah in quick succession and accepted Islam. The year ninth Hijrah became known as the year of delegations. These delegations received gifts and favours from the Holy Prophet Muḥammad^{sa}.

In the year ninth Hijrah, Tajīb delegation came to Madīnah. This consisted of thirteen members. They brought Zakāt funds with them. The Holy Prophet Muḥammad^{sa} was very happy at their arrival. He welcomed them and made suitable arrangements for their stay. He instructed Bilāl^{ra} to make the best arrangements for their food and gifts. The Holy Prophet Muḥammad^{sa} gave much more to these people than his normal favour and grace to others. Then he enquired if someone had not received a gift. They told him that a young boy was in the tent. This boy came and said, "I am from Banī Abzā tribe. You have fulfilled the aspirations of members of my tribe, grant my desire as well, please pray that God forgives my sins, has mercy on me and puts contentment in my heart." The Holy Prophet Muḥammad^{sa} prayed, "O Allāh, forgive him, have mercy on him and make his heart content." These people

returned to their homes. They came back next year in the tenth Hijrah for pilgrimage. The Holy Prophet Muḥammad^{sa} asked about that boy. They all testified that they had never seen such a fortunate and content person and God had blessed him immensely.⁴⁹

Farwah bin Musaik Murādī who had left the servitude of the kings of Kindah and accepted the Holy Prophet Muḥammad^{sa}'s obedience, came to see him. Ḥuḍūr^{sa} gave him twelve weights of gold, a fine camel and a robe made in 'Umman. He also appointed him the chief of Murād tribe.⁵⁰

In the tenth Hijrah, the year of the Farewell pilgrimage, Maḥārib delegation came and accepted Islam. During the Makkan period, these people had exceeded everyone else in using harsh and foul language against the Holy Prophet Muḥammad^{sa}. Even then Ḥuḍūr^{sa} treated them kindly and showed favour and grace as he used to show to other delegations.⁵¹

After the victory of Makkah, a succession of delegations from various tribes of Arabia started to arrive to see the Holy Prophet Muḥammad^{sa}. Although these people were impressed by the glory of Islam and were coming in search of truth and represented their tribes but they were so much attracted by the Holy Prophet Muḥammad^{sa}'s favours and kind treatment that most of them accepted Islam. According to the custom of Arabia, these

delegates brought gifts and special things from their part of the country. The Holy Prophet Muḥammad^{sa} in keeping with the commandment of the Holy Qur'ān returned their offerings in even better form.

One such incident happened on the arrival of the delegation from Dāriyyīn. They presented some gifts to Ḥuḍūr^{sa}. Some of these gifts Ḥuḍūr^{sa} accepted and returned others to them. Amongst these gift was a silk robe with gold buttons on it. The Holy Prophet Muḥammad^{sa} gave it to his uncle Ḥāḍrāṭ 'Abbās^{ra}, who sold it to a Jew for eight thousand Dirhams.

One representative of this delegation Tamīm made a request. He said, "Our neighbouring state is under the Roman Empire. It has two cities, Ḥīrah and Baite 'Ainūn. If God grants you victory over Syria, give these two townships to us." The Holy Prophet Muḥammad^{sa} with utmost certainty, generously said, "These townships would be yours." At the time of Ḥāḍrāṭ Abū Bakr^{ra} when these lands were conquered, he gave these townships to Tamīm and wrote a document as well. This delegation stayed in Madīnah till the demise of the Holy Prophet Muḥammad^{sa}. He had instructed to give one hundred 'Wasaq' (equal to two hundred and twenty five maunds) of dates to this delegation.⁵²

Once the Holy Prophet Muḥammad^{sa}

received seventy thousand Dirhams. This was the largest amount he had ever received. He instructed that the money should be placed on a mat. Then he stood up to distribute it and did not rest until all of it was given away. Whosoever came with a request during this time was rewarded, until there was nothing left on the mat. ⁵³

In another tradition there is a mention of the distribution of ninety thousand Dirhams. Every one with a request was rewarded.⁵⁴

‘Abdullāh Hauzanī^{ra} relates, "Once I asked Ḥāḍirāṭ Bilāl^{ra}, how were the expenses of the Holy Prophet Muḥammad^{sa} met?" Bilāl^{ra} said, "When God ordained him as a Prophet, he did not possess any wealth. I have stayed with him till his death. Whenever a needy person came, he would instruct me to give something to him. I used to borrow money and buy clothes for this needy person or arranged to feed him. Once a non-believer asked me to borrow from him instead of borrowing from others. When his debt became larger, he began to press hard for its return. It reached to such stage that I was prepared to run away from the town. The next day early in the morning, the Holy Prophet Muḥammad^{sa} summoned me. When I went to him, I saw four camels loaded with food stuff and clothes. The chief of Fidak had sent these goods to Ḥuḍūr^{sa}. He said, "O Bilal, God has arranged for the repayment of your debt. Now

repay it. So all the debt was repaid and some goods were left over. The Holy Prophet Muḥammad^{sa} said, "I would not go home until you distribute all the goods," No beggar came till the night fall and Ḥuḍūr^{sa} spent the night in the mosque. Next day Bilāl^{ra} informed Ḥuḍūr^{sa} that all the goods had been distributed, only then did he go to his family in a satisfied state of mind."⁵⁵

Quest for Opportunities of Munificence

In accordance with the commandment of the Holy Qur'ān, the Holy Prophet Muḥammad^{sa} always tried to return a gift in a better form. Rabi'ah binte Mu'awidh^{ra} relates, "My father sent me to Ḥuḍūr^{sa} with a gift of a tray full of fresh dates and some cucumbers. Ḥuḍūr^{sa} liked small cucumbers very much." The Holy Prophet Muḥammad^{sa} had received some jewellery from Baḥrain. He gave a fistful of this jewellery to Rabi'ah. In an other tradition it is said that Ḥuḍūr^{sa} gave her two handfuls of gold jewellery and told her to wear it.⁵⁶

Grace in Repayment of Debt

Once the Holy Prophet Muḥammad^{sa} borrowed a camel from someone. At the time of return he gave this person a much better camel and said, "The best people amongst you are the ones who give a better return in repayment of a loan."⁵⁷ Similarly Ḥāḍrāṭ Jābir^{ra} relates that the Holy Prophet Muḥammad^{sa} borrowed money

from me and increased the amount at the time of repayment.⁵⁸

Once a Jew harshly and rudely demanded his loan back. Ḥāḍrāṭ 'Umar^{ra} told him off. The Holy Prophet Muḥammad^{sa} forbade him from doing so and commanded him to repay the loan and give him some extra money as well. Seeing this forbearance, the Jew accepted Islam.⁵⁹

The Magnificence of the Holy Prophet Muḥammad's Generosity

The magnificence of the Holy Prophet Muḥammad^{sa} generosity was unique. His munificence continued till his death. One example of this was the instance of Jābir^{ra} bin 'Abdullāh. He relates, "The Holy Prophet Muḥammad^{sa} said to me that if he received goods from Baḥrain, he would give me so much. Meaning he would give me a large portion of it. The Holy Prophet Muḥammad^{sa} passed away before this happened. This wealth came at the time of Ḥāḍrāṭ Abū Bakr^{ra}, who announced that if anyone was promised by the Holy Prophet Muḥammad^{sa} or has any debt outstanding, he should come and claim it. I said, 'That the Holy Prophet Muḥammad^{sa} had made such a promise to me.' Ḥāḍrāṭ Abū Bakr^{ra} gave me hand full of Dirhams and told me to count them. I counted and they were five hundred Dirhams. He told me to take twice as much (that is one thousand Dirhams more) so that the promise made by the Holy Prophet

Muḥammad^{sa} would be fulfilled three-fold."⁶⁰

Giving away his last possession in charity

Hāḍrāt Sahl bin Sa'd^{ra} relates, "The Holy Prophet Muḥammad^{sa} had given seven Dinars to Hāḍrāt 'Ā'ishah^{ra} for safe keeping. In his last illness he said, 'O 'Ā'ishah, what about the gold which you had'. She replied it was still with her. The Holy Prophet Muḥammad^{sa} told her to give it in charity. At this point he fainted for a while and Hāḍrāt 'Ā'ishah^{ra} was busy in looking after him. When he recovered consciousness, he asked, "Has the gold been given in charity. Hāḍrāt 'Ā'ishah^{ra} replied, 'Not yet'. He asked for that gold and put it on his hand. He said, "What sort of trust in God, it would be if Muḥammad^{sa} while leaving this world and meeting his God, had these Dīnārs with him. He then gave it away as alms. He passed away the very same day."⁶¹

In brief this verse of Maulānā Rūm, a great Muslim Persian scholar, fittingly describes the extent of the Holy Prophet Muḥammad^{sa}'s generosity.

"He was known as khātam (which means seal) because no one was like him in generosity and no one would ever be."

¹BukhārīKitābur Riqāq, Bāb Qaulan Nabikun fiddunya ka Annaka Gharib.

²BukhārīKitābur Riqāq, Bābmā Qaddamā min Maliḥi faḥuwa Laḥu.

³TirmadhīKitāb Sifatul Qiyamaḥ, Bāb minḥu.

⁴BukhārīKitābul Maghāzī, BābGhazwah Uḥud.

⁵BukhārīKitābur Riqāq, Bāb Qaulan Nabimā Aḥābba an Li mithlu Aḥad.

- ⁶BukhārīKitābuz Zakāt, Bāb Infaqil Mal fi Ḥaqqiḥi.
⁷BukhārīKitābuz Zakāt, Bāb Faḍl Sadaqaḥ Shaḥiḥus Saḥiḥ.
⁸BukhārīKitābul Nafaqat, Bāb Faḍl Nafqal 'alal Aḥl.
⁹BukhārīKitābur Riqāq, Bāb Al-Ghina ghinan Nafs.
¹⁰BukhārīKitābuz Zakāt, Bāb Taḥrid 'ala Sadaqaḥ.
¹¹BukhārīKitābuz Zakāt, Bāb Maṭḥalul Bakḥil.
¹²Muslim Kitābuz Zuhd war Raqa'iq, Bāb Sadaqaḥ fil Masakin.
¹³BukhārīKitābur Riqāq, Bāb Riya' was Sam'aḥ.
¹⁴BukhārīKitābuz Zakāt, Bāb Sadaqatus Šir.
¹⁵Muslim Kitābuz Zakāt, Bāb Faḍl Nafqaḥ 'alal Ayal.
¹⁶BukhārīKitābul Nafaqat, Bāb Faḍl Nafqah.
¹⁷BukhārīKitābul Nafaqat, Bāb Faḍl Nafqah.
¹⁸BukhārīKitābur Riqāq, Bāb Kaifa Kana 'Aishun Nabī.
¹⁹Majma'uz Zawā'id by Haiṭhamī, vol. 9, p.13.
²⁰BukhārīKitābuṣ Ṣaum, Bāb Ajwada mā kana Nabiyakunu fi Ramaḍān.
²¹BukhārīBada'ul Waḥī.
²²BukhārīKitābul Nafaqat, BābḤābs Nafqatir Rajul.
²³TirmadhīKitābuz Zuhd, Bābmā Ja' fi Ma'ishatin Nabi wa Aḥliḥi.
²⁴BukhārīKitābur Riqāq, Bāb Kaifa Kana 'Aishan Nabi.
²⁵Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.370.
²⁶BukhārīKitābul Libas, Bābul Qāba.
²⁷BukhārīKitābul Jihād, Bāb man Darāb DābbahGhairiḥi fil Ghazwah.
²⁸Muslim Kitābuz Zakāt, Bāb Al-Ḥaṭḥ alas Sadaqaḥwa lau bishiqqi Tamrah.
²⁹Majma'uz Zawā'id by Haiṭhamī, vol. 9, p.13.
³⁰Shumā'ile Tirmadhī, Bābmā Ja' fi Kḥalqi Rasulillāh.
³¹BukhārīKitābul Fardil, Bābmā kanan Nabi.
³²Brief History of Damascus, vol 2, p. 210.
³³Ash-Shifā' by Qāḍī Ayāz.
³⁴Majma'uz Zawā'id by Haiṭhamī, vol. 9, p.15.
³⁵BukhārīKitābul Jihād, BābShujā'ah fil Ḥarb.
³⁶BukhārīKitābul Jana'iz, Bāb man Ista'dil Kafn fi Zamani Nabi.
³⁷BukhārīKitābul Nafaqat, Bāb 'Amalil Mar'ati fi Bait Zaujiḥa.
³⁸Majma'uz Zawā'id by Haiṭhamī, vol. 9, p.14.
³⁹BukhārīKitābuz Zakāt, Bāb man Aḥābba Ta'jilis Sadaqaḥ.
⁴⁰Mu'jamul Kabīr by Ṭibrānī, vol.1, p.325.
⁴¹Muslim Kitābul Faḍā'il, Bābmā Su'ila Rasulillāh Shai'anQattu fa Qala La.
⁴²BukhārīKitābul Iman, Bāb Idha lam yakun Islamu 'alal Ḥaqqiqaḥ.
⁴³Muslim Kitābul Faḍā'il, Bābmā Su'ila Rasulillāh Shai'anQattu fa Qala La.
⁴⁴Majma'uz Zawā'id by Haiṭhamī, vol. 9, p.13.
⁴⁵Muslim Kitābul Faḍā'il, Bābmā Su'ila Rasulillāh Shai'anQattu fa Qala La.

- ⁴⁶Ash-Shifā' by Qāḍī Ayāz.
- ⁴⁷Bukhārī Kitābul Maghāzī, Bāb Yaumā Ḥunain.
- ⁴⁸Dalā'ilun Nubuwwah by Baihqī, vol.5, p.341.
- ⁴⁹Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.145.
- ⁵⁰Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.327.
- ⁵¹Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.299.
- ⁵²Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.7, p.407.
- ⁵³Al-Wafā by Ibne Jauzī, p.447.
- ⁵⁴Uyūnil Athr by Ibne Sayyidun Nās, vol.2, p.329.
- ⁵⁵Ābi Dā'ūd, Kitābul Khiraj, Bāb fil Imam Yaqbul Ḥadāyāl Mushrikin.
- ⁵⁶Majma'uz Zawā'id by Haithamī, Vol 9, p.13.
- ⁵⁷Tirmadhī Ābwābul Buyu', Bāb Istiqradul Ba'ir.
- ⁵⁸Bukhārī Kitābul Istiqrad, Bāb Ḥusnūl Qada.
- ⁵⁹Mustadrīk Ḥākīm, Kitāb Ma'rifatus Saḥābah Dhikre Islām Zaid bin Sa'nihi.
- ⁶⁰Muslim Kitābul Faḍā'il, Bābmā Su'ila Rasullillāh Shai'anQattu fa Qala La.
- ⁶¹Majma'uz Zawā'id by Haithamī, vol. 3, p.124.

Chapter 20

The Holy Prophet Muḥammad^{sa}'s good Conduct

Beautiful teachings regarding Hospitality

In the teachings of Islam, hospitality is presented as a fundamental quality and a high moral virtue. As compared to other religions, Islamic teaching regarding hospitality is detailed, superior and exceptional. In the Holy Qur'ān, a command of showing favour to even an unknown traveller has been given. The Holy Prophet Muḥammad^{sa} laid emphasis on showing respect to the guests. He instructed us to show genuine respect to the guest. Offering food is one aspect of hospitality. Islam not only taught us to accommodate and feed the guest, it instructs us to take good care of his feelings, cater for even the smallest of his needs, offer selfless service and to sacrifice our own comfort for him. It encourages us to gladly feed the guest even at the expense of going hungry ourselves and readily fulfil his needs without any expectations of reward, praise or greed.

The Holy Prophet Muḥammad^{sa} has declared hospitality as a sign of faith. It can be justifiably said that this good quality was found in him to a greater extent than anyone else. He was the first and the foremost among the believers. He taught us the etiquettes of hospitality. He said, "Three days of hospitality

is the right of a guest."¹ He advised us to eat with the guest until he finishes his meal in order to save him from the embarrassment of eating on his own.²

The Holy Prophet Muḥammad^{sa} showed us an excellent example of accompanying the guest to the door.³

In short his character shows us excellent examples of hospitality and of honouring the guests. He possessed this high moral quality right from early age. At the time of the first revelation, Ḥādrāṭ Khadījah^{ra} expressed her impressions spontaneously and consoled him with the words, "God would never let you go to waste. You show hospitality and help people in their dire need."⁴

Another prominent aspect of hospitality in the character of the Holy Prophet Muḥammad^{sa} was his declaration under the command of God; *أَفُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ* (38:87) Meaning: "Say, I ask not of you any reward for it, nor am I of those who are given to affectation." The Holy Prophet Muḥammad^{sa} never showed formality as a guest or affectation as a host. Similarly he never expected any favour in return for hospitality. As the Holy Qur'ān describes the excellence of the true believers; "And they feed, for the love of Him, the poor, the prisoner. Saying, We feed you for Allāh's pleasure only. We desire no reward nor thanks from you."^(76:10)

Hospitality and Calling to Allāh

The Holy Prophet Muḥammad^{sa} started propagation of Islam with selfless hospitality and service to humanity. When he conveyed the message of truth to his relatives on Mount Ṣafā they rejected him and left. He tried to gather them together by showing hospitality. He instructed Ḥāḍrāṭ 'Alī^{ra} to arrange a banquet. In this meal the lower parts of the leg of goat were prepared. Forty guests from his family and relatives came. Every one ate to their fill. Then they were offered milk. After the meal, the Holy Prophet Muḥammad^{sa} wanted to talk them, when Abū Lahab left saying. "Your companion has cast a spell over you." Hearing this others left as well.

Ḥāḍrāṭ 'Alī^{ra} relates that the next day, the Holy Prophet Muḥammad^{sa} instructed him to arrange another banquet. On this occasion Ḥuḍūr^{sa} addressed the people of Banī Muṭṭalib and said, "I have brought the goodness of this life and the life Hereafter. Who would be my helper?" At this Ḥāḍrāṭ 'Alī^{ra} agreed to help him. This was the first fruit which the Holy Prophet Muḥammad^{sa} gained through hospitality.⁵

This system of hospitality is often a means of winning over the hearts and may lead some people to guidance. Once a non-believer stayed as a guest of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} instructed that he should be given milk. He was offered milk. He

drank one goat's milk, then a second goat's milk was offered to him and he drank it. In this manner he was offered the milk of seven goats and he drank it all. He was so impressed by this informal hospitality and favour of the Holy Prophet Muḥammad^{sa}, that he accepted Islam. Next day Ḥuḍūr^{sa} asked for the milk to be brought for him. On this day he drank the milk of one goat and was not able to drink all of the milk from the second goat and some of it was leftover. The Holy Prophet Muḥammad^{sa} said, "A believer fills one intestine with drink and a non believer drinks to fill seven intestines."⁶He meant to say that after accepting Islam a Muslim is granted patience and contentment.

Service of the guest

After the victory of Khyber, the migrants of Abyssinia returned under the leadership of Ja'far Ṭayyār^{ra}. This group included a delegation from Najāshī. The Holy Prophet Muḥammad^{sa} himself attended and served these people. His Companions said that they were ready to serve, why did he take on this hard work upon himself? The Holy Prophet Muḥammad^{sa} replied, "These people honoured my Companions, I like to serve them myself, this is the reward for their favour."⁷

As far as the Holy Prophet Muḥammad^{sa} could afford, he would arrange good food for the guest and felt happy in serving it with his own hands. Ḥādrāṭ Mughīrah bin Shu'bah^{ra} relates,

"Once I had the privilege of staying with the Holy Prophet Muḥammad^{sa} as a guest. Ḥuḍūr^{sa} instructed that a leg of lamb should be roasted. He then took the knife, cut the meat and offered it to me. In the meantime, Bilāl^{ra} said Adhān and Ḥuḍūr^{sa} left immediately."⁸

It was the practice of the Holy Prophet Muḥammad^{sa}'s custom that if somebody came to see him at meal time, he would without any formality, invite that person to join in the meal. Ḥāḍrāṭ ‘Abdullāh bin Anas^{ra} relates, "On the twenty second of Ramaḍān I went to see Ḥuḍūr^{sa} to ask about the Night of Destiny (Lailatul Qadr). After the evening prayer I stood with him, near his doorway. He invited me in. He brought the evening meal and felt that I was not eating freely due to the meagre amount of food. He asked me, if I had come for something special. I replied, "Yes", Abū Salmah has sent me to ask you about Lailatul Qadr. He enquired, 'What date is it today'? I told him it was twenty second of Ramaḍān. He said, "Search for Lailatul Qadr tomorrow night, that is the night of twenty third of Ramaḍān."⁹

Once a Jew stayed as a guest of the Holy Prophet Muḥammad^{sa}. Due to an upset stomach, he soiled the bedding provided by Ḥuḍūr^{sa}. Feeling embarrassed he left very early next morning. In his haste he forgot his sword behind. When he realized, he returned. He saw the Holy Prophet Muḥammad^{sa} himself washing

the soiled bedding.¹⁰

Catering for the requirement of the guest

Abū ‘Abdullāh bin Ṭahfah^{ra} relates that if there were large number of guests in the mosque, the Holy Prophet Muḥammad^{sa} used to tell his Companions that they could take guests with them if they so wished. One night there were so many guests that Ḥuḍūr^{sa} asked everyone present to take one guest with him. All the Companions conformed to his request, even then five guests were left in the mosque and he was the fifth one. The Holy Prophet Muḥammad^{sa} took them to Ḥāḍrāṭ ‘Ā’ishah^{ra}'s house. He enquired from her if there was anything to eat in the house. She replied, "Ḥuḍūr^{sa}, I have prepared some food for breaking the fast." She brought that food on a plate. The Holy Prophet Muḥammad^{sa} ate a small portion and gave the rest to them. He told them to eat it after saying 'Bismillāh'. Ḥāḍrāṭ ‘Ā’ishah^{ra} brought some more food and they ate that as well. Then the Holy Prophet Muḥammad^{sa} asked if there was anything to drink. Ḥāḍrāṭ ‘Ā’ishah^{ra} replied, "I have saved some milk for you." Ḥuḍūr^{sa} told her to bring that milk. He drank a little bit of it and told them to drink after saying 'Bismillāh'. They drank all of it. Afterwards Ḥuḍūr^{sa} told them to sleep in his house or in the mosque if they so wished. They informed him that they would sleep in the mosque. So they went and slept in

the mosque. Ḥuḍūr^{sa} came to the mosque before the morning prayer and started to wake them up for the prayer. It was his practice to say "Ṣalāt, Ṣalāt" to the sleeping ones. He was sleeping on his tummy when he felt that someone was twisting his foot and saying, "It is not good to sleep in this way." He looked up and it was the Holy Prophet Muḥammad^{sa}.¹¹

Hospitality of the starving people

Ḥāḍrāt Abū Hurairah^{ra} relates, "I would stay on at the door of the Holy Prophet Muḥammad^{sa} to listen to his words, even while I would be starving. Once in a state of hunger, I asked the meaning of one verse from Ḥāḍrāt Abū Bakr^{ra} and Ḥāḍrāt 'Umar^{ra}. This verse referred to the feeding of the poor. They explained the meanings and went away. The Holy Prophet Muḥammad^{sa} came and by looking at me he realized that I was starving." He enquired from me, 'O Abū Hurairah, are you hungry?' Then he took me to his house, where a bowl of milk was available. Ḥuḍūr^{sa} loved the poor men amongst 'Aṣḥāb-e-Ṣuffah'. He told me to call them as well. I became worried that the milk would finish. Even more worrying was the fact that when these poor people came, Ḥuḍūr^{sa} gave the bowl of milk to me and told me to give it to these poor people to drink. When all of them had their fill, Ḥuḍūr^{sa} told me to drink. He told me to drink more and even more until I was unable to drink any more. I told him, "I am

so full that it seems the milk is coming out of the pores of my fingers". Then the Holy Prophet Muḥammad^{sa} took the bowl and drank the remaining milk." In this manner he provided a beautiful example of hospitality.¹²

Ḥādrāṭ Miqdād^{ra} was a poor and destitute companion of the Holy Prophet Muḥammad^{sa}. He relates his own interesting experience of the Holy Prophet Muḥammad^{sa} hospitality. The details of this event have already been stated under the title of "Acceptance of Prayers". Ḥādrāṭ Miqdād^{ra} relates; "Two of my companions and I were so afflicted by hunger that it had affected our sight and hearing. In this state of destitution we sought help from the Companions of the Holy Prophet Muḥammad^{sa} but no one was able to accommodate us. At last we went to the Holy Prophet Muḥammad^{sa} and told him about our poor condition. Ḥuḍūr^{sa} with utmost generosity accepted us as his guests. He took us home. There were three goats and Ḥuḍūr^{sa} said, "Milk these goats and all four of us would drink it." This is how we started to sustain ourselves. I drank all the milk and went to sleep. With the blessing of the Holy Prophet Muḥammad^{sa} more milk filled the udders of the goats. I milked it and offered it to Ḥuḍūr^{sa}. He gave me the bowl and told me to drink. On my request he drank first and gave me the rest." Miqdād^{ra} used to relate this incident of Ḥuḍūr^{sa}'s kindness with great love.¹³

Self Sacrifice and Hospitality

Once a destitute person came to the Holy Prophet Muḥammad^{sa} and told him that he was starving. Ḥuḍūr^{sa} enquired from his wives if they had any food. Those were extremely hard times and all the wives sent messages that there was no food in their homes except water. The Holy Prophet Muḥammad^{sa} announced to his Companions, "Is there anyone who would show hospitality to this person?" Self-sacrificing Abū Ṭalḥā Anṣārī^{ra} stood up and offered to look after this guest. He took him home and asked his wife Ḥāḍrāṭ Umm-e-Sulaim^{ra} (who was a very intelligent, devoted and self sacrificing lady) if there was any food in the house. He told her that it was the Holy Prophet Muḥammad^{sa}'s guest, so they should give him full respect and do their utmost to entertain him. His wife replied, "By God, today we have food for children only and there is no food for ourselves." Ḥāḍrāṭ Ṭalḥā said, "Do not worry, today we would let our children go hungry. When they ask for food, we would play some trick and make them go to sleep. You better prepare the food for the guest." I instructed her that she should extinguish the lamp at meal time, so that the guest of the Holy Prophet Muḥammad^{sa} eats to his fill and we ourselves can go hungry. For his honour and giving him the impression that we too are eating, we would keep pretending to eat while our mouths would

be empty." Before the commandment for ladies to cover themselves, sitting and eating with the guests was considered to make the guest feel honoured. So both the husband and wife sat with the guest to show him respect. The food was only enough for one person. After putting the food before the guest, Umm-e-Sulaim^{ra} got up on the pretext of adjusting the lamp and extinguished it. Then both of them, the husband and the wife kept pretending that they were eating food, while in fact they were munching with empty mouths. They fed God's and His Messenger^{sa}'s guest to his fill and themselves stayed hungry. God was so pleased with their self-sacrifice, sincerity and devotion that he informed the Holy Prophet Muḥammad^{sa} of this incident. When Abū Ṭalḥā^{ra} came to see Ḥuḍūr^{sa}, he told him that tonight God was pleased by their sacrifice and devotion. ¹⁴

A similar reference is found in this verse of the Holy Qur'ān;

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (59:10)

"But prefer others to themselves even though poverty be their own lot."

Surge in the Number of the Guests and Divine Blessings

The time of the battle of the Ditch was a time of famine and hardship for the Muslims. Ḥādrāṭ Jābir^{ra} describing these times says; "We

were digging the trench, when a hard rock presented an obstacle. The Companions reported it to Ḥuḍūr^{sa}. He said that he himself would come. He came and we saw that there were two stones tied to his stomach to alleviate the pangs of hunger. We ourselves had not eaten for the last three days. The Holy Prophet Muḥammad^{sa} held the pickaxe and with three strokes broke the rock into bits.

Ḥuḍūr^{sa}'s hunger and starvation was unbearable for Ḥāḍrāṭ Jābir^{ra}. He went home and told his wife about the state of starvation of the Holy Prophet Muḥammad^{sa} and said, "I cannot bear to see Ḥuḍūr^{sa} in such a condition. Do you have any food in the house?" "She replied, "Yes, there are some oats and a baby goat." Ḥāḍrāṭ Jābir^{ra} quickly slaughtered the goat and his wife ground the oats. Then they started to cook the meat. When Ḥāḍrāṭ Jābir^{ra} was about to go and invite the Holy Prophet Muḥammad^{sa} his wife said to him, "Do not humiliate me before Ḥuḍūr^{sa} and do not invite too many people with him, lest the food is not sufficient for all of them." Ḥāḍrāṭ Jābir^{ra} came to the Holy Prophet Muḥammad^{sa} while his wife was busy cooking meat and kneading the flour. Ḥāḍrāṭ Jābir^{ra} told the Holy Prophet Muḥammad^{sa} quietly that he had some food in the house and requested him to come with a few of his Companions. How could the Holy Prophet Muḥammad^{sa} leave his hungry

Companions behind. He enquired from Ḥādrāṭ Jābir^{ra}, "How much food is there?" Ḥādrāṭ Jābir^{ra} told him about the small goat and some oats. Ḥuḍūr^{sa} told him, "It is enough and it is quite good. You go and tell your wife that she should not take the cooking pot off the fire and should not start baking the bread until I arrive." Then addressing all the Companions he said, "O the people of the trench, Jābir has arranged a feast for you. Let us go to his house. Ḥādrāṭ Jābir^{ra} went back to his house and when his wife came to know that the Holy Prophet Muḥammad^{sa} was bringing nearly one thousand of his Companions, she became very annoyed with him. He told her that as she had instructed, he had invited Ḥuḍūr^{sa} secretly. Now it was up to Ḥuḍūr^{sa}.

When the Holy Prophet Muḥammad^{sa} arrived, he prayed for blessings on the flour and then blew on the cooking pot. Then he instructed them to start baking the bread and leave the cooking pot on the fire. The Holy Prophet Muḥammad^{sa} was breaking the bread and putting meat on it. He would give it to his Companions and then cover the cooking pot. In this way all the guests had their fill and some food was even left over. Ḥuḍūr^{sa} told Ḥādrāṭ Jābir's wife to eat and also send food as gift to other people, as they were hungry and starving.¹⁵

Hospitality to Foreign Delegations

The ninth year Hijrah after the fall of Makkah is known as the year of "Āmul Wafūd". During this year a large number of delegations from various parts of the country came to Madīnah and accepted Islam. The Holy Prophet Muḥammad^{sa} showed them respect and kindness and made arrangements for their hospitality. He himself welcomed the Tajīb delegation and arranged good accommodation for them. He instructed Bilāl^{ra} to arrange a banquet and buy gifts for them.¹⁶

A reputable delegation from Baḥrain came. It was called Abdul Qais delegation. These people belonged to Rabī'ah tribe. Rabī'ah was the brother of Ḥuḍūr^{sa}'s illustrious grandfather Muḍar. Due to internal fighting, this tribe had migrated to Baḥrain. The grandeur of the Holy Prophet Muḥammad^{sa}'s hospitality was evident from the fact, that he welcomed them with open arms. Later on the members of this delegation used to relate that when they presented themselves to Ḥuḍūr^{sa}, he and his Companions were overjoyed and a large space was vacated for them. The Holy Prophet Muḥammad^{sa} welcomed them and asked them as to who was their chief. They pointed to Mundhir bin 'Ā'idh. He gave him a seat near him and treated him with love and kindness. Ḥuḍūr^{sa} told the Anṣār of Madīnah, "Give full respect to your brethren as they have a

resemblance and connection with the Muslim people of Madīnah in accepting Islam willingly. The next morning when the members of the delegation came to meet Ḥuḍūr^{sa} he asked them, "Were your brethren in any way deficient in showing respect and in entertaining you?" With one voice they replied, "These brethren have proved themselves to be the best. They arranged soft beds and excellent food for us. In the morning, they taught us the Holy Qur'ān and knowledge of your Sunnah." The Holy Prophet Muḥammad^{sa} was very pleased by this conduct of the Anṣār and expressed his pleasure. Then he listened to whatever they had learnt from their hosts and taught them matters of faith.¹⁷

Hospitality Shown by the Family of the Holy Prophet Muḥammad^{sa}

Laqīt bin Şabrah^{ra} relates, "I came to Madīnah in the company of the delegation of Banī Muntafiq to meet the Holy Prophet Muḥammad^{sa}. When we informed his household of our arrival, Ḥuḍūr^{sa} was not present in his house. Ḥāḍrāt Ummul-Mu'minīn 'Ā'ishah^{ra} came to know of our arrival and arranged food for us. She prepared an Arab dish of meat and coarse flour. She also sent a tray of dates. In the meantime Ḥuḍūr^{sa} arrived and enquired if we had eaten something? We informed him that we had eaten. Meanwhile a shepherd, who had a baby sheep came.

Ḥuḍūr^{sa} asked him, "What has the goat given birth to?" The shepherd informed him that it was a she goat. The Holy Prophet Muḥammad^{sa} told him to slaughter a goat in its place. Then he informally told his guests, "Do not feel burdened that I am slaughtering a goat for you. We have one hundred goats and do not want to increase the number. So whenever a goat gives birth, we slaughter a goat in its place."¹⁸

In the traditions we find the mention of the treatment which a guest should extend to his host. Whenever the Holy Prophet Muḥammad^{sa} was a guest in the house of an Anṣār, it was his custom to eat the food and before leaving he would offer two nafal Ṣalāt or pray for the host as occasion demanded. He would specially pray for his host and for blessings in their sustenance.¹⁹

Informality to the Guest

There was bread and dates in front of Ḥuḍūr^{sa} when Ḥādrāṭ Ṣuhaib arrived. The Holy Prophet Muḥammad^{sa} told him to come forward and eat. He started to eat the dates when Ḥuḍūr^{sa} cautioned him about his sore eye (meaning that dates might make it worse). Ṣuhaib informally said, "I am eating with the other eye"²⁰

The Holy Prophet Muḥammad^{sa} was very informal with his hosts. A newly converted Iranian and neighbour, used to prepare very good curry. He prepared it for Ḥuḍūr^{sa} and

invited him. The Holy Prophet Muḥammad^{sa} asked if he could bring Ḥāḍrāt ‘Ā’ishah^{ra} with him. The neighbour did not say anything. Ḥuḍūr^{sa} told him that he would not come either. The same thing happened the second time when he came to invite. The third time he agreed to it and the Holy Prophet Muḥammad^{sa} and Ḥāḍrāt ‘Ā’ishah^{ra} went to his house for the meal.²¹

The Holy Prophet Muḥammad^{sa} was very informal as a guest. Once Abū Shu‘aib Anṣārī^{ra} invited him for a meal and requested him to bring four persons with him. On the way, another person joined them. The Holy Prophet Muḥammad^{sa} frankly told the host that although he had invited four people only, an additional person had joined them. If he allows, this person could come in, otherwise he would go back. The host willingly allowed him.²²

May Allāh help us to follow the footsteps of the Holy Prophet Muḥammad^{sa} in learning the etiquettes of hospitality and enable us to act on them. Āmīn.

¹Ibne Mājah Kitābul Adab, BābḤaqqaud Daif.

²Ibne Mājah Kitābul Aṭ‘imah, Bāb An-Naḥyi an Yuqamā anit Ta‘am.

³Ibne Mājah Kitābul Aṭ‘imah, Bābud Diyafaḥ.

⁴Bukhārī KitābBada’ul Waḥī.

⁵Tafsīr Tābri, vol. 19, p. 75, Suratush Shu‘arā’ under verse andhir

‘Ashīratakah.

⁶Tirmadhī Kitābul Aṭ‘imah, Bāb mā Ja’ Innal Mu’minu Ya’kulu fi Mi‘an Waḥīdin.

⁷Sīratul Ḥalbiyyah, vol. 3, p. 49.

⁸Abū Dā’ūd Kitābuṭ Ṭahārah, Bāb fi Tarkil Wuḍū’ man massatin Nar.

⁹Abū Dā’ūd KitābuṣṢalāt, Bāb fi Qiyami Lailatil Qadr.

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- ¹⁰Mathnawī Maulānā Rūm.
- ¹¹Musnad Aḥmad bin Ḥambal, vol.5, p.426.
- ¹²Bukhārī Kitābur Riqāq, Bāb Kaifa Kana ‘Aishun Nabi.
- ¹³Muslim Kitābul Ashribah ,Bāb Ikramid Daif.
- ¹⁴Bukhārī Kitābul Manāqib, Bāb QaulAllāhu wa Yu’tḥiruna ‘ala Anfusiḥim.
- ¹⁵Bukhārī Kitābul Maḡhāzī, BābGhazwatil Aḡzāb.
- ¹⁶Al-Wafā by Ibne Jauzī, p. 764.
- ¹⁷Musnad Aḥmad bin Ḥambal, vol.3, p.433.
- ¹⁸Abū Dā’ūd Kitābuṭ Ṭahārah, Bābul Istintḥar.
- ¹⁹Bukhārī Kitābul Adab, Bābuz Ziyarahwa man Zara Quman...
- ²⁰Musnad Aḥmad bin Ḥambal, vol.4, p.61.
- ²¹Musnad Aḥmad bin Ḥambal, vol.3, p.123.
- ²²Bukhārī Kitābul Aṭ‘imah, Bābur Rajul Yatakallafut Ta‘am li Ikḫwaniḥi.

Chapter 21

The Holy Prophet Muḥammad^{sa}'s Patriotism

Love of one's country is a natural sentiment. A place where a person is born, surroundings in which he opens his eyes, the soil on which he plays as a child and the land that provides food for him, is like a mother. A deep love for this land develops in his character. Patriotism is a national and religious duty and for this reason a great reward is promised for migrating and leaving one's homeland for the sake of religion. God Almighty says; "And whosoever emigrates from his country for the sake of Allāh will find in the earth an abundant place of refuge and plentifulness. And whosoever goes forth from his home, emigrating in the cause of Allāh and His Messenger, and death overtakes him, his reward lies on Allāh, and Allāh is Most Forgiving and Merciful. (4:101)

The Holy Prophet Muḥammad^{sa} has said, "حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ" meaning that patriotism is part of the faith.¹

As a part of the faith, patriotism lays some responsibilities on man. It is a duty of every believer to fulfill these obligations.

The True Image of Patriotism

In today's world, the sentiment of honour for the country, colour, creed and nationalism

are incited in the name of patriotism. The rights of the weak are trampled in the name of this sacred sentiment. While teaching the love for one's country, hatred is perpetrated for other countries, and the people are not given proper rights in their own homeland. These prejudices and discriminations are the product of modern times and have no connection with the religion of Ḥāḍrāṭ Muḥammad^{sa}, the Holy Prophet Muḥammad.

The best and the true example of the Qur'ānic teachings is our Holy Prophet Muḥammad^{sa}. By studying his character we begin to understand patriotism from the religious point of view. This is based on the principle that the founder of Islam, the Holy Prophet Muḥammad^{sa} is a mercy for the whole world. He is the universal Prophet and the whole of the world is his homeland. It is his distinction that the whole surface of the earth has been declared clean and worthy for his prostrations. He loved every part of the world and its people without any distinction of colour and creed. To eradicate the national divisions, he gave us the instructions that all men are equal and no one has any superiority over others on the basis of race, colour or creed.

He established everybody's just right of love for his country and total freedom. The part of Arabia where he was born, spent his childhood days playing in those streets, the

house in which lived for a long time, was naturally loved more by him. This love was visible clearly on various occasions.

Defence of the Homeland

There was perfect balance and moderation in the Holy Prophet Muḥammad^{sa}'s patriotism and he fulfilled all the obligations of patriotism. Whenever there was a time of hardship for his countrymen, he stepped forward to help them. He was only twenty years of age when a war between his tribe and the tribe of Qais 'Ailān broke. On one side were Banū Kanānah and Quraish and on the other Qais 'Ailān and Hawāzin. During these dangerous and critical times he fought like an ordinary soldier and handed arrows to his uncles.²

Sympathy for the fellow country men

The Holy Prophet Muḥammad^{sa} loved his countrymen and when the pact of 'Ḥilful Faḍūl' was prepared for safeguarding human rights and for halting the cruelty to the weak, he joined it. Even after his commissioning as a Prophet he used to say, "I joined in the agreement of 'Ḥilful Faḍūl' at the house of 'Abdullāh bin Jad'ān. This gives me more pleasure than the ownership of one hundred red camels. Even now if I am called upon to participate in that agreement, I would surely do so."³

Love for his homeland and his people was

deeply ingrained in the heart of the Holy Prophet Muḥammad^{sa}. One expression of this love was at the time of war between the Romans and the cruel Iranians, who targeted Arabs. The Arabs supported the Romans and they won. In this way Arabs got rid of the Iranians. On this day thinking about the peace and happiness for his country men, the Holy Prophet Muḥammad^{sa} said, "Today is the day when the Arabs have won their right of freedom."⁴

Tears of Blood

In today's world of freedom, imagine the feelings of an oppressed person, whose fellow citizens did not let him stay in his own homeland. They became his blood thirsty enemies and turned him out. Surely such a person would be the most aggrieved one. But our beloved Prophet^{sa} endured this cruelty in the cause of faith by resigning to the will of Allāh.

After the first revelation when Ḥādrāṭ Khadījah^{ra} took the Holy Prophet Muḥammad^{sa} to her paternal cousin, Warqah bin Naufal. After hearing the whole narration, he said "It is the same angel who descended on Mūsā^{as}. I wish I would be young, when your people would turn you out of your town." This idea must have been very painful to imagine. Ḥuḍūr^{sa}'s expression at that time shows his pain. He said, "أَوْ مُخْرَجًا هُمْ" "Would my people turn me out of my homeland"? Meaning that how would it be

possible for my people to turn out a harmless, beneficent person who worried about them and prayed for them all the time?

Warqah bin Naufal was right in saying that every one who proclaimed such a mission, was treated in this way. And the Holy Prophet Muḥammad^{sa} would meet the same treatment at the hands of his countrymen.⁵ It did happen exactly in that manner. That the king of both the worlds, for whose sake this universe was created was exiled from his place of birth.

How heavily it weighed on his heart when he was forced to abandon the streets of his ancestral home. The day he left Makkah, his heart was shedding tears of blood. He came out of the town and at the crossing, when the city of Makkah began to disappear, he stood on a rock, faced Makkah and addressing it said, "O Makkah! You are my dear town, my beloved homeland. If my people did not turn me out of it, I would never have left you."⁶

With a painful heart, he bid farewell to Makkah and started his journey of migration. God Almighty was watchful over the feelings of His beloved Prophet and had prepared him for this sacrifice. He had taught him the prayer before hand. In this prayer he had been consoled that he would enter Makkah again. This lightened the burden of his grief.

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ
لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا۔ (17:81)

"And say, O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power."

In fact it was for the consolation of the Holy Prophet Muḥammad^{sa} that this verse was revealed. *إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَوْكَ إِلَىٰ مَعَادٍ*. (28:86)

"Most Surely He Who had made the teaching of Qur'ān binding on thee will bring thee back to thy place of return."

In *Sūrah Al-Balad*, God consoled His beloved Prophet^{sa} by invoking his city's name and prophesied that he would surely enter in the city of Makkah.

Prayers for the Fellow Countrymen

Even after the migration to Madīnah, the memory and love of his fellow countrymen of Makkah, remained entrenched in the heart of the Holy Prophet Muḥammad^{sa}. He constantly prayed for them. Ḥādrāṭ Abū Dharr^{ra} relates that one night Ḥuḍūr^{sa} stood up in prayer and recited these verses containing a prayer;

"If You punish them, they are Your servants; and if You forgive them, You surely are the Mighty, the Wise."^{(5:119)⁷}

The Holy Prophet Muḥammad^{sa} did not wish destruction and death for his tormenters, he wished to convince them of the truth of Islam with wisdom. Once he prayed. "O Allāh, help me against these non-believers as You did

help Joseph against his brothers at the time of famine (when they were forced to come to Joseph obediently)." This prayer was accepted. Such a severe famine took hold of Makkah that people resorted to eating bones of the dead animals. Due to hunger their sight was affected and they were only able to see hazily. The people of Makkah were terrified by this famine. They knew full well that Muḥammad^{sa} has a connection with God as well as with His creatures and he was a patriot. So Abū Sufyān came to see Ḥuḍūr^{sa} and said, "I beg you in the name of your fellow countrymen, O Muḥammad! Your people are dying, you pray for rain and the end of the famine."

The Holy Prophet Muḥammad^{sa} in order to remind him of their conduct said, "You are very audacious, this punishment has befallen on you due to rejecting me. Instead of believing in One God, you request me for the postponement of this chastisement." Love for his homeland moved his heart and he prayed for rain and end of famine. This prayer was accepted. The rains came and the famine ended. But when the people of Makkah enjoyed prosperity once again, they indulged in idol worship and opposition to Islam. ⁸

During this famine Ḥuḍūr^{sa} collected five hundred Dīnārs from the people of Madīnah and sent it to the people of Makkah.⁹

Memory of the Homeland

The deep love which the Holy Prophet Muḥammad^{sa} entertained for his homeland could be measured from the following incident. One member of Ghiffār tribe came from Makkah to Madīnah after the time of migration. (This incident was before the command for pardah was received) Ḥāḍrāṭ 'Ā'ishah^{ra} asked this person about Makkah. Eloquently he replied, "The foot hills of Makkah are flourishing with greenery. Its treeless plain areas are beautifully covered with 'Idhkhir' grass and the Acacia trees are in full bloom." When the Holy Prophet Muḥammad^{sa} heard this, the memory of his homeland stirred in his heart and the love for it kindled. He said, "Stop this description and do not make my heart sad." In some other traditions it is written that he said, "You have delighted my heart."¹⁰

Emissary of Peace

At the treaty of Ḥudaibiyah, the Holy Prophet Muḥammad^{sa} opted for truce even on hard terms, because he did not like the loss of life of his countrymen.¹¹

A year later when according to the terms of the treaty of Ḥudaibiyah, Ḥuḍūr^{sa} went for 'Umrāt-ul-Qaḍā', he had the permission to stay for three days in Makkah. During this time Ḥuḍūr^{sa} married Ḥāḍrāṭ Maimūnah^{ra}. He wished the walīmāh function to be held in Makkah so that the people of his home town

could join in. He sent a message to the people of Makkah to give him permission to stay a day or two more and also invited them to the walimah function. They did not permit this. ¹² Even then his love for his compatriots did not diminish.

At the time of the conquest of Makkah, Ḥuḍūr^{sa}'s whole strategy was devoted to save lives of the Makkans. He reached Makkah at great speed with an army of ten thousand men and his heart's desire was fulfilled. The day when the city, where he was the target of torture, was conquered, only the proclamation of peace and pardon was heard. Only one Makkan battalion hastily attacked first and lost two of their men. ¹³

Loyalty to Makkah

The love for his homeland displayed forcefully when at the time of the conquest of Makkah, the question arose as to where the Holy Prophet Muḥammad^{sa} would stay? Would he stay in his ancestral home? Ḥuḍūr^{sa} said, "Our ancestral relatives, 'Aqīl etc have not kept these houses. They have sold them off." Even at this time of victory he did not repossess these houses and by doing so saved the dignity of his compatriots. ¹⁴

This narration by Ḥāḍrāṭ Abū Hurairah^{ra} shows the deep sentiment of patriotism in the heart of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} stood at a place called Ḥazwarah (this

place is in the market place in Makkah and near Bābul Ḥamnāṭīn). He addressed his beloved homeland in the words; "O Makkah! by God, I know that you are the best and most beloved land of all lands near Allāh. If your people had not turned me out of it, I would never have left it."¹⁵

It appears that the people of Madīnah came to know of this expression of love for Makkah. They started to whisper amongst themselves that the Holy Prophet Muḥammad^{sa} was overwhelmed with the love of his hometown and he might stay here. The Holy Prophet Muḥammad^{sa} heard this and told Anṣār to gather at mount Safā. He asked them if it was true. They replied, "We said this in view of our love for Allāh and His Messenger^{sa}." Ḥuḍūr^{sa} said, "Allāh and His Messenger testifies this and accepts your excuse."¹⁶ Then he said, "O Anṣār of Madīnah, my life and my death is with you".¹⁷

When the Holy Prophet Muḥammad^{sa} came to Makkah for the last time on the occasion of Ḥajjat-ul-Widā', the love of his homeland stirred in his heart yet again. 'Abdur Raḥmān bin Ḥārith^{ra} heard him saying as he was mounting his camel, "O Makkah, by God you are the best homeland and God's beloved land. If I was not turned out of it. I would have never left it." 'Abdur Raḥmān^{ra} said; "I said to the Holy Prophet Muḥammad^{sa}, I wish we could

do this. You go back to Makkah as it is your birth place and place of your childhood. The Holy Prophet Muḥammad^{sa} replied, "I had prayed to my Lord, 'O Allāh you have made me leave your beloved land, now give me an abode in some other beloved land of yours.' Now God has provided me an abode in Madīnah."¹⁸

Second Homeland Madīnah

God's decree gave him a second homeland. The Holy Prophet Muḥammad^{sa} fulfilled all the obligations of love and loyalty to this land. It was the good fortune of the people of Madīnah that they welcomed the Prophet of God and as a result they were blessed. It is amazing that Madīnah and its people received immense blessings due to it becoming the Holy Prophet Muḥammad^{sa}'s second homeland. Madīnah was known as Yathrab and this name carries a connotation of rebuke. After the arrival of the Holy Prophet Muḥammad^{sa} it became known as Madīnatur Rasūl, that is the city of the Prophet. Lovingly Ḥuḍūr^{sa} used to say, "People call it 'Yathrab', but it is a city which cleanses people as the iron ore is purified of impurities in a furnace." He meant that the pure atmosphere and pious company was amazingly effective. He upheld the sanctity of Madīnah and said, "Ḥāḍrāṭ Ibrāhīm had declared Makkah Ḥaram (a sacred place), I declare Madīnah as Ḥaram." He meant that fighting and blood shedding was prohibited

here.¹⁹

Prayers for Madīnah

In the early days of migration, the climate of Madīnah did not suit the Companions of the Holy Prophet Muḥammad^{sa}. They started to suffer from fever. Ḥuḍūr^{sa} used to pray, "O Allāh, ingrain the love for Madīnah in our heart. Make it even a more beloved place than Makkah. O Allāh, increase the livelihood of the inhabitants of Madīnah. Make its climate suitable for us. Remove this fever epidemic and bestow double blessings on Madīnah than Makkah."²⁰

In time the love of Madīnah became so ingrained in the heart of the Holy Prophet Muḥammad^{sa} and his Companions that staying away from this town played heavy on them. The Companions narrate that whenever the Holy Prophet Muḥammad^{sa} returned from travels, on seeing the walls of Madīnah, he used to urge his mount to run faster. This was due to his love for Madīnah.²¹

In the last years, the Holy Prophet Muḥammad^{sa} stayed out of Madīnah for nearly a month due to the expedition of Tabūk. On his return when he reached the hillocks around Madīnah, his eyes caught sight of Madīnah, in a state of adoration he said, "هَذِهِ طَابَةٌ" "See our holy city of Madīnah is here, Madīnah is here."²² He used to call Madīnah Ṭābah or Ṭābah as well, which means holy and

something that purifies.

Similarly when the Holy Prophet Muḥammad^{sa} reached Madīnah after the battle of Khyber, as he approached Madīnah he spurred his mount and made it go faster. When he saw mount Uhud, with intense love in his heart, he cried out, "O the valley of Uhud! (meaning Madīnah) you love us and you are very dear to us."²³

Seeing the intense love which the Holy Prophet Muḥammad^{sa} had for Madīnah, Ḥādrāṭ ‘Umar^{ra} used to pray, "O Allāh, when death comes to me, make it come in your Holy Prophet Muḥammad^{sa}'s city, Madīnah."

We pray to Allāh that in light of the examples of Holy Prophet Muḥammad^{sa}'s character, He bestows upon us the love of our homeland. This love should enable us to fulfil our obligations of service and sacrifice for it. "O Allāh! make us such that we do not forfeit the rights of our countrymen, even if they have usurped our rights. If we are not able to physically serve our country, enable us to pray whole heartedly that God Himself becomes its Protector and the purpose for which this land was acquired, is fulfilled."

¹ Al-Maqāṣidul Masanah by Sakhawī.

² Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.198.

³ Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.142.

⁴ At-Ṭabqātul Kubrā by Ibne Sa’d, vol.7, p.77.

⁵ Bukhārī Kitāb Bada’ul Waḥī.

⁶ Musnad Aḥmad bin Ḥambal, vol.4, p.305.

⁷ Nasa’ī Kitābul Iftitāḥ, Bāb Tardidil Ayah.

⁸BukhārīKitābut Tafsīr, Surah Dukḥan.

⁹Al-Mābsut lil Sarkḥasi, vol.10, p.92.

¹⁰1 Al-Maqāṣidul Masanah by Sakhāwi, p.298.

¹¹BukhārīKitābul Maghāzī, Bāb SulahḤudaibiyya.

¹²BukhārīKitābul Maghāzī, Bāb ‘Umratul Qaḍā’.

¹³BukhārīKitābul Maghāzī, Bāb aina Rakadan NabiRayah.

¹⁴BukhārīKitābul Ḥaj, Bāb Turaitḥu Daur Mecca.

¹⁵Musnad Aḥmad bin Ḥambal, vol.4, p.305.

¹⁶Muslim Kitābul Maghāzī, Bāb Faṭḥa Mecca.

¹⁷Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.95.

¹⁸MustadrikḤākim, vol.3, p.278.

¹⁹BukhārīKitābul Faḍā’ilul Madina, BābḤarmil Medina wal Medina Tanfil Kḥubutḥ.

²⁰BukhārīKitābul Faḍā’ilul Madina, Bāb 12.

²¹BukhārīKitābul Faḍā’ilul Madina, Bāb 10.

²²BukhārīKitābul Faḍā’ilul Madina, Bābul Medina Tābah.

²³BukhārīKitābul Maghāzī, Bāb Aḥadan Yuḥibbuna wa Nuḥibbuḥu.

Chapter 22

The Holy Prophet Muḥammad^{sa}'s Fortitude and Steadfastness

God's Messengers and the Appointed Ones are the most honourable and virtuous persons of the world. An era witnesses their truth, trustworthiness and piety. But when they start to deliver God's message and instructions of truth and piety to the society gone astray, the evil and vile people oppose them to the hilt. They mock them and torture them. God describes their attitude;

"Alas for mankind! there comes not a Messenger to them but they mock at him."^(36:31)

The Holy Prophet Muḥammad^{sa} was treated in the same way. Consoling him Allāh says; "Nothing is said to thee but what was said to O Messengers before thee."^(41:44) (Meaning that they were also the targets of mockery and similar objections).

The Holy Prophet Muḥammad^{sa} was instructed to be patient and steadfast. The Holy Qur'ān says, "To this, then, do thou invite mankind. And be thou steadfast as thou are commanded, and follow not their evil inclinations."^(42:16)

The Holy Qur'ān again enjoins the Holy Prophet Muḥammad^{sa}:

"Have patience, then, as had the

Messengers of strong determination;"

(46:36)

Again it says:

"You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to God. But if you show fortitude and act righteously, that indeed is a matter of strong determination."(3:187)

Compared to other Prophets, our master and patron the Holy Prophet Muḥammad^{sa} was tested the most. He heard verbal abuse and showed patience. He suffered physical torture and displayed fortitude. He endured these hardships in the way of Allāh willingly and never moaned or showed signs of displeasure. With dignity and with majesty he continued his mission. He showed a high degree of steadfastness.

How greatly dignified was our beloved Prophet^{sa} He was called bad names like (God forbid) poet, madman, sorcerer and a liar. He not only tolerated this abuse, he prayed for these enemies of faith, "O Allāh, forgive my people, for they do not know."¹

If God's instructions of patience, guarantee of His support and promises of safety were not sustaining the Holy Prophet Muḥammad^{sa}, these days of pain and

tribulation would have become unbearable. God comforted him at every step. Sometimes He consoled him by saying;

"We will, surely, suffice thee against those who mock:"^(15:96)

And at times comforted him;

"And Allāh will protect thee from men."^(5:68)

When the people targeting him with ridicule called him 'Mudhammam' (worthy of condemnation) instead of his holy name Muḥammad, he used to say, "Look how God saves me from their abuse. My name is Muḥammad, given to me by God. These people are abusing someone called Mudhammam."²

The non-believers of Makkah tried different methods of torture, all of these were cruel, shameful and below the dignity of man. But none of these could shake his resolve. One such method was to get the Holy Prophet Muḥammad's daughters, who were already married in to Quraish, divorced. First of all they incited 'Utbah bin Abū Lahab, who divorced Ḥuḍūr^{sa}'s daughter Ruqayyah^{ra}.³

The second son of Abū Lahab was married to Ḥuḍūr^{sa}'s daughter Umme Kulthūm^{ra}. Abū Lahab pressurized him to divorce her.⁴

The Holy Prophet Muḥammad^{sa} was not even allowed to offer Ṣalāt, secretly, singly or in the company of another person. ⁵

Abū Jahal was at the forefront of inflicting

this cruelty. On the strength of his status, he humiliated, insulted and intimidated the newly converted Muslims. If a newly converted Muslim happened to be a trader, he was threatened with boycott. If he belonged to a poor tribe, he would be beaten up. ⁶

In the beginning the honourable men like, Ḥāḍrāṭ Abū Bakr^{ra}, Ṭalḥā^{ra}, 'Uthmān^{ra}, Zubair^{ra} Maṣ'ab^{ra} bin 'Umair were also targeted for cruelty. In the end the non-believers despaired and left them alone. But the cruelty perpetrated upon Ḥāḍrāṭ Bilāl^{ra}, the family of Yāsir and Ḥāḍrāṭ Khabbāb was dreadful. Ḥāḍrāṭ Bilāl^{ra} was a slave of Umayyah. He would make him lie on the hot sand and put a heavy stone on the chest. Umayyah would tell him to reject Muḥammad and worship the idols, Lāt and 'Uzzā, otherwise he would die in that state. The only words this champion of fortitude uttered were 'Aḥad, Aḥad', God is one, God is one. This suffering of a righteous and sincere slave was unbearable for Ḥuḍūr^{sa}. One day he said, "I wish we could free Bilal", "Ḥāḍrāṭ Abū Bakr^{ra} had the good fortune of freeing Bilāl^{ra}."⁷

Ḥāḍrāṭ Yāsir^{ra}, his wife Samiyyah^{ra} and his son 'Ammār were the slaves of Banū Makhzūm, a Quraish tribe. They were tortured and were taken to the hot desert during the intense heat of the afternoon and punished. Ḥuḍūr^{sa} used to advise them to be patient and said, "O the family of Yāsir, be patient, I give

you the promise of paradise." Ḥāḍrāṭ 'Uthmān^{ra} relates that once he and the Holy Prophet Muḥammad^{sa} passed through these rocky plains and saw 'Ammār, his mother and his father suffering at the hand of these cruel people. Yāsir saw the Holy Prophet Muḥammad^{sa} and only said, "O Messenger of Allāh, now we will have to live our lives this way." The Holy Prophet Muḥammad^{sa} consoled him and said, "Be patient, be patient O Yāsir." Then he prayed, "O Allāh, forgive the family of Yāsir, You have already forgiven them." ⁸ Ultimately Abū Jahal martyred Ḥāḍrāṭ Samiyyah^{ra} with a spear. ⁹ Ḥāḍrāṭ Khabbāb^{ra}, Ṣuḥaib^{ra}, 'Āmir^{ra} and Abū Fakīhah^{ra} met the same fate.

Khabbāb^{ra} was thrown into the fire. His burning body's fat cooled the embers. Those cruel people stood on his chest until the burn marks were deeply imbedded in his flesh and remained on his back as long as he lived. ¹⁰

Ḥāḍrāṭ Khabbāb^{ra} relates, "At last one day we went to the Holy Prophet Muḥammad^{sa}, complained about this cruelty and said, "Would you not help us and pray for us?" Ḥuḍūr^{sa} said, "People before you were buried alive in the ditches, their heads were cut asunder with saws, but all this could not dissuade them from their faith. Their flesh was torn from their bones with iron combs and this did not divert them from their religion. By God, Allāh would

bestow predominance to His religion and no traveller journeying between Ṣan‘ā’ and Ḥaḍre Maut would have any fear except that of Allāh, but you people hasten."¹¹

The Holy Prophet Muḥammad^{sa} himself was not safe from the mockery and ridicule of these cruel people. The wife of Abū Lahab, Umme Jamīl used to put thorns in his path. She used to attack him with stones but God Almighty kept him safe.¹²

These brutal people did not allow him peace even in his own house. They would put filth in the cooking pot. In order to keep himself safe during Ṣalāt the Holy Prophet Muḥammad^{sa} used to stand near a rock which would protect him as a shield.¹³

Umme Jamīl used to hurl abuse at him and say, "We have rejected Mudhammam, we are averse to his religion and disobey him."¹⁴

Umayyah bin Khalf used to abuse the Holy Prophet Muḥammad^{sa} openly and ridicule him by making signs.

Ubayy bin Khalf brought rotten bones, rubbed them in his palm, blew it towards the Holy Prophet Muḥammad^{sa} and said, "O Muḥammad! you say that when we would decay and become dust like this, we will be raised again." The Holy Prophet Muḥammad^{sa} said, "Yes, God would gather you all together and make you enter the Fire."¹⁵

‘Ās bin Wā’il used to taunt Ḥuḍūr^{sa} as

being issueless. Walīd bin Mughīrah used to say that if an angel was to descend, why had it not descended upon an important chief of this town.¹⁶

After the death of Ḥāḍrāṭ Abū Ṭālib this process of torture increased manifold. One wretched person put dust on his head. The Holy Prophet Muḥammad^{sa} came home in this state. His daughter was crying while washing his head. The Holy Prophet Muḥammad^{sa} consoled her by saying, "Do not cry my daughter, Allāh will keep your father safe." He then added that after the death of Abū Ṭālib the Quraish have gone to the extreme in their evil ways.¹⁷

In brief the Quraish after the death of Abū Ṭālib would not miss any opportunity in torturing the Holy Prophet Muḥammad^{sa}. Once missing his uncle Abū Ṭālib, the Holy Prophet Muḥammad^{sa} said, "O my uncle, how greatly I miss you."¹⁸

One day this persecution reached its ultimate level. Ḥuḍūr^{sa} came out of his house. Everyone who met him, be it a slave or a free man, hurled abuse on him and tortured him. The Holy Prophet Muḥammad^{sa} became very sad and on his return home, he covered himself in a sheet and lay down. At that time he was commanded. "O you who has wrapped himself in a robe, rise and warn the people."¹⁹

It is a fact that the Companions of the

Holy Prophet Muḥammad^{sa} have only related a small portion of these tribulations and grief experienced by him. Firstly it was extremely painful for them and secondly it was to safeguard his dignity that such incidents were not publicised. With exemplary patience Ḥuḍūr^{sa} did not make such incidents public. Once he told Ḥādrāṭ ‘Ā’ishah^{ra}, "In Makkah I lived in the middle of the two worst possible neighbours. Both of them threw dung on my door and sometimes put their household filth in front of my door." He would come out of his house and only say, "O ‘Abde Munāf's children, is this the way you discharge your obligations of neighbourhood?" Then he himself would clear this rubbish from the path.²⁰

The Holy Prophet Muḥammad^{sa} was stopped from circuiting the Ka‘bah. Sometimes he was stopped from offering Ṣalāt in the House of God. ‘Urwah^{ra} relates, "Once I asked ‘Abdullāh bin ‘Amr bin Al-‘Āṣ^{ra} to tell me about the worst persecution perpetrated by the Quraish to the Holy Prophet Muḥammad^{sa}. ‘Abdullāh bin ‘Umar^{ra} told me, "Once the chiefs of Makkah were gathered together in the Ka‘bah. I was also present. These chiefs said, ‘We have tolerated him more than anyone else. He calls our wise people idiots, reproaches our elders and has invalidated our religion. We have shown forbearance in the face of his dividing our unity and abuse to our deities.’ While this

was being said, the Holy Prophet Muḥammad^{sa} arrived. He kissed the Ḥajre Aswad and while circuiting the Ka'bah, he passed near them. One of the Quraish chiefs mentioned his claim of prophethood and taunted him. I saw the effect of this on his face. When the Holy Prophet Muḥammad^{sa} passed near them the second time, they jeered at him again. Again I could see the signs of displeasure on his face. When they repeated their taunts the third time, the Holy Prophet Muḥammad^{sa} addressed them in an awesome way and said, "O group of Quraish! take heed, in the name of the Being in Whose hand is the life of Muḥammad, I warn you of destruction." I saw that the people were so unnerved by this warning, it seemed the birds were perched on their heads (they were motionless) It affected them so much that even the most harsh person among them said gently, "O Abū Qāsim, you may leave. By God, you are not an ignorant one." The Holy Prophet Muḥammad^{sa} left.

The next day this group of Quraish chiefs gathered in the Ka'bah again. I was also there. They were talking amongst themselves that even after yesterday's incident, they had let Muḥammad go. Whilst they were talking, the Holy Prophet Muḥammad^{sa} came. All of them leapt towards him, encircled him and said, "You abuse our deities and vile our religion." The Holy Prophet Muḥammad^{sa} was replying to

their objections. In the meantime one person caught hold of his shawl, started to twist it round his neck and tried to strangle him. Ḥādrāṭ Abū Bakr^{ra} came to his rescue, pushed this person away and weepingly he said, 'Do you want to kill a person on the basis that he says, 'My Lord is Allāh'.

Relating this incident 'Abdullāh bin 'Umar^{ra} said, "This was the worst persecution at the hands of Quraish that I saw with my own eyes."²¹

One day the chiefs of Makkah gathered near Maqām-e-Ḥajr. They took the oath of Lāt, Manāt and 'Uzzā and said, "After today, if we see Muḥammad we will attack him together as one body and will not rest until we kill him."

Ḥādrāṭ Fāṭimah^{ra} came to know of this plot. She came to her illustrious father and said, "The chiefs of your people have sworn and each one of them is a blood thirsty enemy." The Holy Prophet Muḥammad^{sa} said, "My daughter give me water for ablution." Then he performed ablution and went to the Ka'bah, where all those chiefs were gathered together. As soon as they saw him, with one voice of they all yelled. "Look! here he is." But none of them had the courage to attack him. Their eyes were downcast and they could not move from their places. They could not even dare to cast a glance towards him. Then the Holy Prophet Muḥammad^{sa} himself turned to them and went

near them. He took a fistful of dust and throwing towards them said in a loud voice "شَامَتِ" (the humiliated faces) Ibn 'Abbās^{ra} relates that each one of them who was touched by this dust, was killed in the battle of Badr and thus destroyed.²²

Once Abū Jahal said, "If I see Muḥammad offering Ṣalāt near the Ka'bah, I will pounce on his neck." The Holy Prophet Muḥammad^{sa} majestically replied, "If he did do so, the angels will immediately punish him."²³

The Holy Prophet Muḥammad^{sa} did not enjoy freedom of worship. He was persecuted even during his prayers. Ḥādrāt 'Abdullāh bin Mas'ūd^{ra} relates, "Once the Holy Prophet Muḥammad^{sa} was offering Ṣalāt near the Ka'bah. Abū Jahal and his friends were sitting there. One of them said, "Who amongst you would go and fetch the uterus of the slaughtered she-camel of such and such tribe and put it on Muḥammad's back whilst he is prostrating." Then the wretched person, 'Uqbah bin Abī Mu'īt went and brought the womb of the she-camel. He watched and when the Holy Prophet Muḥammad^{sa} went into prostration, put this womb full of filth on his shoulder." 'Abdullāh bin Mas'ūd^{ra} (who belonged to a weak tribe) continues his narration, "Even though I saw this, I could not do anything to help Ḥuḍūr^{sa} while those Quraish chiefs were present. I wish I had the strength to do

something."

The chiefs of Quraish were greatly enjoying this scene and were falling over each other with laughter. The Holy Prophet Muḥammad^{sa} was unable to shift this load and stayed in prostration until Ḥādrāṭ Fāṭimah^{ra} removed this filth from his shoulders. He raised his head and said, "O Allāh! Punish the Quraish."²⁴

Fortitude in the Face of Persecution

Ḥādrāṭ ‘Umar^{ra} relates from Ḥādrāṭ ‘Uthmān^{ra}, that while mentioning the persecution endured by the Holy Prophet Muḥammad^{sa} at the hands of Quraish he said, "The Quraish had perpetrated immense torture to Messenger of God." ‘Umar^{ra} says that while describing this, Ḥādrāṭ ‘Uthmān^{ra}'s eyes were brimming with tears and he told us of this incident which he witnessed with his own eyes. He said, "Once the Holy Prophet Muḥammad^{sa} was circuiting the Ka’bah. His hand was in the hand of Abū Bakr^{ra}. Three chiefs of Quraish, ‘Uqbah bin Abī Mu’īt, Abū Jahal and Umayyah bin Khalf were sitting in the courtyard of the Ka’bah. When the Holy Prophet Muḥammad^{sa} passed near them, they started to revile him and I felt its impact on the face of the Holy Prophet Muḥammad^{sa}. So I drew close to Ḥuḍūr^{sa} and now he was between Ḥādrāṭ Abū Bakr^{ra} and me. Ḥuḍūr^{sa} put his fingers in my hand and we made the circuit together. When

during the next circuit we passed near them, Abū Jahal said, 'We can never make peace with you. You stop us from worshipping the deities, which our ancestors honoured.' The Holy Prophet Muḥammad^{sa} said, "Yes, this is what my teaching is."

During the third circuit when we passed near them, they again acted rudely. When we were doing the fourth circuit they got up. First Abū Jahal leapt at the throat of the Holy Prophet Muḥammad^{sa}. I stopped him from the front and pushed him away. He fell on his back. Ḥāḍrāṭ Abū Bakr^{ra} pushed Umayyah bin Khalf back and the Holy Prophet Muḥammad^{sa} drove 'Uqbah bin Abī Mu'īt back. All three of them left. The Holy Prophet Muḥammad^{sa} was standing there and saying, "By God, you would not desist until punishment of God befalls on you."

Ḥāḍrāṭ 'Uthmān^{ra} added, "By God, I saw they were trembling with fear when the Holy Prophet Muḥammad^{sa} said to them, "You have proved yourselves a very bad nation for your prophet. Then Ḥuḍūr^{sa} went to his house. He stood at the window, faced us and said, 'Glad tidings for you, God will grant predominance to His faith, fulfill His word and help His Prophet. These people whom you see, God would destroy them with your hands.'

Then we all went to our homes. Ḥāḍrāṭ 'Uthmān^{ra} further told us that we saw with our

own eyes that these people were killed by our hands. ²⁵

Ḥāḍrāṭ Anas bin Mālik^{ra} relates, "The Angel Gabriel^{as} came, at the time when the Holy Prophet Muḥammad^{sa} was coming out of Makkah. Ḥuḍūr^{sa} was covered in blood due to the injuries sustained at the hands of the people of Makkah. Angel Gabriel enquired what had happened to him? The Holy Prophet Muḥammad^{sa} told him, these people have treated me badly and left me soaking in blood. Gabriel Asked, "You want me to show them a sign?" The Holy Prophet Muḥammad^{sa} said, 'Yes'. Gabriel^{as} told him to beckon a tree. Ḥuḍūr^{sa} did so, leaving its prints on the ground, the tree came and stood in front of him. Gabriel^{as} told Ḥuḍūr^{sa} to order the tree back to its place. At Ḥuḍūr^{sa}'s command the tree went back to its place. At this the Holy Prophet Muḥammad^{sa} said, "This is enough for me" (as a sign). ²⁶

This incident could be a sign of the power of the Holy Prophet Muḥammad^{sa} similar to other miracles of increase in food or water. Or it could be a vision in which, in a manner of similitude, the message conveyed was that if Allāh so wishes He can force people of Makkah to come obediently to him as the tree had done. But there is no coercion in religion. Ultimately the gentle and flexible natures would turn to him. This scenario consoled the heart of the

Holy Prophet Muḥammad^{sa} in such a way that he said, it was enough for him.

Prisoner in the Path of Allāh

Even after enduring various forms of persecution, the resolve of the Holy Prophet Muḥammad^{sa} was undaunted. This perplexed the non-believers of Makkah. So they collectively decided to kill the Holy Prophet Muḥammad^{sa} and agreed amongst themselves that whoever sympathised with the Holy Prophet Muḥammad^{sa} would also be boycotted by them. They would have nothing to do with such a person in matters of marriage, trade or social contact, until the Messenger of Allāh is handed to them for killing.²⁷

When the Quraish realized that all the people of Banū Hāshim, Muslims as well as the non-believers were ready to side with the Holy Prophet Muḥammad^{sa} they stopped them from the market place.

Abū Ṭālib along with his family was under siege in She'ḇ-e-Abī Ṭālib. They were stopped from buying provisions. All the trade goods were snapped up before reaching them. Their purpose in doing so, was that they handover the Holy Prophet Muḥammad^{sa} to them, otherwise they would face starvation and death.

During these three years of siege, they were refused food and no one would sell them anything. They would return empty handed from the market and the situation deteriorated

to such an extent that they were dying of hunger.²⁸

Ḥāḍrāṭ Sa'd^{ra} bin Abī Waqqaṣ relates that one night he got up to relieve himself. He heard a sound on the ground. He saw that it was the dry skin of a camel. He picked it up, washed it, burnt it and ground it into a powder form. This he swallowed with water and this was his food for three days.

When the caravans bringing grain for Makkah arrived and if any of the Muslims wanted to buy it, Abū Lahab would tell them to increase the price for the Companions of Muḥammad. So they would increase the price manifold. The Muslims would return empty handed. Their children would cry with hunger but they could not provide them with food. Abū Lahab would buy grain and clothes at a higher price and the Muslims became destitute, hungry and without proper clothes.²⁹

Ḥāḍrāṭ Sa'd^{ra} bin Abī Waqqaṣ narrates an incident. He was starving. One night he felt something soft under his foot. He picked it up and ate it. He never found out what it was.³⁰

Besides starving, the Muslims were in extreme danger during this period of siege. The safety of the Muslims and the Holy Prophet Muḥammad^{sa}'s own safety was a matter of grave concern. The whole period of three years was the time of fear. Every night Abū Ṭālib called the Holy Prophet Muḥammad^{sa} and

advised him to sleep at a certain place. If anyone with evil intention saw the sleeping place of the Holy Prophet Muḥammad^{sa} he could have been attacked. When everyone went to sleep, Abū Ṭālib would ask his brother, or son or nephew to change places with the Holy Prophet Muḥammad^{sa}. In this way Ḥuḍūr^{sa}'s place remained secret and this smart strategy of protection worked continuously for three years.³¹ From this description the critical state of affairs and the dangers confronting the Muslims in those days becomes quite clear.

Davenport writes about the fortitude of the Holy Prophet Muḥammad^{sa}:

"Muḥammad surely had faith in his mission. He was content that as a messenger of God, he had reformed the country. His mission was neither baseless nor based on deceit or lies. He was not deterred from propagating his mission by greed or any other threat. The wounds and extreme hardships did not prove a hindrance and he continued to propagate the truth.³²

¹BukhārīKitābul Jihād, BābGhazwah Uḥud.

²BukhārīKitābul Manāqib, Bāb fi Asma'I Rasulillāh.

³Sīratun Nabawīyyah by Ibne Hishām, vol.2, p.296.

⁴Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.8, p.37.

⁵MustadrikḤākim, vol.4, p.52.

⁶Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.342.

⁷Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.232.

⁸Musnad Aḥmad bin Ḥambal, vol.1, p.62.

⁹Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.8, p.265.

¹⁰Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.3, p.165.

¹¹BukhārīKitābul Manāqib, Bāb Alamatun Nubuwwah fil Islam.

- ¹²Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.376.
- ¹³Sīratun Nabawīyyah by Ibne Hishām, vol.2, p.25.
- ¹⁴MustadrikḤākim, vol.2, p.361.
- ¹⁵Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.385.
- ¹⁶Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.384, 385.
- ¹⁷Sīratun Nabawīyyah by Ibne Hishām, vol.2, p.26.
- ¹⁸Majma‘uz Zawā‘id by Haithamī, vol.6, p.15.
- ¹⁹Sīratun Nabawīyyah by Ibne Hishām, vol.1, p.311.
- ²⁰Sīratul Ḥalbiyyah, vol.1, p.295.
- ²¹Musnad Aḥmad bin Ḥambal, vol.2, p.218.
- ²²Dalā‘ilul Nubuwwah by Baihqī, vol.2, p.277 & MustadrikḤākim, vol.1, p.163.
- ²³BukhārīKitābut Tafsīr, Suratul ‘Alaq, Bāb Qauluḥu Kalla la’in lam Yantaḥi.
- ²⁴BukhārīKitābul Wuḍū’, Bāb Idha Alqa ala Zaḥaril Musalla.
- ²⁵Fatḥul Bari, vol.7, p.167.
- ²⁶Dalā‘ilul Nubuwwah by Baihqī, vol.2, p.154 & Majma‘uz Zawā‘id by Haithamī, vol.9, p.10.
- ²⁷Aṭ-Ṭabqātul Kubrā by Ibne Sa‘d, vol.1, p.208 & Dalā‘ilun Nubuwwah by AbīNu‘aim, vol.1, 358.
- ²⁸Dalā‘ilun Nubuwwah by AbīNu‘aim, vol.1, 359.
- ²⁹Al-Raudul Anf, vol.2, p.127.
- ³⁰Footnote Sīratun Nabawīyyah by Ibne Hishām, vol.2, p.17.
- ³¹Sharah Zarqani ‘alal Mawaḥibul Ludunya by Qastalani, vol.1, p.279.
- ³²Apology for Moḥammad & the Qur’an by Devenport Joḥn. Naqushe Rasul Number, p.547.

Chapter 23

Patience in Times of Affliction

Literally the word "Ṣabr" (Patience) means to hinder. This is a high moral value. It connotes and includes the control of one's own self, ability to endure hardship, keeping one's wits and not complaining. With these characteristics this virtue becomes "Ṣabr-e-Jamīl" (excellent form of patience)

One important attribute of God is "Aṣ-Ṣabūr" and "Ṣabbār". These terms carry connotations of exaggeration which mean extremely patient. God is patient towards the disobedient people and He does not punish them straight away. It is mentioned in the traditions that no one is more patient than God. People allege that He has a son, even then He overlooks their iniquity and provides them subsistence.¹

To inculcate this Divine attribute in oneself is the highest degree of striving. When a person practises this quality of patience, he improves his morals in many respects.

A person's control of one's own self in tribulations is patience, to stay firm while facing swords and arrows is bravery, to restrain from extravagance while being rich is asceticism, to protect one's private parts is chastity, to restrain from over eating is dignity and to control anger is tolerance.

