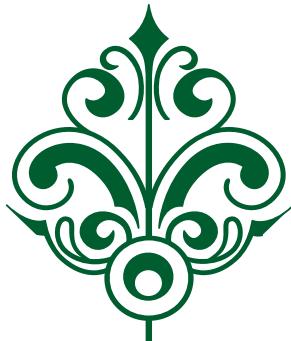


# My Beloved Prophet

(sallallahu ‘alaihi wa sallam)



Prof. Dr. Ramazan Ayvallı

# Masjid an-Nabawî - Medîna al-Munawwarah



“Every prophet (salawâtullâhi ta’âlâ ‘alaihim ajma’în), in His time and place, is superior to all of His people in every respect. But Muhammad ‘alaihis-salâm is the superior in every respect to all beings that have come and will come in every time and in every country, that is, from the day the world was created until the end of time. No one is superior to Him in any respect. This is not a difficult thing. He, who does as He wishes and creates as He wants, created Him so. No human being has the power to praise Him. And no one has the strength to criticize Him.”

**Sayyid Abdulhakîm Arvâsî**

(qaddasallahu ta’âlâ sirrah al-‘azîz)

The tenured Professor at the Madrasa-tul-mutahassisîn



# My Beloved Prophet

(sallallahu ‘alaihi wa sallam)

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## INTRODUCTION

We praise Allahu ta'âlâ, who creates every living thing, keeps every being in existence at every moment and protects them all from fear and horror.

May all salât (prayers) and salâm be upon His beloved Prophet **Muhammad 'alaihis-salâm** (May peace be upon Him), who is in every respect the most beautiful and the most exalted of all mankind, and upon His Âl (family) and relatives, who radiate knowledge, wisdom and good ethics. May salât and salâm also be upon all His Ashâb<sup>1</sup> (râdiyallahu ta'âlâ 'anhum / May Allahu ta'âlâ be pleased with them), who have become the most precious of people by seeing His beautiful face that heals souls and hearing His valuable words, and upon those who love and follow them.

Allahu ta'âlâ, having mercy upon all people in the world, creates and sends useful things to them. In the âkhirat (afterlife), He<sup>2</sup> will grant His forgiveness to those Muslims who are to go to Jahannam (Hell) and put them into Jannah (Heaven). Muhammad 'alaihis-salâm is a Nabi<sup>3</sup> (messenger, prophet), Rasûl<sup>4</sup> and habîb (beloved) of Allahu ta'âlâ. **He is mankind's sayyid (master).** Those who believe and follow the path of such a blessed Prophet are certainly the greatest of ummahs.

Janâb al-Haqq (Allahu ta'âlâ) pitied us and made us attain His greatest blessing, that is, being one of His (Muhammad 'alaihis-salâm's) ummat<sup>5</sup>. He clearly stated that we must adapt ourselves to Him and follow Him. We cannot praise and thank our Rabb enough for this magnificent blessing.

Allahu ta'âlâ created the blessed nûr (light) of our Master Sarwar al-âlam (Master of worlds) Muhammad (sallallahu 'alaihi wa sallam) before He created anything. In the Qur'an al-karîm, addressing our Master, the Prophet, it is said, "**We sent you as a mercy to the worlds.**" In a hadîth al-qudsî<sup>6</sup>, it was said, "**Were it not for you, I would not have created the universe!**"

The real condition of îmân (faith) is, "**Hubb fillâh and bughd fillâh,**" that is, to love Allahu ta'âlâ's loved ones and dislike His enemies. Without hubb fillâh and bughd fillâh, no ibâdat (act of worship) will be accepted. Therefore, it is fard (obligatory) to love "**the Master of the worlds**", and we have been ordered to place His love in our hearts and adorn ourselves with His beautiful akhlâq (moral qualities). For this love to continue, books describing the blessed life of our Master, the Prophet have been written for centuries and are still being written. More precisely, being blessed with His venerable name. To attain this blessing and to flood our hearts with His love, we recommend that you read the blessed life of **our Master Rasûlullah, the Sultân of the universe**, which was prepared by making long studies from the books of the Ahl as-sunnah savants. May Allahu ta'âlâ be pleased with all those who contributed.

May Janâb al-Haqq fill our hearts with the love of our Master, the Prophet and keep us on the path informed by the Ahl as-sunnah savants! Âmîn.

*Dr. Enver Ören*

<sup>1</sup> The Companions of our Prophet.

<sup>2</sup> Although we use the pronoun "He" for Allahu ta'âla in this book, Allahu ta'âlâ is not a male or a female. It is because there is no genderless pronoun in English.

<sup>3</sup> A prophet who did not bring a new religion but invited people to the previous religion is called a "Nabi".

<sup>4</sup> A prophet who was sent by Allahu ta'âlâ with a new book and religion.

<sup>5</sup> The community, the body of believers of a prophet.

<sup>6</sup> A hadîth al-qudsî is meanings inspired into Muhammad 'alaihis-salâm's heart by Allahu ta'âlâ. The words belonged to Him; the meanings are from Allah. Those aren't âyats.

# Kâ'ba al-Mu'azzama and Masjid al-Harâm Mecca al-Mukarramah





## FOREWORD

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May hamd (praise and gratitude) and endless thanks for the blessings and good states He has given be to Allahu ta'âlâ... Prayers and salâm be to our owner and master Muhammad 'alaihis-salâm, who is the best of those who speak the truth and the highest of those who are bestowed with lucidity and wisdom! Prayers be for the pure Ahl al-bayt of that exalted Prophet and for each of His just and loyal Ashâb.

What adorns people, beautifies them and enables them to be loved and respected is their good morals. Neither rank, position, property, nor anything else can take the place of good morals.

O highest of all creation! O beloved of the Creator! O Master of the prophets, the source of goodness, the best of people and the source of superiority, our honourable prophet! We are not attempting to praise you, we are making our writings valuable with you.

**O Rasûlallah! I am unable to laud thee,  
We all were created for the sake of thee.**

Muhammad 'alaihis-salâm is the rasûl of Allahu ta'âlâ. He is the sayyid, master of mankind. On the day of qiyâmat (judgement), He is the most generous of those who save people that follow Him from Jahannam.

He will be the first to rise from the grave on the day of qiyâmat. He will intercede first. His intercession will be accepted first. He will knock on the door of Jannah first. The door will open for Him immediately. The flag called "**Liwâ al-hamd**" will be in His hand. Adam 'alaihis-salâm and every Mu'min (believer) from His time until the qiyâmat will be under this flag.

In a hadîth ash-shârif, our Prophet said, "**On the day of qiyâmat, I am the sayyid of all the former and the latter. I am informing you of the truth; I am not boasting.**" In another hadîth ash-shârif, He said, "**I am the habîb, the beloved of Allahu ta'âlâ. I am the leader of the prophets. I am not saying this to boast.**"

In all the mawlids written in various Islamic languages, it is written that our Prophet's parents were pure. In a hadîth ash-shârif in **Bukhârî**, which is the most precious and correct book after the Qur'ân al-karîm, our Prophet said, "**I was brought into the world through the best, the most distinguished of people living at all ages and times.**"

Again, He, who is always truthful ('alaihis-salâtu was-salâm), said, "**I am the last of the prophets ('alaihimus-salâm), I am not boasting. I am Muhammad, son of Abdullah. Allahu ta'âlâ created humans. He created me in the best of people. Allahu ta'âlâ divided people into sects. He put me in the best. Then He divided this best sect into tribes. He put me in the best. Then He divided this tribe into houses. He brought me into the world from the best house, that is, family. I am the best of people. I am from the best family. On the day of qiyâmat, when everyone is silent, I will speak. When no one can move, I am their intercessor. When there is no hope left in anyone, I am the giver of glad tidings to them. On that day, every favour, every help, the key to every door is with me. Liwâ al-hamd is in my hands. I am the best of people, the most generous. There**





**will be thousands of servants at my disposal that day. On the day of qiyâmat, I will be the imâm, orator and intercessor for all the prophets. I am not saying this to boast.** (I am stating the truth. It is my duty to convey the truth. If I don't say these things, I will not have fulfilled my duty.)

If it weren't for Him ('alaihis-salâtu was-salâm), Allahu ta'âlâ wouldn't have created anything. It wouldn't have been revealed that He is god. While Âdam 'alaihis-salâm was between water and earth, that is, when His mud was being kneaded, He (Muhammad 'alaihis-salâm) was a prophet.

Since Muhammad 'alaihis-salâm is the beloved of Allahu ta'âlâ, those who follow Him will rise to the level of beloved. Because the muhib, that is, the lover, also loves whomever has the morals and signs of his beloved.

Those who believe in and follow the path of such a prophet, who is the sayyid and the highest of all humanity, will certainly be the best of the ummahs. The 110th âyat (verse) of Sûrah Âl-i Imrân is glad tidings for them, in maal "**You are the best of ummahs and the people of religion!**" Those who don't believe in Him, cannot understand Him and assume that He is like themselves are the worst of people. The 98th âyat of Sûrah at-Tawba indicates them, in maal, "**Ferocious, hard-hearted ignorants won't believe you. They are mostly munâfiqs (hypocrites).**" In the present state of the world, how lucky are those who are honoured to follow His sunnah, that is, Islâm.

Janâb al-Haqq states in the 80th âyat of the Sûrah an-Nisâ that to obey Muhammad 'alaihis-salâm is to obey Him. In maal, "**Whoever obeys the rasûl, obeys Allahu ta'âlâ.**" In the 7th âyat of Sûrah al-Hashr, it is stated, in maal, "**Take what My rasûl brought and avoid what He forbade!**" This âyat al-karîma shows that it is necessary to abide by Islâm. In the 4th âyat of Sûrah al-Qalam, Allahu ta'âlâ said, in maal, "**Verily, you have Khuluq al-'azîm** (You have the most beautiful morals)," and "**There are good examples** (to be followed) **for you in Rasûlullah.**"

As a mercy, Janâb al-Haqq gave us the greatest of blessings by making us His ummah. He made it clear that it is necessary to follow and obey Him. We cannot praise and thank our Almighty Rabb (Lord) enough for this tremendous blessing.

This work tells the life of our beloved prophet Muhammad 'alaihis-salâm, the true guide for all humanity, His good morals, miracles and virtues, and states that following Him is the most important duty for the bliss in the âkhirat and the world.

If we want to be useful people for ourselves, our families, our homeland and our nation, we should follow Muhammad 'alaihis-salâm. We should follow Him so that we can be at ease and happy both in this world and in the next world.

May Haqq ta'âlâ fill our hearts with the love of our beloved prophet Muhammad 'alaihis-salâm and guide us on the right path as revealed by the savants of Ahl as-Sunnah! Âmîn!

*Prof. Dr. Ramazan Ayvalı*

## PART ONE

### Arabian Peninsula (6th century AD)



Assalâtu wassalâmu ‘alaika, o Rasûlullah!

Assalâtu wassalâmu ‘alaika, o Habîballah!

Assalâtu wassalâmu ‘alaika, o Sayyidal-awwalina wal-âkhirîn.



# OUR MASTER, THE PROPHET THE SULTÂN OF THE UNIVERSE

Muhammad 'alaihis-salâm is Allahu ta'âlâ's habîb; He is the most exalted, most beautiful and most honourable of all humans and other creatures in every respect. He is the last and most superior prophet, whom Allahu ta'âlâ praised and chose and sent as a prophet to all humans and jinns.

*"Were it not for you, I would not have created the universe!"*

**Hadîth al-qudsî**

He was sent as a mercy to the worlds, and everything has been created for the sake of Him. His blessed name is **Muhammad**, which means 'the one who is praised repeatedly, who is praised much'. He also has other blessed names such as **Ahmad**, **Mahmûd** and **Mustafâ**. His father's name is Abdullah. Rasûl al-akram (sall-Allahu 'alaihi wa sallam) was born **53 (AD 51) years before the Hegira, on the twelfth of the month of Rabî'u-l-awwal, on a Monday night** towards morning, **in Mecca**. Historians say that this day coincides with **the twentieth of April in the year AD 571**.

**A few months before His birth**, His father Abdullah, and **at six years of age**, His mother Âmina passed away. For this reason, our Master, the Prophet was given the nickname "**Durr al-Yatîm**" (the great, unique and most precious pearl in the nacre of the universe). **Until eight years of age**, He stayed with His grandfather Abdulmuttalib, and after His grandfather's death, He stayed with His uncle Abû Tâlib. When He was **twenty-five years old**, He married our mother Khadîja-tul-Kubrâ. The name of His first son born from her was Qâsim. Among Arabs, it was customary to be called as the father of the first son. Therefore, our Prophet was called "**Abul-Qâsim**", that is, the father of Qâsim.

When He was **forty years old**, He was informed by Allahu ta'âlâ that He is the prophet of all human beings and jinns. Three years later, He began to invite everyone to îmân. **At the age of fifty-two**, the Mi'râj<sup>7</sup> happened. When He was **fifty-three (AD 51) years old**, **He migrated to Medîna from Mecca** in AD 622. He fought in **twenty-seven** battles; He fought as a soldier in nine of them, and He was the commander-in-chief in the rest. He passed away in **Medîna al-Munawwarah** (the luminous city) **when He was 63 (AD 61) years old**, before noon on Monday, 12th of the month of Rabî'u-l-awwal, in the year **H. (Hijrî) 11 (AD 632)**.

Although Allahu ta'âlâ addressed all His prophets by their names, He praised Him by calling Him "**My Habîb**". In an âyat al-karîma, He said, in maal<sup>8</sup>, "**We sent you as a mercy to the worlds**"<sup>9</sup> and in a hadîth qudsî, "**Were it not for**

<sup>7</sup> The Prophet's (sall-Allahu 'alaihi wa sallam) ascent to Heaven.

<sup>8</sup> Maal is explanation of the meanings of âyat al-karîmas done by Islâmic scholars. When an âyat is expressed word for word in any foreign language, it is called a translation. The âyat al-karîmas cannot be translated into concise and proper forms. Islâmic scholars tried to explain the âyat al-karîmas by using long tafsîrs, not by translating.

<sup>9</sup> Sûrah al-Anbiyâ: 21/107.

**you, I would not have created the universe!”<sup>10</sup>**

As Sayyid Abdulhakîm Arvâsî has said, “Every prophet, in His time and place, is superior to all of His people in every respect. But our Prophet Muhammad ‘alaihis-salâm is superior in every respect to all beings that have come and will come in every time and in every country, that is, from the day the world was created until the end of time. No one is superior to Him in any respect. Janâb al-Haqq created Him so.”

### **The creation of His blessed nûr (light)**

Allahu ta’âlâ, before everything, that is, before He created anything, created the blessed nûr of our beloved Prophet Muhammad ‘alaihis-salâm. Many of our scholars of Tafsîr (interpretation of the Qur’ân) and Hadîth (sayings of our Prophet) stated that: “Janâb al-Haqq created an ethereal and great substance from His own nûr and brought the entire universe into existence from it. This substance is called “**Nûr al-Muhammadî**”. The beginning and source of all souls and objects is that substance.”

One day, Jâbir ibn Abdullâh, one of the Ashâb al-kirâm, asked, “O Rasûlallah! What did Allahu ta’âlâ create before everything?” He answered, **“Before everything, He created your Prophet’s, that is, my nûr from His own nûr. At that time, there was no Lawh (Panel of Fate), Pen (of Fate), Jannah, Jahannam, angels, samâwât (skies), ard (earth), sun, moon, humans and jinns.”**

When the blessed heart and body of Âdam ‘alaihis-salâm were created, Nûr al-Muhammadî was placed between His two eyebrows. When His soul was given to Him, Âdam ‘alaihis-salâm noticed that there was a nûr, shining like the polestar, on His forehead.

When Âdam ‘alaihis-salâm was created, He understood through inspiration that Janâb al-Haqq was addressing Him as **Abû Muhammad**, that is, the father of Muhammad. He asked, **“O my Rabb! Why did you give me the name of Abû Muhammad?”** Allahu ta’âlâ told Him, **“O Âdam! Raise your head!”** When Âdam ‘alaihis-salâm raised His head, He saw the name **Ahmad**, written from nûr, of our beloved Prophet (sallallahu ‘alaihi wa sallam) on the Arsh al-a’lâ<sup>11</sup>. Then, He asked, **“O my Rabb! Who is this?”** Allahu ta’âlâ said, **“This is a prophet from your descendants. His name is Ahmad in the skies, and Muhammad on the earth. Were it not for Him, I would not have created you. I would not have created the earth and the sky.”<sup>12</sup>**

### **His nûr passing from pure foreheads to pure foreheads**

When Âdam ‘alaihis-salâm was created, the blessed nûr of our beloved Prophet Muhammad ‘alaihis-salâm was placed on His forehead. That nûr started shining on His forehead. As it is written in “**Tafsîr al-Mazharî**”, since Âdam ‘alaihis salâm, this

<sup>10</sup> Suyutî, al-Laâlî'l-masnûâ, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

<sup>11</sup> The end of matter bordering the seven skies and the Kursî, which is outside the seventh sky and inside the Arsh.

<sup>12</sup> Ibn Asâkir, Târikh Dimashq, VII, 437; Haythamî, Majmâ'uz-Zawâid, VIII, 198; Shamsaddîn Shâmî, Subulu'l-Hudâ, I, 85.



nûr passed from chaste fathers to chaste mothers and reached our Master, the Prophet. Allahu ta’âlâ declared this in an âyat al-karîma:

**“You, that is, your nûr, has reached you after having always been transferred from one sajda making (prostrating in prayer) person to another.”<sup>13</sup>**

It is declared in a hadîth ash-sharîf, “Allahu ta’âlâ created humans. He made me from the best of humans. Then He picked the best of these (in Arabia). He created me from them. Then choosing the best of homes, the best of families, He created me from them. Therefore, my soul and body are the best of creatures. My lineage, my ancestors are the best of mankind.”

It is stated in another hadîth ash-sharîf, “Allahu ta’âlâ created everything out of nothing. Of all things, He liked human beings and made them valuable. He settled those He chose among them in Arabia. He chose me from among the chosen ones in Arabia. He placed me among the distinguished, the best of the people of every age. Therefore, those who love the ones in Arabia who are loyal to me, love them for my sake. Those who are hostile towards them are hostile towards me.”

*“You, that is,  
your nûr has  
reached you after  
having always  
been transferred  
from one  
prostrating  
(performing sajda)  
person to  
another.”*

**Ash-Shu’arâ’: 219**

*Haqq ta’âlâ created Âdam,  
Adorned the worlds with Âdam.*

*Allah ordered the angels to make sajda to Âdam,  
He generously granted many blessings to Him.*

*He put Mustafâ’s nûr on His forehead,  
Said, know that this is the nûr of my beloved.*

*That nûr settled on His forehead,  
For ages, with Him, it stayed.*

*Know that, then it passed on the forehead of Hawwâ (Eve),  
It stayed with her, too, for many months and years.*

*Shîs was born, it passed to Him, the nûr,  
On His forehead, manifested the nûr.*

*It reached Ibrâhîm and Ismâ’îl too,  
The word would be long if I said the rest to you.*

*In this way, chained and joined,  
Until to Mustafâ, it reached.*

*For the mercy for the worlds has come,  
It reached Hîm, stayed with Hîm.*

*If you want to escape the fire,*

<sup>13</sup> Sûrah ash-Shu’arâ’, 26/219; Turkish book Tam Ilmihâl Se’âdet-i ebediyye, 387; Endless Bliss, I, 255.

*Say as-salât with love and fervor.*

Since Âdâm ‘alaihis-salâm, the first human being created, carried the particle of Muhammad ‘alaihis-salâm, His nûr was shining on His forehead. This particle was passed to Hadrat Hawwâ and from her to Shîs ‘alaihis-salâm, thus passing from chaste men to chaste women and from chaste women to chaste men. The nûr of Muhammad ‘alaihis-salâm passed from pure foreheads to foreheads, along with the particle.

Whenever the angels looked at the face of Âdâm ‘alaihis-salâm, they would see the nûr of Muhammad ‘alaihis-salâm on His forehead and make istighfâr (asking forgiveness) for Âdâm ‘alaihis-salâm.

When He was about to die, Âdâm ‘alaihis-salâm said to His son, Shîs ‘alaihis-salâm, “**My son! This nûr shining on your forehead is the nûr of the last prophet Muhammad ‘alaihis-salâm. Deliver this nûr to pure and chaste ladies who believe in Allah and tell your son to do so in your last request!**”

Until Muhammad ‘alaihis-salâm, all fathers made this will to their sons. They all fulfilled this will and married the noblest, the most chaste girl.

The nûr, passing through the foreheads of pure men and women, reached its true owner. If one of Rasûlullah’s grandfathers had two sons or if a tribe was divided into two branches, the nûr of our Prophet Muhammad ‘alaihis-salâm would be on the most honourable and auspicious side. In every century, the person who was His grandfather was evident by the nûr on his forehead. There was a chosen lineage carrying His nûr, and in every century, a person from this lineage would have a very beautiful and bright face. With this nûr, he was distinguished among his brothers, and the tribe he belonged to was more exalted and more honourable than other tribes.”<sup>14</sup>

In one of His hadîth ash-sharîfs, our Master, the Prophet said, “**None of my grandfathers committed fornication. Allahu ta’âlâ made me from virtuous and good fathers and pure mothers. If one of my grandfathers had had two sons, I would be in the most auspicious, the best of these.**”

This nûr, which has been passed down from child to child since Âdâm ‘alaihis-salâm, reached Târûh and passed from him to his son Ibrâhîm (Abraham) ‘alaihis-salâm, then to His son Ismâ’îl (Ishmael) ‘alaihis-salâm. This nûr shone on His forehead like the sun, then transferred to one of His sons, Adnân, from him to Ma’âdd, from him to Nizâr. When Nizâr was born, his father Ma’âdd was happy to see the nûr on his son’s forehead; he gave a feast and said, “This feast is only a little thing for such a son,” thus, causing his name to remain as Nizâr, meaning a little thing. After him, the nûr successively transferred until it reached its real owner, our beloved Prophet Khâtam al-Anbiyâ Muhammad ‘alaihis-salâm.

Our Master, the Prophet said in a hadîth ash-sharîf, “**I am Muhammad, the son of Abdullâh, Abdulmuttalib (Shayba), Hâshim (Amr), Abd al-Manâf (Mugîra), Qusayy (Zayd), Kilâb, Murra, Ka’b, Luwayy, Ghâlib, Fîhr, Mâlik,**

<sup>14</sup> Qâdî Iyâd, Shifâ ash-sharîf, 82.



**Nadr, Kinâna, Khuzayma, Mudrika (Âmir), Ilyâs, Mudar, Nizâr, Ma’add, Adnân. Whenever my lineage separated to two, certainly Allahu ta’âlâ placed me on the best side...”<sup>15</sup>**

In another hadîth ash-sharîf, He said, “Of the descendants of Ibrâhîm, Allahu ta’âlâ selected Ismâ’îl. And of the descendants of Ismâ’îl, He selected the Kinâna Family. And of the descendants of Kinâna, He selected the Quraysh Family. And of the descendants of Quraysh, He selected the Hâshim Family. And of the descendants of Hâshim, He selected the Abdulmuttalib Family. And among them He chose me.”<sup>16</sup>

The honourable lineage of our Master, the Prophet until Adnân:

**Muhammad ‘alaihis-salâm**  
**Abdullah**  
**Abdulmuttalib (Shayba)**  
**Hâshim (Amr)**  
**Abd al-Manâf (Mugîra)**  
**Qusayy (Zayd)**  
**Kilâb**  
**Murra**  
**Kâ’b**  
**Luwayy**  
**Ghâlib**  
**Fîhr**  
**Mâlik**  
**Nadir**  
**Kinâna**  
**Khuzayma**  
**Mudrika (Âmir)**  
**Ilyâs**  
**Mudar**  
**Nizâr**

“My son! This nûr shining on your forehead is the nûr of the last prophet Muhammad ‘alaihis-salâm. Deliver this nûr to pure and chaste ladies who believe in Allah and tell your son to do so in your last request!” Âdam ‘alaihis-salâm

<sup>15</sup> Ibn Sa’d, at-Tabaqât, I, 55-56.

<sup>16</sup> Ibn Sa’d, at-Tabaqât, I, 20; Hanbal, Al-Musnad, 4, 107; Tirmidhî, as-Sunan, 5, 583.

**Ma'add****Adnân****Hadrat Abdulmuttalib, His grandfather**

Our Master, the Prophet (sallallahu 'alaihi wa sallam) is from the sons of Hâshim (Hâshim Family) branch of the Quraysh tribe. **His father is Abdullah.** Abdullah's father is Shayba. **Shayba, the grandfather of our Prophet,** was born in Medîna. Shayba was only a child when **his father Hâshim** passed away. One day, he was practicing archery with his friends in front of his maternal uncle's house in Medîna. The adults watching them were amazed by the nûr shining on Shayba's forehead, guessing that he was the son of an honourable person. When it was Shayba's turn to shoot an arrow, he drew his bow and released his arrow at the target. When the arrow hit the target perfectly, he said with excitement, "**I am the son of Hâshim. Of course, my arrow will hit its target.**" They understood from his words that he was the son of Hâshim of Mecca. Hâshim had already died before this.