The Holy Prophet Muḥammad^{sa} said, "When a Muslim suffers affliction and according to the command of Allāh says 'إِنَّا لِلّٰهِ' and prays اَللّٰهُمَّ اِنِّىْ اُجْرِنِىْ فِىْ هٰذِهِ الْمَصِیْبَةِ وَاخْلِفْ لِىْ خَيْرًا مِنْهَا meaning, 'O Allāh give me reward of this affliction and grant me a better substitute', God rewards him with something better."²

Ḥādrāt Abū Hurairah^{ra} relates from the Holy Prophet Muḥammad^{sa} that he said, "God Almighty says; "When I take a beloved object from a believer and he shows patience, his reward is paradise itself."³

At another occasion Ḥuḍūr^{sa} said, "The affairs of a believer are amazing. There is goodness in every aspect. A true believer is the one who is grateful in affliction and this gratefulness brings blessings. If he is patient in the face of tribulation, it also becomes a source of blessings for him."⁴

A person is tested according to his faith. If he has strong faith, his hardship is also severe, and if he is weak in his faith, he is tested accordingly. When a person emerges successfully from the trial by showing patience, his sins are forgiven to such an extent that no sin remains on his record.⁵

In his practical life, the Holy Prophet Muḥammad^{sa} showed extraordinary patience. Ḥādrāt ‘Abdullāh bin Mas‘ūd^{ra} relates, "I went to see Ḥuḍūr^{sa}. He was suffering from a high fever. I said 'O Messenger of Allāh, you are

suffering from very high fever;' He replied, 'Yes, I am suffering a great deal and this pain is double than an ordinary person's feeling of distress.' (Ḥuḍūr^{sa} was enduring it with great patience) I said, 'You would get double the reward for it,' The Holy Prophet Muḥammad^{sa} said, 'If a believer suffers affliction, may it be small like the prick of a thorn, God removes his sins like the leaves that fall off from a tree.'⁶

Ḥāḍrāṭ Jundub^{ra} says; "In one of the battles Ḥuḍūr^{sa}'s finger sustained injury." Ḥuḍūr^{sa} addressed this finger and said:

هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَرَمِيَّتْ وَفِي سَبِيلِ اللَّهِ مَا لَقِيَّتْ

"O finger, you are just a finger which has been injured. It matters not, as you have sustained this wound in the way of Allāh."⁷

God, testing the loyalty and sincerity of his beloved people, tries them by inflicting hunger, fear, adversity and sacrifice of life and wealth. Those who come out successful in these trials and without crying, wailing and showing impatience, say *وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* 'Surely, to Allāh we belong and to Him shall we return'.(2:157) And saying this they resign to the will of Allāh. Allāh is well pleased with them, He bestows mercy and blessings upon them and declares them as the 'Guided Ones'.(2:156-158)

Once someone asked the Holy Prophet Muḥammad^{sa} as to who were the people who

are put in trials and tested most. He replied, "The Prophets, then the ones who are close to them and then the others closer to them."⁸

Forbearance in Disease

The Holy Prophet Muḥammad^{sa} was by nature patient and appreciative. Ḥāḍrāt 'Ā'ishah^{ra} said that she had not seen greater suffering than the last illness of the Holy Prophet Muḥammad^{sa}.⁹

Ḥāḍrāt 'Abdullāh bin Mas'ūd^{ra} relates, "I visited the Holy Prophet Muḥammad^{sa} during his last illness. He was in a great deal of pain. I touched him and said, "You have very high fever." Ḥuḍūr^{sa} replied, 'My suffering is equal to two people,' I said, 'You would have double the reward as well'. He replied 'Yes' and added, 'When a Muslim suffers affliction or disease God forgives his sins like the leaves falling off a tree.'¹⁰

Our beloved master and patron suffered relatively greater trials as his status was very high. He endured pain at the hands of non-believers and idolaters. He suffered the shocks of the death of his relatives and dear ones and he endured it all with great fortitude. He always advised his followers to show patience.

When taking oath of initiation from the newly converted ladies, he used to repeat these words, "We would not lacerate our faces in times of grief, we would not pronounce maledictions of destruction or wail. We would

not tear our garments and unroll the hair."¹¹

Likewise he advised, "When someone's child dies, God enquires from the angels, 'Did you take away the son of My slave?' They reply, 'Yes' God says; 'You have snatched a piece of his heart.' The angels reply in the affirmative. God asks, 'What did my slave say?' The angels tell Him that he praised Him and said **إِنَّا لِلّٰهِ**. He was resigned to Your will. God says; "Prepare a home in paradise for My servant and name it 'Baitul Ḥamd'."¹²

The Holy Prophet Muḥammad^{sa} used to be grateful for the fact that his followers had been instructed to say **إِنَّا لِلّٰهِ** and resign to the will of God. Such an expression had not been given to any previous Ummah.¹³

Hāḍrāt Ummul-Mu'minīn Umme Salamah^{ra} relates, "When my husband Abū Salmah died, I resolved to mourn his death according to the old custom and in such a fashion that the world would remember it. I prepared myself for it. Another woman came for ritual mourning and lamentation. In the meantime the Holy Prophet Muḥammad^{sa} came and said, "Would you allow Satan in the house, from where God has driven him out." Umme Salamah^{ra} was deeply influenced by this advice so much that not only did her crying stop, she felt unable to cry at all.¹⁴

Umme Salamah^{ra} says, "The Holy Prophet Muḥammad^{sa} told me to pray to God to give me

a better substitute for this affliction. I used to think that who could be better than Abū Salmah. But when I was married to the Holy Prophet Muḥammad^{sa} then I realized how my prayer had been accepted."¹⁵

Once the Holy Prophet Muḥammad^{sa} passed by a woman who was sitting near a grave and crying. He advised her to fear Allāh and be patient. She did not recognize him and said, "Stand aside; you have not received the misfortune which I have." When she was told that it was the Holy Prophet Muḥammad^{sa} she went to see him and offered an apology that she had not recognized him (as if to say that from now onwards she would show patience) The Holy Prophet Muḥammad^{sa} said, "The time for patience is at the beginning of the shock." (Later on, gradually one attains peace)¹⁶

This woman's offering of an apology was due to the fact that she knew full well that Ḥuḍūr^{sa} had shown patience at the times of great calamities. At the death of his mother, beloved grandfather, uncle, his beloved wife Khadījah^{ra}, the deaths of his sons and daughters (the number of these children is said to be up to eleven). His sons from his wife Ḥādrāṭ Khadījah^{ra}, Qāsim^{ra}, Ṭāhir^{ra} and Ṭayyab^{ra} passed away at very young ages. He showed patience at their deaths. His son Ibrāhīm born to his wife Māriah Qibṭiyah^{ra} who was born when the Holy Prophet Muḥammad^{sa}

was of an advanced age and this child was very dear to him. He was placed in the house of Abū Saif^{ra} for suckling. The Holy Prophet Muḥammad^{sa} used to visit him. He would pick up his dear son, embrace him and showed great affection to him. With the knowledge given to him by God, the Holy Prophet Muḥammad^{sa} said about the capabilities of his son, "Had he stayed alive, he would have been a true Prophet."¹⁷

At the time of his death, the Holy Prophet Muḥammad^{sa} showed great patience. He bowed his head to the decree of God, Who was immensely dearer to him than his son Ibrāhīm and said,

الْعَيْنُ تَدْمَعُ وَالْقَلْبُ يَهْتَزُّ وَلَا تَقُولُ إِلَّا بِمَا يَرْضَىٰ بِهِ رَبُّنَا
وَإِنَّا عَلَىٰ فِرَاقِكَ يَا إِبْرَاهِيمَ لَصَحْرُؤُنُونَ

"The eye sheds tears and heart is grieving, but I would never utter a word against the will of God. O Ibrāhīm, we are grieving sorely at your departure."¹⁸

Hāḍrāt Abū Umāmah^{ra} relates, "When the dead body of Ḥuḍūr^{sa}'s daughter, Umme Kulthūm^{ra} was placed in the grave, Ḥuḍūr^{sa} recited this verse,

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

(20:56)

"From it We have created you, and into it shall We cause you to return and from it shall We bring you forth once more."

When the grave was ready, the Holy Prophet Muḥammad^{sa} started to pass the clods of earth and said "Place them between the bricks to cover the holes." Then he added, "Though there is no need for this, yet doing so consoles the hearts of the living ones."¹⁹

Ḥāḍrāt Anas^{ra} relates that we were present at the time of the burial of two daughters of Holy Prophet Muḥammad^{sa}. He was sitting near the grave and I saw tears flowing from his eyes.

Ḥāḍrāt ‘Abdullāh bin ‘Abbās^{ra} relates, "When Ruqayyah^{ra}, the daughter of the Holy Prophet Muḥammad^{sa} passed away, ladies started to wail. Ḥāḍrāt ‘Umar^{ra} started to beat them with a whip. The Holy Prophet Muḥammad^{sa} pushed him aside and said, "O‘Umar, leave them alone". He then advised the ladies, "Refrain from Satanic utterings (wailing and crying aloud). No doubt the eyes shed tears and hearts are sad. This feeling is due to the softness of the heart and natural love and is from Allāh. To mourn with the tongue and hands is Satanic."²⁰

Ḥāḍrāt Usāmah bin Zaid^{ra} relates the incident of the death of Ḥāḍrāt Zainab's son. She sent a message that her son was in the agony of death and requested the Holy Prophet Muḥammad^{ra} to come. Ḥuḍūr^{sa} said, "Go and give my salām to her and give this message, Your son belongs to God, He has taken

back, what He had given. Everyone's life is determined by God Almighty, so my daughter be patient and hope for recompense from Allāh." Ḥāḍrāt Ruqayyah^{ra} sent another message and putting him under oath requested Ḥuḍūr^{sa} to come. The Holy Prophet Muḥammad^{sa} went. Sa'd bin 'Ubādah and some other Companions were with him. The child was brought to Ḥuḍūr^{sa}. He was on his last breath. The Holy Prophet Muḥammad^{sa}'s eyes brimmed with tears. Ḥāḍrāt Sa'd^{ra} was surprised and said, "O Prophet of Allāh, why are you crying?" The Holy Prophet Muḥammad^{sa} replied, "It is the sentiment of love which Allāh has put in the hearts of His servants."²¹

Ḥāḍrāt 'Abdullāh bin 'Abbās^{ra} relates. "One of the younger daughters of the Holy Prophet Muḥammad^{sa} was about to die. Ḥuḍūr^{sa} embraced her and then put his hand on her. The girl breathed her last. The girl's body was in front of Ḥuḍūr^{sa}. Her mother, Umme Aiman who had suckled her, started to cry. The Holy Prophet Muḥammad^{sa} said, 'O Umme Aiman, you cry in the presence of the Messenger of Allāh.' She replied, "If the Prophet of God is crying, how can I refrain from crying?" Ḥuḍūr^{sa} said, "I am not crying. These are the tears brought on by love". Then he added, "A believer enjoys benevolence and graciousness in every situation. He praises and glorifies Allāh even when his soul is being seized".²²

The Holy Prophet Muḥammad^{sa}'s beloved uncle who was his shield during the years of persecution in Makkah, met martyrdom at Uhud. His dead body was mutilated and his nose and ears were cut off. His liver was thrown away after being chewed and his dead body desecrated and disgraced. The Holy Prophet Muḥammad^{sa} came to the dead body, saw the state of mutilation and said, "If I was not concerned about the grief of my paternal aunt, Ṣafīyyah, I would have left the dead body as it was. The beast of prey would eat it and on the Day of Judgement, he would have been resurrected from their bellies." Then he asked for a sheet, covered his body and buried it.

The Holy Prophet Muḥammad^{sa} endured the shock of the deaths of his friends. At the battle of Uhud, seventy of his Companions were martyred. The Holy Prophet Muḥammad^{sa} showed utmost patience and resignation to the will of Allāh. At the battle of Mu'tah, the Holy Prophet Muḥammad^{sa}'s cousin, Ja'far Ṭayyār^{ra}, Zaid bin Ḥārithah^{ra} and Ḥāḍrāṭ 'Abdullāh bin Rawāḥah^{ra} were martyred. God Almighty informed the Holy Prophet Muḥammad^{sa} of their martyrdom through a revelation.

Ḥāḍrāṭ 'Ā'ishah^{ra} relates, "The Holy Prophet Muḥammad^{sa} came to a meeting. The signs of grief and sadness were clearly visible on his face. Someone reported that the ladies were wailing. Ḥuḍūr^{sa} advised one of his

Companions to go and make them understand the true guidance."²³

It was the result of this pure teachings of the Holy Prophet Muḥammad^{sa} that Ummul-Mu'minīn, Ḥāḍrāṭ Zainab binte Jaḥash^{ra} asked for cosmetics and applied make up on her face on the third day of her brother's death. She said, "There is no need for make up at my age but I have heard from the Holy Prophet Muḥammad^{sa} that it is not lawful for a believing lady to mourn someone's death for more than three days except that of her husband's. It is essential to mourn the death of one's husband for four months and ten days." The other wives of the Holy Prophet Muḥammad^{sa} acted in a similar way.²⁴

The Holy Prophet Muḥammad^{sa} participated in times of sorrow at the deaths of relatives of his Companions. He always advised them to be patient. When the son of his young companion, Ḥāḍrāṭ Mu'ādh^{ra} bin Jabal passed away, the Holy Prophet Muḥammad^{sa} wrote him a letter of condolence. This is a master piece of advice of patience. After 'In the name of Allāh, the Most Gracious, Ever Merciful.' Ḥuḍūr^{sa} wrote;

"This letter is from Muḥammad, the Messenger of Allāh to Mu'ādh^{ra} bin Jabal. May peace be on you. I praise Allāh, except Whom there is none worthy of worship. I write to wish that Allāh grants you a great reward, May He

inspire you with capacity to be grateful to Him. Our lives, our wealth and our children are His bounties. These are the trusts that He has given to us. May Allāh grant you true happiness as a recompense for the loss of this child and bestow reward of blessings, mercy and guidance as a recompense for his death. Be patient and you would be rewarded, do not lose your reward by wailing, which you might regret later. Remember the dead person does not come back by wailing and mourning and impatience does not remove the grief. An affliction which is destined for some one, is bound to befall on him. Wassalām"²⁵

Parkāsh Devī while describing the fortitude and patience shown by the Holy Prophet Muḥammad^{sa} in face of persecution writes;

"Whatever persecution was levelled on the Prophet, he would bear it, but the torture of his Companions was 'unbearable' for him and he would become restless. Extreme cruelty was perpetrated against the believers. The enemies used to take them to the jungle, strip them naked and force them to lie on the burning sand. They put hot rocks on their chests. The heat would make them toss restlessly and the weight of rock would make them gasp for breath. A large number of believers lost their lives in this way.

One of these oppressed people was

‘Ammār. He should be called Ḥāḍrāt ‘Ammār for showing extreme patience and fortitude. He would be pinned down and forced to lie on the rocks. A heavy rock would be placed on his chest and he was ordered to call Muḥammad bad names. His old father was treated in the same manner. His poor wife could not bear this cruelty and complained. For this crime, the lady, who had watched her husband and young son suffering such cruelty, was stripped naked and shamelessly tortured in such a manner that decency does not allow me to narrate it. At last while suffering this torture, this believing woman died."²⁶

The famous orientalist, Dr Vaglieri writes about the Holy Prophet Muḥammad^{sa}'s fortitude;

"During his life in Makkah, Muḥammad preached Islam which is based on the unity of God. When he and his Companions migrated to Madīnah, Islam became a great political power. Muḥammad endured the torture and persecution by the Quraish with patience. At last he received the Divine command of fighting with the enemy. He was compelled to draw the sword. Muḥammad's Divine revelations included forbearance in the face of cruelty".²⁷

The famous historian Gibban pays tribute to fortitude and forbearance of the Holy Prophet Muḥammad^{sa} in the words;

"No Prophet before him was tried so

severely as Muḥammad. Right from the beginning of his Prophethood, he preached to the people who knew him well. These people would have known his human weaknesses more than anyone else. The case of other Prophets was opposite. They were respected everywhere and by all except by the people who knew them most."²⁸

¹BukhārīKitābul Adab, Bāb As-Sābr fil 'Adha.

²Muslim Kitābul Jana'iz, Bābmā Yuqalu 'indal Musibah.

³BukhārīKitābur Riqāq, Bāb Al-'Amalulldhi Yābtaghi bihi wajhAllāh.

⁴Muslim Kitābuz Zuhd war Riqāq, Bāb Amruhu Kulluḥu Kḥair.

⁵TirmadhīKitābul Zuhd, Bābmā Ja' fis Sābr 'alal Bala'.

⁶BukhārīKitābul Marda, Bāb Ashaddun Nas Bala'an Al-Anbiya...

⁷BukhārīKitābul Adab, Bābmā Yajuzu minash Shi'r war Rijz.

⁸Musnad Aḥmad bin Ḥambal, vol.6, p.369.

⁹Bukhārī Kitābuṭ Ṭibb, Bāb Shiddatul Mard.

¹⁰BukhārīKitābul Marda, Bāb Wad'ul Yad 'alal Marid.

¹¹Abū Dā'ūd Kitābul Jana'iz, Bābfin Nauḥa.

¹²TirmadhīKitābul Jana'iz, Bāb Faḍlil Musibah.

¹³Majma'uz Zawā'id by Haithamī, Kitābul Jana'iz, Bāb Istarja'a.

¹⁴Muslim Kitābul Jana'iz, Bāb Baka' 'alal Mayyit.

¹⁵Muslim Kitābul Jana'iz, Bābmā Yuqalu 'indal Marid wal Mayyit.

¹⁶BukhārīKitābul Jana'iz, Bāb As-Sābr 'inda Sadmatal Ula.

¹⁷Ibne Mājah Kitābul Jana'iz, Bābmā Ja' fiṣ Ṣalāt 'ala Ibne Rasulullāh.

¹⁸BukhārīKitābul Jana'iz, Bāb Qaulan Nabi Ana bika La Maḥzunun.

¹⁹Majma'uz Zawā'id by Haithamī, Kitābul Jana'iz, Bābmā Yaqulu Idha AdkhalalQābr.

²⁰Musnad Aḥmad bin Ḥambal, vol.1, p.335.

²¹Muslim Kitābul Jana'iz, Bāb Baka' 'alal Mayyit.

²²Nasa'iKitābul Jana'iz, Bāb fil Baka' 'alal Mayyit.

²³BukhārīKitābul Jana'iz.

²⁴BukhārīKitābul Jana'iz, Bāb Aḥḍadal Mar'ati 'ala ghare Zaujiḥa.

²⁵Majma'uz Zawā'id by Haithamī, vol.3, p.3.

²⁶Sawaniḥ Umri Ḥadrat Muḥammad Saḥib. (Parkash)

²⁷Islam par aik Nazar (An Interpretation of Islam) by Sheikh Muḥammad AḥmadMazḥar. (Wagleari)

²⁸Fall of the Roman Empire by Gibbon. Naqush Rasul Number, vol.11, p.548.

Chapter 24

The Holy Prophet Muḥammad^{sa}'s Amiability in Wars

Islam is the religion of peace and forbids wars and conflict. Nevertheless in the event of being attacked it enjoins the right of defence. The founder of Islam had to fight defensive wars.

The Holy Prophet Muḥammad^{sa} participated in these wars as a common soldier as well as the commander of his army and set an excellent example. In most of the battles he was victorious but in some he suffered setbacks due to the retreat of his Companions. In every situation and every time his excellent character shows its greatness.

The magnanimous character of our beloved Prophet^{sa} shines through these varied situations. Be it peace time or the time of the war, the onslaught of problems and storms of adversity, his resolve and courage were never shaken. The victories and successes did not alter his dignified nature. He was free from affectation and artificiality. Every facet of his nature displayed the glory of God in such a way that every discerning person declares spontaneously that our master's face is bright and beautiful but his character and nature is even more alluring.

The great distinctive feature of his

character was that he avoided mischief at all cost and adopted the path of peace. The thirteen years of his life in Makkah are witness to the fact that he and his Companions endured extreme persecution but showed exemplary patience. They suffered loss of life and wealth but did not confront the perpetrators. The Holy Prophet Muḥammad^{sa} advised his Companions; *إِنِّي أُمِرْتُ بِأَلْعَفِ فَلَا تُقَاتِلُوا* meaning "I have been instructed to forgive, so you should avoid confrontation."¹

When the enemy made his life impossible and planned to kill him, the Holy Prophet Muḥammad^{sa} and his Companions sacrificed their properties and enduring the separation from their loved ones, bid farewell to their hometown with grieving hearts. They took refuge in Madīnah. The enemy did not even allow them to live in peace in Madīnah.

The people of Makkah started to attack the Muslims of Madīnah. After one year of the migration, this verse was revealed, which allowed the Muslims to defend themselves and draw sword for freedom of religion. God Almighty says;

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا - وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (22:40)

"Permission to fight is given to those against whom war is made, because they have been wronged. And Allāh indeed has power to help them."

This verse along with the verses that follow, clearly demonstrate the purpose of Islamic wars.

- 1- The non-believers initiated the war.
- 2- The Muslims were the oppressed ones.
- 3- The intention of the non-believers was to destroy Islam.
4. The Muslims were forced to raise the sword in their defence.

A Christian nun, Professor Karen Armstrong writes in her book "Muḥammad" and mentions the Islamic point of view of Jihād.

"The Jihād is not one of the five pillars of Islam, It is not the central prop of the religion, despite the common western view. But it was and remains a duty for Muslims to commit themselves to a struggle on all fronts, moral, spiritual and political, in order to create a just and decent society, where the poor and vulnerable are not exploited in the way that God had intended man to live. Fighting and warfare might sometimes be necessary, but it was only a minor part of the whole concept of Jihād or struggle. A well known Ḥadīth, describes this greater Jihād, the difficult and crucial effort to conquer the forces of evil in oneself and in one's own society in all details of daily life."²

Code of Ethics of Islamic Wars

To elaborate the Islamic code of ethics during wars, it is necessary to draw comparisons with the code of other religions in this respect. The Jews and the Christians were given these instructions to deal with their enemies;

"When the Lord thy God shall bring thee into the whither thou goes to passes it, hath cast out many nations before thee, the Hittites, and the Gergashites and the Amorites and the Canaanites, and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than thou; And when Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them. Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto your son. For they will turn away your son from following me, that then, may serve other Gods, so the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; you shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. (Deuteronomy 7- verse 1-5)

The Holy Qur'ān is the most authentic book of the times of the Holy Prophet Muḥammad^{sa}. In it the instructions of Allāh Almighty regarding the code of conduct during Islamic wars are; وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (2:191)

"And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely Allāh loves not the transgressors."

Again God instructs;

وَهُمْ بَدَأُوا ضَرْبًا وَأَوَّلَ حَرْبٍ (9:13)

"And they were the first to commence hostilities against you."

Even in such a case the Muslims were instructed,

وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّجِيذُ الْعَلِيمُ (8:62)

"And if they incline towards peace, incline thou also towards it and put thy trust in Allāh."

In the light of these Islamic principles, the Holy Prophet Muḥammad^{sa} always advised his Companions never to wish for confrontation with the enemy and always beg peace and safety from Allāh. But when you are attacked fight steadfastly and remember that paradise lies in the shadow of the swords.³

Hāḍrāt Buraidah^{ra} relates; "Whenever the Holy Prophet Muḥammad^{sa} appointed a commander or dispatched an army, the most

important instruction he would give, 'Fear Allāh and treat your fellow Muslims in a kind manner'. Then he would say; 'Go forth by invoking the name of Allāh, fight with those who reject God, do Jihād and never break a trust in any way. Never default a promise, never mutilate the dead bodies of the enemy and never kill children.'

Regarding those infidels who were still at war with the Muslims after the conquest of Makkah, the Holy Prophet Muḥammad^{sa} said, "When you confront your enemy, call them to one of these three things. If then they accept even one of these conditions, stop fighting against them. Firstly, call them to Islam. If they accept Islam, stop the fight, secondly invite them to Madīnah. If they leave their homelands and accept this invitation, they will have the same obligations and rights as the rest of the migrants. If they decline the offer of migration, tell them that their rights would be similar to that of nomadic Muslims. Whatever rights are obligatory on the believers would be applicable to them. If they participate in Jihād alongside the Muslims, they would receive a share of the war booty. Thirdly, if they refuse even this offer, then demand capitation, to be levied for exemption from military duty. If they accept this payment, you should refrain from attack. But if they refuse all these three conditions then fight with them after invoking Allāh's

name."⁴

The Holy Prophet Muḥammad^{sa} gave detailed instructions that on the way to Jihād no one should be put to hardship. Ḥāḍrāt Jābir^{ra} relates; The Holy Prophet Muḥammad^{sa} said, "If you are attacked during the night, announce your being Muslims, by reciting Adhān. Do not stand for Ṣalāt on a pathway and do not camp on it."⁵

Ḥāḍrāt ‘Abdur Raḥmān^{ra} bin ‘Ā’idh relates from the Holy Prophet Muḥammad^{sa} "Generally, treat people with kindness and love and do not attack the enemy before inviting them to the truth." Then he added, "I would prefer if you bring people in the state of being Muslims and obedient ones than their women and children as war prisoners, after having their men killed."⁶

The Holy Prophet Muḥammad^{sa} advised his Companions to recite verse one hundred and sixteen of Sūrah *Al-Mu’minūn*, every morning and evening during the war in which Allāh exhorts; "Did you then think that We had created you without purpose, and that you would not be brought back to Us."^(23:116) Wisdom in this instruction is that Companions should fear Allāh and should not transgress against anyone. They should keep the purpose of their devotion to Allāh and gaining his pleasure in their hearts.

Giving permanent instructions and code

of conduct during wars, the Holy Prophet Muḥammad^{sa} advised, "Do not kill old people, young children and women. Do not breach the trusts and usurp the wealth belonging to others. Act benevolently and constructively. Allāh loves the benevolent ones."⁷

Similarly the Holy Prophet Muḥammad^{sa} ordered, "Do not attack while the enemy is asleep and do not make a night attack."⁸

These rules of the conduct of war were strictly adhered to during the life time of the Holy Prophet Muḥammad^{sa}. After him the four Holy Caliphs were also committed to these principles. They upheld the spirit of this code of practice and issued instructions as and when the need arose and even today these principles form part of the Islamic code of practice in wars. The Muslims are enjoined to follow the instructions of the Holy Prophet Muḥammad^{sa} as well the guidelines given by the Holy Caliphs. Ḥādrāṭ Abū Bakr^{ra} instructed that the people who had dedicated their lives for the sake of religion should not be opposed or hindered from discharging their duties. Their sacred objects should not be desecrated. No fruit bearing tree should be cut and no inhabited place laid waste and no animal should be slaughtered without purpose. No one should be burnt in fire. ⁹

In brief when the Holy Prophet Muḥammad^{sa} raised the sword in self-defence,

he laid down the principles of war for the world to follow. In wars every act is considered justified, The Holy Prophet Muḥammad^{sa} used to set forth for Jihād in the light of these rules. He had full trust and confidence in God. Ḥādrāṭ Anas^{ra} relates that when the Holy Prophet Muḥammad^{sa} used to set forth for Jihād, he prayed in these word; *اللَّهُمَّ أَنْتَ عَضِدِّي وَأَنْتَ تَصِيرُنِي وَبِكَ أَقَاتِلُ*.¹⁰

"O Allāh, You are my Support and Helper
and I fight with full trust in You."

Excellent Conduct at the Battle of Badr

The Holy Prophet Muḥammad^{sa} like an excellent commander had the full control over his army. At the time of Badr when he and his Companions camped in the battlefield before the arrival of the infidel army, He advised, "No one should start the fighting before I give instructions." He did not allow his Companion to fight until the enemy attacked. When the enemy stood in files, he told his Companions to rise for attaining paradise, "The width of this paradise is equal to the earth and the heavens." Then the Companions offered their lives in the cause of Allāh.¹¹

The Holy Prophet Muḥammad^{sa} took great care of his Companions during battles. Ḥādrāṭ Rafā'ah^{ra} relates; "During the battle of Badr we felt that Ḥuḍūr^{sa} was not with us. The Companions asked each other regarding his whereabouts. When we could not ascertain his location, we all stopped fighting. In the

meantime he appeared. The Companions said that they were worried about him. The Holy Prophet Muḥammad^{sa} replied, "Suddenly 'Alī suffered from pain in his stomach; I stopped to look after him."¹²

The Holy Prophet Muḥammad^{sa} did not like that three people should ride a mount as it was cruelty to the animal. At the battle of Badr, there were only two horses and a few camels for riding. Every camel was designated for three persons for riding in turns. Ḥāḍrāṭ 'Alī^{ra}, Ḥāḍrāṭ 'Abdullāh^{ra} or Abū Marthad Ghanvī^{ra}, shared one camel along with the Holy Prophet Muḥammad^{sa}. They wanted to forego their turn to ride in favour of Ḥuḍūr. But the Holy Prophet Muḥammad^{sa} would say, "None of you is stronger than me and I am not indifferent to reward either. I too need reward from God Almighty."¹³

Morale Boosting of the Soldiers

Like an excellent commander, The Holy Prophet Muḥammad^{sa} kept a watchful eye on his soldiers and boosted their morale in a befitting manner.

On return from the battle of Uhud, Ḥāḍrāṭ 'Alī^{ra} gave his sword to Ḥāḍrāṭ Fāṭimah^{ra} and told her to keep it safe as it had been extremely useful in the battle. On hearing this the Holy Prophet Muḥammad^{sa} said, "O 'Alī, today you have excellently wielded the sword but 'Āsim bin Thābit^{ra}, Sahl bin Ḥunaif^{ra}, Harith bin

Ṣammah^{ra} and Abū Dujānah^{ra} have also fought in an excellent manner.¹⁴

Kindness to his Companions

The Holy Prophet Muḥammad^{sa} was very kind to his Companions. He greatly honoured those who offered their lives in the cause of Allāh, so that they were encouraged to offer sacrifices in future. In the battle of Khyber one Companion ‘Āmir could not survive the fatal wound from his own sword, sustained in fighting with a Jewish chief Marḥab. Some people suspected that it was suicide and not martyrdom. His nephew was deeply upset on hearing this. The nephew, Ḥāḍrāṭ Salamah bin Al-Akwa^{ra} relates, "I was in this state when I saw that the Holy Prophet Muḥammad^{sa} was holding my hand, and stroking it". He said to me, "Whatever is the matter with you?" I informed him about what other people were saying about ‘Āmir. The Holy Prophet Muḥammad^{sa} said, 'Whosoever has said this is wrong.' Then he joined his two fingers together and said, "'Āmir's reward is double. He was an excellent warrior in the cause of Allāh."¹⁵

Compassion for the Helpers

Abū Mūsā Ash‘arī^{ra} says; "The Holy Prophet Muḥammad^{sa} sent me with Abū ‘Āmir to fight the battle of Autās. An arrow hit his knee and he was injured. When I pulled the arrow out, water oozed out. Abū ‘Āmir told me,

'My nephew, give my salām to Ḥuḍūr^{sa} and request him to pray for my forgiveness.' A little while later he passed away. On return, I informed Ḥuḍūr^{sa} of the whole incident and told him of Abū 'Āmir's request. The Holy Prophet Muḥammad^{sa} asked for water, performed ablution raised his hands in prayer in these words, 'O Allāh, forgive Your servant Abū 'Āmir. O Allāh, grant him superiority over many people on the Day of Judgment.' I requested the Holy Prophet Muḥammad^{sa} to pray for me as well. He prayed, 'O Allāh, forgive the sins of Abū Mūsā and cause him to enter an honourable status on the Day of Resurrection.'¹⁶

Trust in Prayers

All the victories were in fact the result of the Holy Prophet Muḥammad^{sa}'s prayers. This topic has been dealt in detail under the heading of 'Acceptance of Prayers'. The intensity and extraordinary concentration during the prayers at Badr has been mentioned by Ḥāḍrāṭ 'Alī^{ra}, "After fighting for a while in the battle of Badr, I thought of the Holy Prophet Muḥammad^{sa}, I saw him in prostration, emotionally begging his Lord and crying 'O the Living, Self-sustaining and the Being Who sustains others.' He was continually repeating these words and was not uttering any other words. I went back to the fighting. The second time I returned, he was still in prostration and begging his Lord in the name of his attributes 'Hayee' and 'Qayyūm'. I

joined the fighting and returned the third time. I found him in the same position, until God granted us victory as a result of his Prayers."¹⁷

Praising Allāh at times of Victory

Whenever the Holy Prophet Muḥammad^{sa} was blessed with victory in battlefield, instead of praising himself he used to glorify his Almighty Lord and raised the slogans of God's dignity and greatness. ‘Abdullāh^{ra} bin Mas‘ūd relates, "After striking Abū Jahal and killing him, I presented myself to the Holy Prophet Muḥammad^{sa} and reported his death. Ḥuḍūr^{sa} raised the slogan of *Tauḥīd* and said, "Is this not the Allāh, except Whom there is none worthy of worship". In reply I affirmed "He is the Allāh, except Whom there is none worthy of worship".

Later when the Holy Prophet Muḥammad^{sa} stood near the dead body of Abū Jahal, he said, "All praise belongs to Allāh, who humiliated you, O the enemy of Allāh". Then he said, "He was the Pharoeh of this Ummah."¹⁸

Whenever the Holy Prophet Muḥammad^{sa} gained victory in a battle, instead of praising anyone else, he praised God Almighty and bowed his head in humility. The victory at Badr was the first great victory which broke the power of the infidels. Seventy warriors of their army were killed. Among them were twenty four chiefs of the Quraish. The Holy Prophet Muḥammad^{sa} did not like to leave their dead

bodies in the open field. He ordered them to be buried in an old ditch. The Holy Prophet Muḥammad^{sa} did not celebrate this victory, instead he raised the slogans of God's greatness and God's Holiness. He reminded his Companions that it was the day of the fulfillment of God's promises and it is more delightful than the victory itself. When the Holy Prophet Muḥammad^{sa} came to the edge of that ditch where the dead bodies of the chiefs of Quraish were placed, seeing their pitiable end, sorrowfully he said, "Would you be much happier if you had obeyed Allāh and His Messenger or do you like to end in this manner. We have found the promises of our Lord true. Have you found His promise true?"¹⁹

Response to a favour

In the battles the excellent quality of generosity and loyalty of the Holy Prophet Muḥammad^{sa} was clearly visible. One such incident is that of a non-believing chief of Quraish, Muṭ'im bin 'Adī. He was the chief of Banū Naufal and was a prominent person in the Quraish. Muṭ'im played a significant role in revoking the pact of excommunicating Banū Hāshim and besieging of Muslims in She'b-e-Abī Ṭālib. Quraish had this pact, written and hung it in the Ka'bah. Likewise when the Holy Prophet Muḥammad^{sa} despaired of the people of Makkah and went to Ṭā'if for the propagation of Islam, according to the Arab custom he had

to be in the protection of a chief before he would be allowed to return to Makkah. This was called "Jawār" meaning refuge. The Holy Prophet Muḥammad^{sa} sent messages to several chiefs but they all refused. Muṭ'im bin 'Adī was that noble soul who offered protection to Ḥuḍūr^{sa}. His four sons brought the Holy Prophet Muḥammad^{sa} to Makkah under their swords and announced that they would protect him. Alas this noble chief did not enjoy the blessing of accepting Islam and passed away before the battle of Badr, at the age of nearly a hundred years.

When at the time of victory at Badr, seventy infidels were detained as prisoners of war, The Holy Prophet Muḥammad^{sa} did not forget Muṭ'im bin 'Adī. He said, "If Muṭ'im was alive today and recommended the release of these prisoners I would have freed them for his sake."²⁰

Sir William Muir in his book "Muḥammad", mentioning the treatment of prisoners of war at Badr, writes;

"In pursuance of Mahomet's commands, the citizens of Madīnah, and such refugees who already had houses of their own, received the prisoners. They treated the prisoners with much consideration, 'Blessings be on the men of Madīnah', said one of these prisoners in later days. They made us ride while they themselves

walked; they gave us wheat bread to eat, when there was little of it, contenting themselves with dates; It is not surprising, that when soon afterwards, their friends came to ransom them, several of these prisoners declared themselves adherents of Islam and to these people the Prophet granted liberty without ransom."²¹

Farsightedness at Uhud

The battles of the Holy Prophet Muḥammad^{sa} not only manifested his high moral values, they displayed his qualities of leadership, strategy and his far-sightedness. At the Battle of Uhud, he decided to come out of Madīnah and confront the enemy. In order to protect the city, he strategically placed his army in front of it and by moving to the side of Uhud Mountain, he made it his shield. He noticed the mountain pass which could prove a source of danger. He appointed fifty archers under the command of ‘Abdullāh^{ra} bin Jubair to protect this pass. His instructions reflect the strategy of an excellent commander. Realizing the danger posed by this mountain pass he told them, "Even if you see birds swooping down on our dead bodies, you are not going to leave this pass until my message reaches you to do so."²²

The Training of the Companions

Ḥādrāt Anas^{ra} relates that on the day of

Uhud, Muslims retreated and the Holy Prophet Muḥammad^{sa} was left with only a few of his Companions. Abū Ṭalḥā^{ra} stood in front of him like a shield. Whenever the Holy Prophet Muḥammad^{sa} raised his head to look at the enemy ranks, Abū Ṭalḥā^{ra} would say, "My parents be sacrificed for you, do not peep like this, lest an arrow hits you. My master, my chest is a shield for your chest. I do not care if an arrow strikes me, all that worries me is your safety."²³

Abū Ṭalḥā^{ra} was extremely brave and courageous. He was an excellent archer and so strong that when he used to shoot arrows with force, the bow used to break. At Uhud he broke two or three bows. He was shooting arrows so swiftly that when the person holding the arrows passed near Ḥuḍūr^{sa}, Ḥuḍūr^{sa} said, "Spread out your arrows for Abū Ṭalḥā."²⁴

Helping and winning the hearts of the soldiers

Ḥāḍrāṭ Sa'd bin Abī Waqqaṣ^{ra} relates, "On the day of Uhud, the Holy Prophet Muḥammad^{sa} spread out his quiver for me and said, O Sa'd, shoot the arrows, may my mother and father be sacrificed for you."²⁵

At the battle of Uhud when the non-believers were retreating, one evil person among them shouted out and in order to deceive Muslims said in a feigned voice, "O the servants of Allāh, turn around" (meaning that you are

being attacked from the back). So the forward battalion of the Muslim army turned around and faced its own people. They got so entangled with each other that it was difficult to ascertain as to who was a friend and who was a foe. Ḥāḍrāṭ Hudhaifah^{ra} suddenly saw his father Yamān, who was a devoted Companion and was in danger from Muslims surrounding him. The poor man kept on shouting, "He is my father, he is my father, save him." But his voice was drowned in the noise. His father was martyred by the Muslims.²⁶

The Holy Prophet Muḥammad^{sa} showed kindness to his Companion and awarded him blood money for his father. Maḥmūd bin Labīd Anṣārī^{ra} relates, Ḥāḍrāṭ Yamān^{ra} was a devoted Companion of the Holy Prophet Muḥammad^{sa} who despite his old age participated in the Battle of Uhud. The Holy Prophet Muḥammad^{sa} appointed him and another old companion of his, Thābit^{ra} for safeguarding women and children in Madīnah. When they saw the Muslims retreating, in their zeal for martyrdom they came and joined in the fight. Thābit^{ra} was martyred by the enemy but in the confusion resulting from the Muslim turning against their own people, Yamān was killed by 'Utbah bin Mas'ūd, a brother of 'Abdullāh bin Mas'ūd. Ḥāḍrāṭ Hudhaifah^{ra} only said; "You have killed my father." In reply he was told that this happened because he could not recognize him.

Hudhaifah^{ra} said, "May Allāh forgive you." The Holy Prophet Muḥammad^{sa} consoled him and gave him blood money in the form of one hundred camels from Baitul Māl. Ḥāḍrāṭ Hudhaifah^{ra} distributed all this wealth amongst poor Muslims thus earned greater respect in the eyes of his master, the Holy Prophet Muḥammad^{sa}.²⁷

Combat strategy at the Battle of Uhud

At Uhud, many Muslims were martyred due to abandoning the mountain pass. Afterward the whole pressure of the attack was on the Holy Prophet Muḥammad^{sa} and his Companions. At this point Ḥuḍūr^{sa} adopted the strategy of silence to safeguard the leaders of the Muslim army. Ḥāḍrāṭ Ka'b^{ra} relates, "I recognized the Holy Prophet Muḥammad^{sa} first of all. He was wearing a helmet. Seeing him I called out, 'The Holy Prophet Muḥammad^{sa} is here'. He beckoned me to keep quiet. Then as a tactic he put his own armour on me and put my armour on himself. The person attacking me thought that he was attacking Ḥuḍūr^{sa} I sustained twenty wounds on that day."²⁸

It was imperative to save the leadership of the Muslims and for this reason Ḥuḍūr^{sa} adopted this tactic.

The Holy Prophet Muḥammad^{sa} faced extreme anxiety and worry at Uhud. This was one of the greatest trials of his life. One shock was that the archers positioned at the pass did

not obey the orders and the whole army suffered for this mistake. The second grief was the loss of seventy valuable lives and the third that he himself was badly wounded. Even in such a grave situation he displayed dignified patience and courage.

The Holy Prophet Muḥammad^{sa}'s front teeth were martyred. His face was wounded and blood was running down from it. He was wiping the blood and saying, "How would this nation prosper who has drenched its Prophet's face in blood even though he calls them to their God."²⁹

Ḥuḍūr^{sa}'s injuries were very painful for his Companions. They requested him to utter malediction for the idolaters of Makkah. He replied, "I have not been sent as the one who curses people. I have been sent as mercy and for calling to Islam." Then he prayed; "O Allāh, forgive my people, they know not what they do."³⁰

Abū Dujānah Anṣārī^{ra} was wearing a red head-dress and walking haughtily between the rows of people. The Holy Prophet Muḥammad^{sa} told him that this type of walk is not generally pleasing to God but today it is the time of confrontation with the enemy and He likes it.³¹

Resignation to the will of Allāh

At Uhud seventy Companions of the Holy Prophet Muḥammad^{sa} were martyred and Ḥuḍūr^{sa} himself was wounded. He was grief

stricken at their death but he had absolute trust in the promises of God. All this distress did not shake his faith and fortitude even a little bit. This was clearly evident in his prayer that he offered after the retreat of idolaters of Makkah. This prayer reflects his innermost sentiments. He gathered his Companions and told them to form rows so that they could offer praise and homage to Allāh. The world witnesses the scenes of jubilation on the occasions of victory. This is scene when this great person offers homage to his Lord at the time of distress and tribulation. He was resigned to the will of God in every situation. The Holy Prophet Muḥammad^{sa} made his Companions stand in rows and with them offered this prayer;

"O Allāh, all praise and tributes belong to You. When You bestow prosperity on someone, no one can make him poor and whomsoever You make poor, no one can grant him prosperity. Whom You have adjudged astray, there is no one who can guide him and whomsoever You guide, no one can lead him astray. No one can give to a person, whom You have deprived and on whomsoever You bestow, no one can stop it. No one can bring closer what You have put asunder and no one can put asunder what You have put together. O Allāh! open the

doors of Your blessings, mercy, bounties and sustenance for us. O Allāh! I seek such permanent blessings from You which will never terminate or come to an end. O Allāh! I seek Your favours in the time of poverty and adversity. I seek peace in the time of anxiety.

O Allāh! I seek protection from evil of the things that You have granted us and also the evil of the things that You have withheld. O Allāh! make faith dearer to our hearts and make it attractive to our hearts. Instil abhorrence for disbelief, disobedience and wicked deeds in our hearts. Make us from among the rightly guided ones.

O Allāh! keep us alive as Muslims and cause us to die in the state of being Muslims. Include us with the righteous people. Do not humiliate us or put us to trial. O Allāh! You Yourself destroy the disbelievers, who reject Your messenger and stop us from following Your path. Be hard on them and punish them. O Allāh! destroy those disbelievers who were given the book and guidance, testifying that this Messenger is true."³²

Bravery

Seventy Muslims were martyred at Uhud and the idolaters returned in jubilation. At Rauḥā', Abū Sufyān taunted the idolaters of

Makkah and said, "You have neither killed Muḥammad nor imprisoned the womenfolk, how can you call the battle of Uhud a victory?"³³

So the idolaters of Makkah decided to attack again. When the Holy Prophet Muḥammad^{sa} came to know this he said, "We will not give the Makkans a chance to attack Madīnah, we will march forward and pursue the enemy." After the temporary defeat at Uhud and martyrdom of so many Muslims, this decision was so momentous that the Companions were stunned. They might have been thinking how is it possible to fight the enemy while being debilitated by injuries and grief. At that time the Companions witnessed the extraordinary display of Ḥuḍūr^{sa}'s qualities of leadership, bravery, firm resolve and trust in God. He said, "I do not want to give a chance to the enemy to attack Madīnah and have decided to chase them even if not a single person accompanies me. I will go forward in any case and if it entails the sacrifice of my life I would offer my life." When the Companions saw such valour of their commander, they enthusiastically accompanied him. Some of the Companions were badly wounded and were transferred to Ḥamrā'ul Asad. When the non-believers heard of the Muslim advance, they retreated to Makkah.

Breach of trust by Jews of Madīnah and the Holy Prophet Muḥammad^{sa}'s favours

After his arrival in Madīnah the Holy Prophet Muḥammad^{sa} made treaties of peace with the three tribes of Jews. They were Banū Qainuqā', Banū Naḍīr and Banū Quraīzah. These Jewish tribes had settled in the south east of Madīnah in an area covering four to five miles. In the year two of Hijrah after the battle of Badr they started to change their attitude. They joined forces with the hypocrites and non-believers of Madīnah and started to hatch conspiracies against the Muslims. Banū Qainuqā' was at the forefront of this mischief making. When they were called to account for breach of the treaty, mischief and impudence, they barricaded themselves in a castle and prepared for war with the Muslims. Their punishment according to their own scriptures was that their fighters should be killed and their women and children made prisoners.

(Deutronomy, 13:20)

The Holy Prophet Muḥammad^{sa} magnanimously spared their lives but it was perilous to allow them to live in Madīnah, so Ḥuḍūr^{sa} ordered them to leave the place.

In the third year of Hijrah, the largest Jewish tribe, Banū Naḍīr, breached the contract made with the Muslims by conspiring with people of Makkah against the Muslims and a plan to kill the Holy Prophet

Muḥammad^{sa}.³⁴ When they were called to account for this treachery, they too barricaded themselves in the castle and started fighting with the Muslims. After fifteen days of siege they opened the doors of the castle on the condition of being allowed to leave Madīnah with their belongings.³⁵

The aim of Holy Prophet Muḥammad^{sa} was to control their mischief, so treating Jews favourably he accepted this condition. In the fourth year of Hijrah the Jews left Madīnah with all their belongings including silver and gold jewellery. They left the city singing, dancing and beating drums and with great pomp.³⁶

The Jewish Leader, Salām bin Abī Al-Ḥaḳīq showed his precious treasure to the Muslims and told them that they had accumulated this wealth for such an event. The Jews knew full well that the Holy Prophet Muḥammad^{sa} was true to his word and he would not stop them from taking all this wealth out of Madīnah, so they were showing off their treasures. The chief of Banū Naḍīr, Ḥuyayy bin Akḥṭab, Kinānah bin Rabī' and Salām bin Abī Al-Ḥaḳīq went to Khyber, a city within a castle, settled there and attained the chieftdom of the castle.

The prejudiced anti-Muslim writer, like Montgomery Watt is forced to write, "The Jews were exiled from Madīnah because of their

antagonistic behaviour and conspiring against Muḥammad."³⁷

The expulsion of Banū Naḍīr increased their hostility. Their chief Huyayy bin Akhṭab, burning with fire of vengeance, incited the people of Makkah and the other tribes of Arabia against the Holy Prophet Muḥammad^{sa} and Islam. It was his incitement of hatred that the whole of Arabia united to attack Madīnah. This battle is known as the battle of Aḥzāb. The Muslims defended themselves by digging a trench round the city. Huyayy bin Akhṭab incited the remaining Jewish tribe, Banū Quraizah to commit treachery and thus endangered the lives of the Muslims. The Muslims considered the area occupied by this tribe as safe according to the agreement with them and did not dig the trench on that side of Madīnah. God routed the armies of the enemy and the treachery of Banū Quraizah was exposed.³⁸

After the Battle of Aḥzāb, the Holy Prophet Muḥammad^{sa} wanted to punish them for the breach of contract and enmity towards the Muslims. They too barricaded themselves in the castle. Ḥudūr^{sa} appointed Ḥāḍrāṭ Sa'd bin Mu'adh Anṣārī^{ra}, who was an ally of this tribe before his acceptance of Islam, as a mediator. Ḥāḍrāṭ Sa'd^{ra} judged according to the Jewish religious law and gave a verdict of killing the men and imprisoning the women.³⁹

The Battle of Dhī Qird

The tribe of Banū Fazārah, one of the tribes of Gaṭfān, initiated war with the Muslims. They attacked the pasture of Dhī Qird, in which camels belonging to the Holy Prophet Muḥammad^{sa} grazed. They stole some of the she-camels. A brave young Companion, Salamah bin Al-Akwa^{ra} pursued them and routed them while they were resting at a spring. He rained arrows on them and got the camels back from them. The Holy Prophet Muḥammad^{sa} heard about this attack and came with his Companions. This brave young man, Salamah bin Al-Akwa^{ra} requested Ḥuḍūr^{sa} for permission to go in pursuit of the enemy and said, "These people were very thirsty and I did not allow them to drink water from the spring. I am sure I will catch them at the next watering hole." Our beloved master gave the most beautiful reply. In one sentence he said volumes. In fact it was a vast ocean of mercy which reflected in a short sentence. He said, "O Salamah, when you overpower an enemy, then show forgiveness."⁴⁰

'O the embodiment of mercy, countless blessings of Allāh be on you'. The world propagates mercy but the examples of mercy found in his life are extraordinary. These acts of mercy were not restricted to the near and the dear ones, they extended to strangers as well.

Excellent Conduct at the Battle of Aḥzāb

After the Battle of Uhud, the Battle of Aḥzāb was a grave test for the Muslims of Madīnah. On the incitement of Banī Naḍīr, the Arab tribes of Banū Gaṭfān, Banū Sulaim and the Quraish of Makkah planned to attack Madīnah jointly. For this purpose an army of four thousand soldiers was assembled. It had three hundred horsemen and one and half thousand camel riders. This army left Makkah under the command of Abū Sufyān. The other tribes of Banū Asad, Fazarah, Ashja' and Banū Murrah joined them and this army swelled to ten thousand soldiers. Compared to this large army the Muslims were only three thousand in number.

The Holy Prophet Muḥammad^{sa} consulted his Companions and accepting the opinion of Salmān Fārsī, he decided to dig a trench around Madīnah for defence. The Muslims were saved from the sudden attack of the idolaters due to this prudent measure. Their helpless enemy burnt with anger and vengeance.

At this critical time Ḥuḍūr^{sa's} quality of leadership displayed itself in an exceptional manner. Even though it was the most dangerous time for the Muslims, their lives were shaken and their situation was unbearable, yet the Holy Prophet Muḥammad^{sa} was their support and a source of comfort for them.

We see Ḥuḍūr^{sa} busy in digging the

trench with his Companions. A hard rock obstructs the digging process. No one is able to shift it or break it. The Holy Prophet Muḥammad^{sa} himself reaches the site, while he is hungry and has two stones tied on his stomach to relieve the pangs of hunger. With three strokes of the pick axe he breaks the rock into pieces. Even at such a critical time, his faith and confidence in God's promises is so great that he encourages his Companions by informing them that at every strike, when the slogan of 'Allāh-o-Akbar' was raised, he was shown the palaces of Syria, Iran, Ṣan'ā' and Yemen and their keys were given to him.⁴¹ How delighted the starving Companions might have felt especially at such a critical time when their lives were in danger.

The later events proved that the decision to dig the trench was prudent. It became a shelter for the poor, unarmed, starving Muslims and their womenfolk and innocent children. It saved them from the savage, enraged enemy who had the intention of looting Madīnah and imprisoning the Muslim as slaves and the Muslim women as maid servants. The long siege diminished their morale and God's help came in the form of a severe storm during the cold winter months. The enemy retreated. Even at that time, the Holy Prophet Muḥammad^{sa} raised the slogan of greatness of God and said;

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ نَصْرَ عَبْدِهِ وَهَزَمَ الْأَخْرَابَ وَحْدَهُ

"There is none worthy of worship except Allāh, Who helped His servant and routed the enemy hordes."

The Holy Prophet Muḥammad^{sa} prudently announced that in future they would not give enemy the chance of besieging them. They would march forward and defend themselves.⁴²

As the commander of the Muslim army he shouldered a heavy responsibility. During the days of the Battle of the Trench, the matters of security were very important and the foremost security was required for the Leader. The Holy Prophet Muḥammad^{sa} was residing at a secret place and apart from a special battalion of the Companions, the general public was not informed of his address. It was the duty of Ṭalhā^{ra}, Zubair^{ra}, 'Alī^{ra}, Sa'd^{ra} and from Anṣār Abū Dujānah^{ra} and Ḥārith bin Ṣammah^{ra} to protect the Holy Prophet Muḥammad^{sa}.

Ḥāḍrāt 'Ā'ishah^{ra} relates, "During the Battle of Aḥzāb, the Holy Prophet Muḥammad^{sa} was very worried about one weak point where an attack could be possible. He was constantly watching this area. He would wake up at the slightest noise. Once he heard the noise of the armour, he said, 'Who is there?' This was Sa'd bin Abī Waqqaṣ^{ra}. Ḥuḍūr^{sa} asked him to keep a watch at that place. This was the night when he had restful sleep".⁴³

High Moral Conduct at Ḥudaibiyah

The event of Ḥudaibiyah was a test for the

Muslims. The excellent qualities of moral conduct of the Holy Prophet Muḥammad^{sa} shone brightest at this juncture. The journey to Ḥudaibiyah was not at all for the purpose of Jihād or confrontation. It was an attempt to fulfill a dream of the Holy Prophet Muḥammad^{sa} in which he had seen that he along with his Companions had entered the Ka‘bah and was circuiting the house of God. Interpreting it as a Divine sign Ḥuḍūr^{sa} left for Makkah with fourteen hundred Companions. In these times of anarchy, the sword was considered as an essential part of the dress. As a demonstration of his peaceful intentions, Ḥuḍūr^{sa} told his Companions to keep their swords in the sheaths. They were not allowed to carry any other weapon with them. The Muslims put on Ehrām at Dhul Ḥulaifah and took the animals meant for slaughter with them.

When the people of Makkah came to know about it, they stopped the Muslims from circuiting the Ka‘bah. They assembled an army of two hundred mounted soldiers to confront the Muslims and were ready to fight. At a place called Ḥudaibiyah, which is near Makkah, the she-camel of Holy Prophet Muḥammad^{sa} stalled. She refused to budge. Ḥuḍūr^{sa} had full faith in Allāh and was always content with the will of Allāh. He said, "This she-camel has not stopped on its own accord. This indicates the will of Allāh. The God Who stopped elephants

from attacking the Ka'bah, the same God has today stopped this she-camel, so that the peace of Ka'bah is not shattered."

Then he added, "In the name of the Being, Who controls my life, any demand from Quraish which safeguards the sanctity of the things declared sacred by God, will surely be accepted by me." Arab chief Budail bin Warqā' came as an emissary from Quraish side to inform Ḥuḍūr^{sa} that the Quraish would not allow the Muslims to perform circuits of the Ka'bah. He tried his best to scare the Muslims and said that the Quraish had gathered together warriors from neighbouring areas. These warriors were taking oaths in the name of God that they would not allow the Muslims to enter Makkah in peace. The Holy Prophet Muḥammad^{sa}'s dignified response was that they had not come for war. They had only come to circuit the Ka'bah. Then to clarify his firm resolve, he said, "Anyone who stops us from our purpose, and war is thrust on us we will fight with them. The other alternative is a treaty with the Quraish for a fixed period of time."

Seeing this firm resolve, the attitude of Quraish softened. 'Urwah bin Mas'ūd brought this message from Quraish that the Muslims must return that year and come for 'Tawāf' the next year. This was just obstinacy on their part; the Holy Prophet Muḥammad^{sa} was eager for peace. He sent 'Uthmān^{ra} bin 'Affān to Makkah

to use his influence and try to resolve the matter amicably. These negotiations extended to such a long period that a rumour about ‘Uthmān^{ra}'s martyrdom spread. This in fact was God's will. The Holy Prophet Muḥammad^{sa} took a pledge of fighting till death from his Companions for the sake of taking revenge for ‘Uthmān^{ra}'s death. This inspired the Companions and they were ready to lay down their lives. They did not want to return without performing 'Tawāf'. But the Holy Prophet Muḥammad^{sa} at every step offered not only the sacrifice of his own feeling but the feelings of his Companions for upholding the sanctity of the Ka‘bah.

The Holy Prophet Muḥammad^{sa} told Suhail bin ‘Umar^{ra} to start writing the agreement in the name of Allāh, most Gracious, ever Merciful. Suhail said, "I do not know the Gracious One. I can start with Allāh's name." The Muslims insisted that it should be بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. The Holy Prophet Muḥammad^{sa} said, "Ok, you can write, in the name of Allāh, at least it is in Allāh's name and not in anyone else's name."

Ḥudūr^{sa} started to dictate again, that this agreement was between Muḥammad, the Messenger of Allāh. Suhail objected again that they did not believe in his being messenger of God. If they had so believed, they would not have stopped him from entering the Ka‘bah. So he wrote Muḥammad bin ‘Abdullāh. This was

quite painful for the Muslims. But the Holy Prophet Muḥammad^{sa} said, "By God, I am a Messenger of God, even though you reject this claim. For the sake of peace, I will allow you to call me Muḥammad bin 'Abdullāh."

Then the Holy Prophet Muḥammad^{sa} told him to write, "This truce is on the condition that you will allow us to do 'Tawāf' in peace." Suhail objected yet again and said, "What will the tribes of Arabia say to us that we have accepted defeat. You are not allowed to do 'Tawāf' this year, you can do it next year." So this was written in the contract.

Then Suhail added this condition in the contract, "If any person from our side accepts Islam and runs away to Madīnah, Muslims will return such a person to Makkah." The Muslims became very sentimental at such a condition and said; "How can we return the persecuted Muslim to the idolaters?"

This condition had not yet been written and was being debated. In the meantime, Suhail's son, Abū Jandal, who had accepted Islam and was being persecuted and tortured by Suhail, arrived handcuffed and in chains. He begged for mercy and offered himself to the Muslims. Suhail said; "Now my first condition would be the return of Abū Jandal." Ḥuḍūr^{sa} replied, "The agreement has not yet been written and this condition has not been agreed upon." Suhail said, "In this case, I swear by

God, I will not write this agreement." The Holy Prophet Muḥammad^{sa} said, "Ok, we accept your condition, now you free, Abū Jandal for my sake." Suhail replied, "I cannot free Abū Jandal even for your sake." Ḥuḍūr^{sa} insisted on it but Suhail refused to agree.

Seeing the decision going against him, Abū Jandal^{ra} started to protest, "O Muslims, would you return me to the non-believers in this pathetic state, even though I have come to you as a Muslim. Do you not see how they have tortured me?" The Muslims were at their wits end. Even a brave person like Ḥāḍrāṭ 'Umar^{ra} was down hearted. He addressed the Holy Prophet Muḥammad^{sa} and said, "Are you not a truthful Prophet of God?" With full confidence the Holy Prophet Muḥammad^{sa} replied, "Why not." 'Umar^{ra} said, "Are you not in the right and our enemy in the wrong?" Again the Holy Prophet Muḥammad^{sa} replied, "Why ever not?" 'Umar^{ra} said, "So why are we enduring humiliation for our religion?" The Holy Prophet Muḥammad^{sa} replied with utmost patience and courage, "I am the Messenger of God, I do not disobey Him. He is the One who supports me." 'Umar^{ra} continued, "Did you not say that we will circuit the Ka'bah in peace?" Ḥuḍūr^{sa} replied, "But did I say that we will do 'Tawāf' this year?" 'Umar^{ra} replied in the negative. The Holy Prophet Muḥammad^{sa} said, "Then you will come next year and do 'Tawāf'."

Most of the Companions were in a similar state of mind. ‘Umar^{ra} had represented their feelings. The Holy Prophet Muḥammad^{sa} on the other hand was steadfast like a mountain. Only Ḥāḍrāṭ Abū Bakr^{ra} whole-heartedly sided with the Holy Prophet Muḥammad^{sa} and was advising Ḥāḍrāṭ ‘Umar^{ra} to obey the Messenger of God. "By God he is truthful; do not let your allegiance be shaken." Ḥāḍrāṭ ‘Umar^{ra} used to say in later years. "I have tried to do many good deeds to make amends for the trial, I suffered at Ḥudaibiyah. May Allāh forgive my digression."

After the treaty was written, the Holy Prophet Muḥammad^{sa} told his Companions to slaughter their animals in the plain of Ḥudaibiyah. The Companions were frozen with grief and stunned with shock. They stood there motionless. The Holy Prophet Muḥammad^{sa} repeated his order three times but no one acted upon it.

The Holy Prophet Muḥammad^{sa} went to Ummul-Mu’minīn, Ḥāḍrāṭ Umme Salamah^{ra}'s tent and despondently told her that his Companions were reluctant to obey him. She said, "O Messenger of God, if you want them to slaughter their animals, then go and quietly slaughter your animal." Ḥāḍrāṭ Umme Salamah^{ra}'s advice proved extremely sound. The grief stricken Companions wanted a lead. As soon as the Holy Prophet Muḥammad^{sa}

slaughtered his animal, the Companions started to follow the example. The plain of Ḥudaibiyah became Ḥaram. Their hands were trembling and their bodies shaking while shaving each other's head. There was a danger that in that state they might injure one another.⁴⁴

Excellent conduct at the victory of Khyber

The Muslims of Madīnah feared danger from the people of Makkah in the south and from Jews on the north. The treaty of Ḥudaibiyah served as a prelude to the victory of Khyber. As a result of this treaty the Muslims were at peace with the people of Makkah. Now it was easy for them to deal with the danger from the Jews. In a short period of three months after the treaty of Ḥudaibiyah, in year seven of Hijrah, Khyber was conquered.

When the Holy Prophet Muḥammad^{sa} gave instructions for the preparation for the Khyber expedition, he announced, "No one should accompany us except with the intention of Jihād. Anyone with the motive of acquiring war booty should not come with us."⁴⁵

For the full compliance of this order, he only gave instructions to those people who were present at Ḥudaibiyah to prepare for war. He said, "Only those who had come with me purely for Ḥajj and 'Umrah, and had taken the pledge of offering their lives at my hand and renewed

their obedience can accompany me. God gave the glad tidings of near victory as a reward to these righteous believers. (48:19)

The Muslim army of fourteen hundred men faced the armed ten thousand Jewish warriors who had barricaded themselves in the castle. To limit the Muslim army to only fourteen hundred soldiers did not make a viable strategy from a military point of view. Victory seemed impossible. The Holy Prophet Muḥammad^{sa} was adhering to his pure intentions that they were not mere seekers of war booty.⁴⁶ This instruction by Ḥuḍūr^{sa} would always stand as proof that the purpose of Islamic wars was not pillage and plunder.

Efforts of reconciliation with the Jews of Khyber

When the Holy Prophet Muḥammad^{sa} came to know of the Jewish conspiracies, he tried reconciliation to put an end to this mischief. He wrote a letter to the Jews. This letter started, "From the brother of Prophet Mūsā^{as} and an attester of his teachings, Muḥammad." He wrote a letter to the Jews of Khyber. It read, "O the group of Jews, it is written in your Holy book the Torah, "مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ" (48:30)

"I ask you in the name of God, who revealed the Torah to you, who sent down Manna and Salwā to your ancestors and made the sea to part and let Moses escape. Tell me

the truth, is it not written in your book, the Torah, that you should believe in Muḥammad. And remember, guidance and iniquity are manifest. I call you to Allāh and His Messenger."⁴⁷

How clear and beautiful is the message contained in this letter. There is a perfect balance of love and giving good tidings, warning and exhortation. The Jews did not respond to these peace overtures.

In the battle of Khyber when Muḥammad bin Maslamah came to Ḥuḍūr^{sa} after his brother Maḥmūd bin Salma's had been martyred by the Jews. He told the Holy Prophet Muḥammad^{sa} of the Jewish transgression in this murder and said that he would surely take revenge for his brother's death. If there was another army commander he would have praised his soldier's sentiments of revenge but the Holy Prophet Muḥammad^{sa}, the embodiment of patience and steadfastness, replied, "One should not wish for confrontation with the enemy. Seek security from Allāh, but if the confrontation is thrust on you, then fight with him, with the help of prayer and good planning. You should pray *اللَّهُمَّ أَنْتَ رَبُّنَا وَنَوَاصِينَا وَنَوَاصِيهِمْ بِيَدِكَ وَإِنَّمَا تَقْتُلُهُمْ* ^{أَنْتَ}⁴⁸

Meaning; "O Allāh You are our Lord. We and our enemies, everyone is in Your control. Now it is only You who can kill them."

Ḥāḍrāt Anas bin Mālik^{ra} relates, "We

reached Khyber at night time. It was the practice of the Holy Prophet Muḥammad^{sa} that he never attacked at night time. At the time of the expedition of Khyber he did not exploit the darkness and attack an enemy off guard.⁴⁹

Honouring the women folk

One prevailing custom of that time was that women joined in the battle for encouraging the menfolk and also for entertaining them. The Holy Prophet Muḥammad^{sa} established the true status and dignity of women. He disliked exploitation of women. At the Battle of Khyber, the Holy Prophet Muḥammad^{sa} allowed some ladies to accompany the army for nursing and looking after the wounded soldiers. One French biographer praises this noble idea in these words;

"Probably this was the first incident in history that women joined the army for nursing duties. Before this time women were only used for encouraging the men and for their sensual pleasures. No one had thought about women's role as a nurse. They can discharge this duty of looking after the wounded in the best possible manner."⁵⁰

Tacit Strategy

After the continuous journey of three nights, the Holy Prophet Muḥammad^{sa} covered the distance of one hundred and fifty miles and reached Khyber. Early next morning when they

were entering Khyber from the valley of Kharsḥ, the Companions were happy at arriving safely. They started to raise slogans. The noise of slogans of 'Allāh-o-Akbar' and 'Lā ilāha illallāh' was detrimental to the strategy, as the Holy Prophet Muḥammad^{sa} intended to reach the Jewish area quietly and stun the enemy by his unexpected arrival. He advised his Companions to act in consideration to the situation. He said, *إِذْ بَعُثُوا عَلَىٰ أَنْفُسِكُمْ إِنَّكُمْ لَأْتَدْعُونَ أَصَمًّا وَلَا تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ*.⁵¹

It means, 'Allāh-o-Akbar' and 'Lā ilāha illallāh' are the words of remembrance of Allāh. You be kind to yourself and say these words in a low tone. The One, Whom you are calling is neither deaf nor absent. On the other hand He is an attentive listener, He is near you and He is with you."

This advice shows the eloquency of the speech. The Holy Prophet Muḥammad^{sa} spoke of his heart's desire in beautiful and comprehensive words and at the same time no one could have objected to these words that they had been stopped from raising their voices in fear of the enemy.

He told them that God listens to His praise offered in a soft voice as He does hear it in a loud voice. This was the appropriate conduct and the raising of loud slogans was unwise and an invitation to destruction.

Another strategy employed by the Holy

Prophet Muḥammad^{sa} was that he divided the army into five sections. He spread out those five sections, front, the right wing, the left wing, centre and the rear in such a way that it looked like a huge army. This strategy was employed to surprise and stun the enemy by the sudden appearance of the Muslim army. The Holy Prophet Muḥammad^{sa} was greatly successful in surprising the enemy.

Early next morning when the Jews opened the door of the castle and came out with their spades and pickaxes to work in the fields, they were stunned to see this huge army at their doorstep. The leader of the hypocrites, 'Abdullāh bin Salūl had informed the Jews that a handful of Muslims were coming to attack them. When they saw this huge army they were confounded and ran back into the castle shouting. مُحَمَّدٌ وَالْحَوَيْسُ وَاللَّهُ مُحَمَّدٌ وَالْحَوَيْسُ.⁵²

Meaning, "Muḥammad and his five battalion army, By God, Muḥammad and his five battalion army has arrived."

The Holy Prophet Muḥammad^{sa} had already achieved victory by giving the enemy a shocking surprise.

Devotional Slogans

Now was the appropriate time for raising slogans. The first one to raise a slogan was our beloved master the Holy Prophet Muḥammad^{sa}. With a loud voice he raised this slogan in the valley of Khyber. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ خَيْرٌ خَيْرٌ إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ

فَمَاءٌ صَبَاحٌ أَمُّنْدَرِينَ 53

"God is the Greatest, Khyber is ruined. When we assail in a valley to warn and awaken a nation, their dawn is not the harbinger of good for them." This open declaration shows the distinctive feature of the Holy Prophet Muḥammad^{sa} that he never attacked without giving proper warning or an ultimatum. Although he had stunned the enemy by his sudden arrival yet never made a night attack. This was his excellent conduct that in spite of being so near to the enemy, he waited for daylight.

Ḥādrāt Arbād bin Sāriyah^{ra} relates, "We were with the Holy Prophet Muḥammad^{sa} in the Battle of Khyber. The ruler of Khyber was a rude and impertinent person. After the victory he came to Ḥuḍūr^{sa} pick axes and said, 'O Muḥammad, what right do you have to slaughter our animals, eat our fruits and beat our women.' The Holy Prophet Muḥammad^{sa} was very upset to hear this. He told 'Abdur Raḥmān bin 'Auf^{ra} to announce from horse back that only the believers would enter paradise. He instructed him to gather people together for Ṣalāt. When they all gathered, Ḥuḍūr^{sa} pick axes while relaxing on a pillow addressed them, "Does anyone among you, think that apart from the commands in the Holy Qur'ān, God has not made anything unlawful for you. Remember I gave you some

orders and stopped you from doing certain things. These orders are equal to the commandments of the Qur'ān. God has not made it lawful for you to enter the houses of the people of the Book without permission, to beat their women and eat their fruit. They have already agreed to give you what is due to you, that is capitation tax levied for exemption of military duty."⁵⁴

The commander amongst the soldiers

While returning from Khyber, the army camped three miles from Khyber at a place called Ṣahbā'. After the 'Aṣr prayer Ḥuḍūr^{sa} pick axes asked for food and said to the soldiers to bring whatever food they had and they would all eat together. The cloths were spread and food placed on them. The food our beloved Prophet^{sa} ate was some dates and roasted barley meal. He shared it with his Companions.⁵⁵

How beautiful would have been the scene when we see the master sharing his food with his Companions with utmost humility and informality.

Excellent conduct at victory of Makkah

The armies of the Quraish attacked a few unarmed and poor Muslims in the battle of Badr and Uhud. In the Battle of Trench the whole of Arabia joined forces against the Muslims, who saved their lives by digging a

trench and barricading themselves in the city. Ḥuḍūr^{sa} pick axes always fought in defence. The real trustees of the Ka'bah were not allowed to perform 'Tawāf'. In the sixth year of Hijrah they were turned back from Ḥudaibiyah. On this occasion a treaty was signed.

The Prince of peace

The whole world witnessed the excellent conduct of the Holy Prophet Muḥammad^{sa} at the time of victory of Makkah. Even when the Quraish violated the conditions of the treaty and made a night attack on Banī pick axes Khuzā'ah, an ally of the Muslims, the Holy Prophet Muḥammad^{sa} sought peace. He sent an emissary to those who had breached the treaty, to accept one of the three conditions. "Pay the blood money for the men killed, discontinue support of Banū Bakr or declare the treaty of Ḥudaibiyah void." The reply he received through this emissary was that they declared the treaty void.⁵⁶

Secret Preparation for Journey to Makkah and Prayers

The purpose of keeping the preparation secret was to deny the Quraish, out of benevolence, the opportunity for planning a confrontation. The Holy Prophet Muḥammad^{sa} prudently announced to the people living in the suburbs to spend the month of Ramaḍān in Madīnah that year. He ordered the people of

Madīnah to prepare for the journey but did not inform them of the destination. To keep the preparations of a large army secret was extremely difficult. The Holy Prophet Muḥammad^{sa} on every critical situation kept in view prayers and careful planning. He prayed to Allāh, *اللَّهُمَّ خُذِ الْعِيُونَ وَالْأَخْبَارَ عَنِ قُرَيْشٍ* "O Allāh, stop the spies of Quraish from leaking out our news to them." And for the sake of security he appointed guards on all the roads leading from Madīnah to Makkah.⁵⁷

Risk of Disclosure of the Secret

During the secret preparation a strange incident happened. There was a risk that the secret of preparation would be leaked out. One of the Companions named Ḥāṭib^{ra} bin Abī Balta‘ah sent a letter by hand with a woman going to Makkah, to the people of Makkah. The letter stated that, "The Holy Prophet Muḥammad^{sa} has assembled an army. We do not know the destination but the people of Makkah should get ready to defend themselves. My intention of writing this is to do you a favour." God Almighty revealed the contents of the letter to the Holy Prophet Muḥammad^{sa} through revelation. He dispatched a battalion of riders under the command of Ḥāḍrāṭ ‘Alī^{ra} in pursuit of this woman and recovered the letter. The Holy Prophet Muḥammad^{sa} called Ḥāṭib^{ra} and asked him why he had acted that way? Ḥāṭib^{ra} told the truth and said, Oh Messenger

of Allāh, I am not from Quraish but I wanted to oblige the Quraish with this letter so that they would look after my house in Makkah." Ḥādrāṭ 'Umar^{ra} was present in this meeting and said, "O Prophet of God, allow me to behead this hypocrite." The kind and merciful Prophet^{sa} replied, "No, Ḥāṭib has told the truth, do not take him to task." 'Umar^{ra} again insisted that he should be allowed to kill the person who had committed treachery against the Muslims.

Boundless compassion

On the one hand the Holy Prophet Muḥammad^{sa} showed forbearance to 'Umar^{ra}'s harshness and on the other, announcing pardon for Ḥāṭib said, "O 'Umar, do you not remember that this person participated in the battle of Badr. The God in heaven is well aware of the circumstances of these people of Badr and has said, *إِعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ*. Whatever you do, paradise is assured for you." Meaning: that God has made sin abhorrent to the hearts of these people of Badr and they could not commit sin intentionally.⁵⁸

On seeing this compassionate Prophet^{sa}'s limitless kindness, Ḥādrāṭ 'Umar^{ra} started to cry. His amazement was justified. At such a critical and epoch making juncture, no commander could resist temptation of retribution for an act committed to ruin his mission. On such occasions even the previously rendered services are ignored and in order to

determine the future security, the person concerned is kept under arrest. Here displaying the highest degree of compassion, Ḥāṭib's pardon was announced by the Holy Prophet Muḥammad^{sa}.

Amazing Strategy

On the plain of Marruḥ Ḍahrān, with his God given wisdom, the Holy Prophet Muḥammad^{sa} devised an amazing strategy. He commanded his Companions to spread out to various hillocks and advised everyone to light their own fire. On that night ten thousand fires on the hillock of Marruḥ Ḍahrān presented a scene of grandeur and a petrifying scenario.⁵⁹

According to the Arab custom, a group of ten people used to light one fire. Here the ten thousand fires made the army look much bigger than its actual size.

Pardon of Abū Sufyān

When Abū Sufyān and his party came out to patrol the city of Makkah, they were dumbfounded by so many lights. Abū Sufyān said, 'By God I have never seen such a huge army and so many fires. They were still guessing about the army when a group of Muslims patrolling under the leadership of Ḥāḍrāṭ 'Umar^{ra} captured them. They were presented to the Holy Prophet Muḥammad^{sa}. Ḥāḍrāṭ 'Umar^{ra} wanted to kill this enemy of Islam but the Holy Prophet Muḥammad^{sa} had already given him

refuge. He had announced that if anyone found Abū Sufyān bin Ḥarb, he should not harm him. This was a gesture of respect for his crafty peace making efforts which he made in Madīnah after the breach of the Ḥudaibiyah treaty. It seemed as if Ḥuḍūr^{sa}'s compassion was looking for a pretext to show itself.⁶⁰

Ḥādrāṭ ‘Abbās^{ra} gave protection to Abū Sufyān. Next morning when Abū Sufyān was presented, Ḥuḍūr^{sa} said, "Abū Sufyān, has the time for your witness to One God except Whom there is none worthy of worship, not yet arrived?" At this Abū Sufyān spontaneously testified, "May my parents be sacrificed for your sake, you are extremely kind, forbearing and the one who cares for the kindred. Had there been any other deity except Allāh, he would have helped us. But I still have some hesitation in accepting your Prophethood."⁶¹

Ḥādrāṭ ‘Abbās^{ra} was instructed by Ḥuḍūr^{sa} to take Abū Sufyān to a high place so that he could see the magnitude of the Muslim army marching towards Makkah. The purpose of this exercise was that this worldly person might be impressed by this scene and accept the truth. The army of ten thousand devout Muslims marched forward. Each commander of a battalion, led his army, bearing its flag. An Anṣārī leader, Sa’d bin ‘Ubādah^{ra} passed near Abū Sufyān and in excitement said;

أَلْيَوْمَ يَوْمَ الْمَلْحَمَةِ أَلْيَوْمَ تُسْحَلُّ الْكَعْبَةَ

'Today is the day of fighting—Today is the day of establishing the greatness of the Ka'bah.'⁶²

The Holy Prophet Muḥammad^{sa} deposed this powerful tribal leader as he had made an unjustified statement about the Ka'bah and also hurt the feelings of Abū Sufyān. This is the person who inspite of being overpowered was still reluctant to accept the Prophethood of the Holy Prophet Muḥammad^{sa}.

O worldly people, see the magnanimity of this great Prophet, how in the midst of a battle, he took the risk of deposing a key commander and ordering that the Islamic flag should be taken from him.⁶³

The benevolence of this great benefactor is clearly visible in his concern for Sa'd^{ra} who had raised the slogan for the honor of Islam. Ḥuḍūr^{sa} gave the order that instead of Sa'd^{ra}, his son Qais^{ra} bin Sa'd should be appointed as the commander.⁶⁴

Has such care for the feelings of others ever been shown in the pandemonium of war? This was the excellent conduct of this 'Mercy for the whole world,' who even in punishing someone, found a way of compassion.

The victory of Makkah as a Summit of Moral Greatness

The conduct of conquering commanders is well known. On entering the conquered cities they lay waste the townships and humiliate the

respectable inhabitants. Compare it to the greatest victory in the life of the Holy Prophet Muḥammad^{sa}. The greatness of his excellent moral conduct was at its summit.

When the army of ten thousand devout Muslims entered Makkah, there was no killing, no bloodshed. The orders of this Prince of peace, were, "Today every person seeking refuge in Masjide Ḥarām is in peace. Everyone entering the house of Abū Sufyān, lays down his weapon, closes his door or comes under the flag of Bilāl^{ra} is granted amnesty."⁶⁵

The sanctity of the Ka'bah was established by this announcement. At the same time the feelings of the enemies of Islam were pacified. This was the excellent conduct which, at last won over the heart of Abū Sufyān and due to this kindness of heart he believed in the Prophethood of the Holy Prophet Muḥammad^{sa}.

Consideration for Feelings of Bilāl^{ra}

The declaration of Bilal's flag as sanctuary, according to psychology is a grand example of the Holy Prophet Muḥammad^{sa}'s excellent conduct. There was a time when people of Makkah tortured Bilāl^{ra} and the streets of Makkah witnessed his persecution. The Holy Prophet Muḥammad^{sa} must have thought that Bilāl^{ra}'s heart might incline to revenge. At the same time it was necessary to take revenge of this faithful companion. But this idea of revenge displayed the lofty

teachings of Islam. Ḥuḍūr^{sa} could take Bilāl^{ra}'s revenge by beheading his enemies. The same Bilal who was humiliated and tortured in the streets of Makkah, his flag was declared a place of peace and safety. In this way Ḥuḍūr^{sa} forgave his enemies and consoled his companion.

What an amazing sight it was when Bilāl^{ra} was proclaiming, "O the people of Makkah, come under my flag, you will be given peace." What a great honour for Bilāl^{ra} which his master awarded him. His tormentors would be pardoned if they seek his refuge. This pure example is a proof of the establishment of human dignity.