When someone from the sons of Abd al-Manâf returned to Mecca, he told Hâshim's brother Muttalib, "**Your nephew Shayba, who is in Medîna, is a very clever child. And a nûr shines on his forehead, which everyone admires. Is it right to separate such a valuable child from your side?**" Thus, Muttalib went to Medîna immediately and brought his nephew Shayba to Mecca. To those who asked on the streets of Mecca, "**Who is this child?**" he would say, "**He is my slave.**" After that, Shayba's name became **Abdulmuttalib**, meaning the slave of Muttalib.<sup>17</sup>

Abdulmuttalib stayed with his uncle Muttalib until he passed away. A smell of musk came from Abdulmuttalib's blessed body. The nûr of Muhammad 'alaihis-salâm, Allahu ta'âlâ's habîb, shone on his forehead and spread goodness and blessings around. Whenever there was a famine and no rain, the Meccans would bring Abdulmuttalib to Mount Thâbir and beg him to pray. He wouldn't refuse anyone and would pray to Allahu ta'âlâ for rain. Janâb al-Haqq would accept Abdulmuttalib's prayer for the sake of the nûr of our beloved Prophet shining on his forehead and sent abundant rain. Thus, the value and esteem of Abdulmuttalib increased day by day. The Meccans chose him as their leader. No one disobeyed him, and those who came under his command would find comfort and peace. The rulers of that time also appreciated Abdulmuttalib's virtue and greatness. Only the Iranian Shah envied him and openly and secretly harboured hostility towards him.

Abdulmuttalib was a hanîf, that is, a Muslim. He was in the religion of one of his ancestors, Ibrâhîm 'alaihis-salâm<sup>18</sup>, who was on the tawhîd path, which is believing in Allah's existence and His oneness, who didn't think of anything but

<sup>17</sup> Ibn Sa'd, at-Tabaqât, I, 82.

<sup>18</sup> **Ibrâhîm ('alaihis-salâm) was neither a Jew nor a Christian. He was a Muslim who was a Hanîf (a person with the right belief) wholly devoted and surrendered to Allahu ta'âlâ. He was not among those who associate others with Allah in His divinity.** [Âl-i 'Imrân: 3/67]



Zamzam Well

Zamzam well was across from the Hajar al-Aswad corner in Masjid al-Harâm.

It had a stone bracelet. Its floor was marble and sloped towards the walls. Abdulhamid Han I had the well built so that water wouldn't leak. This beautiful artifact, which was a precious relic of history, was demolished in 1963. The mouth of the well and a few metres around it were lowered several metres from the ground. Later, it was completely covered, and marble was laid. Now this well is not visible.

Him and who was a hanîf. For this reason, he never worshipped idols or even went near them. He would pray and worship Allahu ta’âlâ around the Kâ’ba.

*“Zamzam fills the hungry and heals the ill.”*

**Hadîth  
ash-sharîf**

### Zamzam

One day, in his dream, someone said, “**O Abdulmuttalib! Get up and dig Tayyiba.**” The next day, he said, “**Get up and dig Barra!**” On the third day, the same person ordered, “**Get up, dig Madnûna!**” The dreams didn’t stop. On the fourth day, when the same person said, “**O Abdulmuttalib! Get up, dig the Zamzam well!**” Abdulmuttalib asked, “**What is Zamzam? Where is the well?**” That person said, “**Zamzam is a water that never lessens, and the bottom of it is unreachable. It is enough for pilgrims coming from all corners of the world. It sprang from where Jabrâîl ‘alaihis-salâm struck his wing. It is the water Allahu ta’âlâ created for Ismâ’îl ‘alaihis-salâm. It satiates the thirsty. It fills the hungry. It heals the sick. I will tell you its location. There is a place where people throw the remnants when they make sacrifices. When you are there, a red-beaked crow will come. It will scratch the ground with its beak. You will also see an ant nest where the crow scratches. That’s where the Zamzam is.**”<sup>19</sup>

In the morning, Abdulmuttalib went to the Kâ’ba, taking his son Hârith with him, and started waiting with excitement. At one point, as it was said in the dream, a red-beaked crow came, perched on a pit and started hitting the

<sup>19</sup> Ibn Ishâq, Sîrat ar-Rasûl, 2-5; Ibn Hishâm, as- Sîra, I, 143; Ibn Sa’d, at-Tabaqât, I, 83-84.

ground with its beak. An ant nest emerged from underneath. Abdulmuttalib and his son Hârith immediately started digging there. After digging for a while, the mouth of the well appeared. When Abdulmuttalib saw this, he started saying takbir, **“Allahu akbar, Allahu akbar!”**

The Qurayshîs, who had been closely watching the unearthing of the well since the beginning, said to him, **“O Abdulmuttalib! This is the well of our father Ismâ’îl. We also have a right to it. You must make us partners in this job.”** Abdulmuttalib rejected this immediately and replied, **“No! This job is a duty bestowed only on me.”** Upon this, the Qurayshîs said, **“You are alone. You also have no one but your one son. It’s impossible for you to resist us like this!”**

He was deeply saddened. Because they were shaming him for having no one. He lifted his hands to the skies and begged to Allahu ta’âlâ, **“O my Rabb! Grant me ten sons. If you accept my prayer, I will sacrifice one of them at the Kâ’ba.”<sup>20</sup>**

Abdulmuttalib thought that the digging had become dangerous and that there might be violent clashes as a result. So, he stopped digging and tried to reach an agreement. He asked for the matter to be handled by an arbitrator. In the end, they decided that a soothsayer living in Damascus would find a solution. They set out with a group of Quraysh notables. The caravan became unable to move because of the scarcity of water and high temperature. Although their only wish was to find water, it was impossible to find water in the middle of the scorching desert.

When everyone had lost hope, Abdulmuttalib shouted, **“Come! Come! Gather! I have found enough water for both you and your animals.”** While Abdulmuttalib, who carried the blessed nûr of Muhammad ‘alaihis-salâm, was looking for water, his camel’s foot caught on a large stone, and when the stone moved, water came out from under it. Everyone came running and drank until they were satiated and revived.

The Qurayshîs, feeling ashamed after this generosity of Abdulmuttalib, said, **“O Abdulmuttalib! We have nothing left to say to you any more. You are the one most worthy of digging the Zamzam well. We will not dispute with you in this matter again. There is no longer a reason to go to the arbitrator. We are returning home,”** and set out for Mecca. Abdulmuttalib, for the sake of the nûr shining on his forehead, was bestowed the honour of unearthing the Zamzam well.<sup>21</sup>

### The Sacrificial Son

After unearthing the Zamzam well, Abdulmuttalib’s glory and fame increased even more. Years passed. Having accepted his sincere prayer, Janâb al-Haqq granted him ten sons apart from Hârith and six daughters. The names of these sons were: **Qusam, Abû Lahab, Abdulkâ’ba, Hajl, Zubayr, Abû Tâlib,**

<sup>20</sup> Ibn Hishâm, as-Sîra, I, 144-145; Ibn Sa’d, at-Tabaqât, I, 88; Tabarî, Târikh I, 128.

<sup>21</sup> Ibn Hishâm, as-Sîra, I, 144-145; Ibn Sa’d, at-Tabaqât, I, 81-88.



**Abdullah, Gaydak, Dirâr and Muqawwim** (Hamza and Abbâs were not born yet). His daughters were **Safîyya, Âtiqa, Umm al-Hakîm Baydâ, Barra, Umayma** and **Arwâ**. Among his children, Abdulmuttalib loved Abdullah the most. Because the nûr on his own forehead had started shining on Abdullah.

*"I am the son of the two sacrifices."*

**Hadîth  
ash-sharîf**

One day, in his dream, he was told, "**O Abdulmuttalib! Fulfil your vow!**" In the morning, Abdulmuttalib sacrificed a ram. In his dream that night, he was ordered, "**Make a greater sacrifice than that!**" Even though he sacrificed a cow in the morning, he received the same command in his dream, "**Make a greater sacrifice than that!**" He asked, "What is greater than this?" Then it was said, "**You had vowed to sacrifice one of your sons if you were bestowed ten sons. Fulfil your vow!**"

The following day, Abdulmuttalib gathered his children and told them about the prayer he made years ago. Then he informed his sons that he had to sacrifice one of them. None of his sons opposed him. Furthermore, they consented by saying, "**O our father! Fulfil your vow! You are free to do whatever you want!**" Abdulmuttalib determined the son to be the sacrifice by drawing lots. The lot was for Abdullah, his most beloved son, and who carried the nûr of Allahu ta'âlâ's habîb Muhammad 'alaihis-salâm. Abdulmuttalib staggered for a moment, his eyes welled up. He had to fulfil his promise to Allahu ta'âlâ. Taking the knife in one hand and his beloved Abdullah in the other, he went to the Kâ'ba to fulfil his vow to his Rabb. The tearful father made all the preparations to sacrifice Abdullah.

Meanwhile, the notables of Quraysh were following the event in astonishment. Among them, the maternal uncle of Abdullah said, "**O Abdulmuttalib! Stop! We do not approve of you slaughtering this son of yours. If you do such a thing, it will become a custom among Quraysh from now on. Everyone will vow their sons for sacrifice and slaughter them. Don't initiate such a thing! Attain your Rabb's contentment in another way!**" Then he suggested, "**Ask a soothsayer so that he will find you a solution.**"

Upon these words, Abdulmuttalib went to a soothsayer named Qutba (or Sadjak) in Khaybar and explained the situation. The soothsayer asked, "**What is the cost of a person's life among you?**" When he received the reply, "Ten camels," he said, "**Draw lots between the camels and your son. If the lot is for your son, increase the cost by ten camels. Continue to increase until the lot is for the camels.**"

Abdulmuttalib returned to Mecca immediately and did as the soothsayer said. He repeatedly drew lots, increasing the number of camels by tens. Each time the lot went to Abdullah. But when the number of camels reached one hundred, the lot went to the camels. As a precaution, he drew two more times. Both draws went to camels. Abdulmuttalib sacrificed the camels by saying takbirs, "**Allahu akbar! Allahu akbar!**" Neither he nor any of his sons took the meat. He distributed it all to the poor.<sup>22</sup>

<sup>22</sup> Ibn Ishâq, Sîrat ar-Rasûl, 10-17; Ibn Hishâm, as-Sîra, I, 151-154; Ibn Sa'd, at-Tabaqât,

From the time of Âdam ‘alaihis-salâm, there was also the incident of Ismâ’îl ‘alaihis-salâm’s sacrifice. Since His lineage reaches Ismâ’îl ‘alaihis-salâm, our Master, the Prophet said, “**I am the son of the two sacrifices.**”<sup>23</sup>

### **His Father, Hadrat Abdullah**

When Abdullah, who carried the nûr of our Prophet Muhammad ‘alaihis-salâm, the Master of both worlds, was born, the people of the book (unbelievers with a heavenly book - Jews and Christians) informed each other, “**The father of the prophet of the last age was born in Mecca.**”

The sons of Isrâel had with them a jubba knitted from wool that belonged to Prophet Yahyâ (John) ‘alaihis-salâm, which He was wearing when He was martyred, and His blessed blood was on it. In their books, it was stated, “**When this blood becomes fresh and starts to drip, the father of the prophet of the last age is born.**” So, the people of the book, having seen this sign, understood that Abdullah was born. Although they were envious and tried to kill him many times, Allahu ta’âlâ protected Abdullah for the sake of the nûr on his forehead.

When Abdullah reached the age of puberty, he became a distinguished person with his good morals and looks. Especially when he turned eighteen, his beauty became legendary. The nûr on his forehead shone like the sun; girls who saw this couldn’t help but fall for him. His beauty and fame went as far as Egypt. From near and far, people began competing with each other to marry their daughters to him. Many rulers came to Abdulmuttalib and offered their daughters for his son. They told him that they would make every sacrifice for this. Like so, nearly two hundred girls came to Mecca and proposed to marry Abdullah. But Abdulmuttalib rejected each of them in an appropriate manner.

Because Abdulmuttalib was looking for the kindest, noblest and most beautiful hanif, that is, Muslim girl, who was devoted to the religion of their ancestors, which they followed since the time of Ibrâhîm ‘alaihis-salâm.

When the sons of Isrâel understood that the prophet of last age, who was written in their book, would not be of their nation, they vowed to kill Abdullah out of envy. They sent seventy armed men to Mecca for this purpose. They started to wait for an opportunity. Finally, when Abdullah went out into the countryside, they drew their swords and attacked him when they thought that no one would see them. That day, by hikmat al-ilâhi<sup>24</sup>, Wahb ibn Abd al-Manâf, one of the relatives of Abdullah, went hunting with a few of his friends. At that very moment, they saw the sons of Isrâel attacking Abdullah. They decided to help Abdullah because he was their relative. But the opponents were too many. It was clear that they would be defeated. Finally, they decided to try to advise them. When they got close to them, they saw many people, who didn’t look

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I, 88-94..