Efforts to Avoid Bloodshed

The Holy Prophet Muḥammad^{sa} advised his commanders not to initiate a fight. They were forbidden to fight unless fighting was imposed on them. The Holy Prophet Muḥammad^{sa} entered Makkah from the North side of Makkah where graves of Abū Ṭālib and Ḥāḍrāṭ Khadijah^{ra} were situated. In this way at the time of victory he remembered his past supporters as well.

The Holy Prophet Muḥammad^{sa} instructed his experienced general, Khālid bin Walīd^{ra} to enter Makkah from the lower North side. Here Ṭkramah bin Abī Jahal and his companions attacked the Muslims and martyred two soldiers.⁶⁶

The total number of Quraish killed is

stated to be ten to twenty eight. If the non-believers had not put up resistance, the fatalities could have been avoided. ⁶⁷

Sir William Muir has also written about it. He writes:

"Muḥammad divided his army in four sections and instructed them to enter the city from different sides. They were given strict instructions to fight only in defence or when fighting was imposed on them."⁶⁸

It was the result of these instructions that only a few non-believers were killed. Even this small loss of life in achieving such a grand victory, saddened the Holy Prophet Muḥammad^{sa}.⁶⁹

Huḍūr^{sa} called his general Khālid bin Walīd^{ra} for an explanation as to why in the wake of strict instructions of not starting a fight, this bloodshed had happened? When he was informed of the circumstances, the Holy Prophet Muḥammad^{sa}, said. 'This seems to be the will of God,' and resigned himself to His will.⁷⁰

The Amazing Modesty and Humility

The scene of our master and Prophet^{sa} entering Makkah was amazing. The whole city was impatient to see a glimpse of this great conqueror. They were expecting that the victorious commander would enter Makkah,

holding his head high. But when the Holy Prophet Muḥammad^{sa} arrived, the scene was completely the opposite. This great soldier of Allāh was wearing a black turban over his helmet and was riding his she camel Quṣwā'. A red Yemeni shawl was on his shoulder, the son of his faithful servant, Zaid^{ra} was riding the pillion seat, on his right side was the faithful companion Ḥāḍrāṭ Abū Bakr^{ra} and on his left were Ḥāḍrāṭ Bilāl^{ra} and Usaid bin Huḍair^{ra}, an Anṣārī Chief.⁷¹

To declare peace for everyone, the Messenger of God had a white flag in his hand while his usual flag was of a black colour. While entering Makkah, he was reciting the verses of Sūrah *Al-Fātiḥah*. His camel was advancing and reached a place where eight years before, while leaving Makkah, he had stood to cast a farewell glance at his dear home and said, "O Makkah, you are my dear homeland, if your people had not forced me to leave, I would never ever have left you."

Sir William Muir writes, "It was feared that the Prophet would encounter resistance at this place but that day he was entering his town in total peace."⁷²

On this day the conquered people saw an astonishing sight. At the time of his greatest victory, instead of showing an expression of pride, the head of this great conqueror was bent low with modesty and humility in realization of

God's favour. It was almost touching the saddle of his she-camel. He was performing a prostration of thanks and this sentence was on his tongue, *اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ*.

"O Allāh, the real life is the life Hereafter, the worldly victories do not hold any value."⁷³

The Holy Prophet Muḥammad^{sa}'s fortitude was amazing. The same selflessness manifested at the time of the biggest trial of his life, the Battle of Aḥzāb, he was repeating the same words *اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ*.

"These sufferings are temporary; the real life is the life Hereafter." Similarly at the time of his greatest victory he raised the same slogan which indicates perfect steadfastness. Holy is Allāh, how sublime is the dignity of this man who is not shaken in faith by the times of extreme suffering or at the times of supreme success.

To fully appreciate the truth of the above statement let us examine how this great conqueror celebrated his victory.

Simplicity and Contentment

It was noon and mealtime. While imagining the scenario of worldly conquering heroes, let us see how this victorious commander celebrates his victory. What feasts were prepared in his honour, how many animals were slaughtered for him and how

many delicacies waited his pleasure. He was the person for whose sake the whole universe was created and through his blessings we, his humble servants enjoy varied food. Let us see his meal at this greatest day of his life.

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

The scenario the festivity is something like this.

The Holy Prophet Muḥammad^{sa} went to his paternal cousin, Umme Hānī^{ra} and said, 'Sister do you have any food.' The sister was embarrassed as apart from a few pieces of dry bread there was nothing to eat in the house. Ḥudūr^{sa} asked her to bring those pieces. He soaked them in water and sprinkled salt over them. Then he enquired if there was any stew? Umme Hānī^{ra} replied that there was no stew, only some sediment of vinegar was available. The Holy Prophet Muḥammad^{sa} dipped these pieces of bread in vinegar and ate with delight while uttering "Alḥamdu Lillāh, Alḥamdu Lillāh." He was saying, "This vinegar is an excellent accompaniment for the bread." This was the meal on the greatest day of victory.⁷⁴

Fervent Prostrations

The slogans of 'Allāh-o-Akbar' and prostration of thanks performed on the camel back were just a glimpse of the feelings of the Holy Prophet Muḥammad^{sa}. The sense of honour for the greatness and unity of God was

surging in his heart and the emotional prostrations were going to adorn the Ka‘bah. These fervent prostrations were going to enhance the beauty of the House of God. This House was built for such pure and humble prostrations. Now the time had arrived for such ardent worship. The Holy Prophet^{sa} went inside the Ka‘bah and offered two rak‘āt Nafal of thanksgiving. Ḥāḍrāṭ Usāmā^{ra} and Ḥāḍrāṭ Bilāl^{ra} were with him. He prayed for a long time.⁷⁵

First he offered two *Nawāfil* between the two pillars then he came out and offered two *Nawāfil* between Ḥajre Aswad and the door of the Ka‘bah. He went inside again and supplicated for a long time. He stood in every corner of the Ka‘bah and offered supplications.⁷⁶

Benevolence in the Face of maltreatment

After ‘Tawaf’ the Holy Prophet Muḥammad^{sa} sent for the keys of the Ka‘bah from ‘Uthmān bin Ṭalḥā, the key holder. When Ḥuḍūr^{sa} was in Makkah, the door of the Ka‘bah was opened on Mondays and Thursdays. People used to go inside the Ka‘bah. Once this very person, ‘Uthmān had stopped the Holy Prophet Muḥammad^{sa} from going inside the Ka‘bah. Ḥuḍūr^{sa} for whose sake this house was built, had said to him, "One day the keys of the Ka‘bah would be in my hands and I will give them to whomsoever I please." The day had

arrived when ‘Uthmān bin Ṭalḥā was presenting the keys to the Holy Prophet Muḥammad^{sa} with trembling hands.⁷⁷

The world was waiting to see as to who would have the honour of receiving the keys after they were taken back from ‘Uthmān bin Ṭalḥā. Ḥāḍrāt ‘Alī^{ra} had requested that the keys should be given to Banū Hāshim. The Holy Prophet Muḥammad^{sa} came out of the Ka‘bah after praying and taking a historic revenge, returned the keys to ‘Usmān and said; "This is day of goodwill and doing favours. O ‘Usmān, I give these key to you and your family and no one will take them back from you except a transgressor." Seeing such kindness ‘Usmān's head bowed down and his heart was at the feet of the Holy Prophet Muḥammad^{sa}. Loudly he proclaimed, "I bear witness that there is none worthy of worship except Allāh and no doubt Muḥammad is His Messenger."⁷⁸

This was the beautiful revenge. Can the world present any parallel to this act.

Pardon of Blood Thirsty Enemies

When Ḥuḍūr^{sa} came out of the door of the Ka‘bah, all the blood thirsty enemies were in front of him. Here he delivered that grand historic sermon in which he declared pardon to all his bitter enemies, announced the equality of men and repealed pride and arrogance. He said,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ نَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ

"O people. God is One and has no partner. The promises of victory which He gave to this humble servant have been fulfilled today. That One and without any partner God has helped His weak servants and destroyed the gangs opposing him. Today all the previous precedents, arrogance, revenge and blood money are under my command. I declare them all repealed. O people of Quraish, God has exterminated the arrogance of the unenlightened days and superiority of name and pedigree. All people are the progeny of Adam and Adam was fashioned from clay". Then he recited this verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ (49:14)

"O mankind, We have created you from male and female, and we have made you into clans and tribes that you may recognize one another. Verily the most honourable among you, in the sight of Allāh, is he who is the most righteous among you."⁷⁹

Then the Holy Prophet Muḥammad^{sa} said, "O people of Makkah you yourselves tell me, how you wish to be treated?" Just imagine the people who were being addressed? The blood-thirsty people whose hands were blood stained

with the blood of the Muslims which they had shed for the last twenty years. Those who had dragged the Muslim slaves in the streets of Makkah, those who had been merciless murderers of the Muslim ladies, those who had turned the Muslims out of their homes, those who had imprisoned our Prophet^{sa} in a valley for three years, those who had attacked and mutilated the dead bodies of the Muslims, attackers of his daughter and thus causing her abortion and the ones who had chewed the liver of his uncle, Ḥamzah. But when they were asked to prescribe the kind of treatment they deserved, they replied, "You have the power to do as you please, but we expect mercy from a generous man like you, the same treatment which Joseph extended to his brothers."

Genuine Pardon

People think that entering Makkah was the victory but in fact the true victory was that of the high moral conduct of our Prophet Muḥammad^{sa}. The enemy acknowledged this triumph by expecting kindness from this embodiment of mercy. The Holy Prophet Muḥammad^{sa} treated them way beyond their expectations. He said, *إِذْ هَبُوا أَيُّهَا الظُّلَمَاءُ لَا تَشْرَيْبَ عَلَيْكُمُ الْيَوْمَ يُعْفِرُ اللَّهُ لَكُمْ*.

"Go, you are all free today. Not only do I forgive you, I pray to my Lord to forgive you."⁸⁰

This was the genuine pardon which sprang from the heart of our master. The world is amazed at the profound pardon of everyone and at the magnanimity of this declaration. The orientalist bow their heads at this amazing clemency and pay homage to this great Prophet^{sa}.

Mr. Arthur while describing the scene at the victory over Makkah, pays homage in these words;

"At the time of the victory of Makkah, this deed was praiseworthy that when the people of Makkah who had tortured the Muslims, were before him and any amount of revenge was justified, the Holy Prophet Muḥammad^{sa} stopped all the bloodshed. He announced his own servitude and devotion to God and was thankful to Him. There were only ten or twelve people who were exiled for their savagery. Only four of them were killed. In every respect his conduct was gentle and humane. When it is compared to the savage treatment at the hand of other conquerors (for example, the cruelty of the crusaders, who in 1099 at the time of the conquest of Jerusalem killed more than seventy thousand Muslim men, women and children or the English Army under whose command they were fighting, burnt a whole city in 1874 on the coast of Africa.)

Muḥammad's victory was the victory of his faith and victory of his political

understanding. He rejected all personal interests, dismissed any sign of a royal show off and when the arrogant leaders of Quraish came with their heads bowed down, Muḥammad asked them, "What expectations you have from me?" they replied, "Mercy, O the generous and magnanimous brother, have mercy." He told them, "Go, you are all free."⁸¹

Day of Victory over his Own self

The famous orientalist Stanley Pool writes;
"This was the time when the Prophet could have shown a savage side. His tormentors were at his feet. Did he trample over them mercilessly? Would he avenge himself and inflict grave torture on them? This was the time when the inner selves come to the forefront. At such a time we could expect such savagery which would make our hair stand on end. Just to imagine them makes any condemnation justified. But what a contrasting scenario! No bloodshed in the market or corpses of thousands of people in the streets. Such occasions are ruthless in nature. The fact is that the day when Muḥammad gained supremacy over his enemies, was the day of his victory over his own self. The Quraish who had inflicted grief and wounds for years on end and had humiliated him mercilessly, were all forgiven with an open heart. He declared general amnesty."⁸²

'You took revenge by forgiveness

Blessing of Allāh and peace be on you'

Unblemished Victory

Now our Holy Prophet Muḥammad^{sa} was the ruler of Makkah. Everything in the land of Makkah had come under his control. It was the time to decide as to where he would be staying? Ḥāḍrāṭ Usāmah enquired if Ḥuḍūr^{sa} would stay at his ancestral house (which carried the memories of his childhood and youth) The Holy Prophet Muḥammad^{sa} replied, "Our paternal cousin, 'Aqīl bin Abī Ṭālib had sold them a long time ago and used the money."⁸³

Benevolence towards War Criminals

The memories of worldly conquerors remind us of the destructions and minarets of skulls. Our master Muḥammad^{sa} lit the minaret of forgiveness and mercy. Such amnesty has no parallel in the history of the world. Only a few criminals who deserved punishment for their crimes were executed. When the general amnesty was declared by the Holy Prophet Muḥammad^{sa}, this was the moral victory which won over the hearts of his people. Out of these ten people under death sentence for their crimes, only three were killed as they insisted on their crimes and did not seek forgiveness. To punish such people was according to the demand of justice and also a favour to the society in general. They persisted in their crimes and did not seek pardon from the court

from which no one was deprived of forgiveness.

First Criminal

One such unfortunate criminal was 'Abdullāh bin Khaṭal. His real name was Abdul 'Uzzā. When he accepted Islam, the Holy Prophet Muḥammad^{sa} gave him the name of 'Abdullāh and appointed him to collect Zakāt. An Ṣārī was sent with him as his helper. At one stage of the journey, he became angry with young Ṣārī for not cooking food on time and killed him. He deserved the death sentence for this unjustified murder. He then became an apostate, and went and joined the non-believers of Makkah. He started open enmity with the Muslims and opened a front against Islam. He was a poet and wrote filthy verses against the Prophet^{sa}. His poetry was obscene and he had these poems sung in the meetings.

On the day of the victory over Makkah, instead of seeking pardon, he laced himself with armour and started to shout from horse back that Muḥammad would not be allowed to enter Makkah. When the Holy Prophet Muḥammad^{sa} was in Makkah, he did not seek pardon, instead he went and clung himself to the curtains of the Ka'bah to save his life. He was punished according to the verdict and met his evil end. If he had asked for pardon, he would have been forgiven like the other criminals.⁸⁴

The Second Criminal

Ibne Khaṭal had two women singers who used to sing his satires and publicized obscenity. Both of them were sentenced to death. One of them was put to death and the other one named Sarah ran away. The Holy Prophet Muḥammad^{sa} forgave her when approached for forgiveness on her behalf. He forgave her and she accepted Islam.⁸⁵

The Third Criminal

The third criminal was Ḥuwairith bin Naqīdh bin Wahab. He persecuted Ḥuḍūr^{sa} in Makkah a great deal. He used foul language against him and wrote satires. His real crime for which he was sentenced to death was his murderous attack on the daughter of the Holy Prophet Muḥammad^{sa}. After the Holy Prophet Muḥammad^{sa}'s migration, his uncle Ḥāḍrāṭ 'Abbās^{ra} arranged to send Ḥuḍūr^{sa}'s daughters, Ḥāḍrāṭ Fāṭimah^{ra} and Ḥāḍrāṭ Umme Kulthūm^{ra} from Makkah to Madīnah. He mounted them on a camel. This wretched person attacked and felled the camel. Ḥāḍrāṭ 'Alī^{ra} killed him according to the verdict at the time of victory over Makkah.⁸⁶

The Fourth Criminal

The fourth criminal under death penalty was Miqyas bin Ḍubabah. He was sentenced for the killing of an Anṣārī man. He had become an apostate and had joined Quraish.⁸⁷

When Miqyas became a Muslim, he demanded the blood money for his brother, who was mistakenly killed by an Anṣārī in the battle of Qird. His brother was mistaken as an enemy. The Holy Prophet Muḥammad^{sa} granted him the blood money. After receiving the money he killed the Anṣārī (the killer of his brother). He then became an apostate and joined the people of Makkah. He too was sentenced to death for killing the Anṣārī.⁸⁸

Apart from these four criminals, all the others, who sought forgiveness were pardoned by the Holy Prophet Muḥammad^{sa}. At the time of the victory over Makkah, under the general amnesty declared by the Holy Prophet Muḥammad^{sa}, ‘Abdullāh bin Sa‘d the scribe for revelation was pardoned. The attacker of his daughter Zainab^{ra}, Habbār was pardoned. His attack caused Ḥāḍrāṭ Zainab to abort the baby she was carrying. ‘Ikrimah, the son of the chief of Makkah, Abū Jahal and Safwān bin Umayya were pardoned while still being non-believers. Hindah who chewed the liver of the uncle of the Holy Prophet Muḥammad^{sa}, Ḥamzah, was pardoned. Ḥārith and Zuhair who were sentenced to death were pardoned at the request of a Muslim lady. (Details have been given in the chapter of forgiveness.)

In brief all the criminals except the above four were forgiven. This is a unique occurrence in the history of the world. The famous

orientalist, was amazed at this unparalleled conduct and writes;

"The declared murderers were few in number and they were probably liable to be killed according to the demands of justice, except for one woman singer. Everyone else deserved the death sentence for the crimes they had committed and not due to political animosity. Muḥammad's amazing conduct, was a unique example of his boundless generosity and moderation. But Muḥammad soon reaped the benefit of it. It led all the people of his homeland to side with him sincerely. The result was that we saw two thousand Makkans fighting alongside the Muslims in the Battle of Hunain."⁸⁹

The woman singer mentioned in Sir William Muir's account was also pardoned according to some traditions.⁹⁰

Thus the day of the conquest of Makkah proved to be a day when every allegation of use of force in religion was dispelled from the person of the Holy Prophet Muḥammad^{sa}. When Makkah was conquered by the Holy Prophet Muḥammad^{sa}, the chiefs of the city were trembling with fear of the Muslims. When their hearts were beating fast with fear, this was the time to compel them to accept Islam. Their properties could have been confiscated. But this day was a witness to the fact that it did not happen and this day would dispel all the

allegations of use of force from the person of the Holy Prophet Muḥammad^{sa}.

The Italian orientalist Professor Dr. Vaglieri has written beautifully about this unjustified allegation of coercion. She writes;

"The teachings of the Qur'ān and the character of the Prophet, both testify that this allegation is a lie. He fought battles in which one party was the embodiment of patience and the other of pure arrogance. Or this was a battle where one party did not at all want to make war but was forced to fight the enemy who in their arrogance were bent on annihilating them. All the battles of the Prophet of Islam were to save his true religion and protect it. These wars were not fought for the sake of wars and in every case were defensive, not offensive wars. The Qur'ān clearly states, "Fight in the cause of Allāh against those who fight against you, but do not transgress." (2: 191) If we look at the prophecies of Muḥammad or study the Muslim victories of the early period, we can easily understand that this allegation of use of force and coercion for the spread of Islam, is totally false and unjustified.⁹¹

¹Nisa' i Kitābul Jihād, Bāb Wujubul Jihād.

²Muhammad a Biography of Prophet, p.168, by K. Armstrong.

³BukhārīKitābul Jihād, Bāb Kana Nabiyya Idha lam Yuqatil.

⁴Muslim Kitābul Jihād, Bāb Tamirul Imamal'Umara' 'alal Bā'ūt.

⁵Musnad Aḥmad bin Ḥambal, vol.3, p.305.

⁶Kanzul 'Ummāl, vol.4, p.469.

⁷Abū Dā'ūd Kitābul Jihād, Bāb fi Du'ail Mushrikin.

⁸BukhārīKitābul Maghāzī, BābGhazwah Kḥaibar.

- ⁹Mu‘atta Imam Malik Kitābul Jihād, Bāb Naḥyi ‘an Qatlin Nisa’ wal Wildan fil Ghazwa.
- ¹⁰Musnad Aḥmad bin Ḥambal, vol.3, p.184.
- ¹¹Musnad Aḥmad bin Ḥambal, vol.3, p.137.
- ¹²Majma‘uz Zawā‘id by Haithamī, vol.6, p.69.
- ¹³Musnad Aḥmad bin Ḥambal, vol.1, p.411.
- ¹⁴Majma‘uz Zawā‘id by Haithamī, vol.6, p.123.
- ¹⁵BukhārīKitābul Maghāzī, BābGhazwah Khaibar.
- ¹⁶BukhārīKitābul Maghāzī, BābGhazwah Autas.
- ¹⁷Majma‘uz Zawā‘id by Haithamī, vol.10, p.147.
- ¹⁸Mu‘jamul Kabīr by Tibrānī, vol.9, p.81.
- ¹⁹BukhārīKitābul Maghāzī, Bāb Qatl-e-Ābi Jaḥal.
- ²⁰Umdatul Qari SharaḥBukhārīby ‘Aini, vo.17, p.119.
- ²¹The Life of Muḥammad by Šir William Muir, vol.1, p.242.
- ²²BukhārīKitābul Maghāzī, BābGhazwah Uḥud.
- ²³BukhārīKitābul Maghāzī, BābGhazwah Uḥud.
- ²⁴BukhārīKitābul Maghāzī, BābGhazwah Uḥud.
- ²⁵BukhārīKitābul Maghāzī, BābGhazwah Uḥud.
- ²⁶BukhārīKitābul Maghāzī, BābGhazwah Uḥud.
- ²⁷Umdatul Qari SharaḥBukhārīby ‘Aini, vo.17, p.152.
- ²⁸Majma‘uz Zawā‘id by Haithamī, vol.6, p.112.
- ²⁹Muslim Kitābul Jihād, BābGhazwah Uḥud.
- ³⁰Muslim Kitābul Jihād, Bāb Naḥyi ‘an La‘anal Adab.
- ³¹Majma‘uz Zawā‘id by Haithamī, vol.6, p.109.
- ³²Musnad Aḥmad bin Ḥambal, vol.3, p.424.
- ³³Majma‘uz Zawā‘id by Haithamī, vol.6, p.121.
- ³⁴BukhārīKitābul Maghāzī, BābḤadīth Bani Nadir.
- ³⁵Sīratun Nabawīyyah by Ibne Hishām, vol.3, p.240-241.
- ³⁶Sharaḥ Mawaḥhibul Ludunya by Zarqani, vol.2, p.8 & Ḥayat-e-Muḥammad, p.263.
- ³⁷Muḥammad at Madinah, p.216. (English Edition) (Watt)
- ³⁸Sīratun Nabawīyyah by Ibne Hishām, vol.3, p.261.
- ³⁹BukhārīKitābul Maghāzī, BābGhazwah Khandaq.
- ⁴⁰Muslim Kitābul Jihād was Siyar, BābGhazwah Dhi Qirad.
- ⁴¹Musnad Aḥmad bin Ḥambal, vol.4, p.303.
- ⁴²BukhārīKitābul Maghāzī, BābGhazwah Khandaq.
- ⁴³Majma‘uz Zawā‘id by Haithamī, vol.6, p.135.
- ⁴⁴BukhārīKitābul Shurut, Bāb Shurut fil Jihād wal Masaliḥah.
- ⁴⁵Sīratul Ḥalbiyyah, part.3, p.36.
- ⁴⁶Sīratul Ḥalbiyyah, vol.3, p.38.
- ⁴⁷Sīratun Nabawīyyah by Ibne Hishām, vol.2, p.271.
- ⁴⁸Sīratul Ḥalbiyyah, vol.3, p.40.
- ⁴⁹BukhārīKitābul Maghāzī, BābGhazwah Khaibar.

- ⁵⁰Hayāt-e-Muḥammad by Ameel Dar Mungham, p.250-251.
- ⁵¹BukhārīKitābul Maghāzī, BābGhazwah Khaibar.
- ⁵²BukhārīKitābul Maghāzī, BābGhazwah Khaibar.
- ⁵³BukhārīKitābul Maghāzī, BābGhazwah Khaibar.
- ⁵⁴Abū Dā'ūd Kitābul Kḥiraj, Bāb Ta'shir AḥlidhDhimmaḥ.
- ⁵⁵BukhārīKitābul Maghāzī, Tārīkhul Khamīs, vol.2, p.43.
- ⁵⁶Mawahibul Ludunya by Zarqānī, vol.2, p.292.
- ⁵⁷Sīratul Ḥalbiyyah, vol.3, p.74-75.
- ⁵⁸BukhārīKitābul Maghāzī, BābGhazwah Fataḥ.
- ⁵⁹BukhārīKitābul Maghāzī, BābGhazwah Fataḥ.
- ⁶⁰Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.90.
- ⁶¹Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.46.
- ⁶²BukhārīKitābul Maghāzī, BābGhazwah FataḥMecca.
- ⁶³Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.9.
- ⁶⁴Sīratul Ḥalbiyyah, vol.3, p.90-95.
- ⁶⁵Sīratul Ḥalbiyyah, vol.3, p.97 &Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.90-91.
- ⁶⁶BukhārīKitābul Maghāzī, BābGhazwah FataḥMecca.
- ⁶⁷Sīratul Ḥalbiyyah, vol.4, p.97-98.
- ⁶⁸The Life of Muḥammad by Ṣīr William Muir FataḥMecca, p.424.
- ⁶⁹Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.92.
- ⁷⁰Sīratul Ḥalbiyyah, vol.3, p.97.
- ⁷¹BukhārīKitābul Maghāzī, Bāb Dukḥulin Nabi min A'ala Mecca.
- ⁷²The Life of Muḥammad by Ṣīr William Muir, p.426.
- ⁷³Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.91.
- ⁷⁴Majma'uz Zawā'id by Haithamī, vol.8, p.172.
- ⁷⁵BukhārīKitābul Maghāzī, BābGhazwah Fataḥ.
- ⁷⁶Sīratul Ḥalbiyyah, vol.3, p.101.
- ⁷⁷Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.55.
- ⁷⁸Sīratul Ḥalbiyyah, Majma'uz Zawā'id by Haithamī, vol.6, p.177 &Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.92-94.
- ⁷⁹Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.31.
- ⁸⁰Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.94.
- ⁸¹The Saraceus, London 1887, p.184-185. Arṭher Gimān. Naqushe Rasul Number, p.545.
- ⁸²Intikhāb-e- Qur'ān Muqaddimah, p.67.
- ⁸³BukhārīKitābul Maghāzī, BābGhazwah FataḥMecca.
- ⁸⁴Sīratul Ḥalbiyyah, vol.3, p.105 &BukhārīKitābul Maghāzī.
- ⁸⁵Sīratul Ḥalbiyyah, vol.3, p.107.
- ⁸⁶Sīratul Ḥalbiyyah, vol.3, p.105.
- ⁸⁷Sīratun Nabawiyyah by Ibne Hishām, part.4, p.92.
- ⁸⁸Sīratul Ḥalbiyyah, vol.3, p.105-106.
- ⁸⁹The Life of Muḥammad by Ṣīr William Muir, p.42. (English Edition)

⁹⁰Sīratun Nabawīyyah by Ibne Hishām, vol.4, p.92 & Sīratul Ḥalbiyyah, vol.3, p.107.

⁹¹Islam par aik Nazar (An Interpretation of Islam), p.13, by Sheikh MuḥammadAḥmad Mazhar.

Chapter 25

The Holy Prophet Muḥammad^{sa} as a Great Judge

Our beloved Prophet Muḥammad^{sa} was given a prefect, permanent and final shari'ah (code of religious law). He was bestowed sovereignty as he was to demonstrate the implementation of the Divine law.

He held that position of a leader who commanded obedience from the time of his being commissioned as a Prophet. In this respect the great responsibility of judging varied matters fell on his shoulders. The comprehensive code of absolute justice given to him in shape of the Holy Qur'ān was to form the basis of future world peace. The Divine decree was initiated in Arabia, where every type of injustice, cruelty and transgression were the order of the day. The Holy Prophet Muḥammad^{sa} was the jurist who set an example for the world by creating a just society in this land of tyranny and oppression. At the time of his advent, the weak section of the society was being crushed under the weight of injustice. He delivered the womenfolk from tyranny and extricated the oppressed slaves from drudgery. He removed the inequities of the society and created social and economic justice. This was the primary purpose of his Prophethood. Hence this command was given to him, "I

am commanded to judge justly between you".

(42:16)

This commandment formed the foundation of Islamic Judicial system and it was incumbent on the believers to willingly accept the decisions of the Holy Prophet Muḥammad^{sa} as final. Verse sixty six of Sūrah An-Nisā' commands "But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission." His teachings were, "Verily, Allāh requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin."^(16:91)

Islamic teachings of Justice

The Holy Qur'ān has given us comprehensive teachings of justice in every aspect of social and religious life. Only important points of this vast topic can be mentioned here.

1. To associate partners with Allāh is unjust. This is the religious aspect of justice.
2. Social justice demands, "To do good to your parents or at least treat them well as they treated you with kindness."^(6:152)
3. To discharge the obligations regarding children with justice.

- Parents are responsible for them until they become adults.
4. In family life, justice demands that both husband and wife desist from foul deeds. (6:152)
 5. Every person who yearns for life on this earth is under the just obligation to accept the right of life for everyone else and not to kill others unjustly.
 6. Social justice demands protection of the weak and safeguarding the property belonging to the orphans. It also enjoins the believers to give full measure and weigh with equity. (16:153)
 7. The Holy Qur'ān enjoins, "And when you speak, observe justice, even if the concerned person be a relative, and fulfill the covenant with Allāh. (16:153)
 8. Justice has been enjoined in written agreements. (2:283)
 9. Even the enemies should be treated justly. (5:9)
 10. The rulers have been commanded to treat their subjects justly. (4:59)
 11. Adherence to justice is essential for international peace. All the nations should pressurise the cruel nation and thus bring about justice in the

world.

In a nutshell the pure and unique teachings of the Holy Prophet Muḥammad^{sa} regarding justice introduced the whole world to the basic principles of justice. His heart was full of the ideals of justice. God had made his heart steadfast on these principles of justice since his childhood.

Inbuilt Justice in the Nature of the Holy Prophet Muḥammad^{sa}

Ḥāḍrāt Ḥalīmah Sa'dīah, the lady who suckled the Holy Prophet Muḥammad^{sa} describes, 'When I picked up Muḥammad for suckling, he would suck from the right breast and not from the left side. Two other babies Ḥalīmah's son and another foster baby who were breast fed during that period would suckle from the left side.'¹

Even though his behaviour during this age when it was not a conscious decision on his part, we are able to realize that an All Powerful Being was guiding him. This Being is the same who did not allow anyone else to suckle Moses except his own mother, when he was picked up from the sea by the Pharaoh's wife.

Ḥāḍrāt Sā'ib bin 'Abdullāh^{ra} relates; 'When in the period of darkness before Islam, the Ka'bah was rebuilt, the Holy Prophet Muḥammad^{sa} participated in it. When the time of placing the black stone in its place came, different tribes of Quraish started to assert

their right to perform this duty. Ultimately a decision was reached through mediation that the next morning whosoever would enter Ka'bah first should decide this matter. The Holy Prophet Muḥammad^{sa} was the first to enter the Ka'bah. Everyone agreed that a trustworthy person had arrived. When asked to decide this matter, the Holy Prophet Muḥammad^{sa} placed the stone on a cloth and invited all the chiefs of Quraish. They all held the corners of this cloth and brought it to its designated place, then the Holy Prophet Muḥammad^{sa} placed the stone in its place. ²

Etiquettes of Administration of Justice

Ḥāḍrāt Abū Bakr^{ra} has related that the Holy Prophet Muḥammad^{sa} said, "No judge should deliver a verdict between the disputing parties while being in a state of anger". ³

Ḥāḍrāt 'Alī^{ra} bin Abī Ṭālib says, "The Holy Prophet Muḥammad^{sa} appointed me as Qāḍī and sent me to Yemen. I requested, 'O Messenger of Allāh, you are giving me this important responsibility while I am only a young man with no experience of adjudication.' He replied, God Himself would guide your heart and establish your tongue on truth. When the disputing parties bring their cases before you, do not decide before listening to both the parties. Listen to the second party as you have listened to the first. This procedure is more appropriate as the decision would become

clearer to you." Ḥāḍrāṭ ‘Alī^{ra} said that he continued as a judge and never entertained any doubt regarding any of his judgment. ⁴

Ḥāḍrāṭ Umme Salamah^{ra} relates that the Holy Prophet Muḥammad^{sa} said, "You people bring your disputes to me. One party is more capable of presenting its case forcefully and logically and I deliver a judgment based on this presentation. The person who is awarded his brother's rights unjustly, should never take it as it is a chunk of fire."⁵

Justice amongst One's Children

Ḥāḍrāṭ Nu‘mān bin Bashīr^{ra} relates, "My father took me to the Holy Prophet Muḥammad^{sa} and said, 'O Messenger of Allāh, I have given such and such a property as a gift to Nu‘mān, please be witness to this deed.' The Holy Prophet Muḥammad^{sa} asked, "Have you given such gifts to all your sons?" My father replied in the negative. The Holy Prophet Muḥammad^{sa} said, 'You better appoint someone else as a witness.' He added, Would you prefer that all your children treat you with equal kindness? My father said that he wished so. The Holy Prophet Muḥammad^{sa} said, "Then such discrimination among them is not appropriate while distributing wealth."⁶

Just Treatment of Prisoners

The uncle of the Holy Prophet Muḥammad^{sa} Ḥāḍrāṭ ‘Abbās^{ra} was amongst the

non-believing prisoners at the battle of Badr. Ḥāḍrāṭ 'Umar^{ra} was incharge of the prisoners and tied the ropes of prisoners including that of Ḥāḍrāṭ 'Abbās very tightly. These prisoners were kept in the compound of the prophet's mosque. Ḥāḍrāṭ 'Abbās^{ra} started to groan with pain. This grieved the Holy Prophet Muḥammad^{sa} a great deal and he was unable to sleep. Somehow the Anṣār came to know about it and loosened the ropes of Ḥāḍrāṭ 'Abbās^{ra}. When Ḥuḍūr^{sa} realized this, he ordered the loosening of the ropes of all the prisoners.

Anṣār, seeing the Holy Prophet Muḥammad^{sa}'s love for his uncle suggested that Ḥāḍrāṭ 'Abbās be released without ransom and set free. But the Holy Prophet Muḥammad^{sa} did not accept this offer and said to Ḥāḍrāṭ 'Abbās, "You should pay your ransom as well as the ransom for your brothers Aqeel and Nofil along with the ransom for your ally 'Utbah, as you are a rich person." Ḥāḍrāṭ 'Abbās said, "Ḥuḍūr^{sa}, I am a Muslim and the non-believers of Makkah have forced me to accompany them." The Holy Prophet Muḥammad^{sa} replied, "God knows best, if what you say is truth then He would reward you. In the present situation you are like the other prisoners who had come to attack us, so a ransom would have to be paid." So Ḥāḍrāṭ 'Abbās paid forty 'Auqiyahs' as ransom. ⁷

Equitable Judgments for the Jews of Madinah

Banū Naḍīr were considered more honourable than the tribe of Banū Quraizah. If a person belonging to Banū Quraizah murdered a member of Banū Naḍīr, he was killed in retaliation. But if a member of Banū Naḍīr killed a person belonging to Banū Quraizah, one hundred 'Wasaq' (a measure) dates were paid as blood money. After the arrival, of the Holy Prophet Muḥammad^{sa} in Madīnah, a Naḍīri person killed a Quraizah. Banū Quraizah demanded retribution and appointed the Holy Prophet Muḥammad^{sa} as their mediator. Ḥuḍūr^{sa} disregarded the tradition of the dark ages and decided according to the Qur'ānic injunction, "And if thou judge, judge between them with justice."^(5:43) So he decreed a life for the life lost. ⁸

Once a Jew coveted the expensive jewellery of a girl and murdered her by crushing her skull with a stone. When this badly injured girl was brought to the Holy Prophet Muḥammad^{sa} she was yet alive. Ḥuḍūr^{sa} named a person and asked her if he was her murderer. She replied negatively by moving her head. Then Ḥuḍūr^{sa} asked about another person she again replied negatively. When he named a third Jewish person, this girl confirmed that he was the killer. The Holy Prophet Muḥammad^{sa} called this person and he

confessed to his crime. So this Jew was killed as a punishment. ⁹

Judgment in Favour a Jew

‘Abdullāh bin Abi Ḥadrad Al-Aslamī^{ra} relates; "I owed four Dirhams to a Jew. The time agreed for the repayment had elapsed. This Jew complained to the Holy Prophet Muḥammad^{sa} that the repayment of four Dirhams had not been made. Ḥuḍūr^{sa} told me to pay the money back. I replied, 'In the name of the Being Who has sent you, I do not have the capacity to repay this loan.' The Holy Prophet Muḥammad^{sa} told me a second time to make the repayment. I again presented the same excuse and informed the Holy Prophet Muḥammad^{sa} that I had told this person that you would be sending us to Khyber and I would repay his loan out of the war booty. The Holy Prophet Muḥammad^{sa} ordered me to pay the money back immediately. When the Holy Prophet Muḥammad^{sa} said something three times, it was considered a final decision. So I went to the market place, wore my head gear as a covering for the lower part of the body and sold the cloth I was wearing for four Dirhams, and repaid the loan. An old lady passed near me and asked what had happened to me. I told her the whole story. At this she gave me her shawl. In this way the just decision brought blessings for both the parties. ¹⁰

Once a Jew was selling his goods in the

market place. A Muslim offered less money for some item and the Jew did not like it. The Jew made a statement, In the name of the Being, Who granted superiority to Moses over all human beings. The Muslim got angry at this and slapped the Jew for giving superiority to Moses over the Holy Prophet Muḥammad^{sa}. The Jew complained to the Holy Prophet Muḥammad^{sa} and said, O Abul Qāsim, we are under your protection and your responsibility, as per the agreement between us. This Muslim has transgressed against me by slapping me. The Holy Prophet Muḥammad^{sa} reprimanded this Muslim and said, Do not give me superiority over other Prophets. ¹¹

No doubt the Holy Prophet Muḥammad^{sa} has superiority over all the Prophets but demonstrating humility and selflessness, he did not allow such talk to create disorder in the society.

Ka'b bin Mālik^{ra} relates; "I demanded my money back from 'Abdullāh^{ra} bin Abī Ḥadrad while we were in the mosque. During this argument our voices were somewhat raised. The Holy Prophet Muḥammad^{sa} was in his house and heard us. He came out, called me over and told me to forego half the amount of the loan. Then he called 'Abdullāh and told him to pay me the remaining half of the loan."¹² If this incident had happened before the prohibition of interest, then it would have

meant that the Holy Prophet Muḥammad^{sa} had disallowed the interest part of the loan.

There is an incident relating to a respectable chief of Anṣār, Ḥāḍrāṭ Usaid bin Ḥuḍair^{ra}. He had a sense of humour. Once he was talking to people and the people were laughing at the humorous nature of an incident. Ḥuḍūr^{sa} touched his side with his walking stick. Ḥāḍrāṭ Usaid knew very well that the Holy Prophet Muḥammad^{sa} always acted justly, so he asked for recompense. The Holy Prophet Muḥammad^{sa} agreed. Ḥāḍrāṭ Usaid^{ra} said that Ḥuḍūr^{sa} was wearing a shirt while he was without a shirt when he was poked with stick. The Holy Prophet Muḥammad^{sa} lifted his shirt. Usaid^{ra} embraced him and started to kiss his body. He was saying, 'O Messenger of Allāh, this was my intention and in order to achieve it I thought of this plan.'¹³

Abū Sa'īd Khudrī^{ra} relates that the Holy Prophet Muḥammad^{sa} was distributing some goods, a person came and stood leaning on those goods. Ḥuḍūr^{sa} pushed him back with a branch of palm tree branch, which caused a small injury to his face. The Holy Prophet Muḥammad^{sa} invited him to take revenge. He replied, "O Prophet of Allāh, I forgive you."¹⁴

After the revelation of Sūrah An-Naṣr (in which there is an indication of the Holy Prophet Muḥammad's demise), Ḥuḍūr^{sa} delivered a sermon. The Companions wept bitterly on

hearing this sermon. The Holy Prophet Muḥammad^{sa} said, "I ask you all in the name of Allāh that if anyone has any rights on me or is seeking revenge for any wrong, he should take this revenge today, before the Day of Judgment." An old man named ‘Ukāshah stood up and said, "May my parents be sacrificed for you, if you had not repeatedly invited us in the name of Allāh to seek recompense, I would never have come forward. I was with you in a battle and when my she-camel came near your camel, I dismounted in order to kiss your feet. At that time you flicked your stick and it hurt my side. I do not know whether you intentionally hit me or hit the she camel?" The Holy Prophet Muḥammad^{sa} said, "I take oath in God's glory, that His prophet cannot strike you intentionally." Then Ḥuḍūr^{sa} asked Bilāl^{ra} to bring that stick from his house.

Ḥāḍrāt Bilāl^{ra} fetched that stick from the house of Ḥāḍrāt Fāṭima^{ra}. Ḥuḍūr^{sa} gave that stick to ‘Ukāshah and told him to exact his revenge. At this Ḥāḍrāt Abū Bakr^{ra} and Ḥāḍrāt ‘Umar^{ra} stood up and requested ‘Ukāshah to take his revenge by hitting them instead. The Holy Prophet Muḥammad^{sa} made both of them to sit down. Then Ḥāḍrāt ‘Alī^{ra} stood up and made the same request to ‘Ukāshah. Ḥuḍūr^{sa} told him to sit down as well. Then Ḥāḍrāt Ḥasan and Ḥusain stood up and said that they were the grandchildren of the Holy Prophet

Muḥammad^{sa} and taking revenge from them would be equivalent to taking revenge from him. The Holy Prophet Muḥammad^{sa} stopped them as well and invited ‘Ukāshah to take his revenge. ‘Ukāshah replied, "O Messenger of Allāh, when your stick struck me it was on my bare body. The Holy Prophet Muḥammad^{sa} lifted up his shirt. The Companions started to cry with emotion at the very thought of ‘Ukāshah hitting their beloved master. ‘Ukāshah saw the bare body of the Holy Prophet Muḥammad^{sa}. He rushed forward and started to kiss him. He was saying, "My parents be sacrificed for you, how can anyone's heart bear the thought of taking revenge from you?" The Holy Prophet Muḥammad^{sa} told him that either he has to take his revenge or forgive him. He replied, "O Messenger of God, I forgive you, in the hope that Allāh forgives me on the Day of Judgement." The Holy Prophet Muḥammad^{sa} said, "Anyone who wishes to see my Companions in paradise, should see this old man." At this the Companions started to kiss ‘Ukāshah on the forehead and congratulating him on his achieving a great status.¹⁵

Even after redressing his obligation to the seekers of revenge from him, the Holy Prophet Muḥammad^{sa} used to pray, "O Allāh, if any of my Companions has received any grievance from me, make such an act, a means of blessings and forgiveness for him." Ḥāḍrāt Abū

Hurairah^{ra} relates that the Holy Prophet Muḥammad^{sa} once prayed in these words, "O Allāh, I request a firm covenant from You. I beseech You, never break Your promise in this regard. I am only a human being. If I have grieved any believer, scolded him or hit him with a whip, on the Day of Judgment make this act of mine, a source of blessings and closeness to You for that person."¹⁶

Sanctity of the House of God and Establishment of Peace

The Holy Prophet Muḥammad^{sa} reinstated the sanctity of the House of God at the time of the conquest of Makkah, along with the dignity for the commands of God. This was one of the important missions of his Prophet-hood. On the day after the conquest of Makkah, a person belonging to Banū Khuzā‘ah killed a member of Banū Hudhail in the Ka‘bah. The Holy Prophet Muḥammad^{sa} was very angry and delivered a sermon. He said, "O people, remember, it is not the man, but God Himself who made this place sacred. The proof of this is that God saved it from the attack of the people with elephants. He has made Muslims its custodians. It is not lawful for a person who believes in God and life hereafter, to shed blood in this place. This Ḥaram has not been made lawful for anyone before me and will not be lawful for anyone after me (meaning that no bloodshed is permissible in Ḥaram in view of its sanctity). It

has only been made permissible for me and just for this moment of time and as a special allowance given to me due to Allāh's wrath upon the people. Its sanctity is established permanently. Those of you who are present here, convey this message to the others who are absent. If anyone says to you that the Prophet of God waged war in Makkah, remember God had made this allowance for His Prophet, but O Banū Khuzā'ah it is not lawful for you. I myself have been allowed this just for this moment."¹⁷

The Holy Prophet Muḥammad^{sa} established excellent precedents of justice after the establishment of the Islamic rule.

Once a Muslim killed a non-Muslim subject of the state. The Holy Prophet Muḥammad^{sa} ordered the killing of this Muslim in retaliation and said, "I am more entitled to safeguard the rights of this non-Muslim and fulfill the covenant made with him."¹⁸ Afterwards he made the members of Banū Khuzā'ah tribe to either carry out retaliation for murder or accept the blood money. In this way he showed a practical example of justice and equity.

During the journey of the conquest of Makkah, a woman called Fāṭimah, of Makhzūm tribe stole some jewellery. The Islamic punishment for stealing was the imputation of the hand. As this woman belonged to a respectable tribe, the fellow tribesmen became

worried and sent Usāmah bin Zaid, a very dear person to Ḥuḍūr^{sa} with the recommendation to forgive this woman. When Usāmah stated his mission, the Holy Prophet Muḥammad^{sa}'s face turned red with anger and he said, "Do you ask for leniency in a law amongst the laws of God?" Usāmah requested the Holy Prophet Muḥammad^{sa} to beg pardon from God for him. In the evening the Holy Prophet Muḥammad^{sa} addressed the people and said, "People before you were destroyed because they used to connive at the crime of theft committed by a respectable person and punish this crime if it was committed by an ordinary person. In the name of the Being Who controls my life, if Muḥammad's daughter Fāṭimah had committed theft, I would have cut her hand." Then on the orders from the Holy Prophet Muḥammad^{sa} this woman's hand was cut off. ¹⁹

The Holy Prophet Muḥammad^{sa} used to say, "It is unlawful to punish someone for the crime committed by another person." Once while instructing a father and a son, he said, "No one should suffer transgression for someone else's deeds and then he recited this verse."

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

"No soul would bear the burden of another soul."²⁰

Justice amongst wives

The Holy Prophet Muḥammad^{sa} treated his wives with absolute justice and equality. Ḥāḍrāṭ ‘Ā’ishah^{ra} herself is a witness to this fact, "The Holy Prophet Muḥammad^{sa} did not give preference to any wife over the other wife in the allocation of his days. He used to visit us nearly everyday and enquired about our welfare."²¹

Ḥāḍrāṭ Anas bin Mālik^{ra} relates, "The Holy Prophet Muḥammad^{sa} was in one of his wife's house when another wife sent him some food in a bowl. The wife in whose house the Holy Prophet Muḥammad^{sa} was staying, felt insulted and broke the bowl with a stroke of her hand. The Holy Prophet Muḥammad^{sa} put the pieces of the bowl together, gathered up the food and told her to eat her food. When they finished eating, the Holy Prophet Muḥammad^{sa} gave the bearer of the food one of the good bowls belonging to the wife who had broken the bowl and kept the broken one for himself."²²

Ḥāḍrāṭ ‘Ā’ishah^{ra} herself gives another narration of this incident. She says, "I have not seen a better cook than Ḥāḍrāṭ Ṣafīyyah. Once she sent food while the Holy Prophet Muḥammad^{sa} was staying in my house. I felt bad and broke the bowl containing food. Afterwards I felt ashamed and asked the Holy Prophet Muḥammad^{sa} as to how I could compensate this mistake. Ḥuḍūr^{sa} replied "Give

a bowl in place of the broken bowl and food to replace the wasted food."²³

Ḥāḍrāṭ Anas relates that the Holy Prophet Muḥammad^{sa} kept the broken bowl and sent the other bowl belonging, to the wife who had sent the food. ²⁴

Justice for the General Public

Ḥāḍrāṭ Anas^{ra} relates, "One of his aunts, Rubayyi' binte Naḍar^{ra}, broke a maid servants tooth. The owners of this maid demanded compensation (which was ten camels). The family of Rubayyi' asked for forgiveness but the maid servant's guardians did not accept it." Rubayyi's brother Anas came to Ḥuḍūr^{sa} and asked, "O Messenger of Allāh, would our sister Rubayyi's teeth be broken? No, in the name of Allāh, Who has sent you with truth, her teeth shall not be broken." The Holy Prophet Muḥammad^{sa} instructed him, "God decrees just retribution." In this case, even though the Holy Prophet Muḥammad^{sa} had close relationships with this Anṣārī family, he did not disregard the principle of justice. Afterwards the parties reconciled and thus the dispute was resolved peacefully. ²⁵

Although the Holy Prophet Muḥammad^{sa} treated his wives with absolute justice, he used to pray, "O Allāh, I act justly in the matters of giving maintenance and distribution of wealth to my wives, as far as it is in my control. But in matters which are beyond my control, for

example in the inclinations of my heart, You forgive me."²⁶

Similarly the Holy Prophet Muḥammad^{sa} used to decide matters of his Companions with perfect justice. He used to advise them, "I am only a human being and it is possible that some person by his glib talk makes me give the wrong decision. But he should always remember that anything he acquires unjustly, it would be a piece of fire. It would be up to him to take it or leave it."²⁷

The Holy Prophet Muḥammad^{sa} never favoured his kinsmen and even the members of his family, in the matters of justice. In the incident of 'Ifk' (casting of an aspersion against Ḥādrāṭ 'Ā'ishah^{ra}), his wife Ḥādrāṭ 'Ā'ishah^{ra} was falsely accused. Even though he had absolute confidence in the chastity of Ḥādrāṭ 'Ā'ishah^{ra}, yet he told her, "O 'Ā'ishah^{ra}, I have heard this accusation, if you are free from it, God would exonerate you and if you have committed a sin due to weakness in the human nature, ask forgiveness from Allāh. When a person repents and confesses his sin, God accepts."²⁸

Amazing Incidents of Carriage of Justice at the Battle of Hunain

On the way back from Ḥunain, the Holy Prophet Muḥammad^{sa} distributed the war booty. In order to win over the hearts, he rewarded some Arab chiefs more than the

others. One person objected that the distribution was not fair. When the Holy Prophet Muḥammad^{sa} heard this, he said, "If Allāh and His Messenger do not act justly, who else would? May Allāh have mercy on Moses. He was accused of a bigger crime but he showed patience."²⁹

It is mentioned in another tradition, that he said, "Why would I not act justly, when the Lord of the heaven and earth had made me the custodian of His revelation." In fact the extra reward given to the Arab chiefs was from his own one fifth share of the wealth and it became a means of their coming closer to Islam. The result was that not only did they become Muslims, their tribes also accepted Islam. The Holy Prophet Muḥammad^{sa} was the sole owner of this wealth and he said regarding the just distribution, "The persons to whom I am giving this wealth suffer weakness in their faith and greed in their nature and I am not giving to those who have been given piety and contentment of heart by God."³⁰

At another time Ḥuḍūr^{sa} explained this further by saying, "I give to some people for the purpose of winning over their hearts and bringing them closer to Islam, while some other people are dearer to me."³¹

On one occasion some prisoners of war were brought to the Holy Prophet Muḥammad^{sa}. Ḥādrāṭ Fāṭimah^{ra} requested him to give her a

prisoner to serve as a domestic servant. The Holy Prophet Muḥammad^{sa} said, "By God I cannot deprive 'Ahl-e-Şuffah' (the poor Companions who lived near the mosque) by allowing you a servant. These people are starving and have no money to feed themselves. I would sell these slaves and spend the money for 'Ahl-e-Şuffah'."³²

Acting in this manner he favoured the poor Companions over his own daughter Ḥādrāṭ Fāṭimah^{ra} and son-in-law Ḥādrāṭ 'Alī^{ra} and set an excellent example of justice. In brief the Holy Prophet Muḥammad^{sa} set ultimate standards of dispensation of justice.

¹Sīratul Ḥalbiyyah, vol.1, p.90.

²Musnad Aḥmad bin Ḥambal, vol.3, p.425.

³BukhārīKitābul Aḥkam, BābḤal Yaqdil Qadi au Yafti waḥuwa Ghadban.

⁴Abū Dā'ūd Kitābul Aqdhiyah, Bāb kaifal Qada'.

⁵BukhārīKitābush Shahadat, Bāb man Iqamal Bainaḥ Ba'dal Yamin.

⁶BukhārīKitābush Shahadat, Bāb La Yashḥadu 'ala Shaḥadati Jaui Idha Ashḥada.

⁷Umdatul QārīSharaḥBukhārīby 'Ainī.

⁸Abū Dā'ūd Kitābud Diyāt, Bāb An-Nafsu bin Nafsi.

⁹BukhārīKitābud Diyāt, Bāb man Iqada bi Ḥaj.

¹⁰Musnad Aḥmad bin Ḥambal, vol.3, p.422.

¹¹BukhārīKitābul Anbiya', Bābwa inna Yunusa laminal Mursalin.

¹²BukhārīKitābuṣṢalāt, Bāb Taqadi wal Malazamaḥ fil Masjid.

¹³Abū Dā'ūd Kitābul Adab, Bāb fi Qiblatil Jism.

¹⁴Abū Dā'ūd Kitābud Diyāt, Bāb Al-Qaud min Dharbah.

¹⁵Majma'uz Zawā'id by Haithamī, vol.9, p.289.

¹⁶Musnad Aḥmad bin Ḥambal, vol.2, p.390.

¹⁷BukhārīKitābul Maghāzī, BābGhazwatul Faṭḥ.

¹⁸Nasbur Rayah fi Takḥrij Aḥadithil Ḥadayah, vol. 4, p.336.

¹⁹BukhārīKitābul Maghāzī, Bāb Maqaman Nabi Zamanal Faṭḥ.

²⁰Abū Dā'ūd Kitābud Diyāt, Bāb La Yu'khadhu Aḥadun bi Jarirati Aḥad.

²¹Abū Dā'ūd Kitābul Nikaḥ, Bāb fil Qism Baiman Nisa', vol.1.

²²BukhārīKitābul Mazalim, Bāb Idha Kasara Qis'atu au Shainan li Ghairiḥi.

²³Abū Dā'ūd Kitābul Ijaraḥ, Bāb fiman Shai'an Yaghimu Mithḷaḷḷu.

²⁴BukhārīKitābul Nikāḥ, Bābul Ghairah.

²⁵BukhārīKitābul Sulaḥ, Bāb Sulḷu fi Diyyah.

²⁶Abū Dā'ūd Kitābul Nikāḥ, Bāb fil Qism Baiman Nisa'.

²⁷BukhārīKitābul Mazalim, Bāb Itḷmu man Kḷsamā fi Batil.

²⁸BukhārīKitābul Maghāzī, BābḤadithul Ifk.

²⁹BukhārīKitābul Jihād, Bābmā kam Nabiyyu yu'til Mu'allafaḥ Qulubuḷum.

³⁰BukhārīKitābul Jihād, Bābmā kam Nabiyyu yu'til Mu'allafaḥ.

³¹BukhārīKitābul Īmān, Bāb Idha lam Yakunil Islamu 'ala Ḥaḷiqāḥ.

³²Musnad Aḷmad bin Ḥambal, vol.1, p.107.

Chapter 26

***The Holy Prophet Muḥammad^{sa}'s
Love for his own Offspring and
other Children***

The Holy Prophet Muḥammad^{sa} was commissioned as a prophet at the time when every kind of human right was being trampled. The rights of one's own children and other children were being denied. Some babies were killed (before birth) for fear of poverty and in some tribes the custom of burying the young girls alive was prevalent. The Holy Prophet Muḥammad^{sa} gave children the right to live honourably. He said, "Respect your children and give them good training."¹

Similarly he said, "There is no greater gift from a father to his son, than good training."²

The Holy Prophet Muḥammad^{sa}'s teachings regarding training of children were full of wisdom. He instructed that at birth Adhān and Takbīr should be said in the baby's ears. The wisdom inherent in this instruction is that the child listens to the words of God and His Messenger right from the beginning. Then he advised his followers that the child should be told to offer prayer when he is seven years old. Three years period was allowed for this advice and persuasion. He further advised "If children do not offer prayer even at the age of ten years, they can be punished."³

The Holy Prophet Muḥammad^{sa} never punished children while training them. He always trained them with love and by offering prayers for them. He used to pray for other children who were under his instructions in the words, "O Allāh, I love these children, so You love them too."⁴

The true fatherly love is to love every child as one loves one's own children.

Once a person complained of his own feelings of hard heartedness to the Holy Prophet Muḥammad^{sa}. The Holy Prophet Muḥammad^{sa} advised, "If he wished for a tender heart he should feed the poor and caress an orphan's head with love."⁵

Ḥādrāṭ Abū Hurairah^{ra} relates, "Whenever a new fruit of the season was brought to the Holy Prophet Muḥammad^{sa}, he would pray for blessings in the fruit and then offer the fruit to the youngest child present in that gathering."⁶

Ḥādrāṭ ‘Abdullāh bin Ḥārith^{ra} relates; "The Holy Prophet Muḥammad^{sa} used to make Ḥādrāṭ ‘Abbās^{ra}'s children, ‘Abdullāh and ‘Ubaidullāh and the other children stand in a row and would tell them to race towards him. He told them that whoever raced to him first would get a reward. The children would race towards him and if one climbed up on his back the other would be riding on his chest. The Holy Prophet Muḥammad^{sa} would kiss them and embrace them."⁷

The Holy Prophet Muḥammad^{sa} was ever so mindful of a mother's love for the child. He once said, "A person who separates a mother from her child, God would put distance between him and his loved ones."

Once prisoners from Baḥrain were lined up, the Holy Prophet Muḥammad^{sa} saw a woman among them who was crying. When he enquired of the cause of her grief, she told him that her young child had been sold to the 'Abas tribe. The Holy Prophet Muḥammad^{sa} told his Companion, Abū Sa'īd to find a mount and fetch the child by paying the price. Abū Sa'īd went and brought the child back. ⁸

Ḥāḍrāṭ 'Abdullāh bin Mas'ūd^{ra} relates that whenever prisoners were brought from somewhere, they were given to one family so that the children did not become separated from their parents. ⁹

In accordance with the Qur'ānic teachings, the Holy Prophet Muḥammad^{sa} used to pray for children to be the delight of the parent's eyes and used to train them with heartfelt love.

Ḥāḍrāṭ Anas bin Mālik^{ra} said that he had not seen anyone more loving and affectionate towards children than the Holy Prophet Muḥammad^{sa}. ¹⁰

Once Ḥuḍūr^{sa} was kissing his children with love, a Bedouin chief remarked on this and said, "I have ten children but I never kiss

them." The Holy Prophet Muḥammad^{sa} said, "If God has bereft your heart of love, there is nothing I can do about it." ¹¹ In another narration it is reported that the Holy Prophet Muḥammad^{sa} said, "Anyone who does not show kindness will not receive mercy."

Ḥuḍūr^{sa} loved children to such an extent that at times he would shorten the Ṣalāt and would say, "I stand up for prayer and intend to prolong it, but suddenly I hear a child cry and shorten the Ṣalāt lest the child's cry plays heavy on the mother's heart."¹²

Once a Companion gave an expensive gift to one of his sons and on his wife's wish, came to Ḥuḍūr^{sa} with the request to be a witness to this. The Holy Prophet Muḥammad^{sa} asked him if he had made such bequests to all his children. The Companion replied in the negative. The Holy Prophet Muḥammad^{sa} said, "I cannot be a witness to this unjust act."¹³

In this way he instructed his followers to deal justly with all their children.

The Holy Prophet Muḥammad^{sa} set excellent examples of training the children. Some examples are mentioned here.

Ḥāḍrāt Abū Qatādah^{ra} relates; "We were waiting for Ṣalāt. Bilāl^{ra} had informed the Holy Prophet Muḥammad^{sa} about it. Ḥuḍūr^{sa} appeared with his daughter's child, Umāmah binte Abī Al-‘Āṣ on his shoulder. The Holy Prophet Muḥammad^{sa} stood on the prayer mat

to lead the prayer and we were all standing behind him. That child stayed on Ḥuḍūr^{sa}'s shoulder. He started the Ṣalāt with Takbir and we followed him. While bowing in *Rukū'*, Ḥuḍūr^{sa} placed the child on the ground and after *Rukū'* and *Sajdah*, he picked her up again and placed her on his shoulder. He continued Ṣalāt in the same manner till the end (of the Ṣalāt).¹⁴

Four daughters from Ḥāḍrāt Khadijah^{ra} were the ones who lived longer among the Holy Prophet Muḥammad^{sa}'s children. In order of seniority they were, Ḥāḍrāt Zainab^{ra}, Ḥāḍrāt Ruqayyah^{ra}, Ḥāḍrāt Umme Kulthūm^{ra} and Ḥāḍrāt Fāṭimah-tuz-Zahrā'^{ra}. Ḥāḍrāt Khadijah^{ra} had male children as well. Their names were Qāsim^{ra}, Ṭāhir^{ra}, Tayyib^{ra} and 'Abdullāh. The Holy Prophet Muḥammad^{sa} was called Abul Qāsim because of his son Qāsim. Ḥāḍrāt Māriah Qibṭiyyah gave birth to Ibrāhīm, who passed away in 9th Hijrah at the age of sixteen months. The Holy Prophet Muḥammad^{sa} treated all his children with extreme love and affection. He discharged his duty of excellent training and upbringing. This was the reason that all his daughters including Ḥāḍrāt Zainab^{ra} accepted Islam right at the beginning with their mother Ḥāḍrāt Khadijah^{ra}.¹⁵

Kind Treatment to Ḥāḍrāt Zainab^{ra}

Ḥāḍrāt Zainab^{ra} was married to a nephew of Ḥāḍrāt Khadijah^{ra}, Abul 'Aṣ bin Rabī' before

the Prophet-hood of the Holy Prophet Muḥammad^{sa}. This marriage was proposed by Ḥāḍrāṭ Khadijah^{ra}. For this reason Ḥāḍrāṭ Zainab^{ra} was unable to migrate to Madīnah. Her husband Abul-‘Āṣ participated in the battle of Badr with Makkan non-believers and ended up as a prisoner of war. Ḥāḍrāṭ Zainab^{ra} sent the necklace given to her by Ḥāḍrāṭ Khadijah^{ra} as a wedding present, as payment for ransom. Seeing this necklace, the Holy Prophet Muḥammad^{sa} was on the verge of crying and on his wish Abul-‘Āṣ was freed without ransom on the condition that he would allow Ḥāḍrāṭ Zainab^{ra}, who had accepted Islam, to migrate to Madīnah. ¹⁶

As a result of this kind treatment, Abul-‘Āṣ fulfilled his promise and allowed Ḥāḍrāṭ Zainab^{ra} to migrate to Madīnah. When the non-believers of Makkah came to know about it, they set in pursuit. Habbār bin Aswad, an infidel, attacked the she camel. Ḥāḍrāṭ Zainab^{ra} was riding and it resulted in her fall from camel and the loss of her unborn baby. ¹⁷

After she had accepted Islam, the Holy Prophet Muḥammad^{sa} was worried about the state of oppression and poverty suffered by his daughter, Ḥāḍrāṭ Zainab^{ra}. The efforts of her husband to send her to Madīnah, as he had promised, had failed. The Holy Prophet Muḥammad^{sa} in order to save himself from further pain, sent Ḥāḍrāṭ Zaid^{ra} with a special

ring as a token, to Makkah, for bringing Ḥādrāṭ Zainab^{ra} to Madīnah. Ḥādrāṭ Zaid^{ra} sent this ring to Ḥādrāṭ Zainab^{ra} and Abul 'Āṣ through their shepherd. The same night Ḥādrāṭ Zainab^{ra} accompanied by Ḥādrāṭ Zaid^{ra} left for Madīnah. On her arrival in Madīnah the Holy Prophet Muḥammad^{sa} said, "This daughter of mine has endured a great deal of suffering on my account and she has superiority over my other daughters. 18

The Holy Prophet Muḥammad^{sa} was appreciative of his son-in-law, Abul 'Āṣ that he had fulfilled his promise of sending his daughter to Madīnah to be with him. 19

Once the Muslim contingent attacked a trade convoy of Abul 'Āṣ while it was returning from Syria and confiscated their merchandise. Abul 'Āṣ came to Madīnah and sought Ḥādrāṭ Zainab^{ra}'s protection. Although Ḥādrāṭ Zainab^{ra} had separated from her non-believing husband, she in return for his kind behaviour and as an act of human kindness, announced her protection for him. The Holy Prophet Muḥammad^{sa} who never rejected any asylum given by a Muslim woman, not only accepted Ḥādrāṭ Zainab^{ra}'s protection, but also gave all the merchandise back to Abul 'Āṣ. The result of this favour was that Abul 'Āṣ returned all the trusts he owed to Quraish, announced his acceptance of Islam and returned to Madīnah.

The Holy Prophet Muḥammad^{sa} gave Ḥādrāṭ Zainab^{ra}'s hand in marriage to Abul 'Āṣ, after his accepting Islam. After six years separation, the previous Nikāḥ was upheld. ²¹

Ḥādrāṭ Zainab^{ra} passed away in the 8th Hijrah. The Holy Prophet Muḥammad^{sa} himself gave all the instructions about her final bath and also about the funeral. Ḥādrāṭ Umme 'Aṭīyah^{ra} relates; "The Holy Prophet Muḥammad^{sa} came and instructed us to bathe Zainab^{ra} three or five times with water infused with Jujube.

He further said that we could bathe her more than five times if we thought it necessary. He instructed us to use camphor and to inform him when we had finished. When we finished bathing her and informed Ḥuḍūr^{sa}, he gave us his wrap which served as covering for his lower body and told us to use it as a shroud for her.

In one tradition it is stated that Ḥuḍūr^{sa} told them to make three plaits of her hair.²² He also instructed them to start bathing her from the right side and in the same sequence as the wuḍū. ²³

At the death of Ḥādrāṭ Zainab^{ra}, Ḥuḍūr^{sa} descended in her grave. He was full of grief. When he came out, he was somewhat relieved. He said, "I remembered the time of weakness suffered by Zainab and prayed to God, O Allāh, alleviate the hardship of the grave and relieve us of grief." God has accepted my prayer and

has eased the matter.

At the time of the burial of Ḥāḍrāṭ Zainab^{ra}, the Holy Prophet Muḥammad^{sa} addressing her said, "Go and join the already departed best person, 'Uthmān bin Maḏ'ūn in paradise." On hearing these words the women started to cry. Ḥāḍrāṭ 'Umar^{ra} tried to stop them. The Holy Prophet Muḥammad^{sa} said, "Weeping is not forbidden but refrain from wailing with tongue". Then he said, "Whatever grief shows from the eye and the heart, it is a sentiment created by God and reveals itself as an emotion based on mercy and natural love but whatever is displayed with the hand or the tongue is a Satanic act."²⁴

Kindness shown to Ḥāḍrāṭ Ruqayyah^{ra}

Ḥuḍūr^{sa} solemnized his daughter Ruqayyah's Nikāḥ to his very dear Companion, Ḥāḍrāṭ 'Uthmān bin 'Affān^{ra}. He advised her to take great care of 'Uthmān as he resembled him more in his high morals as compared to his other Companions. Once when he visited his daughter Ruqayyah, she was busy washing Ḥāḍrāṭ 'Usmān's head. ²⁵

Ḥāḍrāṭ Ruqayyah^{ra} migrated to Abyssinia with Ḥāḍrāṭ 'Uthmān^{ra}. For a long time there was no news about them and the Holy Prophet Muḥammad^{sa} was worried. Anxiously he would ask the people coming from Abyssinia for any news about his daughter and son-in-law. A Quraish woman told him that she had seen

Ḥāḍrāṭ ʿUthmān and Ḥāḍrāṭ Ruqayyah riding a mule. The Holy Prophet Muḥammad^{sa} prayed for Allāh's protection for both of them. ²⁶

At the time of the battle of Badr, Ḥāḍrāṭ Ruqayyah^{ra} fell ill. The Holy Prophet Muḥammad^{sa} advised ʿUthmān to stay in Madīnah to look after her and gave him his share of the war booty after the victory at Badr.²⁷

The Holy Prophet Muḥammad^{sa} had a maid servant named Umme ʿĀʾishah who used to help him with ablution etc. Ḥuḍūr^{sa} gave this maid servant to Ḥāḍrāṭ Ruqayyah^{ra} at the time of her wedding to help her with the household chores. ²⁸

Ḥāḍrāṭ Ruqayyah^{ra} passed away in year two of Hijrah. The Holy Prophet Muḥammad^{sa} was grief stricken. Ḥāḍrāṭ Anas says that the Holy Prophet Muḥammad^{sa} was sitting near her grave and tears were flowing from his eyes. ²⁹

The Holy Prophet Muḥammad^{sa} brought his daughter Ḥāḍrāṭ Fāṭimah^{ra} to Ḥāḍrāṭ Ruqayyah^{ra}'s grave. Ḥāḍrāṭ Fāṭimah^{ra} sat near the grave by Ḥuḍūr^{sa}'s side and wept. The Holy Prophet Muḥammad^{sa} consoled her and wiped her tears with corner of his shirt. ³⁰

Love for Umme Kulthūm^{ra}

After the migration to Madīnah, the Holy Prophet Muḥammad^{sa} gave Ḥāḍrāṭ Zaid bin Ḥārithah^{ra} and Rāfi^{ra} two camels and five hundred Dirhams to bring his daughter Umme

Kulthūm from Makkah. ³¹

At the death of his daughter Ruqayyah^{ra}, Ḥuḍūr^{sa} gave his daughter Umme Kulthūm^{ra} in marriage to Ḥāḍrāt ʿUthmān^{ra}. On this occasion he instructed his maid servant Umme Aiman^{ra} to do his daughter's make up and take her as a bride to ʿUthmān^{ra}. He also advised her to play a small tambourine in front of her. The maid servant acted as instructed. On the third day, the Holy Prophet Muḥammad^{sa} visited his daughter, Umme Kulthūm^{ra} and enquired, "What is your opinion about your husband." She replied that she found him the best husband. The Holy Prophet Muḥammad^{sa} said, "The fact is that he resembles your ancestor Ibrāhīm and your father Muḥammad, the most."³²

Ḥāḍrāt Umme Kulthūm^{ra} passed away in the ninth year of Hijrah. Ḥuḍūr^{sa} led her funeral. He sat by the side of the grave and the burial took place in his presence. He himself supervised the funeral and the burial arrangements.

Ḥāḍrāt Lailā Ath-Thaqafiyah^{ra} relates, "I was amongst the ladies who bathed Ḥāḍrāt Umme Kulthūm^{ra} on her death. The Holy Prophet Muḥammad^{sa} gave us the covering for the lower part of her body, then a shirt, a scarf and a covering for the upper part of her body. Afterwards she was wrapped in another cloth." She stated that the Holy Prophet Muḥammad^{sa}

was standing near the door and had all these clothes which he was passing to us in turn.

Ḥāḍrāṭ Abū Umāmah relates, "when Ḥuḍūr^{sa}'s daughter Umme Kulthūm's body was placed in the grave, the Holy Prophet Muḥammad^{sa} recited this verse *مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى*. (20:56) meaning: "From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more." When the grave was ready, the Holy Prophet Muḥammad^{sa} passed lumps of earth to the grave diggers and said, "Fill the gaps between the bricks with these pieces of clay." Then he said, "The dead person does not need it but the living ones surely receive consolation of the heart."³³

Love and Affection for Ḥāḍrāṭ Fāṭimah^{ra}

The Holy Prophet Muḥammad^{sa} treated his daughter Fāṭimah-tuz-Zahrā^{ra} with love. This affectionate training reflected in the personality of Ḥāḍrāṭ Fāṭimah^{ra}.

Ḥāḍrāṭ Ā'ishah^{ra} relates; "I have not seen anyone resembling the Holy Prophet Muḥammad^{sa} in style, ways and manners and conversation, more than Ḥāḍrāṭ Fāṭimah^{ra}. Whenever she came, Ḥuḍūr^{sa} would stand up for her, hold her hand with love, kiss it and make her sit down next to him. When the Holy Prophet Muḥammad^{sa} visited Ḥāḍrāṭ Fāṭimah, she would stand up, hold his hand, kiss it and seat him near herself."³⁴

The Holy Prophet Muḥammad^{sa} used to say, "Fāṭimah is a part of my body, whosoever upsets her, upsets me." Ḥāḍrāṭ 'Ā'ishah^{ra} relates; "Once some slaves were available. Ḥāḍrāṭ Fāṭimah^{ra} came to ask for a slave for household chores. The Holy Prophet Muḥammad^{sa} was not at home. When he returned and found out that he had missed her, he set off for her house in spite of the cold weather. Ḥāḍrāṭ Fāṭimah^{ra} had gone to bed. When Ḥuḍūr^{sa} arrived, he sat near her. She felt his cold feet. The Holy Prophet Muḥammad^{sa} said, "The slaves have been distributed to the needy people. Then consoling Ḥāḍrāṭ Fāṭimah^{ra} and Ḥāḍrāṭ 'Alī^{ra} said, "Shall I tell you something better than your request for a slave? When you are ready to sleep, say 'Allāh-o-Akbar' thirty four times and 'Subḥān Allāh' and 'Alhamdu Lillāh' thirty three times each. This is much better for you than what you had requested."³⁵

True love for Children and their Excellent Training

The Holy Prophet Muḥammad^{sa} was so mindful of the training of his children that once he found Ḥāḍrāṭ 'Alī^{ra} and Ḥāḍrāṭ Fāṭimah^{ra} asleep at the time of *Tahajjud*, he woke them up and asked why they had not woken up for *Tahajjud*. Ḥāḍrāṭ 'Alī^{ra} made the excuse that sleep had overpowered him. Ḥuḍūr^{sa} showed surprise and quoted the verse from Sūrah *Al-*

Kahf which says that man argues a great deal.

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It is mentioned in the traditions that the Holy Prophet Muḥammad^{sa}, regularly woke Ḥāḍrāṭ Fāṭimah^{ra} for the morning prayers for six months while passing near her house. He would say, "O Ahl-e-Bait, God intends to purify you and clean you thoroughly."

Ḥāḍrāṭ ‘Ā’ishah^{ra} relates, "Ḥāḍrāṭ Fāṭimah^{ra} visited during the Holy Prophet Muḥammad^{sa}'s illness. Ḥuḍūr^{sa} welcomed her and seated her either to the right or the left side. Ḥāḍrāṭ Fāṭimah^{ra} loved the Holy Prophet Muḥammad^{sa} deeply. The emotional words spoken by her on the death of the Holy Prophet Muḥammad^{sa} reflected this love. She told Ḥāḍrāṭ Anas, "Alas! O my father, to whom do we share condolence at your death? Should we offer it to Angel Gabriel. Alas! Our father was so close to his Lord. Alas! Our father has left us and taken abode in the paradise. Alas! My father presented himself when called by his Lord."³⁷

Love for his Grand Children

Ḥāḍrāṭ Abū Lailā^{ra} relates, "I was present in Ḥuḍūr^{sa}'s company. Either young Ḥasan or Ḥusain was in his lap, when suddenly this child urinated. I saw the drops of urine on Ḥuḍūr^{sa}'s belly. We rushed to pick up the child. The Holy Prophet Muḥammad^{sa} said, "Leave my son with me and do not scare him." Then water

was brought and he poured it over himself".³⁸

Ḥādrāṭ Ya'la 'Āmarī^{ra} relates, "I was accompanying Ḥuḍūr^{sa} to a feast, when we saw the young Ḥusain playing with other children. The Holy Prophet Muḥammad^{sa} engaged in playing with him and tried to catch him. Ḥusain started to run around. The Holy Prophet Muḥammad^{sa} made him laugh and in the end caught him. He then placed his one hand at the back of his head the other hand under his chin and by bringing his face near to his own, started to kiss him. He said, "Ḥusain is from me and I am from Ḥusain (meaning a deep love) whosoever loves Ḥusain, Allāh would love him. Ḥusain is our progeny."³⁹

Ḥādrāṭ Ja'far^{ra} relates, "I came to see the Holy Prophet Muḥammad^{sa}. Ḥasan and Ḥusain were riding on his back and he was walking on his hands and knees. He was talking to them and saying, "How good is your camel and both of you riders are good as well."⁴⁰

Ḥuḍūr^{sa} loved Ḥādrāṭ Zainab^{sa}'s children very much. One of her son's passed away at a very young age. When he was on his last breaths, Ḥādrāṭ Zainab^{ra} sent a message to Ḥuḍūr^{sa} to come as her son was near death. The Holy Prophet Muḥammad^{sa} wanted to avoid her polytheistic thoughts, and sent the message sayings, "Give my salām to Zainab and say, "Whatever Allāh takes away, is His and whatsoever He bestows, He is the Master of it.

Everyone has a fixed term from Allāh. So she should show patience and purify her thoughts for the sake of Allāh."⁴¹

Hāḍrāt Abū Qatādah relates; "We were waiting for namāz. Bilāl informed the Holy Prophet Muḥammad^{sa}. He arrived, his daughter's daughter Umāmah binte Abī Al-Āṣ was on his shoulder. Ḥuḍūr^{sa} stood on the prayer mat while the child was on his shoulder. We said Takbīr (Glorifying the name of Allāh) with Ḥuḍūr^{sa}. When Ḥuḍūr^{sa} performed *Rukū'*, he put the child on the ground and after *Rukū'* and *Sajdah* he picked her up and placed her on his shoulder. He did the same action in every Rak'āt till the end of the Ṣalāt."⁴²

Some jewellery was received from the king of Abyssinia as a gift. There was a ring as well which had an Abyssinian stone. Ḥuḍūr^{sa} showed no interest in it and moved it to one side with a stick or his finger. Then he called Umamah and said, "My dear, you wear it."⁴³

The only son of Hāḍrāt Ruqayyah^{ra} passed away at the age of two years after sustaining injury to his face by a rooster. The Holy Prophet Muḥammad^{sa} himself led the funeral prayer.⁴⁴

Hāḍrāt Umme Salamah^{ra} relates, "Ḥuḍūr^{sa}'s daughter Hāḍrāt Fāṭimah^{ra} came and her two sons, Ḥasan and Ḥusain were with her. She brought some food in a pan and placed it before Ḥuḍūr^{sa}. He enquired about the whereabouts of Abū Al-Ḥasan (Hāḍrāt 'Alī^{ra})

and on being informed that he was at home, Ḥuḍūr^{sa} called him over. Then all the 'Ahl-e-Bait' started to eat together." Ḥādrāṭ Umme Salamah^{ra} further relates, "After the meal, the Holy Prophet Muḥammad^{sa} prayed for 'Ahl-e-Bait'. This was the prayer, "O Allāh, whosoever is an enemy of 'Ahl-e-Bait' You be that person's enemy and You befriend the one, who befriends them."⁴⁵

The Holy Prophet Muḥammad^{sa} loved Ḥādrāṭ Fātimah's children dearly. Ḥādrāṭ Brā' bin 'Āzīb^{ra} said, "He saw the Holy Prophet Muḥammad^{sa}. Ḥādrāṭ Ḥasan was perched on his shoulder and Ḥuḍūr^{sa} was saying, "O Allāh, I love him, You love him too."⁴⁶

Ḥasan and Ḥusain came when Ḥuḍūr^{sa} was delivering a sermon. They were wearing red shirts and while walking, they were stumbling. The Holy Prophet Muḥammad^{sa} came down from the pulpit and picked them up. He seated them in front and said, "God has truly said, 'Your wealth and your children are a trial for you'. I saw these children stumbling while walking. I could not wait, I stopped the sermon and picked them up."⁴⁷

Ḥādrāṭ 'Alī^{ra} relates, "The Holy Prophet Muḥammad^{sa} came to our house. I was lying down when Ḥasan and Ḥusain asked for a drink. We had a goat which had been milked already. When Ḥuḍūr^{sa} started to milk it, more milk descended in the goat's udder. Ḥasan

came forward, Ḥuḍūr^{sa} made him step back and gave the milk to Ḥusain. Ḥādrāṭ Fāṭimah^{ra} enquired if he (Ḥusain) was dearer to him. Ḥuḍūr^{sa} replied, "No, he was the one who asked for the milk first."⁴⁸

In another tradition it is related that Hasan had asked for the milk first and Ḥusain started to cry as he wanted it first. Ḥuḍūr^{sa} gave the milk to Ḥasan first and on enquiry from Ḥādrāṭ Fāṭimah^{ra}, if he was dearer to him, Ḥuḍūr^{sa} replied, "Both are equally dear to me."⁴⁹

Ḥādrāṭ Abū Bakr^{ra} relates that when Ḥādrāṭ Ḥasan used to climb up on the back of Ḥuḍūr^{sa} while he was in prostration, he would lift him off very gently so that he would not fall down. The Companions enquired, "O Messenger of God, you treat Ḥasan so lovingly that you do not treat anyone else like this." The Holy Prophet Muḥammad^{sa} said, "He is my fragrance from the world. This son of mine is a leader, who would make peace between two parties." In another tradition it is stated that Ḥuḍūr^{sa} was in prostration when Ḥasan came and sat on his back. Ḥuḍūr^{sa} did not remove him and stayed in prostration until Ḥasan himself decided to get down.⁵⁰

God granted a son to the Holy Prophet Muḥammad^{sa} from his wife Māriah Qibṭiyah^{ra}. He named the child Ibrāhīm after the name of his own ancestor. He was even younger than

Ḥuḍūr^{sa}'s grand children, Hasan and Ḥusain. The Holy Prophet Muḥammad^{sa} loved this child of his old age very much.

This child was entrusted to Umme Saif for fostering. The Holy Prophet Muḥammad^{sa} used to visit him and enquire about his wellbeing. He would pick him up in his lap and kissed him and embraced him.⁵¹

The Holy Prophet Muḥammad^{sa} was very much pleased to see his capabilities at that tender age. This greatly loved child passed away at the age of sixteen months. On his demise Ḥuḍūr^{sa}, commenting on his God given capabilities said, "If Ibrāhīm had lived he would have been the truthful Prophet".⁵²

Ḥuḍūr^{sa} displayed exemplary patience at the death of this very dear child. His eyes brimmed with tears at the funeral. One of the Companions asked, "Ḥuḍūr^{sa}, you cry as well?" He replied, "This is a natural sentiment of love for children, the eyes shed tears and the heart is sad. But I would never say anything that would make my Lord angry. The truth is that I am deeply grieved at your death, O Ibrāhīm".⁵³

By chance the solar eclipse occurred at the time of Ibrāhīm's death. People started to say that even the sun is eclipsed at the death of the Ḥuḍūr^{sa}'s great son. No one loved Ibrāhīm more than the Holy Prophet Muḥammad^{sa} but he made this truth clear, that the sun and the moon are signs of God and no one's death

causes their eclipse. But it is essential to give alms on seeing such signs and fear Allāh."⁵⁴

In short the Holy Prophet Muḥammad^{sa} gave us the beautiful guidelines for the treatment and training of the children.

¹Ibne Mājah Kitābul Adab, Bāb Birrul Walid.

²Musnad Aḥmad bin Ḥambal, vol.4, p.77.

³Abū Dā'ūd KitābuṣṢalāt, Bāb mata Yu'marul Ghulamu biṣṢalāt.

⁴BukhārīKitābul Manāqib, BābDhikr Usamaḥbin Zaid.

⁵Musnad Aḥmad bin Ḥambal, vol.2, p.263.

⁶Muslim Kitābul Ḥaj, Bāb Faḍlil Medina.

⁷Musnad Aḥmad bin Ḥambal, vol.1, p.214.

⁸Sunan Al-Kubrāby Baihqī, vol.9, p.126.

⁹Ibne Mājah Kitābul Tijarat, Bāb Naḥyi 'anit Tariq.

¹⁰Dalā'ilun Nubuwwah by Baihqī, vol.1, p.330.

¹¹BukhārīKitābul Adab, Bāb Raḥmatul walad wa Taqbilihī.

¹²BukhārīKitābuṣṢalāt, Bāb man Akḥaffauṣ Ṣalāt 'indal Buka'is Sābiyyi.

¹³BukhārīKitābul Ḥibah, Bāb Ashḥad fil Ḥibah.

¹⁴Abū Dā'ūd KitābuṣṢalāt, Bāb Al-'Amalu fiṣṢalāt.

¹⁵Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.8, p.36.

¹⁶Abū Dā'ūd, Kitābul Jihād, Bāb fi fida'il Aṣīr bil Mal.

¹⁷Tārikhuṣ Ṣaghīr by Imām Bukhārī.

¹⁸Tārikhuṣ Ṣaghīr by Imām Bukhārī.

¹⁹BukhārīKitābul Nikah, Bāb Shurutin Nikah.

²⁰Sīratun Nabawīyyah by Ibne Hishām, part.2, p.312.

²¹Abū Dā'ūd Kitābuṭ Ṭalāq, BābIla Mata Tuaddu 'alaihi imra'atuḥu Idha aslamaba'daḥa.

²²BukhārīKitābul Jana'iz, Bāb Yaj'alal Kafur fil Akḥirah.

²³BukhārīKitābul Wuḍū', Bāb Tayammum.

²⁴Musnad Aḥmad bin Ḥambal, vol.1, p.335.

²⁵Kanzul 'Ummāl, vol.6, p.24, 42.

²⁶Al-Bidayah wan Niḥayah by Ibne Kathīr, part.3, p.66.

²⁷BukhārīKitābul Maghāzī, Bāb Tasmiyati man Samā Aḥli Badr.

²⁸Ibne Mājah, Kitābuṭ Ṭahārah, Bābur Rajulu Yasta'inu 'ala Wuḍū'iḥi.

²⁹BukhārīKitābul Jana'iz, Bāb Qaulan NabiBa'dal Mayyiti Baka'i Aḥliḥi.

³⁰Sunan Al-Kubrāby Baihqī, Kitābul Jana'iz.

³¹Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.8, p.165.

³²Kamil by Ibne 'Adi, vol.5, p.134.

³³Musnad Aḥmad bin Ḥambal, vol.5, p.254.

³⁴Abū Dā'ūd Kitābul Adab, Bābmā Ja' fil Qiyam.

³⁵BukhārīKitābul Jihād, Bāb Dalil 'ala annal kḥamsa li Nawa'ibi Rasulillāh.

- ³⁶BukhārīKitābul Tafsīr, Surah Kaḥaf.
- ³⁷Ibne Mājah Kitābul Jana'iz, BābDhikr wafatihi wa Dafrihi.
- ³⁸Musnad Aḥmad bin Ḥambal, vol.4, p.348.
- ³⁹MustadrikḤākim, vol.3, p.177.
- ⁴⁰Majma'uz Zawā'id by Haithamī, vol.9, p.189.
- ⁴¹BukhārīKitābul Jana'iz, Bāb Qaulan NabīYu'dhābul Mayyiti biba'di Buka'i Ahlihi.
- ⁴²Abū Dā'ūd KitābuṢalāt, Bāb Al-'Amalu fiṣṢalāt.
- ⁴³Abū Dā'ūd Kitābul Kḥatim, Bābmā Ja' fi Dhaḥāb lin Nisa'.
- ⁴⁴Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.8, p.36.
- ⁴⁵Majma'uz Zawā'id by Haithamī, vol.9, p.166.
- ⁴⁶BukhārīKitābul Manāqib, Bāb Manāqib Al-Ḥasan.
- ⁴⁷TirmadhīKitābul Manāqib, Bāb Manāqib Ḥasan wal Ḥusain.
- ⁴⁸Majma'uz Zawā'id by Haithamī, vol.9, p.169.
- ⁴⁹Majma'uz Zawā'id by Haithamī, vol.9, p.171.
- ⁵⁰Musnad Aḥmad bin Ḥambal, vol.5, p.37, 38.
- ⁵¹Bukhārī Kitābul Jana'iz, Bāb Qaulan Nabī Inna bika La Maḥzunun.
- ⁵²Ibne Mājah Kitābul Jana'iz, Bābmā Ja' fiṣ Ṣalāt 'ala Ibne Rasulullāh.
- ⁵³BukhārīKitābul Jana'iz, Bāb Qaulan NabīInna bika La Maḥzunun.
- ⁵⁴BukhārīKitābul Kusuf, Bāb Sadaqah fil Kusuf.

Chapter 27

The Holy Prophet Muḥammad^{sa}'s Excellent Example of Marital life

The debate about men and women's rights is very old. The founder of Islam Ḥādrāṭ Muḥammad Muṣṭafā^{sa} not only gave a just and balanced teachings in this matter, he showed us the best example of it in his practical life. He said, "The best amongst you is the one who treats his wife kindly and I am the one who treats my wives in the best way". ¹

In the pure Islamic teachings the women's rights as well as their responsibilities have been determined. God says, "And they (women) have rights similar to those (of men) over them in equity; but men have (to stabilise administration of the household) a rank above them. And Allāh is Mighty, Wise". (2:229)

It is a fact that men and women differ physically. The women's body and capabilities are mainly for bearing of children, their upbringing and their training. Compared to this man has been given robust physique and his responsibilities are the matters outside the home. His faculties enable him to earn the living and protect the family. The Holy Prophet Muḥammad^{sa} has said, "Each one of you has been appointed guardian in your own sphere of activity and would be asked about the discharge of his duty towards his subjects. A

man is guardian over his household and the members of his family, a woman is guardian over her husband's house and the training of her children and she would be asked about it."

This is worth noting that Islam has made a woman queen of the household and thus gave her due respect. She has been given the responsibility of the household and children thus made her an independent and total incharge of the husband's house and the family. But no family unit can function without an organiser, so it is man's duty that he provides for the household and looks after the external matters. "Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth."^(4:35)

Even today's exponents of equal rights are compelled to hold men and women's games separately. Ladies compete with ladies and men compete with men. They do not send ladies to the battle front. To proclaim equal rights for men and women, inspite of the inherent difference in their physique, is futile.

Keeping in view of the natural frailty and coquetry of womenfolk, the Holy Prophet Muḥammad^{sa} has said, "Women's origin is from the rib bone," meaning that a sort of aberration and daintiness is naturally found in the female nature. He further said, "If you try to lead a woman strictly on one path, it would not be

possible. But if you want to reap benefit from this oddity in her nature accompanied by frailty, you can gain great benefit. If you try to straighten this bent in her nature, you would break it and its ultimate end would only be divorce."²

The Holy Prophet Muḥammad^{sa} advised the wives and the husbands to adopt the attitude of sacrifice and try to look for the good points in each other. He said, "If you see a fault or dislike any mannerism in each other, there would surely be certain likeable aspects which you are pleased with, in view of these pleasant aspects, follow the way of sacrifice and try to create harmonious atmosphere of mutual understanding."³

The character of the Holy Prophet Muḥammad^{sa} was the exact demonstration of the pure teachings of the Holy Qur'ān and the purpose of his mission was to establish high moral values. ⁴

Responsibility of Providing Maintenance for the Family

The family life of the Holy Prophet Muḥammad^{sa} is the best example in every respect. He made special arrangements for the provision of maintenance for his family. These were hard times when for days the hearth was not lit in his household for the long period of two months and the family members sustained themselves on mere water and dates. ⁵

The Holy Prophet Muḥammad^{sa} not only provided (bare) sustenance for his family, he would take care of them more than he would care for himself. Quite often in the case of non-availability of food, he would make the intention of fasting. There were days when debilitated by starvation, he would strap stones on his belly to alleviate the pangs of hunger. Even in such a state he would provide for his family. At the time of his death he emphatically advised that his wives should be provided for regularly.⁶

The Holy Prophet Muḥammad^{sa} used to offer this prayer quite often, "O Allāh, kindly provide at least the bare sustenance to my family members in this world." By this he meant enough food to keep body and soul together, so that they do not starve to death.⁷

Gentle Nature and Soft Speech

He never scolded his family members or talked to them harshly. Ḥāḍrāṭ 'Ā'ishah^{ra} relates, "Once he was sorrowfully telling us about someone's ill treatment towards his relatives. But when this person came to see him, the Prophet^{sa} treated him with kindness and affection. I asked him, "Just now you were telling us about his misbehaviour, then why did you treat him so kindly." Replying in one amazing sentence, he made Ḥāḍrāṭ 'Ā'ishah^{ra} a witness to his politeness and said, "يَا عَائِشَةُ مَنَىٰ عَاهِدَتَنِي" meaning; "O 'Ā'ishah^{ra}, have you ever seen

me being rude to anyone"? ⁸

Hāḍrāt ‘Ā’ishah^{ra} used to say, "The Holy Prophet Muḥammad^{sa} never ever uttered a harsh word." ⁸ Her testimony regarding Ḥuḍūr^{sa}'s family life was that he was the kindest, most generous and most informal of all men in his home life. He was always smiling and never frowned. Hāḍrāt ‘Ā’ishah^{ra} also said that the Holy Prophet Muḥammad^{sa} never raised his hand on any of his wives and never beat a servant. ⁹

The Impact of Holy Prophet Muḥammad^{sa}'s Generous Nature on Hāḍrāt Khadijah^{ra}

Hāḍrāt Khadijah^{ra} the first wife of the Holy Prophet Muḥammad^{sa}, who was impressed by his high moral values, sent him the proposal of marriage. After the marriage, it was due to Ḥuḍūr^{sa}'s magnanimous nature that Hāḍrāt Khadijah^{ra} gave him all her wealth and slaves. The Holy Prophet Muḥammad^{sa} set all those slaves free. ¹⁰

Hāḍrāt Khadijah^{ra} was devoted to him to such an extent that she never complained about Ḥuḍūr^{sa}'s free distribution of her wealth. She never objected to it. On the other hand, she always lavishly praised him. As long as she lived, she acted as a shield and a protector for him in the turbulent years in Makkah. After spending fifteen years of married life with the Holy Prophet Muḥammad^{sa}, she gave this

testimony of his excellent social behaviour, at the time of the first revelation of the Prophet-hood in the words, "God would never destroy you because you look after your kindred ones, treat your relatives kindly and are hospitable."¹¹

Ḥāḍrāt Khadījah^{ra}'s Appreciation

One salient feature of the family life of the Holy Prophet Muḥammad^{sa} was that he always appreciated the good qualities of his wives. He always highly regarded Ḥāḍrāt Khadījah^{ra}'s sacrifice and faithfulness in her life time and even after her death. He did not marry for years after her death. He always remembered her affectionate nature with love and affection. All his living children were from Ḥāḍrāt Khadījah^{ra} and he paid great attention to their training. He not only discharged his duty as a father but considering them a trust from Ḥāḍrāt Khadījah^{ra}, treated them with great love. Whenever Hālah, sister of Ḥāḍrāt Khadījah^{ra}, used to come, Ḥuḍūr^{sa} would stand up on hearing her voice and welcomed her. Her arrival pleased him greatly. If an animal was slaughtered in his house, he gave instructions to send some of the meat to the friends of Ḥāḍrāt Khadījah^{ra}.¹²

In short, he would never tire of remembering Ḥāḍrāt Khadījah^{ra}'s favours. Ḥāḍrāt 'Ā'ishah^{ra} said, "I never feel envious of any other wife of Ḥuḍūr^{sa} as I feel towards Ḥāḍrāt Khadījah^{ra} even though she had passed

away three years prior to my marriage."¹³ She further said, "Sometimes I would feel weary of her mention and say, 'O Messenger of Allāh, God has given you such good wives, you should stop mentioning that old lady.' The Holy Prophet Muḥammad^{sa} would say, "No, Khadījah^{ra} was my companion when I was alone, she became my shield when I was without friends and supporters. She devoted herself and her wealth to me and God gave me children from her. She testified my truth at the time when others rejected me."¹⁴

Marriage to Ḥādrāṭ Saudah^{ra}

The Holy Prophet Muḥammad^{sa} was deeply grieved at the death of his devoted companion, Ḥādrāṭ Khadījah^{ra}. In this very year his uncle Abū Ṭālib also passed away. For this reason in the Islamic history, this year is called 'Āmul Ḥuzan' (year of sadness). These blessed personalities were a source of comfort and support for the Holy Prophet Muḥammad^{sa}. It was natural for him to feel sadness and loneliness at their departure. His close Companions felt the great need of filling this vacuum because it was very important for the national welfare of the Muslims. May God eternally reward Ḥādrāṭ Khaulah^{ra} binte Ḥakīm, who represented the Muslims and requested the Holy Prophet Muḥammad^{sa}, "You have become sad and lonely after the death of Ḥādrāṭ Khadījah^{ra}." Ḥudūr^{sa} said, "Yes, she was the

mother of my children and the queen of my house." ¹⁵ Ḥāḍrāṭ Umme Ḥakīm^{ra}, motivated him to remarry and suggested some suitable matches. The Holy Prophet Muḥammad^{sa} liked the proposal for a relatively old lady, Ḥāḍrāṭ Saudah and agreed to marry her, in order to manage the household and look after his young daughters.

Kind treatment to Ḥāḍrāṭ Saudah^{ra}

Ḥāḍrāṭ Saudah^{ra} had a simple nature. She followed the ways of old ladies, that is to say, she would hear about a virtue or a good deed and followed it diligently. At the time of the 'Last pilgrimage', the Holy Prophet Muḥammad^{sa} said, "This is the last pilgrimage and maybe we will not see each other again." It is obvious, that this reference was for his own person. But Ḥāḍrāṭ Saudah^{ra} adhered to it literally and did not go for Ḥajj after the death of the Holy Prophet Muḥammad^{sa}. ¹⁶

She was simple to this extent, that when the Holy Prophet Muḥammad^{sa} revealed information about the Antichrist, to put fear in the hearts of his followers and expressed his apprehension about Ibne Sayyād as the Antichrist, Ḥāḍrāṭ Saudah^{ra} was so frightened that when it was mentioned that Antichrist had appeared, she went and hid herself under the bed. She would often make the Holy Prophet Muḥammad^{sa} laugh a great deal with her simple talk.

Once she, in her fondness for worship, joined the Holy Prophet Muḥammad^{sa} for *Tahajjud* prayer. Ḥuḍūr^{sa}, as was his custom, offered a long prayer. Ḥāḍrāṭ Saudah^{ra} could only offer one rak'āt due to her heavy physique. Afterwards, with great simplicity she said to Ḥuḍūr^{sa} "Tonight I started my *Tahajjud* behind you and left it only after one rak'āt as I felt tired and feared a nose bleed." ¹⁷

Once Ḥāḍrāṭ 'Ā'ishah^{ra} prepared, rice pudding or semolina pudding, which Ḥāḍrāṭ Saudah^{ra} did not like. Ḥāḍrāṭ 'Ā'ishah^{ra} insisted on her eating it but she continued to refuse. Ḥāḍrāṭ 'Ā'ishah^{ra}, as fun, plastered Ḥāḍrāṭ Saudah^{ra}'s face with this pudding. The Holy Prophet Muḥammad^{sa} though amused by the scene, gave a just decision that Ḥāḍrāṭ Saudah^{ra} had the full rights of taking her revenge and could smother Ḥāḍrāṭ 'Ā'ishah^{ra}'s face with the pudding in the same way. So she took her revenge and put this mixture all over Ḥāḍrāṭ 'Ā'ishah^{ra}'s face. The Holy Prophet Muḥammad^{sa} kept smiling at the whole incident. ¹⁸ Ḥāḍrāṭ 'Ā'ishah^{ra} loved Ḥāḍrāṭ Saudah^{ra}'s easy going, simple and candid nature. She used to say, "Of all the people, I like the simple demeanour of Ḥāḍrāṭ Saudah^{ra}, and sometimes I wish to adopt it." Even though there was in her a streak of getting angry quickly, she soon forgot her anger. ¹⁹

Sometime after marriage, Ḥāḍrāṭ

Saudah^{ra} felt that due to old age, the household chores were a burden for her and she no longer needed conjugal relationship, but still she yearned for staying married to the Holy Prophet Muḥammad^{sa}. She herself requested the Holy Prophet Muḥammad^{sa} that she no longer wished to compete with the other wives and her only wish was that on the Day of Resurrection, she would be raised up amongst the wives of the Prophet. She said that she did not want separation from Ḥuḍūr^{sa} yet she gave up her turn for Ḥuḍūr^{sa}'s stay with Ḥādrāḥ 'Ā'ishah^{ra}. The Holy Prophet Muḥammad^{sa} accepted her wish and continued to provide for her.²⁰

During the period in Madīnah, the Holy Prophet Muḥammad^{sa} married a number of times for the sake of national requirements and training purposes. Although he had nine wives at one time, yet he was never stressed by these responsibilities and fulfilled all these duties efficiently, justly and with moderation. He looked after everyone. The Holy Prophet Muḥammad^{sa} used to assemble all his wives after 'Aṣr Prayer in the house where he was to stay and thus he was able to see them all daily.

Even though every wife had her turn for Ḥuḍūr^{sa}'s stay after eight days, yet his love was so great, that each one of them was grateful for his Companionship. They were happy with the Prophet^{sa} of God in all circumstances and none of these nine wives asked for separation from

him. None of them ever got angry with him and stayed away from him even temporarily. At the time of victories and the availability of war booty, when some of the wives asked for worldly things, this verse of Sūrah *Al-Aḥzāb* was revealed.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (33:29-30)

Meaning; "O Prophet, say to your wives, If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner. But if you desire Allāh and His Messenger and the home of the Hereafter, then truly Allāh has prepared for those of you who do good, a great reward."

In this verse the wives were given the choice of opting for the worldly goods and separating from the Holy Prophet Muḥammad^{sa}. At the revelation of this verse Ḥuḍūr^{sa} asked each wife in turn, if she wanted to stay with him in poverty or wanted separation? All his wives without hesitation wished to stay with him in all circumstances and did not want to separate from the Holy Prophet Muḥammad^{sa}. First of all he asked the opinion of Ḥāḍrāṭ ‘Ā’ishah^{ra} and gave her the choice. Ḥuḍūr^{sa} was apprehensive that she was very young and may make a wrong decision. He advised her that the matter was delicate as well as important, so she should ponder over it carefully and also consult

her parents about it. Although Ḥādrāṭ ‘Ā’ishah^{ra} was of quite young age, but her reply was mature and perfect. She said, "O Messenger of Allāh, what is there to discuss with my parents? Would I discuss separation from the Prophet of God?" Later on she used to mention this incident with great delight that maybe the Holy Prophet Muḥammad^{sa} wanted to discuss the matter with her parents as he was sure that her parents would never ever advise her to get separation from Ḥuḍūr^{sa}. ²¹

Performance of Household Duties

The informal way of life and kind treatment by the Holy Prophet Muḥammad^{sa} was the basis of his wives devotion to him. Even though the heavy responsibility of providing guidance for the whole world and carrying this message of truth to the entire mankind was on his shoulders he discharged his duty to God as well as to his fellow men, yet amazingly he never neglected his household chores. He gave the same importance to family obligations as he did to his other responsibilities. Ḥādrāṭ ‘Ā’ishah^{ra} relates that the Holy Prophet Muḥammad^{sa} helped his family members and attended to their needs until the call for prayer was said. Then he would go to the mosque. ²²

Someone asked Ḥādrāṭ ‘Ā’ishah^{ra} as to what tasks the Holy Prophet Muḥammad^{sa} did at home. She replied, "He was a human being

like all the others. He would repair his clothes, milk the goat and do his personal chores."²³

She also said, "He used to mend his clothes, repair his shoes and fix the water bucket."²⁴

If the Holy Prophet Muḥammad^{sa} returned home late, he would not wake anyone and drank milk or ate his food by himself.²⁵

Justice amongst Wives

The Holy Prophet Muḥammad^{sa} was always mindful of discharging his obligations to his wives with absolute justice. He would draw lots for deciding the choice of the wife, who would accompany him in expedition and take only that wife with him who had won the lot.²⁶

The verse "تُرْجَىٰ مِنْ نِسَاءِ مَنْهَا وَتُتَوَجَّ إِلَيْكَ مِنْ نِسَاءِ" (33:52) gave him the choice of delaying the turn of a wife and choosing another one to stay with, yet he did not exercise this choice even once in his life time and did not alter the regular turns without reason. Ḥāḍrāṭ ʿĀʾishah^{ra} sometimes used to comment lovingly that if she had that choice, she would use it for staying only with him.²⁷

Justice amongst wives was so important for the Holy Prophet Muḥammad^{sa} that during his last illness, when his nursing care had priority above his discharge of family duties, even at that time he followed the system of turns in staying with different wives. He must have wished that a wife like ʿĀʾishah^{ra} who understood his nature more than anyone else,

should nurse him. Still inspite of this desire he kept asking as to where he was supposed to stay, until his wives themselves allowed Ḥādrāṭ 'Ā'ishah^{ra} to take care of the nursing duties. ²⁸

Our leader and master possessed highest degree of excellence in fear of Allāh. Sometimes, wondering that the emotions of the heart and natural inclinations over which he had little control might incline him towards one particular wife and it may displease his Lord, inspite of treating his wives with absolute justice, he would pray, "O Allāh, You know and watch that as for as humanly just treatment is possible, I adhere to it. The choices I make absolve me of any blame in this respect. My Lord, the emotions of my heart are not in my control and if due to someone's qualities and talents my inclination is more towards one person, You forgive me."²⁹

Expressions of Love and Devotion

One aspect of woman's degradation in the period before Islam was that during the days of menstruation, women had to stay apart from the rest of the family. They could not sit with their husbands and were not allowed contact even with the family members.³⁰

The Holy Prophet Muḥammad^{sa} removed this social evil. One of the instructions of his sharī'ah was that "It is indisposition, so keep away from women during menstruation."^(2:223) Ḥuḍūr^{sa} used to care more for his wives during

these days. He would sit with them, rest in the bed with them. Ḥāḍrāṭ ‘Ā’ishah^{ra} relates, "Even during these particular days, Ḥuḍūr^{sa} while eating a meal with me, would take a piece of meat or a bone from my hand and lovingly would eat it from the same place where I had eaten it. Sometime I would drink from a cup and then hand it over to him. Ḥuḍūr^{sa} would place his lips on the same spot from where I had drunk."³¹ This was Ḥuḍūr^{sa}'s unusual and small expression of his love.

Nursing the Wives during their Illnesses

If one of the wives of the Holy Prophet Muḥammad^{sa} fell ill, he himself would take care of her. This nursing care was distinct and unforgettable. Ḥāḍrāṭ ‘Ā’ishah^{ra} relates; "During the days when I was blamed in the event of Ifk, I fell ill. Up until then I was not aware of the scandal against me. One thing was definitely upsetting for me that I did not experience the loving and gentle treatment by Ḥuḍūr^{sa} which was his wont. During this period of the incident of 'Ifk', he would visit me, just say salām, enquire about my health and go away. I was very perturbed by this changed attitude which had replaced his loving ways."³²

Loving Treatment of Ḥāḍrāṭ ‘Ā’ishah^{ra}

Although the Holy Prophet Muḥammad^{sa} was extremely mindful of his treatment of his wives, yet Ḥāḍrāṭ ‘Ā’ishah^{ra}'s tender age,

intelligence, astuteness and her understanding of his disposition, made her recipient of more love. He used to say, "Ā'ishah^{ra}'s superiority over the other wives is as 'Tharīd' (meat dish) eater has over the eater of ordinary food". Some of the wives objected to this statement. In reply Ḥuḍūr^{sa} said, "Out of all the wives, it is Ā'ishah^{ra} alone, in whose bed I receive revelation, that is to say that even God treats her in a unique way."³³

Hāḍrāṭ Ā'ishah^{ra} received kinder treatment due to her tender age as well. She herself relates; "Even after my marriage to the Holy Prophet Muḥammad^{sa} I used to play with the dolls. Some of my friends used to come and play with me. When Ḥuḍūr^{sa} would arrive home, my friends would run away. He would bring them back to continue playing with me."³⁴

Horse with the Wings

The Holy Prophet Muḥammad^{sa} used to converse with his wives about their interests and according to their intellectual calibre. Hāḍrāṭ Ā'ishah^{ra} tells us; "Once we were sitting in the room, a draught of wind moved the curtain in front of the cupboard. My dolls were in that cupboard. Ḥuḍūr^{sa} enquired, Ā'ishah^{ra} what are these? I replied, "These are my dolls." The Holy Prophet Muḥammad^{sa} was surveying them carefully when he saw a horse with two leather wings in the midst of the dolls. He enquired about this horse and pointing to the

wings said, "What is this on the back of the horse?" I replied that the horse had two wings. He was surprised at this reply. I told him, "Have you not heard that the horses of Solomon used to have wings?" At this the Holy Prophet Muḥammad^{sa} laughed so much that his teeth became visible."³⁵

Loss of a Necklace

The Holy Prophet Muḥammad^{sa} used to look after the comfort of the wife who was accompanying him in a journey. In the traditions there is mention of Ḥāḍrāṭ ‘Ā’ishah^{ra} losing her necklace more than once. On one such occasion, the Holy Prophet Muḥammad^{sa} sent some men to look for the necklace. The Muslim army was camp at a place where no water was available for drinking or ablution. Ḥāḍrāṭ ‘Ā’ishah^{ra}'s father Ḥāḍrāṭ Abū Bakr^{ra} was annoyed with her and harshly said to her, "O ‘Ā’ishah^{ra}, you create trouble and hardship in every journey." ³⁶ Yet the Holy Prophet Muḥammad^{sa} did not even scold Ḥāḍrāṭ ‘Ā’ishah^{ra} even though the programme of the whole army had to be altered and it caused hardship. In the routine home life such caring attitude was visible quite often.

Festivities of ‘Eīd

It was day of ‘Eīd and the girls were playing on a small tambourine and singing songs of the battle of Bu‘ās. Ḥāḍrāṭ Abū Bakr^{ra}

entered the house and told off his daughter, 'Ā'ishah^{ra}, for this sing song in the house of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} taking Ḥāḍrāt 'Ā'ishah^{ra}'s side said, "O Abū Bakr^{ra}, every nation has a day of festivity. Today is the Eid day for the Muslims, let these girls enjoy themselves."³⁷

On another 'Eid day, the people of Abyssinia were displaying acts of war in the vast courtyard of the Prophet's Mosque. The Holy Prophet Muḥammad^{sa} asked 'Ā'ishah^{ra} if she wanted to see this display. Then he made her stand behind him. Ḥāḍrāt 'Ā'ishah^{ra} relates, "I stood behind him for a long time, with my chin on his shoulder, my cheek touching his cheek and enjoyed the display. He stood there supporting me until I myself got tired. Ḥuḍūr^{sa} told me that it was enough entertainment and I could go home."³⁸

Relating this incident Ḥāḍrāt 'Ā'ishah^{ra} said, "The young girls enjoy entertainment. Note how the Holy Prophet Muḥammad^{sa} was considerate of such sentiments and freely allowed every lawful gratification." Although at the time of her marriage to the Holy Prophet Muḥammad^{sa} the age difference was more than forty years and could have led to formality and seriousness in the relationship. But such formal atmosphere was not present at all as the Holy Prophet Muḥammad^{sa} did everything for her pleasure and for captivating her heart.

Hāḍrāt ‘Ā’ishah^{ra} relates; "Ḥuḍūr^{sa} was at home when we heard noise and voices of children from outside. He went out and saw a black woman was dancing and the children were standing around her. The Holy Prophet Muḥammad^{sa} told me to come and see. I put my chin on his shoulder and watched the dance. After a while Ḥuḍūr^{sa} would enquire if I had seen enough. I replied that I would like to see more. In my heart I was testing as to how long the Holy Prophet Muḥammad^{sa} was prepared to bear with my wishes. In the meantime Ḥāḍrāt ‘Umar^{ra} arrived and the children ran away in fear. The Holy Prophet Muḥammad^{sa} said, "It seems all the Satans among the mankind and jins run away for fear of ‘Umar."³⁹

Hāḍrāt ‘Ā’ishah^{ra} relates; "Whenever I was angry, the Holy Prophet Muḥammad^{sa} used to put his hand on my shoulder and prayed, اللَّهُمَّ اغْفِرْ لَهَا ذُنُوبَهَا وَأَذْهَبْ غَيْظَ قَلْبِهَا وَأَعِدْهَا مِنَ الْفِتَنِ meaning, "O Allāh, forgive ‘Ā’ishah^{ra}'s sins, remove, anger from her heart and save her from trials." In another tradition it is related that whenever Ḥāḍrāt ‘Ā’ishah^{ra} was angry, Ḥuḍūr^{sa} would hold her nose and say, "O ‘Uvaish (smallish ‘Ā’ishah^{ra}) pray in these words, اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ اغْفِرْ لِي ذُنُوبِي وَأَذْهَبْ غَيْظَ قَلْبِي وَأَجِرْنِي مِنَ مُضَلَّاتِ الْفِتَنِ meaning: "O Allāh, Lord of the Prophet Muḥammad^{sa}, forgive my sins, remove anger from my heart and save me from the trials which can lead astray."⁴⁰

Informal Story Telling Sessions

The Holy Prophet Muḥammad^{sa} used to tell stories to amuse Ḥādrāṭ 'Ā'ishah^{ra}. Once he told her the story of thirteen women, who shared all the bad points of their husbands with each other. One woman, Umme Zur'ah whom her husband had subsequently divorced and had married another woman, praised her husband immensely. She told others how her husband looked after her comfort, gave her plenty of food to eat and also sent food to her parents. Then the Holy Prophet Muḥammad^{sa} said, "'Ā'ishah^{ra}'s and my example is like Abū Zur'ah. You are my Umme Zur'ah and I am your Abū Zur'ah."⁴¹

In another tradition it is narrated that once 'Ā'ishah^{ra} referring to her father's wealth, proudly said that he had tens of thousands of Dirhams. The Holy Prophet Muḥammad^{sa} said, "O 'Ā'ishah^{ra}, leave this aside, I am like Abū Zur'ah of the story to you, who treated Umme Zur'ah kindly." Ḥādrāṭ 'Ā'ishah^{ra} replied, "O no, Messenger of Allāh, you are much better to me than Abū Zur'ah."⁴²

One night the Holy Prophet Muḥammad^{sa} told a story to his wives. One of the wives commented that judged by the Arabian proverb, this story seemed like 'Khurāfah' (meaning without substance). Then the Holy Prophet Muḥammad^{sa} told them another story. He asked, "Do you know, who Khurāfah was? He

was a man, imprisoned by Jins during the dark ages. He lived with them for a long time and was then returned to his own people. He used to tell stories and the strange ways of the Jins to his people. This is how the word 'Khurāfah' became synonymous with unbelievable strange things."⁴³

Accompaniment of Wife to a Meal

One incident reveals the Holy Prophet Muḥammad^{sa}'s consideration for the feelings of Ḥādrāṭ ʿĀ'ishah^{ra}. One Iranian was Holy Prophet Muḥammad's neighbour. He used to cook excellent food. One day this neighbour prepared food for Ḥuḍūr^{sa} and invited him. Ḥuḍūr^{sa} was staying at Ḥādrāṭ ʿĀ'ishah^{ra}'s house that night and was near her at that time. Ḥuḍūr^{sa} pointed to her and asked if she could accompany him. Perhaps in view of making more arrangements, the Iranian person did not allow this. Ḥuḍūr^{sa} declined his invitation. The neighbour came again and requested him to come for the meal. Again Ḥuḍūr^{sa} asked him if his wife could accompany him. On his refusal to invite Ḥādrāṭ ʿĀ'ishah^{ra}, the Holy Prophet Muḥammad^{sa} declined the invitation yet again. He went away and then returned the third time with the invitation and on being asked about Ḥādrāṭ ʿĀ'ishah^{ra}'s accompaniment, he agreed to her coming as well. Then the Holy Prophet Muḥammad^{sa} and Ḥādrāṭ ʿĀ'ishah^{ra} both went to this Iranian's house and ate the meal. ⁴⁴

Ḥāḍrāt 'Alī^{ra} relates, "Once Fāṭimah^{ra} and I were starving. When I came home and found Fāṭimah sitting sadly, I asked her the reason of her sadness, she said, 'We did not eat last night and this morning there is no food for us. There would be nothing to eat in the evening either.' I went out, worked as labourer and bought one Dirham's worth of grain and meat. She told me to go and call her father, the Holy Prophet Muḥammad^{sa}. I went and saw Ḥuḍūr^{sa} lying in the mosque and reciting this prayer "أَعُوذُ بِاللَّهِ مِنَ الْجُوعِ" صَجِيحًا meaning. "I seek Allāh's refuge from hunger and starvation." I requested him, 'My parents be sacrificed for you, O Messenger of Allāh, we have food in our house, please come'. Ḥuḍūr^{sa} supported by me came to our house. The cooking pot was boiling. The Holy Prophet Muḥammad^{sa} said to Fāṭimah^{ra} to set aside some food for 'Ā'ishah^{ra}. She put food in a bowl. Then he told her to give some food for Ḥaḥṣah^{ra}. She put some food in another bowl. One by one Ḥuḍūr^{sa} made her give food to all of his nine wives. After this he advised her to put aside some of the food for her father and husband, when she had done that, Ḥuḍūr^{sa} told her to eat. She took the cooking pot off the boil, it was still full. Ḥāḍrāt 'Alī^{ra} tells, "We ate as much from it as God willed."⁴⁵

Ḥāḍrāt Ṣafīyyah^{ra} was one of the wives of the Holy Prophet Muḥammad^{sa}. She was the daughter of his bitterest enemy, Ḥuyayy bin

Akḥṭab, chief of Banī Naḍīr tribe. Ḥādrāṭ Ṣafīyyah's father and husband were killed in the Battle of Khyber while fighting against the Muslims. Even then the Holy Prophet Muḥammad^{sa} as a gesture of kindness to the Jewish tribe, agreed to marry Ṣafīyyah, daughter of Huyee. The manner in which Ḥuḍūr^{sa} won over the heart of the daughter of his blood thirsty enemy with love and kindness, is truly profound. At the time of the return from Khyber, the Companions saw the amazing scene that the Holy Prophet Muḥammad^{sa} was himself preparing the seat for Ḥādrāṭ Ṣafīyyah^{ra}. He folded the robe he was wearing and placed it on the camels back for her to sit on it. To facilitate her mounting the camel, he folded his knee so that she could step on it and mount the camel. ⁴⁶

Ḥādrāṭ Ṣafīyyah^{ra} herself relates, "As my father and my husband were killed in the battle with the Holy Prophet Muḥammad^{sa}, my heart was full of hatred for him, but he treated me so kindly that all this hate disappeared. We started our journey from Khyber at night time. Ḥuḍūr^{sa} mounted me on his steed. I was sitting behind him. Sleep overpowered and I hit my head on the saddle. Ḥuḍūr^{sa} lovingly put his hand on my head and said, 'O girl, O the daughter of Ḥuyayy, take care of yourself.' Then we camped for the night and Ḥuḍūr^{sa} talked to me affectionately. He said, "Your father had

gathered together the whole of Arabia and he was the one who attacked us first, we were forced to react. I apologise for this. You yourself know that we were forced to retaliate." Ḥādrāt Ṣafīyyah^{ra} adds, The result of this affectionate talk was that when I departed from the Holy Prophet Muḥammad^{sa}, my heart was so infused with his love that no one else equalled it. ⁴⁷

Training of the Wives

The status of guardian over the wives entails the delicate yet important responsibility of training them. With all the affection the Holy Prophet Muḥammad^{sa} had for his wives, he discharged his duty of training in an excellent manner. When after the revelation of the verse 'Takhyīr', all his wives opted to stay with him, his main advice to them used to be that they were not like the ordinary women, so they should fear Allāh more. They should not talk in an enticing manner in order to avoid stirring of evil thoughts in the hearts of hypocrites. They should stay at home most of the time and refrain from displaying their adornments like the women before the advent of Islam. They should observe Ṣalāt and pay Zakāt and be ready to obey Allāh and His Messenger. When they have to talk to strangers, they should do so while observing the veil and when they were to go out, they should cover themselves to hide their identity. The observance of these commandments, enabled the holy wives to

establish a pure society in Madīnah.

In the Holy Prophet Muḥammad^{sa}'s household great emphasis was laid on worship. He used to say that lucky were the husband and wife who wake each other up for prayer. If one of them does not wake up, the other should sprinkle water on the other to wake them up.⁴⁸

The Holy Prophet Muḥammad^{sa} treated the members of his household in the same manner. Ḥāḍrāt 'Ā'ishah^{ra} relates, "Ḥuḍūr^{sa} used to pray until a little while before dawn, he would wake me up and advise me to offer two *Rak'āts*."⁴⁹

Ḥāḍrāt 'Ā'ishah^{ra} narrates; "During the last ten days of Ramaḍān, Ḥuḍūr^{sa} would offer more worship and used to wake his wives up as well."⁵⁰

One night when the Holy Prophet Muḥammad^{sa} woke up for *Tahajjud*, the news of future mischiefs and state of affairs was revealed to him by God. He in a state of agitation started to wake his wives up for prayer and Ṣalāt. He said, "O the ones, who are asleep in their rooms, get up." Then to emphasize his advice he uttered a full of wisdom and revolutionary sentence. He said, "There are a large number of women in the world who consider themselves well dressed in the worldly attires but these garments will not serve any purpose on the Day of Judgment. Only fear of Allāh would be considered and they

would be lacking it."⁵¹

The Holy Prophet Muḥammad^{sa} saw some ladies in Umme Salamah^{ra}'s house and offering Ṣalāt individually. He said to Umme Salamah^{ra}, "Why have you not led a congregational prayer?" She was not sure whether it was permissible. Ḥuḍūr^{sa} said, "Yes, it is permissible. Whenever ladies gather together you should offer congregational prayer." In this way he inspired them to worship Allāh in a collective manner. ⁵²

Unique ways of Expressing Love for God

Remembrance of Allāh and His attributes was very frequently mentioned in the Holy Prophet Muḥammad^{sa}'s household. He would inspire the hearts of his family members in a unique and attractive manner. Once he said to ‘Ā’ishah^{ra}, "I know one such attribute of Allāh, that if we pray with reference to this attribute, our prayers are accepted." Ḥāḍrāt ‘Ā’ishah^{ra} eagerly asked him to tell her this attribute of God. Ḥuḍūr^{sa} said, "In my view it is not proper to tell it to anyone." So he refused. Ḥāḍrāt ‘Ā’ishah^{ra} became cross and sat on one side, hoping that the Holy Prophet Muḥammad^{sa} would inform her of that attribute of God. When Ḥuḍūr^{sa} did not tell her for some time, in expectation she came and stood by him, kissed his forehead and pleaded with him to tell her that attribute of God. Ḥuḍūr^{sa} said, "‘Ā’ishah^{ra}, the real reason for not telling is, that it is not

proper to ask for worldly things with reference to this attribute of God."

Hāḍrāt ‘Ā’ishah^{ra} was upset. She performed ablution and spread the prayer mat. She started to pray loudly, so that the Holy Prophet Muḥammad^{sa} could hear it. She prayed, "O Lord, I beseech You with Your holy names and magnificent attributes, the ones I know and also the ones that I do not know. Forgive the sins of this humble servant of Yours." The Holy Prophet Muḥammad^{sa} was sitting nearby and was smiling. He said, "O ‘Ā’ishah^{ra}, surely that attribute of God is included in the names, which you have enumerated."⁵³

Establishment of Unity of God

Even during his last illness, the Holy Prophet Muḥammad^{sa} established the importance of unity of God in the hearts of his wives. During these days, one of the wives mentioned a church in Abyssinia called Māriah (after Mary, mother of Jesus Christ). In spite of his painful condition, he guided the attention of his wife towards the unity of God and said, "Woe to these Jews and Christians who made the graves of their Prophets, the places of prostration."⁵⁴

In these words, while knowing his imminent death, he gave his wives a message to adhere to the unity of God and not to make his grave a place for setting up equals to God.

Forbearance and Sacrifice

In presence of several wives, the feelings of envy would naturally arise. It could have posed a difficult and delicate problem for Ḥuḍūr^{sa}. Quite often he would resolve this difficulty by personal sacrifice and taking over the trouble upon himself. Once, when it was his turn to stay at Ḥāḍrāṭ 'Ā'ishah^{ra}'s house, another wife sent a gift of cooked food. With her immense love for Ḥuḍūr^{sa} and her own self respect, Ḥāḍrāṭ 'Ā'ishah^{ra} did not like the idea of anyone else serving him while he was at her house. In anger she threw the bowl of food on the floor. The food spread on the floor and the bowl broke into pieces. The servant who brought the food stood there in amazement. Ḥuḍūr^{sa} watched the whole incident calmly. He did not say anything to 'Ā'ishah^{ra}, he stood up from his seat and started to collect the food with his hands. This was enough to embarrass 'Ā'ishah^{ra} and when the Holy Prophet Muḥammad^{sa} told her to replace the broken bowl with one of her own bowls, she gladly gave one of her own bowls to the servant. ⁵⁵

Ḥāḍrāṭ Maimūnah^{ra} relates; "One night when it was my turn for Ḥuḍūr^{sa}'s stay, he went out. I closed the door. The Holy Prophet Muḥammad^{sa} knocked at the door but I refused to open it. He said, "In the name of Allāh, you will have to open the door." I said, "It was my turn, why did you go to another wife's

house." Ḥuḍūr^{sa} replied, "I did not go to anybody's house. I went out to answer the call of nature."⁵⁶

Sacrifices for the Wives

The Holy Prophet Muḥammad^{sa} did not hesitate to offer sacrifices for his wives. Once he drank beverage made with honey in one wife's house. This made him stay there longer than usual. Out of jealousy Ḥāḍrāṭ 'Ā'ishah^{ra} and Ḥāḍrāṭ Ḥafṣah^{ra} tried to dissuade him from drinking honey by saying that this honey had a typical smell as if it was produced by the bee after sucking a smelly plant. Ḥuḍūr^{sa} took the hint and decided not to eat honey for the sake of the feelings of his wives.⁵⁷ At this, the verse of the Holy Qur'ān was revealed 'O Prophet! Why do you forbid yourself that which Allāh has made lawful to you, seeking the pleasure of your wives?'^(66:2)

The relatives of the wives of the Holy Prophet Muḥammad^{sa} wondered at the extent to which he was prepared to listen to his wives and showed forbearance towards them. Never did Ḥuḍūr^{sa} treat them harshly and change his kind attitude towards his wives.

Absolute Forgiveness

One day Ḥāḍrāṭ 'Ā'ishah^{ra} was talking loudly, when her father Ḥāḍrāṭ Abū Bakr^{ra} came in. He could not restrain himself and bent forward to hit Ḥāḍrāṭ 'Ā'ishah^{ra} for talking in

this manner to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} saw this and stood between the father and the daughter and saved Ḥāḍrāṭ ‘Ā’ishah^{ra} from punishment. When Ḥāḍrāṭ Abū Bakr^{ra} left, Ḥuḍūr^{sa} jokingly said, "See how I saved you today from your father?" After a few days Ḥāḍrāṭ Abū Bakr^{ra} visited again. This time Ḥāḍrāṭ ‘Ā’ishah^{ra} was happily chatting with Ḥuḍūr^{sa}. Ḥāḍrāṭ Abū Bakr^{ra} remarked, "You both involved me in your quarrel, now include me in your happiness as well."⁵⁸

Ḥāḍrāṭ ‘Ā’ishah^{ra} relates, "Once a difference of opinion arose between Ḥuḍūr^{sa} and me. He asked me to choose a mediator and if Ḥāḍrāṭ ‘Umar^{ra} was acceptable to me for this role? I said, "No, he is very strict and harsh." Then he suggested my father's name which I accepted. The Holy Prophet Muḥammad^{sa} called Ḥāḍrāṭ Abū Bakr^{ra} and started to tell him what I had said. I interrupted by saying, "Fear Allāh and say only the truth." At this Ḥāḍrāṭ Abū Bakr^{ra} slapped me so hard that a nose bleed started. He said, May your mother lose you. You and your father tell the truth and the Prophet of God does not tell the truth? The Holy Prophet Muḥammad^{sa} told him, 'O Abū Bakr^{ra} we did not call you over for this.' Ḥāḍrāṭ Abū Bakr^{ra} still angry caught hold of the branch of palm tree and rushed to hit me with it. I was running in front of him and held the Holy Prophet Muḥammad^{sa}'s waist tightly. He told

Ḥāḍrāṭ Abū Bakr^{ra} to leave for God's sake and that he had not called him for showing such a reaction. When Ḥāḍrāṭ Abū Bakr^{ra} left, I went and sat on one side. Ḥuḍūr^{sa} called me to come near him. I did not move near him. The Holy Prophet Muḥammad^{sa} was smiling and said, "Just a little while before you were holding my waist tightly and were clinging to it."⁵⁹

Expression of Love

The Holy Prophet Muḥammad^{sa} used to treat Ḥāḍrāṭ ‘Ā’ishah^{ra} with great fondness. Once he said, 'O ‘Ā’ishah, I fully recognize your happy or angry mood.' She asked, 'How'? He replied, 'When you are in happy mood you say, Lord of Muḥammad in your conversation and take oath in His name. But when you are in an angry mood you say, Lord of Abraham'. Ḥāḍrāṭ ‘Ā’ishah^{ra} agreed that it was correct a assessment of her mood. She said, 'I only omit your name from my tongue' (meaning the love in her heart remains strong).⁶⁰

The Holy Prophet Muḥammad^{sa}'s wife, Ḥafṣah binte ‘Umar was of somewhat headstrong nature. Once Ḥāḍrāṭ ‘Umar^{ra}'s wife tried to counsel him in some matter. He was very much annoyed by the fact that the womenfolk had started to meddle in men's affairs. His wife said, "Your own daughter, Ḥafṣah talks back to the Holy Prophet Muḥammad^{sa} to such an extent that sometimes Ḥuḍūr^{sa} stays angry with her for the whole

day". Straightaway Ḥāḍrāṭ 'Umar^{ra} went to his daughter's house and enquired, "Is it true that due to your talking back, Ḥuḍūr^{sa} does not talk to you for the whole day?" She confessed that it did happen sometimes. Ḥāḍrāṭ 'Umar^{ra} advised, "Be careful, remember that by imitating 'Ā'ishah, you would lose out one day." Then he went to another relative, Umme Salamah^{ra}, who also was Ḥuḍūr^{sa}'s wife and advised her. She told 'Umar^{ra}, "Now you have started to meddle in Ḥuḍūr^{sa}'s affairs. Is the Prophet of God not capable enough to manage his household?" Ḥāḍrāṭ 'Umar^{ra} relates that this silenced him and when he told the Holy Prophet Muḥammad^{sa} about it, he was greatly amused.⁶¹

Justified Reprimand

With all his kindness towards his wives, the Holy Prophet Muḥammad^{sa} used to reprimand them if they committed an unjust act. He decided the matter appropriately. Although Ḥāḍrāṭ 'Ā'ishah^{ra} was greatly loved by him, once she taunted Ḥāḍrāṭ Ḥaḥṣah^{ra} about her short stature by pointing to her little finger. Ḥuḍūr^{sa} came to know about it, he reprimanded her severely and said, "You have said such bitter words that if these words are mixed in the waters of an ocean, the whole ocean would turn bitter."⁶²

It seems that he made her adhere to the commandment of "لَا تَكْتَابِرُوا إِلَى الْقَابِ" (49:12) "Nor call one

another by names."

This principle of absolute just decisions continued till the end of the Holy Prophet Muḥammad^{sa}'s life. In his last illness he instructed Ḥāḍrāṭ Abū Bakr^{ra} to lead the congregational prayer. Ḥāḍrāṭ 'Ā'ishah^{ra} was worried that people in the case of Ḥuḍūr^{sa}'s death might take it as a bad omen, she suggested that Ḥāḍrāṭ 'Umar^{ra} should lead the prayer. Both Ḥāḍrāṭ 'Ā'ishah^{ra} and Ḥāḍrāṭ Ḥafṣah^{ra} insisted on this point. But the Holy Prophet Muḥammad^{sa} strictly commanded in favour of Ḥāḍrāṭ Abū Bakr^{ra} and said, "Why do you try to dissuade me from the right path like the women who tried to seduce Ḥāḍrāṭ Yūsuf^{as}."63

In brief our master and leader discharged his family obligations with perfect justice, kindness and love.

Love of the Holy Prophet Muḥammad^{sa}'s wives for him

All the wives of the Holy Prophet Muḥammad^{sa} loved him more than their own lives. This was the result of his kind treatment. Before his death he told them, "Whosoever has the longest hands would come and join me first in the next world." In a state of eagerness they started to measure their hands to find out as to who is the fortunate one, who would die first and join him. This love reflects the affectionate treatment meted out to them by Ḥuḍūr^{sa}. His

favour and kindness had made his home life heavenly and the wives were eager to join him in the life Hereafter.

An ex-Christian nun, professor Karen Armstrong, rejecting the western allegation of sexuality in marrying many wives, writes.

"But, seen in this text, polygamy was not designed to satisfy the sex life of men, it was a part of the social legislation. The problem of the orphan girls had worried Muḥammad since the beginning of his prophethood. The problem increased manifold by the deaths at Uhud. The men who had died in this battle, not only left widows but daughters, sisters and other relatives who needed protectors. Their new guardians might not be scrupulous about administering the property of these orphans. Some might even have kept these women unmarried so that they could hold on to their property. It was not unusual for a man to marry his women wards as a way of absorbing their property into his own estate."⁶⁴

May Allāh enable us to follow the pure and perfect example of our Holy Prophet Muḥammad^{sa}'s family life. May we be able to create a pure society on the example set by our beloved master.

¹Tirmadhī Kitābul Manāqib.

²Muslim Kitābur Raḍā', Bāb wasiyyati bin Nisā'.

³Muslim Kitābur Raḍā', Bāb wasiyyati bin Nisā'.

⁴Musnad Aḥmad bin Ḥambal by referance Majma'uz Zawā'id by Haithamī, vol.9, p.5.

- ⁵BukhārīKitābur Riqāq, Bāb Kaifa Kana ‘Aishan Nabi.
- ⁶BukhārīKitābul Wasaya, Bāb Nafaq!tul Qayyim lil waqt.
- ⁷Musnad Aḥmad bin Ḥambal, vol.2, p.232.
- ⁸BukharḥKitābul Adab.
- ⁹Shumā’ile Tirmadhī, Bābmā Ja’ fi Kḥalqi Rasulillāh.
- ¹⁰Sīratun Nabawiyyah by Ibne Hishām, vol.1, p.204.
- ¹¹BukhārīBada’ul Waḥī.
- ¹²Muslim Kitābul Faḍā’il, Bāb min Faḍā’il Khadjjah^{ra}.
- ¹³BukhārīKitābul Adab, BābḤusnul ‘Aḥd minal Iman.
- ¹⁴Musnad Aḥmad bin Ḥambal, vol.6, p.118.
- ¹⁵Sharaḥ Mawaḥibul Ludunya by ‘‘Allamahh Zarqani, vol.3, p.822.
- ¹⁶Sharaḥ Mawaḥibul Ludunya by ‘Allamah Zarqani, vol.3, p.922.
- ¹⁷Sharaḥ Mawaḥibul Ludunya by ‘Allamah Zarqani, vol.3, p.922.
- ¹⁸Majma‘uz Zawā’id by Haithamī, vol.4, p.316.
- ¹⁹Sharaḥ Mawaḥibul Ludunya by ‘Allamah Zarqani, vol.3, p.922.
- ²⁰Sharaḥ Mawaḥibul Ludunya by ‘Allamah Zarqani, vol.3, p.922.
- ²¹BukhārīKitābul Tafsīr, Surah Aḥzāb.
- ²²BukhārīKitābul Adab, Bāb Kaifa yakunar Rajulu fi Aḥliḥi.
- ²³Musnad Aḥmad bin Ḥambal, vol.6, p.242, 397.
- ²⁴Musnad Aḥmad bin Ḥambal, vol.5, p.285.
- ²⁵Muslim Kitābul Ashribah, Bāb Ikramud Daif.
- ²⁶BukhārīKitābul Jihād, BābḤamalar ajulu‘Umara’iḥi fil Ghazwa.
- ²⁷BukhārīKitābul Tafsīr, Surah Aḥzāb.
- ²⁸BukhārīKitābul Manāqib, Bāb Faḍl Ayesah.
- ²⁹Abū Dā’ūd Kitābut Nikah, Bāb fil Qasm bainan Nisā’.
- ³⁰Muslim Kitābul Ḥā’id, Bāb Jawaz Ghuslil Ḥā’id.
- ³¹Abū Dā’ūd Kitābut Ṭahārah, Bāb fi Mwakilatil Ḥa’idh.
- ³²BukhārīKitābul Maghāzī, BābGhazwah Bani Mustaliq.
- ³³Bukhārī, Kitābul Man Ḥā’id qib, Bāb Faḍl Ayesha.
- ³⁴BukhārīKitābuL Adab, Bāb InbisAt Ilan Nas.
- ³⁵Abū Dā’ūd Kitābul Adab, Bāb fi LA’āb biL Banat.
- ³⁶Sīratul Ḥalbiyyah, vol.2, p.307.
- ³⁷BukhārīKitābul Idain, Bāb Sunnatul Idain.
- ³⁸BukhārīKitābul Idain, BābḤarābwad Darq.
- ³⁹TirmadhīKitābul Man Ḥā’id qib, Bāb fi Manāqibe ‘Umar.
- ⁴⁰Al-Wafā by Ibne Jauzī, p.674.
- ⁴¹BukhārīKitābul Nikah, BābḤusnil Mu’ashirati ma’al Aḥli.
- ⁴²Majma‘uz Zawā’id by Haithamī, vol.4, p.317.
- ⁴³Musnad Aḥmad bin Ḥambal, vol.6, p.157.
- ⁴⁴Muslim Kitābul Aṭ‘imah, Bābmā Yaf‘alud Daif Idha Atba‘aḥu Ghairu man Du‘aḥuSahibit Ta’am.
- ⁴⁵Aṭ-Ṭabqātul Kubrā by Ibne Sa’d, vol.1, p.186.
- ⁴⁶BukhārīKitābul Maghaxi, BābGhazwah Khaibar.

⁴⁷Majma'uz Zawā'id by Haithamī, vol.9, p.15.

⁴⁸Ibne Mājah Kitāb Iqamatiṣ Ṣalāt, Bāb la Ja' fi man Aiqa:a Aḥlaḥu minal Lail.

⁴⁹BukhārīKitābuṣṢalāt, Bāb Ṣalāt Kḥalfal Qa'im.

⁵⁰BukhārīKitābuṣ Ṣaum.

⁵¹Bukhārī Kitābul Fit., Bāb"La Yati"Zamanum Illalladhi Ba'daḥu.

⁵²Mājeu'il Fiqah, Riwayat Zaid bin Ali, p.43.

⁵³Ibne Mājah Kitābul Du'a', Bāb Ismillāhil A'azam.

⁵⁴BukhārīKitābuṣṢalāt, Bāb Ṣalāt fil Bai'ati.

⁵⁵Nasa'iKitāb 'Ashratin Nisa'i, Bāb Al-Ghairah.

⁵⁶Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, vol.1, p.365.

⁵⁷Bukhārī Kitābul Tafsīr, Surah Taḥrim.

⁵⁸Abū Dā'ūd Kitābul Adab, Bābmā Ja' fil Mazaḥ.

⁵⁹Azwajun Nabiby Muḥammad bin Yusaf Salaḥ.

⁶⁰BukhārīKitābul Nikaḥ, BābGhairatun Nisa' wa Wajdiḥinna.

⁶¹BukhārīKitābul Tafsīr, Surah Taḥrim.

⁶²Abū Dā'ūd Kitābul Adab.

⁶³BukhārīKitābul Adhan, Bāb Aḥlal 'Ilm wal Faḍl Aḥaqqu bil Amati.

⁶⁴Muḥammad A Biography of Prophet by Karen Armstrong page 180.

Chapter 28

The Holy Prophet Muḥammad^{sa}'s Courtesy towards Neighbours and Friends

Human society is collection of individuals and it cannot flourish without mutual relationships and interaction. If every individual learns the art of friendship and courtesy towards the people living near him, no trouble or mischief would raise its ugly head and the world would become a haven of peace.

The Holy Prophet Muḥammad^{sa} said, "The minimum right a Muslim owed to another Muslim or his brother is that others are safe from him. A Muslim is one from whose tongue and hand, the other Muslims are safe."¹

The Holy Prophet Muḥammad^{sa} giving the example of believers, who treat each other with love and kindness said, "The example of these believers is that of a body. If one organ of the body is in pain, the whole body suffers from fever and sleeplessness."² Again he said, "A person cannot be a believer unless he desires the same things for his brother as he desires for himself."³

Then incorporating all the believers in a bond stronger than friendship, the bond of Muslim brotherhood the Holy Prophet Muḥammad^{sa} said, "You cannot enter paradise, until you believe and you cannot become

believers unless you love each other."⁴

The Holy Prophet Muḥammad^{sa} established the rights which a believer owes to other Muslims. He said, "A believer has duties towards other Muslim, he should go and enquire about his health when he falls ill, participate in the funeral prayer when he dies, respond to his call, greet him on seeing him, bless him when he sneezes and seek his welfare in his absence."⁵

The Holy Prophet Muḥammad^{sa} started his mission of the establishment of peace from individuals and then from their homes. Individually a contact with another person lays the foundations of friendship and the rights of neighbourhood are established by one household by interacting with the other. The Holy Prophet Muḥammad^{sa} discharged both these duties in an excellent manner whenever the occasion arose.

The Holy Prophet Muḥammad^{sa}'s friendship was mostly with poor and weak people. He said, "Search for me amongst the poor people and remember that you receive your sustenance due to poor hard working labourers and are helped due to them."⁶

Quite often the Holy Prophet Muḥammad^{sa} would pray, "O Allāh, keep me alive in humble state, cause me to die in this state and on the Day of Resurrection raise me from the class of the poor people."⁷

In one of his sermons Ḥāḍrāṭ ʿUthmān^{ra} stated. "In the name of Allāh, as long as the Holy Prophet Muḥammad^{sa} was with us, in travels as well as while residing at a place, he would enquire about the health of the ill people, participated in the funeral prayers, joined us in the holy wars and used to help us and console us in small things and the big ones."⁸

The Holy Prophet Muḥammad^{sa} taught us the etiquettes of friendship and brotherhood. He said, "It is not permissible for a Muslim to sever ties with his Muslim brother for more than three days. It should never happen that when friends meet each other, one turns his face to one side and the other to the opposite side. The best amongst them is the one, who greets first."⁹

Ḥuḍūr^{sa} was very considerate of the feelings of his Companions. He said, "If three people are gathered at one place, it is not proper for two of them to start whispering with each other as it causes distress to the third person."¹⁰

The Holy Prophet Muḥammad^{sa} taught us to be considerate of the rights of others when we sat down for a meal together. He advised us not to eat two dates together while partaking dates.¹¹

Fidelity is a precious jewel. The Holy Prophet Muḥammad^{sa} said, "Whoever is not appreciative of the favours done to him by

fellow beings, he does not offer gratitude to Allāh." The fact is, that those who show unique examples of gratitude to Allāh, are the ones who surpass others in their faithfulness towards other human beings in friendship and dealings.

The Holy Prophet Muḥammad^{sa} showed kindness to everyone who came into contact with him. He always fulfilled his duties towards his neighbours. He used to say that the Angel Gabriel^{as} had put so much emphasis on the rights of the neighbours that he thought the neighbour would have the rights of inheritance.¹²

Similarly Ḥuḍūr^{sa} said, "A person's goodness or evil can be judged from the manner in which he treats his neighbours. If your neighbours say that you are good, then you are really good and if they say you are bad, then you are certainly bad."¹³

The Holy Prophet Muḥammad^{sa} set an excellent example of friendship. Ḥāḍrāt AbūBakr^{ra} was his childhood friend. Once an argument took place between him and Ḥāḍrāt ‘Umar^{ra}. The Holy Prophet Muḥammad^{sa} came to know about it, showing displeasure, he told Ḥāḍrāt ‘Umar^{ra}, "Would you leave my companion alone for my sake or not? Abū Bakr^{ra} is the one who supported me at the time when everyone else rejected me."¹⁴

Ḥāḍrāt ‘Abbās^{ra} relates another incident

of Ḥuḍūr^{sa}'s love for Ḥāḍrāṭ Abū Bakr^{ra}. He says, "Once the Holy Prophet Muḥammad^{sa} and his Companions were swimming in a small pool. Ḥuḍūr^{sa} told his Companions to swim towards their friends. He instructed that they start from the opposite ends of the pool and to meet their friends in the middle. In this way everyone found his friend. Only Ḥuḍūr^{sa} and Ḥāḍrāṭ Abū Bakr^{ra} were left. So he swam towards Ḥāḍrāṭ Abū Bakr^{ra} and on reaching him, embraced him and said, "Me and my companion". In another tradition the words he spoke are, "I towards my companion, I towards my companion."¹⁵

Ḥāḍrāṭ Bilāl^{ra} and Zaid bin Ḥarīthah were his Companions in the difficult early days in Makkah. Ḥāḍrāṭ Abū Bakr^{ra} was his companion in the dangerous journey of migration. At the time of grand victory of Makkah, the Holy Prophet Muḥammad^{sa} did not forget them. On that day on his right hand, rode Ḥāḍrāṭ Abū Bakr^{ra} and on his left Bilāl^{ra} was riding. Although Zaid bin Ḥarīthah^{ra} had passed away, Ḥuḍūr^{sa} seated his son, Usāmah on his own mount at his back. This is how this procession, displaying the loyalties of his Companions, entered Makkah.¹⁶

At the time of the Battle of the Ditch, the trench was being dug and Ḥuḍūr^{sa} along with his Companions was singing these prayers in a verse form.

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْأَخْرَةِ
فَاغْفِرْ الْأَنْصَارَ وَالْمُهَاجِرَةَ

"O Allāh, the true blessings are the blessings of the life hereafter. So You forgive Anṣār and the Muhājirīns (Immigrants)."

The Holy Prophet Muḥammad^{sa} appreciated the sacrifices offered by the Anṣār of Madīnah. Once the Holy Prophet Muḥammad^{sa} saw an Anṣārī family coming from a wedding, he stood in front of them and emotionally repeated these words twice; "By God, you are the most loved one from amongst the people."¹⁷

The Holy Prophet Muḥammad^{sa} loved his servants very much. He heartily appreciated their services. Ḥuḍūr^{sa} had deep affection for the martyrs of Uḥud. One incident of this expression of love deserves mention. When he was returning after the grand victory of Khyber and reached Uḥud, he was overwhelmed by the memory of the martyrs of Uḥud, whose blood had turned the sand of this valley red. They had been buried in the battlefield in the valley of Uḥud. While passing this valley the Holy Prophet Muḥammad^{sa} said, "Uḥud loves us and we love Uḥud." By Uḥud he meant the martyrs of Uḥud, who were buried there and also the people who had settled there.¹⁸

Once the Holy Prophet Muḥammad^{sa}

referring to the martyrs of Uḥud said, "I myself bear witness in their favour." Ḥāḍrāṭ Abū Bakr^{ra} said, 'O Messenger of Allāh, are we not their brothers? We accepted Islam as they did. They participated in the holy war and so did we.' Ḥuḍūr^{sa} said, "Yes, but I do not know what you people would do after my death." On hearing this Ḥāḍrāṭ Abū Bakr^{ra} wept a great deal and then said, "Would we be left alone after you?"¹⁹

Ḥāḍrāṭ Uqbah bin 'Āmir relates that eight years after the martyrdom of Uḥud participants (this year was 11th Hijrah, when Holy Prophet Muḥammad passed away) Ḥuḍūr^{sa} went and prayed at the graves of the martyrs. The Companions say, "It seemed as if he was bidding farewell to the dead along with the living ones".

The Holy Prophet Muḥammad^{sa}'s Regard for the Honour of his Friends

On the occasion of the conquest of Makkah, during the journey, the Muslims camped at a place called Marruḏ-Zahrān. Ḥāḍrāṭ 'Abdullāh bin Mas'ūd^{ra} with his slim body and thin legs quickly climbed up the tree and brought down ripe fruit for his friends. Some of the Companions started to make fun of his thin legs. Ḥuḍūr^{sa} realizing that this fun might turn into ridicule, said, "Do not look down on his thin legs; in the sight of Allāh they carry a great regard."²⁰

Regard for an old Friend's Father

After the conquest of Makkah, the Holy Prophet Muḥammad^{sa} was sitting in the courtyard of the Ka'bah. Ḥāḍrāṭ Abū Bakr^{ra} brought his old father Abū Quḥāfah to Ḥuḍūr^{sa} for initiation into Islam. The Holy Prophet Muḥammad^{sa}'s regard for his old friend and humility was exemplary. He said, "Why did you bring your elderly father here. You should have left him at home and I myself would have presented myself for his service." Ḥāḍrāṭ Abū Bakr^{ra} overwhelmed with gratitude said, "O Messenger of Allāh, it is my father's obligation to come to you and not yours to go to him."

The Holy Prophet Muḥammad^{sa} seated Abū Quḥāfah in front of him, stroked his chest with his hand and requested him to accept Islam. Abū Quḥāfah's heart had already melted by the loving words of the Holy Prophet Muḥammad^{sa}, he readily accepted the invitation to Islam. Then Ḥuḍūr^{sa} started to talk with him in a lively manner and seeing his grey hair, told him to dye them. ²¹

The Holy Prophet Muḥammad^{sa} had great regard for old friendships. He kept these relationships alive with loyalty and honouring the bonds of friendship. He would never forget a favour done to him.

A delegation from Najāshī, king of Abyssinia came and Ḥuḍūr^{sa} was eager to serve them himself. The Companions requested that

they would gladly serve the guests. Ḥuḍūr^{sa} replied, "They honoured our friends and I wish to repay their kindness by serving them."²²

The Holy Prophet Muḥammad^{sa} remembered the friends of his wife, Ḥādrāṭ Khadījah^{ra}, after her death and used to send them gifts.²³

Ḥādrāṭ ‘Ā’ishah^{ra} relates; "While it was my turn for Ḥuḍūr^{sa}'s stay an old lady came. He asked her to introduce herself. She replied that her name was Juthāmah and belonged to Muznī tribe. The Holy Prophet Muḥammad^{sa} recognized her and said, "You are good lady of the Muznī tribe, how are you? What happened to you after our departure for Madīnah?" She replied, 'O Messenger of Allāh, may my parents be sacrificed for you, we were all well,' Ḥuḍūr^{sa} continued to talk to her affectionately. When she left I asked him as to who was that lady for whom you showed such warmth and kindness. He replied, "This woman used to come to our house when Khadījah^{ra} was alive and to fulfil the obligations of acquaintances is a part of faith."²⁴

After the victory of Ḥunain, a girl presented herself to Ḥuḍūr^{sa} and said, 'O Messenger of Allāh, I am your foster sister (they had been suckled by the same lady), Shīmā'.' The Holy Prophet Muḥammad^{sa} lovingly spread his shawl for her to sit and told her to ask for whatever she needed or to make

recommendations for anyone, it would be accepted. ²⁵

Ḥāḍrāṭ Sā'ib states; On the day of the conquest of Makkah, Ḥāḍrāṭ 'Uthmān^{ra} took me to Ḥuḍūr^{sa}. He introduced me to him by saying complimentary words about me. The Holy Prophet Muḥammad^{sa} said, "You need not tell me a great deal about Sā'ib, I know him from the times before Islam, he used to be my friend."²⁶

Conquest of Makkah and loyalty to the People of Madīnah

A unique emotional scene was witnessed at the time when the Holy Prophet Muḥammad^{sa} and his Companions were enjoying the victory of Makkah. Some of his Anṣār devotees started to entertain the apprehension which made their hearts sink. They were afraid that the Holy Prophet Muḥammad^{sa} might make Makkah, his homeland, his permanent residence. These apprehensions started to turn into talk. They were saying that the Holy Prophet Muḥammad^{sa} had treated the people of Makkah with extreme kindness which reflected his love for his hometown. If this love dominated his heart and he decided to stay in Makkah, what would happen to them. It is said that love gives rise to thousands of suspicions. These apprehensions reflected Anṣār's love for the Holy Prophet Muḥammad^{sa}. This was the time to console and

encourage his Makkan Companions of the days of persecution and weakness. God Almighty through revelation, informed the Holy Prophet Muḥammad^{sa} of the feelings of Anṣār. Ḥuḍūr^{sa} called for a meeting with the Anṣār at the mountain Ṣafā and addressed them. He said, "Are you talking that the love of my home town and my tribe has overwhelmed me?" The Anṣār plainly expressed their fears. Then the Messenger of God, calming their fears, said in a majestic manner, "If I act like this, what would the world call me? I ask you, would the world remember me with a good name? My name is Muḥammad, meaning praiseworthy for all times. You would not find me unfaithful. No doubt I am the Messenger of Allāh and His servant. I left this home town for the sake of Allāh, I can never return to it. Now I am your companion for life. There is no question of my residing in Makkah. Now only death can separate me from such beloved and loyal friends as you."

The Anṣār of Madīnah who due to their deep love for the Holy Prophet Muḥammad^{sa} had entertained these fears in their hearts, felt sad and ashamed at hurting the feeling of Ḥuḍūr^{sa}. They started to cry bitterly, so much so that they were sobbing convulsively. They said, "We take oath in the name of Allāh that we behaved in this manner only for the love of God and His Messenger. We could not bear

your separation". The Holy Prophet Muḥammad^{sa} consoled them and said, "Allāh and His Messenger accept this explanation and declare you truthful and faithful."²⁷

As pleasant interaction between individuals guarantees the peace and security of a society, similarly loving relationship of one family with another family unites the neighbourhood. In this respect the teachings of the Holy Prophet Muḥammad^{sa} has extended the sphere of a neighbour. He said that the rights of neighbourhood extend to forty households.

If the people who associate themselves with the Holy Prophet Muḥammad^{sa} just learn the obligations of neighbourhood and practice these teachings, an individual looks after his companion and every household discharges the duties towards its neighbours, every part of the town becomes considerate towards the other part of the town, a country becomes mindful of the rights of the neighbouring country, the world would become a haven of peace. In brief the teachings of the Holy Prophet Muḥammad^{sa} regarding the obligations of the neighbour are unique.

The Holy Prophet Muḥammad^{sa} said, "In the sight of Allāh, those friends are the best who treat their companions in the best manner and those neighbours are the best who behave towards their neighbours in a goodly

manner."²⁸ He also said, "When God wishes to bless a person, he makes him beloved of his neighbour".²⁹

Ḥādrāt Abū Dharr^{ra} relates that the Holy Prophet Muḥammad^{sa} advised him to add some more water to his curry and send it to his neighbour as a gift.³⁰

The rights of the neighbour have been explained in detail by the Holy Prophet Muḥammad^{sa}. He said, "If a person keeps his door closed to the neighbour for fear of any loss to his wealth or family, he is not a believer. A person from whose mischief his neighbours are not safe, is also not a believer. Do you know the rights of the neighbour? When a neighbour asks for help, help should be offered, when he asks for a loan, give him loan, if he needs anything, fulfil his need, if he is ill, go and enquire about his health, congratulate him on his good fortune, console him in his hour of grief and when he dies, participate in his funeral prayer. Do not raise your walls so high that free circulation of air is restricted for the neighbour, but you can do it if the neighbour agrees to it. Do not upset his feeling with the aroma of your cooking; send him some of the cooked food. If you buy fruit, send some of it to the neighbour as a gift. If you are not able to do it, then take the fruit in the house quietly and let not your children eat this fruit outside in case the neighbour's children get upset."³¹

The Holy Prophet Muḥammad^{sa} set an example for us that if someone did not discharge his duties towards the neighbour, the whole society should make an effort to help the oppressed neighbour. Once a person came to the Holy Prophet Muḥammad^{sa} and complained against his neighbour. Ḥuḍūr^{sa} advised him to be patient. Second time his advice was for showing patience. Third time realizing that this person is at the end of his endurance, the Holy Prophet Muḥammad^{sa} devised an excellent plan for the reformation of the neighbour. He told the oppressed person to take out all his belongings and pile them outside. He carried out the advice. People started to ask the reason for it and he replied that his neighbour was treating him badly. Every one cursed the neighbour. Having had enough of this, the bad neighbour came to Ḥuḍūr^{sa} and told him that people's curses had reached the limits. The Holy Prophet Muḥammad^{sa} said, "Allāh has already cursed you." He asked for forgiveness and pledged that he would never again treat his neighbour badly. So the Holy Prophet Muḥammad^{sa} told the wronged person to put his belongings back in the house. This is enough to teach him a lesson. Ḥuḍūr^{sa} used to say, "A person is not a believer, who eats to the full and his neighbour goes hungry."³²

He himself was very kind to his neighbours. Amongst the people living near him

were the pious starving people, who lived on a platform near the mosque. They were called Aṣḥāb-e-Ṣuffah. Ḥāḍrāṭ Abū Hurairah^{ra} was one of them. He relates; "Once the Holy Prophet Muḥammad^{sa} noticed the signs of hunger on my face. He took me to his house, where there was a bowl of milk. He told me to call Aṣḥāb-e-Ṣuffah, these were the people with no home of their own. The Holy Prophet Muḥammad^{sa} used to give them out of any alms received and share any gift offered to him. They were like permanent guests of the Muslims.³³ Ḥāḍrāṭ Abū Hurairah^{ra} went to call Aṣḥāb-e-Ṣuffah and was worried that one bowl of milk would not be enough for everyone. God blessed this bowl of milk so much that everyone had their fill and some of it was still left over. ³⁴

Another pious person, Abū ‘Abdullāh bin Ṭahfah^{ra}, one of the Aṣḥāb-e-Ṣuffah relates; "Once there were a large number of guests. Anṣār of Madīnah took them to their homes and only five people were left and I was one of them. The Holy Prophet Muḥammad^{sa} took us to his house and five of us shared the meagre amount of food which was prepared for his *aftaar*. "³⁵

Amongst these people, there were Miqdād bin Al-Aswad and his two companions. Being neighbours, the Holy Prophet Muḥammad^{sa} treated them as his permanent guests. They shared the milk of Ḥuḍūr^{sa}'s three goats and

enjoyed the privileges of being his neighbour for a long time. ³⁶

The Holy Prophet Muḥammad^{sa} used to advise the Muslim womenfolk to give presents to their neighbours even though it may be as small as giving a sheep's foot. ³⁷

Ḥuḍūr^{sa} and his wives acted on these teachings. Once Ḥāḍrāt 'Ā'ishah^{ra} enquired, "O Messenger of Allāh, I have two neighbours. I have one gift to whom should I give it." The Holy Prophet Muḥammad^{sa} replied "Whomsoever's door is nearest to your door."³⁸

Kind treatment to the neighbour should be above the difference in caste, creed or colour. The Companions adopted the pious examples of their master. It is narrated about Ḥāḍrāt 'Abdullāh bin 'Umar^{ra} that whenever an animal, sheep, etc was slaughtered, he used to enquire if the gift of meat had been sent to our Jewish neighbour. He also said that the Holy Prophet Muḥammad^{sa} had established the rights of the neighbour. ³⁹

Ḥāḍrāt Abū Hurairah^{ra} relates, "Once a person told the Holy Prophet Muḥammad^{sa} about a lady who was well known for her worship, prayer and for giving alms. But there was one fault that she caused distress to her neighbour. The Holy Prophet Muḥammad^{sa} said, 'She is in the Fire.' Then he was informed about another lady and the reporter said, 'O Messenger of Allāh, there is a lady who is slack

in offering Ṣalāt, fasting and giving charity, but she often gives cheese etc in alms, looks after her neighbours very well and never talks harshly to them.' The Holy Prophet Muḥammad^{sa} said, "She is in paradise".⁴⁰

These are the traits of a pure society which our Holy Prophet Muḥammad^{sa} wanted to establish in the individuals and in the homes. Our aim should be to create such a society.

¹MustadrikḤākim, vol.1, p.11.

²Musnad Aḥmad bin Ḥambal, vol.4, p.298.