<sup>23</sup> Ibn Ishâq, as-Sîra, 38-44; Ibn Hishâm, as-Sîra, I, 43-56; Ibn Sa’d, at-Tabaqât, I, 55-56,92,108; Tabarî, Târikh I, 557; Shamsaddîn Shâmî, Subulu'l-Hudâ, I, 216..

<sup>24</sup> Divine causes. What Allahu ta’âlâ decides to be good. Allah’s hikmat, wisdom.



like anyone on this earth, riding black stallions and armed with swords, appear out of nowhere like lightning, attack the sons of Isrâ'el while saying takbîr and kill all of them and disappear. Wahb was astounded and understood that Abdullah was thoroughly protected by Allahu ta'âlâ and his value before Him.

When he came to his house, he told the situation to his wife. Both of them decided that the equal of their daughter was Abdullah and agreed to give their daughter Âmina to him as a wife.

Abdulmuttalib had also heard about the beauty, chastity and piety of Âmina, who was the daughter of the Banî Zuhra tribe's elder, Wahb. They were also relatives, and their lineage joined several generations ago. He went to Wahb's home to take this girl as a wife to his son Abdullah. When Abdulmuttalib asked Wahb's daughter for his son Abdullah, Wahb said, "**O son of my uncle! We have received this offer before you,**" and told him the incident he had witnessed before. Then he added, "**Âmina's mother had a dream. She said that a nûr entered our house, and its light covered the earth and the skies. Also, I saw our grandfather Ibrâhîm 'alaihis-salâm in my dream tonight.** He said, 'I married Abdullah, son of Abdulmuttalib, and your daughter Âmina. You, too, accept it!' **I have been under the influence of this dream since this morning. I was wondering when you would come.**" When he heard these words, Abdulmuttalib said, "**Allahu akbar! Allahu akbar!**"

In the end, he married his eighteen-year-old son Abdullah to Wahb's daughter Âmina, who was fourteen years old. There are also other narrations about the marriage of Âmina and Abdullah.<sup>25</sup>

### **His blessed nûr transferring to His mother**

When the blessed nûr of our Master Sarwar al-âlam (sallallahu 'alaihi wa sallam) passed on to His mother, wild animals gave the good news to each other by saying, "**The Master of the universe's honouring the earth is near. He is the amîn<sup>26</sup> of the earth, the sun of the time.**" That night, all the idols in the Kâ'ba fell face down. The shaytans (devils) became powerless and unable to do their deeds. The angels shattered Iblîs' (the leader of shaytans) throne and threw it in the sea, and they punished and tormented Iblîs for forty days. Then he escaped, climbed on Mount Abû Qubais and gave a fierce cry. Hearing this cry of Iblîs, all his armies gathered around him. He said to them, "Oh, you wretched. The birth of Muhammad 'alaihis-salâm is approaching. From now on, Lât and Uzzâ won't be worshipped. The nûr of tawhîd will spread to the whole universe." That night, all sorcerers and soothsayers became incapable of

*"When our Master,  
the Prophet's  
father Abdullah  
passed away before  
his son was born, the  
angels said, 'O our  
Rabb, Your Rasûl has  
become an orphan.'"*

**Abdullah ibn  
Abbâs (radiyallahu  
'anhumâ)**

<sup>25</sup> Ibn Ishâq, Sîrat ar-Rasul, 119-124; Ibn Hishâm, as-Sîra, I, 232-233; Ibn Sa'd, at-Tabaqât, I, 94-95.

<sup>26</sup> Most trustworthy, most reliable.

their work. Divination ended. Their sorcery became ineffective. That night, those on earth heard a voice from the sky saying, “The time has come for the prophet of last age to come with thousands of blessings and benefactions.”

At the time, there was a famine in Mecca al-Mukarramah (Holy Mecca). It hadn’t rained in years. There was not a green leaf on the trees, no sign of harvest. People fell on hard times and didn’t know what to do. After the blessed nûr of our beloved Prophet passed to Hadrat Âmina from Hadrat Abdullah, there was so much rain and so many crops that they named that year **“the year of abundance”**. Hadrat Âmina didn’t suffer any pain or distress for the nine months she was pregnant with Him.

When our mother Âmina was two months pregnant, her husband Abdullah had gone to Damascus for trade. On his way back, he became ill. He passed away at the age of eighteen or twenty-five, in **Dâr an-nâbigha**, near Medîna, with his maternal uncles, sons of Najîr, beside him, at the age of eighteen or twenty-five in **Dâr-un-nâbigha**, near Medîna.<sup>27</sup> When this news reached Mecca, the entire city was filled with grief.<sup>28</sup>

Abdullah ibn Abbâs (radiyallahu ‘anhuma), one of the Ashâb al-kirâm, reported, **“When our Master, the Prophet’s father Abdullah passed away before his son was born, the angels said, ‘O our Rabb, Your Rasûl has become an orphan.’ Allahu ta’âlâ said, ‘I am His protector and helper.’”**

Lady Âmina was devastated when her husband passed away. She recounted his death in a poem:

*At the most unexpected time, his death took him,  
Though he was very generous and gracious.*

### The Incident of the Elephant

There were two months left until Rasûl al-akram’s (sallallahu ‘alaihi wa sallam) birth. That’s when the Incident of the Elephant occurred. Kingdom of Abyssinia’s Yemen governor, Abraha, wanting to prevent masses of people from far and near visiting the Kâ’ba, had a big church built named “Kulays” in Sana’a with the help of the Eastern Roman Emperor. He wanted people to visit this church. Since the Arabs had been visiting the Kâ’ba for a long time, they didn’t pay any respect to the church built by Abraha. They took it as an insult. One of them even defiled the church.

Angered by this incident, Abraha decided to demolish the Kâ’ba. He prepared a large army for this purpose and marched on Mecca. When Abraha’s army got close to Mecca, they started looting Quraysh’s properties and seized two hundred of Abdulmuttalib’s camels. Abdulmuttalib went to Abraha and asked for his camels. Abraha said, “I came here to demolish your holy Kâ’ba. You don’t want to protect it, but you want your camels?”

*I am the owner  
of these camels.  
Kâ’ba has its  
owner too. He will  
protect it.”*

**Shayba-tu'l  
Hamd**



<sup>27</sup> Ibn Sa’d, at-Tabaqât, I, 99; Balâzûrî, Ansâbu'l-ashrâf, I, 92.

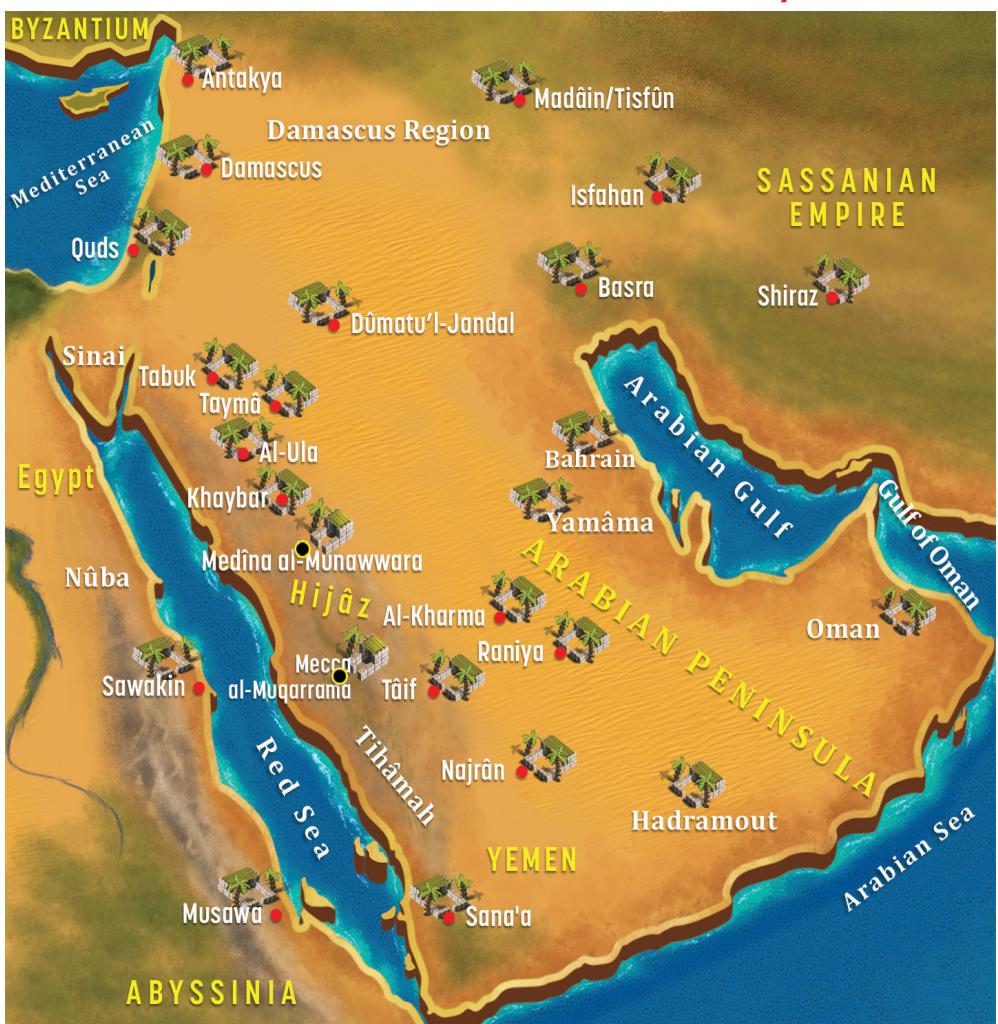
<sup>28</sup> Ibn Sa’d, at-Tabaqât, I, 99-100.



## The incident of the elephant



## Culture Centres in Arabia and Its Vicinity





Abdulmuttalib said, “**I am the owner of the camels. The Kâ’ba certainly has its owner. He will protect it.**” Abraha said, “There is no one to protect it from me!” and gave his camels to Abdulmuttalib and sent him away. Then he ordered his army to march towards Mecca. In Abraha’s army, there was an elephant called “**Mahmûda**”. It was believed that when it walked in front of the army, they would be victorious.

*“O my Rabb! Make me an ummat to Muhammad ‘alaihis-salâm.”*

**Mûsâ  
‘alaihis-salâm.**

Nukayl ibn Lebib, one of Abraha’s guides, leaned down to the great elephant’s ear and said, “**O Mahmûda, the house you are heading to destroy is Allahu ta’âlâ’s house. Kneel now! Don’t go any further! Or you will perish!**” When Abraha turned towards the Kâ’ba, this elephant knelt down and wouldn’t walk. However, when it was turned towards Yemen, it would run.

Thus, Allahu ta’âlâ sent a flock of birds called **Abâbîl**, that is, Swift, against Abraha’s army, which approached but couldn’t attack Mecca. Each of these birds was carrying three stones the size of chickpeas or lentils, one in their beaks and two in their feet. They released them on Abraha’s army. The stones were going through the soldiers vertically, piercing them from head to toe. Every soldier targeted by a stone died immediately. As stated in the âyat al-karîma, the army became like a gnawed at crop leaf. When he saw this situation, Abraha wanted to run away. But he couldn’t escape. He was the real target of the stones, and they hit him. As he ran away, his flesh fell off in pieces, and he died.

This incident is stated in Sûrah al-Fîl of the Qur’ân al-karîm, in maal:

**“(O My Rasûl!) Have you not seen how your Rabb dealt with the owners of the elephants (Abraha’s army, equipped with elephants, who wanted to demolish the Kâ’ba)? Did He not thwart their tricks (to demolish the Kâ’ba al-mu’azzama)? He sent birds in flocks against them. Each of those birds would throw stones made of mud and hardened in fire at them. Finally, Allahu ta’âlâ destroyed them like moth-eaten crop leaves. (He turned them into crop leaves, eaten and cut by worms.)”<sup>29</sup>**

## GLAD TIDINGS

The coming of our beloved Prophet Muhammad ‘alaihis-salâm had been communicated to every prophet and their communities since Âdam ‘alaihis-salâm. Many incidents that would occur when His birth neared had been heralded.