³Musnad Aḥmad bin Ḥambal, vol.3, p.251.

⁴Muslim Kitābul Iman, Bāb Biyan Annaḥu La Yadhkūlul Jannaḥ innal Mu'minin wainna Maḥābbatal Mu'minin minal Iman.

⁵Nasa'īKitābul Jana'iz, Bāb Naḥyi 'an Sābbul Amwat.

⁶TirmadhīKitābul Jihād, Bābmā Ja' fil Istiftaḥ bi Sa' Alikal Muslimin.

⁷TirmadhīKitābud Da' wāt.

⁸Musnad Aḥmad bin Ḥambal, vol.1, p.70.

⁹BukhārīKitābul Adab, Bāb Al-Ḥijrah.

¹⁰BukhārīFataḥ Kitābul Isti'dhan, Bāb La Yatanaja Iṭṭhan Duna Ṭhalith.

¹¹BukhārīKitābul Aṭ'imah, Bāb Quran fi Tamar.

¹²BukhārīKitābul Adab, Bāb Al-Wasat bil Jar.

¹³Ibne Mājah Kitābuz Zuhd, Bāb Ṭḥanā'ul Ḥusan.

¹⁴BukhārīKitābul Manāqib, Bāb Faḍle Abī Bakr.

¹⁵Sīratul Ḥalbiyyah, (Urdu Edition) vol.1, p.172.

¹⁶BukhārīKitābul Maghāzī, BābGhazwah Fataḥ Mecca.

¹⁷BukhārīKitābul Manāqib, Bāb Manāqib Anṣār.

¹⁸BukhārīKitābul Maghāzī, BābGhazwah Uḥud.

¹⁹Mu'atta Imam Malik Kitābul Jihād, Bāb ShUḥuda' fi Sabilillāh.

²⁰Aṭ-Ṭabqātul Kubrā by Ibne Sa'd, Vol.3, p.155.

²¹Sīratun Nabawiyyah by Ibne Hishām, vol.4, p.91.

²²Dalā'ilun Nubuwwah by Baihqī, vol.2, p.307.

²³BukhārīKitābul Manāqib, Bāb Tazwijin NabīKhadījah.

²⁴MustadrikḤākim, vol.1, p.16.

²⁵Dalā'ilun Nubuwwah by Baihqī, vol.5, p.200.

²⁶Musnad Aḥmad bin Ḥambal, vol.3, p.425.

²⁷Muslim Kitābul Jihād, Bāb Faṭḥa Mecca.

²⁸TirmadhīKitābul Birr waṣ Ṣilah, Bābmā Ja' fi Ḥaqqil Jawar.

- ²⁹Musnad Aḥmad bin Ḥambal, vol.4, p.200.
- ³⁰Muslim Kitābul Birr waṣ Ṣilah, Bāb Al-Wasiyyatu biljar wal Iḥsan Ilaihi.
- ³¹At-Targhīb wat Tarhīb by Mundharī, vol.3, p.357,358.
- ³²MustadrikḤākim & At-Targhīb wat Tarhīb by Mundharī, vol.3, p.355.
- ³³Majma‘uz Zawā‘id by Haithamī, vol.8, p.167.
- ³⁴BukhārīKitābur Riqāq, Bāb Kaifa Kana ‘Aishan Nabī.
- ³⁵Musnad Aḥmad bin Ḥambal, vol.5, p.426.
- ³⁶Muslim Kitābul Ashribah, Bāb Ikramud Daif.
- ³⁷BukhārīKitābul Adab, Bāb La Tahqianna Jaraḥ li Jaratiha.
- ³⁸BukhārīKitābul Shuf‘aḥ, Bāb Ayyul Jawar Aqrāb.
- ³⁹Abū Dā‘ūd, Kitābul Adab, Bāb fi Ḥaqqil Jawar.
- ⁴⁰Musnad Aḥmad bin Ḥambal, vol.1, p.440.

Chapter 29

The Holy Prophet Muḥammad^{sa}'s kind Treatment of the Slaves

The Holy Prophet Muḥammad^{sa} was a blessing for every stratum of society. The age in which he was ordained, did not have freedom of conscience or religion. How true is the comment of Ḥāḍrāṭ 'Umar^{ra}, "The mothers gave birth to free men and women, since when have you enslaved them?" The bitter reality is that slavery was rampant in those days. The powerful nations or tribes used to attack the weaker nations and enslaved them.

The 'Benefactor of Mankind', the Holy Prophet Muḥammad^{sa} released mankind from these chains. One of them was the chain of slavery. He abolished slavery by declaring. "It is not appropriate for a Prophet that he should have captives until he engages in regular fighting in the land."^(8:68)

For the prisoners who were enslaved in the wars, the Holy Prophet Muḥammad^{sa} announced various ways through which they could attain freedom. One of these measures was the payment of ransom. If a prisoner was unable to pay the ransom in one instalment, he had the right of Makātibat; a written agreement to pay ransom in instalments.

There were seventy non-believing prisoners at the battle of Badr. These were the

people who along with their relatives had persecuted the Muslims. This persecution had made the Muslims leave their home town. These Muslims settled in Madīnah. Even then the non-believers did not allow them to live in peace and attacked them. The Holy Prophet Muḥammad^{sa} advised that these non-believers of Quraish should be treated kindly. While allocating these prisoners to various families he told them, "Look after these prisoners." Abū 'Azīz bin 'Umair (the brother of Ḥāḍrāṭ Maṣ'ab bin 'Umair) was amongst these prisoners. He relates, "I was a prisoner allocated to an Anṣār family. Whenever this family ate, they specially provided me with bread and for themselves they used to contend with dates. This was Ḥuḍūr^{sa}'s teaching of kind treatment of the prisoner. Whenever they used to get a piece of bread, they would give it to me. I felt ashamed and tried to return it to them but to no avail."¹

Ḥāḍrāṭ 'Abbās^{ra} was one of these prisoners. He had no shirt on him and the Holy Prophet Muḥammad^{sa} searched for a shirt for him. He was a tall man. Ḥāḍrāṭ 'Abdullāh bin Ubayy's shirt fitted him and he was provided with his shirt.²

Release of Prisoners of Badr

Death was the prescribed punishment of war prisoners according to the custom of that age. In chapter Deuteronomy of the Old Testament, the teachings in this regard are the

killing of men and enslaving of the women and children of the vanquished nation. But the Holy Prophet Muḥammad^{sa} treated these blood-thirsty enemies with extreme kindness and saved their lives. Although Ḥādrāṭ ‘Umar^{ra} had suggested that the ringleaders of infidels and chiefs of Quraish should be killed, yet the Holy Prophet Muḥammad^{sa} enjoined mercy for them again and again and said, "Now God has given you power and control over them, while until yesterday they were your brethren." Then Ḥādrāṭ Abū Bakr^{ra} requested, "O Messenger of Allāh, forgive them and accept ransom from them." The Holy Prophet Muḥammad^{sa} was very pleased with this suggestion and consequently it was decided to accept ransom and release the prisoners. ³

Every prisoner's ransom varied from one thousand Dirhams to four thousand Dirhams according to his capacity. While the poor and penniless prisoners were released free of ransom. These were the people like Abū ‘Azzah ‘Amr bin ‘Abdullāh. ⁴

Some other prisoners, who could not afford ransom but were literate, were given the choice of freedom in lieu of teaching ten Anṣār children. So when these children were able to read and write, the prisoners were released. ⁵

This kind treatment resulted in many prisoners accepting Islam. The number of such prisoners was sixteen and amongst them were

‘Aqīl bin Abī Ṭālib, Naufal bin Ḥārith, Abul ‘Āṣ bin Rabī‘, Abū ‘Azīz bin ‘Umair, Khālid bin Hishām and Suhail bin ‘Amr.

The Holy Prophet Muḥammad^{sa} encouraged the freedom of the slaves and declared it as a virtuous act. He declared the freeing of slaves, a recompense for many sins. For example the recompense for unintentional murder was freeing of a slave, to call one's wife, 'mother' and then restoring conjugal relationship and breaking a covenant, the expiation was freedom of a slave.

The Holy Prophet Muḥammad^{sa} and his Companions treatment of the blood-thirsty enemy, defeated in war, was so magnificent that the orientalist were compelled to pay compliment.

Sir William Muir, in his book, life of Mahomet's, writes;

In pursuance of Mahomet's commands, the citizens of Madīnah and such of the refugees as already had houses of their own, received the prisoners, they treated them with much consideration. 'Blessings be on the men of Madīnah!' said one of these prisoners in later days. 'They made us ride, while they themselves walked, they gave us wheaten bread to eat when there was little of it, contending themselves with dates.' It is not surprising that when sometimes afterwards, their friends came to ransom them, several of the prisoners who

had been thus received, declared themselves adherent of Islam; and to such the Prophet granted liberty without ransom."⁶

Similarly a Christian nun, Karen Armstrong writes in her book, 'Muḥammad'.

"Some of the prisoners were so impressed by life in the Ummah that they converted to Islam. Perhaps the most dramatic of these conversions was that of 'Umair bin Wahab (He had tried to persuade the Quraish not to fight at Badr.) Safwān bin Umayyah persuaded him to go back to Madīnah and assassinate Muḥammad. 'Umair did go back but Muḥammad caught him out and he became a Muslim instead."⁷

The gradual freedom of slaves proved extremely wise and useful. If all the slaves were declared free in one day, as it was done in America, it would have resulted in countless social problems of livelihood and accommodation for these down trodden slaves. Instead of kindness it would have been an act of cruelty to slave women and children and would have driven them into homelessness and helplessness. They would be without food. Nevertheless when it was feasible to release a large number of slaves, the Holy Prophet Muḥammad^{sa} did so. In the Battle of Ḥunain, six thousand members of Banū Hawāzin were taken prisoners. When their relatives came to Ḥuḍūr^{sa} for their release, he freed them all as a

gesture of mercy without payment of ransom. This is a unique incident in the history of the world. ⁸

Even after the implementation of schemes for the freedom of the slaves, some of the slaves were still in bondage. The Holy Prophet Muḥammad^{sa} instructed his Companions to treat their slaves kindly. A society where slaves were treated worse than the animals, Ḥuḍūr^{sa} raised the status of the slaves and established brotherly bond and loving relationship between the slave and the master. Arabs used to beat up their slaves mercilessly as if they were animals. The Holy Prophet Muḥammad^{sa} strictly forbade this practice and said, "The best amongst you is the one who is the best for his slave."⁹ Abū Mas'ūd Badrī^{ra} was beating his slave for some mistake when the Holy Prophet Muḥammad^{sa} saw him, he told him to free the slave. He freed the slave on Ḥuḍūr^{sa}'s advice. ¹⁰

The Holy Prophet Muḥammad^{sa} said, "A slave has three rights over his master. First if the slave is offering Ṣalāt, he should not be hassled to hurry up, second, when the slave is eating his meal, he should not be disturbed and the third, he should be fed properly and not left hungry."¹¹

The Holy Prophet Muḥammad^{sa} gave one slave to Ḥāḍrāṭ Abū Dharr^{ra} and advised him to treat the slave kindly. Ḥāḍrāṭ Abū Dharr^{ra} freed the slave. Later on when Ḥuḍūr^{sa} enquired

about the welfare of the slave, he told him, "O Messenger of Allāh, you told me to treat him kindly, so I have freed him."

The Holy Prophet Muḥammad^{sa} gave a slave to Ḥāḍrāṭ ‘Alī^{ra} and Ḥāḍrāṭ Fāṭimah^{ra} and told them he had seen that slave offering Ṣalāt, they should treat him kindly. ¹²

One person complained to the Holy Prophet Muḥammad^{sa} and said, "My slave commits many mistakes and misbehaves, can I punish him?" Ḥuḍūr^{sa} replied, "You should pardon your slave upto seventy times a day."¹³

Ma‘rūr states, "I met Ḥāḍrāṭ Abū Dharr^{ra} at Rabadhah. He was wearing a robe and his slave was also wearing a similar robe. Surprised at the equality of the two I asked him about this treatment of the slave. He told me that once he called a person (probably a slave) a bad name. Ḥuḍūr^{sa} heard it and said, "Have you abused him referring to his mother. Surely you have done a bad deed similar to ones committed in the days before Islam. Remember your slaves are your brothers, God has given you control over them. Anyone who has control over his brother should feed him the same food which he himself eats, dress him with same clothes as he wears himself and do not set him tasks beyond his strength. If you do tell him to do such a task, then help him in carrying it out."¹⁴

Another narration offers a clarification of

the above incident. Abū Dharr^{ra} and his slave's shawl were the same but the loin cloths were different. Ma'rūr said to them, "O Abū Dharr^{ra}, "If you wear your slave's shawl as a loin cloth for yourself, your dress would have become matching. You could have given some other garment to your slave." Abū Dharr^{ra} replied. "Once I taunted a slave about his mother being a non-Arab. This slave complained to the Holy Prophet Muḥammad^{sa}, who advised me. "They are your brothers as well. God has given you superiority over them. Whosoever finds his slave disagreeable to his own nature, should sell him and should not punish the beings created by God."¹⁵

At another occasion the Holy Prophet Muḥammad^{sa} said, "When your slave brings you food, seat him with you and feed him the same food. If the slave is reluctant, then at least give him some of that food as he has suffered heat and smoke while preparing it."¹⁶ Then he added, "Respect your slaves as you respect your children and give them the same food as you eat yourself."¹⁷

The Holy Prophet Muḥammad^{sa} advised us to show respect to slaves with a view of promoting their self-respect as human beings. He said, "Do not call them, 'my slave' or 'my maid'. Call them 'my young man or my girl'. This would protect their self respect."¹⁸

The Holy Prophet Muḥammad^{sa}

safeguarded the rights of the slaves. Before the advent of Islam, the slaves did not have the right to divorce. Ḥuḍūr^{sa} established this right for the slaves. ¹⁹

Ḥāḍrāṭ Zaid bin Hārithah^{ra} was a slave of Ummul-Mu'minīn, Ḥāḍrāṭ Khadījah^{ra} which she had presented to Ḥuḍūr^{sa}. The Holy Prophet Muḥammad^{sa} freed him and adopted him as son. He treated him with such affection that when his real parents came to take him back with them, even though the Holy Prophet Muḥammad^{sa} gave Zaid full choice that he was free to join his parents, he refused to go with them. Thus he testified that the Holy Prophet Muḥammad was a thousand times better than having his freedom. Contrary to the Arab custom, the Holy Prophet Muḥammad^{sa} married Zaid to a lady of an honourable tribe of Quraish, his own paternal cousin. In this marriage he demonstrated the principle that real honour is in 'Taḳwā'. Due to difference in temperament this marriage was not successful and Ḥuḍūr^{sa} married Zaid to Ḥāḍrāṭ Umme Aiman. Usāmah was born out of this wedlock.²⁰

The Holy Prophet Muḥammad^{sa} loved Usāmah very much. Often when Usāmah had a runny nose, the Holy Prophet Muḥammad^{sa} cleaned it himself. Ḥāḍrāṭ 'Ā'ishah^{ra} offered to do this but Ḥuḍūr^{sa} refused her offer and cleaned Usāmah's nose himself. He would seat his grandson Ḥusain and Usāmah on his lap

and pray, "O Allāh, I love them, You love them too".²¹ With great affection he would say that if Usāmah was a girl, he would dress him in pretty clothes and jewellery.²²

Ḥāḍrāt Anas bin Mālik^{ra} was one of the servants of Ḥuḍūr^{sa} said, "I served him for ten years. He never ever told me off. Whatever I did, he never objected to it and whatever I left undone, he never questioned me about it."²³

Ḥāḍrāt Anas bin Mālik^{ra} said, "I served Ḥuḍūr^{sa} for ten years and still did not know, what things he liked and what he did not like. He was resigned to Allāh's will at all times. If his wives told me that a task performed in another way would have been better, Ḥuḍūr^{sa} would say, 'Do not tell Anas off, as whatever gets done, is according to Allāh's will'.²⁴

The Holy Prophet Muḥammad^{sa} was the most generous and possessed the most excellent morals amongst men. Pleasantness was inherent in his nature and in his actions. His palms rivalled silk in softness and the fragrance rising from his perspiration was better than musk.

The Holy Prophet Muḥammad^{sa} boosted the morale of his slaves by joining them in eating the meals. His servant Ḥāḍrāt Anas^{ra} relates, "My mother, Umme Sulaim sent me to Ḥuḍūr^{sa} with a basket of dates. He was not at home and had gone to his freed slave's house. When I went there I saw him eating the meal.

He invited me to join in. The meal comprised of meat and pumpkin dish. I noticed that Ḥuḍūr^{sa} liked pumpkin, so I started to push pieces of pumpkin towards his side and Ḥuḍūr^{sa} continued to eat them. When we finished I put the basket of dates in front of him. He ate some of these dates and distributed the rest. He rose from his seat after giving away all the dates."²⁵

The slaves and the servants of Ḥuḍūr^{sa} were so devoted to him that they yearned for his company in the life Hereafter as well. Once this thought perturbed one of Ḥuḍūr^{sa}'s freed slaves that the Holy Prophet Muḥammad^{sa} would be on the highest status in paradise, how a person like himself would have the pleasure of seeing him. The Holy Prophet Muḥammad^{sa} allaying his fears said, "Whosoever loves someone, the company of that person would be granted to him".²⁶

Another servant Rabī'ah Aslamī^{ra} was asked by the Holy Prophet Muḥammad^{sa} as to what rewards he wanted for his excellent service. This fortunate person said, "O Messenger of Allāh, I desire your company in paradise." Ḥuḍūr^{sa} asked if he wanted anything else. He replied, "No, just this would suffice." The Holy Prophet Muḥammad^{sa} told him to help him in achieving this goal with prostrations, Ṣalāt and prayers.²⁷

The famous Italian Orientalist Doctor Vaglieri writes;

"The custom of slavery existed since the beginning of human society and it is present even today. The condition of slaves is comparatively better in the Muslim homes whether they are civilized or nomadic people. To compare the slavery practised in the eastern countries to slavery in America a hundred years ago would be unjustified. Excellent sentiments of sympathy are found in the traditions of the Prophet. He said, "Do not say, this is my slave, say it is my son and do not say, she is my maid, say it is my daughter."

If these incidents are analysed historically, then it would become clear that the Holy Prophet Muḥammad^{sa} reformed this system in an excellent way. Before Islam a person was in danger of losing his freedom in the event of non-payment of his debt, but after Islam no Muslim could make a free man, a slave. The Holy Prophet Muḥammad^{sa} not only limited slavery, he issued laws about it and appealed to the Muslims that they should continue to strive in this field till every slave was freed."²⁸

¹Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.288 & Majma'uz Zawā'id by Haiṭhamī, vol. 6, p.86.

²Bukhārī Kitābul Jihād, Bāb Kaswatu lil Asara.

³Musnad Aḥmad bin Ḥambal, vol.1, p.383.

⁴Sīratun Nabawiyyah by Ibne Hishām, vol.2, p.304.

⁵Tabaqātul Kubra by Ibn Sa'd, vol.2, p.22.

⁶The life of Mahomet By Sir William Muir Vol.1, page.242.

⁷Muḥammad A Biography of Prophat by Karen Armstrong page 180.

⁸Bukhārī Kitābul Maghāzī, Bāb Ghazwah Hunain.

- ⁹Majma‘uz Zawā’id by Allama Haithamī, vol.4, p.237.
- ¹⁰Muslim Kitābul Īmān, Bāb Ṣuhbatul Mamālīk.
- ¹¹Majma‘uz Zawā’id by Allama Haithamī, vol.8, p.163.
- ¹²Majma‘uz Zawā’id by Allama Haithamī, vol.4, pp.237, 238.
- ¹³Majma‘uz Zawā’id by Allama Haithamī, vol.4, p.238.
- ¹⁴Bukhārī Kitābul Īmān, Bāb Ma‘āṣī min Amil Jāhiliyyah.
- ¹⁵Abu Da‘ūd Kitābul Adab, Bāb fi Haqqil Mulūk.
- ¹⁶Ibn Mājah Kitābul At‘imah, Bāb Idha Atāhu Khādimah li Ṭa‘āmihi.
- ¹⁷Bukhārī Kitābul ‘Ataq, Bāb Idha Ahsana ‘Ibādati Rabbihī.
- ¹⁸Bukhārī Kitābul Adab, Bāb Iḥsān ilal Mamālīk.
- ¹⁹Ibn Mājah Kitābul Talāq, Bāb Talāqul ‘Abd.
- ²⁰Tabaqātul Kubra by Ibn Sa‘d, vol.3, p.42.
- ²¹Bukhārī Kitābul Manāqib Dhikr Usāmah bin Zaid.
- ²²Ibn Mājah, Kitābul Nikah, Bāb Shifā‘ah fit Tarwīj.
- ²³Bukhārī Kitābul Adab, Bāb 39 and Muslim Kitābul Fadā’il, Bāb 13.
- ²⁴Majma‘uz Zawā’id by Allama Haithamī, vol.9, p.16.
- ²⁵Ibn Mājah Kitābul At‘imah, BābAl-Duba’i.
- ²⁶Durre Manthūr by Suyūṭī.
- ²⁷Muslim Kitābus Ṣalāt Bāb Faḍli Sujūd.
- ²⁸Islam par aik Naẓar (An Interpretation of Islam), p.41, by Sheikh Muḥammad Ahmad Mazḥar.

Chapter 30

***Standard Bearer of Religious
Tolerance and Freedom of
Conscience***

The founder of Islam^{sa} taught the highest values of justice, religious tolerance and freedom of conscience to the world which was full of cruelty, barbarity and prejudices. His teachings are unparalleled in the religious history of the world.

To judge the beauty of Islamic teaching, it would be enlightening to compare it with the teachings of other religions. The Jews and Christian were taught in the Bible:-

"When the Lord, thy God shall bring thee into the land whither thou goes to possess it, and hath cast out many nations before thee, the Hittites and the Girgashites and the Amorites and the Canaanites and the Pevizzites and the Hivites and the Jebusites, seven nations greater and mightier than thou.

And when the Lord, thy God shall deliver them before thee; thou shall smite them, and utterly destroy them; thou shall make no covenant with them, nor show mercy unto them.

Neither shall then make marriages with them; thy daughter then shall not give unto his son, nor his daughter shall then take unto thy son.

For they will turn away thy son from following me, that they may serve other gods: So will the anger of thy Lord be kindled against you, and destroy thee suddenly.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves and burn down their graven images with fire."¹

Compared to the above teachings of the Bible, the Founder of Islam^{sa} gave the unique teaching of religious freedom and declared "There is no compulsion in religion."^(2:257) He also declared, "It is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve."^(18:30)

The distinctive feature of Islam is that it not only gave the teachings of justice and tolerance towards the followers of the other religions, the Founder of Islam^{sa} and his true followers acted on these instructions and set excellent examples by their behaviour. Although there is permission to take revenge for an injustice, forgiveness is the most favoured response and God declared, "And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allāh."^(42:41)

Forbidding high handedness in response to the transgressions by other religion's followers and other nations, Islam teaches;

"And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress."^(5:3)

In another place it says, "And let not a people's enmity incite you to act otherwise than with justice."^(5:9)

Islam not only gave this teaching in principle alone, it gave the details of the equal rights for the non-believers. It commands that if believing women migrate to an Islamic domain, they should not be returned, their non-believing guardians should be paid all the expenses which they incurred for these Muslim women. Islam forbids forcibly marrying non-believing women and restraining them from returning to non-believers. The Muslims are given the right to demand the expenses incurred as the non-believers have a similar right. ^(60:11)

Islam has established the right to live in peace not only with the enemy but with the non-believers as well. The Holy Qur'ān enjoins, "And if anyone of the idolaters ask protection of you, grant him protection so that he may hear the word of Allāh; then convey him to his place of security. This is because they are a people who have no knowledge."^(9:6)

The Holy Prophet Muḥammad^{sa} gave this excellent teaching of tolerance that if the followers of other religions have any merit or virtue, this should be appreciated. God Almighty says; "Among the people of the book

there is a party who stands firm by their covenant; they recite the word of Allāh in the hours of the night and prostrate themselves before him."^(3:114)

Similarly paying tribute to the honesty of the Christians and the Jews, The Holy Qur'ān says, "Among the People of the Book there is he who, if you trust him with a treasure, will return it to you; and among them there is he who, if you trust him with a dīnār, will not return it to you, unless you keep standing over him."^(3:76)

Mentioning the God fearing natures of some the Christians, the Holy Qur'ān says; "And when they hear what has been revealed to this Messenger, you see their eyes overflow with tears, because of the truth which they have recognized. They say, Our Lord, we believe, so write us down among those who bear witness."^(5:84)

The Founder of Islam^{sa} also teaches us that in the heat of passion during the religious debates do not malign the respected personalities of the other religion. God Almighty says in the Holy Qur'ān; "And revile not those whom they call upon, besides Allāh, lest they, out of spite, revile Allāh in their ignorance."^(6:109)

The Holy Prophet Muḥammad^{sa} by revealing the fact that Prophets were sent to every nation and in its early stages every religion was based on truth, gave us the

instruction to respect the founders of all religions. Later on people deviated from the true teachings of their Prophets, even then some guidance is found in all the religions.

The Holy Prophet Muḥammad^{sa} taught that the Prophets of all religions were holy and respectable, so the animosity which restricts the guidance should be wiped out and even with the existing religious differences, an atmosphere of love and affection should be established.

Islam teaches us respect for the sensibilities of the followers of other religions, even though they may not be following the truth. They are following their faith with the conviction that it is the truth and they have a right to adhere to their beliefs.

In Madīnah, a dispute arose between a Muslim and a Jew regarding the superiority of Moses and the Holy Prophet Muḥammad^{sa}. The Holy Prophet Muḥammad^{sa} said, "Do not give me superiority over Moses."²

The Holy Prophet Muḥammad^{sa} forbade attacking other nations merely on religious differences. In the case of attack, permission was only given for a defensive war. God Almighty says; "And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely Allāh loves not the transgressors. (2:191)

The Holy Prophet Muḥammad^{sa} taught us

to fulfil the covenants with the followers of other religions and other nations. God Almighty says; "And if you fear treachery from a people, throw back to them their covenant with equity. Surely, Allāh loves not the treacherous." (8:59)

Islam not only taught us justice, it enjoins us to treat with grace. (16:91) It teaches us to establish social contacts with justice and with the intention of doing good to others. It does not instruct us like the Jewish belief which forbids taking interest from the Jews only. ³ On the other hand the Holy Qur'ān forbids taking of interest from anyone. This is the high social teaching. The Holy Qur'ān enjoins, "Allāh forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allāh loves those who are equitable. (60:9)

Ḥāḍrāt Asmā' binte Abū Bakr^{ra}'s non-believing mother came to see her in Madīnah. Asmā' asked the Holy Prophet Muḥammad^{sa} if she had the permission to be kind to her and serve her. The Holy Prophet Muḥammad^{sa} said, "Yes, she is your mother." Ibn-e-'Uyainah says, "The verse, 'Allāh does not forbid social contact with the people, who have not fought against you on account of your religion,' refers to such situations." ⁴

The responsibilities of the Muslims are far

greater than those of the non-Muslims under an Islamic government. The Muslims have the obligation of Jihād and it is incumbent on them to join in if the war breaks out while it is not obligatory on the non-Muslims subjects. It is mandatory for the Muslims to give one tenth of their produce to the government, while the non-Muslims have no such obligation. For the Muslims, Zakāt and one tenth of the produce is prescribed to be given to the authorities while the non-Muslims pay a small amount as capitation tax which releases them from military duties.

Islam does not preach any distinction between the Muslims and the non-Muslims in respect of freedom. As a principle it advocates the freedom of the slaves. At the time of the Battle of Ḥunain, the Holy Prophet Muḥammad^{sa} set forth the practical example of this by freeing thousands of non-Muslims slaves.

Kind Treatment of Idolaters of Makkah

Idolaters of Makkah forced the Holy Prophet Muḥammad^{sa} into exile and did not leave him in peace even in Madīnah. Even then the Holy Prophet Muḥammad^{sa} treated them kindly. A fierce famine engulfed Makkah after the migration of the Holy Prophet Muḥammad^{sa}. People started to eat bones and carrion. In desperation Abū Sufyān came and requested Ḥuḍūr^{sa} "O Muḥammad, you enjoin

kind treatment towards relatives, now your people are dying of starvation, pray to your Lord for us, for removal of the famine and for rain, otherwise your people would be destroyed." The Holy Prophet Muḥammad^{sa} only made this comment to make him realize his treatment of the Muslims, "You are very bold and audacious in requesting prayers for Quraish inspite of their defiant attitude." But he did not refuse to pray for them, being an embodiment of mercy he did not wish for their destruction. Then the world witnessed that he raised his hands in prayer and begged his Lord for the removal of the famine and merciful rain. This prayer was accepted magnificently. It rained so heavily that the days of comfort and prosperity returned but still their enmity and rejection increased in ferocity. ⁵

The Holy Prophet Muḥammad^{sa} also arranged for a sum of money and sent it for the famine stricken people of Makkah. ⁶

Thumāmah bin Uthāl, the chief of Banū Ḥanīfah, an enemy tribe, was arrested and presented to Ḥuḍūr^{sa}, who freed him as a favour. Impressed by this kind treatment, he accepted Islam. Later on Thumāmah went to Makkah for performing 'Umrah with the Holy Prophet Muḥammad^{sa}'s permission. He started to say, كَيْبِكَ اللَّهُمَّ كَيْبِكَ meaning 'I am present, O Allāh, I am here', the words which the Muslims repeat. Quraish arrested him and said, "How

dare you come for 'Umrah as a Muslim?" Thumāmah replied, "I take oath in the name of Allāh, that not a single grain of cereal would reach you, unless the Holy Prophet Muḥammad^{sa} permits me."

When Quraish wanted to kill Thumāmah, some of their chiefs reminded them that they needed grain from Yamāmah, so it was not advisable to make them enemies so they freed him. Thumāmah went back to Yamāmah and did stop supply of grain to Makkah which resulted in a famine. Then Quraish wrote to Ḥuḍūr^{sa}, "You claim to be mercy for mankind and enjoin kind treatment of kin, yet our supply of grain has been stopped." Ḥuḍūr^{sa} wrote to Thumāmah to allow the caravans carrying grain to go to Makkah. He obeyed his command. This was a grand gesture of mercy for the enemy. ⁷

Reprimand over Killing of Children of Non-Believers

The Idolaters of Makkah mutilated the dead bodies of the martyrs of Uḥud and cut off their ears and noses. The liver of Ḥādrāṭ Ḥamzah^{ra} was taken out and chewed. Even then the Prophet of Islam^{sa} did not think of revenge and always treated them kindly.

Ḥasan bin Aswad^{ra} relates; "In one battle, bodies of some children were found among the dead. When Ḥuḍūr^{sa} came to know of it he enquired as to who were the people who killed

these children. One of the persons suggested to Ḥuḍūr^{sa} that these were the children of the idolaters. The Holy Prophet Muḥammad^{sa} said, "The best amongst you, were till yesterday, children of the non-believers. Always remember, when a child is born, he is born with a pious nature. This state continues till he learns to speak. Afterwards his parents make him a Jew or a Christian."⁸

The Holy Prophet Muḥammad^{sa} was once asked about the accountability for the children of the idolaters. He replied, "They would be considered as adherents of their parent's religion." The questioner enquired again if these children (being on their parent's religion) would be punished without committing any sin. The Holy Prophet Muḥammad^{sa} replied, "Allāh knows best as to what they were going to do in their future lives."⁹

At the time of Ḥuḍūr^{sa}'s migration to Madīnah, the Quraish announced a reward of one hundred camels for capturing and bringing him back. Greedily, Surāqah bin Mālik set in pursuit. His horse was fast and when he came near the Holy Prophet Muḥammad^{sa}, the legs of his horse sunk into the sand. When this happened three times, he repented and asked for forgiveness and refuge. The Holy Prophet Muḥammad^{sa} gave him refuge and as a reward told him the good news of being the recipient of gold bracelet of the king of Persia. Surāqah

accepted Islam at the time of the conquest of Makkah and later on in the caliphate of Ḥāḍrāṭ 'Umar^{ra} he received the bracelet of the king. This was the kind treatment to a malicious enemy. The Holy Prophet Muḥammad^{sa} not only forgave him, he rewarded him as well.¹⁰

Kindness to Vanquished Enemy Chiefs

'Ikrimah, son of Abū Jahal, throughout his life fought (in battles) against the Holy Prophet Muḥammad^{sa} as his father had done. Even at the time of the conquest of Makkah when the Holy Prophet Muḥammad^{sa} announced general amnesty, he attacked a Muslim group and shed blood in Ḥaram itself. He deserved death sentence for his war crimes. After the conquest of Makkah he ran away towards Yemen. His wife sought forgiveness from the Holy Prophet Muḥammad^{sa}, who graciously forgave him. 'Ikrimah's wife went to fetch him but he could not believe that a person like him could be forgiven. His wife came to Ḥuḍūr^{sa} again and sought confirmation of pardon for her husband. When 'Ikrimah returned, the Holy Prophet Muḥammad^{sa} responded in an amazing manner. First he stood up for honouring the chief of the enemy tribe and on enquiry about the pardon, he said, "Yes, I have truly forgiven you."¹¹

'Ikrimah enquired further if he was pardoned inspite of his being an idolater? Ḥuḍūr^{sa} replied, "Yes". At this 'Ikrimah's heart

opened up for Islam. He spontaneously cried out. "O Muḥammad, you are truly generous and forbearing and treat your kin with mercy." This was the miracle of the Holy Prophet Muḥammad^{sa}'s kind treatment that Ṭkrimah became a Muslim.¹²

Another chief of idolaters was Safwān bin Umayyah. He was one of those who attacked the Muslims at the conquest of Makkah. The whole of his life, he fought battles with the Muslims. Ashamed of his crimes, he also ran away after the victory of Makkah. His uncle Ṭumair bin Wahab^{ra} sought pardon for him and Ḥuḍūr^{sa} gave his black turban as token of the pardon. Safwān was brought back to Makkah. First he sought confirmation of his pardon and then asked for permission to stay in Makkah for two months while adhering to his faith. The Holy Prophet Muḥammad^{sa} gave him permission to stay in Makkah for four months.

On return from the siege of Ṭā'if, the Holy Prophet Muḥammad^{sa} in order to win his heart, gave him a gift of one hundred camels, then added hundred camels and yet a hundred camels more, three hundred camels in total. Safwān cried out spontaneously, "Such a huge gift and given with such cheerfulness, can only be bestowed by a Prophet. So he accepted Islam.¹³

After the victory of Makkah, a delegation of Banū Thaḳīf came from Ṭā'if. The Holy

Prophet Muḥammad^{sa} arranged for their stay in the Prophet's Mosque and looked after them very well. Some people objected to their presence in the Mosque as the idolaters have been called 'Unclean' in the Holy Qur'ān. The Holy Prophet Muḥammad^{sa} informed these critics that the verse referred to the uncleanness of the hearts and not the physical filth. ¹⁴

Some members of this delegation stayed with their friends in Madīnah. The Holy Prophet Muḥammad^{sa} himself set up a tent for Banī Mālik and he used to visit them after 'Ishā' prayer. ¹⁵

Ḥāḍrāṭ Mughīrah bin Shu'bah requested Ḥuḍūr^{sa} that he wished to play host to this delegation. The Holy Prophet Muḥammad^{sa} said, "I do not stop you from honouring them, but their stay should be at a place where they can listen to the Holy Qur'ān." So Ḥuḍūr^{sa} had their tents erected in the Mosque so that they can observe the Muslim offering Ṣalāt and listen to the Holy Qur'ān. ¹⁶

The Holy Prophet Muḥammad^{sa} always treated those idolaters kindly, who had not waged war against the Muslims. Once he played host to an idol worshipping guest and offered him the milk of seven goats. ¹⁷

Once a silk robe was presented to Ḥuḍūr^{sa}. He gave it to Ḥāḍrāṭ 'Umar^{ra}, who enquired as to what should he do with it, as

wearing silk is forbidden for men. The Holy Prophet Muḥammad^{sa} told him to give it to someone else. So Ḥāḍrāt ‘Umar^{ra} gave this silk robe to one of his non-believing brothers. ¹⁸

The Holy Prophet Muḥammad^{sa} said about a noble idolater chief, Muṭ‘im bin ‘Adī (who had passed away in the time of Battle of Badr.), "If he was alive today and interceded on behalf of the prisoners, for his sake I would have freed all the prisoners without ransom."¹⁹

Treatment of Jews of Madīnah

When the Holy Prophet Muḥammad^{sa} came to Madīnah, an agreement was made with the Jews, idolaters and other tribes of Madīnah. This is known as the 'Mīthāq-e-Madīnah' (treaty of Madīnah). This agreement was the best guarantee of freedom of religion and conscience. It is appropriate to mention the clauses of this agreement, which stipulate religious freedom.

The basic principle of this agreement was the total freedom of religion for the Jews. They would have rights as well as obligations.

The second important clause was that all the Muslims, Anṣār and Migrants, the Christians and the Jews would be 'one nation' according to this treaty. Although every one of them would enjoy freedom of belief, yet from political point of view, they will be part of one nation.

The third clause stipulated that the Jews

of Banī ‘Auf would politically form one nation with the Muslims while both of them would enjoy total freedom in religion.

The fourth clause enjoined that in the event of attack on the Jews or the Muslims, both would help each other. Although they were responsible for their own expenses, in the event of war they would share the expenses.

The parties would entertain good will for each other and refrain from harming one another. ²⁰

Even though the Jews kept breaking the agreement, the Holy Prophet Muḥammad^{sa} always adhered to the pact and treated them kindly. Whenever the Jews participated in the meetings, Ḥuḍūr^{sa} showed kindness. If a Jew would sneeze, Ḥuḍūr^{sa} would pray for his guidance and welfare. ²¹

As opposed to this the Jews always entertained jealousy and rancour and showed disrespect to the Prophet of Islam^{sa}. They used to test his patience with awkward questions. If they came into the meetings, they would tamper with his words and ridiculing him became a habit for them. In order to draw his attention, they would say رَاعَيْتَنَا instead of رَاعَيْنَا. The word they used was derogatory meaning a servant or a shepherd. Instead of offering peace when coming to his company, they would say, السَّامِ عَلَيْكُمْ which means (God forbid) curse and destruction be on you.

Hāḍrāt ‘Ā’ishah^{ra} relates, "Once some Jews came and taunted Ḥuḍūr^{sa} by saying السام عليك (meaning curse be on you). I understood it and said, "Curse and destruction be on you, O Jews." The Holy Prophet Muḥammad^{sa} did not say anything to the Jews, instead he started to advise me and said, "Listen O ‘Ā’ishah^{ra}, God likes politeness in everything." I said to him, "O Messenger of Allāh, did you not hear, what they said to you?" Ḥuḍūr^{sa} replied, I only said, عليكم (on you). In another tradition it is narrated that the Holy Prophet Muḥammad^{sa} stopped Hāḍrāt ‘Ā’ishah^{ra} from scolding the Jews and said, "God does not like foul language."²²

The verse وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ (58:9)

"And when they come to you, they do not greet you, they greet you with a greeting which God has not greeted you; but among themselves they say, 'Why does not Allāh punish us for what we say?' Sufficient for them is Hell, wherein they will burn; and a most evil destination it is!"²³

One of the Companions enquired as to how they should return the greetings of the people of the book? The Holy Prophet Muḥammad^{sa} told him to say عليكم meaning, 'on you'.²⁴

Once the Holy Prophet Muḥammad^{sa} passed near a group of Muslims, Jews and idolaters, he greeted them with السلام عليكم.²⁵

At the victory of Khyber, Jews complained

to the Holy Prophet Muḥammad^{sa} that the Muslims had stolen their cattle and picked their fruit. Ḥuḍūr^{sa} warned the Muslims that God forbids them to enter anybody's house without permission or pick their fruits.²⁶

After the victory of Khyber, a Jewish lady presented a roasted lamb to Ḥuḍūr^{sa} which contained poison. He took one morsel and on information from God that it had been poisoned, he spat it out. He then gathered the Jews together and said, "I would ask you one thing, would you tell me the truth"? They replied in the affirmative. They were asked if the meat was poisoned? Ḥuḍūr^{sa} enquired, "What made you do such a thing?" Their reply was, "We thought that if you were a false prophet, we would get riddance from you, but if you are a true prophet, this poison would not harm you at all."²⁷

The Holy Prophet Muḥammad^{sa} forgave that Jewish lady with murderous intentions and despite all the transgressions committed by the Jews, he treated them with kindness. Once a Jewish funeral procession was passing, the Holy Prophet Muḥammad^{sa} stood up as a mark of respect. Someone informed him that it was a Jew who had died. The Holy Prophet Muḥammad^{sa} said, "Did he not have a soul, was he not a human being?"²⁸

The Holy Prophet Muḥammad^{sa} by showing respect for the dead Jew, established

the dignity of mankind.

Ḥādrāṭ Ya'lā^{ra} bin Murrah relates; "I travelled with the Holy Prophet Muḥammad^{sa} on many occasions. It never did happen that Ḥuḍūr^{sa} saw a dead body and did not arrange for its burial. He never asked if that dead body was that of a Muslims or of a non-believer. ²⁹

The Holy Prophet Muḥammad^{sa} himself arranged to bury twenty four idolatrous chiefs in a ditch after the Battle of Badr. This place is called, "Qalīb-e-Badr".³⁰ In short he established the human rights of the non-believers and showed respect even for their dead. Those were the people who mutilated the dead bodies of the Muslims soldiers. The Holy Prophet Muḥammad^{sa} did not seek revenge for this loathsome crime.

In the Battle of Aḥzāb, Naufal bin 'Abdullāh Makhzūmī entered the arena and shouted, "Is there any who dares to fight with me"? Ḥādrāṭ Zubair bin Al-'Awwām^{ra} rose to the challenge and overpowered him. In the meantime Ḥādrāṭ 'Alī^{ra} pierced him with the spear and the enemy fell into the trench and died. As the idolaters had mutilated the body of Ḥuḍūr^{sa}'s uncle Ḥādrāṭ Ḥamzah^{ra} by cutting off his nose and ears, they were naturally afraid that their own chief might be treated in this way. They sent a message to the Holy Prophet Muḥammad^{sa} and offered to pay ten thousand Dirhams for the return of his body. The Holy

Prophet Muḥammad^{sa} replied that they could take the body away as he did not wish to exact price for dead bodies.³¹

In another narration it is related, "Naufal wanted to cross the trench and fell into it. The Muslims started to stone him. The idolaters said, "O Muslims, do not kill him in this agonizing manner, instead kill him outright. So Ḥāḍrāṭ 'Alī^{ra} killed him in the trench. The dead body was under the control of the Muslims. The idolaters wanted to bury him with honour and offered up to twelve thousand Dirhams for his dead body. The Holy Prophet Muḥammad^{sa} said, "We have no use for this body, nor do we exact a price for it. Give them the dead body so that they can bury it. To sell a dead body is not an honourable act." So it was returned to them without taking any money for it."³²

After the victory of Khyber, an agreement was reached with the Jews. The land was given to the Jews for cultivation on the condition that they would give half of the income to the Muslims. A Muslim, 'Abdullāh bin Sahl^{ra} went to Khyber with a friend and was murdered there. The case was brought before Ḥuḍūr^{sa}. He asked the Muslim plaintiffs from 'Abdullāh's side that they would have to provide the proof in the form of a witness or take an oath against the murderer. When the plaintiffs could not produce an eyewitness, Ḥuḍūr^{sa} said, "In such a case I can free the Jew if he takes fifty

oaths."The Muslims requested, "How can we trust the oaths taken by the non-believer"? In the absence of proof the Holy Prophet Muḥammad^{sa} paid the blood money from the Islamic government funds and did not punish the Jew.³³

The Holy Prophet Muḥammad^{sa} always had a good relationship with the people of other religions. He had employed a Jewish boy for help in household. When this boy fell ill, Ḥuḍūr^{sa} went to see him and enquired about his health. ³⁴

He would accept invitations without any discrimination of colour, creed or race. Once he accepted an invitation from a Jew in which a meager food of fat and oats were served. ³⁵

This contact with people of other religions and dealings with them continued till the last days of Ḥuḍūr^{sa}'s life. At the time of his death, his armour was pawned to a Jew, in return of thirty measures of grain. ³⁶

Kind Treatment with the Christians

In the Holy Qur'ān this quality of the Christians has been mentioned; "And you shall assuredly find those who say, 'We are Christians', to be the nearest of them in love to the believers".(5:83)

A delegation of Christians from Najrān came to meet Ḥuḍūr^{sa}. During the debate, the time for their worship approached, the Holy Prophet Muḥammad^{sa} gave them the

permission to worship in the Prophet's Mosque, facing East according to their religion. ³⁷

Full rights of freedom of religion were given to the people of Najrān in the agreement with them. This agreement stipulated that they would annually give two thousand sheets of cloth to the Muslims as capitation tax and in case of danger from Yemen, they would lend thirty horses, thirty camels and thirty items of armament, such as swords, arrows and spears. The Muslims would protect their places of worship and all the rights of ownership of these places were accepted to belong to the Christians. None of their churches would be demolished and no priest or bishop evicted. No modification would be carried out in their rights, rule or ownership. They would not be forced to abandon their faith. As long as the agreement stays valid, all these conditions would be strictly adhered to and no act of high-handedness or transgression against them would be allowed. ³⁸

‘Allāmah Baihqī has elucidated some other clauses of this control. One of these clauses specified that all the priests, monks, sooth-sayers, churches, people living in these churches and all the followers of their religion were given protection of Allāh and Muḥammad, the Messenger of Allāh. No priest would be removed from his office and no monk stopped from his worship. The people of Najrān, in

return of these rights, would be bound to pay a very meagre amount as tax annually. ³⁹

Here this point is worth noting that the basis of this agreement was not the capitation tax, it was the general tax levied by the governments. According to the agreement they enjoyed full religious freedom. The word 'Jizyah' (capitation tax) was not written in this contract.

The scholars have raised the question whether the tax imposed on the people of Najrān was 'Jizyah' or a general tax. Imām Abū Yūsuf (182 Hijrah) used the word 'Fidyah' (pay off) for this tax and he has written that 'Jizyah' was levied on the people of Dhimmah, people of Ḥīrah and on Jews and Christians in other areas except Banū Taglīb and the people of Najrān who were exempt from it. ⁴⁰

This fact needs no clarification that 'Jizyah' is for those people who adhere to their own religion and do not accept Islam. Thus 'Jizyah' itself is a glorious indication of Islam's principle of freedom of religion.

In the early Islamic rule, according to the rules of the capitation tax, well off men paid forty eight Dirhams annually and people with average income, twenty four Dirhams and labour class paid Twelve Dirhams per annum.⁴¹ Compared to this population of Najrān which totalled several hundred thousand people were allowed by the Holy Prophet Muḥammad^{sa} to pay with two thousand pieces of cloth and two

thousand 'Auqiyah' (a coin) as tax. Compared to the amount payable as capitation tax, this amount was very small. The amount of capitation tax if calculated for the one hundred thousand warriors of Najrān, at an average rate this amount would come to 2.4 million Dirhams. There would have been other responsibilities levied on the people of Najrān in the case of imposing capitation tax on them. The conditions agreed with the people of Najrān, to loan weapons in the event of war with Yemen and hosting of the Islamic army clearly indicate that special conditions of very low level of tax were imposed on them in the agreement signed with them. The stance taken by Imām Yusuf is correct in saying that no capitation tax was imposed on the people of Najrān, they only had to pay general tax or 'Fidyah'.

The instructions about capitation tax had not yet been revealed when the first delegation from Najrān came, in year two of Hijrah. For this reason the agreement which the delegates signed could not have contained the element of capitation tax.

Apart from the people of Najrān, another powerful Christian tribe, Taglīb, lived in Arabia at that time. An agreement was made with them on the basis of the payment of tax. This agreement gave full religious freedom to Taglīb tribe and was signed when their delegation

came to Madīnah. It stipulated that the people of this tribe would enjoy full freedom to adhere to their faith and this freedom of religion was extended to their children, that the parents would not force them into Christianity.⁴²

The Holy Prophet Muḥammad^{sa} sent ‘Amar bin Ḥazam to the Christian tribe of Yemen called Ḥārith bin Ka‘b, to invite them to Islam. In his letter they were promised protection. The Islamic injunctions were explained and they were advised that any Jew or Christian who would accept Islam, would be given all the rights which the Muslims enjoy and whosoever adheres to Christianity or the Jewish religion would not be coerced away from his faith, but they would have to pay capitation tax in return for the protection extended to them by God and His Messenger.⁴³

Giving protection to the Christians of Aylah, the Holy Prophet Muḥammad^{sa} wrote; "Full protection is extended to you. Instead of war I am giving this statement in writing to you, that either you become Muslims or agree to pay capitation tax. Whatever conditions you agree with my representatives are acceptable to me. In the event of agreement you would be under the protection of Allāh and His Messenger."⁴⁴

Giving the written declaration of protection, the Holy Prophet Muḥammad^{sa} wrote to the kings of Ḥimyar; "Whosoever from the Jews or the Christians would comply with

the Islamic injunction, will have the rights of the Muslims and the responsibilities of a Muslim mandatory on him. Whosoever stays firm on Christianity or Judaism would not be forced to leave his faith, but every adult will have to pay tax in return for the protection of Allāh and His Messenger. ⁴⁵

Full freedom of belief was given under the Islamic rule. Before the migration of Muslims, there was a custom in Madīnah that if a woman's child died in childhood, they would make a vow that if the future child stayed alive, they would make that child steadfast on the Jewish faith. When the Jewish tribe Banū Naḍīr was exiled from Madīnah due to their breach of the treaty, there were quite a few of these children who followed the Jewish creed. Anṣār who had converted to Islam said that they would not allow their children to follow the Jewish faith. In another tradition it is related that the Anṣār said that these vows were made when they thought that the Jewish religion was better than their own faith and now with the advent of Islam, they would forcibly convert their children to Islam. On this occasion the verse لَا إِكْرَاهَ فِي الدِّينِ 'there is no compulsion in religion', was revealed. ⁴⁶

Kind Treatment to the Hypocrites of Madīnah

After migration, within the various groups with whom the Holy Prophet Muḥammad^{sa} had

to contend with, there was a group of hypocrites. He acted on instructions from God, for rectifying their intrigues but generally his treatment was kind and gentle.

‘Abdullāh bin Ubayy bin Salūl was the chief of the hypocrites. He was constantly engaged in intrigues against the Muslims and did not miss any chance of insulting and degrading the Holy Prophet Muḥammad^{sa}. He had the audacity of casting aspersions on Ḥāḍrāt ‘Ā’ishah^{ra}. The Holy Prophet Muḥammad^{sa} always showed kindness and forgiveness to him. On his death, the Holy Prophet Muḥammad^{sa} stood up to lead his funeral prayer, Ḥāḍrāt ‘Umar^{ra} tried to dissuade him in view of the transgressions committed by this enemy. The Holy Prophet Muḥammad^{sa} was still intent on leading the funeral prayer, when Ḥāḍrāt ‘Umar^{ra} said, "The Holy Qur’ān referring to these hypocrites says, "Even if you seek forgiveness seventy times for such people, they would not be forgiven." The Holy Prophet Muḥammad^{sa} told Ḥāḍrāt ‘Umar^{ra} to step aside and said, "I have the choice of seeking forgiveness for him, more than seventy times."⁴⁷

So he led the funeral prayer of ‘Abdullāh bin Ubayy, later on the prohibition of offering funeral prayer for such person was revealed in the Holy Qur’ān. Due to this kind gesture, hypocrisy in Madīnah came to an end.

Italian orientlist professor Dr. Vaglieri,

writing about tolerance in Islam writes;

"The Holy Prophet Muḥammad^{sa} enjoined no compulsion in religion. He always followed the injunctions of God and treated all religions especially the monotheistic religions with tolerance. He was forbearing while dealing with the non-believers. He undertook the responsibility of the safety of the Christian institutions and instructed the commander of the Yemen expedition that no one should be made to suffer due to his religion. The caliphs of the Holy Prophet Muḥammad^{sa} continued to give similar instructions to the commanders and their armies fully complied with this order. These victorious commanders followed the example set by the Holy Prophet Muḥammad^{sa} while signing treaties with the vanquished armies. According to these agreements, the defeated nations had full religious freedom. The only condition enforced was that those who do not convert to Islam would have to pay a small tax. These taxes were very low as compared with the taxes imposed on the Muslims under the Islamic rule. In return for this tax they enjoyed the same security as the Muslims.

This practice of the Prophet and his caliphs attained the status of law. We can say without exaggeration that Islam not only preached freedom of religion, it made tolerance a vital part of the religious law. After entering into a treaty, the Muslims, never ever interfered

with the freedom of religion, nor forced anyone to change their faith."⁴⁸

The editor of Sat Updaishan writes;

"People say that Islam was spread by the sword, but I do not agree with them. Any ideology which is spread by force, is speedily taken away from the cruel enforcer. If Islam had spread by force, there would be no trace of Islam left in today's world. No, it did not happen in this way. We see Islam progressing every day. The reason for this is that the Founder of Islam had the spiritual strength. He had love for mankind. The sentiments of love and mercy permeated in him and thoughts of piety guided him."⁴⁹

¹Deuteronomy, Bāb 7, ayat 1 to 6.

²Bukhārī Kitābul Tafsīr, SūrahA'rāf.

³Deutronomy, Bāb 23, ayat 19.

⁴Bukhārī Kitābul Adab, Bāb Silatul Wālidil Mushrik.

⁵Bukhārī Kitābul Tafsīr, Sūrah Rūm li Dukhān.

⁶Mabsūṭ by Sarkhasi, vol. 10, p.92.

⁷Sīratul Halbiyya, vol.3, p.175.

⁸Musnad Ahmad bin Hanbal, vol.4, p.24.

⁹Abu Da'ūd Kitābul Sunnah, Bāb fi Dhararil Mushrikīn.

¹⁰Bukhārī Kitāb Bunyānul Kaaba, Bāb Hijratun Nabī.

¹¹Mu'atta Imam Mālik Kitābul Nikah, Bāb Nikahul Mushrik idha Aslamat Zaujatahu.

¹²Sīratul Halbiyya, vol.3, p.92.

¹³Sīratul Halbiyya, vol.3, p.109.

¹⁴Ahkamul Quran lil Jiṣṣāṣ, vol. 3, p. 109.

¹⁵Abu Da'ūd Kitābul Ṣalāt, Abwāb Qur'atul Quran, Bāb Takhrībūl Quran.

¹⁶Dalā'ilun Nubuwwah by Baihaqī.

¹⁷Tirmidhī Kitābul At'imah.

¹⁸Bukhārī Kitābul Libās, Bāb Harīr Lin Nasā'ī.

¹⁹Bukhārī Kitābul Maghāzī, Bāb Ghazwah Badr.

²⁰Sīratun Nabawiyyah by Ibn Hishām, vol.2, pp.147-150.

²¹Khaṣā'ishul Kubra by Suyūṭī, part. 2, p. 167.

- ²²Bukhārī Kitābul Adab, Bāb Rifqu fil Amr kullihī.
- ²³Musnad Ahmad bin Hanbal, vol.2, p.221.
- ²⁴Bukhārī Kitābul Istīdhān, Bāb Kaifa Raddu ‘ala Ahlidh Dhimmatil Salām.
- ²⁵Bukhārī Kitābul Tafsīr, Sūrah Ale ‘Imrān wa li Tasma‘inna minalladhīna Ūtul Kitāb min Qablikum.
- ²⁶Abu Dā’ūd, Kitābul Jihād.
- ²⁷Bukhārī Kitābul Jihād, Bāb Idha Ghadara Mushrikūn bil Muslimīn.
- ²⁸Bukhārī Kitābul Janā’iz, Bāb man Qāma Li Janāzati Yahūdī.
- ²⁹Mustadrak Hākim, vol.1, p.371.
- ³⁰Bukhārī Kitābul Maghāzī, Bāb Ghazwah Badr.
- ³¹Dalā’ilun Nubuwwah by Baihaqī, vol.3, pp.437, 438.
- ³²Ibn Hisham, vol.3, p.273 and Tabrī, vol.2, p.574. Musnad Ahmad bin Hanbal, vol.1, pp.248, 256.
- ³³Bukhārī Kitābul Jihād, Bāb Mawādi‘a wal Maṣāliha ma‘al Mushrikīn.
- ³⁴Musnad Ahmad bin Hanbal, vol.3, p.175.
- ³⁵Tabaqātul Kubra by Ibn Sa’d, vol.1, pp.370-407.
- ³⁶Bukhārī Kitābul Maghāzī.
- ³⁷Ibn Sā’d, vol.1, p.357.
- ³⁸Abu Da’ūd Kitābul Khirāj, Bāb Akhdil Jizya, Tabqat Al-Kubra by Ibn Sa’d, vol. 1, p. 266.
- ³⁹Dalā’ilun Nubuwwah by Baihaqī, vol., p.388.
- ⁴⁰Kitābul Khirāj by Imām Abu Yusuf, p.72.
- ⁴¹Kitābul Khirāj by Imām Abu Yusuf, p.132.
- ⁴²Abu Da’ūd Kitābul Khirāj, Bāb Akhdil Jizya by Ibn Sa’d, vol. 1, p. 316.
- ⁴³Ibn Hisham, vol.1, p.269.
- ⁴⁴Ibn Sā’d, vol.1, p.277.
- ⁴⁵Ibn Hisham, vol.4, p.258.
- ⁴⁶Abu Dā’ūd, Kitābul Jihād, Bāb Al-Asīr Yakrahu ‘alal Islam.
- ⁴⁷Bukhārī Kitābul Janā’iz, Bāb Ma Yukrahu minas Ṣalāt‘alal Munāfiqīn.
- ⁴⁸Islam par aik Naẓar (An Interpretation of Islam), p.14, by Sheikh Muḥammad Ahmad Maẓḥar.
- ⁴⁹Editor of "Sat Updaishan", dated 7th July, 1915.

Chapter 31

The Holy Prophet Muḥammad^{sa}'s Unique Graciousness

The Founder of Islam^{sa} enjoined high moral values which are based on God's attributes. He said, "One of God's attribute is 'Forgiver' meaning one who forgives others. It is incumbent on human beings to adopt this attribute of God Almighty and aim to become perfect human beings."

Before the advent of Islam, in the Torah the teachings were, for taking blood money or taking revenge equal to the injury. Islam's progressive teachings advised to act benevolently and forgive. It reminded its followers that forgiveness is only praiseworthy when it is opportune to do so. If forgiveness is based on a state of weakness and inability to take revenge, it is not laudable. Only that forgiveness is commendable, which results in reformation. God Almighty says in the Holy Qur'ān; "And the recompense of an injury is an injury the like thereof; but whosoever forgives and his act brings about reformation, his reward is with Allāh, Surely He loves not the wrongdoers."^(42:41)

So in the 'Ḥudūd' (ordinances) the punishments for the crimes which Allāh had enjoined, the right of forgiveness has not been allowed. This is the reason why the Holy

Prophet Muḥammad^{sa} said, "Forgive people their mistakes except 'Ḥudūd' (for example murder, fornication and theft)".¹

The Holy Prophet Muḥammad^{sa} was specially endowed with the quality of forgiveness. God Almighty addressing him says; "And it is by the great mercy of Allāh, that you are kind towards them, and if you had been rough and hard-hearted, they would surely have dispersed from around you. So pardon them and ask forgiveness for them."^(3:160)

At another place the Holy Prophet Muḥammad^{sa} has enjoined an act which is superior to forgiveness, "Ṣafaḥ", meaning such forgiveness which leaves no trace of malice or bitter feelings in the heart. This forgiveness is total pardon with a sincere heart. God Almighty says; "So pardon them and show forbearance. Surely Allāh loves those who do good."^(5:14) Again Allāh says, "So turn away from them, a turning away with grace."^(15:86)

The Holy Prophet Muḥammad^{sa} gave the excellent teachings of suppression of anger and forgiveness. He said, "One draught of suppression of anger for the sake of Allāh carries more weight in the sight of Allāh than any other draught (meaning; control of any other feelings)."²

Once the Holy Prophet Muḥammad^{sa} passed by some people who were wrestling with each other. He enquired about it and was

informed of such a wrestler who could beat the unbeatable champions. The Holy Prophet Muḥammad^{sa} said, "Shall I not tell you about the greatest wrestler, the bravest person is the one who suppresses his anger while talking to another person. He controls himself and overpowers the Satan and prevails over the Satan of his antagonist."³

Ḥāḍrāṭ Abū Hurairah^{ra} reports that a person requested the Holy Prophet Muḥammad^{sa} to give him some special advice. Ḥuḍūr^{sa} said, "Never rush into anger." He repeated these words quite a few times that one should not rush into anger. ⁴

The unique examples of forgiveness by the Holy Prophet Muḥammad^{sa} are not only found in his dealings with his friends, they are present in his treatment with the enemy as well. He was the best exponent of God's attribute of forgiveness. When asked about the signs of the truth of the Holy Prophet Muḥammad^{sa} which are found in the Torah, Ḥāḍrāṭ ‘Abdullāh bin ‘Umar^{ra} said, "That Prophet would not be rough or hard-hearted, would not raise clamour in the market place and would not avenge injury with injury, but would show forgiveness and graciousness."⁵

This was a reference to the prophecy in the Torah, "He shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A

bruised reed shall he not break and the smoking flax shall he not quench: he shall bring forth judgement unto truth."⁶

The Holy Prophet Muḥammad^{sa} told the story of a merchant, who had dealings with other people. This merchant would advise his workers, "Do not harass the poor, give him reprieve, and may be Allāh would grant us amnesty as well." Then God did treat this merchant with mercy."⁷

Hāḍrāt ʿĀ'ishah^{ra} testifying the graciousness of the Holy Prophet Muḥammad^{sa} said, "Ḥuḍūr^{sa} never did avenge a wrong done to his own person."⁸

Hāḍrāt Khadījah^{ra}'s son, Hind had the good fortune of benefiting from Ḥuḍūr^{sa}'s training. He relates, "The Holy Prophet Muḥammad^{sa} was never angry about the worldly things or worldly interests. Similarly he never took revenge, nor showed anger for any injustice done to his own person."⁹

Once a person asked the Holy Prophet Muḥammad^{sa} as to how many times they should forgive their slaves. Ḥuḍūr^{sa} stayed silent. He repeated his question and again Ḥuḍūr^{sa} did not answer. When the third time, the questioner repeated his enquiry, the Holy Prophet Muḥammad^{sa} replied, "I forgive my slave seventy times in a day."¹⁰

Once the Holy Prophet Muḥammad^{sa} went to enquire about the health of an Anṣārī chief,

Ḥādrāṭ Sa'd bin 'Ubādah^{ra}. On the way a group of Jews, Muslims and non-believers were sitting together, in which a chief hypocrite 'Abdullāh bin Ubayy was also present. When Ḥuḍūr^{sa}'s mount went past, he covered his face to protect it from the dust and started to revile the Holy Prophet Muḥammad^{sa}. When Ḥuḍūr^{sa} reached Ḥādrāṭ Sa'd bin 'Ubādah's house and told him about this incident, he requested that due to the particular circumstances of Madīnah at the time, Ḥuḍūr^{sa} should forgive 'Abdullāh bin Ubayy. The Holy Prophet Muḥammad^{sa} forgave him. ¹¹

In another tradition it is stated that Ḥuḍūr^{sa} passed near the chief of hypocrites 'Abdullāh bin Ubayy bin Salūl, who was sitting in the shade of sand dunes. He sneered and started to call the Holy Prophet Muḥammad^{sa} by the name of Ibne Abī Kabshah and reprimanded him for causing all that dust. His son, 'Abdullāh, who was a devoted and loyal Companion, requested, "O Messenger of Allāh, in the name of Allāh, Who has made you honourable, if you command, I would go and behead him." The Holy Prophet Muḥammad^{sa} said, "No, he is your father; treat him kindly and in a good manner."¹²

The Holy Prophet Muḥammad^{sa} forgave this bitter enemy with such sincere heart that despite his rudeness and mischief, offered his funeral prayer. Even though Ḥādrāṭ 'Umar^{ra}

reminded Ḥuḍūr^{sa} of all the enmity shown by ‘Abdullāh bin Ubayy and tried to dissuade Ḥuḍūr^{sa} from offering his funeral prayer. The Holy Prophet Muḥammad^{sa} smiled and said, "Step aside, O‘Umar, I have been given the choice. 'If you seek forgiveness for them or not (it would not make any difference). Even if you seek forgiveness for them seventy times, they would not be forgiven.' If I knew that they would be forgiven by my offering prayer of forgiveness for them, more than seventy times then I will offer prayers of forgiveness for them for more than seventy times." Then he led the funeral prayer, accompanied his body to the grave and stayed there till the burial. ¹³

The Holy Prophet Muḥammad^{sa} pardoned Ghaurath bin Ḥārith who followed him with the intention of killing him, during the battle of Dhātur Riqā‘. He found the Holy Prophet Muḥammad^{sa} asleep and seized the sword for killing him. He could not carry out his intention under the God given awe and towering presence of Ḥuḍūr^{sa}'s personality. The Holy Prophet Muḥammad^{sa} forgave this blood-thirsty enemy. ¹⁴

Forgiveness of the Jewish Woman, who tried to Poison him

After the Battle of Khyber, a well known Jewish general Marḥab's sister sent roast meat to Ḥuḍūr^{sa}. She had deliberately poisoned the meat. The Holy Prophet Muḥammad^{sa} was about to eat it, while some of the Companions

had already taken few morsels of it. He told them to stop eating. Then he called this Jewish woman and enquired if she had mixed poison in the meat. She replied in the affirmative and when asked as to how did he find out. Ḥuḍūr^{sa} pointing to the meat in his hand said, "This meat has told me." Ḥuḍūr^{sa} asked her about her intention. She replied, "I thought that if you are a true prophet, this poison would not harm you but if you are a false prophet, then we would get rid of you." The Holy Prophet Muḥammad^{sa} forgave this woman and did not punish her at all. One of his Companions who had eaten this meat died later. The effect of this poison was felt by Ḥuḍūr^{sa} all his life and during his last illness; he felt pain in his throat which had been caused by that poison. ¹⁵

At the victory of Makkah the unique and excellent examples of Ḥuḍūr^{sa}'s forgiveness won over the hearts of Makkan people. It was not only the victory of the city; it was the victory over the hearts.

Forgiveness of an Apostate

‘Abdullāh bin Sā‘d bin Abī Saraḥ was one of the scribes for writing the revelation. He committed the crime of tampering with the text of the revelation and committed dishonesty in recording it. When he was apprehended, he renegaded and joined the enemy, the Quraish of Makkah. He publicized the false allegation that whatever he said, was made into revelation

and written down. Due to his antagonistic activities he deserved the death penalty and some of the Muslims vowed to kill him. This traitor under the protection of his foster brother Ḥādrāṭ 'Usmān Ghanī approached Ḥuḍūr^{sa} for forgiveness. After a little hesitation the Holy Prophet Muḥammad^{sa} forgave him. Afterwards Ḥuḍūr^{sa} asked those Companions, who had taken a vow, as to why did they not fulfill their vows before his pardon and him accepting Islam, as fulfilling a vow is an obligation to Allāh. They replied that respect for you stopped us and if you had indicated it to us by the slightest of gesture, then there would have been no restriction in carrying out our intentions. The Holy Prophet Muḥammad^{sa} gave this exquisite reply, "Even the dishonesty of a secret wink of an eye, is too remote for the dignity of a Prophet." In this way, in the case of this person who had tampered with Divine revelation, the Holy Prophet Muḥammad^{sa} did not allow that he should be killed secretly. It appears that his intention, in asking this question to the Companions was to educate them. This trustworthy Prophet^{sa} once gave the decision that a protection given by a Muslim woman should be considered as his own protection. Ḥādrāṭ 'Uthmān^{ra} was a respected Companion and it was not possible that anyone would have gone against the decision of the Holy Prophet Muḥammad^{sa} and Ḥādrāṭ 'Uthmān's protection.

After his initiation into Islam, ‘Abdullāh out of shame for his crimes, would not come before the Holy Prophet Muḥammad^{sa}. This kind, compassionate and magnanimous Prophet^{sa} sent him the message that 'Accepting Islam, pardons all the previous sins.'¹⁶

Forgiveness of Apostates

The Holy Prophet Muḥammad^{sa}'s forgiveness extended to everyone. Ḥādrāt Ibne ‘Abbās^{ra} relates; "One Anṣārī of Madīnah became an apostate and joined the non-believers. He then felt ashamed and sent a message to his people to ask the Holy Prophet Muḥammad^{sa} if his repentance can be accepted? His people enquired from Ḥuḍūr^{sa} that such a person was regretting his action and was seeking repentance. At that time these verses were revealed,

أُولَئِكَ جَزَاؤُهُمْ أَلَّ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَكَةِ وَالنَّاسِ
 أَجْمَعِينَ- خَالِدِينَ فِيهَا لَا يَجُفَّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
 يُنظَرُونَ- إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
 غَفُورٌ رَحِيمٌ- (3:88 to 90)

In these verses the reference is to apostasy, repentance and reformation. The Holy Prophet Muḥammad^{sa} sent a message of forgiveness to this person and he accepted Islam. ¹⁷

Among those liable for the death sentence there was a person called Habbār bin Aswad. He had made a fatal attack on the Holy Prophet

Muḥammad^{sa}'s daughter, Ḥādrāṭ Zainab^{ra}, with a spear. As a result of this attack she fell off her camel on to a rock. She suffered abortion and soon after died. This incident happened at the time of the migration to Madīnah. In this attack she not only lost her life, she lost her unborn baby as well. He was sentenced to death by the Holy Prophet Muḥammad^{sa} for this crime. He absconded at the time of the victory of Makkah but later on when Ḥuḍūr^{sa} returned to Madīnah, he presented himself to him and begging mercy he said, "I ran away out of fear of you, now your forgiveness and mercy has brought me back. O Prophet of Allāh, we were engrossed in idolatry and ignorance. God has given us guidance through you and saved us from destruction. So forgive my ignorance. I no doubt confess my sins and transgressions." This embodiment of mercy and graciousness forgave this murderer of his own daughter and said, "Go, O Habbār I forgive you. It is God's mercy that he has enabled you to accept Islam." Then this, 'Mercy for the universe' consoled him lovingly and said, "Acceptance of Islam wipes away the previously committed sin."¹⁸

Forgiveness for Abū Jahl's son

ʿIkrimah, son of Abū Jahl and a leader of the idolaters was amongst those who had been sentenced to death. His whole life was spent in enmity to Islam. He along with other adversaries forced the Muslims and the Holy

Prophet Muḥammad^{sa} to leave their home town and then did not allow them peace even in Madīnah. They imposed wars on the Muslims by marching enemies against them. They stopped the Muslims from performing ‘Umrah and later on broke the pact agreed at Ḥudaibiyah. Worst of all, even after the proclamation of a general amnesty, he refused to surrender and with his accomplices, the party of Khālid bin Walīd attacked the Muslims and shed blood in Ḥaram. Despaired of forgiveness for his heinous crimes, he fled to Yemen. His wife Umme Ḥakīm became a Muslim and begged forgiveness for her husband. Praise be to Allāh, Ḥuḍūr^{sa} forgave this blood-thirsty enemy and wrote a document for his protection. His wife went searching for him. She found him and told him, "I have come from that great person, who is extremely kind to his kinsmen. Do not destroy yourself. I have come with the statement of peace for you. Although, ‘Ikrimah could not believe that a person like him can be forgiven, yet trusting his wife, he returned. When he presented himself to Ḥuḍūr^{sa} he was forgiven. ¹⁹

Kindness to ‘Ikrimah

The Holy Prophet Muḥammad^{sa} not only forgave ‘Ikrimah, he treated him with love and kindness. Ḥuḍūr^{sa} welcomed this mortal enemy and stood up as a gesture of respect for this chief of an enemy tribe. ²⁰ Ḥuḍūr^{sa} gave his

shawl to him, which was not only a sign of protection but also an act of kindness to him. Then with great affection he moved near him. 'Ikrimah said, "My wife tells me that you have forgiven me." Ḥuḍūr^{sa} replied, 'Yes, she tells you the truth.' 'Ikrimah's heart opened up and he spontaneously cried out, "O Muḥammad, surely you are extremely kind towards your relatives, exceedingly forbearing and exceptionally gracious. I bear witness that there is none worthy of worship except Allāh and Muḥammad is His Messenger." The delight on the face of the Holy Prophet Muḥammad^{sa} presented an exceptional sight. The chief of the idolaters was accepting Islam. Today Ḥuḍūr^{sa}'s joy was boundless, his dreams were being fulfilled. A dream in which he had seen bunches of grapes, a heavenly fruit in the hands of Abū Jahl, was coming true in his son's acceptance of Islam. The Holy Prophet Muḥammad^{sa} was smiling. His Companions asked for the reason. He replied, "I am amazed at the Majesty and Power of God Almighty. At the battle of Badr, 'Ikrimah martyred a Muslim. This martyr and 'Ikrimah would be of the same rank in paradise." Later on when 'Ikrimah himself was martyred at the Battle of Yarmūk, this saying of the Holy Prophet Muḥammad^{sa} became clear.

The Holy Prophet Muḥammad^{sa} was so pleased with 'Ikrimah's acceptance of Islam, he asked him, "O 'Ikrimah, ask for anything today.

As far as it is in my power, I promise to bestow it to you." This was the occasion when this chief of Makkah could ask for anything he wished, from the king of Arabia. But his world had changed. He had proclaimed the unity of God and the Prophethood of the Holy Prophet Muḥammad^{sa} with a sincere heart. The kindness shown to him by Ḥuḍūr^{sa} had revolutioned his whole being. He requested, "O Prophet of God, seek forgiveness for me from your Lord, so that He exonerates me from all the enmity I have shown towards you." The Holy Prophet Muḥammad^{sa} straight away raised his hands in prayer, "Lord, O my Lord, forgive all the enmity and transgressions of ʿIkrimah." He himself pardoned ʿIkrimah with a sincere heart. He forbade his Companions to talk ill of his father, Abū Jahl as it might hurt his feelings. The Holy Prophet Muḥammad^{sa}'s kind treatment of an enemy is unparalleled in the history of mankind. ʿIkrimah requested, "O Messenger of Allāh, I cannot hold myself back in spending as much of my wealth in the way of Allāh as I did in fighting you."²¹

Kind Treatment to Hind

One of the criminals was Hind binte ʿUtbah, wife of Abū Sufyān. She did her best to instigate and inflame Quraish against the Muslims during the wars. She incited men by reciting war songs, saying that the women would welcome them if they were victorious and

in the case of defeat, they would desert them. ²²

It was this woman, who in the Battle of Uḥud mutilated the dead body of Ḥuḍūr^{sa}'s uncle. She degraded humanity by acting in a shameful way by cutting the nose, ears and other parts of his body. She chewed his liver to dampen down her anger. At the time of the victory of Makkah, when the ladies were taking initiation into Islam, she came as well, hiding her face with a veil as she also had been declared liable for death sentence. During the initiation, enquiring about certain conditions, she spoke. The Holy Prophet Muḥammad^{sa} recognized that only Hind could show such audacity. He asked her, "Are you Abū Sufyān's wife, Hind?" She replied, "O Messenger of Allāh, I have accepted Islam with sincerity of the heart. Whatever has passed before, please forgive me for it, God would show a similar treatment to you."

Revolution which Changed Hatred into Love

Magnanimity shown by the Holy Prophet Muḥammad^{sa} in forgiving Hind, who had chewed his uncle's liver was exceptional and won over Hind's heart forever. It influenced her so much that a revolution took place in her heart. She purified her faith from idolatry and setting up equals to God and broke all the idols of her house. That evening she prepared a feast for the Holy Prophet Muḥammad^{sa} and sent two

roast lambs to him. She sent a message through her maid as there was shortage of cattle at that time, so she was sending only a meager offering and requested him to accept it.

Our Holy master who never failed to repay a kindness, prayed for blessings in Hind's herd of sheep. This prayer was accepted by Allāh in a magnanimous way. Hind's herd increased so much that it became difficult to control and manage it. Hind was enamoured with Ḥuḍūr^{sa}'s love. She used to say, "There was a time when your household was the most contemptible for me, now it is most honourable and dear to me."²³

Those who allege that Islam was spread by the sword, can they explain, which sword conquered the hearts of 'Ikrimah and Hind? It was undoubtedly the unique kindness of the Holy Prophet Muḥammad^{sa} which won the hearts.

Kindness to Safwān, an Enemy of Islam

Safwān bin Umayyah was one of those chiefs of Makkah who, fought with Muslims all through their lives. He was the one who participated in the attack on the Muslims along with Khālid bin Walīd. The Holy Prophet Muḥammad^{sa} even then did not announce any punishment for him. After the victory of Makkah, he was ashamed of his deeds and ran away to Yemen. He did not hope for forgiveness. His uncle Ḥādrāṭ 'Umair bin Wahab^{ra} requested the Holy Prophet Muḥammad^{sa} "O Messenger of

Allāh, you have forgiven every Tom, Dick and Harry, please be kind to your paternal cousin and forgive him as well." The Holy Prophet Muḥammad^{sa} forgave him. 'Umair^{ra} asked for a token of forgiveness. Ḥuḍūr^{sa} gave him his black turban as a token. This was the turban Ḥuḍūr^{sa} was wearing on the day of victory of Makkah. 'Umair^{ra} went and informed Safwān about his pardon. Safwān could not believe it to be true. He told 'Umair^{ra}, "You are a liar, get out of my sight, how could a person with my record of evil deeds be forgiven?" 'Umair^{ra} tried to make him understand that the Holy Prophet Muḥammad^{sa} was more generous than he could ever imagine. He is forbearing and kind. Now his honour was linked to Ḥuḍūr^{sa}'s honour and Ḥuḍūr^{sa}'s rule was the only rule for him. On this assurance, Safwān presented himself to the Holy Prophet Muḥammad^{sa} and first of all asked the question if he had been given safety. Ḥuḍūr^{sa} said, "Yes, I have given you amnesty." Then Safwān requested, "Give me two months time in which I can stay in Makkah while adhering to my faith." The Holy Prophet Muḥammad^{sa} gave him four months time and thus set an excellent example of kindness to an enemy. ²⁴

In a few days the Holy Prophet Muḥammad^{sa} won over his heart with generosity. On the return journey from the siege of Ṭā'if, Ḥuḍūr^{sa} passed near a valley,

where the animals, one fifth share of the wealth belonging to Ḥuḍūr^{sa} were grazing. Safwān looked amazed and greedily watched them. The Holy Prophet Muḥammad^{sa} was watching Safwān and said, 'O Safwān, do you like these cattle very much?' He replied in affirmative. Ḥuḍūr^{sa} said "Go on I have given all these animals to you." Spontaneously Safwān cried out, "I take oath in Allāh's name, no one can show such generosity and munificence except a Prophet." He fell down on his knees and accepted Islam.²⁵

Forgiveness of the Savage Killer of Ḥādrāṭ Ḥamzah^{ra}

Waḥshī bin Ḥarb was among the criminals who were sentenced to death. He in his eagerness to acquire freedom from slavery, instead of challenging from the front, attacked the Muslim flag bearer, Ḥādrāṭ Ḥamzah^{ra} from behind and martyred him in the Battle of Uḥud. At the victory of Makkah Waḥshī ran away to Ṭā'if. During the later years when diplomatic delegations from various parts of the country started to arrive. Someone advised Waḥshī that the Holy Prophet Muḥammad^{sa} respected these delegations very much. Instead of living in hiding, why did he not join such a delegation and beg forgiveness from Ḥuḍūr^{sa}. So he came with the delegation from Ṭā'if and sought forgiveness for the murder of Ḥuḍūr^{sa}'s uncle. The Holy Prophet Muḥammad^{sa} saw him and

asked if he was Waḥshī. He replied, "Yes Ḥuḍūr^{sa}, now I accept Islam." Ḥuḍūr^{sa} enquired, "Did you murder Ḥamzah^{ra}?" He replied, "Yes". The Holy Prophet Muḥammad^{sa} asked him details of this incident. He told how he secretly took aim and martyred his uncle with a spear. On hearing this, the Holy Prophet Muḥammad^{sa}'s memory of his dear uncle saddened him greatly. The Companions saw that tears were flowing from his eyes. Ḥuḍūr^{sa} might have been thinking of the favours done by his uncle. He was a shield for him in the days of persecution. He became a Muslim, when Islam was at its early weak stage and continued his strong support till the end. Remembering all this and possessing the power and authority to take revenge could have created a tumult in the heart of the Holy Prophet Muḥammad^{sa}. Only a person with great imagination can visualize this scene. On the other hand, Waḥshī had accepted Islam and was begging for forgiveness. The Holy Prophet Muḥammad^{sa} with utmost courage and great affection said, "Go on O Waḥshī, I forgive you. Can you do this much for me that you stay away from my sight?" This was to save the Holy Prophet Muḥammad^{sa} from the memory of the tragic martyrdom of his beloved uncle. When Waḥshī saw this amazing favour, his heart truly opened up for Islam and he started to think of a way of atonement of Ḥādrāṭ Ḥamzah^{ra}'s

murder. He planned to kill a bitter enemy of Islam and thus make amends. In the time of Ḥādrāṭ Abū Bakr^{ra}'s caliphate he killed Musailmah Kadhdhāb. It was the same Waḥshī whose heart was won over by the Holy Prophet Muḥammad^{sa}'s love. ²⁶

Forgiveness of Ḥārith and Zaheer

Ḥārith bin Hishām and Zaheer bin Ummayah were accomplices of 'Ikrimah and Safwān. Instead of benefiting from the general amnesty declared by the Holy Prophet Muḥammad^{sa} they decided to fight. After the victory of Makkah they were uncertain of the treatment they would receive from the Muslims. They requested Umme Hānī^{ra}, Ḥuḍūr^{sa}'s paternal cousin to seek pardon for them. Both of them were related to her through her husband's family. Ḥādrāṭ Umme Hānī^{ra} gave them protection and let them stay in her house. First she talked to her brother Ḥādrāṭ 'Alī^{ra} about their pardon. Ḥādrāṭ 'Alī^{ra} categorically refused saying, "I would kill such bitter enemies of Islam with my own hands." Then Umme Hānī^{ra} went to the Holy Prophet Muḥammad^{sa}. It is worth noting, what status was given to a Muslim woman's pledge of protection from the bitter enemies of Islam. She said, "My brother says that he would kill the men to whom I have offered protection." The magnanimity shown by the Holy Prophet Muḥammad^{sa} was unique. He said, "O Umme Hānī, I extend protection to

whomsoever you have given protection." So both these blood-thirsty enemies were forgiven.²⁷

Ḥārith bin Hishām was one of the chiefs of Quraish. The Holy Prophet Muḥammad^{sa} not only forgave him, he offered a gift of one hundred camels to him. Ḥārith later on participated in the Battle of Yarmūk and was martyred. He was wounded but seeing two other Muslim brothers injured and thirsty refused to drink water first. In this manner of sacrificing his life for others he passed away.²⁸

Ḥārith bin Hishām himself relates, "When Umme Hānī^{ra} informed me of the Holy Prophet Muḥammad's protection, no one showed opposition to me. But I was still afraid of Ḥādrāṭ 'Umar^{ra}. Even he passed near me and did not show any resentment. I was very much ashamed as to how I would confront the Holy Prophet Muḥammad^{sa}. On seeing him, all the memories of enmity I had shown to him would flood my heart, but when I met him, he was entering the mosque. Affectionately he stopped for me and greeted me openheartedly and with a smile. Then I presented myself to him, accepted Islam and testified the truth." On this occasion the Holy Prophet Muḥammad^{sa} said, "All praise belongs to Allāh, who has guided you. How can a sagacious person like you stay away from Islam."²⁹

Conquest of the Hearts

After the victory of Makkah, this 'Mercy for Mankind' declaring a general amnesty, reached Ḥaram. Some wretched persons were planning to kill him. They believed that the murder of this victor would change the conquest into defeat. During 'Tawāf', a person called Fuḍālah bin 'Umair came near the Holy Prophet Muḥammad^{sa} with the intention of killing him. God Almighty informed Ḥuḍūr^{sa} of his intentions. He called that person by name which startled him. The Holy Prophet Muḥammad^{sa} asked as to what were his intentions. He told a lie. Ḥuḍūr^{sa} smiled, drew him near affectionately and put his hand on his chest. Fuḍālah used to say later on, "When the Holy Prophet Muḥammad^{sa} put his hand on my chest, all the hatred vanished and I felt as if he was the most loved person for me in the world." Seeing this kindness he accepted Islam straight away. This was the victory over the hearts which our master^{sa} accomplished on the day of conquest of Makkah. ³⁰

Ḥāḍrāṭ Ja'dah relates; "I was present in the Holy Prophet Muḥammad^{sa}'s company, when a person was brought in. Ḥuḍūr^{sa} was told that this person had come with the intention of murdering him. The Holy Prophet Muḥammad^{sa} told him, 'Do not be scared or feel nervous even if you did plan to kill me, God would not have given you the power or capacity

to carry it out.'³¹

Ḥāḍrāt 'Ubaid bin 'Umair^{ra} says; "I have come to know that whenever a case was presented to the Holy Prophet Muḥammad^{sa} in which an injunction of God with prescribed penalty had not been violated (e.g. fornication or murder) the Holy Prophet Muḥammad^{sa} always showed forgiveness."³²

Favours to the Enemy

On the return journey from the siege of Ṭā'if, the famous poet, Ka'b bin Zuhair came to the Holy Prophet Muḥammad^{sa}. His father had heard of the advent of a Prophet from the people of the book and had advised his sons to accept this Prophet. One of his sons, Bujair^{ra}, accepted Islam while Ka'b used to recite obscene verses about the Holy Prophet Muḥammad^{sa} and used to sully the honour of the Muslim ladies. For this crime the Holy Prophet Muḥammad^{sa} had pronounced death sentence on him.

Ka'b's brother wrote to him that Makkah has been conquered and he should come and beg forgiveness from the Holy Prophet Muḥammad^{sa}. So he wrote a eulogy in honour of Ḥuḍūr^{sa} which is known as "بَايَاتُ سَعَادٍ". He came to Madīnah and stayed with an acquaintance. No one in Madīnah recognized him. He offered the morning prayer in the Prophet's Mosque with Ḥuḍūr^{sa} and without introducing himself he said, "O Messenger of God, Ka'b bin Zuhair

has repented and begs forgiveness. If you permit, he can be presented to you?" The Holy Prophet Muḥammad^{sa} said, "Yes". Ka'b then said, "I am Ka'b bin Zuhair". Hearing this, a Companion rose to kill him as he had already been sentenced to death. The Holy Prophet Muḥammad^{sa} told him to leave Ka'b alone as he had come begging forgiveness. Then Ka'b read his eulogy. One of the couplets was;

إِنَّ الرَّسُولَ لَسَيْفٌ يُسْتَضَاءُ بِهِ
مُهْتَدًى مِنْ سَيُوفِ اللَّهِ مَسْلُوعٌ

'This prophet is such a sword, which enlightens with its luster. This is a great wielded Indian sword, which is one of the swords of Allāh.'

The Holy Prophet Muḥammad^{sa} was very pleased with his poem and covered him with his own shawl as a reward. This is how an enemy received pardon as well as a reward from the court of the Holy Prophet Muḥammad^{sa}.³³

In short the Holy Prophet Muḥammad^{sa}'s forgiveness was so extensive that God's attribute of 'Forgiver' is beautifully reflected in it. He was the supreme exponent of this Divine attribute.

¹ Abu Dā'ūd, Kitābul Hudūd, Bāb fil Hadd Yashfa'u fīhi, vol.4.

² Musnad Ahmad bin Hanbal, vol.3, p.128.

³ Faḥḥul Bārī by Sharah Bukhārī, vol.10, p.519.

⁴ Bukhārī Kitābul Adab, Bāb Hudhr minal Ghaḍab.

⁵ Bukhārī Kitābul Buyū', Bāb Karahiyatish Shagab fis Sūq.

⁶ Isaiah, 42:2-4.

- ⁷Bukhārī Kitābul Buyū‘, Bāb man Inḍara Ma‘airan.
- ⁸Muslim Kitābul Faḍā‘il, Bāb 20, p.79.
- ⁹Shamā‘ili Tirmidhī, Bāb ma Jā’ fī Kalām Rasūlillah.
- ¹⁰Abu Da‘ūd Kitābul Adab, Bāb fī Haqqil Mulūk.
- ¹¹Bukhārī Kitābul Istīdhān, Bāb 2.
- ¹²Majma‘uz Zawā‘id by Allama Haithamī, vol.3, p.318.
- ¹³Bukhārī Kitābul Janā‘iz, Bāb 84.
- ¹⁴Bukhārī Kitābul Maghāzī, Bāb Ghazwah Dhatir Riqā‘.
- ¹⁵Abu Da‘ūd Kitābul Diyāt, Bāb fīman Saqa Rajulan.
- ¹⁶Sīratul Halbiyya, vol.3, pp.102-104.
- ¹⁷Muslim Kitābul Faḍā‘ilus Sahābah, Bāb min Fadā‘il Ahl-e-Badr wa Qissa Hātib bin Abi Balta‘.
- ¹⁸Sīratul Halbiyya, vol.3, p.106.
- ¹⁹Sīratul Halbiyya, vol.3, p.92.
- ²⁰Mu‘atta Imam Mālik Kitābul Nikah, Bāb Mushrik idha Aslamat Zaujatahu.
- ²¹Usudul Ghābbah fī Ma‘rifatis Sahābah by Ibn Athīr, vol. 4, p.5.
- ²²Sīratun Nabawiyah by Ibn Hishām, vol.3, p.151.
- ²³Sīratul Halbiyya, vol.3, p.118.
- ²⁴Mu‘atta Imam Mālik Kitābul Nikah, Bāb Nikahul Mushrik idha Aslamat Zaujatahu.
- ²⁵Sīratun Nabawiyah by Ibn Hishām, vol.4, p.60.
- ²⁶Sīratul Halbiyya, vol.3, p.118.
- ²⁷Sīratun Nabawiyah by Ibn Hishām, vol.4, p.92.
- ²⁸Usudul Ghābbah, vol.1, pp. 351, 352.
- ²⁹Sīratul Halbiyya, vol.3, p.117.
- ³⁰Sīratun Nabawiyah by Ibn Hishām, vol.4, p.59.
- ³¹Dalā‘ilun Nubuwwah by Abi Na‘em, vol.1, p.233.
- ³²Tabaqātul Kubra by Ibn Sa‘d, vol.1, p.368.
- ³³Sīratul Halbiyya, vol.3, pp.214,215.

Chapter 32

The Holy Prophet Muḥammad^{sa}'s Excellent Quality of Tolerance

Ḥilm means wisdom and understanding. It is the quality of showing tolerance, calm reaction and use of gentle language in the face of an opponent's ignorance and fault. This is a kind of forgiveness.

God's attribute 'Ḥalīm' is the one, with which God treats all his creation without any distinction between them. The Holy Prophet Muḥammad^{sa} said, "There is none more patient than God after hearing infuriating talk against Himself. Some people allege that a human being is His son, even then He forgives them and gives them sustenance."¹

The Holy Prophet Muḥammad^{sa} was an excellent exponent of this Divine attribute. This aspect of his nature revealed itself in the proper place and on proper occasion and this is a praiseworthy moral quality. Ḥāḍrāt 'Ā'ishah^{ra} relates, "The Holy Prophet Muḥammad^{sa} never ever beat a servant or a wife, never raised his hand to hurt anyone except in Jihād, in the way of Allāh. He never took revenge from anyone on being called bad names. But if anyone disobeyed the injunctions of God, he surely punished him."²

Ḥāḍrāt Anas^{ra} bin Mālīk relates that the Holy Prophet Muḥammad^{sa} said, "Benignity is

from God, and haste is from Satan. no one is more benign than God, (His mercy seeks opportunities of forgiveness) and there is nothing more likeable to Allāh than tolerance."³

The Holy Prophet Muḥammad^{sa} said, "Teach knowledge, create ease not hardship and stay quiet when you are angry, stay quiet when you are angry, stay quiet when you are angry."⁴

Gentleness and softness was ingrained in the Holy Prophet Muḥammad^{sa}'s nature. Ḥādrāṭ 'Ā'ishah^{ra} relates that whenever two options were open to him, he would choose the easy one. Usāmah bin Sharīk^{ra} relates, "I presented myself to the Holy Prophet Muḥammad^{sa} and after greeting him, sat down. Some bedouins came and started to ask him questions. Someone said, "O Messenger of Allāh, we practice certain treatments, (for diseases) is it right to do so?" Ḥuḍūr^{sa} replied, "You should administer treatment for illnesses as God has not created any disease for which He has not made a cure, except old age."

Another Bedouin asked about some other things and about their harmfulness. The Holy Prophet Muḥammad^{sa} said, "O servants of God, He has removed bad effects of everything except when a Muslim transgresses against his brother, there is not only harm in this act, it carries destruction." Someone asked, "O Messenger of Allāh, what is the best amongst

the things granted by God?" the Holy Prophet Muḥammad^{sa} replied, "The best morals are the best gift from God Almighty."⁵

The Holy Prophet Muḥammad^{sa} saw two men fighting with each other. One of them had red eyes and his veins were dilated. Ḥuḍūr^{sa} said, "I know of a prayer, if recited, it abates the anger. This prayer is;

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

'I seek refuge in Allāh from the accursed Satan.'⁶

Ḥāḍrāt Abū Dharr^{ra} relates; "The Holy Prophet Muḥammad^{sa} used to advise us, whenever somebody is angry, if he is standing, he should sit down. If his anger subsides, well and good, otherwise he should lie down."⁷ Similarly he said, "Every task should be carried out slowly and gently except the good deeds for the life Hereafter, which should be done speedily."⁸

Ḥāḍrāt Anas^{ra} relates; "I have never seen the Holy Prophet Muḥammad^{sa} turn his face away from a person even though he pestered him with too much talk. In the end this person himself would quieten down. It never happened that a person held the Holy Prophet Muḥammad^{sa}'s hand and Ḥuḍūr^{sa} withdrew his hand first. It was always the other person who would let go of his hand."⁹

The great quality of forbearance was a great distinction of the Holy Prophet

Muḥammad^{sa}. Ḥāḍrāṭ Imām Ḥusain^{ra} quotes from his maternal uncle, Hind bin Abī Hālah^{ra}, "The Holy Prophet Muḥammad^{sa} never showed anger except for a transgression. At seeing such an act he was sure to get angry and punish the perpetrator, but he was never angry for the wrongs done to his person and never took revenge."¹⁰

A Sign of Prophethood

Forbearance was a distinctive quality of the Holy Prophet Muḥammad^{sa} which had been mentioned in the Torah. A Jew, Zaid bin Saʿnah, accepted Islam after testing this quality of Ḥuḍūr^{sa}'s personality. This interesting event showed the world in a practical form, the true meaning of tolerance.

Ḥāḍrāṭ ʿAbdullāh bin Salām^{ra} was a Jewish scholar who had the good fortune of accepting Islam. He relates, "When God intended to guide Zaid bin Saʿnah, he said, 'I have witnessed all the signs of Prophethood from the Holy Prophet Muḥammad's face except two indicators which I have not tested. One is that every Prophet^{sa}'s forbearance would transcend the ignorance of the ignorant and the second is the extremes of ignorance would enhance his tolerance.' Zaid in order to test this sign, used to go to Ḥuḍūr^{sa}'s meetings. One day the Holy Prophet Muḥammad^{sa} came with Ḥāḍrāṭ ʿAlī bin Abī Ṭālib^{ra}, when a bedouin reported that the people of a certain village had

become Muslims and he had told them that as a blessing of becoming Muslims, God would bestow abundant sustenance on them. But they are suffering from a famine. He was afraid that these people might abandon Islam. He requested Ḥuḍūr^{sa} to send them some aid. This Jew Zaid saw an opportunity to test his plan. He said that he would buy grain for these people. So he bought eighty Dinar's worth of grains which Ḥuḍūr^{sa} instructed to be taken to these hunger stricken people. Two or three days before date of the repayment of this loan, Ḥuḍūr^{sa} was accompanying a funeral, Zaid took hold of Ḥuḍūr^{sa}'s covering and pulled it so hard, it fell from his shoulder. Zaid spoke harshly pretending to be angry, 'O Muḥammad, would you repay my loan or not? By God, I know you, the sons of Banī Muṭṭalib delay in repayments.' Ḥāḍrāṭ 'Umar bin Khaṭṭāb^{ra} trembled with rage and eyed Zaid with hostile look and said, 'O enemy of God, how dare you treat the Holy Prophet Muḥammad^{sa} with such rudeness? If regard for the Holy Prophet Muḥammad^{sa} does not stop me, I would chop your head off.'

The Holy Prophet Muḥammad^{sa} watched all this calmly and with dignity. Then he smilingly addressed Ḥāḍrāṭ 'Umar^{ra} and said, 'O 'Umar, both of us needed something else from you. You should have advised me to repay the loan in a goodly manner and taught him the

decent manner of demanding the return of the loan. O 'Umar, now you go and repay his loan and give him some measure of dates in addition to the loan.'

When 'Umar^{ra} had repaid my debt and gave extra measure of dates as a reward, I enquired as to why was he rewarding my rudeness; he replied that these dates were a recompense for my harsh words to you. Then Zaid introduced himself as Zaid bin Sa'nah, the great Jewish scholar. Ḥāḍrāt 'Umar^{ra} asked him as to why he showed rudeness to the Holy Prophet Muḥammad^{sa}. Zaid frankly said, I had recognized all the signs of Prophethood, only the test of forbearance was left, which he has displayed excellently now. So O 'Umar, I accept Islam. Half of my wealth is for Allāh. I am a very wealthy person, donate my wealth for the Ummah of the Prophet^{sa}. Zaid^{ra} proclaimed the Kalimah and accepted Islam. Afterwards all his family embraced Islam. Zaid bin Sa'nah^{ra} participated in battles alongside the Holy Prophet Muḥammad^{sa}.¹¹

Another similar incident relates to another Jew as well. Ḥāḍrāt 'Alī^{ra} relates; "A Jew, named Juraijarah demanded the repayment of his Dinārs from the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} told him that he did not possess any money at the time. Juraijarah said, 'O Muḥammad, I would not leave you alone, until you repay my loan.' The Holy Prophet

Muḥammad^{sa} said that he was prepared to sit with him. Ḥuḍūr^{sa} stayed with him and offered Ṣuḥr, 'Asr, Maghrib, Ishā' and Fajr Ṣalāt while continuing to stay with him. The Companions started to scare this Jew. When Ḥuḍūr^{sa} asked them the reason for it, they replied, 'O Messenger of Allāh, a Jew is restricting your freedom of movement.' The Holy Prophet Muḥammad^{sa} said, 'My Lord has forbidden me to wrong a person who has an agreement with me or to wrong anyone at all.' When the day broke, this Jew professed the Kalimah, 'I bear witness that there is none worthy of worship except Allāh and Muḥammad is the Prophet of Allāh.' The behaviour that I have shown to you, was to test the qualities of a Prophet which are given in the Torah. This test has proved the truth."¹²

The Holy Prophet Muḥammad^{sa} not only forgave the harsh words of a person, he quite often showed favour to such a person. Bahz^{ra} bin Ḥakīm relates; "My brother came to the Holy Prophet Muḥammad^{sa}. His neighbours had been apprehended for usurping someone's wealth. He interceded in favour of his neighbours, that they should be released on his surety. At first the Holy Prophet Muḥammad^{sa} did not pay any attention to his request. At this he started to protest openly saying, 'You stop others from transgression but you yourself act in a similar manner.' The Holy Prophet

Muḥammad^{sa} said, 'If I do this, I will be answerable for it, you would not be liable for my actions.' The Holy Prophet Muḥammad^{sa} then instructed the release of his neighbours."¹³

Ḥāḍrāt 'Ā'ishah^{ra} relates that Jews used to come to Ḥuḍūr^{sa} and say السام عليكم meaning; curse and destruction be on you. Once Ḥāḍrāt 'Ā'ishah^{ra} replied to these people repeating, 'Allāh's curse and punishment be on you.' The Holy Prophet Muḥammad^{sa} told Ḥāḍrāt 'Ā'ishah^{ra} to be gentle and refrain from harsh words and callousness. Ḥāḍrāt 'Ā'ishah^{ra} replied, 'O Messenger of Allāh, have you not heard how these Jews greeted you?' The Holy Prophet Muḥammad^{sa} said, "Have you not heard the reply I gave. I only said, 'Alaikum', whatever you said, may it befall on you. My prayers about them will be accepted but their prayers against me would never be accepted."¹⁴

Then the Holy Prophet Muḥammad^{sa} advising Ḥāḍrāt 'Ā'ishah^{ra} to adopt gentleness and forbearance said, "O 'Ā'ishah^{ra}, gentleness, in whatever thing it is found, adds beauty to it. And whichever affair lacks leniency, it develops flaw and ugliness." He also added, "God loves leniency in every matter."¹⁵

The Holy Prophet Muḥammad^{sa} in his position of ruler of Madīnah, showed tolerance and forbearance in the face of rudeness shown by the Jews. Ḥāḍrāt Thaubān^{ra} relates; "I was standing near the Holy Prophet Muḥammad^{sa}

when a Jewish scholar came and said, 'O Muḥammad, salām be on you'. I pushed him back with such force that he nearly fell down. He asked me why I had pushed him, I said, "Why did you not address him as the Messenger of Allāh." The Jew said, "We would only call him the name given to him by his parents." The Holy Prophet Muḥammad^{sa} said, "He is right, my parents named me Muḥammad," Then the Jew asked him some questions. When he was gone the Holy Prophet Muḥammad^{sa} said, "I did not know the answers to the questions he put to me but God gave me the knowledge about them."¹⁶

The servants of the Holy Prophet Muḥammad^{sa} experienced his forbearance in everyday affairs. He would forgive them more than seventy times in a day. Ḥāḍrāṭ Anas^{ra}, a servant reports that he served the Holy Prophet Muḥammad^{sa} for ten years. Never ever was he scolded, beaten, frowned at or punished for delay in carrying out an order. Even when any member of his family scolded him, the Holy Prophet Muḥammad^{sa} would advise to forgive as things happen as they are destined to happen."¹⁷

The illiterate bedouins were uncouth in their behaviour. The Holy Prophet Muḥammad^{sa} always showed gentleness in response to their attitude.

Once a bedouin was rude in his behaviour

while begging something from the Holy Prophet Muḥammad^{sa}. He pulled Ḥuḍūr^{sa}'s shawl with such force that it bruised his neck. Then with great impudence said, "Give me out of Allāh's wealth which is in trust with you." The Holy Prophet Muḥammad^{sa} not only showed patience and calmness, he generously and with a smiling face instructed that this bedouin should be helped."¹⁸

The Holy Prophet Muḥammad^{sa} bought a camel from a bedouin for one 'Wasaq' (measure equal to two and a quarter maunds) of dry dates. When Ḥuḍūr^{sa} came home, the dates had finished. With utmost candidness and simplicity he told the bedouin, "O the one who is obedient to Allāh, I bought the camel for dry dates from you. I thought that this measure of dates were in the house. On reaching home I found out that this quantity of dates was not available." That bedouin said, "You are a fraudulent person." The Companions started to admonish him but the Holy Prophet Muḥammad^{sa} told them to leave him alone.¹⁹

The Holy Prophet Muḥammad^{sa} was never furious even in the face of allegations and unjustified objections of the opponents, instead he showed forbearance. At the Battle of Ḥunain, Ḥuḍūr^{sa} gave the gift of one hundred camels to some chiefs of Quraish. His intention was to win over their hearts and draw them closer to Islam. An ordinary man objected that

the standards of justice had been violated in this case. (He objected to not receiving a hundred camels). The Holy Prophet Muḥammad^{sa} said, "If Allāh and His Messenger do not act justly, who else would? May Allāh have mercy on Prophet Moses, he was the victim of greater criticism, and he showed patience." This indicated that he himself would show tolerance. Then he forgave this bedouin.²⁰

The Holy Prophet Muḥammad^{sa} showed patience in the face of continued rejection and falsification by his own people and never prayed against them in haste. Ḥāḍrāṭ ‘Abdullāh bin ‘Abbās^{ra} relates that the people of Makkah demanded that Ḥuḍūr^{sa} must remove the mountains and turn Makkah into a plain area for cultivation or turn the mountain Ṣafā into gold. God Almighty asked the Holy Prophet Muḥammad^{sa} if these non-believers should be reprieved or did he want Him to fulfill their demand, in which case these rejecters would be destroyed by Him. The Holy Prophet Muḥammad^{sa} requested for reprieve as he did not want them to be destroyed.²¹

Ṭufail bin ‘Amr^{ra}, chief of Daus tribe invited his people to Islam. On being rejected, he asked the Holy Prophet Muḥammad^{sa} to pray against them. The Holy Prophet Muḥammad^{sa} did raise his hands in prayer but requested his Lord, "O Allāh, give guidance to the people of Daus tribe and bring them to

me."22

In brief the excellent quality of forbearance was an amazing proof of the Holy Prophet Muḥammad^{sa}'s truth.

¹Bukhārī Kitābul Adab, Bāb Sabr fil Aḍha.

²Muslim Kitābul Faḍā'il, Bāb 20.

³Majma'uz Zawā'id by Allama Haithamī, vol.8, p.19.

⁴Musnad Ahmad bin Hanbal, vol.1, pp.239, 283.

⁵Ibn Mājah Kitābul Ṭib, Bāb ma AnzalAllāhu Dā' Illa Nazala Lahū Shifā'i.

⁶Bukhārī Kitābul Adab, Bāb Al-Hadhr minal Ghaḍab.

⁷ Abu Da'ūd Kitābul Adab, Bāb ma yuqālu 'Indal Ghaḍab.

⁸Mustadrak Hākim, vol.4, p.306.

⁹ Abu Da'ūd Kitābul Adab, Bāb fil Hayā'.

¹⁰Shamā'ili Tirmidhī, Bāb Kaifa Kāna Kalām Rasūlillah.

¹¹Mustadrak Hākim Kitāb Ma'rifatus Sahābah Dhikr Islam Zaid bin Sa'nah, vol.3, p.605. Tabaqātul Kubra by Ibn Sa'd, vol.1, p.88.

¹²Mustadrak Hākim, vol.2, p.622.

¹³Al-Wafā' bi Aḥwālil Muṣṭafā by Allama Ibn Jauzi, p.428.

¹⁴Bukhārī Kitābul Adab, Bāb Lam yakunin Nabī Faḥshā.

¹⁵Musnad Ahmad bin Hanbal, vol.3, p.241. Bukhārī Kitābul Da'wāt, Bāb Du'a'alal Mushrikīn.

¹⁶Tafsīr Ibn Kathīr, vol. 2, p. 544.

¹⁷Muslim Kitābul Faḍā'il, Bāb 13 and Dalā'ilun Nubuwwah by Baihaqī, vol.1, p.412.

¹⁸Bukhārī Kitābul Nafaqāt wa Kitābul Libās, Bāb Al-Bard.

¹⁹Musnad Ahmad bin Hanbal, vol.6, p.268.

²⁰Bukhārī Kitābul Libās, Bāb 7, 18.

²¹Musnad Ahmad bin Hanbal, vol.1, p.258. Baihaqī, vol.9, p.133.

²²Musnad Ahmad bin Hanbal, vol.2, p.243.

Chapter 33

The Holy Prophet Muḥammad^{sa}'s Magnificent Trust in God

The word "Tawakkal" means entrusting something to someone. Trust in God means, to submit to God's wills and designs in such a manner that neither should one rely totally on the material means of achieving an object, nor discard them totally. On the other hand, after employing all God given powers and capabilities, if there remains any weakness in our efforts, trust in God Almighty that He Himself would accomplish the task.

The subject of trust in God can be divided into two parts. One is intellectual while the other is practical. Trust in God even when the perceptible means are non-existent and even when the means are available instead of being arrogant one must believe that, God would make up any deficiency. This is the intellectual trust in God. In practical form; it is total trust in God even when all the requisite means are available. Our trust should be in God's help and not in our own efforts or planning. This is the actual trust in God which displays itself in the times of strength and not in the state of weakness. We attain a perfect perception of this form of trust in God in the pure character and conduct of the Holy Prophet Muḥammad^{sa}.

At times when people are compelled to

accept the consequences of their own negligence and failings, they consider it as trust in God, that they have accepted the situation. This meaning of trust in God is not correct. The Holy Prophet Muḥammad^{sa} once gave his verdict in a dispute between two men. The person against whom this verdict was passed, went away saying, *حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ* means 'My Allāh is sufficient for me and He is the best Helper.' The Holy Prophet Muḥammad^{sa} called this person back and asked him as to what he had said. He repeated these Arabic prayer words. The Holy Prophet Muḥammad^{sa} said, "God does not like indolence, negligence and lack of fortitude. Instead He censures such attitudes. So a man should plan ahead diligently and wisely and only when he confronts difficulty then he can no doubt say, *حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ* that Allāh is sufficient for me and He is the best Helper."¹

To start some task without means, planning or effort is not the trust in Allāh. Ḥādrāṭ ‘Abdullāh bin ‘Abbās^{ra} reported that some people of Yemen, when they came for Hajj did not bring any provisions with them. They claimed that they trusted in God. This resulted in their begging in Makkah. The verse of the Holy Qur’ān was revealed at that time *وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ* meaning, 'Take provision with you and remember the best of provisions is, righteousness.'²

This is the true meaning of trust in Allāh, which the Holy Prophet Muḥammad^{sa} taught his followers. Once a bedouin came and said, "O Messenger of Allāh, should I secure the camel's knee and then trust in Allāh? Or should I leave the camel free and trust in Allāh?" The Holy Prophet Muḥammad^{sa} advised him to first secure the camel's knee and then trust in Allāh. ³

The fact is that this highest degree of trust in Allāh was so outstanding, that it had been foretold in the earlier scriptures that this Prophet would put his trust in Allāh. 'Abdullāh Bin 'Umar^{ra} relates the prophecy regarding the Holy Prophet Muḥammad^{sa} recorded in the Torah, "You are My servant and Messenger. I have named you 'Mutawakkal' (one who trusts in God)." ⁴

In fact this is a reference to the prophecy in Isaiah, 'Behold My servant, whom I uphold; Mine elect in whom My soul delighted; I have put My spirit upon him.'^(1/42)

'He shall not fail nor be discouraged till he has judgment in the earth.'^(4/42)

'I the Lord have called thee in righteousness, and will hold thy hand and will keep thee.'^(6/42)

The Holy Prophet Muḥammad^{sa} had total faith and perfect trust in God. Every moment and at every occasion he used to pray with reference to this trust. His *Tahajjud* Prayer

used to begin with this prayer that his total trust is in God Almighty.

On leaving the house he would pray بِسْمِ اللَّهِ with the name of Allāh, I have put my trust in Allāh. No one has the power and authority except Allāh.' He used to say, "When a person leaves home with this prayer, he in response, is informed, 'You have been guided, this prayer is enough for you and you would be saved.' So Satan stays away from this person and tells him that how could he have any control on the one, who has been guided, protected and assured of sufficiency? ⁵

When the Holy Prophet Muḥammad^{sa} prepared to go to sleep, he offered a prayer of trust in God and advised his Companions to do the same. Ḥāḍrāṭ Ḥudhaifah bin Al-Yamān^{ra} relates; "When the Holy Prophet Muḥammad^{sa} used to go to bed or sleep, he prayed; اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا 'O Allāh, with Your name I die and come to life'." ⁶

In the battles the Holy Prophet Muḥammad^{sa} put his total trust in God. Ḥāḍrāṭ Anas Bin Mālik^{ra} relates, "Whenever the Holy Prophet Muḥammad^{sa} used to go to battle, he used to pray اللَّهُمَّ أَنْتَ عَضِدِي وَنَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ 'O Allāh, You are my support and my helper, with Your help I plan, with Your succour I attack and with Your name I fight.'" ⁷

For protection from the mischief of Anti-Christ of the later days, the Holy Prophet

Muḥammad^{sa} advised his followers to trust in God and said, "Whomsoever is impressed by Anti-Christ and accepts him as his lord, would suffer tribulation and whosoever refuses to accept his lordship and says, 'My Lord is Allāh, in Him I trust', such a person would receive no harm from the mischief of Anti-Christ."⁸

The Holy Prophet Muḥammad^{sa} would supplicate after expressing his complete trust in God Almighty, اللَّهُمَّ هَذَا الدُّعَاءُ وَإِلَيْكَ إِجَابَةٌ. اللَّهُمَّ هَذَا الْجَهْدُ وَعَلَيْكَ التَّوَكُّلُ "O Allāh, this is our prayer, the acceptance of which is entrusted to You. O Allāh, this is our endeavour, now our reliance and trust is in You."⁹

The Holy Prophet Muḥammad^{sa} used to say that taking on ill omen is, associating partners with Allāh. He repeated this three times and then said, "We do not take ill omens but if such a thought comes to mind, God obliterates it due to our trust in Him."¹⁰

Some people shun the sufferers of contagious diseases. The Holy Prophet Muḥammad^{sa}'s trust in God was extraordinary in this respect. Once a leper was present in the gathering. At the meal time the Holy Prophet Muḥammad^{sa} made him eat from his own bowl and said, "Eat with trust in God and rely on Him."¹¹

The Holy Prophet Muḥammad^{sa} mentioned that seventy thousand of his followers would be admitted in to paradise

without being held accountable for their actions and said, "These would be the people, who do not rely on incantations or take ill omens, they trust in God."¹² It is evident that the chief of such people is our beloved Prophet^{sa}.

The Holy Prophet Muḥammad^{sa} advised his followers to trust in Allāh, especially in matters of sustenance. He said, "If you trust in Allāh in the appropriate manner, you would be given sustenance like the birds. They leave their nests with empty stomachs in the morning and return in the evening fully satiated."¹³ He also said, "Such people will enter paradise, whose hearts are like the hearts of the birds."¹⁴

There lived two brothers at the time of the Holy Prophet Muḥammad^{sa}. One of them attended the meetings with Ḥuḍūr^{sa} and the other earned his living with the sweat of his brow. One day he complained about his brother's idleness, the Holy Prophet Muḥammad^{sa} said, "Do you know, may be you are given livelihood by virtue of your brother."¹⁵

When the Holy Prophet Muḥammad^{sa} used to see his faithful followers being persecuted in the way of Allāh, he would advise them to trust in Him. Ḥāḍrāṭ Yāsir^{ra}'s family were tortured and the Holy Prophet Muḥammad^{sa} preached them to have faith in Allāh and said, "O the family of Yāsir^{ra} be patient. I give you glad tidings of paradise." When persecution reached to an extreme level,

some of the Companions sought permission to defend themselves and confront the enemy, the Holy Prophet Muḥammad^{sa} advised them to be patient and not to seek revenge, instead show fortitude and put their trust in Allāh. He said, "The people before you had their heads cleaved apart with saws and their flesh torn from their bones with hot iron combs, but such extreme torture did not make them renounce their religion. And remember, God will grant success, predominance and grandeur to Islam. So much so that a traveller would travel alone from one end of Arabia (Ṣan'ā') to the other end (Ḥaḍar-e-Maut) and will not be afraid of anyone except Allāh."¹⁶

The Holy Prophet Muḥammad^{sa} when facing trial and tribulations displayed an excellent example of relying on God alone. One of the extreme trials of his life was the three years siege in She'b-e-Abī Ṭālib with his family and Companions. During this period all business dealings, exchange of goods and even the marriage arrangements were totally cut off. All the means of livelihood were denied to the Muslims. At every moment, his life was in danger; even then he endured this period with utmost trust in God. Then God helped him with His unseen powers. Termites had destroyed the parchment on which the resolution of boycott was inscribed. When the Holy Prophet Muḥammad^{sa} came out of this siege,

disappointed by the attitude of the people of Makkah, he turned towards Ṭā'if. The world witnessed his magnificent trust in Allāh. This Prophet^{sa} of God addressed the chiefs of this unknown land with courage and fearlessness. He was alone yet he conveyed the message of God boldly. He was not fearful about his own life or mindful of the risk. He had one passion to discharge his obligation of propagation. His total trust was in God Almighty. On the return journey from Ṭā'if a strange sight of his trust in God is displayed.

The Holy Prophet Muḥammad^{sa} stayed in Nakhla for a few days. Zaid bin Ḥārithah^{ra} enquired, 'O Messenger of God, how would you enter Makkah now, As the people have turned you out.' The Holy Prophet Muḥammad^{sa}'s reply displayed his deep trust in Allāh. He replied, "O Zaid, you will see, God will find a way out. He is the Supporter of His religion. He will make His Prophet prevail." The Holy Prophet Muḥammad^{sa} sent messages to the chiefs of Makkah requesting their protection for his return to Makkah. Quite a few chiefs refused and at last one noble hearted chief, Muṭ'im bin 'Adī announced protection of the Holy Prophet Muḥammad^{sa} and thus Ḥuḍūr^{sa} returned to Makkah. ¹⁷

It is essential to plan for an objective while putting complete trust in Allāh. God Almighty revealed a course of action to the Holy

Prophet Muḥammad^{sa} at the time of migration to Madīnah. On the night of migration, Jibrīl^{as} conveyed the message to Ḥuḍūr^{sa} that he should not sleep in his usual bed. When the night fell, the non-believers waited for the time when the Holy Prophet Muḥammad^{sa} would be in his bed and they would attack him. The Holy Prophet Muḥammad^{sa} saw them and ordered Ḥādrāṭ ‘Alī^{ra} to sleep in his bed and cover himself with Ḥuḍūr^{sa}'s green sheet. God willing he would not come to any harm. And this was exactly what happened. ¹⁸

During the journey of migration, at every step the Holy Prophet Muḥammad^{sa} had complete trust in God the Praiseworthy.

After the death of Ḥādrāṭ Abū Ṭālib and Ḥādrāṭ Khadijah, life became very difficult for the Holy Prophet Muḥammad^{sa}. He proceeded to Ṭā’if for conveying the message of Islam. This venture proved unsuccessful. Now he was living amongst the dangerous enemies of Makkah. One group of the Muslims had migrated to Madīnah on the basis of a dream of the Holy Prophet Muḥammad^{sa} in which he was shown a land of date palms. Even the special advisors and sincere helper, Ḥādrāṭ ‘Umar^{ra} had migrated. Ḥādrāṭ Abū Bakr^{ra} confronting opposition by the non-believers, difficulty in worship and recitation of the Holy Qur’ān, was also ready to migrate. But Ibnud Daghinah, the chief of Qārrah tribe extended his refuge and

brought Ḥāḍrāṭ Abū Bakr^{ra} back. The Holy Prophet Muḥammad^{sa} was waiting for God's permission. The delay in such a command had given a chance to the oppressed Muslims to reach a safe haven. When Ḥāḍrāṭ Abū Bakr^{ra} intended to migrate the second time, the Holy Prophet Muḥammad^{sa} told him to wait as he himself hoped for Allāh's permission to migrate. When he received this permission, he left Makkah in an extremely dangerous situation along with Ḥāḍrāṭ Abū Bakr^{ra}. He had complete trust in Allāh. ¹⁹

The migration journey displayed his magnificent trust in Allāh. Ḥāḍrāṭ Anas relates, "Ḥāḍrāṭ Abū Bakr^{ra} told me, "When we had taken refuge in the cave of Thaur, I said to the Holy Prophet Muḥammad^{sa} that should any non-believer glance towards his feet, he would be able to see us." The Holy Prophet Muḥammad^{sa} replied, 'O Abū Bakr, what do you think of those two persons, who have God as their third companion?'²⁰

Ḥāḍrāṭ 'Umar^{ra} used to say, "Abū Bakr^{ra}'s one night and one day is superior to 'Umar^{ra} and all his children." This was the night when he had taken refuge with the Holy Prophet Muḥammad^{sa} in the cave of Thaur. This cave had the burrows of snakes and scorpions in it. Ḥāḍrāṭ Abū Bakr^{ra} was apprehensive of harmful insects in case they should cause injury to the Holy Prophet Muḥammad^{sa}. He put his foot on

these holes to cover them. When an insect stung him, tears started to flow from his eyes due to pain. The Holy Prophet Muḥammad^{sa} said, "O Abū Bakr^{ra}, grieve not and do not worry, Allāh is with us". With this God granted him tranquility. ²¹

In his own narration, Ḥāḍrāṭ Abū Bakr^{ra} relates, "When Surāqah, who was in pursuit, reached us, I said to the Holy Prophet Muḥammad^{sa}, 'O Messenger of Allāh, now the pursuing enemy is very near, I am not at all worried about myself but I am apprehensive of your safety'. He replied *لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا*, 'Do not grieve, Allāh is with us.' At that instant Surāqa's horse sunk in the sand and he started to beg refuge."²²

At that time, displaying magnificent trust in Allāh, the Holy Prophet Muḥammad^{sa} made the magnanimous prophecy in Surāqah's favour, "O Surāqah, how would you feel when the bracelets of the King of Persia would be in your hands?"

Similarly this complete trust in God was visible on entering Madīnah. Every devoted and loving member of the Anṣār wished for the opportunity to host the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} said, "Leave my she-camel, I will stay where she would sit down by Allāh's command, so the she-camel sat down at one place. Before the Holy Prophet Muḥammad^{sa} dismounted, the camel rose up

again and travelled a short distance. The Holy Prophet Muḥammad^{sa} let go the reins and without his directing, she came and sat down at the same place. Ḥuḍūr^{sa} dismounted and went into the nearest house which belonged to Ḥādrāṭ Ayyūb Anṣārī^{ra}.²³

Even when all the means of achieving an objective were non-existent, the Holy Prophet Muḥammad^{sa} never despaired and always trusted in God. The Battle of Badr was the time of extreme weakness. Three hundred and thirteen unarmed men faced a well equipped army of well known war champions. Even in this extremely dangerous situation, there was no shadow of despondency on the Holy Prophet Muḥammad^{sa}. A very brave non-believer, a champion warrior came to the Holy Prophet Muḥammad^{sa} and offered to fight along side the Muslims on the condition that he would receive a share in the booty of the war. Ḥuḍūr^{sa} asked him if he believed in Allāh and His Messenger. He replied, "No". The Holy Prophet Muḥammad^{sa} turned down his offer. He came the second time and offered his help. But the Holy Prophet Muḥammad^{sa} did not like accepting a non-believer's help as his trust was in God alone. This person came the third time, affirmed Kalimah and requested permission to take part in the battle, only then the Holy Prophet Muḥammad^{sa} gave him permission to fight with the Muslims.²⁴

Two Companions, Ḥādrāṭ Hudhaifah^{ra} and Abū Sahl^{ra} set forth from their hoes to participate in the battle. On the way the non-believers of Quraish arrested them and forcibly extracted a promise from them that they would not participate in the battle along side the Prophet^{sa}. They came and told Ḥuḍūr^{sa} the whole incident. He told them to go and fulfill their promise and he himself would pray to God alone for victory against the enemy. ²⁵

At the Battle of Badr, the Holy Prophet Muḥammad^{sa} organized the ranks of three hundred thirteen unarmed Companions and then busied himself in prayer. This was manifestation of perfect trust in God.

In brief such displays of total trust in God are unique. One night there was uproar in Madīnah. Being the time of war, it was feared that the enemy had attacked. People gathered together to plan some action. With trust in God, the Messenger of Allāh rode on the horse's bare back to investigate the matter. He had his sword with him. By the time people gathered, he was back after investigating and calmed the people down that there was no danger. He added that his horse was very fast.²⁶

Ḥādrāṭ ‘Abdullāh^{ra} bin ‘Abbās relates, "The mention of the Holy Prophet Muḥammad's^{sa} trust in God, is found in this verse of the Holy Qur’ān,

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - (3:174)

Those to whom men said, "People have mustered against you, therefore fear them, but this only increased their faith, and they said, 'حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ' Sufficient for us is Allāh, and excellent Guardian is He."

The reference in this verse is to the Battle of Ḥamrā'ul Asad. On the way back from Uhud, Abū Sufyān, the chief of Quraish planned to turn back and attack the Muslims of Madīnah and plunder them. When the Holy Prophet Muḥammad^{sa} and his Companions received this information, Ḥuḍūr^{sa} was not afraid at all. Instead he decided to go in pursuit of Abū Sufyān and his army. The Companions wholeheartedly offered themselves and said with one voice, "Allāh, for us is Sufficient, and an excellent Guardian is He."²⁷

When Abū Sufyān decided to turn back and attack Madīnah, he sent a message through the tribe of Abdul Qais to tell Muḥammad^{sa} that they are coming again to destroy and root him out. This tribe met the Holy Prophet Muḥammad^{sa} at Ḥamrā'ul Asad and delivered Abū Sufyān's message. The Holy Prophet Muḥammad's^{sa} reply even in this state of weakness and with the company of injured Companions, was magnificent. He said, "Sufficient is for us Allāh, and an excellent Guardian is He." A polytheist chief of Banū

Khuzā'ah who had seen the Holy Prophet Muḥammad^{sa} at Ḥamrā'ul Asad advised Abū Sufyān that the Muslims were prepared to die to avenge their defeat. Another chief of Quraish Safwān bin Umayyah advised Abū Sufyān to turn back, so he returned to Makkah. ²⁸

In brief this excellent quality of trust in God continued to display itself through out the life of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} was once resting under a tree during a journey back from a battle. An enemy was lying in wait. He raised the sword and said, "Who would save you now"? Despite the absence of the means of defence, the Holy Prophet Muḥammad^{sa} with total confidence and trust in Allāh said, "My Allāh." The sword fell from the hand of the awe-stricken enemy. ²⁹

The Holy Prophet Muḥammad^{sa}'s invitation to the two great powers of his time manifests his trust in God. The Arab states were the subjects and paid taxes to the Persian and Roman kingdoms. To invite them to submit to Islam was equivalent to challenging them to war. The Holy Prophet Muḥammad^{sa} sent them the message of Islam on Allāh's command. The Persian emperor reacted to this invitation aggressively and issued an order for the arrest of the Holy Prophet Muḥammad^{sa}. The wise people have spoken well in saying.

"Do not be afraid of a calamity which is going to befall after a night." The Holy Prophet

Muḥammad^{sa} prayed to God fervently and placed his full trust in Him. These prayers were accepted in such a manner that God Himself gave the tidings. The Holy Prophet Muḥammad^{sa} told the emissaries of the king who had come to arrest him, "Go, tonight my Lord has killed your lord."³⁰

This was exactly what happened.

At the Battle of Ḥunain when his Companions retreated, the Holy Prophet Muḥammad^{sa} went forward on his own and achieved victory. The whole of his life presents a beautiful picture of this trust in Allāh. He always used to pray, "O Allāh, I have put my trust in you at every moment." And God Almighty was always his first and last Support.

'O Chief of the people who trust in God, peace be on you.' Even today the godly people witness the signs of Allāh's support.

¹Musnad Ahmad bin Hanbal, vol.6, p.24, 25.

²Bukhārī Kitābul Ḥajj, Bāb Qaul Allāhwa Tazwwadū Fainna Khairazādīt Taqwa.

³Tirmidhī Kitāb Şifatūl Qiyamah Bāb minhu.

⁴Bukhārī Kitābul Buyū', Bāb Karahiyatish Shagab fis Sūq.

⁵Musnad Ahmad bin Hanbal, vol.6, p.306.

⁶Bukhārī Kitābul Da'wāt.

⁷Tirmidhī Kitābul Da'wāt and Ahmad Masnad Anas^{ra}.

⁸Musnad Ahmad bin Hanbal, vol.4, p.20.

⁹Tirmidhī Kitābul Da'wāt.

¹⁰Abu Da'ūd Kitābul Ṭib, Bāb fit Tīrah.

¹¹Abu Da'ūd Kitābul Ṭib, Bāb fit Tīrah.

¹²Muslim Kitābul Īmān, Bāb Al-lail ala Dukhuli Tawā'if minal Muslimīn.

¹³Musnad Ahmad bin Hanbal, vol.1, p.30.

¹⁴Muslim Kitābul Jannah wa Sifate Na'īmiha, Bāb Yadhkhulul Jannah Aqwām Af'idatihim mithla Af'idati Tair.

- ¹⁵Tirmidhī Kitābuz ZUḥūd, Bāb fi Tawakkal alAllāh.
- ¹⁶Bukhārī Kitābul Manāqib, Bāb Dhikr ma laqan Nabīwa Aṣḥābihī minal Mushrikīn.
- ¹⁷Tabaqātul Kubra by Ibn Sa’d, vol.1, p.212.
- ¹⁸Sīratun Nabawīyyah by Ibn Hishām, vol.2, p.124.
- ¹⁹Bukhārī Kitābul Manāqib, Bāb Hijratun Nabīwa Aṣḥābihī Ilal Medina.
- ²⁰Bukhārī Kitābul Faḍā’ilis Saḥābu, Bāb Manāqibil Anṣār.
- ²¹Dalā’ilun Nubuwwah by Baihaqī, vol.2, p.476.
- ²²Sīratul Halbiyya, vol.2, p.43.
- ²³Sīratun Nabawīyyah by Ibn Hishām, vol.2, p.113 and Dalā’ilun Nubuwwah by Baihaqī, vol.2, p.509.
- ²⁴Muslim Kitābul Jihād was Siyar, Bāb Karāhatil Isti’ānah bil Mushrik.
- ²⁵Muslim Kitābul Jihād, Bāb wafā’ bil ‘Ahd.
- ²⁶Bukhārī Kitābul Jihād was Siyar, Bāb Hamā’il wa Ta’līqis Saif...
- ²⁷Bukhārī Kitābul Tafsīr, Sūrah Al-e-Imrān, Bāb Alladhīna Qāla Lahum...
- ²⁸Sīratul Nabawīyyah by Ibn Hishām, vol.2, p.113 and Dalā’ilun Nubuwwah by Baihaqī, vol.2, p.509.
- ²⁹Bukhārī Kitābul Maghāzī, Bāb Ghazwah Dhāt Riḳā’.
- ³⁰Tārīkhul Umum wal Mulūk by Tabrī, part. 3, p. 248.

Chapter 34

The Holy Prophet Muḥammad^{sa}'s Unique Valour

The root of courage is the faith in absolute unity of God and total trust and reliance on Him. The Prophets of God who are commissioned to convey the message of faith to the whole world, to turn the tide of the age and bring about a revolution in the world, are endowed with courage, bravery and valour by God Himself. God says in the Holy Qur'ān; "Those who delivered the Messages of Allāh and feared Him, and feared none but Allāh."^(33:40)

The Holy Prophet Muḥammad^{sa} was a perfect believer in the unity of God and bravest among the people. Referring to his God given courage, he said, "I have been given superiority over other people in the qualities of generosity and valour." Ḥāḍrāṭ Anas related that the Holy Prophet Muḥammad^{sa} was the bravest and most courageous amongst the people.¹

Ḥāḍrāṭ Brā' bin 'Āzīb used to say under oath that when fighting became most fierce, they used to shelter behind the Holy Prophet Muḥammad^{sa} and fight. The person who used to fight steadfastly by the side of Ḥuḍūr^{sa} was considered to be the bravest among them.²

Ḥāḍrāṭ 'Alī^{ra} used to say, "When the fighting used to become intense and the opposing armies clashed with each other, we

used to fight under the cover of the Holy Prophet Muḥammad^{sa}. He used to be the closest to the enemy than any of us."³

Ḥāḍrāt ‘Alī^{ra} also reported that the Holy Prophet Muḥammad^{sa} was the most courageous and the bravest among the people. ⁴

Ḥāḍrāt Imrān bin Ḥuṣain related, "There was no such confrontation with the enemy in which the Holy Prophet Muḥammad^{sa} was not among the foremost people who raised the sword in defence."⁵

The courage and fortitude with which he endured the extremes of persecution during the thirteen years in Makkah, were unique. Even though his life was in danger at all times, yet he would walk amongst the enemy, go to the Ka‘bah, worshipped openly and recited the Qur’ān. The enemy made plans to kill him but failed at every occasion.

One day Abū Jahl said that if he saw Muḥammad offering prayer in the Ka‘bah, he would cut his head off. The Holy Prophet Muḥammad^{sa} replied with perfect fearlessness, "If he did so, the angels would immediately chastise him."⁶

Wrestling Match with a Champion of Quraish

Rukānah bin ‘Abd was a brave wrestler of Yazīd family of Quraish. He was at the forefront of opposition to the Holy Prophet Muḥammad^{sa}. One day he met the Holy Prophet Muḥammad^{sa}

in the valley of Makkah. Ḥuḍūr^{sa} inviting him to Islam said, "Would you not fear Allāh and accept the message which I am conveying?" He replied that if he was convinced of the truth of that message, he would accept it. The Holy Prophet Muḥammad^{sa} said, "If I knock you down in a wrestling match, would you be convinced that my message is true?" He replied, "Yes." The Holy Prophet Muḥammad^{sa} invited him to a dual. Rukānah started to wrestle. The Holy Prophet Muḥammad^{sa} caught hold of him and threw him on the ground. Rukānah could not believe it and thought it a mere chance. So he asked to wrestle again. The Holy Prophet Muḥammad^{sa} defeated him once again. Rukānah was very arrogant and vain about his capability as a wrestler and was amazed at being defeated. The Holy Prophet Muḥammad^{sa} said, "I can show you even more amazing signs on the condition that you fear Allāh and follow my path." Rukānah went to his people and said, "O people of Munāf, you can cast a spell on the whole world through Muḥammad, I have never seen a greater magician." Then he related the whole incident and this resulted in his acceptance of Islam. ⁷

The Holy Prophet Muḥammad^{sa} endured the days of siege in She'ḇ-e-Abī Ṭālib with fortitude. Here, he was in danger of his life and Abū Ṭālib used to change his sleeping place every night to safeguard him from attack.

In the journey to Ṭā'if he was alone yet with great courage and fearlessness he conveyed the message of Islam to the arrogant and obdurate chiefs. They pelted him with stones and he was covered in blood from head to toe. The famous Christian orientalist William Muir was forced to admit the courage displayed in such a difficult time and writes; "Muḥammad's journey to Ṭā'if reveals unique courage."

Again during the journey of migration, the Holy Prophet Muḥammad^{sa}'s courage was extraordinary. During the refuge in the cave of Thaur the enemy was standing so close yet God's Prophet^{sa} with perfect faith and trust in one God comforted his companion by saying, "Do not grieve, Allāh is with us." During the journey, Surāqah was in hot pursuit and reached them yet the Prophet of God was not worried at all. This was the same Surāqah, who after his horse sank in the sand begged refuge and returned with a written pledge of protection. The enemy did not let the Holy Prophet Muḥammad^{sa} live in peace even in Madīnah and the Muslims had to raise their sword in defence. In these battles, the Holy Prophet Muḥammad^{sa} was always prepared to defend Islam and never entertained any fear for his own life.

The Holy Prophet Muḥammad^{sa} used to say, "If it was not stressful on my Ummah, I

would have joined every battalion which was dispatched for battle. It is my heartfelt desire that I die in the cause of Allāh, be given life again and die again."⁸

One night there was commotion in Madīnah. The attacks on Madīnah came from the west and the north. People gathered together and were going to investigate the disturbance. They saw somebody sitting on the horse's bare back, with a sword hanging from the neck. The people were surprised on seeing this person who was brave enough to go alone in the darkness of the night. When he came near, it was the Holy Prophet Muḥammad^{sa}. As soon as he had heard the noise, he borrowed Abū Ṭalḥā's horse and rode to investigate it. He did not even waste a few minutes to saddle the horse and rode on its bare back. He came back and told the people that there was no danger. The noise could have been created by a passing caravan. He was calming people down and saying that there was no cause for fear. Then he said about Abū Ṭalḥā's horse that he found it extremely fast. ⁹

This incident reveals the courage of the Holy Prophet Muḥammad^{sa}.

After the Battle of Uhud, Abū Sufyān was returning to Makkah. His fellow Makkans met him on the way and enquired from him as to how many Muslim prisoners of war he had taken and how much booty he had collected.

Abū Sufyān showed his intention of turning back and attacking Madīnah again. The Holy Prophet Muḥammad^{sa} came to know of it and decided to go in pursuit of Abū Sufyān. Seventy Muslims were martyred in the Battle of Uhud and their relatives were in deep grief. This Muslim army mostly consisted of injured soldiers. This was a critical decision to attack the victorious enemy. It was a grave test for the Companions. At first they were hesitant but when the Holy Prophet Muḥammad^{sa} clearly and categorically declared his intention of pursuing the enemy and said, "Even if a single person does not accompany me in pursuit of the enemy, I will go alone and would surely carry out my intention."

Seeing his determination and courage, the Companions, came forward enthusiastically. This group of seventy Companions included Ḥādrāṭ Abū Bakr^{ra}, Zubair^{ra}, ‘Umar^{ra}, ‘Uthmān^{ra}, ‘Alī^{ra}, ‘Ammār bin Yāsir^{ra}, Ṭalḥā^{ra}, Sa’d^{ra}, and ‘Abdur Reḥmān bin ‘Auf^{ra}. All of them were badly injured. They responded to the call of their beloved master and Prophet^{sa}. God Almighty praised these faithful, pious and God fearing people who inspite of being injured offered themselves when called by the Prophet^{sa}. They would have a great reward.¹⁰

In the Battle of Dhātūr Riqā‘ a blood thirsty enemy followed the Holy Prophet Muḥammad^{sa}. When Ḥuḍūr^{sa} was resting under

the shade of a tree, this enemy, raised his sword and said, "Who can save you now?" The Holy Prophet Muḥammad^{sa} did not fear at all, with perfect conviction and God given majesty he replied, "Allāh". The sword fell from the hand of the enemy. ¹¹

The same valour is seen in the Battle of Ḥudaibiyah. When in the sixth year of Hijrah, the Holy Prophet Muḥammad^{sa} set forth for Makkah to perform Umrah in peace. He undertook this journey on the basis of a dream. The people of Makkah stopped them at Ḥudaibiyah and an agreement was reached that the Muslims could perform Umrah the following year. This was the first incident that anyone had ever been stopped from circuiting the Ka'bah and it was a great shock for the Muslims who were eager to see it. If they wished they could have entered Makkah by force but the Holy Prophet Muḥammad^{sa}, an embodiment of peace, did not permit it. He accepted the conditions of the agreement and advised the Muslims to slaughter their animals at Ḥudaibiyah. His devoted Companions were in a state of shock and grief. They were overwhelmed by the emotions of grief. Even such notable Companions like Ḥāḍrāt Abū Bakr^{ra}, 'Umar^{ra}, 'Alī^{ra} and 'Uthmān^{ra} could not pluck up the courage to carry out this command and slaughter their animals. They were stunned and stood still. May be they were

still hoping for a glimpse of the Ka'bah.

In this state of shock there was this brave person, the Messenger of God, who was fighting in front, on the left, on the right and at the back of his Companions. At this critical time, it was he, who under God's command offered the sacrifice of his animal first. After that his followers rushed forth, offered their sacrifices and started to shave their heads. This scenario turned the land of Ḥudaibiyah into Ḥaram. This display of determined spirit by the Holy Prophet Muḥammad^{sa} solaced his Companions. This was his magnificent quality which shines brilliantly at every critical juncture of his life and he was no doubt the best of the believers.¹²

During the Battle of Ḥunain, Banū Hawāzin made a sudden assault and the Muslims were forced to retreat. Only a few men steadfastly stayed with the Holy Prophet Muḥammad^{sa}. Only the Holy Prophet Muḥammad^{sa}'s cousin, Abū Sufyān bin Hārith^{ra} and Ḥāḍrāṭ 'Abbās^{ra} were with Ḥuḍūr^{sa}. 'Abbās^{ra} says, "I was holding on to the reins of the mule on which Ḥuḍūr^{sa} was riding. I was trying to stop it from advancing towards the enemy. But the Holy Prophet Muḥammad^{sa} was eagerly spurring his mount towards the enemy. His cousin, Abū Sufyān bin Hārith held on to the stirrup. The enemy arrows were raining from all four sides but the Holy Prophet Muḥammad^{sa} with amazing courage was

advancing forward, with this slogan on his tongue;

أَنَا النَّبِيُّ لَا كَذِبٌ
أَنَا بَنُ عَبْدِ الْمُطَّلِبِ

'I am the Prophet, this is not a lie and I am the son of Abdul Muṭṭalib.'

The Holy Prophet Muḥammad^{sa} said, "O 'Abbās, call the Anṣār and the Muhājirīn (immigrants) and call the Aṣḥāb-e-Shajar" (the Companions who took the pledge of life at Ḥudaibiyah). At this call the Muslims turned back valiantly. Their mounts startled and refused to obey, so they jumped from them and started to run towards the battlefield. A fierce battle ensued. The Holy Prophet Muḥammad^{sa} said that now they were in the thick of the battle. At that time he threw a fistful of pebbles towards the enemy and said, "By the Lord of the Ka'bah, the enemy is retreating." Surely the enemy was defeated and the Holy Prophet Muḥammad^{sa} was seen riding the mule and chasing them.¹³

He was the bravest amongst the braves, the most courageous Messenger of God, who worshipped God alone and feared no one except Him.

¹Majma'uz Zawā'id by Allama Haithamī, vol.8, p.269.

²Muslim Kitābul Jihād, Bāb Ghazwa Hunain.

³Mustadrak Hākim, vol.2, p.143.

⁴Kanzul Ummāl, vol.7, p.214.

⁵Uyūnil Athr by Ibn Sayyidun Nās, vol.2, p.330.

⁶Bukhārī Kitābul Tafsīr, Sūrah‘Alaḡ.

⁷Bukhārī Kitābul Libās, fil ‘Amā’im, Sīratun Nabawiyyi by Ibn Hishām.

⁸Bukhārī Kitābul Īmān, Bāb Jihād minal Īmān.

⁹Bukhārī Kitābul Jihād was Siyar, Bāb Hamā’il wa Ta‘līqis Saif...

¹⁰Bukhārī Kitābul Maghāzī, Bāb Alladhīnas-Tajābū lillah, Umdatul Qārī Sharah Bukhārī, vol. 17, p. 162.

¹¹Bukhārī Kitābul Maghāzī, Bāb Ghazwah Dhati Riḡā’.

¹²Bukhārī Kitābul Maghāzī, Bāb Ghazwah Ḥudaibiyah.

¹³Al-Wafā’ bi Aḡwālil Muṣṭafā by Allama Ibn Jauzi, p.722 and Bukhārī Kitābul Maghāzī, Bāb Ghazwa Ḥunain.

Chapter 35

The Holy Prophet Muḥammad^{sa}'s Amazing Humility

Humility and hospitality are opposite to arrogance. Usually the connotation of hospitality and humility is, that an honourable person considers himself inferior to others. But such unrealistic notion cannot be considered as high moral. Humility and hospitality are qualities of high moral value.

Humility is in reality, a kind of sacrifice. There is only a slight difference between humility and selflessness. A humble man is not the one who is incompetent and pronounces his inadequacies. The genuine humble person, on the other hand is the one who despite being an accomplished person forgets his own capabilities and appreciates good qualities in others. The benefit and the beauty of this good quality is that it reflects the true obedience to God. As well as it creates such peace and harmony with fellow men, that all contentions are wiped out. Most quarrels occur when the parties strictly adhere to their points of view. If all the parties adopt leniency in disputes then the problems would be resolved. In this respect humility is the key to peace and order in the world. This quality when combined with sacrifice would wipe out all discord in this world. God does not like arrogance and says;

"And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height."^(17:38)

The Holy Prophet Muḥammad^{sa} said, "Anyone who has even a grain of arrogance in the heart will not enter paradise."¹

So the path to peace is through humility. God loves this quality. The genuine humble person is the one, who possessing the capability of achieving an objective, is mindful of God's Majesty and is conscious of his own weaknesses. But when entrusted with the task, he carries it out diligently. Our Prophet and Master^{sa} was always conscious of his weakness at the time of the first revelation and repeatedly said that he is not literate. But when he was entrusted with the responsibility, he performed it in an amazing manner.

The Holy Prophet Muḥammad^{sa} said, "God has revealed that you should adopt humility, so much so that no one shows pride to another person, nor wrongs him."²

Similarly the Holy Prophet Muḥammad^{sa} said, "If a person discards elegant dress for the sake of Allāh as a gesture of humility, even though he can well afford it, God would call him in front of all the people on the Day of Judgement and tell him to choose whatever raiment of faith he desires."³

The Holy Prophet Muḥammad^{sa} presented a beautiful picture of an arrogant person and

individual who is a slave to his wealth and compared to a humble, tireless seeker in the path of Allāh. He said, "A slave to Dīnār, a slave to Dhirham and a person of elegant dress, is doomed. If he is given something he is happy and if he does not get anything, he becomes angry. Such a person is destroyed and falls headlong. He cannot even have the strength of extracting an embedded thorn. Blessing be on the humble person who is holding the reins of his horse and is ready to serve Allāh. His hair is disheveled and feet are covered in dust. If you appoint him on guard duty, he would be diligently involved in it and if you give him the task at the back of the army, he would stay there. He is such an unknown person that if he seeks permission to see someone, it would be refused and if he puts in a recommendation, his recommendation would not be accepted."⁴

Relating the excellent quality of humility shown by the Holy Prophet Muḥammad^{sa}, ‘Urwah bin Zubair relates; At the time of migration when Ḥuḍūr^{sa} arrived in Madīnah, he reached Qubā’ where Muslims had gathered to welcome him. Ḥāḍrāṭ Abū Bakr^{ra} was standing in front of the people and the Holy Prophet Muḥammad^{sa} was sitting down. Those Anṣār who had not seen Ḥuḍūr^{sa} before, started to pay their respects to Ḥāḍrāṭ Abū Bakr^{ra}. Until a while later the sun rose and the Holy Prophet Muḥammad^{sa} was in the sunlight, Ḥāḍrāṭ Abū

Bakr^{ra} sheltered Ḥuḍūr^{sa} from the sun by his shawl, only then the people realized which one was the Holy Prophet Muḥammad^{sa}.⁵

Worldly people after achieving success soon forget their past. The character of our beloved Prophet^{sa} was magnificent in this respect. Once he is reported to have said, "God has not commissioned anyone as a Prophet who had not grazed sheep." The Companions asked in amazement if he too had done so. He replied, "Yes, I used to graze sheep belonging to the people of Makkah for the wage of few 'Qirāts'." (Coins)⁶

The incident of the first revelation from God, throws light on the humble temperament of the Holy Prophet Muḥammad^{sa}. It indicates that his heart was full of humility. When he was being commissioned for the reformation of mankind, Angel Jibrīl^{as} told him to say 'Iqra' (you read) the Holy Prophet Muḥammad^{sa} in view of God's Majesty, forgot his own ability and humbly replied, "I cannot read." Admission of his weakness was his unique quality of humility which was ingrained in his nature and temperament. Instead of being proud of his station and vainly declaring his status, he showed humbleness. This was the reason that the heart of the angel carrying the revelation was filled with love and he embraced the Holy Prophet Muḥammad^{sa}.

Three times the angel asked him to read

and every time he received the same humble reply. At this his heart filled with compassion and he embraced the Holy Prophet Muḥammad^{sa} and conveyed the message entrusted to him by God Almighty.

The Holy Prophet Muḥammad^{sa}'s humble nature was still perturbed by this incident. Anxiously he came to his wife and told her that he feared for his life.

"O chief of the Prophets, O fountain of all human perfections, O guide and teacher, may my life be scarified for you, even at the commissioning of Prophethood you are oblivious of your perfections and consider yourself unworthy of this assignment from God."

In reality, his words that he was in fear of his life prove that he was at a high pedestal of selflessness. His anxiety reflected his fears that this revelation might be a trial for him and he shared his fear with Ḥāḍrāṭ Khadījah^{ra}.

The consolation offered by Ḥāḍrāṭ Khadījah^{ra} was witness to the high moral qualities of the Holy Prophet Muḥammad^{sa}. The import of her words was that God would never destroy a man of his character. She said, "You are kind towards your relatives, lighten the burden of the weak, you revive the values which are extinct in the world, you are hospitable and help the people in distress." By mentioning all these qualities, Ḥāḍrāṭ

Khadījah^{ra} meant that this revelation was not a trial but a reward from God Almighty. ⁷

‘Allāmah Qaḍī ‘Ayāḍ, in his famous book 'Kitābush Shīfā' writes about the character of the Holy Prophet Muḥammad^{sa}, "His humility was of the highest degree and his arrogance the least." Some scholars have criticized this statement on the basis that there was no shadow of arrogance at all in the character of the Holy Prophet Muḥammad^{sa}. This is true in a way but the statement made by ‘Allāmah Qaḍī ‘Ayāḍ is also understandable in the context that whenever the Holy Prophet Muḥammad^{sa} did express his high status, it was under the commandment of God. He never liked expressing his own piety or his capabilities. Quite often he would refer to such matters in the narration of third person and the object was always to persuade people to do good deeds.

The reality is that true greatness belongs to the One and Only God. Those people who are the recipients of the shade of His Greatness are at times commanded to express their own status. They have to express this God given status to furnish conclusive proofs to the world. This was not against real humility. In fact to show humility at the appropriate time is the genuine moral value. So our master and guide, under the commandment of God had to announce his higher status amongst the Prophets. This is what he said,

"Every Prophet was commissioned to a particular people and I have been sent to the whole of the mankind."

"I have been given the right to intercede, which was not given to any other Prophet before me."

"I have been made 'Khātamun Nabiyyīn' (the Seal of the Prophets)."⁸

Even at the expression of this highest status, there was no shadow of arrogance or pride. Addressing the whole mankind, he presented the basis of this just pride, *أَنَا سَيِّدٌ وَوَلِدَاءَكُمْ وَلَا فَخْرٌ* "I am the chief of all mankind but do not entertain any pride in this respect."⁹ He added that he had to say this in obedience to the commandment of God Almighty. This was the essence of his humility and self denial.

The pure heart of our Holy Prophet Muḥammad^{sa} was the fountain head of perfect teachings. With Divine knowledge and his own experience, he declared, *مَا تَوَاصَىٰ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ*, 'When a man adopts humility for the sake of God Almighty, then God surely raises him to a high status'.¹⁰

The Holy Prophet Muḥammad^{sa}'s humility and great modesty can be assessed to some extent from the humble prayer in 'Arafāt at the occasion of the last pilgrimage. He supplicated, "O Allāh, You listen to my supplication and You know my condition. You are well aware of my hidden thoughts and visible actions. None of

my affairs is at all hidden from You. I am a destitute beggar and a needy person, seeking Your shelter. I am shaking and trembling and confess my sins at Your door. I beg like a helpless person. I supplicate like an abject sinner. I pray to You like a blind beggar who is terrified of stumbling, whose neck is bowing in obedience and his tears are flowing in Your presence. My body is prostrating in abject humility and my honour is in tatters.

"O Allāh, do not render me an unfortunate one by rejecting my prayers. Be kind and merciful to me. O the One, Who is the best Listener and the greatest Giver. (Accept my prayer)"¹¹

The high status bestowed on the Holy Prophet Muḥammad^{sa} was to a large extent due to his humble nature. Ḥāḍrāṭ Abū Hurairah^{ra} and Ḥāḍrāṭ ‘Abbās^{ra} both relate; "Ḥāḍrāṭ Isrāfil^{as} (the angel who would sound the trumpet on the Day of Resurrection) addressed the Holy Prophet Muḥammad^{sa} and said, God as a reward for your humility shown to Him, has given you the status of the leader of the whole mankind. You will be resurrected first and you will be the first intercessor and you would deliver whole world from Divine punishment."¹²

Rational thought fails to comprehend that a person of such high status is so humble that he addresses his family members and says; "O

my aunt, Ṣafiyyah^{ra}, the daughter of Abdul Muṭṭalib and O my beloved daughter, Fāṭimah^{ra}, I cannot save you from God's punishment at all, you yourself look after your souls."¹³

With extreme humility he advised his Companions that their actions alone would not admit them to paradise. The Companions asked in amazement, "O prophet of God, even your actions?" He replied, "Yes, if the mercy and blessings of God do not shelter me, even I cannot enter paradise."¹⁴

At the time of the burial of 'Usmān bin Maz'ūn^{ra}, an Anṣārī lady, Ummul 'Alā'^{ra} emotionally said these words, "O 'Usmān, Allāh's blessings be on you. I bear witness that Allāh has honoured you." The Holy Prophet Muḥammad^{sa} stopped her immediately and said that how she knew that Allāh had honoured 'Usmān."Ummul 'Alā'^{ra} replied, "O Messenger of Allāh, if God would not honour such a pious person, who else would be honoured?" The Holy Prophet Muḥammad^{sa} said, "Say no more, we can only say about the deceased person that I hope Allāh would bless him. And I take oath in Allāh's name that I being a Messenger of God, do not know as to how I would be treated?"¹⁵

The Holy Prophet Muḥammad^{sa} used to say that he was an ordinary working kind of a person. He ate and drank like ordinary men. His life at home was a witness to this fact.

Ḥāḍrāt ‘Ā’ishah^{ra} said, "The Holy Prophet Muḥammad^{sa} used to help his family members in household chores. He washed the clothes and swept the house. He used to tie the camel and give fodder to his camel or any other animal which was used to carry water. He would milk the goat and carry out his personal tasks himself. He also helped his servant, kneaded the flour with him and carried the shopping from the market place."¹⁶

Again Ḥāḍrāt ‘Ā’ishah^{ra} relates, "No one surpassed the Holy Prophet Muḥammad^{sa} in his exquisite moral qualities. Whenever anyone of his Companions or his family members called him, he would reply, 'I am at your service'." In the Holy Qur’ān God Almighty has said, "He adhered to the highest moral values."¹⁷

Ḥāḍrāt ‘Abdullāh bin Abī Aufā^{ra} relates that the Holy Prophet Muḥammad^{sa} never considered it below his dignity to accompany the widows or the destitute persons, in order to fulfill their needs."¹⁸

Ḥāḍrāt Anas^{ra} bin Mālik reports, "The Holy Prophet Muḥammad^{sa} would carry a pillion rider, put his plate containing food on the floor and eat while sitting on the ground, accept a slave's invitation and used to ride on a donkey,"¹⁹

Abū Mūsā^{ra} relates, "The Holy Prophet Muḥammad^{sa} would wear a thick woollen garment, tie his goat himself and look after and

offer hospitality to the guests."²⁰

Ḥamzah bin ‘Abdullāh said, "The Holy Prophet Muḥammad^{sa} had such excellent qualities which are never found in the arrogant and headstrong people. He used to accept invitations from people without any distinction of race or colour. He used to ride on the bare back of a donkey. Once he accepted a modest invitation from a Jew, who offered him only oats and animal fat."²¹

Ḥāḍrāt ‘Umar bin Khaṭṭāb^{ra} relates, "Once a person called out to Ḥuḍūr^{sa} three times. Every time he replied, "Yes I am present and am at your service."²²

‘Abdullāh bin Jubair^{ra} reports, "Once the Holy Prophet Muḥammad^{sa} was going somewhere with his Companions. They sheltered him from the sun with a cloth. When Ḥuḍūr^{sa} realized that he was in the shelter, he raised his head and saw the cloth. He told them that there was no need and said, 'I am a human being just like you.'²³

A tradition of Ḥāḍrāt ‘Āmir^{ra} bin Rabī‘ah tells us, "One day I came out of the mosque with Ḥuḍūr^{sa} when his shoe lace broke. I took his shoe and tried to mend it. The Holy Prophet Muḥammad^{sa} took his shoe back and said, 'This is preferential treatment and I do not like any preference to be given to me'. "²⁴

Ḥāḍrāt Anas^{ra} bin Mālik relates, "One day early in the morning, I went to see the Holy

Prophet Muḥammad^{sa}. He himself was branding the camels of the public treasury."²⁵

Ḥāḍrāt Abū Hurairah relates. "Once I went to the market place with the Holy Prophet Muḥammad^{sa}. He went to a dress shop and bought some pyjamas for four Dirhams. According to the custom prevalent at the time, the shop keeper started to weigh the silver coins, the Holy Prophet Muḥammad^{sa} told him to let the coin bearing side of the scale dip (meaning that he was offering more money to the shop keeper). This shop keeper was amazed that it was the first time ever that some one had thought of giving him more money. He rushed to kiss the hands of the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} withdrew his hand and said, "You non-Arab people have this custom. I am not a king. I am only a person, like the rest of you." Then the Holy Prophet Muḥammad^{sa} himself carried those pyjamas. When I offered to carry them, he gave this beautiful teaching; "A person has a greater right to carry the load which belongs to him. If he is weak or infirm and unable to carry his load then his Muslim brother should help him."²⁶

The Holy Prophet Muḥammad^{sa} liked to join in the work with his Companions. He himself carried the stones for the construction of the mosque in Madīnah. At the time of the Battle of the Ditch he joined in the digging and carrying the clay.²⁷

Once the Holy Prophet Muḥammad^{sa} was travelling with his Companions and camped at one place. He advised that the tasks should be distributed among the Companions. As per his advice, the tasks of setting up tents, cooking food and carrying water were all allocated. The Holy Prophet Muḥammad^{sa} asked, "What is my task?" The Companions responded that they were there to serve him and he should rest. Ḥuḍūr^{sa} said, "No, I myself would work" and then said, "The task of collecting wood for the fire has yet not been allocated to anyone. I undertake this duty." Then he went into the jungle to bring wood.²⁸

The Holy Prophet Muḥammad^{sa}'s food and dress was so simple that there was no trace of extravagance in his life. He never showed off his riding animals like the worldly leaders do. One of his she-camels, 'Aḍbā' was very fast and used to overtake others in the race. Once it fell behind others and this made the Companions sad. The Holy Prophet Muḥammad^{sa} consoled them and said, "Whenever anything ascends high, God brings it to a lower level."²⁹

The Holy Prophet Muḥammad^{sa} was careful about his dress so that it should not be a source of pride. He advised his Companions that a trailing dress is a sign of arrogance, so they should avoid it. On the occasion of Jumu'ah, 'Eīd or while welcoming the delegations, he did wear clothes fit for the

events. Even then there was no shadow of pride and any thought of his being superior to others.

The Holy Prophet Muḥammad^{sa} bought clothes only when he needed them. Instead he would rather clothe the poor and at times he would give his much needed clothes to the destitute.