**In the original Tawrât<sup>30</sup>, which was revealed to Mûsâ<sup>31</sup> ‘alaihis-salâm and corrupted afterwards, it is written:**

“He is such a blessed person that His favour is great; His help is abundant. He is the darling of the poor, the doctor of the rich. He is the most beautiful

<sup>29</sup> Ibn Ishâq, Sîrat ar-Rasûl, 38-44; Ibn Hishâm, as-Sira, I, 43-56; Ibn Sa’d, at-Tabaqât, I, 55-56, 92, 108; Suhaylî, Rawzu'l-unf, I, 269-270.

<sup>30</sup> Torah: the Pentateuch, the old Testament. The holy book that was revealed to Mûsâ ‘alaihis-salâm by Allahu ta’âlâ. Tawrat is one of the four holy books.

<sup>31</sup> The name Mûsâ means saved from the water. Christians call him “Moses” or “Mois”.

of the beautiful, the purest of the pure. He is gentle while talking, fair when dividing and correct in every dealing. He is harsh and fierce towards unbelievers. He respects the elderly and shows compassion and mercy to the young. He thanks Allah for small things. He pities the captives. He is always smiling. His laugh is a smile; He does not laugh out loud. He is ummî (unlettered); without reading or writing anything, everything has been communicated to Him. He is the rasûl (messenger) of Allahu ta’âlâ. He is not bad-natured or cold-hearted. He doesn’t shout in markets and bazaars. His ummah has good morals. They mention the name of Allahu ta’âlâ in high places. Their muadhdhins call the people to salât (prayer) from the minârets. They perform abdast (ritual ablution) before performing salât. They straighten the rows of worshippers and stand in line during salât. At night, their reciting of the name of Allah can be heard like the sound of a honey bee. He will be born in Mecca. Everywhere from Medîna to Damascus will be under His rule. His name is Muhammad. I have given Him the name **Mutawakkil**. I will not remove Him from the world until He removes the false religions and spreads and establishes the true one. He will call the people to Haqq, and with His blessing, blind eyes will see, and deaf ears will hear. Negligence will leave hearts...”<sup>32</sup>

**In the original Zabûr<sup>33</sup>, which was revealed to Dâwûd<sup>34</sup> ‘alaihis-salâm and corrupted afterwards, it is written:**

“He is such a person that He is generous. He never becomes angry. He is very gentle. He has a beautiful, luminous face and sweet words. He is the healer of human beings. He cries a lot, laughs little. He sleeps little, thinks a lot. His disposition is fine and beautiful. His words captivate hearts, allure souls... O My Habîb! Draw the sword of zeal and take revenge on the infidels in the field of bravery with all your might. Do spread my praise and glory everywhere in a beautiful language. The heads of all the unbelievers will bow before your blessed hands...”

**In the original Injîl<sup>35</sup>, which was revealed to Îsâ<sup>36</sup> ‘alaihis-salâm and corrupted afterwards, it is written:**

“He does not eat much and is not stingy. He does not cheat, does not speak ill of anyone and is never in a hurry. He does not take revenge for Himself. He is not lazy. He does not gossip about anyone...”

<sup>32</sup> Ibn Ishâq, as-Sîra, 38-44; Ibn Hishâm, as-Sîra, I, 43-56; Ibn Sa’d, at-Tabaqât, I, 55-56, 92, 108; Tabarî, Târikh, I, 557; Suhaylî, Rawzu'l-unf, I, 123; Shamsaddîn Shâmî, Subu'l-Hudâ, I, 216.

<sup>33</sup> Psalms, Zabûr is one of the four holy books. The holy book that was revealed to Dâwûd ‘alaihis-salâm by Allahu ta’âlâ. It came after Tawrât.

<sup>34</sup> Christians call him “David”. Dâwûd ‘alaihis-salâm was both Nabî and sultân. The book Zabûr came to Him in the Hebrew language.

<sup>35</sup> Bible, Injîl is one of the four holy books. It was revealed to Îsâ ‘alaihis-salâm by Allahu ta’âlâ.

<sup>36</sup> : Christians call him “Jesus”. Îsâ ‘alaihis-salâm; was a human and Prophet. Allahu ta’âlâ created Him without a father.



When a soothsayer asked Ísâ 'alaihis-salâm, what is the name of the prophet that will come and what are the signs of His coming, Ísâ 'alaihis-salâm said:

"The name of the Rasûl is of a beauty worthy of admiration. When Allahu ta'âlâ created His soul, He gave Him this name and put Him in His divine magnificence and said, 'Wait, O Ahmad! I created the Jannah, the world and many beings for your sake. I present these to you. Those who value you will find value from Me. Those who curse you will be cursed by Me. I will send you to the world as My saviour Rasûl. Your words will be sheer truth. The earth and the skies might vanish. But your path will be everlasting.' His blessed name is Ahmad." Upon this, the people gathered around Ísâ 'alaihis-salâm raised their voices and cried, "O Ahmad! Come quickly to save the world!"

*"I am the herald  
to you of a rasûl  
named Ahmad  
who will come  
after me."*

**Ísâ  
'alaihis-salâm**

He prayed a lot to be an ummah to Muhammad 'alaihis-salâm, who is heralded even in today's Bibles and whom Christians call "paraclete", which translates to "consolator". Allahu ta'âlâ will bring Him (Ísâ 'alaihis-salâm) down to earth again near the qiyâmat (doomsday). Then Ísâ 'alaihis-salâm will adhere to the religion of Muhammad 'alaihis-salâm; He will say halâl (permitted) to what Muhammad 'alaihis-salâm said is halâl and harâm (forbidden) to what He said is harâm. Paraclete means Ahmad. And Ahmad is one of the names of Muhammad 'alaihis-salâm.

### Again in the Injîl, it is written:

"If that Munhamannâ who will come from Rabb, that Rûh al-quds who will come from Rabb, had come, He would bear witness to me. You, too, bear witness. Because you've been with me for a long time. I have told you these things so that you wouldn't doubt and err." The word Munhamannâ means Muhammad in the Syriac language.<sup>37</sup>

### The era of nescience

Before the birth of our Master Fakhr al-kâinat, the pride of the universe (sallallahu 'alaihi wa sallam), the whole universe was in a terrible spiritual zulmat, darkness. People were in limitless depravity; the religions sent by Allahu ta'âlâ were forgotten, and divine decrees were replaced by ideas and thoughts coming from people's minds. All creatures were overwhelmed by the brutality and cruelty of humans.

In all the nations on earth, Allahu ta'âlâ was forgotten, and the belief of Tawhîd (oneness of Allah), which is the source of peace, bliss and joy, had disappeared. The storm of kufr (unbelief) had ripped away the îmân from the hearts, and instead of believing in Allahu ta'âlâ, worshipping idols had taken root in the hearts.

The religion Hadrat Mûsâ brought was forgotten, and Tawrât was corrupted. The sons of Isrâel were in conflict. Nasrâniyyat, the original religion Ísâ 'alaihis-salâm brought, was completely corrupted too and had nothing to do with religion.

<sup>37</sup> 19 Ibn Ishâq, Sîrat ar-Rasûl, 119-124; Ibn Hishâm, as-Sîra, I, 232-233; Ibn Sa'd, at-Taqqât, I, 360-363.

Trinity, that is, the idea of three gods, was accepted. The original Injîl was lost, and the priests changed it as they wished. Both books were no longer the kalâm (word) of Allahu ta’âlâ.

In Egypt, the corrupted Tawrât prevailed; in the Eastern Roman Empire, there was falsified Nasrâniyyat, that is, Christianity. In Iran, fire was worshipped, and the fire of the fire-worshippers hadn’t been put out for a thousand years. Fabricated religions such as Confucianism in China and Buddhism in India were in reign.

The people of Arabia were even more depraved and corrupt. They had placed 360 idols in the Kâ’ba al-mu’azzama, which Allahu ta’âlâ valued very much. The Kâ’ba al-mu’azzama was a replica of the Bayt al-Mâ’mûr visited by angels in the Arsh, constructed in the same dimensions. Whoever had disrespected the Kâ’ba, Allahu ta’âlâ destroyed them right after.

The Jurhum tribe had gone too far in adultery and fornication. Their ruler, who saw their disrespectful and despicable actions, warned them, “O Jurhumese! By watching over the Haram ash-sharîf of Allahu ta’âlâ and the safety of it, come to your senses! You know what happened to the ummahs of Prophets Hûd, Sâlih and Shu’ayb (‘alaihimus-salâm) who came before you and how these ummahs were destroyed. Enjoin each other to do good and admonish each other from doing evil. Don’t be deceived by your temporary power. Refrain from turning away from Haqq and making cruelty in Mecca. Because cruelty causes people to perish. I swear by Allahu ta’âlâ that there were no people who lived in this region, committed oppression and turned away from Haqq, and weren’t made extinct by Allahu ta’âlâ and replaced by other people. There is no staying here permanently for the Meccan people who continue their depravity and turn away from Haqq. You know what happened to the the people of Tasm, Jadis and Amâliqa, who lived in this region before you, who lived longer than you, who were stronger than you, who were more numerous and richer than you. Their disdain of the Haram ash-sharîf, turning away from Haqq and oppressing people, caused them to be banished from this blessed place. You must have seen and heard that Allahu ta’âlâ expelled some of them by sending small ants, some by famine and some by the sword!”

But they did not listen. In the end, Allahu ta’âlâ made them wretched due to their depravity...

At such a time, in blessed Mecca, which is the centre of the universe, kufr was flowing like a flood, and the Baitullah (the house of Allah, Kâ’ba) was filled with hundreds of idols such as Lât, Uzzâ and Manât. Cruelty was at its peak; immorality was accepted as a source of pride. In religious, spiritual, social and political terms, Arabia was in a state of widespread darkness, complete ignorance, transgression, excesses and depravity. In this time, called the era of nescience, people generally lived a nomadic life and were divided into tribes.

The era of nescience was a time brimming with zulmat (darkness). Arab tribes, which were in constant conflict, considered raiding and plundering as a means of livelihood for themselves. There was also no political or social





order in Arabia, which consisted of tribes where cruelty and plunder were widespread. Furthermore, alcohol, gambling, adultery, theft, cruelty, lying and every kind of immorality had spread widely. Oppression was used as the most ruthless and chilling instrument of the powerful against the powerless. Women were bought and sold like simple commodities. Some of them considered the birth of daughters as a disaster and a disgrace. This horrific perception reached such a degree that they were laying little girls alive in the pits they dug on the sand, covering them with soil and leaving them to die, without paying any attention to their hugging their necks and crying, "Father! Father!" They didn't feel a pang in their conscience because of these actions; they even regarded them as heroism. In conclusion, good qualities such as compassion, mercy, goodness and justice seemed to have disappeared among the people of that time.

*"On the day of qiyâmat, I am the sayyid of all the former and the latter. I am informing you of the truth; I am not boasting."*

**Hadîth  
ash-sharîf**

But in this era, there was something remarkable among Arabs. Literature, eloquence, and articulateness had gained value and reached their peak. They placed great importance on poets and poetry and considered it a great source of pride. A talented poet would create prestige for both himself and his tribe. On certain days, they had fairs and held poetry and speech competitions. The best of which would be hung on the walls of the Kâ'ba. During the era of nescience, the most famous seven poems that were hung on the walls of the Kâ'ba were called "**Muallaqat as-Sab'a**", that is, "seven hangers".

During those times, people in Arabia were divided in terms of belief. Some of them were completely faithless and didn't accept anything other than the worldly life. Some of them believed in Allahu ta'âlâ and the âkhirat day (doomsday), but didn't accept that a prophet would come from humans. Some of them believed in Allahu ta'âlâ, but they didn't believe in the âkhirat (afterlife). Another large part of them believed idols to be Allahu ta'âlâ's compeers and worshipped them. Each polytheist had an idol in his home.

The world was in such deep darkness that people had stopped believing and worshipping Allahu ta'âlâ, the creator of everything. Due to their ignorance, they worshipped the natural events and objects created by Janâb al-Haqq, especially the stone and wooden idols they had carved with their hands, as gods.