Once he saw a young maid servant crying in the market place. She had lost the Dirhams, which her master had given her for buying flour. The Holy Prophet Muḥammad^{sa} not only gave her Dirhams, he accompanied her to her master's house and put in a good word for her. The master of the house was so pleased by Ḥuḍūr's arrival in his home he set the maid servant free.³⁰

In the Battle of Badr the number of mounts for riding was very small. Quite a few Companions shared one mount. They requested the Holy Prophet Muḥammad^{sa} to ride a camel while they would walk on foot. Ḥuḍūr^{sa} refused and said, "We would all share riding the camel. Neither are you stronger than me that you should walk while I ride the camel, nor are you more needful of reward than me that you earn more reward by walking and I am deprived of it."³¹

The Holy Prophet Muḥammad^{sa} used to visit sick people. He went to enquire about the health of his Jewish slave. He was not at all embarrassed in the company of poor and

destitute people. A poor black maid servant, who used to sweep the mosque passed away. The Companions considering her a lowly person did not think it proper to wake the Holy Prophet Muḥammad^{sa} up and buried her. When Ḥuḍūr^{sa} came to know about it, he asked as to why he was not informed. Then he went to the grave of this lady and prayed for her forgiveness.³²

The Holy Prophet Muḥammad^{sa} often used to pray, "O Allāh, keep me alive as a poor person, cause me to die in this state and resurrect me from amongst the poor on the Day of Judgment."³³

The Holy Prophet Muḥammad^{sa} used to freely socialize with his Companions. Due to absence of any of ostentation, sometimes strangers were not able to identify him. As a remedy for this, the Companions constructed a platform of clay so that the visiting stranger would recognise him. Sometimes Ḥuḍūr^{sa} sat on it and at times he would humbly sit by its side.

Once the Holy Prophet Muḥammad^{sa} while leaning on a support was sitting with his Companions, a bedouin riding a camel, came. He made his camel sit down in the area adjacent to the mosque, tied its knee. With great simplicity he asked, "Who among you is Muḥammad^{sa}?" The Companions pointed to the Holy Prophet Muḥammad^{sa}. The bedouin called

Ḥuḍūr^{sa} by his ancestor's name, "O Abdul Muṭṭalib's son," Our master replied with extreme humility, "I am at your service."

The bedouin emboldened by this response said, "I would ask you some questions and would put them to you harshly. So do not be angry with me." Imagine what sort of harshness would that be, of which he himself was conscious that it could enrage others. The Holy Prophet Muḥammad^{sa} with complete composure and poise told him to ask whatever he wanted to enquire. Then the bedouin after placing Ḥuḍūr^{sa} under oath of Allāh asked some questions. The Holy Prophet Muḥammad^{sa} humbly answered his questions until he was convinced.³⁴

The Holy Prophet Muḥammad^{sa} disapproved his praise as it was against his spirit of humility. He would check the person praising excessively and he taught the same teachings to his Companions and followers. He advised, "Do not exaggerate my praise like the Christians who attributed excessive praise to Jesus Christ. Be mindful, I am just a servant of Allāh, so only call me servant of Allāh and His Messenger. This is sufficient."³⁵

Ḥāḍrāt Anas relates, A person came and addressing the Holy Prophet Muḥammad^{sa} said, "O Muḥammad, the best amongst us and the progeny of the best people amongst us, O our leader, and O the son of our chiefs". The Holy

Prophet Muḥammad^{sa} heard this and said, "Come to the point, lest the Satan takes refuge in you. I am Muḥammad bin 'Abdullāh and the Messenger of Allāh. I do not wish that people exaggerate my status more than what Allāh has given to me."³⁶

Hāḍrāt Ḥusain bin 'Alī^{ra} said, "You can no doubt love us, but it should be 'Islamic love' (meaning, it should not be excessive) only, because I have heard the Holy Prophet Muḥammad^{sa} say, "Do not portray me more than what my right dictates, as God made me a man first and a Messenger afterwards."³⁷

Rabī' binte Mu'awidh relates, "The Holy Prophet Muḥammad^{sa} came to participate in my wedding ceremony. The girls were playing the drum and singing. Their songs were in praise of my martyred ancestors. On seeing Ḥuḍūr^{sa} one of the girls spontaneously composed this verse, *وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ*"We have amongst us such a Prophet who can foretell what is going to happen tomorrow." The Holy Prophet Muḥammad^{sa} stopped her immediately and said, "Leave such talk and sing what you were singing before."³⁸ No doubt the Holy Prophet Muḥammad^{sa} made countless true prophecies about the future, based on the knowledge from God, but he was apprehensive of exaggeration, so he stopped the girl from saying so.

The Holy Prophet Muḥammad^{sa} always presented himself as a human being whom God

had honoured with His revelation and bestowed the status of Prophethood on him. Whatever knowledge he received from God, he would only impart that much and if there was any weakness, he would attribute it to his frailties which are inherent in human beings.

Ḥāḍrāṭ Rāfi' bin Khadij^{ra} relates, "When the Holy Prophet Muḥammad^{sa} came to Madīnah, the people of Madīnah used to pollinate the date trees by sprinkling spores on female trees. Ḥuḍūr^{sa} asked us about this and advised us that it might be better to discard this practice. They did so and that year the trees bore less fruit than the previous years. The Companions mentioned it to him. He replied, "I am only a human being. Whatever I advise you in religious matters, you should act upon it and whatever I say as my own opinion, consider it as the opinion of an ordinary man, as you understand the worldly matters better than I do."³⁹

At times the Holy Prophet Muḥammad^{sa} would forget the count of *Rak'āts* of Ṣalāt and lead two *Rak'āts* instead of four. He used to say, "I am a human being like you and am liable to forget just like you".⁴⁰

The Holy Prophet Muḥammad^{sa} used to offer this humble prayer, "O Allāh, I am just a man and as the common person flies into rage, similarly I get angry as well. So if I pray against a believing person, make this malediction a

source of pure blessings for him.⁴¹ "O Allāh, I am just a human being, if I have hurt anyone or said unkind words, do not reprimand me for it and forgive me."⁴²

Ḥāḍrāṭ Abū Umāmah Bāhlī^{ra} reports, "Once the Holy Prophet Muḥammad^{sa} came to see us. He was walking with the support of his walking stick. We saw him and stood up as a mark of respect. He told us, like the non-Arab people who stand up in order to show respect for others, you should not stand up for my sake in the same manner."⁴³

In fact the Holy Prophet Muḥammad^{sa} disliked the respect demanded by those tyrannical rulers who forced their subjects into showing respect and used to punish those who did not show obedience. He gave the choice to his Companions in this matter. He himself used to stand up for his daughter, Ḥāḍrāṭ Fāṭimah^{ra} as a gesture of love.

When at the battle of Banū Quraiṣah, Ḥāḍrāṭ Sa'd was appointed as a mediator he was riding on a mule. The Holy Prophet Muḥammad^{sa} told the Muslims to stand up and show respect to their chief. It is not forbidden to stand up as a gesture of respect, yet it was his humility for himself that inspite of being the king, he disliked the regal formalities for himself.

Ḥāḍrāṭ Abū Mas'ūd relates, "A person came and Ḥuḍūr^{sa} was talking to him. He was

so over-whelmed by the Holy Prophet Muḥammad^{sa}'s awe and impressive character that he started to tremble. The Holy Prophet Muḥammad^{sa} said to him, "Calm down and feel at ease. There is no need to be nervous. I am not a (tyrannical) king. I am only the son of a woman who (being poor) used to eat dry meat."⁴⁴

The truth is that his nature was not authoritarian, it was humble. The special mercy from God had softened his heart.

Ḥāḍrāt Miswar bin Makhramah^{ra} reports from his father, (who was blind) "Once my father said, 'I have come to know that Ḥuḍūr^{sa} has some shirts, let us go and get some.' We went and my father told me to call Ḥuḍūr^{sa}. It seemed awkward to call the Holy Prophet Muḥammad^{sa} outside. My father said that Ḥuḍūr^{sa} was not at all unfriendly so I should call him out of the house. I did so and Ḥuḍūr^{sa} came out. In his hand he had a silk shirt which had gold buttons on it. He said, "Makhramah, I had already saved this shirt for you."⁴⁵

The Holy Prophet Muḥammad^{sa} would come down to the level of the destitute and disabled people and treat them with love and kindness. The mad woman of Madīnah received the same affection as anyone else. She would hold his hand and take him to one side to relate something. Ḥuḍūr^{sa} would oblige her willingly.⁴⁶

Ḥuḍūr^{sa} used to listen to the needs of the

poor people and pray for them. A black maid servant suffered from fits of epilepsy. She came hoping for his prayer and made her request. The Holy Prophet Muḥammad^{sa} did not consider her lowly. He prayed for her.⁴⁷

Once a blind person came to Ḥuḍūr^{sa} and requested him to pray for his sight. The Holy Prophet Muḥammad^{sa} told him, "If you wish, I will pray for you and if you wish to be patient you can do so. And in my opinion patience is better for you." When the blind person insisted on prayer, the Holy Prophet Muḥammad^{sa} taught him a prayer.⁴⁸

On seeing a destitute person, his heart would brim with kindness.

Once on his way to prayer, he saw an inexperienced boy skinning an animal. Ḥuḍūr^{sa} showed him the right way of skinning and then went for Ṣalāt.⁴⁹

The Holy Prophet Muḥammad^{sa} saw the runny nose of his slave's young son and stepped forward to clean it. Ḥāḍrāṭ Jābir^{ra} relates, "Once the Holy Prophet Muḥammad^{sa} held a leper's hand and shared the meal with him." He told him, "Trust and rely on Allāh and eat."⁵⁰

Ḥāḍrāṭ 'Umar^{ra} asked permission to go for 'Umrah. The Holy Prophet Muḥammad^{sa} with utmost humbleness said, "O brother, do not forget us in your prayers." Ḥāḍrāṭ 'Umar^{ra} says, "I was so happy on hearing these words that

the wealth of the whole world could not have given me such joy."⁵¹

This was the practical teachings of humility which Ḥuḍūr^{sa} taught his Companions. The Holy Qur'ān has praised these faithful Companions of Muḥammad^{sa} and states that the real mettle of their humbleness shows when they bow their necks before God and their heads prostrate on His threshold. These embodiments of humility seek Allāh's pleasure. When God's pleasure is in being firm and strong, they show vigour and might and where the aim is to display leniency they show humbleness. The display of their humility is in the proper context.

These are the values which the Holy Prophet Muḥammad^{sa} taught to his Companions. One year after Ḥudaibiyah when he came for 'Umrah, the non-believers of Makkah were watching the Muslims circuiting the Ka'bah. There was a rumour in Makkah that the fevers in Madīnah had weakened the Muslims and their backs are bent. The Holy Prophet Muḥammad^{sa} commanded his Companions to run in the areas where the non-believers could see them in order to show strength and walk in the other parts.⁵²

One of the Companions was walking in a manner of showing strength while he was circuiting where non-believers could see him. The Holy Prophet Muḥammad^{sa} said to him,

"Normally such haughty gait is not likeable but today your manner has well pleased Allāh, because today you are doing it to show the strength of the Muslims to the enemies of Islam."⁵³

In the world, superiority of status is shown through display of strength, rule, wealth, knowledge and status. The Holy Prophet Muḥammad^{sa} had all these blessings yet he never showed arrogance. He always considered righteousness and fear of Allāh as the real criterion for superiority.

Whenever wealth was available to him, he spent it freely in the way of Allāh. He never hoarded it, never erected a palace for himself or adorned a court for himself. This was his slogan *إِنَّمَا أَنَا قَائِمٌ وَاللَّهُ الْمُعْطِي* while spending his wealth. It means, "All this is bestowed by Allāh, I am only the distributor."⁵⁴

God, the Knower of the unseen, gave him abundant knowledge. God said, 'Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knowest not, and great is Allāh's grace on thee.'^(4:114) In spite of all this knowledge and wisdom, the Prophet of God was not at all arrogant. On the other hand as his knowledge increased, he became more and more humble. The Jews of Madīnah, who were his enemies in the field of knowledge and who were challenged day and night to produce a single verse like the verses of the Qur'ān,

presented the toughest questions to him. The Holy Prophet Muḥammad^{sa} acted on the instructions of the Qur'ān, لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ , 'And follow not that of which thou hast no knowledge.'^(17:37) He used to say, "This is a sign of one's learning to admit ignorance about the issue of which one has no knowledge."⁵⁵

Once the Holy Prophet Muḥammad^{sa} was passing through a desolate place, when a party of Jewish people passed near by. They asked each other to enquire about the soul from Ḥuḍūr^{sa}. Some of them were worried that the answer might be displeasing, so they should not ask this question. In the end one of them did ask. The Holy Prophet Muḥammad^{sa} stayed silent. 'Abdullāh bin Mas'ūd relates; "I thought that revelation was descending on Ḥuḍūr^{sa}. When this state finished the Holy Prophet Muḥammad^{sa} recited the verse ^(17:86) which contains the answer to this question."⁵⁶

It seemed that he was not embarrassed to stay silent until God provided him with the answer.

The greatest pride one feels is, that of the sovereignty. But the character of our master is amazing. He showed the deepest humbleness at such an occasion, at the time of the greatest victory of his life, the victory over his bitterest enemies of Makkah.

Makkah was his beloved homeland. The enemy had driven him out of it forcibly. All

praise belongs to Allāh, after only eight years in exile he entered Makkah as a conqueror. Ten thousand of his Companions were with him. If he had so wished he could have entered Makkah with such pomp and glory that the hearts of Makkan enemies would have sunk. The deepest humility with which, this man who had complete trust in God, entered Makkah, was unique. The people of Makkah came out to see the victorious general. The scene they witnessed was amazing. The Messenger of Allāh was not riding a pedigree horse, he was on a camel, with no trace of pride or arrogance, his neck was bowing down in humility, bowing still lower until his forehead was touching the wooden saddle.⁵⁷

He was bowing in gratitude to God Almighty. His tongue was singing the songs of God's greatness. The truth is that the bowing of his head was an outward expression of his humbleness. In fact every particle of his being was prostrating in gratitude to God Almighty.

This was the great victor, the sovereign, who was the most humble person at the same time. That was the moment of his triumph. In normal days his custom was to say 'Allāh-o-Akbar' when he ascended a high place. The message inherent in it was that all greatness belongs to Allāh and He is the greatest.⁵⁸

This was his example of humility in the age of Arab arrogance and ostentations of pride

and vanity. In this age of ignorance, the entire set of mannerism to show one's status among the Arab people was based on pride and arrogance. They waged wars for gaining fame and glory, showed hospitality to achieve fame, gave to charity for showing off and would not even refrain from losing their lives for the false concept of dignity. The personal pride and family honour became the root cause of wars which continued for years. This was the age, when our Holy Prophet Muḥammad^{sa} set forth the practical example of humility to the society.

He was the chief of the Prophets^{sa} but quite often we see him praising the other Prophets. He said, نَحْنُ أَحَقُّ بِالنَّسْكِ مِنْ إِبْرَاهِيمَ. The sign of bringing the dead to life, which Ḥādrāṭ Ibrāhīm^{as} asked from God, if it was a doubt, then I am more liable to this doubt."⁵⁹

Once somebody called him بِأَخْذِ الْبَرِّيَّةِ meaning, the best of the created beings, Ḥuḍūr^{sa} replied, "This was the person of Ibrāhīm."⁶⁰

At times he would mention Ḥādrāṭ Lot^{as} and say, "May Allāh have mercy on Lot^{as}, what difficulties and extreme situations he had to contend with, for which he sought Allāh Almighty's protection. It is mentioned in the Holy Qur'ān, أَوْأَوْحِي إِلَى رُكْنٍ شَدِيدٍ that "He will search for a strong protection."⁶¹

Sometimes he would mention Ḥādrāṭ Yusuf^{as} and say, "If I was in the situation which

Yūsuf experienced in prison, I would have immediately accompanied the royal messenger and accepted the chance of freedom. But Yūsuf^{as} waited for his acquittal from the allegations of the scandalous women."⁶²

In the days of the Holy Prophet Muḥammad^{sa} there were some followers of prophet Jonah^{as} in the township of Nineveh. During the journey to Ṭā'if a person from Nineveh met the Holy Prophet Muḥammad^{sa}. He was very impressed on hearing the name of Prophet Jonah^{as} from him. In the Holy Qur'ān, God says about prophet Jonah^{as}.

لَوْ لَا آتِ تَذْرَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَكُنِدًا بِالْعُرَاءِ وَهُوَ

مَذْمُومٌ - (68:50)

"Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed by his people."

In removing a possible misunderstanding from this statement, the Holy Prophet Muḥammad^{sa} not only paid tribute to his status and restored his honour, he also said as a gesture of humbleness, "Do not give me superiority over Jonah son of Mattā."⁶³

The Holy Prophet Muḥammad^{sa} gave a similar instruction, when there was an altercation between a Muslim and a Jew. In this case the Jew was the aggressor in publically taunting a Muslim. The Jew said, "By the Lord, who gave superiority to Moses over all other

Prophets." The Muslim said, "Over the Holy Prophet Muḥammad^{sa} as well?" On an affirmative reply by the Jew, the Muslim slapped him. The Jew took his case to the Holy Prophet Muḥammad^{sa}, who in order to dissolve the dangerous situation and keeping peace, with utmost humbleness said, لَا تُفَضِّلُونِي عَلَى مُوسَى "Do not give me superiority over Moses."⁶⁴

In brief, our master and beloved Prophet^{sa} was such a Messenger of peace that he even did not hesitate to sacrifice his own self for creating order. In his humility he effaced himself to such an extent that as a reward he was lifted beyond the seventh heaven to سِدْرَةِ الْمُنْتَهَى.

No doubt in today's materialistic world, the secret to peace lies in humbleness and safety from demons of pride and arrogance. It can be achieved through this excellent moral value. One can attain spiritual and worldly advancement by following this example of the model of the Holy Prophet Muḥammad^{sa}.

An Urdu verse which means:

"Whosoever lowers himself to dust attains union with his Beloved. O the seeker of the truth, try this prescription as well."

¹Musnad Ahmad bin Hanbal, vol.1, p.399.

²Muslim Kitābul Jannah wa Sifate Na'imiha, Bāb Sifāt allatī Yu'rafu biha.

³Musnad Ahmad bin Hanbal, vol.3, p.439.

⁴Bukhārī Kitābul Jihād was Siyar, Bāb Harāsah fil Ghazwa.

⁵Bukhārī Kitābul Manāqibil Anṣār, Bāb Hijratun Nabīwa Aṣḥābihī.

⁶Bukhārī Kitābul Ijārah, Bāb Ra'īl Ghanam 'ala Qarārīṭ.

- ⁷Bukhārī Bada'ul Wahī.
- ⁸Bukhārī Kitābul Tayamum, Bāb QaulAllāhu falam Tajidū Mā'an...
- ⁹Musnad Ahmad bin Hanbal, vol.2, p.435, 540.
- ¹⁰Muslim Kitābul Bir was Silah, Bāb Istihbabal 'Afwa wa Tawāḍi'u.
- ¹¹Majma'uz Zawā'id by Allama Haithamī, vol.3, p.252.
- ¹²Shifā by Qaḍī' Ayāḍ, vol.1, p.168.
- ¹³Bukhārī Kitābul Tafsīr, Sūrah As-Shu'ra' under verse wa Andhir Ashīrataka.
- ¹⁴Muslim Kitāb Ṣifatūl Qiyāmah wal Jannah wan Nār, Bāb Lan Yadhkula Ahadun Jannah bi 'Amalihī.
- ¹⁵Bukhārī Kitābul Janā'iz, Bāb Dukhūl 'ala Mayyitin ba'dal Maut.
- ¹⁶Musnad Ahmad bin Hanbal, vol.6, p.49, 121. Usudul Ghabah, vol.1, p.29.
- ¹⁷Al-Wafā' bi Aḥwālil Muṣṭafā by Allama Ibn Jauzi, p.421.
- ¹⁸Sunan Dārmī, vol.1, p.35.
- ¹⁹Mustadrak Hākim, vol.4, p.119.
- ²⁰Mustadrak Hākim, vol.1, p.61.
- ²¹Tabaqātul Kubra by Ibn Sa'd, vol.1, pp.370-407.
- ²²Majma'uz Zawā'id by Allama Haithamī, vol.9, p.20.
- ²³Majma'uz Zawā'id by Allama Haithamī, vol.9, p.21.
- ²⁴Majma'uz Zawā'id by Allama Haithamī, vol.9, p.21.
- ²⁵Abu Dā'ūd, Kitābul Jihād, Bāb fi wasmid Dawāb.
- ²⁶Majma'uz Zawā'id by Allama Haithamī, vol.5, p.122.
- ²⁷Bukhārī Kitābul Maghāzī, Bāb Ghazwah Aḥzāb.
- ²⁸Sharah Mawāhibul Ludunya by Allama Zarqānī, vol.4, p.265.
- ²⁹Bukhārī Kitābul Riḳāq, Bāb Tawāḍi'.
- ³⁰Majma'uz Zawā'id by Allama Haithamī, vol.9, p.14.
- ³¹Musnad Ahmad bin Hanbal, vol.1, p.422.
- ³²Muslim Kitābul Janā'iz, Bāb Ṣalāt alal Qabr.
- ³³Tirmidhī Kitābuz ZUḥud, Bāb ma Jā'anna Fuqarā'al Muhājirīna Yadhkūlūnal Jannah.
- ³⁴Bukhārī Kitābul 'Ilm, Bāb Qirā'ah wal 'Arḍ'alal Muḥdith.
- ³⁵Bukhārī Kitābul Ambiyā', Bāb QaulAllāh wadhkur fil Kitāb Maryama.
- ³⁶Musnad Ahmad bin Hanbal, vol.3, p.249.
- ³⁷Majma'uz Zawā'id by Allama Haithamī, vol.9, p.21.
- ³⁸Bukhārī Kitābul Nikah, Bāb Ḍarbid Daf fi Nikah wal Walīma.
- ³⁹Muslim Kitābul Faḍā'il, Bāb Wujūb Imtiḥāl Amrihī.
- ⁴⁰Abu Da'ūd Kitābul Ṣalāt, Bāb Idha Salla Khamsan.
- ⁴¹Musnad Ahmad bin Hanbal, vol.6, p.52.
- ⁴²Musnad Ahmad bin Hanbal, vol.6, p.258.
- ⁴³Abu Da'ūd Kitābul Adab, Bāb fi Qiyamir Rajul lir Rajul.
- ⁴⁴Ibn Mājah Kitābul At'imah, Bāb Al-Qaḍīd.
- ⁴⁵Bukhārī Kitābul Libās, Bāb Al-Mazrar biz Zahab.

- ⁴⁶Bukhārī Kitābul Adab, Bāb Al-Kibr.
- ⁴⁷Shifā by Qaḍī‘Ayāḍ, part.2, p.111.
- ⁴⁸Tirmidhī Kitābul Da‘wāt.
- ⁴⁹Ibn Mājah Kitābul Aḍāhī, Bāb Salakh.
- ⁵⁰Tirmidhī Kitābul At‘imah, Bāb ma Jā’ fil Akl ma‘al Majdhūm.
- ⁵¹Abu Da‘ūd Kitābul Ṣalāt, Bāb Ad-Duā’.
- ⁵²Bukhārī Kitābul Maghāzī, Bāb Umratul Qaḍā’i.
- ⁵³Majma‘uz Zawā’id by Allama Haithamī, vol.6, p.109.
- ⁵⁴Bukhārī Kitābul Farḍil Khams, Bāb QaulAllāhu fa innAllāha Khumusahu wa Lir Rasūl.
- ⁵⁵Bukhārī Kitābul ‘Ilm.
- ⁵⁶Bukhārī Kitābul Tafsīr, Bāb QaulAllāhu wama Ūtiyam minal ‘Ilm.
- ⁵⁷Sīratun Nabawiyah by Ibn Hishām, vol.4, p.91.
- ⁵⁸Bukhārī Kitābul Da‘wāt, Bāb Du‘ā Idha Arāda Safara.
- ⁵⁹Bukhārī Kitābul Tafsīr, Sūrah Al-Baqarah, Bāb wa Idh Qāla Ibrāhīmu Rabbi Arinī.
- ⁶⁰Musnad Ahmad bin Hanbal, vol.3, p.178.
- ⁶¹Bukhārī Kitābul Tafsīr, Sūrah Yusuf falamma Jā’ hur Rasūlu...
- ⁶²Bukhārī Kitābul Tafsīr, Sūrah Yusuf falamma Jā’ hur Rasūlu...
- ⁶³Bukhārī Kitābul Ambiyā’, Bāb QaulAllāhwa Inna Yunusa laminal Mursalīn.
- ⁶⁴Bukhārī Kitābul Ambiyā’, Bāb wafāt Mūsā, wa Bāb Inna Yunusa.

Chapter 36

The Holy Prophet Muḥammad^{sa}'s Contentment and Unpretentiousness

The conduct of our Holy Prophet Muḥammad^{sa} exactly reflected the pure teachings of the Holy Qur'ān. God Himself made His Prophet^{sa} speak the words, "Say, I ask not of you any reward for it, nor am I of those who are given to affectation."^(38:87) This is the testimony by God, the Knower of the unseen, Who attests the Holy Prophet Muḥammad^{sa}'s pure and true moral conduct which was free of all artificiality and affectation. There is no greater testimony than this. The Holy Prophet Muḥammad^{sa} himself said, "I am a plain person, I eat and drink and act like ordinary persons."

His wife Ḥādrāṭ 'Ā'ishah^{ra} gave the same testimony. When she was asked about his home life, she said, "He lived like ordinary people. He used to help his family members in the household chores and carried out his own tasks."¹

"He himself used to brand the camels belonging to charity."²

The secret of his simple life was in contentment taught to him in the Holy Qur'ān, "And strain not thy eyes after what We have bestowed on some classes of them to enjoy for a

short time-the splendour of the present world-that We may try them thereby. And the provision of thy Lord is better and more lasting." (20:132) His philosophy was, "Contentment is a treasure that never finishes."³

The Holy Prophet Muḥammad^{sa} used to teach the same principle to his followers that they should not look at the people who were superior to them. Instead they should be grateful and look towards those who were lower than them. This would enable you not to under value His blessings and this would enable you to be thankful. ⁴

He used to say, "A person who gets up in the morning with peace of mind and physical health and has provision for the day, is as if he has conquered the whole world and is blessed with all the bounties."⁵

His own living, food, dress and beddings etc. were all very simple. He would spread his bedding on the floor and sleep. This consisted of a leather mattress stuffed with date palm leaves and fiber. ⁶

Once Ḥāḍrāṭ 'Ā'ishah^{ra} folded his bedding fourfold instead of the usual two folds. When he asked about it, he was informed that the bedding was folded four times instead of the usual two, to make it more comfortable for him. He said, "Spread it as had been done normally as it was better that way. Today this comfortable bedding prevented me from getting

up for *Tahajjud*,"⁷

The Holy Prophet Muḥammad^{sa} used to dress plainly and when required, did not feel embarrassed about patching it. Ḥāḍrāṭ 'Ā'ishah^{ra} relates, "The Holy Prophet Muḥammad^{sa} offered Ṣalāt while wearing a new shirt which had some decoration on it. This shirt distracted him during the Ṣalāt. After the Ṣalāt he said, "Return this shirt to Abū Jahm (the trader) and get me a simple shawl made in the town of Anbajān, so the design would not distract my attention during Ṣalāt."⁸

He enjoyed the times of kingship and affluence, but his simple life never changed. He never had a court or royal robes. He returned to his Creator in this state of simplicity. Once Ḥāḍrāṭ 'Ā'ishah^{ra} showed a rough thick cotton sheet and lion cloth to Ḥāḍrāṭ Abū Hurairah^{ra} and said that these were the clothes which the Holy Prophet Muḥammad^{sa} was wearing at the time of his death.⁹

Ḥāḍrāṭ 'Umar^{ra} relates, "When the Holy Prophet Muḥammad^{sa} stayed away from his wives for one month and lived in the upper part of the house, I went to meet him. I saw him lying down on the bare mat which did not have any sheet or quilt on it and the rough mat had made marks on his body. He was sitting while leaning on a pillow filled with date palm leaves. I looked around the room and by God there was nothing in the room except three dry hides. I

said to him, 'O Messenger of Allāh, kindly pray that God grants affluence to your followers. The Romans and Iranians enjoy so much wealth, even though they do not worship God.'" The Holy Prophet Muḥammad^{sa} sat upright and said, "O'Umar, even you think on these lines, these people have been given good things in this world, the believers will receive them in the life Hereafter."¹⁰

In another narration the details are; that seeing the marks of the mat on his body, Ḥāḍrāṭ 'Umar^{ra} and Ḥāḍrāṭ Abū Bakr^{ra} started to cry. Ḥāḍrāṭ 'Umar^{ra} said, "O Messenger of Allāh, you are the most honoured person in the sight of Allāh and you live in this state, while kings of Persia and Rome sleep in silk beddings." The Holy Prophet Muḥammad^{sa} replied, "Are you not happy with the fact that they enjoy the world and we have the life Hereafter". He added, "The fire is the end for the Qaiser and Chosroe and my rough mat is destined for paradise."¹¹

The level of his contentment was such that he wished to go hungry for one day and eat his fill the next day. "The day I go hungry, I would pray and supplicate humbly to my Lord and the day when I eat, I would thank Allāh."¹²

Ḥāḍrāṭ 'Ā'ishah^{ra} relates, "In the early days of migration, his food was very simple. This time demanded contentment with what we had. A period of a whole two months would

pass and our hearths would not be lit." Someone asked, 'O Mother of the faithful, What did you eat?' She replied, 'Dates and water used to sustain us or the milk of the cattle, which the Companions used to send to the Holy Prophet Muḥammad^{sa} from time to time, so that he could enjoy the benefits of the milk.'

The simplicity of the Holy Prophet Muḥammad^{sa}'s food can be judged from his saying. "There is no worse utensil than a man's stomach. Only that many morsels of food should suffice, which would keep a person's back upright and if he desires more, one part of his stomach should be for food, one part for the drink and one for breath."¹³

Ḥādrāt 'Ā'ishah^{ra} reports, "The Holy Prophet Muḥammad^{sa} never filled himself with food. Even in his own home he never asked for food or desired for it. If food was offered to him by his family members, he would eat it and he would accept whatever food was offered to him."¹⁴

Ḥādrāt 'Ā'ishah^{ra} relates, "The Holy Prophet Muḥammad^{sa} would never save the evening food for the next morning and the morning food for the night. He never kept double things of personal use for himself, for example two shirts, two loin cloths or two pairs of shoes. He was never idle in the house. He would either be repairing a poor person's shoes or mending clothes for the widows."¹⁵

Ḥāḍrāṭ ‘Ā’ishah^{ra} relates, "Until the time of his death, the Holy Prophet Muḥammad^{sa} never had his fill of food twice in one day and had never consumed olive oil."¹⁶

Ḥāḍrāṭ Anas bin Mālīk^{ra} relates, "Once when Ḥāḍrāṭ Fāṭimah^{ra} offered a piece of oatmeal bread to the Holy Prophet Muḥammad^{sa}, he said, "Your father has taken this morsel after three days (of hunger)."¹⁷

Ḥāḍrāṭ Abū Ṭalhā^{ra} reports, "We complained about hunger to the Holy Prophet Muḥammad^{sa} and by lifting our shirts showed him the stones tied to our stomachs. The Holy Prophet Muḥammad^{sa} lifted his shirt and there were two stones tied to his stomach."¹⁸

Ḥāḍrāṭ Abū Hurairah^{ra} relates, "One day a meal was presented to the Holy Prophet Muḥammad^{sa}. He ate it and prayed, "All praise belongs to Allāh, for a long time I had not eaten any solid food."¹⁹

The Holy Prophet Muḥammad^{sa} used to eat oatmeal bread. Once the household maid, Umme Aiman^{ra} prepared bread with sifted flour. On enquiry she explained that in her country, Abyssinia, they make bread with sifted flour and she had made it especially for Ḥuḍūr^{sa}. The Holy Prophet Muḥammad^{sa} told her to mix the husk in the flour, knead it and make bread."²⁰

Umme Sa’d reports, "While I was sitting, the Holy Prophet Muḥammad^{sa} visited Ḥāḍrāṭ ‘Ā’ishah^{ra} and asked if there was any food for

breakfast. Ḥāḍrāṭ 'Ā'ishah^{ra} told him that some dates and vinegar were in the house. The Holy Prophet Muḥammad^{sa} said, "How excellent curry is the vinegar. O Allāh, bless this vinegar, the Prophets before me had eaten it and a house which has vinegar is not poor."²¹

Ḥāḍrāṭ 'Abdullāh bin Salām relates that the Holy Prophet Muḥammad^{sa} had a date on a piece of bread and was saying, "This date serves as a curry for this piece of bread."²²

The Holy Prophet Muḥammad^{sa} observed simplicity on both happy as well as sad occasions. Ḥāḍrāṭ 'Alī^{ra} tells us that the Holy Prophet Muḥammad^{sa} gave items of basic necessity to his daughter, Fāṭimah^{ra} at her wedding. These included one silk sheet, one leather mattress filled with date palm fiber, a grind-stone for grinding the grain, one waterskin and two pitchers."²³

Ḥāḍrāṭ 'Abdullāh bin Sabīl^{ra} relates, "The Holy Prophet Muḥammad^{sa} had a large utensil which was used for cooking food. It was so heavy that it needed four persons to lift it. On 'Eid day the meat of sacrificed animals was cooked in it. It was called 'Tharīd'. Then all the people would gather and eat from it. When the number of people increased, Ḥuḍūr^{sasat} on his knee in a way that his feet were on the ground and the weight of his body was on his knees. A bedouin was also sitting there. He said, "What is this manner of sitting?" The Holy Prophet

Muḥammad^{sa} replied, "God has made me an honourable man, He has not made me an oppressive and haughty opponent." Then Ḥuḍūr^{sa} advised us to eat from the edges and leave the middle portion so that Allāh's blessings continue to descend on the food. ²⁴

Ḥāḍrāṭ Anas bin Mālik^{ra} relates that the Holy Prophet Muḥammad^{sa} wore thick woollen clothes, simple leather sandals and ate oat porridge which could not be swallowed without water. ²⁵

The Holy Prophet Muḥammad^{sa} was informal with his Companions. ‘Abdullāh^{ra} bin Ḥārith relates, "Six or seven of us were with the Holy Prophet Muḥammad^{sa} when Bilāl, called for Ṣalāt. We started to go for Ṣalāt. On the way we passed near a man who was cooking meat on the fire. The Holy Prophet Muḥammad^{sa} enquired from him if his food was cooked. He replied, 'Yes'. Ḥuḍūr^{sa} took one piece of meat from the cooking pot and continued on his way to Ṣalāt." ²⁶

The Holy Prophet Muḥammad^{sa} used to accept invitations from the servants and slaves. ²⁷

The Holy Prophet Muḥammad^{sa}'s conveyance animals were also ordinary animals. He was not embarrassed to ride a donkey or a mule. He himself would rear these animals. One donkey was called ‘Afir and the other Ya‘fūr. He used to ride on them when he

travelled. He was not embarrassed to carry a pillion rider. His demeanour was totally free from affectation. The people of Madīnah quite often saw the scene that the Holy Prophet Muḥammad^{sa} was riding a donkey or a mule and at times Ḥādrāṭ Abū Bakr^{ra} at times Ḥādrāṭ ‘Uthmān^{ra} or Ḥādrāṭ ‘Alī^{ra} were riding as pillion passenger. Some times it would be Zaid bin Ḥārthah^{ra} or from amongst the children it would be Ḥasan^{ra}, Usāmah^{rs} bin Zaid riding behind him. Sometimes from older people Anas bin Mālīk^{ra}, Abū Dāwūd^{ra}, Abū Ṭalḥā^{ra} or Abū Hurairah would ride with him. From amongst the young Companions it was Mu‘ādh bin Jabal^{ra} or Jābir bin ‘Abdullāh and at times one of his wives would ride with him on the she camel.

Once Ḥuḍūr^{sa} went to enquire about the health of Sa’d bin ‘Ubādah, the chief of Khazraj tribe. He, as a mark of respect, gave Ḥuḍūr^{sa} his she camel and sent his son Qais to take the Holy Prophet Muḥammad^{sa} to his house. Ḥuḍūr^{sa} told Qais to ride in the front as it was his camel. He was reluctant to do so in view of respect for Ḥuḍūr^{sa} but the Holy Prophet Muḥammad^{sa} told him quite informally that either he should sit in front or return home. ²⁸

The saddle on his mount was also very basic. The Farewell Pilgrimage was the last pilgrimage of his life. He had achieved great victories of Khyber, Makkah and Ḥunain and

could have made use of the best mode of conveyance. But the world saw a unique scene. He was riding a camel. Its pack saddle was worn out. At that time he was praying with great humility, "O Allāh, accept this Ḥajj, make it acceptable in such a manner that it does not have any affectation in it and the aim should not be the fame".²⁹

During the Ḥajj he did not like any preferential treatment for himself. His Companions wanted to set up a tent for his comfort at Minā but the Holy Prophet Muḥammad^{sa} said, "Whosoever reaches Mina first would have the right to the tent."³⁰

The Holy Prophet Muḥammad^{sa} treated his friends in an informal manner. Once his Iranian neighbour invited him for dinner, Ḥuḍūr^{sa} enquired if his wife ‘Ā’ishah^{ra} was also invited. On his reply in the negative, the Holy Prophet Muḥammad^{sa} said, "In that case I am not coming." After two or three refusals, the Iranian agreed to invite Ḥāḍrāṭ ‘Ā’ishah^{ra}, then Ḥuḍūr^{sa} and Ḥāḍrāṭ ‘Ā’ishah^{ra} happily went to his house.³¹

The Holy Prophet Muḥammad^{sa} used to articulate his wish informally. Jābir bin ‘Abdullāh relates, "The Holy Prophet Muḥammad^{sa} went to an Anṣārī's house. The Anṣārī fetched some water from his orchard. Ḥuḍūr^{sa} asked him to bring some cold water from the water skin which had cooled during

the night and if it was not available he would drink from the water he had already brought. The Anṣārī replied that he had cold water. So we all went to his orchard where this Anṣārī presented us with cold water mixed in with goat's milk. The Holy Prophet Muḥammad^{sa} and his Companion drank it."³²

Sometimes he would talk informally to his young Companions. Ḥāḍrāṭ Jābir relates, "I was in the company of Ḥuḍūr^{sa} during a journey. I had married a few days before. He asked me, "So Jābir, you have married." I replied, "Yes, Ḥuḍūr." He asked about my wife if she was a widow or a maiden. I replied that I had married a widow. Ḥuḍūr^{sa} said, "Why did you not marry a maiden so that you could have informal relationship with the girl of your own age." I replied, "Ḥuḍūr^{sa}, you know my father was martyred at Uhud and left nine daughters behind. Now I have to look after nine sisters. I did not like the idea of marrying someone young and immature, so I have married this widow who would look after them and help them with hairdo etc."³³

The Holy Prophet Muḥammad^{sa} greatly disliked affectation. Asmā' binte Yazīd relates, "Once we presented food to Ḥuḍūr^{sa}, he invited us to join in the meal. We in way of formality said that we were not hungry. He said, Do not combine the two things together, that is hunger and a lie."³⁴

Ḥāḍrāt Asmā^{ra} asked the Holy Prophet Muḥammad^{sa} "Does this formality count as a lie?" The Holy Prophet Muḥammad^{sa} said, "Yes, a small false utterance would be a small lie and a big one would be counted as a big lie."³⁵

The Holy Prophet Muḥammad^{sa} liked informality in all matters. He was the true picture of مَا أَنَا مِنَ الْمُتَكَلِّفِينَ. He was very hospitable but did not practice formality. He used to offer whatever was available to the guests.

Ḥāḍrāt Jābir bin ‘Abdullāh^{ra} relates, "Once some honey was presented to the Holy Prophet Muḥammad^{sa}. He told each of us to take one sip of it. When I had eaten my share I asked Ḥuḍūr^{sa} 'Can I take another sip?' He replied, "Yes".³⁶

Once the Holy Prophet Muḥammad^{sa} had a guest, he looked around in his house for some food to offer him. He did not find anything except a portion of bread. The Holy Prophet Muḥammad^{sa} cut it in pieces and brought it for the guest. He ate some of it and some of it was left over. This guest told him, "You are a pious person."³⁷

It seems that the guest was starving and he ate his fill and thanked him earnestly. He liked Ḥuḍūr's simplicity and informality so much that he spontaneously praised him. In fact even the stranger praised his simple and informal manner.

A former Christian nun, Professor Karen

Armstrong writes about the Holy Prophet Muḥammad^{sa}'s simple ways.

"Muḥammad himself always lived a simple and frugal life, even when he became most powerful Sayyad in Arabia. He hated luxury and there was often nothing to eat in the household. He never had more than one set of clothes at a time and when some of his Companions urged him to wear a richer ceremonial robe he always refused, preferring the thick coarse cloth worn by most of the people. When he received gifts or booty, he gave it away to the poor, like Jesus, he used to tell the Muslims that the poor would enter the kingdom of Heaven before the rich."³⁸

Even as a beautiful model of contentment, he used to pray;

"O Allāh, make me content on what You have given to me. Bless it for me and whatever I do not possess, in its place bestow something better upon me."³⁹

Stanley Lane Poole gives this testimony of Huḍūr^{sa}'s simple life.

"He was extremely simple in his habits and conduct, yet he was very particular about his routine actions. His food, dress and furnishings were very ordinary and this continued even in the days of power and sovereignty. He visited the sick,

followed the funeral procession, accepted a slave's invitation, repaired his clothes and milked his goats. He would wait for others and with his wives lived in a small house which was built in a row of houses. He would light the fire and sweep the floor. He always shared his meager food with those present. There was a platform outside his house, where several poor people survived mainly on his generosity.⁴⁰

John Davenport writes about the simplicity of the Messenger of Allāh:

"Every incident in the life of the Holy Prophet Muḥammad^{sa} confirms the fact that his life was completely free from exploitation of others. No historian disagrees with this fact that even after achieving the establishment of his faith and having unlimited authority, he never did procure any means for his ownself or for the satisfaction of his ego. He maintained the same simple way of life to which he was accustomed since the early days."⁴¹

¹Bukhārī Kitābul Adhān, Bāb man kana fī Hajati Ahlīhi.

²Bukhārī Kitābul Zakāt, Bāb wasmil Imām Ibilis Sadaqah.

³Durre Manthūr by Suyūṭī, vol.1, p.361.

⁴Musnad Ahmad bin Hanbal, vol.2, p.254.

⁵Tirmidhī Kitābuz ZUḥud, Bāb fiz Zihadah fi Dunya.

⁶Bukhārī Kitābul Riqāq, Bāb Kaifa Kāna 'Aishan Nabī.

⁷Shamā'ili Muḥammadiyya, p.171.

- ⁸Bukhārī Kitābul Ṣalāt, Bāb Idha Ṣalla fī Thaubi laha A'īlām.
- ⁹Bukhārī Kitābul Libās, Bāb Al-Aksiyah.
- ¹⁰Bukhārī Kitābul Tafsīr, Sūrah Taḥrīm, Bāb Tabtaqḥī marḍāt Azwājika.
- ¹¹Musnad Ahmad bin Hanbal, vol.3, p.139 and Majma'uz Zawā'id by Allama Haiṭhamī, vol.10, p.237.
- ¹²Tirmidhī Kitābuz ZUḥud, Bāb ma Jā' fil Kafāf.
- ¹³Ibn Mājah Kitābul At'imah, Bāb Al-Iqtisad fil Akl.
- ¹⁴Ibn Mājah Kitābul Iqtisād, Bāb fil Akl wa Kirahatish Shub'a.
- ¹⁵Al-Wafā' bi Aḥwālil Muṣṭafā by Allama Ibn Jauzi, p.476.
- ¹⁶Muslim Kitābuz ZUḥud war Raqā'iq.
- ¹⁷Musnad Ahmad bin Hanbal, vol.3, p.213.
- ¹⁸Tirmidhī Kitābuz ZUḥud, Bāb fi Ma'īshati Aṣḥābin Nabī.
- ¹⁹Ibn Mājah Kitābul ZUḥud, Bāb Ma'īshati Āle Muḥammad.
- ²⁰Ibn Mājah Kitābul At'imah, Bāb Al-Ḥawāra.
- ²¹Ibn Mājah Kitābul At'imah, Bāb Al-'itidām bil Khal.
- ²²Abu Da'ūd Kitābul Īmān, Bāb Al-Rajulu Yahliḥ an la Yata'ddamu.
- ²³Musnad Ahmad bin Hanbal, vol.1, p.107.
- ²⁴Abu Da'ūd Kitābul At'imah, Bāb ma Jā' fil Akl min a'las Safhah.
- ²⁵Ibn Mājah Kitābul At'imah, Bāb Khubzush Sha'ir.
- ²⁶Abu Da'ūd Kitābul Tahārat, Bāb fī Takil Wuḍu' mimma Massatin Nār.
- ²⁷Ibn Mājah Kitābul At'imah, Bāb Idha Atāhu Khādimah bi Ṭa'āmihī.
- ²⁸Abu Da'ūd Kitābul Adab, Bāb kam marratan Yaslimur Rajulu fis Tīdhān.
- ²⁹Ibn Mājah, Kitābul Manāsik, Bāb Al-Ḥajj alar Rajul.
- ³⁰Ibn Mājah, Kitābul Manāsik, Bāb Nuzūl bi Minā.
- ³¹Musnad Ahmad bin Hanbal, vol.3, p.123.
- ³²Ibn Mājah Kitābul Ashribah, Bāb Surbu bil Akaf.
- ³³Bukhārī Kitābul Maghāzī, Bāb Ghazwah Uḥud.
- ³⁴Ibn Mājah Kitābul At'imah, Bāb 'AraḍatṬa'ām.
- ³⁵Musnad Ahmad bin Hanbal, vol.6, p.338, 458.
- ³⁶Ibn Mājah Kitābul Ṭīb, Bābul 'Asl.
- ³⁷Al-Wafā' bi Aḥwālil Muṣṭafā by Allama Ibn Jauzi, p.282.
- ³⁸Muḥammad A Biography of Prophet by Karen Armstrong page.93.
- ³⁹Mustadrak Hākim, vol.2, p.356.
- ⁴⁰Lane Poole, Stanley. The speeches and Table talk of the Prophet Muḥammad. London 1882 pp.27-29, Naqūsh Rasūl Number, p.546.
- ⁴¹Davenport, John, Apology for Mohammad and the Quran London (1889) Reprint Lahore 1975 Chap.3 pp.133-134, Naqūsh Rasūl Number, p.547.

Chapter 37

The Holy Prophet Muḥammad^{sa}'s Favours to Women

Women before Islam

The Holy Prophet Muḥammad^{sa} was the first person who not only raised his voice for the rights of women, but established their status as well. To estimate the extent of his favours on womenfolk we need to examine the state of women in his time. A true picture of the position of the women has been given by the Holy Qur'ān. "And when to one of them is conveyed the tidings of the birth of a female, his face darkens, while he suppresses his inward grief. He hides himself from the people because of the bad news he has had: 'Shall he keep it in spite of disgrace or bury it in the dust?' Verily evil is that which they judge."^(16:59-60)

There was a custom in some Arab tribes to bury their young girls because of shame and dishonour brought on by their birth. Once a person told the heart rending story of burying his daughter in sand. He said, "O Messenger of Allāh, we lived in dark ages, worshipped idols and killed our children. I had a daughter. When she was old enough to understand and respond, I used to call her. She would come running to me. One day I called her and she accompanied me. I went to a well, belonging to my family, caught hold of my little girl and

threw her into the well. All I remember is her heart rending cries. She kept on crying, "My father, my father". Tears started to flow from the eyes of the Holy Prophet Muḥammad^{sa}. Another Companion addressed the narrator of the incident and told him that he had caused grief to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} silenced him by saying, "This poor person is asking for the atonement of his sins." He asked the girl's father to repeat his story. He repeated the poignant tale. The Holy Prophet Muḥammad^{sa} cried. The tears rained down from his eyes and his beard became wet. Then he said to the father of the girl, "God has forgiven all your sins of the dark ages. Now begin with a new righteous conduct in Islam."¹

The Holy Prophet Muḥammad^{sa} taught his followers, "Anyone who has a daughter, does not bury her alive, does not humiliate her or give preference to his son over her, God Almighty would enter him in paradise."²

Ḥāḍrāṭ 'Umar^{ra} relates, "By God, we did not give any importance to womenfolk during the days of ignorance, until God revealed commandments in the Holy Qur'ān and gave them the rights of inheritance as well. One day I was planning something and my wife told me that it would be better to do it in a certain way. I told her, "How dare you interfere in my affair?" She replied, "You wish that no one speaks contradicting you while your own daughter

gives her opinion to the Holy Prophet Muḥammad^{sa}."3

In the days of ignorance, the widows were distributed as inheritance. The close relative of the deceased (for example the elder step son) was considered to have the greatest right over her. He could himself marry her or marry her to whomsoever he pleased. The women had no right in this matter. 4

The Holy Prophet Muḥammad^{sa} gave the widows the right to marry and said, "She has more rights than her guardian, in deciding for herself."5

In those days there was no guarantee of the rights of the orphan girls. Sometimes the guardians of wealthy orphan girls would marry them in order to gain their wealth and fix a meager amount as dowry. The Holy Qur'ān forbade all such evil practices and enjoined justice in the affairs of the orphans. 6

One custom which humiliated the womenfolk in the days of ignorance before Islam was that they had to stay in isolation during the days of menstruations. She was not even allowed to sit with her husband and the rest of the family would also have no contact with her. 7 The Holy Prophet Muḥammad^{sa} discarded this social evil and this commandment was revealed; "And they ask thee concerning menstruation. Say; It is indisposition, so keep away from women during

menstruation."^(2:223)

There was no restriction on social contact with women during these days according to the Islamic teachings. The Holy Prophet Muḥammad^{sa} was even kinder to his wives during this period. He used to sit with them, rest in bed with them and there was no change in his kindness towards them. ⁸

The worst and humiliating treatment was levelled against women after their husband's death. She was given the worst clothes and kept isolated in the desolate part of the house to complete the probationary period after her husband's death. She was allowed out of this isolation after a year by throwing sheep's droppings on a passing dog, according to the custom of the Arabs. ⁹

A true picture of this miserable state of women in the days of ignorance before Islam and the revolution brought about by the Holy Prophet Muḥammad^{sa} has been beautifully painted by Sayyedah Nawāb Mubārikah Begum Ṣāhibah. She addressed the women;

"O sister, do remember the days when you were buried alive.

Even the walls of the house mourned, when you were born.

When the father's false sense of honour boiled over

Your mother felt intimidated as if she had borne a snake

Those who nurtured you with life blood,
would shed your blood

The hatred for you, overwhelmed the
natural love

What was your worth? How much were
you respected?

Worst was your fate, if you chanced to
stay alive

Being a woman was a mighty mistake,
inviting every type of oppression

No atonement for this crime, you were
punished till the end

It was as if you were a stone with no
feelings or sentiment.

Remember the humiliation of being
distributed as inheritance.

That 'Mercy for the Mankind' appears and
becomes your protector

You become human, he ensures your
rights and protects you from injustice

Call hundreds of blessings on that
benefactor every day

The Holy Muḥammad^{sa}, the chief of the
Prophets."

Respect for Women

To dispel the feelings of hatred and
loathsomeness for the womenfolk practised
during the days of ignorance, the Holy Prophet
Muḥammad^{sa} said, "Amongst the most favourite
things of your world are women, then perfume
but the delight of my soul is in Ṣalāt and love of

God."¹⁰

Once the Holy Prophet Muḥammad^{sa} said, "Generally the women possess such capabilities, that inspite some of their intellectual weakness they surpass men."

On the request from women the Holy Prophet Muḥammad^{sa} had arranged one day exclusively for their instruction and training. On this day he used to preach to them and answer their questions.¹¹

The Holy Prophet Muḥammad^{sa} involved women in the main social stream. He advised all men, women and girls to participate in the occasions of 'Eīd etc. He said that if a girl has no shawl to cover for herself, she should borrow one from her sister (and join in the festivity). He also instructed those women who were not offering Ṣalāt due to their monthly cycle, should also come to Eid festival to participate in prayer.¹²

The Holy Prophet Muḥammad^{sa} established such respectable status of woman as mother, daughter and sister, which is unique in human history. He told us, "Paradise lies under the feet of the mother."¹³ He gave the glad tidings of paradise to those who used to bury their daughter alive, if they would bring them up kindly. When his daughter Fāṭimah^{ra} used to come, he would stand in her honour. He established the respect and dignity of the wives and made them the queens of the house.

The Holy Prophet Muḥammad^{sa} said, "The best amongst you are the ones who treat women kindly and I am the best amongst you in treating women."

He was very particular about the respect and sensitivity of the womenfolk. On a journey his wives were riding camels when Anjashah, the camel driver started to drive the camel fast. The Holy Prophet Muḥammad^{sa} said, "O Anjashah, may you prosper, drive the camel slowly. Be mindful that delicate glassware is with us, risk not these goblets, lest they break, drive the camel slowly." A narrator, Abū Qalābah^{ra} says that in view of the delicate nature of women, Ḥuḍūr^{sa} called them glassware. If anyone else had used such a metaphor, others would have reprimanded him. ¹⁴

No doubt it was a courageous act of the Holy Prophet Muḥammad^{sa} to defend the rights of the women at the time when the whole society looked down upon them. The fact is that our Holy Prophet Muḥammad^{sa}, being a man himself was a unique flag bearer of human rights and this would always be recorded in golden words in the history of the world.

In the society which totally forfeited the rights of women and where they were treated worse than slaves, the Holy Prophet Muḥammad^{sa} made women the queen of the house and said, "The wife is the guardian of the husband's house and she would be answerable

for this responsibility." He fully explained the rights of the women.

Ḥāḍrāt Mu'āviyah bin Ḥaidah relates that in response to a question about women's rights, the Holy Prophet Muḥammad^{sa} said, "Feed them with food that you eat, dress them with clothing that you wear, meaning the equivalent food and dress according to your capacity and standard of life. Fulfill her rights. While scolding her, never hit her on the face. Never reprimand or call her bad names. Never abandon her except when necessary; you can leave her alone in her bed in the house."¹⁵

As for as the punishment of women allowed in the case of extreme circumstances, it should be remembered that the Holy Prophet Muḥammad^{sa} only allowed the husband, who is the one in charge of the household, to take such a measure only to stop immorality. When Ḥuḍūr^{sa} noticed that this allowance was being misused, he forbade it and said, *"لَا تُضْرِبُوا إِمَاءَ اللَّهِ"* "The women are maids of Allāh, do not transgress against them." On another occasion when he came to know that some people treat women harshly, he said, *"كَيْسَ أَوْلِيكَ يَجْتَارُكُمْ"* "These people are not from among the best of you."¹⁶

The Holy Prophet Muḥammad^{sa}'s address at the farewell-pilgrimage is a comprehensive and complete code of life. In this address he particularly emphasized the rights of women and said, "Be mindful of my advice regarding

women. These poor women are with you like prisoners. You have the right to treat them harshly, only when they behave indecently. In this case you can stay away from them in beds or if you intend to reprimand them more than this, you can punish them in such a way which does not leave a mark or impression on their bodies. If they obey you, it is not proper for you to adopt any other means of punishment. Remember, as you have rights over women, similarly women have rights over you. You have rights over women that they protect their chastity for your sake and allow no one to enter the house except with your permission. Their rights over you are that you should be kind to them in respect of dress and food and as far as it is within your power and capability, to treat them kindly."¹⁷

The Italian orientalist, Professor Doctor Vaglieri in her book, 'An Interpretation of Islam', writes these words about the safeguard of women's rights in Islam,

"Before the advent of Islam, there was no limit on the number of wives and the Islamic law allowed more than one nikāḥ, only after imposing a large number of conditions. Islam forbade conditional and temporary marriages which were excuses for justifying immorality. Moreover Islam gave women such rights which they never enjoyed

before. Even though in Europe women have great social status but if we go back few years and compare the autonomy of the European women to the women in Islam, we would know that legally women of Europe were much lower in status. This situation continues in some countries even today.

A Muslim woman had the rights to share the inheritance with her brothers (though her share is smaller). She should not be married against her will and the husband should not treat her harshly. She has the right to claim her dowry from her husband and maintenance even if she is herself wealthy. If a woman is capable then she has the right to manage her personal property herself."¹⁸

John Davenport's Testimony

"Muḥammad, thirteen hundred years ago, assured the mothers, wives and daughters of Islam, a rank and dignity not yet generally assured to women by the laws of the west."¹⁹

The truth is: that 'Mercy for Mankind' comes and supports women. With his pure teachings they are considered human and he established all their rights.

¹Sunan Dārmi, vol.1, p.3.

²Musnad Ahmad bin Hanbal, vol.1, p.223.

³Bukhārī Kitābul Tafsīr, Sūrah Taḥrīm, Bāb Tabtaqhī marḍāt Azwājika.

⁴Bukhārī Kitābul Tafsīr, Sūrah Nisā'an La Yahillu Lakum an Tarithun Nisā'.

⁵Bukhārī Kitābul Nikah, Bāb Aimu Aḥaqqu bi Nikā hiha.

⁶Bukhārī Kitābud Tafsīr, Sūrah Nisā' @āb Qaulihī wa in K(aftum al la Tuqsiṭū...

⁷Muslil Kitāul Hahḍ, Bāb Jawāz Ghuslil Hā'iq Pas Zaujiha wa Tarhīliha.

⁸Abu Da'ūd Kitābtt Tahārat, Bāb fi Mwākilatil Hā'idh.

⁹Bukhārī Kitābul Talāq, Bāb Al-Kuhlu lil Haddah.

¹⁰Nasā'i Kitāb 'Ashratun Nisā', Bāb HuBbun"Nisā'.

¹¹ukhārī Kitābul" 'Ilm, Bāb lan Ja'ala li Ahliil 'Ilm Ayyaman Ma'dūdah.

¹²Bukhārī Kitābul Īdaij, Bāb Idha lam Yakun laha Jadbāḥḥ bi Yaumil 'Id.

¹³Nasā'i Kitābul Jihād, Bāb Rukhsatu fi Takhalluf liman Lahū Wālidah.

¹⁴Muslim Kitābul Faḍā'il, Bāb fi Raḥmati Nabi.

¹⁵Sunan Abu Dā'ūd, Kitābul Nikah, Bāb fi Haqqil Mar'ati 'ala Zaujiha.

¹⁶Sunan Abu Dā'ūd, Kitābul Nikah, Bāb fi Ḍarbin Nisā'.

¹⁷Sunan Tirmidhī Kitābul Raḍā'a, Bāb ma Jā' fi Haqqil Mar'a 'ala Zaujiha.

¹⁸Islam par aik Naẓar (An Interpretation of Islam), pp.37, 41, by Sheikh Muḥammad Ahmad Mazḥar.

¹⁹Muḥammad and Teaching of Quran by John Davenport p.126.

Chapter 38

The Holy Prophet Muḥammad^{sa}***'A mercy for the Animals'***

Our Prophet^{sa} was honoured with the title of 'Mercy for the Universe.' Surely he was an embodiment of mercy and grace. He was commissioned as a Prophet to the people who were worse than the animals in their behaviour and he converted them into such pious people that they even started to treat the animals kindly. This was the direct result of his teachings and training. The Holy Prophet Muḥammad^{sa} created love for each other in their hearts and also taught them to love animals.

Once the Holy Prophet Muḥammad^{sa} told this story to his Companions. "While travelling on foot, a person felt thirsty. He saw a well and drank the water from it. A thirsty dog was near by and was licking the wet sand in order to quench his thirst. The man took pity on this thirsty dog and descended in the well for the second time. He filled his shoe with water, held it in his mouth and came out of the well. He gave this water to the dog. God appreciated his good deed so much so that He forgave all his sins." The Companions asked if they would be rewarded for being kind to animals. The Holy Prophet Muḥammad^{sa} replied, "Yes, there is reward for being kind to a living being or an

animal."¹

There is another tradition about a prostitute, who saw a thirsty dog going round and round a well and was desperate for water. She took off her leather footwear, went into the well and brought water for the dog. God Almighty forgave her sins as a reward for this kindness.²

Ḥāḍrāṭ ʿImrān bin Ḥuṣain^{ra} relates, "Once we were travelling with Holy Prophet Muḥammad^{sa} when the she-camel of an Anṣārī woman, refused to budge. This woman cursed the animal. The Holy Prophet Muḥammad^{sa} heard it and told her to take down all her luggage from the camel and set it free. This she camel is now cursed, so it would not stay with us in the journey. So the she camel was set free. By this wise and effective manner, he forbade people from even hurling abuse to the animals."³

Arab people used to brand their live-stock with hot irons. The Holy Prophet Muḥammad^{sa} saw the camels and donkeys branded on the faces or noses. He showed displeasure and said, "I wish people would save these animals from the punishment of branding their faces and tender areas of flesh with hot iron. Do they not realize, what retribution they would receive for it?" Then he advised them that if they have to brand the animal, then brand it on the bone near the tail, so that the animal suffers

minimum pain. ⁴

The Holy Prophet Muḥammad^{sa} forbade hitting a person on the face in order to safeguard his dignity. His kindness even surpassed this and he forbade hitting the animals on the face. He said, "Do not hit the animals on the face, as every one glorifies Allāh with its mouth."

Once the Holy Prophet Muḥammad^{sa} passed near some people who were sitting on their mounts but were stopping them from moving. He advised them, "Ride your mounts properly and release them after you have travelled. Do not make them chairs while chatting to other people in the market places or paths. Some animals are better than their riders as they remember Allāh more."⁵

The Holy Prophet Muḥammad^{sa} as a gesture of kindness forbade that three people should ride one animal. Once on seeing an emaciated camel, he said, "Ride these mute animals when they are healthy and slaughter them for eating when they are in a healthy state."⁶

‘Abdullāh bin Jā‘far^{ra} said, "The Holy Prophet Muḥammad^{sa} carried me as pillion rider and took me to an Anṣārī's orchard. On seeing Ḥuḍūr^{sa} a camel cried out in pain and his eyes shed tears. The Holy Prophet Muḥammad^{sa} went near him, stroked his face and it calmed down. The Holy Prophet

Muḥammad^{sa} asked, "Who is the owner of this?" An Anṣārī young man stepped forward and said that it was his camel. The Holy Prophet Muḥammad^{sa} said, "Why do you not fear Allāh in the care of this animal. Allāh has made you its owner. This camel has complained to me against you that you keep him hungry and make him work too hard."⁷

Ḥāḍrāt ‘Abdur Reḥmān bin ‘Abdullāh^{ra} relates, "Once the Holy Prophet Muḥammad^{sa} had camped during a journey, when someone took a sparrow's eggs from its nest. The sparrow started to hover over Ḥuḍūr^{sa} and his Companions. The Holy Prophet Muḥammad^{sa} saw her and asked, "Who has caused distress to this bird?" One of the Companions admitted that he had taken the bird's eggs. The Holy Prophet Muḥammad^{sa} told him to go and put the eggs back in the nest."⁸

In another tradition there is the mention of two chicks of a sparrow. The Holy Prophet Muḥammad^{sa} saw the bird flutter overhead and asked, "Who had grieved this sparrow on account of its young ones. Return them to her."

Once the Holy Prophet Muḥammad^{sa} saw an ant hole set alight and asked, "Who has set fire to it." The Companions replied that they had done it. Ḥuḍūr^{sa} said, "It is not proper to inflict that punishment which only God is entitled to give."⁹

The Holy Prophet Muḥammad^{sa} forbade

tying down the animals and then targeting them. It is related about Ḥāḍrāṭ 'Abdullāh bin 'Umar^{ra} that he passed near some Quraish youths who were targeting a bird while it was tied down. When they saw Ḥāḍrāṭ 'Abdullāh bin 'Umar^{ra}, they dispersed. He said, "May Allāh censure the person who started this business of tying down the bird and targeting it." Then he said, "The Holy Prophet Muḥammad^{sa} had cursed the people who target the living things in this manner."¹⁰

Ḥāḍrāṭ Ibn 'Abbās^{ra} related. "The Holy Prophet Muḥammad^{sa} had forbidden killing a bird of prey, and an ant, honey bee and the wood pecker. ¹¹

The wisdom in this was to refrain from killing an animal without purpose. Some birds look pretty and it is not proper to kill them.

The Holy Prophet Muḥammad^{sa} forbade from targeting animals while they were tied down. He also forbade mutilating them. ¹²

Ḥāḍrāṭ Abū Sa'īd Khudrī^{ra} reports, "The Holy Prophet Muḥammad^{sa} passed by a person who was dragging a goat by the ear. He told him to let go the goat's ear and hold it by its neck." (It seems the pain felt by this animal distressed Ḥuḍūr^{sa}.) ¹³

Shaddād bin Aus^{ra} relates, "The Holy Prophet Muḥammad^{sa} said, "God has made it obligatory to treat every one kindly (meaning treating every living being kindly is obligatory

on human beings). Even in the case of killing somebody as Qiṣāṣ (Punishment for murder), this aspect of kindness should be observed. And when you slaughter an animal, do not be unmindful of this obligation, use a sharp knife so that the animal feels less pain."¹⁴ It means that when the knife is blunt the animal would take longer to die and feel more pain.

Abū Lubābah Badrī^{ra} said that the Holy Prophet Muḥammad^{sa} forbade us to kill the little white harmless snakes which are found in the houses. ¹⁵

The Holy Prophet Muḥammad^{sa} put fear of punishment of God in the hearts of those who torture the animals. Once he said, "A woman was punished for maltreating a cat. She had imprisoned the cat. She neither gave any food to her, nor let her free so that it could eat something from outside. For this reason, the woman was put in the Fire. ¹⁶

Karen Armstrong, a former Christian nun writes about the Holy Prophet Muḥammad's love for the animals;

"Over the centuries in the West, we have tended to think of Muḥammad as a grim figure, cruel warrior and a callous politician. But he was a man of great kindness and sensibility. He loved animals, he would not dream of disturbing them. It has been said that one of the tests of a society is its attitude towards animals. All religions encourage an attitude of

love and respect for the natural world, and Muḥammad was trying to teach this to the Muslims. During the 'Jāhiliyyah' (Days of ignorance) the Arabs treated the animals very cruelly: they used to cut off lumps of flesh to eat while the beasts were still alive and put painful rings round the necks of camels. Muḥammad forbade any painful branding or organised animal fights. ¹⁷

¹Abu Dā'ūd, Kitābul Jihād\$ Bāb ma Yu'mare biḥḥ mifal Qiyām alad Dawāb.

²Muslim Kit`bul Salām\$ Bāb Faḍl Sa'yal Bahā'im.

³Muslim Kitābul Bir was Silah, Bāb Nahyi 'an La'anal Adāb.

⁴Majma'uz Zawā'id by Allama Haithamī, vol.8, p.110.

⁵Majma'uz Zawā'id by Allama HaitHamī, vol.8, p.105, 107.

⁶Majma'uz Zawā'id by Allama Haithamī, vol.8, p.109.

⁷Musnad Ah-ad bin Hanbal, vol.1, p.204.

⁸Musnad Ahmad bin Hanbal, vod.1, p.404.

⁹Abu Dā'ūd, Kitābul Jihād, Bāb Karahiyati Harqil 'Il- wa bin Fār.

¹⁰Mqslie Kitābul Ṣaid, Bāb Nahyi 'inda Sabril Bahā'im.

¹¹Ibn Mājah Kitābul Ṣaid, Bāb ma Yan'a'an Qatliḥ.

¹²Ibn Mājah Kitābul @habā'ih, Bāb Nahyi 'anṢabril Bahā'am.

¹³Ibn Mājah Kitābul Dhabā'ih, Bāb Idha Dhaba`tum fa Ahsinudhabh`.

¹⁴Ibn Māj!h Kitābul Dh!bā'ih, Bāb Idha Dhabahtum fa (sinudhabha*`

¹⁵Bukhārī Kitābul Maghāzī, Bāb Shuhūdil Malā'ikah Badran&

¹⁶Muslim Kitāb Qatliḥ Hayāt sa Ghairiha, Bāb Tahrīm Qatliḥ Hirrah.

¹⁷MuḥammadA Biography of Prophatby Karen Armstrong page. 231.

Chapter 39

Purity and Cleanliness of our Holy Prophet Muḥammad^{sa}

God Almighty enjoins in the Holy Qur'ān, *اللَّهُ يُحِبُّ الْمُتَوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ* (2:223) "Allāh loves those who turn to Him and loves those who keep themselves clean." The Holy Prophet Muḥammad^{sa} has declared cleanliness half of the faith. ¹

As true faith demands purity of the innerself and fear of Allāh, likewise it enjoins physical cleanliness. It is essential to do ablution, which is nearly half the bath before Ṣalāt. Ṣalāt is not accepted unless ablution is done.² The sins are forgiven as blessings for ablution. As the skin of a fruit protects its inside, the outward cleanliness safeguards the purity of the innerself.

The outward physical conditions greatly effect the soul. The pleasure of doing ablution, helps in concentration and poignancy in prayer. That is why the advice is to refresh ablution before Ṣalāt even though one is in the state of ablution. It has been declared as source of reward and has been called نُورٌ عَلَى نُورٍ meaning, "light upon light".

The Holy Prophet Muḥammad^{sa} taught his followers the etiquettes of answering the call of nature. Once a Jew taunted Ḥādrāṭ Salmān Fārsī^{ra} and said, "What sort of prophet is yours,

he teaches you the manner of answering the call of nature?" Ḥāḍrāṭ Salmān turned his ridicule on its head and proudly replied. "Yes, our Prophet^{sa} has taught us all these manners, such as not to use our right hand for cleaning after we have finished. He forbade us the use of bones or dung for cleaning and advised us to use at least three clods of clay for wiping ourselves."³

The Holy Prophet Muḥammad^{sa} preferred water for cleaning. Teaching his followers the manner of cleanliness he said, "Avoid the splash while passing urine." He exhorted against it severely. Once passing near a graveyard he said that the person in a certain grave was being punished because he did not protect his clothes from urine while passing water.⁴

Ḥāḍrāṭ ‘Ā’ishah^{ra} reports that the Holy Prophet Muḥammad^{sa} washed himself three times with water and after cleaning himself he would clean his hand thoroughly. He would wash his hand after rubbing it on the ground.⁵

The people of Qubā’ who washed themselves with water after the call of nature were praised in this verse of the Holy Qur’ān, which means, 'Allāh loves those who purify themselves.'^(9:108)

The Holy Prophet Muḥammad^{sa} enquired from them saying, "Allāh has praised you and declares His pleasure and love for you. You

better tell me the manner in which you clean yourselves." They replied that after answering the call of nature, they were not satisfied with cleaning themselves with stones or clods. They always use water. The Holy Prophet Muḥammad^{sa} said, "This is the reason that God has declared His love for your people."⁶

Water is the best thing for cleaning. Islam has laid firm foundations of cleanliness by enjoining ablution for five daily prayers and bath for some situations. If the example of the Holy Prophet Muḥammad^{sa}'s ablution is followed perfectly, besides being a source of reward and blessings, it can save people from various ailments. The manner of his performing ablution was that he would first wash his hands three times, then rinse his mouth thrice, then put water in his nose and clean it three times. Afterwards he used to wash his right arm upto the elbow and then his left arm. Then he would wipe his head with wet hands and wash his right foot first and then the left foot.⁷ Thus his ablution was nearly equivalent to half the bath. While performing ablution the Holy Prophet Muḥammad^{sa} washed his beard and cleaned it by putting his fingers in it. Similarly he cleaned between the fingers and cleaned his ears inside and outside. ⁸

The Holy Prophet Muḥammad^{sa} while taking a bath cleaned his private parts first and then performed ablution. Afterwards he poured

water on his head three times, first on the right, then on the left side of the body and then rubbed his body to clean it thoroughly. ⁹

Ḥāḍrāṭ ‘Ā’ishah^{ra} relates that the Holy Prophet Muḥammad^{sa} liked to start every task with the right side. He put the right shoe first, combed his hair starting from the right, started doing ablution from the right side, in fact he preferred starting every task from the right side even in taking a bath or having his hair cut etc.¹⁰ He used his left hand for cleaning after the call of nature.

The Holy Prophet Muḥammad^{sa} practised what he preached and taught his followers by his own example. He would try to remain in the state of ablution, took great care in bathing himself, took a special bath on Friday and enjoined his followers to do the same. He used to wear perfume. He advised his Companions that it was not extravagance to get an extra pair of clean clothes made for Jumū‘ah prayers as the daily working clothes were not that clean. ¹¹

The Holy Prophet Muḥammad^{sa} said, "Faith is based on cleanliness." He himself used to wear good perfume. Ḥāḍrāṭ Anas^{ra} relates. "I have never smelled musk or any other perfume which was better than the perfume used by the Holy Prophet Muḥammad^{sa}." Ḥāḍrāṭ Jābir bin Samurah^{ra} reports, "Once the Holy Prophet Muḥammad^{sa} stroked my cheek with his hand. I felt such superb fragrance as if his hand had

just left the perfumer's box."¹²

Perspiration from Ḥuḍūr's body was fragrant. Once he slept in the house of Ḥādrāṭ Anas bin Mālik. Ḥādrāṭ Anas's mother Umme Sulaim^{ra}, who was Holy Prophet Muḥammad^{sa}'s foster aunt, brought a bottle and collected Ḥuḍūr's perspiration. When she was asked for the reason, she replied that she would mix these drops with her perfume and it would become an excellent perfume.¹³

Ḥādrāṭ Jābir^{ra} relates, "Whenever the Holy Prophet Muḥammad^{sa} passed through a street, the person coming after him was able to recognize him by his particular fragrance and tell that Ḥuḍūr^{sa} had walked through the street."¹⁴

The Holy Prophet Muḥammad^{sa} advised the ladies of his household to keep themselves clean. He told them to take a bath after the period of menstruation and also advised taking a bath after conjugal relationship. He himself adhered to these rules. He was particular about his personal hygiene especially about shaving his armpits, trimming his moustache and cutting his nails.¹⁵

The Holy Prophet Muḥammad^{sa} said, "Seeing grime in the nails fills me with apprehension." He was very particular about cleaning the teeth and said, "If I had not considered it burdensome for my people, I would have advised them to do 'Miswāk' (brush

made from a tree branch) before every Ṣalāt."¹⁶ He would do Miswāk quite a few times in a day. Ḥāḍrāt ‘Ā’ishah^{ra} reports that he used to do Miswāk on returning home and also before leaving the home.¹⁷ He used to say that Miswāk was a means of keeping the mouth clean and attaining the pleasure of God Almighty."¹⁸ In his last illness he saw Ḥāḍrāt ‘Ā’ishah^{ra}'s brother, Abdur Raḥmān^{ra}, using a miswak and looked towards it longingly. Ḥāḍrāt ‘Ā’ishah^{ra} realized his wish and gave Ḥuḍūr^{sa} her brother's Miswāk and he brushed his teeth with it.¹⁹

The Holy Prophet Muḥammad^{sa} advised his followers to keep the food clean. He told them to wash the hands and eat with the right hand.²⁰

If a dog had licked a utensil, the advice was to wash it seven times.²¹

The Holy Prophet Muḥammad^{sa} possessed a refined nature. He did not like the meat of the animals which lived in filth. May be for this reason he did not like the meat of the iguana. He even did not like the oil kept in the iguana skin because of its particular smell.²²

Ḥāḍrāt ‘Abdullāh bin ‘Umar^{ra} relates, Once the Holy Prophet Muḥammad^{sa} saw spit on the wall of the mosque, he cleaned it with his own hands. Then he turned towards the people and showing his disapproval said, "In Ṣalāt a person stands facing the Qiblah and

concentrates towards God, in this state one should never spit in front of Him."²³

Hāḍrāt Jābir^{ra} relates, "The Holy Prophet Muḥammad^{sa} was sitting with us. He saw a person with disheveled hair and said, "Does this person have no sense of combing his hair?" Then he saw another person with filthy clothes and remarked, "Has this person not found water anywhere to wash his clothes."²⁴

Abū Qurṣāfah relates, "I, with my mother and maternal aunt went to see the Holy Prophet Muḥammad^{sa} and took initiation. On the way back, my mother said, "Up until now, I have never seen such a refined man, a man whose face is so handsome, dress so clean and talk so gentle. It seemed as if his inner beauty radiated from his face."²⁵

This was the excellence in cleanliness and refinement of our Holy and pure Prophet^{sa}.

¹Muslim Kitābul Tahārah, Bāb Faḍlil Wuḍū'ī.

²Tirmidhī Kitābul Ṭahārat, Bāb ma Jā' La Tuqbalu Ṣalāt bighair Ṭuhūr.

³Tirmidhī Kitābul Ṭahārat, Bāb Istanjā' birau.

⁴Bukhārī Kitābul Adab, Bāb Namīmah.

⁵Ibn Mājah, Kitābut Tahārah, Bāb Istinjā' Lil Mā'ī, Bāb man laka Yadahū bil Arḍ.

⁶Tirmidhī Abwāb Tafsīrul Quran, Sūrah Anfāl.

⁷Bukhārī Kitābus Ṣaum, Bāb Siwāk Raṭb wa Yabis Lis Sā'im.

⁸Abu Da'ūd Kitābut Tahārat, Ibn Eājah Kitābut Tahārah, Must'drak, vol. 1, p.150.

⁹Bukhārī Kitābul Ghusl, Bāb Wuḍū' Qablil Ghusl.

¹⁰Bukhārī Kitābul Wuḍū' Bāb Tayamman fil Wuḍū'.

¹¹Abu Da'ūd Kitābul Ṣalāt, Bāb Al-Labasal Jumu'ah, vol.1.

¹²Muclim Kitābul Faḍā'il, Bāb Ṭību Rā'ihati Nabi.

¹³Muslii Kitābul Faḍā'il, Bāb Ṭību 'Arqi Nabi wa Tabarruk bihī.

¹⁴Sunan Dārmi, vol.1, p.31.

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- ¹⁵Bukhārī Katābul Istīdhān, Bāb Qassusharīb.
¹⁶Bukhārī Kitābul Jue5‘a\$ Bāb Siwāk Yaumul Jumu‘a.
¹⁷Muslim Kitābul Tahārah, Bāb Siwāk.
¹⁸Bukhārī Kitābus Ṣaum, Bāb Siwāk Raṭb wa Yabis Lis Sā`il.
¹⁹Bukhārī Kitābul Maghāzī, Bāb Maraḍan Nabīwa Wafātuhu.
²⁰Bukhārī Kitābul At‘imah, Bāb Tasmīyah ‘alat Ta‘ām wal Akl bil Yamīn.
²¹Muslim Kitābul Tahārah, Bāb Ḥukme wulughil Kalb.
²²Ibn Mājah Kitābul Ṣaid, Bāb
²³Musnad Ahmad bhn Hanbal, vol.2, p.141.
²⁴Abu D`ūd Kitābud Libās, Bāb fī Ghuslir Thaub ua fil Khalqān
vol. 4.
²⁵Majma‘uz Zawā'id by Allama Haithamī, vol.8, p.279.