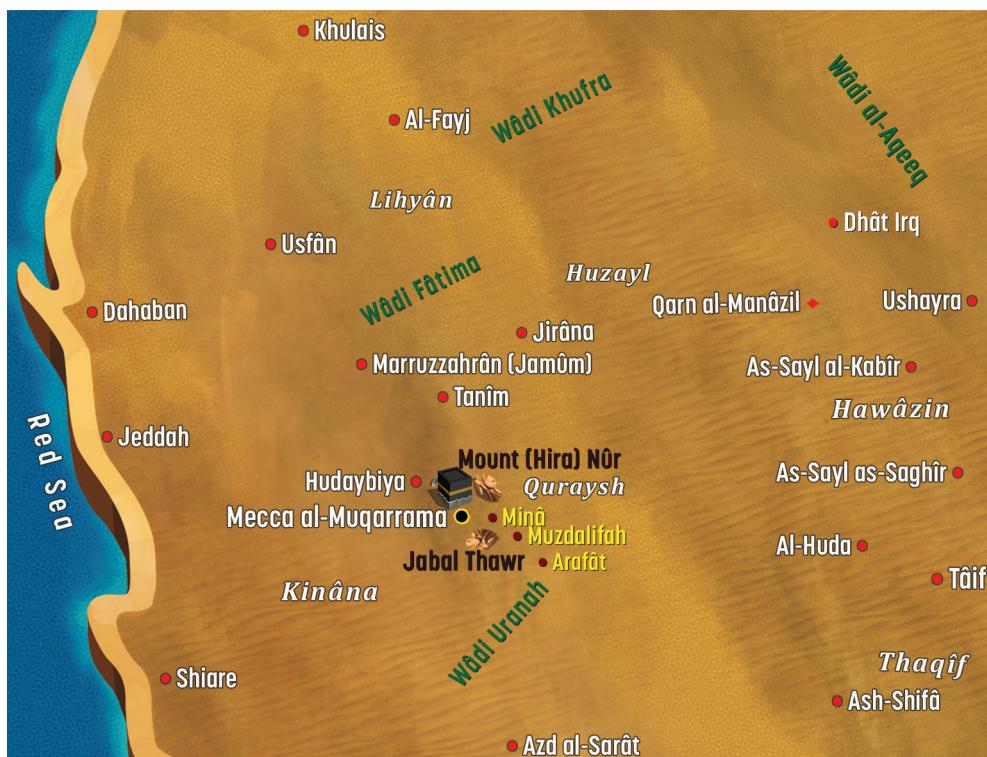
Apart from all these, there were also mu'min people with true îmân called "**Hanîf**", who followed the religion Hadrat Ibrâhîm communicated. They believed in Allahu ta'âlâ and stayed away from the idols. Our Master, the Prophet's father Abdullah, His grandfather Abdulmuttalib, His mother and some others were in Hadrat Ibrâhîm's religion.

Except for the Hanîf mu'mins, all the other groups were on the wrong path and in great darkness.

### **Zulumât and Âb al-hayat**

Abû Mucâhid ibn Enver ibn Nazif rahmatullahi 'alaih said, "**Âb al-Hayat**

## Mecca al-Mukarramah Region



**is found in zulumāt.** Ḥab al-hayat is the water of life that makes the one who drinks it immortal, and zulumāt is darkness. It is assumed that this water is found in untouched forests, amidst wild animals, in pitch darkness and deep in the woods. It is almost impossible to obtain this water. It is rumored that the person who overcomes these difficult obstacles and reaches that water will not die. The Ahl as-Sunnah creed is like the water of life in the remotest corner of the untouched forests behind Mount Qaf. Those who drink one drop from this water that flows to eternity will obtain eternal blessings.

Hadrat Huseyn Hilmi ibn Sa’id quddisa sirruh (May his secrets be sacred) said, “Whoever drinks a drop of it, there will be no death for him anymore; there will be eternal life for him in Jannah. Ḥab al-hayat is amidst bad, corrupt people, bid’ats<sup>38</sup> and unbelief.”

<sup>38</sup> Bid’ats are worships and deeds that did not exist in Islām at the time of our Prophet



## The Master of the universe is coming

The world was sad; beings were sad; hearts were sad, and faces had forgotten how to smile. A hero was needed to save people, whom Allahu ta'âlâ created superior to other creatures, from Jahannam. There was very little time left before His birth. The world was preparing to welcome the owner of the nûr that had been passed from chaste foreheads to chaste foreheads since Âdam 'alaihis-salâm to that day. **The Unique Person** who will reveal the endless bliss to humans and jinns was coming! The source of compassion and mercy, **the Exalted Person** adorned with the morals of His Rabb, was coming!

*"I am the habîb, the beloved of Allahu ta'âlâ; I am the leader of the prophets. I am not saying this to boast."*

**Hadîth ash-shârif**

The owner of maqâm al-Mahmûd, the crown jewel of the intercessors was coming! The teacher of the universe, the essence of the created, the master of mankind was coming! The saver of the Judgment Day, the Sultân of the prophets was coming! Habîbulâh, the darling of Allahu ta'âlâ, the one for the sake of whom we have been created, our beloved Prophet who was sent as a mercy for the entire universe, was coming! Our Master, the Prophet, Hadrat Muhammad Mustafâ (sallallahu 'alaihi wa sallam) was coming...

*They said, no child, like your son,  
Came into the world since the beginning.*

*Allah has not given anyone,  
A blessing like your son.*

*O Âmina, what a great booty has reached you,  
One with beautiful ethics, you will give birth to.*

*The one who is coming is the Sultân of inspired knowledge,  
The one who is coming is the source of tawhîd and wisdom.*

*One of His names is Mahmûd, one is Ahmad,  
His existence is mercy for the whole world.*

*For the love of this person, the universe rotates,  
Humans and angels long to see His face.*

*Came a bird with its white wing,  
Gave my back a strong patting.*

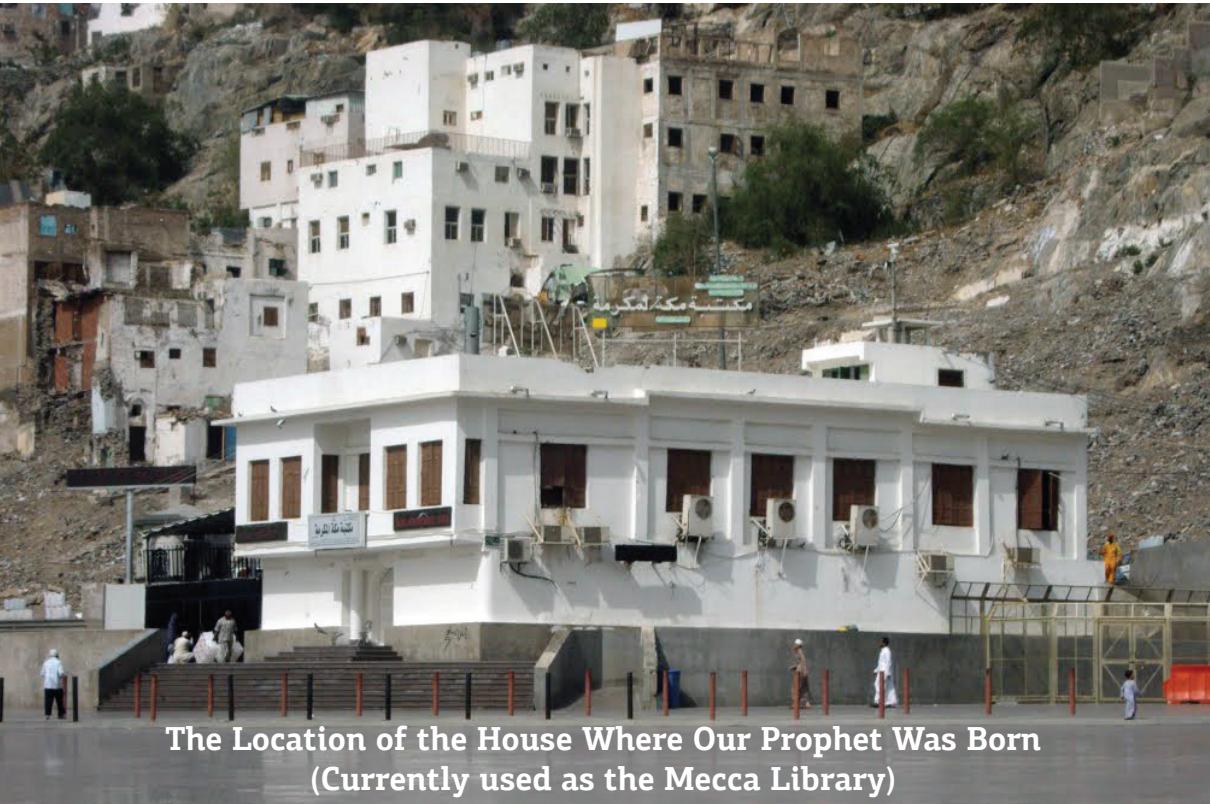
*It was then, arrived the Sultân of Faith,  
Nûr filled the skies and earth.*

---

and His four Khalîfas but were made up later.

*If you want to escape the fire,  
Say as-salât with love and fervor.*

*Assalâtu wassalâmu ‘alaika, o Rasûlullah!  
Assalâtu wassalâmu ‘alaika, o Habîballah!  
Assalâtu wassalâmu ‘alaika, o Sayyidal-awwali-na wal-âkhirîn.*



### **The Location of the House Where Our Prophet Was Born (Currently used as the Mecca Library)**

*The house where our Master, the Prophet was born belonged to His great grandfather Hâshim ibn Abd al-Manâf. It was 300-400 metres northeast of the Kâ’ba.*

*Our Master, the Prophet handed over this blessed house to Akil ibn Abî Tâlib at the time of His migration. Akil’s grandchildren sold it to Muhammad ibn Yûsuf as-Sakafî.*

*Later, this blessed house was bought by Harun Rashid’s mother, Lady Hayzurân, and turned into a masjid.*

*This masjid, protected by the Abbâsids and Mamluks, was also carefully preserved during the Ottoman era. Sultân Suleymân the Magnificent had the masjid rebuilt.*

*Throughout history, this masjid was renovated many times.*

*In 1924, this masjid was demolished. The house built here by Shaykh Abbâs Kattân in 1950 has been used as the Mecca Public Library since 1959.*



## HIS HONOURING THE WORLD (HIS BIRTH)

Seven layers of the earth, seven layers of the sky, in short, the whole universe was waiting for their Master, who is Sayyid al-Mursalîn, Khâtam al-Anbiyâ, Habîb al-Hudâ, in great deference and joy. All creatures were ready to greet Him with “**Welcome, O Rasûlallah!**” 53 years before the Hegira, 55 days after the Incident of the Elephant, in the night to Monday, the twelfth of the month of Rabi'ul-awwal, towards morning in the neighbourhood of sons of Hâshim in Mecca, in a house near Safâ Hill, the longingly awaited nûr of Allahu ta’âlâ, Muhammad Mustafâ (sallallahu ‘alaihi wa sallam) was born. With His honouring, the universe came to life again. The darkness was suddenly illuminated with “Nûr”.<sup>39</sup>

*“At qiyâmat, when everyone is silent, I will speak. When no one can move, I will intercede for them.”*

**Hadîth  
ash-sharîf**

*This is the night when that blessed,  
With nûr, illuminates the world.*

*This night, He turns the world to Jannah,  
Tonight, the created are shown mercy by Allah.*

*Owners of the heart rejoice this night,  
They would give their lives for the sake of tonight.*

*Mustafâ is the mercy for the universes,  
Mustafâ is the intercessor for sinners.*

### My ummah, my ummah

Hadrat Âmina, the happiest of mothers who received the highest honour, describes her pregnancy as follows: “I didn’t experience any trouble or pain while I was pregnant with Him. I didn’t even feel like I was pregnant. However, one day after the sixth month, between sleep and wakefulness, someone asked me, ‘**Do you know who you are pregnant with?**’ When I said, ‘I don’t know,’ he said, ‘**Be aware, you are pregnant with the last of the prophets!**’ When the time of birth approached, that person came again and said, ‘**O Âmina! When the baby is born, name Him Muhammad.**’” In another narrative, it is said, “**O Âmina! When the baby is born, name Him Ahmad!**”

### Our mother Hadrat Âmina describes the moment of birth as follows:

“When the delivery time came, I heard a tremendous noise. I started trembling. Then I saw a white bird; it came and stroked me with its wings. All the fear and trembling disappeared. At that moment, I felt so thirsty as if I was burning. I saw a bowl of sherbet next to me, white as milk. They gave me that sherbet to drink. I drank; it was cold and sweeter than honey. I was no longer thirsty. Then I saw a great nûr; my house was so illuminated that I couldn’t see anything but

<sup>39</sup> Ibn Sa'd, at-Tabaqât, I, 100-103; Ibn Asîr, Usud-ul-gâba, I, 21.

that nûr.

*If you want to escape the fire,  
Say as-salât with love and fervor.*

*Assalâtu wassalâmu 'alaika, o Rasûlullah!  
Assalâtu wassalâmu 'alaika, o Habîballah!  
Assalâtu wassalâmu 'alaika, o Nûr al-Arshillah.*

**Meanwhile, I saw many ladies who surrounded and served me.** They were tall; their faces shone like the sun. They looked like the girls of Abd al-Manâf tribe. I was amazed by their sudden appearance. One of them said, **"I am Âsiya, the wife of the Pharaoh!"** The other one said, **"I am Maryam bint Imrân, and these are the houris<sup>40</sup> of Jannah."**

At the same time, I saw a white, long silk fabric stretching from the sky to the ground. It was said, **"Cover Him from the eyes of the people."** At that moment, a flock of birds appeared. Their mouths were of emerald; their wings were of ruby. I was sweating with fear, the smell of musk was coming from the falling sweat drops. While I was in that state, they lifted the curtain from my eyes. I saw the whole earth from east to west. The angels had encircled me.

As soon as Muhammad 'alaihis-salâm was born, He put His blessed head to sajda and raised His index finger. Then, a piece of white cloud came down from the sky and wrapped Him. I heard a voice saying, **'Take him around everywhere from the west to the east. Show Him around so that the entire universe will see Him with His name, body and attributes. Let them know that His name is Mâhî, that is, Allahu ta'âlâ removes all signs of shirk (to deem others to be Allah's compeers) with Him.'** That cloud disappeared too, and I saw Muhammad (sallallahu 'alaihi wa sallam) covered in a white woollen cloth. At that moment, three people came, their faces shining like the sun. One was carrying a silver ewer; one held an emerald basin and one a silk fabric. It was as if musk was dripping from the ewer. They put my blessed son into the basin. After washing His blessed head and feet, they wrapped Him in silk. Then they put perfume on His blessed head, lined His blessed eyes with kohl and disappeared."

*The angels came down from the sky in rows,  
As if it was the Kâ'ba, they rotated around my house.*

*In groups, the houris of Jannah entered,  
With the nûr of their faces, my home was illuminated*

*In the air, a bed was spread,  
Sundus, the angel who spread it, was named.*

*I was utterly amazed since,  
I had seen clearly, all these things.*

<sup>40</sup> Houris are the maid girls in Jannah.



*Suddenly the wall was separated,  
Three hours from Jannah appeared.*

*Some say that of those three beauties,  
One was Âsiya, who was luminous.*

*Lady Maryam was one of them, clearly,  
The other, a houri from Jannah, who was lovely.*

*Those three came with grace,  
Greeted me then, at once.*

*Around me, they were sitting.  
The good news of Mustafâ, they were giving.*

When Muhammad ‘alaihis-salâm was born, our mother Lady Âmina was accompanied by Lady Shifâ, the mother of Abdurrahmân ibn Awf, Lady Fâtima, the mother of ‘Uthmân ibn Abi'l-Âs, and Lady Safiyya, the aunt of our Prophet. They reported the nûr they saw and other events that occurred as follows:

Lady Shifâ narrates, “That night I was with Âmina as a helper. As soon as Muhammad ‘alaihis-salâm came into the world, I heard Him praying and supplicating. **‘Yarhamuka Rabbuka’** was said from the unknown. Then a nûr appeared and gave so much light that everywhere from east to west was visible...”

Lady Shifâ, who witnessed so many other events, said, “As soon as His prophethood was revealed to Him, I was one of the first to believe in Islâm without hesitation.”

*All the created were elated,  
Sorrow left; the world was revived.*

*All particles of the world cried;  
They called and said greetings.*

*Greetings, o grand sultân, greetings,  
Greetings, o source of wisdom, greetings.*

*Greetings, o secret of Qur'ân, greetings,  
Greetings, o cure of afflictions, greetings.*

*Greetings, o nightingale of the garden of beauty,  
Greetings, o intimate of Possesser of Majesty.*

*Greetings, o moon and sun of Haqq.*

*“On the day of  
qiyâmat, I will  
be the imâm, the  
hatîb and the  
interceder for all  
of the prophets. I  
am not saying this  
to boast.”*

**Hadîth  
ash-sharîf**

*Greetings, o the One who is not apart from Haqq.*

*Greetings, o haven of the sinners of ummah, greetings,  
Greetings, o haven of the helpless, greetings.*

*Greetings, o dearest of Khalîl,  
Greetings, o true habîb of Jalîl.*

*Greetings, o mercy of the world,  
Greetings to you, intercessor of sinners.*

*Greetings, o pâdishah of the two worlds,  
For You, the world was created.*

Lady Safiyya narrates as follows: “When Muhammad ‘alaihis-salâm was born, a nûr covered everywhere. As soon as He came into the world, He made sajda, then raised His blessed head and said clearly, ‘**Lâ ilâha illallâh, innî rasûlullâh.**’ When I wanted to wash Him, I heard a voice saying, ‘We sent Him washed.’ He was seen with His umbilical cord cut off and circumcised. As soon as He was born, He made sajda. At that moment, He was saying something in a low voice. I put my ear near to His blessed mouth; He was saying, ‘**Ummahî, ummahî** (my ummah, my ummah)!’”<sup>41</sup>

*That Rasûl turned towards the Kâ’ba,  
Put His face to the ground, made sajda.*

*His head at sajda, He raised a finger of His,  
Praised Allah and recited His oneness.*

*He says, O Mawlâ, I turn my face towards you,  
O Ilâhî, I ask for my ummah from you.*

*He waited for help from Haqq,  
Recited, my ummah, my ummah!*

As our beloved Prophet was born, His grandfather Abdulmuttalib was begging and praying to Allahu ta’âlâ next to the Kâ’ba ash-sharîf. He received the good news like this:

The Kâ’ba suddenly made sajda towards Maqâm al-Ibrâhîm and returned to its former state. Abdulmuttalib heard the Kâ’ba say with a clear speech, “**Allahu akbar! The voice of Muhammad sallallahu ‘alaihi wa sallam will rid me of idols.**” At that moment, the idol Hubel fell face down. Then came a cry, “Amina gave birth to a son. Muhammad sallallahu ‘alaihi wa sallam will deliver

<sup>41</sup> Molla Miskîn Mu’în, Ma’âricu’n-nubuwwa (Altıparmak Tercumesi), 218.



people from the darkness of heresy to the *nûr* of faith. Haqq ta'âlâ sent Him as a prophet to human beings and jinns. O angels, bear witness, the keys to all treasures were given to Him. Don't forget His birthday, let this day be sacred for you until the day of *qiyâmat*." When Abdulmuttalib heard those words, he was speechless with shock. He touched his hand to his chest, "Am I dreaming?" Yet, he heard another cry, "O leader of Quraysh, what is it that frightens you?" He didn't have the strength to answer.

When he approached Âmina's house, he saw a bird on its roof. It had spread its wings over the house and covered it. The mountains of Mecca were shining from its *nûr*. A white cloud was shading the house. Two angels standing in front of the door denied him entry. While he was thinking, "What is happening, am I dreaming," the scent of musk coming from inside struck him.

Abdulmuttalib, who witnessed many events on the day Muhammad 'alaihis-salâm was born, was very happy with this good news and said, "The glory and honour of this son of mine will be very great."<sup>42</sup>

Abdulmuttalib, to celebrate this great felicity, threw a feast for the people of Mecca for three days, starting from the seventh day of the birth. He also slaughtered camels in every neighbourhood of the city and made them available to people and animals.<sup>43</sup> At the feast, when people asked, what he named his grandson, he said, "**I gave Him the name 'MUHAMMAD'** (sallallahu 'alaihi wa sallam)." When people asked him why he hadn't given one of his ancestors' name, he answered, "**Because I wanted Allahu ta'âlâ and people to praise and exalt Him.**"<sup>44</sup> In another report, it has been said that the person who gave the name "**Muhammad**" was Lady Âmina.

O you, whose face is like the full moon,  
O you, the shelter of all fallen.

O you, the cure for the sorrow of the heart,  
O you, the Sultân of all created.

You are the Sultân of all prophets,  
You are the *nûr* of awliyâ and asfiyâ's eyes.

O you, the last of the throne of prophethood,  
O you, the last seal of prophethood.

As your *nûr* did illuminate all the world,  
Your rose-like face turned it into a rose garden.

*"I was brought to earth through the best, the most distinguished of all people of every age and time."*

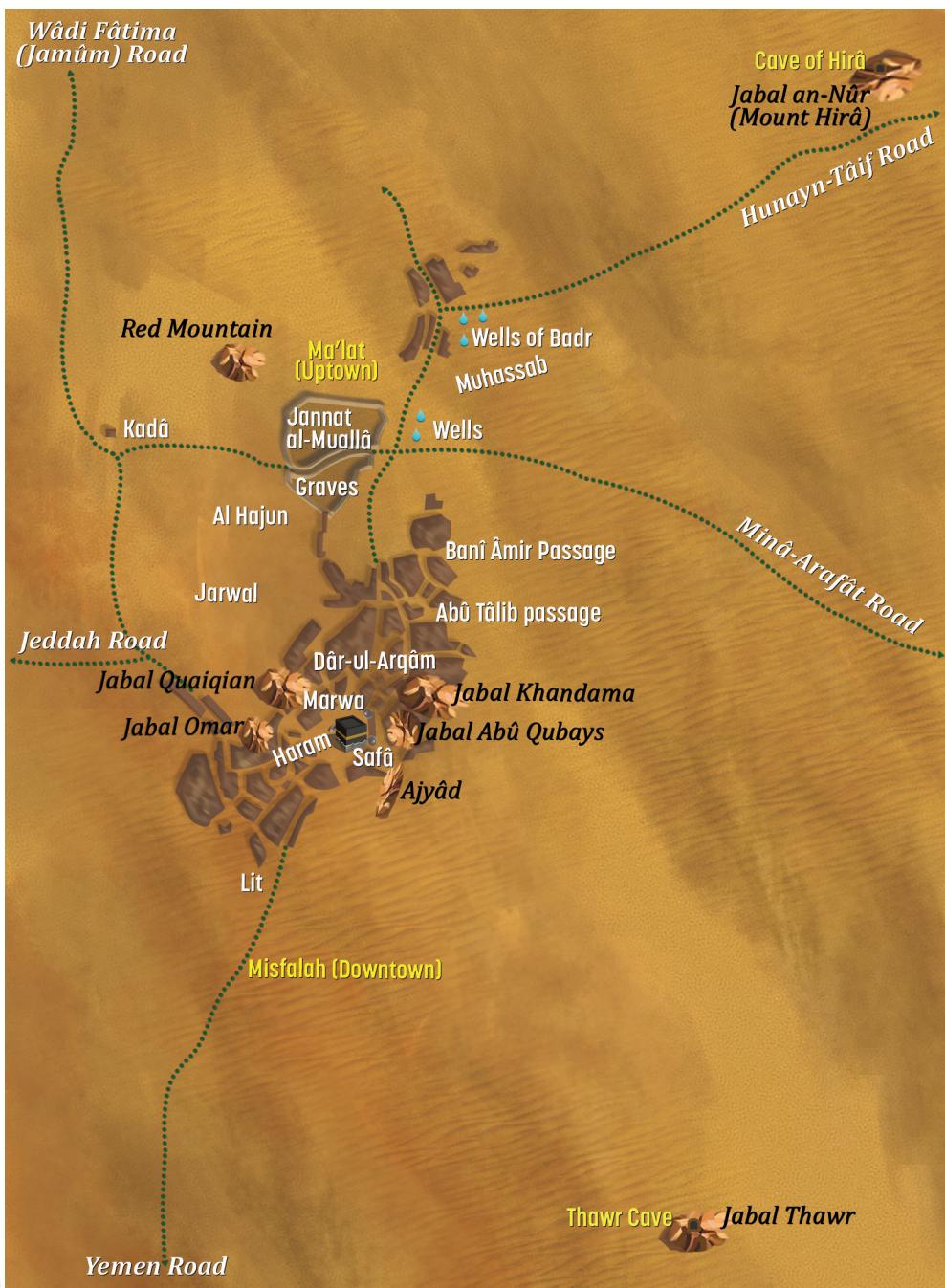
**Hadîth  
ash-sharîf**

<sup>42</sup> Ibn Sa'd, at-Tabaqât, I, 100-103.

<sup>43</sup> Abû Nuaym, Dala'il an-Nubuwwa, I, 138.

<sup>44</sup> Bayhaqî, Dala'il an-Nubuwwa, I, 113; Abû'l-Fidâ, el-Bidâya wan-nihâya, II, 266.

## Mecca al-Mukarramah and Its Surroundings





*The darkness of nescience has been annihilated,  
The garden of knowledge has matured.*

*O Habîballah, help us and,  
Make us rejoice by seeing you at our life's end.*

### Important events that happened at the night of Rasûlullah's birth

Before and during the birth of our Master Rasûl al-akram (sallallahu 'alaihi wa sallam), many events occurred as signs of His honouring the world. Well-known people of that time had dreams before our Master, the Prophet was born. When they had their dreams interpreted by soothsayers and famous scholars of the time, they said that those dreams showed that Muhammad 'alaihis-salâm was coming.