Chapter 40

The Holy Prophet Muḥammad^{sa}'s Modesty

The word Ḥayā'(Modesty) means to refrain from vices due to fear of reproach. Allāh is free from all defects, so if this word is used for Him, it would mean free from all unworthy traits of character and the embodiment of all good qualities. It is said in the traditions that Allāh is Benevolent and very Modest. When His servant raises his hands in prayer, He feels shy of turning them down empty and grants goodness and blessings. ¹

Ḥāḍirāt 'Abdullāh bin Mas'ūd^{ra} relates, "The Holy Prophet Muḥammad^{sa} said, 'Be modest towards God to the highest demands of modesty.' We responded by saying, 'O Messenger of Allāh, we act modestly and to Allāh belongs all the praise.' The Holy Prophet Muḥammad^{sa} said, "Just to praise Allāh is not modesty. Real modesty is to completely protect your heads and all other organs that is, eyes, ears and the belly containing various parts. And remember death at all times. Anyone who desires life after death, leaves the worldly adornments and conducts himself in this manner, such a person discharges his obligation of modesty towards God Almighty."²

A person asked the Holy Prophet Muḥammad^{sa} for special advice. He replied, "At

least be as modest towards God as you are towards the pious people of your tribe."³ The Holy Prophet Muḥammad^{sa} said, "Every religion teaches moral values and modesty is the moral of Islam."⁴

Ḥādrāt Ḥakam relates from his father and his father relates from his own grandfather that he enquired from the Holy Prophet Muḥammad^{sa} as to how much of the body needs to be covered. Ḥuḍūr^{sa} replied, "Protect your private parts and cover them up, except its lawful baring that is for the spouse." My grandfather enquired, "Should a man cover himself in front of a man companion?" The Holy Prophet Muḥammad^{sa} replied, "Yes, as far as it is possible, this is proper conduct that no one sees the private parts." He enquired again, "When a person is alone, is it necessary for him to cover himself." The Holy Prophet Muḥammad^{sa} replied, "Yes, God is more entitled that modesty is observed for Him."⁵

The Holy Prophet Muḥammad^{sa} used to say that immodesty found in anything makes it ugly and modesty present in anything makes it beautiful. ⁶

The Holy Prophet Muḥammad^{sa} was exceptionally endowed with this unique quality of modesty since childhood and God Himself safeguarded this quality of his nature. Ḥuḍūr^{sa} narrated one incident of his childhood. He said, "Once while we were playing and lifting up

stones, every child was carrying stones and had his loin cloth on the shoulder. I did the same when someone from behind tapped me on the shoulder and told me to tie up my loin cloth. So I wore the cloth round my waist and continued to carry stones on the shoulders. I was the only one wearing the loin cloth amongst them."⁷

Ḥādrāṭ ‘Abbās^{ra} relates, "Ḥādrāṭ Abū Ṭālib^{ra} repaired the fountain, Zamzam. The Holy Prophet Muḥammad^{sa} who was very young at that time came to help. He took off his loin cloth, put it on his shoulder and started to carry stones. Suddenly he fainted. Someone informed Abū Ṭālib. He came and enquired the cause. The Holy Prophet Muḥammad^{sa} replied that a person wearing a white dress came and told him to cover his private parts."Ḥādrāṭ ‘Abbās^{ra} used to say that this was the first revelation sent to the Holy Prophet Muḥammad^{sa} which commanded covering up of the private parts. No one ever saw Ḥuḍūr^{sa} without clothes afterwards. ⁸

The basis of the high morals of the Holy Prophet Muḥammad^{sa} was the attributes of God. God's attribute of modesty was present in its highest form in Ḥuḍūr's nature. In the Holy Qur’ān this quality of his nature has been described as a pure moral value. God Himself enjoined the etiquettes of meeting the Holy Prophet Muḥammad^{sa}. Ḥuḍūr's modesty and humility stopped him from teaching such

manners to his Companions. But he had to instruct under God's commandment, "O Ye who believe! enter not the houses of the Prophet unless you have been invited to a meal and even then not so early that the food has not been cooked. But enter when you are invited, and when you have finished eating, disperse, without seeking to engage in talk. This causes inconvenience to the Prophet, and he feels shy of asking you to leave. But Allāh is not shy of saying what is true."^(33:54)

The Holy Prophet Muḥammad^{sa} has described a great deal of blessings for those who show modesty. Once while advising the etiquettes of meetings he mentioned, "Three people came to a meeting and started to listen to the Prophet's discourse. One of them went back. One of the two still present, went forward and sat in the front. The third one felt shy of stepping over other people and sat down wherever he found an empty space. God treated this person kindly and forgave him."⁹

Once the Holy Prophet Muḥammad^{sa} said, "In the previous Prophet's teachings this instruction was included that if you had no modesty in you, then you can do whatever you like."¹⁰ He also said that modesty always results in goodness and blessings. He himself was as bashful as the virgin girl and if he did not like anything, it would be visible by the expressions of his face. ¹¹

Ḥāḍrāṭ Bilāl bin Ḥārith relates, "When the Holy Prophet Muḥammad^{sa} used to go to answer the call of nature, he would go very far out."¹² In the same manner, "He would not raise his loin cloth until he was very near the ground."¹³

Ḥāḍrāṭ ‘Abdullāh bin ‘Abbās^{ra} relates, "The Holy Prophet Muḥammad^{sa} used to take a bath in his house, shielded from others in such a way that no one ever saw his bare body."¹⁴

Even though a husband and wife's relations are very intimate, Ḥāḍrāṭ ‘Ā’ishah^{ra}'s report shows the excellence of Ḥuḍūr^{sa}'s modesty. She related that she never saw Ḥuḍūr^{sa}'s private parts.¹⁵

Once the Holy Prophet Muḥammad^{sa} passed near a person who was admonishing his brother about his shyness and was saying, "You display so much modesty that it causes you harm." The Holy Prophet Muḥammad^{sa} stopped him by saying, "Do not stop him from being modest as modesty is part of faith."¹⁶

Nevertheless, the Holy Prophet Muḥammad^{sa} did not like that shyness should interfere with learning the precepts of religion or the matters of Sharī‘ah. Ḥāḍrāṭ ‘Ā’ishah^{ra} praised the women of Madīnah whose shyness did not stop them from learning the tenets of faith.¹⁷

Once the Holy Prophet Muḥammad^{sa} enquired from his Companions as to which

tree, a true believer can be compared to. It is a tree that does not let any of its parts go to waste. The Companions named different trees.

Ḥāḍrāṭ Ibn 'Umar^{ra} says that he thought of the palm tree but did not name it out of modesty. Afterwards Ḥāḍrāṭ 'Umar^{ra} said to him, "If you had spoken out, I would have been happier than attaining the world and all its wealth."¹⁸

This tradition makes it clear that modesty in the matter of truth and knowledge is not appropriate.

Ḥāḍrāṭ Sahl bin Sa'd^{ra} reports that the Holy Prophet Muḥammad^{sa} was very modest. Whenever anyone asked for something, he would never disappoint him.¹⁹

Ḥāḍrāṭ 'Ā'ishah^{ra} reports, "If Ḥuḍūr^{sa} received any complaint against a person, he would never address the person directly and would ask him why he acted in that way."²⁰

It was the Holy Prophet Muḥammad^{sa} modesty that he never stared at anyone constantly. If he had to describe somebody's unpleasant act, he would say it by alluding to it.²¹

Ḥāḍrāṭ Anas relates, "The Holy Prophet Muḥammad^{sa} saw yellow marks on a person, and did not like them. Out of modesty he did not forbid the person from doing so. He told his Companions to tell this person that it would be more appropriate to wash off this colour from

his hands."²²

In brief the Holy Prophet Muḥammad^{sa} was extremely modest and this modesty endowed a unique charm to his noble character.

¹Tirmidhī Kitābul Da'wāt.

²Tirmidhī Kitāb Ṣīfatūl Qiyamah war Riqāq wal war'a, Bāb ma Jā' fi Ṣīfati Awānil Ḥaḍḍ.

³Majma'uz Zawā'id by Allama Haithamī, vol.10, p.284.

⁴Ibn Majāh Kitābuz ZUḥud, Bābul Ḥayā', vol.2.

⁵Tirmidhī Kitābul Adab, Bāb ma Jā' fi Ḥafaḍal 'Aurah.

⁶Tirmidhī Kitābul Bir was Ṣilah, Bāb ma Jā' fil Fuhash wat Tafahhush.

⁷Sīratun Nabawīyah by Ibn Hishām, vol.1, p.197.

⁸Mustadrak Hākīm, vol.4, p.179.

⁹Bukhārī Kitābul 'Ilm, Bāb man Qa'ada Haithu Yantahī bihil Majlis.

¹⁰Bukhārī Kitābul Adab, Bāb Idha lam Tastaḥyī.

¹¹Muslim Kitābul Faḍā'il, Bāb 16.

¹²Ibn Mājah, Kitābut Tahārah, Bāb Tabā'id lil Barr.

¹³Tirmidhī Abwābuṭ Tahārah, Bāb ma Jā' fis Sit.... 'indal Hājah.

¹⁴Majma'uz Zawā'id by Allama Haithamī, vol.9, p.17.

¹⁵Ibn Mājah, Kitābut Tahārah, Bāb Nahyi an Yara....

¹⁶Bukhārī Kitābul Adab, Bāb Al-Hayā'i.

¹⁷Bukhārī Kitābul 'Ilm, Bāb Haya minal Īmān.

¹⁸Bukhārī Kitābul 'Ilm, Bāb Ṭarhal Imām Al-Mas'alah 'alas Ṣahābah.

¹⁹Mustadrak Hākīm, vol.4, p.16, 17.

²⁰Abu Da'ūd Kitābul Adab, Bāb Husnul 'Ashrah.

²¹'Uyūnīl Athr by Ibn Sayyidun Nās, vol.2, p.331.

²²Abu Da'ūd Kitābul Rajul, Bāb fil Khulūq Lir-Rijāl.

Chapter 41

The Holy Prophet Muḥammad^{sa's} Humour and Informality

The true happiness and affluence lies in a person's contact with God and his resignation to the will of God. Such a person who enjoys perfect relation with God is granted the status of "نفس مطمئنه" (Soul at rest).

By showing steadfastness in faith and actions, such people hear the comforting voice of the angels; "Fear ye not, nor grieve; and rejoice in the Garden that you were promised."^(41:31)

This world becomes a paradise for such believers. A succession of Divine tidings is revealed to them and they have perfect belief in them.

They are justifiably happy at the blessings and mercy of God and this is what God enjoins them.

The Holy Prophet Muḥammad^{sa} used to say, "A true believer is in a unique position. Whenever he suffers affliction, he gladly endures it and is rewarded by Allāh. And when he receives goodness he is grateful and is recipient of reward from Allāh." This is to say that a true believer is happy in every situation and is pleased with his Creator. In this respect this true feeling of happiness and pleasant nature is not only an indicator of his mental

and physical health, but also becomes a sign of his faith.

Who else can be at a higher status of gaining Allāh's pleasure than the Holy Prophet Muḥammad^{sa}. He was always smiling. He advised his Companions not to consider any good deed small, even though it may only be a smile and pleasantness towards a brother. ¹

The Companions describe the Holy Prophet Muḥammad^{sa} as the most smiling one amongst the people and having the best temperament. Ḥāḍrāt Jābir^{ra} relates, "When the Holy Prophet Muḥammad^{sa} used to receive revelation or delivered a sermon, he would look as a Warner for the people who were going to be punished, otherwise his general appearance was that of the most beautiful and of a smiling face." ²

Ḥāḍrāt 'Ā'ishah^{ra} relates that the Holy Prophet Muḥammad^{sa} had a humorous nature and would always be smiling and cheerful in the house. ³

The Holy Prophet Muḥammad^{sa} had a subtle sense of humour. His jokes were clean and true. He used to say that he did not lie even while telling jokes. ⁴

Ḥāḍrāt 'Ā'ishah^{ra} reports, "The Holy Prophet Muḥammad^{sa} was very witty and used to say that Allāh is not displeased with a person of true wit. ⁵

The Companions relate that the Holy

Prophet Muḥammad^{sa} used to sit in our gatherings and it never happened that we were sitting and enjoying ourselves and he would talk about some sad or boring matter. He would sit with us, laugh and tell jokes and listen to our funny stories."⁶

Ḥāḍrāṭ Jābir bin Samurah^{ra} relates, "I had the opportunity of benefiting from attending more than a hundred meetings with Ḥuḍūr^{sa}. The Companions used to recite good quality verses of poetry and also talk of various matters from the days of darkness, the times before the advent of Islam. The Holy Prophet Muḥammad^{sa} used to listen to all this quietly and at times he would smile while listening to them."⁷

Ḥāḍrāṭ Zaid bin Thābit^{ra} relates that they used to talk about worldly things. Ḥuḍūr^{sa} used to join in. He would even participate in the talk about the food etc."⁸

Someone enquired from Ḥāḍrāṭ 'Abbās^{ra} about the nature of jokes of the Holy Prophet Muḥammad^{sa}. He gave the example that once Ḥuḍūr^{sa} covered one of his wives with a shawl and told her to praise and glorify Allāh and walk like brides with a trailing dress."⁹

One distinctive feature of the Holy Prophet Muḥammad^{sa}'s humour was that he used to say ordinary routine things in such a manner that it would become humorous. For example every person has two ears. The Holy

Prophet Muḥammad^{sa} would lovingly call his servant Anas, "O the one with two ears, come here." It created the humour of a superb quality. ¹⁰

The subtle aspect of this humour was that the obedient servant Anas used to be all ears to answer his master's call. Similarly once the Holy Prophet Muḥammad^{sa} called a tall person, "ذواليدين"; meaning the one with long hands.

Once a Companion came to Ḥuḍūr^{sa} and requested a she-camel for travelling. The Holy Prophet Muḥammad^{sa} said, "I only have a baby of a she-camel." The Companion entreated as to what good a baby camel would be for him. The Holy Prophet Muḥammad^{sa} replied. "After all every camel is the baby of a she-camel." He then gave a camel to him. ¹¹

Ḥādrāṭ Anas bin Mālik^{ra}, the attendant of the Holy Prophet Muḥammad^{sa} relates that Ḥuḍūr^{sa} used to talk to children in a humorous and informal manner. ¹²

Ḥādrāṭ Safīnah^{ra} relates, "We were accompanying Ḥuḍūr^{sa} on a journey. Whenever any fellow traveller, got tired, he would give his sword, shield or spear to me to carry and I ended up with a heavy load. The Holy Prophet Muḥammad^{sa} was watching this. He said, "You are truly a 'Safīnah' (boat). You are carrying everyone's load." ¹³

Once an old lady came to see Ḥuḍūr^{sa}. He told her, "There would be no old ladies in

paradise." She started to cry. The Holy Prophet Muḥammad^{sa} told her. "You would be admitted to paradise as a young lady, meaning that there would be no old people in paradise. This cheered up the lady. The Holy Prophet Muḥammad^{sa} recited the verse of Sūrah *Al-Wāqī'ah* which says that we have made the women of paradise young and virgins. ¹⁴

The Holy Prophet Muḥammad^{sa} with his quick awareness would say something witty in ordinary talk. Abū Rimthah accompanied by his father, came to see Ḥuḍūr^{sa}. By way of introduction, Ḥuḍūr^{sa} asked his father if this was his son? The emphasis was on 'this'. In his simplicity, his father understood it as if Ḥuḍūr^{sa} was asking, if he was really his son? His father replied, "I take oath in the Lord of the Ka'bah, that he is my son". The Holy Prophet Muḥammad^{sa} understood his misunderstanding but in way of humour asked "Is it a confirmed fact?" His father became even more serious and said, "Ḥuḍūr, I firmly swear and can say that he really is my son." The Holy Prophet Muḥammad^{sa} was greatly amused and laughed. Especially the oaths taken by Abū Rimthah's father amused Ḥuḍūr^{sa} a great deal as the resemblance between the father and the son was so great that no one could have entertained any doubt about their being father and son. ¹⁵

The Holy Prophet Muḥammad^{sa} used to

say humorous things to children and kept them close to himself. Once he visited his attendant, Anas's house. He enquired from his younger brother as to why he was so sad. Ḥuḍūr^{sa} was told that his pet starling had died. Later on whenever Ḥuḍūr^{sa} visited his house, he would lovingly tease him and calling him by his patronymic name, say, "O Abū 'Umair, tell me about your starling." The Holy Prophet Muḥammad^{sa} used to talk lovingly and humorously to children.

Ḥādrāṭ Maḥmūd bin Rabī^{ra} remembered one such loving and humorous event of his childhood. He said, "I was five years of age, Ḥuḍūr^{sa} came to our house, he drank water from the well and in a playful manner squirted water on me with his mouth. ¹⁶

Another Companion relates, "I was quite a young child when my father took me to see the Holy Prophet Muḥammad^{sa}. There was a raised part of flesh of the size of a pigeon's eggs between the shoulders of the Holy Prophet Muḥammad^{sa}. In old scripture this has been called the 'Seal of Prophethood', which was described as a physical recognisable sign of his identity. I saw that part of the flesh and started to play with it. My father scolded me but Ḥuḍūr^{sa} said, "Let him play, he is only a child, do not reproach him."

The Holy Prophet Muḥammad^{sa} encouraged his Companions sense of humour.

They knew that if they talked in this manner, Ḥuḍūr^{sa} would enjoy it and would not be cross with them.

‘Auf bin Mālik^{ra} relates, "During the Battle of Tabūk, I went to see Ḥuḍūr^{sa} who was staying in a small leather tent. I greeted him and he invited me to come in. Realizing the small size of the tent, I jokingly said, "Should I bring in my whole self?" The Holy Prophet Muḥammad^{sa} said, "Yes, bring your whole self into the tent."¹⁷

Once Ḥāḍrāṭ Şuhaib went to see Ḥuḍūr^{sa}; there were some bread and dates in front of him. The Holy Prophet Muḥammad^{sa} invited Şuhaib to partake some of food. Şuhaib started to eat more dates than the bread. Ḥuḍūr^{sa} noticing the swelling of his eye remarked that his eye was sore. The purpose of this remark was that he should be careful in eating dates in case it proves harmful to his sore eye. Şuhaib replied, "Ḥuḍūr^{sa}, I am eating from the side of my healthy eye." The Holy Prophet Muḥammad^{sa} was much amused by his witticism and smiled at his Companion's repartee.¹⁸

With his light humour, the Holy Prophet Muḥammad^{sa} would draw attention to the matters of training of his Companions. Ḥāḍrāṭ Khawwāt bin Jubair^{ra} related, "Once during a journey, we encamped at Maruḏ-Ḍahrān. I came out of my tent and saw some ladies sitting on

one side and talking. I went back into my tent, put on a silk robe and went and sat near those ladies. In the meantime the Holy Prophet Muḥammad^{sa} came out of his tent and asked me, "O Abū ‘Abdullāh, why are you sitting near the ladies? I became nervous and made an excuse, "O Messenger of Allāh, my camel is of a vagrant disposition and I am looking for a string to tie him." The Holy Prophet Muḥammad^{sa} covered himself with a shawl, went towards the clump of trees to answer the call of nature. Then he did ablution and returned. He teasingly asked me, "Abū ‘Abdullāh, what about your vagrant natured camel?" Khawwāt was ashamed of his excuse. He further relates, "We departed from that camp but whenever they encamped, on seeing him, the Holy Prophet Muḥammad^{sa} would say, "Assalām o Alaikum, O Abū ‘Abdullāh, how about the vagrancy of your camel?" At last we reached Madīnah. Now I started to avoid the Holy Prophet Muḥammad^{sa} and miss his meetings. One day I found time when the mosque was empty and started to offer Ṣalāt. In the meantime, the Holy Prophet Muḥammad^{sa} came out of his house and started his Ṣalāt. He offered two short *Rak‘āts* and sat waiting for me. I prolonged my prayer hoping that Ḥuḍūr^{sa} would leave. The Holy Prophet Muḥammad^{sa} surmised this and said, "O Abū ‘Abdullāh, you can prolong your Ṣalāt as much as you wish, I

will not leave before you finish it." I thought to myself, by God, today I will have to apologise and make Ḥuḍūr^{sa} happy with me. As soon as I finished Ṣalāt, the Holy Prophet Muḥammad^{sa} said, "O Abū 'Abdullāh, tell me about the vagrancy of your camel?" I entreated, "O Messenger of Allāh, I take oath in the name of the Being, who has sent you with truth, since I have become Muslim, my camel has never run away." The Holy Prophet Muḥammad^{sa} said, "May Allāh have mercy on you." He blessed me two or three times with this prayer. Afterwards he never joked with me regarding this incident.¹⁹

There is a narration about the pleasant nature of the Holy Prophet Muḥammad^{sa} related by Jarīr bin 'Abdullāh Al-Bajalī who came to Madīnah with the delegation of Bajilah tribe in the year 10th of Hijrah and accepted Islam. He reports, "After my acceptance of Islam, it never happened that the Holy Prophet Muḥammad^{sa} saw me and did not smile. He told Ḥuḍūr^{sa} about him not being able to ride a horse steadily. The Holy Prophet Muḥammad^{sa} stroked his chest and prayed. Afterwards Jarīr never fell from the horse."²⁰

This tradition of Ḥuḍūr^{sa} about always smiling at Jarīr naturally raises a question. Another tradition recorded in Haithmī resolves this matter. Brā' bin 'Āzīb^{ra} relates, "One day I heard the Holy Prophet Muḥammad^{sa} say, a

best person of Yemen will come to you from this route and signs of leadership would be visible on his face." This person came and greeted the Holy Prophet Muḥammad^{sa} and took initiation after Hijrah. The Holy Prophet Muḥammad^{sa} asked his name and he replied, his name was Jarīr bin ‘Abdullāh Al-Bajalī. The Holy Prophet Muḥammad^{sa} on his request prayed for him and stroked his head and face for invoking blessing on him. Then Ḥuḍūr^{sa} stroked his chest and his abdomen. Jarīr being a stranger could not understand these gestures and according to his thought that may be the Holy Prophet Muḥammad^{sa} would put his hand in his loin cloth to incur blessings. At this thought he bent double with embarrassment. ²¹

Jarīr himself describes the story of his arrival in another narration which is recorded in Haithmī. He used to say that after this incident, the Holy Prophet Muḥammad^{sa} would smile whenever he saw Jarīr. He also states that the Holy Prophet Muḥammad^{sa} spread out his shawl and seated him on it. Ḥuḍūr^{sa} told his Companions to show respect to honourable persons of a nation whenever they come. ²²

This chapter ends with an interesting humorous event which amused the Companions for a whole year. Ḥāḍrāṭ Umme Salamah relates that a year before the death of the Holy Prophet Muḥammad^{sa}, Ḥāḍrāṭ Abū Bakr^{ra} went to Baṣrā for trade. He was

accompanied by Nu'aimān^{ra} and Suwaibaṭ^{ra}. Both of these gentlemen had the honour of participating in the Battle of Badr. Nu'aimān^{ra} had the duty of preparing food. Suwaibaṭ^{ra} was very intelligent and a humorous person. During the journey he asked Nu'aimān^{ra} for food. Nu'aimān^{ra} said that he would get food when Ḥāḍrāṭ Abū Bakr^{ra} returns. After a little while a caravan passed near by. Suwaibaṭ^{ra} asked the people of the caravan if they were interested in buying a slave? They replied that they would buy him. Suwaibaṭ^{ra} told them that there is only one defect in this slave, "He keeps on saying that he is not a slave, he is a free man. If you return him back to me upon hearing this statement I am not going to sell him to you." The people of the caravan showed their willingness to buy the slave. So he sold Nu'aimān in exchange for ten camels. When these people came to collect their newly bought slave and tried to put a collar round his neck, he started saying that Suwaibaṭ^{ra} was joking and he was not a slave but a free man. The people of the caravan said that they knew that he would say that. So they took him away and Suwaibaṭ^{ra} ate the meal without interruption. When Ḥāḍrāṭ Abū Bakr^{ra} returned and came to know the story, he went after the caravan, gave back their ten camels and brought Nu'aimān^{ra} back.

On his return from journey, Ḥāḍrāṭ Abū

Bakr^{ra} related this story to the Holy Prophet Muḥammad^{sa}. Ḥuḍūr^{sa} was greatly amused and his Companions kept on remembering and enjoying it. ²³

Times of Recreation

Recreation plays a great role in activities of life. It imparts deep impressions on human nature and by reviving it, enables people to concentrate on work. These periods of recreation were the vivid part of the life of the Holy Prophet Muḥammad^{sa}. It was his routine to walk to Qubā' Mosque every week and occasionally he would enjoy a picnic with his Companions.

Ḥāḍrāṭ Abū Ṭalḥā^{ra} owned an orchard called Bairuḥā'. It was situated opposite to the Prophet's mosque. The Holy Prophet Muḥammad^{sa} used to visit it with his Companions. He would eat fresh dates, drink cold water from the spring and enjoyed spending time in it. ²⁴

On the occasions of 'Eīd, etc various types of entertainment were arranged. The girls would sing happy songs inside the houses. Ḥāḍrāṭ 'Ā'ishah^{ra} relates that one 'Eīd day, the Holy Prophet Muḥammad^{sa} returned home and saw two girls singing songs of the Battle of Bu'āth. Ḥuḍūr^{sa} lay down on the bed and faced the other side. Ḥāḍrāṭ Abū Bakr^{ra} came and told her off that satanic music was being played in Ḥuḍūr^{sa}'s house? The Holy Prophet

Muḥammad^{sa} addressed him and said, "Let them enjoy. Every nation has a day of 'Eid and today it is our 'Eid."²⁵

Ḥāḍrāt 'Ā'ishah^{ra} relates, "Once the people of Abyssinia showed feats of strength in the Prophet's Mosque on an 'Eid day. The Holy Prophet Muḥammad^{sa} enquired from me if I would like to see the show. So I stood behind him and watched this display for quite sometime."²⁶

Ḥāḍrāt 'Ā'ishah^{ra} reports, "During a journey in the early days of Madīnah, when I was a young girl and had not put on lot of weight. The Holy Prophet Muḥammad^{sa} told the people of the caravan to go ahead and then asked me to race with him. I raced and left the Holy Prophet Muḥammad^{sa} behind. He did not comment. (It may be that Ḥuḍūr^{sa} had allowed Ḥāḍrāt 'Ā'ishah^{ra} to win the race and this was the reason for his silence.)

Ḥāḍrāt 'Ā'ishah^{ra} says, "Later on I gained weight and my body became full, while we were at another journey, the Holy Prophet Muḥammad asked the people of the caravan to go ahead. Then he asked me, "Let us compete again in a race today." We both raced and this time Ḥuḍūr^{sa} won. He smiled and said, "This cancels out your earlier winning."²⁷

Ḥāḍrāt 'Ā'ishah^{ra} relates, "A woman married an Anṣārī man. The Holy Prophet Muḥammad^{sa} asked me, "O 'Ā'ishah, do you

have any means to celebrate the occasion, as Anṣārī people like entertainment on such occasions."²⁸

Once a woman visited the Holy Prophet Muḥammad^{sa}, Ḥuḍūr^{sa} enquired from Ḥādrāt 'Ā'ishah^{ra} if she knew that woman. She replied in the negative. He told her that the woman was a singer of a certain tribe and enquired if she would like to listen to her song. Ḥādrāt 'Ā'ishah^{ra} replied, "Yes, why not". She gave the woman a metal tray. The woman beat the tray and sang. When she finished singing the Holy Prophet Muḥammad^{sa} commented, "Satan was blowing in her nostrils."²⁹

In this way he complimented the art of that lady and at the same time displayed his own lack of interest in music.

In brief the Holy Prophet Muḥammad^{sa} was endowed with subtle sense of humour and with this pure and genuine humour he made his life, life of the members of his household and of the Companions, enjoyable.

¹Muslim Kitābul Adāb, Bāb Istihbāb Talāqatul Wajh.

²Majma'uz Zawā'id by Allama Haithamī, vol.9, p.17.

³Sharah Mawāhibul Ludunya by Allama Zarqānī, vol.4, p.253.

⁴Tirmidhī Kitābul Bir was Ṣilah, Bāb ma Jā' Mazāh.

⁵Jāmi'ul Kabīr by Suyūṭī, p.142.

⁶Muslim Kitābul Faḍā'il, Bāb Tabassamah.

⁷Tirmidhī Kitābul Adab, Bāb ma Jā' fi Inshādish Shi'r.

⁸Dalā'ilun Nubuwwah by Baihaqī, vol.1, p.324.

⁹Kanzul Ummāl, vol.4, p.43.

¹⁰Shamā'ili Tirmidhī, Bāb fi Ṣifati Mazāh Rasūlillah.

¹¹Abu Da'ūd Kitābul Adab, Bāb ma Jā' fil Mazāh.

¹²Dalā'ilun Nubuwwah by Baihaqī, vol.1, p.331.

- ¹³Musnad Ahmad bin Hanbal, vol.5, p.221.
- ¹⁴Shamā'ili Tirmidhī, Bāb fi Şifati Mazāḥ Rasūlillah.
- ¹⁵Abu Da'ūd Kitābul Diyāt, Bāb La Yukhadhu Ahadun bi Jarīrati Ahad.
- ¹⁶Bukhārī Kitābul 'Ilm, Bāb mata Yaşhu Samā'is Saghīr.
- ¹⁷Abu Da'ūd Kitābul Adab, Bāb ma Jā' fil Mazāh.
- ¹⁸Musnad Ahmad bin Hanbal, vol.4, p.61.
- ¹⁹Mu'jamul Kabīr by Tabrānī, vol.4, p.243.
- ²⁰Bukhārī Kitābul Adab, Bāb Tabassum wadh Dhaḥak.
- ²¹Majma'uz Zawā'id by Allama Haithamī, vol.9, p.372.
- ²²Dalā'ilun Nubuwwah by Baihaqī, vol.5, p.347.
- ²³Ibn Mājah Kitābul Adab, Bāb Al-Mazāh.
- ²⁴Bukhārī Kitābul Tafsīr, Sūrah Al-e-Imrān, Bāb Lan Tanālul Birr Hatta...
- ²⁵Bukhārī Kitābul Īdain, Bāb Sunnatul Īdain li Ahlil Islam.
- ²⁶Bukhārī Kitābul Şalāt, Bāb Ashābul Ḥirāb fil Masjid.
- ²⁷Musnad Ahmad bin Hanbal, vol.6, p.264.
- ²⁸Bukhārī Kitābul Nikah, Bāb Niswatillati Yahdīnal Mar'ati.
- ²⁹Musnad Ahmad bin Hanbal, vol.3, p.449.

Chapter 42

The Greatest and the most Successful Prophet

(In a nut shell you are the greatest after God)

بَلَّغَ الْخَلْقَ بِكَمَالِهِ كَشَفَ الظُّلْمَ بِجَمَالِهِ

حَسُنْتَ جَمِيعًا خِصَالِهِ صَلُّوا عَلَيْهِ وَأٰلِهِ

The Holy Prophet (SAW) attained the highest status on the basis of the excellences bestowed upon him by God Almighty. With his external and internal beauty, darkness vanished. His nature, morals and habits were pious, pure and alluring. Blessings and Salutation be upon him and his family and followers.

This renowned quartel of Ḥādrāṭ Sheikh Sa'dī was composed by him after quite some time, yet he surpassed many before him in praising the Holy Prophet Muḥammad of Islam. In these verses, he beautifully conveyed that because of the perfections endowed upon the Holy Prophet Muḥammad^{sa} by Almighty Allāh, he succeeded in surmounting the highest final peak of the human values. The light of his physical as well as spiritual beauty dismissed all types of darkneses. All of his conduct, habits and talents were virtuous, pure and elegant. Invoke Allāh's blessings upon the Holy Prophet Muḥammad^{sa} and his progeny.

The greatness of the Holy Prophet Muḥammad^{sa} was being celebrated at the time when Adam was in the throws of creation. He was the ultimate final cause of the creation of the universe. He was the crown of all the

Prophets and they all sang his praises. Ḥādrāṭ Ibrāhīm^{as} prayed for this blessed person. Ḥādrāṭ Mūsā^{as} gave the glad tidings of a Prophet resembling himself and said, "He would appear from the heights of Fārān. Ḥādrāṭ Sulemān^{as} foretold the good news of a fair and ruddy beloved and even told his name, 'Muḥammadīm', meaning, the one who is absolutely lovable. This word also denotes that such a person would be praised. Isaac^{as} gave good news of a 'Prince of Eternal Peace'. The Prophet Daniel^{as} foretold the Divine Eternal kingdom of this future Prophet and Jesus Christ gave good news of 'Aḥmad Rasūl'.

In short, since eternity, the heavens and the whole universe were in search of this real objective of their creation and yearned to pay homage to it. The universe was rotating and carrying out its system of day and night, in anticipation of his arrival and the nations were eager to see him appear. This holy and blessed personage appeared in Arabia. The palaces of Qaiser and Chosroes trembled and the heavens sang out

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا- (33:57)

"Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace."

As he was the being referred to in لَوْلَاكَ

لَئِن كُنْتَ تُفْلِكُ الْاٰلَمَاتِ "if you were not created, I would not have created this universe."

He was the blessed manifestation of Ḥāḍrāṭ Āminah's dream that this light for the universe would be born to her and then spread in all directions and the world saw the scene of أَشْرَقَتِ الْاَرْضُ بِنُورِ رَبِّهَا (39:70)"And the earth will shine with the light of the Lord". According to the Divine indication Ḥāḍrāṭ Āminah named him Muḥammad. Abdul Muṭṭalib in response to Arab curiosity said, "No doubt this son of mine would be great and he would be praised immensely." Angels were commanded to fill the heavens with praise for this great personage and spread his popularity in the earth. The servants of Allāh send blessings and salutations on him. The Most Honourable Being pronounced "وَرَفَعْنَا لَكَ ذِكْرَكَ" (94:5), "And We exalted thy name."

It was to say that you are the pinnacle of greatness and honour. The fact is that the number of blessings called upon the Holy Prophet Muḥammad^{sa} surpass all the prayers offered by the whole of the mankind. The remembrance and praise offered for him is without parallel.

In the Holy Qur'ān, his appointment on the "مَقَامٌ مَّحْمُودٌ" (17:80) (Praise worthy station) is mentioned. This is such a lofty station that all the previous and future generations envy it. On the Day of Judgment it would be displayed in

this manner that the Holy Prophet Muḥammad^{sa} would be clothed in a green robe. He would be singing his God's praises. Then he would be permitted to intercede and he would intercede on behalf of his Ummah. ¹ This praiseworthy station is not just for the life after death, in this world too, no body has been exalted to a greater status.

Hāḍrāt 'Ā'ishah^{ra} relates that the Holy Prophet Muḥammad^{sa} told her, "Angel Gabriel has said that he combed the earth from East to West but he had not found a greater person than Muḥammad."²

Abū Sa'īd^{ra} reports the Holy Prophet Muḥammad^{sa} saying, "I would be the leader of all mankind on the Day of Judgment, but I have no pride in it. And there would be no son of Adam who would not be under my banner." He also said, "I would be the Imam of the Prophets, their preacher and their intercessor on the Day of Judgment but without any pride."³

"His name is Muḥammad. And his deeds are Muḥammad. Blessings be on you and salutations to you."

Impressed by his truth and honesty, his people gave him the title of Āmīn and truthful and they all bore witness to this fact on the mountain of Şafā. They had always found him truthful.

No doubt he possessed nobility of

character and supreme moral values. For this reason the Holy Qur'ān has declared him, 'Ideal of good'.

We have enlisted the testimonies of his wife, Ḥāḍrāṭ Khadijah^{ra} and even his enemies, attesting his high moral character. They all testify his excellent character. Abū Ṭālib, the Holy Prophet Muḥammad^{sa}'s uncle who lived with him from childhood to youth said,

وَأَيْضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ ثَمَّالُ الْيَتَامَى عِزْمَةٌ لِلْأَرَامِلِ

Meaning, "If we pray for rain by invoking the name of Muḥammad's bright face, rain comes. He is the supporter of widows and guardian of orphans." Enemy of the Holy Prophet Muḥammad^{sa}, Abū Sufyān gave testimony of Ḥuḍūr^{sa}'s high moral conduct, truthfulness and honesty. Ḥuḍūr's cousin Ja'far Ṭayyār^{ra} said to the king of Abyssinia, "God has raised such a person amongst us, whose truthfulness, honesty and sincerity we have tested."

The world's celebrities who belong to various nations have written Ḥuḍūr's biographies in different languages. They discussed the events of his life and this is still continuing. The truthfulness of the Holy Prophet Muḥammad^{sa} can be judged by the writings of these impartial writers.

(1)A great scholar and writer Michael Harts

In current times, Mr. Michael Harts's book, 'The Hundred', containing the first essay Muḥammad, the most influential man of the world, has become very famous. In this essay the learned scholar has declared the Holy Prophet Muḥammad^{sa} as the most influential personality amongst the billions of men born in this world. He has given Ḥuḍūr^{sa} the title of "The Best Personality" among the great personalities of the world, a personality which left the most enduring impact in human history. An impact which imbued the life of the people in a unique manner and moulded the world in a special way.

He writes:

"My choice of Muḥammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both, the religion, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

The majority of the persons in this book had the advantage of being born and raised in centres of civilization, highly cultured or politically pivotal nations,

Muḥammad, however, was born in the year 570, in the city of Makkah, in southern Arabia, at that time a backward area of the world, far from the centres of trade, art, and learning. Orphaned at the age of six, he was reared in modest surroundings. Islamic tradition tells us that he was illiterate.....Most Arabs at the time were pagans, who believed in many gods.....The Bedouin tribesmen of Arabia had a reputation of being fierce warriors. But their number was small and plagued by disunity and internecine warfare, they had been no match for the larger armies of the kingdoms in the settled agricultural areas to the north. However, unified by Muḥammad for the first time in history and inspired by their fervent belief in the one true God, these small Arab armies now embarked upon one of the most astonishing series of conquests in human history..... Numerically, the Arabs were no match for their opponents.....However.....in a scant century of fighting, these Bedouin tribesmen, inspired by the word of the Prophet, had carved out an empire stretching from the borders of India to the Atlantic Ocean the largest empire that the world had yet seen.....How,

then, is one to assess the over all impact of Muḥammad on human history. Like all religions, Islam exerts an enormous influence upon the lives of its followers. It is for this reason that the founders of the world's great religions all figure prominently in this book. Since there are roughly twice as many Christians as Muslims in the world, it may initially seem strange that Muḥammad has been ranked higher than Jesus. There are two principal reasons for this decision. First, Muḥammad played a far more important role in the development of Islam than Jesus did in the development of Christianity....Furthermore, Muḥammad (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.....Of many important historical events, one might say that they were inevitable and would have occurred even without the particular political leader who guided them.....But this cannot be said of the Arab conquests. Nothing similar had occurred before Muḥammad, and there is no reason to believe that the conquests would have been achieved without him."⁴

(2) A western scholar, (1998) George Beshore

"The ancient Egyptian and Greek scientists had made remarkable advances in medicine, maths, astronomy, philosophy, and alchemy. Their discoveries might have been lost forever if a child named Muḥammad had not been born in Arabia around 570."⁵

(3) An Indian Philosopher, K.S. Rama Krishna

"In the desert of Arabia Mohammad was born, according to Muslim historians, on April 20th, 571 A D. The name means 'highly praised'. He is to me, the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand. When he appeared, Arabia was a desert - a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad - a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to India and influenced the thought and life of three continents Asia, Africa and Europe....The theory of "Islam and the Sword", for instance, is not heard now frequently in any quarter worth the name....The principles of universal brotherhood and

doctrine of the equality of mankind which he proclaimed presents one very great contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence....The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword, would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave woman, centuries ago, the right of owning property, yet it was twelve centuries later in 1881 that England, the supposed cradle of democracy, adopted this institution of Islam and the act was called, 'The Married Woman Act'....Historical records show that all the contemporaries of Mohammad both friends and foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and trustworthiness of the apostle of Islam in all walks of life

and in every sphere of human activity...Circumstances changed, but the Prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man and displayed the same character. Like all the ways and laws of God, Prophets of God are unchangeable. An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle."⁶

(4) The highly acclaimed religious writer, Karen Armstrong (1991):

In 1991, after the publication of Salmān Rushdī's infamous book, Professor Karen Armstrong, an ex-Christian nun, who has written many books about Islam, Christianity and Judaism, wrote a book, 'Muḥammad' about the life of the Holy Prophet Muḥammad^{sa}. In this book she has defended Islam against the evil attacks and objections raised by the people of the west.

Emphasizing the need for the book in refuting the false allegations about the Founder of Islam by Salmān Rushdī, she writes:

"It seemed important that the true story of Prophet should also be available, because he was one of the most remarkable human beings who ever lived."

"Muḥammad has been seen as the antithesis of the religious spirit and as the enemy of decent civilization. Instead, perhaps, we should try to see him as a man of the spirit, who managed to bring peace and civilisation to his people."

She further writes:

"He became a brilliant and charismatic political leader who not only transformed Arabia but changed the history of the world,...It is possible to see the egalitarian ideal of Islam as a practical way of fostering brotherly love by reducing all men to the same social and political level....Indeed Muḥammad himself set a high standard of 'brothering' in his own behaviour....Over the centuries in the West, we have tended to think of Muḥammad as a grim figure, a cruel warrior and a callous politician. But he was a man of great kindness and sensibility....Divine aid seemed the only possible explanation for

Muḥammad's extraordinary success.... Instead of devoting all their efforts to restructuring their own personal lives within the context of the 'pax Romana', like the early Christians, Muḥammad and his companions had undertaken the redemption of their society, without which there could be no moral or spiritual advancement....The Islamic empire had reached the limits of its expansion about a hundred years after Muḥammad's death, and Muslims developed normal diplomatic and economic links with their neighbours. There was no pressure on Jews, Christians or Zoroastrians to convert to Islam,...We in the West have never been able to cope with Islam: our ideas of it have been crude and dismissive and today we seem to belie our own avowed commitment to tolerance and compassion by our contempt for the pain and inchoate distress in the Muslim world. Islam is not going to disappear or wither away; it would have been better if it had remained healthy and strong. We can only hope that it is not too late. . . . If Muslims need to understand our Western traditions and institutions more thoroughly today, we in the West need to divest ourselves of some of our old

prejudice. Perhaps one place to start is with the figure of Muḥammad: a complex, passionate man who sometimes did things that it is difficult for us to accept, but who had genius of a profound order and founded a religion and a cultural tradition that was not based on the sword - despite the Western myth - and the name 'Islam' signifies peace and reconciliation."⁷

(5) W Montgomery Watt (1960) in his book, 'Muḥammad at Madīnah';

writes:

"It must rank as one of Muḥammad's greatest achievements that he effected a genuine reconciliation with the leading men of Mecca - the men who a few months before had been his implacable enemies. In both Meccan and Medinan periods Muḥammad's contemporaries looked on him as a good and upright man, and in the eyes of history he is a moral and social reformer....The more one reflects on the history of Muḥammad and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as seer, statesman, and

administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten."⁸

(6) A great scholar, James A. Michener (1955)

"Orphaned at birth, he was always particularly solicitous of the poor and the needy, the widow and the orphan, the slave and the downtrodden. He lifted women from the bondage in which desert custom held them and preached general social justice....Among drunkards he abolished alcohol,...He preached that slaves should be set free, that fathers should not kill unwanted baby girls, that those oppressed by society inherit the earth, that peace is better than war, that justice prevails....No other religion in history spread so rapidly as Islam....The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Koran is explicit in support of freedom of conscience....Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by

Muslim scholars in the fields of science, medicine, mathematics, geography and philosophy....I have been studying Islam for many years, and I cannot see any valid reason why this religion and Christianity cannot cooperate."⁹

(7) Robert L. Gulick Jr (1953)

"Muḥammad was indeed an educator who directed guided humanity toward greater freedom and happiness."¹⁰

(8) Mr. Bernard Shaw (1950)

"If any religion has the chance of ruling over England, nay, Europe, within the next hundred years, it can only be Islam."

"I have always held the religion of Muḥammad in high estimation because of its wonderful vitality, it is the only religion which appears to me to possess the assimilating capability to the changing phase of existence, which can make its appeal to every age. I believe that if a man like Muḥammad were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it much needed peace and happiness."¹¹

(9) A Western Scholar on World Religions, Ruth Cranston

"Orphaned in childhood, Mohammad

was brought up by his uncle and from his youth exhibited an upright honourable character: gentle and quiet, faithful to his duties, beloved by his kinsmen and his neighbours. Later he was given the name of Al-Amīn or 'the Trustworthy', by his people of Mecca."

"Mohammad was not dogmatic in his teachings about the afterlife or in any of his teaching. The Koran is remarkably free from dogma. It appeals to the inner conscience of man and to the rational nature. It stresses man's direct relation to God, intuition from God and from his conscience, with no intervening intermediaries."

"Mohammad never instigated fighting and bloodshed. Every battle that he fought was in rebuttal. He fought in order to survive – and he fought with the weapons and in the fashion of his time."

"Thirteen hundred years before the Atlantic Charter incorporated freedom of religion and freedom from fear, Mohammad made treaties with the Jewish and Christian tribes he had conquered and gave them freedom of religious worship and local self-government. In many Moslem invaded countries there has been conspicuously fair and just treatment of the non-

Moslem populations and non-proselytizing has been the rule."

"Compassionate, humble a thoughtful man of few words: a good listener, and with a good sense of humor too; no wonder the Prophet's people adored him. He had his difficulties like all religious leaders: schisms and jealousies among the companions, illness and complaints, the hardships that go with pioneer effort and establishing an orderly community in a new country. Moḥammad weathered them all and pulled his people through – largely through the vigorous, indomitable courage and devotion of his own personality."¹²

(10) A top historian and professor of history at Allāhabād University, India, Tara Chand (1945)

"It is necessary that non-Muslims should know better Moḥammad, 'Al-Amīn', the friend of the poor, the down-trodden and the orphaned; Mohammad who spurned the life of ease and comfort, toiled with his own hands to mend his garments and shoes and to build the house of worship, who lived on a fare of dates and water which in his travels he shared with his servant, who forgave his enemies, showed kindness to slaves, who was brave and intrepid yet gentle and affable.

We must recognize that he spread Islam not through victories won by the sword, but by the magic of his personality and the wonderful persuasiveness of his eloquence."

"It is equally necessary to know that Islam is a religion which combines in an amazing manner humility with self-respect. Islam exalts the sublime transcendence of Godhead and teaches man to realize his insignificance to Him, it also sets man in relation to man on a level of complete equality emphasizing the worth and dignity of each irrespective of considerations of birth, status and wealth. Islam lays stress upon the virtues of justice, wisdom, courage and moderation. It gives due respect to prophets of all religions and shows tolerance to all faiths which teach worship of God."¹³

(11) A great revolutionary leader, M.N. Roy

"Every Prophet establishes his pretension by the performance of miracles. On that token, Moḥammad must be recognized by far the greatest of all prophets, before or after him. The expansion of Islam is the most miraculous of all miracles.

Today the educated world has rejected

the vulgar theory that the rise of Islam was a triumph of fanaticism over noble and tolerant peoples. The phenomenal success of Islam was primarily due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilizations not only of Greece and Rome but of Persia and China - and of India."

"The basic doctrine of Islam - 'There is but one God' - itself makes for toleration. If the whole world, with its defects and deformities, the entire mankind, with all its follies and frivolities, is admitted as the creation of the self-same God, the believer in this elevating doctrine may deplore the deformities and laugh at what appears to him to be absurdities and perverseness; but the very nature of his faith does not permit him to look upon them as the works or worshippers of some other god of evil, and declare war upon them as such. Those, who worship differently, are for him mistaken and misled brethren, but nonetheless children of the self-same father, to be brought to the right road, or indulgently tolerated, are ready for redemption."¹⁴

(12) Professor Emeritus of Semitic Literature, Princeton University, U.S.A
Philip K. Hitti

"Arabia, which had hitherto never bowed to the will of one man, seemed now inclined to be dominated by Muḥammad and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality. ...Even in the height of his glory Muḥammad led, as in his days of obscurity, an unpretentious life in one of those clay houses consisting, as do all old-fashioned houses of present-day Arabia and Syria, of a few rooms opening into a courtyard and accessible only from there. He was often seen mending his own clothes and was at all times within the reach of his people, thus by one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of faith; a sort of Pax Islamica was instituted for Arabia. The new community was to have no priesthood, no hierarchy, no central see.... Within a brief span of mortal life Muḥammad called forth out of unpromising material, a nation never united before, in a country that was hitherto but a geographical expression; established a religion which in vast

areas, superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world. Himself an unschooled man, Muḥammad was nevertheless responsible for a book still considered by one-eighth of mankind as the embodiment of all science, wisdom and theology."¹⁵

(13) A great thinker, a top leader and the first Prime Minister of India, Jawahar Lal Nehru (1932), writes:

"It is strange that this Arab race, which for long ages had lived a sleepy existence, apparently cut off from what was happening elsewhere, should suddenly wake up and show such tremendous energy as to startle and upset the world. The story of the Arabs, and of how they spread rapidly over Asia, Europe and Africa, and of the high culture and civilization which they developed, is one of the wonders of history. Islam was the new force or idea which woke up the Arabs and filled them with self-confidence and energy. This was a religion started by a new prophet, Moḥammad, who was born in Mecca in

570 A.D....He lived a quiet life, liked and trusted by his fellow-citizens. Indeed, he was known as 'Al-Amīn' - the Trusty. The religion he preached, by its simplicity and directness and its flavour of democracy and equality, appealed to the masses in the neighbouring countries which had been ground down long enough by autocratic kings and equally autocratic and domineering priests. They were tired of the old order and were ripe for a change. Islam offered them this change, and it was a welcome change, for it bettered them in many ways and put an end to many old abuses."¹⁶

(14) The Italian Orientalist, Doctor Vaglieri (Professor of Arabic in Nepal University) wrote a book,

'An Interpretation of Islam' in 1925. An English version was rendered by the learned and well known Doctor Aldo Caselli and Urdu translation was done by Sheikh Muḥammad Aḥmad Maḥzar, an advocate in Faisalabad. The writer of this book paying tribute to the greatness of the Founder of Islam, writes:

"In a wilderness far flung from the civilized and cultured world, lived an uncouth nation. A pure and crystal clear fountain sprang amongst these people. Its name is Islam. Islam arrived and wiped out bloodshed. It inspired the

hearts with its influence and the result was that harmony between religion, morals and objectives came into existence. Brotherly love pulsed. The fountain of Islam became a formidable river. The pure and powerful waves engulfed the powerful kingdoms which were the preserves of the old and new civilizations. This was the clamour which woke up the centuries old dormant people. This was the spirit which set them in unity.

There has never been such a revolution in the world. The speed with which the Islamic conquests took place and how quickly a handful of sincere followers enamoured the hearts of millions of people, is a dilemma for the human understanding. After all what was that secret force with which few sincere followers of this religion overpowered these nations, who were far superior to them in civilization, wealth, expertise and the art of warfare? The commanders inspired such amazing passion and constant yearning for achievement of their objectives, that even in a thousand years after Muḥammad, no other religion had equalled this zeal and passion."

"In fact this Reformer performed his mission with excellence and highest

degree of perfection. This was the Reformer who raised a downtrodden, wild and idolatrous people and moulded them in a united nation, who worshipped one God. He inspired them with highest moral values."

She furthers writes:

"If we look into the prophecies of Muḥammad or at the first Muslim conquests, it is easy to see how 'false was the accusation that Islam was imposed by the sword and that only by such means could its rapid and wide diffusion be accounted for. The Qur'ān says: There should be no compulsion in religion....Against the accusation of cruelty the answer is easy. Muḥammad, Head of a State, defender of the life and freedom of his people, in the exercise of justice punished severely individuals guilty of crimes, ...Muḥammad, as a preacher of the religion of God, was gentle and merciful even towards his personal enemies. In him were blended justice and mercy, two of the noblest qualities which the human mind can conceive.....Enemies of Islam have insisted in depicting Muḥammad as a sensual individual and a dissolute man, trying to find in his marriages evidence of a weak character not consistent with

his mission. They refuse to take into consideration the fact that during those years of his life when by nature the sexual urge is strongest, although he lived in a society like that of the Arabs, where the institution of marriage was almost non-existent, where polygamy was the rule, and where divorce was very easy indeed, he was married to one woman alone, Khadijah, who was much older than himself, and that for twenty-five years he was her faithful, loving husband. Only when she died and when he was already fifty years old did he marry again and married more than once. Each of these marriages had a social or a political reason, for he wanted through the women he married to honour pious women, or to establish marriage relations with other clans and tribes for the purpose of opening the way for the propagation of Islam. With the sole exception of 'Ā'ishah, he married women, who were neither virgins, nor young nor beautiful. Was this sensuality?"¹⁷

(15) Sir William Muir (1923) in his book, 'Life of Muḥammad' writes:

"The condition of the world at the time of the advent of Muḥammad has been summed up in the Holy Qur'ān as:

'Corruption has appeared on land and sea in consequence of people's misdeeds'.^(30:42) This is amply borne out by the testimony that we have cited above. Thus, it is clear that the state of the world, at the time of the advent of the Holy Prophet Muḥammad, called loudly for universal and comprehensive divine guidance, to be set forth in God's words, and to be illustrated by a messenger whose life would be multi-faceted and who would serve as an exemplar for mankind. Such was Muḥammad. Another very striking factor in his support is that no one, else even remotely approaching his stature and his qualities appeared to guide mankind at the time of its greatest need. The conclusion is irresistible that he was beyond doubt the pre-determined instrument of God for the revival of mankind."

He further writes:

"I will merely add that the simplicity and earnestness of Abū Bakr, and of 'Umar also, the first two Caliphs, are strong evidence of their belief in the sincerity of Moḥammad; and the belief of these men must carry undeniable weight in the formation of our own estimate of his character, since the opportunities they

enjoyed for testing the grounds of their conviction were both close and long-continued. It is enough that I allude to this consideration, as strengthening generally the view of Moḥammad's character which throughout I have sought to support...A remarkable feature was the urbanity and consideration with which Moḥammad treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity pervaded his conduct and riveted the affections of all around him...In the exercise of a power absolutely dictatorial, Moḥammad was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims. The long and obstinate struggle against his pretensions maintained by the inhabitants of Mecca might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But Moḥammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration."¹⁸

(16) S. P. Scott (1903) in his English book, 'History of the Moorish Empire in Europe', writes:

"If the object of religion be the inculcation of morals, the diminution of evil, the promotion of human happiness, the expansion of the human intellect, if the performance of good works will avail in the great day when mankind shall be summoned to its final reckoning, it is neither irreverent nor unreasonable to admit that Muḥammad was indeed an apostle of God."

"The most convincing evidence of his (Prophet Muḥammad's) honesty of purpose, his self-confidence, and his earnest devotion, is furnished by the rank and character of his first disciples, and the reverence with which his teachings were received."¹⁹

(17) The great scholar of Islam, Thomas W. Arnold (1896), writes:

"It has been frequently asserted by European writers that from the date of Muḥammad's migration to Medina, and from the altered circumstances of his life there, the Prophet appears in an entirely new character. He is no longer the preacher, the warner, the apostle of God to men, whom he would persuade of the

truth of the religion revealed to him, but now he appears rather as the unscrupulous bigot, using all means at his disposal of force and statecraft to assert himself and his opinion. But it is false to suppose that Muḥammad in Medina laid aside his role of preacher and missionary of Islam, or that when he had a large army at his command, he ceased to invite unbelievers to accept the faith."

"Thus, from the very beginning, Islam bears the stamp of a missionary religion that seeks to win the hearts of men, to convert them and persuade them to enter the brotherhood of the faithful; and as it was in the beginning so has it continued to be up to the present day."²⁰

(18) Doctor Gustav Weil (1889) writes about the pure character of the Holy Prophet Muḥammad^{sa}:

"Muḥammad set a shining example to his people. His character was pure and stainless. His house, his dress, his food, they were all characterized by a rare simplicity. So unpretentious was he that he would receive from his Companions no special mark of reverence, nor would he accept any service from his slave which he could do himself. Often and quite often was he seen in the market

purchasing provisions; often and often was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times, He visited the sick and was full of sympathy for all, unlimited was his benevolence and generosity, as also was his anxious care for the welfare of the community. Despite innumerable presents which from all quarters unceasingly poured in for him, he left very little behind, and even that he regarded as state property."²¹

(19) A great writer Smith R. Bosworth (1874), in his book, 'Muḥammad and Muḥammadanism', writes:

"We know indeed some fragments of a fragment of Christ's life; but who can lift the veil of the thirty years that prepared the way for the three? What we do know indeed has renovated a third of the world, and may yet renovate much more' an ideal of life at once remote and near; possible and impossible but how much we do not know! What do we know of his mother, of his home life, of his early friends, and his relation to them, of the gradual dawning, or, it may be, the sudden revelation, of his divine mission? How many questions about him occur to each of us that must always remain

questions!

But in Mohammedanism every thing is different here, instead of the shadowy and the mysterious, we have his story. We know as much of Mohammed as we do even of Luther and Milton. The mythical, the legendary, the supernatural is almost wanting in the original Arab authorities, or at all events can easily be distinguished from what is historical. Nobody here is the dupe of himself or of others; there is the full light of day upon all that, that light can ever reach at all. The abysmal depths of personality indeed are, and must always remain, beyond the reach of any line and plummet of ours. But we know every thing of the external history of Mohammed, his youth, his appearance, his relations, his habits; the first idea and the gradual growth, intermittent though it was, of his great revelation; while for his internal history, after his mission had been proclaimed, we have a book absolutely unique in its origin."²²

(20) A writer, La Martine (1869) in his book, 'History of Turkey' writes:

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas; the founder of twenty terrestrial empires and of one spiritual

empire, that is Muḥammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?"²³

He further writes about this revolution brought about by the Holy Prophet Muḥammad^{sa}:

"If the greatness of purpose, lack of means and amazing results are considered as standards of wisdom and cognition then who can compare Muḥammad with any other personality, be it a modern day one or belonging to the ancient times. People become famous on the basis of forming large armies, formulating rules and establishing empires but the noteworthy point is, as to what did they achieve? Their material wealth which was plundered in front of their eyes. He was the only man who organized armies, formulated laws, established governments and ruled, his metamorphic glance produced million of such souls, a third of the population of the known world, who changed the thought processes of the world which revolutionised, beliefs, deities, faiths and modes of worship. They changed the very core beliefs of the followers of the other religions. Based on one Book, every word of which is the law, formed such a

following which included people of every country and every nation. They created a special concept of Muslim nationhood, the love for an unseen God, hatred for every false deity. A unique Prophet, who was a scholar of metaphysics, unparalleled in eloquent fluency, promulgator of laws, legislator, commander, conqueror of thought processes and rules, sensible, one who enlightened the beliefs, architect of scores of regional domains, founder of the spiritual realm, this is Muḥammad (Compared to him every kind of greatness is meaningless). By applying any test of human greatness, we can raise the challenge, is there any one who is greater and superior to Muḥammad? No human being has achieved such gigantic feat with such meager resources. A fact which is far beyond human capabilities and strength. Whatever Muḥammad achieved with his planning and actions was only due to his own self. He was not indebted to anyone for the completion of his ideals and his only helpers were the handful of desert Bedouins. He ultimately brought about a great revolution, which was not attainable by any person of this world. Starting from his mission, to the next

two centuries, Islam, its ideology, its strength and its forces prevailed in Arabia and then holding the flag of Allāh, conquered, Persia, Kharason, West India, Syria, Abyssinia, Egypt, known parts of North Africa, known Islands of Mediterranean Sea as well as parts of Spain."²⁴

(21) A great scientist and historian, John William Draper (1861) writes in the book, 'A History of the Intellectual Development of Europe'

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who of all men, has exercised the greatest influence upon the human race—Muḥammad, by Europeans surnamed 'the impostor.' He raised his own nation from Fetishism, the adoration of a meteoric stone, and from the basest idol worship; he preached a monotheism which quickly scattered to the winds. The empty disputes of the Arians and Catholics, ... Muḥammad possessed that combination of qualities which more than once has decided the fate of empires. A preaching soldier, he was eloquent in the pulpit, valiant in the field. His theology was simple: 'There is but one God.' The effeminate Syrian, lost in Monothelite and Monophysite

mysteries; the Athanasian and Arian, destined to disappear before his breath, might readily anticipate what he meant. Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations, respecting personal cleanliness, sobriety, fasting, prayer. Above all other works he esteemed almsgiving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added, 'and Moḥammad is his Prophet'. Whoever desires to know whether the event of things answered to the boldness of such an announcement, will do well to examine a map of the world in our own times. He will find the marks of something more than an imposture. To be the religious head of many empires, to guide the daily life of one-third of the human race, may perhaps justify the title of a messenger of God, it is altogether a misconception that the Arabian progress was due to the sword alone. The sword may change an acknowledged national creed, but it cannot affect the consciences of men.

Profound though its argument is, something far more profound was demanded before Moḥammedanism pervaded the domestic life of Asia and Africa, before Arabic became the language of so many different nations."²⁵

(22) The great historian and writer Thomas Carlyle (1840) further writes about the revolution brought about the Holy Prophet Muḥammad^{sa}:

"A false man found a religion?...It will not stand for twelve centuries, to lodge a hundred-and-eighty millions; it will fall straightway....This Mahomet, then, we will in no wise consider as an Insanity and theatricality, a poor conscious ambitious schemer; we cannot conceive him so....To kindle the world; the world's Maker had ordered it so....this deep-hearted Son of the Wilderness, with his beaming black eyes and open social deep soul, had other thoughts in him than ambition.... Much has been said of Mahomet's propagating his religion by the sword....The sword indeed: but where will you get your sword! Every new opinion, at its starting, is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That he take

a sword, and try to propagate with that, will do little for him....Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments,...nay enjoyments of any kind....No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial, I find something of a veritable Hero necessary for that, of itself....To the Arab Nation it was a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards,...the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame."²⁶

(23) One of the greatest historians the world has ever produced, Edward Gibbon (1794), writes:

"The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the

decline and fall of the Eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe. His memory was capacious and retentive; his wit easy and social; his imagination sublime; his judgment clear, rapid, and decisive. He possessed the courage both of thought and action;...The creed of Moḥammed is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish....the sayings of Moḥammed were so many lessons of truth; his actions so many examples of virtue;...he asserted the liberty of conscience, and disclaimed the use of religious violence:the deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, a hair that dropped on the ground, the refuse water of his ablutions, as if they participated in some degree of the prophetic virtue. 'I

have seen', said he, 'the Chosroes of Persia and the Caesar of Rome, but never did I behold a king among his subjects like Mohammad among his companions'. The devout fervour of enthusiasm acts with more energy and truth than the cold and formal servility of courts....The chiefs of the Koreish were prostrate at his feet. 'What mercy can you expect from the man whom you have wronged?' 'We confide in the generosity of our kinsman.' 'And you shall not confide in vain: be gone! you are safe, you are free'....If the slightest credit may be afforded to the traditions of his wives and companions, he maintained, in the bosom of his family, and to the last moments of his life, the dignity of an apostle, and the faith of an enthusiast;...The good sense of Moḥammed despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic

and hospitable plenty; but in his domestic life many weeks would elapse without a fire being kindled on the hearth of the prophet...It is not the propagation, but the permanency of his religion, that deserves our wonder: the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the Deity who is worshiped with such mysterious rites in that magnificent temple:...But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Moḥammad. The Moḥammedans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. 'I believe in one God, and Mohammed the apostle of God,' is the simple and invariable profession of Islam...From the Atlantic to the Ganges the Kuran is acknowledged as the fundamental code, not only of theology

but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind are guarded by the infallible and immutable sanction of the will of God....He piously supposed, as the basis of his religion, the truth and sanctity of their prior revelations, the virtues and miracles of their founders,...he breathed among the faithful a spirit of charity and friendship; recommended the practice of the social virtues; and checked, by his laws and precepts, the thirst of revenge, and the oppression of widows and orphans."²⁷

(24) Emperor of France, Napoleon Bonaparte, acknowledging the greatness of the Holy Prophet Muḥammad^{sa} writes:

"The personality of Muḥammad had gravitational power toward which people were attracted. His teachings made people obedient and they were fascinated by him. A group of people rose, who in few years raised the flag of Islam in half of the known world. These followers of Islam freed the world from false gods and toppled the idols. The followers of Moses and Jesus were not able to demolish that many symbols of infidelity in fifteen hundred years as the followers of Islam did in fifteen years. The fact is that Muḥammad's personality was too great."²⁸

(25) Mr. Pringle Kennedy writes in his book, 'Arabian Society at the Time of Muḥammad'.

"Muḥammad was, to use a striking expression, the man of the hour. In order to understand his wonderful success, one must study the conditions of his times. Five and half centuries and more had elapsed when he was born since Jesus had come into the world. At that time, the old religions of Greece and Rome, and of the hundred and one states along the Mediterranean, had lost their vitality. In their place, Caesarism had come as a living cult. The worship of the state as personified by the reigning Caesar, such was the religion of the Roman Empire. Other religions might exist, it was true; but they had to permit this new cult by the side of them and predominant over them. But Caesarism failed to satisfy. The Eastern religions and superstitions (Egyptian, Syrian, Persian) appealed to many in the Roman world and found numerous votaries. The fatal fault of many of these creeds was that in many respects they were so ignoble... When Christianity conquered Caesarism at the commencement of the fourth century, it, in its turn, became Casarised. No longer was it the pure

creed which had been taught some three centuries before. It had become largely dispiritualized, ritualized, materialized..... How, in a few years all this was changed, how, by 650^{AD} a great part of this world become a different world from what it had been before, is one of the most remarkable chapters in human history.....This wonderful change followed, if it was not mainly caused by, the life of one man, the Prophet of Makkah.....Whatever the opinion, one may have of this extraordinary man, there can be no difference as to the immensity of the effect which his life has had on the history of the world. To those of us, to whom the man is everything, the milieu but little, he is the supreme instance of what can be done by one man."²⁹

(26) Famous Arya Samaj writer Parkash Devi writes:

"The fact is that for the blessings which the Holy Prophet Muḥammad^{sa} brought to the world, not only the Arabs but the whole of the mankind should be grateful. What were the tortures which this great person did not have to endure for the human race and what were the obstacles which he had to overcome in his mission. To lead a savage and uncouth

people to the unity of God and purify them of those vices which were ingrained in their nature, was not an easy task. The narrow minded and prejudiced people may say whatever they think, but the open minded and just people can never show ingratitude to the invaluable services of Muhammad for the human race. He established the flag of excellence in such a manner that today a hundred forty million people of the world live under it and are ready to sacrifice their lives for his honour. ³⁰

(27) The essay writer in the Encyclopedia Britannica writes:

"Muhammad is the most successful of all Prophets and religious personalities."

Constantin Virgil Gheorghiu (Foreign minister of Romania) in his book, "Muhammad", declared the Holy Prophet Muhammad^{sa}'s revolution as the greatest revolution of the world. He writes:

"The revolution brought about by Muhammad in Arabia was much greater than the French Revolution. French Revolution could not create equality amongst the French people but the revolution brought about by the Prophet of Islam established equality among the Muslims and wiped out all the tribal and

material distinctions. ³¹

(28) A Christian newspaper 'Al Watan' in 1911 posed this question to millions of Arab Christians as to who is the greatest man? In response a Christian scholar, Dawer Majā'ish wrote:

"The greatest man is the one who in the short time of ten years founded a new religion, a new philosophy, a new code of religious law and a new culture. He changed the rules of war, founded a new nation and established a long lasting empire. Although he achieved all these deeds, he was unlettered and illiterate. Who was he? Muḥammad bin 'Abdullāh Qureishī, the Prophet of Arabia and Islam. This Prophet himself fulfilled all the requirements of his great movement....he himself provided all the means of progress for his people and the empire he created. ³²

(29) The Founder of the Aḥmadiyya Jama'at writes in praise of the Holy Prophet Muḥammad^{sa}.

"The highest degree of refulgence ever given to the man, the perfect man, was not in the angels, it was not in the stars, it was not in the moon, it was not even in the sun, it was not in the rivers or the oceans of the world, it was not in rubies,

garnets, diamonds or pearls. In short it was not in anything present in the earth or the skies. It was only in the man, the Perfect Man. The complete, perfect, most dignified and elevated person is our master and guardian, Muḥammad^{sa} the chief of the Prophets and the chief of the revivalists. ³³

"I always look with amazement that this Arabian Prophet, whose name is Muḥammad (thousand upon thousand blessings and salutations be on him). How great is the status of this Prophet^{sa}. The greatness of his high status cannot be assessed and to estimate the efficacy of his holy power is beyond human capacity. Alas his status has not been recognized as it deserved. The concept of the unity of God which had been lost in the world, it was this Champion, who brought it back again to this world. He loved God with extreme love and his heart softened to the highest degree in compassion towards the mankind. So God, who knew the secret of his heart, elevated him above all the Prophets, above all the earlier or later people and fulfilled all his wishes during his life time. He is the one, who is the fountain head of every kind of blessings. And anyone who proclaims any greatness

without admitting of benefiting from him, is not a man and is from the progeny of Satan, as the key to all excellence has been given to him and the wealth of knowledge of God has been bestowed upon him. He who does not benefit from him, is the eternal loser."³⁴

"The amazing event which happened in the desert of Arabia, that thousands of dead (souls) came to life and the people who had gone astray for generations attained Divine attributes. Those with blind eyes began to see and the tongues of the dumb started to articulate Divine knowledge. Such a revolution took place in the world as no eye had ever seen before and no ear had heard it. Do you know what it was? These were the prayers offered during the dark nights by the one, who had lost himself in God, which created a tumult in the world and showed such amazing feats which seemed impossible for this helpless illiterate person."³⁵

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَآلِهِ بِعَدِيهِمْ وَعَوِّهِمْ وَخُزْنِهِمْ لِهَذِهِ
الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْأَبَدِ

"When we examine impartially, in the whole system of prophethood, only one excellent Champion, a Prophet, a living Prophet and a dearly loved Prophet of God, emerges. It is the chief of the

Prophets, Pride of all the Prophets, the crown of all the Messengers, whose name is Muḥammad Muṣṭafā^{sa} and Aḥmad Mujtaba. Following him for ten days imparts so much enlightenment that it could not have been attained before him even in a thousand years."³⁶

"My faith is that if the Holy Prophet Muḥammad^{sa} is on one side and all the Prophets, who had passed until that time, if all of them put together tried to achieve the task and reformation which the Holy Prophet Muḥammad^{sa} did, they could never have done it. They did not have the heart and the strength which was given to our Prophet^{sa}-----And our Prophet^{sa} achieved what no one else could have achieved singly or collectively. This is God's blessings "ذَلِكَ

³⁷. "فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

"That man, who with his self, his qualities, his idioms, his deeds and with the forceful abundance of his spiritual and pure capabilities, showed a perfect example, of his knowledge, practice, sincerity and constancy, was known as the Perfect Man. That human being who was the most perfect and the perfect man, perfect Prophet and came with perfect blessings and by whose spiritual proclamation and resurrection the world

experienced the first Doom's Day and the entire world, a dead (Spiritually) world became alive by his advent. That blessed Prophet, the 'seal of the Prophets', leader of the righteous, pride of the Messengers and pride of the Prophets, was Muḥammad Muṣṭafā^{sa}. O our beloved God, send such blessings and mercy on our beloved Prophet^{sa} as you have not sent on anyone since the beginning of this world."³⁸

"The beauties of the world blushed when they saw this beautiful bright forehead. Moreover, such perfect moral character that even the enemies applauded praise. Possessor of excellent perfect conduct, excellent charm.

جودیکھاوہ حسن اور وہ نورِ جبیں	حسینانِ عالم ہوئے شرمگین
کہ دشمن بھی کہنے لگے آفرین	پھر اُس پر وہ اخلاقِ اکمل تریں
عَلَيْكَ الصَّلَاةُ عَلَيْكَ السَّلَامُ	زہے خُلقِ کامل زہے حُسنِ تام
فِي هَذِهِ الدُّنْيَا وَبَعَثْتَنِي	يَا رَبِّ صَلِّ عَلَي نَبِيِّكَ دَائِمًا

Persian Poem

"O my God, in the name of Muḥammad^{sa} as an intermediary, You have been his helper at every place, hold my hand with mercy and graciousness, become my friend and helper in all matters. I can only trust in Your power even though I am mere dust even more lowly than it."

¹Musnad Aḥmad bin Ḥambal, vol.3, p.456, vol.2, p.398, vol.1, p.398.

- ² Dalā' ilun Nubuwwah by Baihaqī, vol.1, p.176.
- ³ Tirmidhī Kitābul Manāqib, Bāb Faḍl Nabī.
- ⁴ HartsMichael H: The 100 : A Ranking of the Most Influential Persons In History. Carol Publishing Group, 1978, pp. 3-10.
- ⁵ Beshore, George: Science in Early Islamic Cultures. Grolier Publishing, 1998, p. 8.
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- ⁹ Michener, James A: "Islam the Misunderstood Religion", Readers Digest. May 1955, pp 77-86.
- ¹⁰ Gulick Jr., Robert L.: Muḥammad the Educator, Institute of Islamic Culture, Lahore, Pakistan, 1975, pp. 2, 47, 103-04, 104.
- ¹¹ Mr. Bernard Shaw.
- ¹² Cranston, Ruth: World Faith, Harper & Brothers, New York, U.S.A. 1949, pp. 139-139, 149, 157 and 163.
- ¹³ Chand, Tara: Mohammad and Teachings of Qur'ān, Shaikh Muḥammad Ashraf, Lahore, Pakistan, 1945, pp VIII-IX.
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- ²⁰ Arnold, Thomas W.: The Spread of Islam in the World, Goodword Book, New Delhi, India, 2003, pp. 34, 44.
- ²¹ Doctor Gustav Weil (1889).
- ²² Smith R Bosworth (1874).
- ²³ La Martine (1869) History of Turkey.
- ²⁴ Ls Martin (1869) Revolution Broughty.
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- ³⁰ Parkash Devi. Life of Muhammad, p.25
- ³¹ Constin Wergibal Geargo.
- ³² Dawer Maja'is
- ³³ Āyenah Kamalāt-e-Insān vol.5, p.160-161
- ³⁴ Ḥāqiqatul Waḥī vol.22, p.118-119
- ³⁵ Barkātut-Du'ā' vol.6, p.9-11
- ³⁶ Sirāj-e-Munīr vol.12, p.82
- ³⁷ Mulfuẓāt vol.1, p.420
- ³⁸ Atma'mul Hujjah vol.8, p.308

Reviews

Rājah Ghālib Aḥmad, Lahore

(Chairman Punjab Text Board)

There are a great number of brilliant aspects of Ḥāfiẓ Muẓaffar Aḥmad's book, Muḥammad^{sa} The Perfect Man. In my view, considering the subject matter and the style of writing, the most important is the validity of the narrative. This is with the special mercy and grace of Allāh that Ḥāfiẓ Ṣāhib has with great simplicity as well as the adornment of the language, not only highlighted the excellent praise-worthy qualities of the Holy Prophet Muḥammad^{sa}, he has provided complete references for those significant events in which his excellent traits of character were displayed. These references are at the end of every chapter. In this manner he has made this book a real treasure which can be used as a reference book. This book would hopefully prove to be a distinct piece of writing about the life of the Holy Prophet Muḥammad^{sa} and enjoy a special status. May Allāh bless this distinguished writer in every way. Āmīn.

Mujeeb-ur-Raḥmān Ṣāhib

Advocate Supreme Court of Pakistan,
Rawalpindi.

Honourable Ḥāfiẓ Muẓaffar Aḥmad Ṣāhib has not narrated the events of the life of the Holy Prophet Muḥammad^{sa} in a chronological

order. He has presented a beautiful bouquet of the aspects of the alluring character of Holy Prophet Muḥammad^{sa} displayed during the vicissitudes of human life. He has presented a beautiful sequence of the daily life of our Prophet^{sa}. He has collected together authentic narrations under various headings which constitutes a scholarly achievement. The learned scholar has presented inspiring examples of loving entreaties between a man and his Creator, the manner of supplicating the Master, the techniques of preaching, appreciation of the sacrifices of loyal helpers and lovers, graceful magnanimity, examples of his family life and the pageant of his excellent qualities in wars as well as in times of peace.

The style is very simple and easily understandable, which enables every reader to benefit equally from this book. Anyone who wishes to follow the role model of the Holy Prophet Muḥammad^{sa} would find abundant guidance and light in this book. It will always be valuable for those people who are professionally connected to the field of preaching and training of others. They are always in search of authentic references. It is hoped that this treatise would be beneficial and a source of blessings for the people of every level of understanding. The zeal and the dedication which is required for the compilation of such collection is only granted by the grace

of God and by the loving attention of a spiritual guide.

'This blessing is not achievable merely by one's own capability.'

May Allāh reward Ḥāfiẓ Ṣāhib for this good deed, endow him with even greater fields of study and knowledge and make this book beneficial for the people. Āmīn.

Chaudhry Muḥammad 'Alī Ṣāhib, M.A

Ex-Principal Ta'lim-ul-Islām College, Rabwah.

Respectable Ḥāfiẓ Muẓaffar Aḥmad Ṣāhib is a great scholar and learned teacher of Islamic knowledge, especially of Ḥadīth. He has presented in his book, aspects of the pure character of our beloved Prophet^{sa}, the Chief of the human race, the 'Seal of the Prophets', leader of the Messengers and our master. This is a bouquet of fresh and fragrant flowers. This would impart fragrance to our hearts and minds, expand our spiritual self and refresh our faith. It has opened up new treasures for us.

Although every moment of the blessed life of the Holy Prophet Muḥammad^{sa}, public and the private life, is a model for the human race until the end of the time, it is impossible to assess the vastness and the depth of this infinite ocean of beauty and grace.

"No one knows the magnanimity of Muḥammad except Allāh."

From this venue the value of this loving endeavour by respectable Ḥāfiẓ Ṣāhib increases even more. The love and dedication with which he has collected these gems, the great effort he put in recording the authentic references, is praiseworthy. May Allāh accept the efforts of the learned scholar. I wish that this book and its translations are found in every household and are included in the syllabus of schools and colleges. ماشاء الله - چشم بددور - اللهم بارك وزد.

**Lt. General(r) Doctor Maḥmūdul Ḥasan,
Rawalpindi**

Hundreds of life histories of the Holy Prophet Muḥammad^{sa} have been written in the Urdu language. The remarkable amongst them are the books, Seerat Khatamun Nabiyyīn, Seerat-un-Nabī, Ḍiā-un-Nabī, Raḥmatul ‘Ālamīn, Seerat-e-Tayyibah, Insān-e-Kāmil, Hādi-e-‘Ālam and Ar-Raḥeequl-Makhtūm.

Recently a comprehensive and detailed book, Uswah-e-Insān-e-Kāmil has been published by the famous scholar and the devotee of the Holy Prophet Muḥammad^{sa}, Ḥāfiẓ Muẓaffar Aḥmad. This book with reference to its benefit is a valuable addition to this topic. For the compilation and publication of this book, Ḥāfiẓ Muẓaffar Aḥmad Ṣāhib deserves great praise. He has procured means of his salvation by achieving this magnificent deed and his endeavour would surely meet acceptance of the Holy Prophet Muḥammad^{sa}.

"The accomplishment comes from You (God) and men carry it out."

Insān-e-Kāmil is so comprehensive, detailed and beautifully narrated that a complete and thorough picture of the character of the Holy Prophet Muḥammad^{sa} appears before the eyes of the readers. None of the facets of his character remains hidden.

'Uswah-e-Insān-e-Kāmil' is a valuable addition to the Urdu books about the life of the Holy Prophet Muḥammad^{sa} for which Honourable Ḥāfiẓ Ṣāhib deserves congratulations. May Allāh reward him for this good deed. Āmīn.

Rashid Qaiṣarānī

Wing commander (retd.) Dera Ghazi Khan

Although a large number of books have been written about the holy life of our beloved Prophet^{sa} but the individual style of discharging this obligation, adopted by Honourable Ḥāfiẓ Ṣāhib is unique and worthy of much praise. The foot prints left at every juncture of life, by this Greatest guide have been incorporated in the voluminous book by Ḥāfiẓ Ṣāhib.

The book is divided into forty two chapters. In every chapter, one aspect of the character of the Holy Prophet Muḥammad^{sa} has been illustrated with the authentic references. The book contains more than a thousand such references which would be a valuable point of reference for future researchers.

The remarkable feelings that I

experienced while reading this book was its style. It gave me the feeling of being present in those blessed gatherings graced by that embodiment of the excellent moral character, where he was busy in discourse or engaged in action. In this book, the style of narration of the charm of the paragon of forgiveness and grace is such that many a time during its study, my tongue engaged in Darūd and salutations and my eyes shed tears in homage to the most beloved Prophet^{sa}. Quite often impromptu words of prayer were on my tongue for Ḥāfiẓ Şāhib. May the Merciful God give him even more capability to serve the faith. Āmīn.