Our beloved Prophet's grandfather Abdulmuttalib said, "One time, I was asleep. I woke with great unease from my dream. I immediately wanted to go to a soothsayer and have it interpreted. When I arrived at his place, he saw my face and said, 'O leader of Quraysh! What has happened to you? There is a strange expression on your face. Did something important happen?' After saying, 'Yes, I had an eerie dream that I have not told anyone yet,' I sat next to him and started telling him:

'In my dream tonight, there was a great tree. It reached the sky; its branches spread to the east and west. The tree radiated such nûr that the sun would look dim next to it. Sometimes it appeared, sometimes it disappeared. People were heading towards it. With every passing moment, its nûr was increasing. Some of the Quraysh tribe were clinging to its branches, while others were trying to cut down the tree. A young man was preventing those who wanted to cut it. He had a very beautiful face; I have never seen such beauty before. In addition, beautiful scents were emitting from his body. I stretched out my arm to grab a branch of the tree, but I couldn't reach it.'

When I finished my words, the soothsayer's face had changed. He had turned yellow. Then he said, 'You have no share in it.' I asked, 'Who has a share?' He answered, 'Those who hold on to the branches of that tree,' and continued, 'A prophet will come from your descendants; He will rule over everywhere, and people will embrace His religion.' Then he turned to my son Abû Tâlib, who was with me, and said, 'He must be His paternal uncle.' Abû Tâlib told this incident to our Master, the Prophet when His prophethood was announced and said, "That tree is Abu'l Qâsim, al-Amîn Muhammad ('alaihis-salâm)."

A star was born on the night our beloved Prophet Muhammad 'alaihis-salâm honoured the world. Jewish scholars who saw this understood that Muhammad 'alaihis-salâm was born.

Hassan ibn Thâbit, one of the Ashâb al-kirâm, narrates: "I was eight years old.

*"Praising me (reciting mawlid and ilâhîs) is an ibâdat. Performing ibâdats while playing tambourine (musical instruments) and in the middle of entertainments and games is not permissible."*

***Hadîth  
ash-sharîf***

One morning, a Jew was running and shouting, ‘O Jews! When the Jews gathered around him, asking ‘What is the matter, why are you shouting?’ he replied, ‘Know that the star of Ahmad appeared tonight! Ahmad was born tonight...’”

On the night our Master Rasûlullah was born, all the idols in the Kâ’ba fell face down.

Urwa ibn al-Zubayr narrates: “A group from Quraysh had an idol. Once a year, they would perform tawâf (circumambulate) around it, slaughter camels and drink wine. On such a day, when they went to the idol, they found it face down on the ground. They lifted it, and it fell again. This repeated three times. When they raised it with props, a voice was heard, ‘Someone was born, the whole earth moved. All the idols fell down. The hearts of kings trembled with fear!’ This coincided with the night Muhammad ‘alaihis-salâm was born.”

The fourteen towers of the Persian Ruler’s palace in the city of Medâin were demolished. The Ruler and his people woke up to a noise with terror that night, and when some of their notables had their terrifying dreams interpreted, they realized that this was a sign of something big.

The most renowned soothsayers interpreted these dreams as, “They inform us that Damascus, Tigris, Euphrates, Iraq and Iran will be in Islâm’s domain.”

Again, that night, the tremendous fires of the fire-worshippers, which had been burning for a thousand years, suddenly went out. They recorded the date when the fires went out; it coincided with the night when the towers of the Ruler’s palace collapsed.

The water of Sawa Lake, which was regarded as holy at that time, suddenly receded and dried up that night.

Near Damascus, the valley of the Samawa River, which had dried up and had no water for a thousand years, filled with water and began to flow that night.

Since the night Muhammad ‘alaihis-salâm was born the shaytans and the jinns could no longer inform the Quraysh soothsayers about events. Divination ended.

Many other incidents that have never been seen before occurred on the night our Master Habîb al-akram was born and later. All these were the signs of the birth of the last prophet Muhammad ‘alaihis-salâm.<sup>45</sup>

## Mawlid Night

The night when our Master, the Prophet (sallallahu ‘alaihi wa sallam) was born is called **Mawlid Night**. Mawlid means the time of birth.

After Qadr Night, it is the most valuable night, and those who rejoice on that night because our beloved Prophet was born will be forgiven.

On that night, it brings much thawâb (rewards) to read, listen to and learn about the wonders and miracles that were seen when Rasûlullah was born. Our beloved Prophet Himself would tell about them, too.

On that night, the Ashâb al-kirâm would gather in a place and commemorate that day, read and talk about it.

<sup>45</sup> Ibn Kathîr, al-Bidâya, III, 211-212.

Every year, Muslims all over the world celebrate the 12th night of Rabî’ul-awwal as the Mawlid Kandil (Mawlid an-Nabî). Everywhere, Rasûlullah is remembered by reciting Mawlid odes.

The ummah of every prophet made the birthday of their prophet a celebration. This day is a celebration of Muslims and a day of joy and happiness.

*"We were not created to play games."*

**Hadîth  
ash-sharîf**

*Lady Âmina is His mother,  
That pearl was born from that nacre.*

*At Rabî’ul-awwal, at that month,  
On the twelfth night, Monday night.*

*On that night, the best of people was born,  
His mother saw many things then.*

*I saw, that Habîb’s mother said,  
Such a nûr, around it, the sun revolved.*

*Suddenly lightning struck from my house,  
The world is illuminated to the skies.*

*The skies opened, and disappeared the darkness,  
I saw three angels, three lights in their hands.*

*In the east was one, in the west was one,  
And on the roof of the Kâ’ba stood one.*

*Then, suddenly the Kâ’ba spoke out,  
Said the sun of the universe was born tonight.*

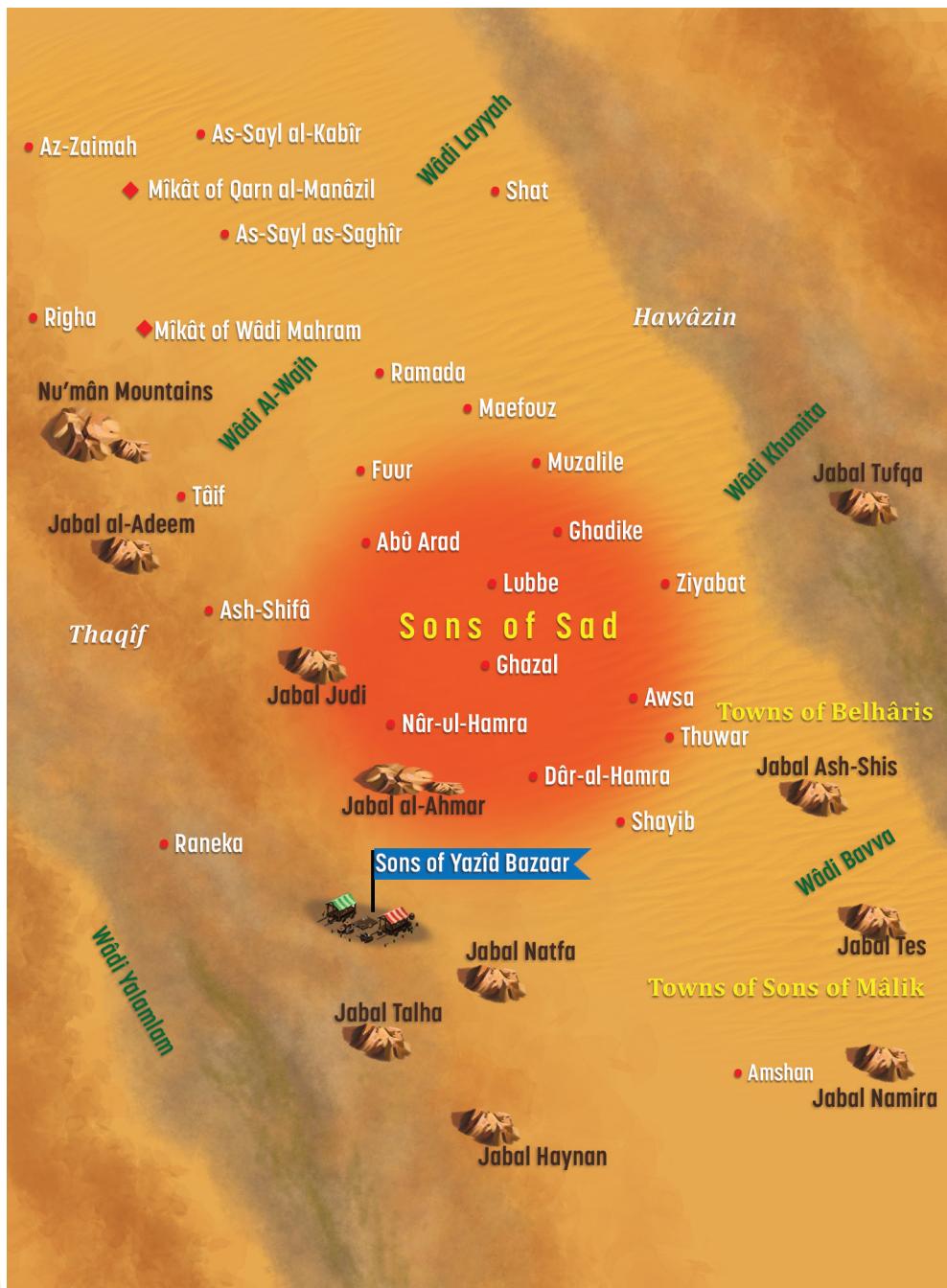
*O Ilâhî, for Muhammad’s sake,  
For Ahmad, the source of intercession’s sake.*

*May that guardian approve His ummah,  
Rahmatullahi ‘alaikum ajma’în.*

*Assalâtu wassalâmu ‘alaika, o Rasûlallah!  
Assalâtu wassalâmu ‘alaika, o Habîballah!  
Assalâtu wassalâmu ‘alaika, o Nûr al-Arshillah!*

**Suleymân Calabi**

## The Sons of Sa'd Desert





## HIS CHILDHOOD

### His being given to a wet nurse

When our mother Âmina held her blessed child in her arms, she felt the grief of her husband Hadrat Abdullah's death lessen.

After His mother nursed our Master, the Prophet for nine days, Lady Suwayba, who was the jâriya (female slave) of Abû Lahab, nursed Him for a few days, too. Previously, Lady Suwayba had nursed Hadrat Hamza and Abû Salama.

Hâfiż ibn Jazri says: "When Abû Lahab was seen in a dream and asked about how he was doing. He said, 'I am suffering the torment of the grave. However, every year on the 12th night of Rabî'ul-awwal, my torture is lessened. I feel relief by sucking the cool water that comes out between my two fingers. On that night, my jâriya named Suwayba informed me about the news of Rasûlullah's birth. I was so elated that I freed her and ordered her to be His wet nurse. Because of that, my torment eases on those nights.'"

During those times, the people of Mecca would give their children to wet nurses. Children who were sent to the nearby plateaus with good air and fresh water would stay with their wet nurses for a while, because the weather in Mecca was very hot. Many women would come to Mecca every year for this purpose. They would each take a child to be its wet nurse. They would receive payment and many gifts when they raised and delivered the children to the parents.

In the year our beloved Prophet was born, many women from the Banî Sa'd tribe, who lived in the plateaus, came to Mecca to become wet nurses. Every one of them found a child to nurse. Among the tribes around Mecca, the Banî Sa'd tribe was famous for its honour, generosity, bravery, humility and fluency in Arabic. The notables of the Quraysh tribe mostly preferred to give their children to the Banî Sa'd tribe. That year, a severe drought and famine prevailed in the land of Banî Sa'd tribe.

Lady Halîma, who was from this tribe, describes this situation as follows: "That year, I would walk in the meadows collecting grass and extend my thanks to Allahu ta'âlâ for finding that. Sometimes three days would pass, and I still couldn't find anything to eat. In this situation, I gave birth to a child. On the one hand, there was hunger, and on the other hand, there was the difficulty of having a baby. There would be moments when I couldn't even tell the days from the nights and the ground from the sky. One night I had fallen asleep in an open field. In my dream, someone dipped me in water whiter than milk and said, 'Drink from this water.' I drank until I quenched my thirst. That person forced me to drink again. It was sweeter than honey; I drank and drank. 'May you produce a lot of milk, O Halîma! Do you recognize me?' he asked. When I said I did not, he said, 'I am the hamd (praise) and shukr (thanksgiving) that you did when you suffered hardships. O Halîma! Go to Mecca. There, a 'Nûr' will

*"None of my grandfathers committed fornication. Allahu ta'âlâ made me from virtuous and good fathers and pure mothers."*

**Hadîth  
ash-sharîf**

be your friend, and you will be filled with blessings. Do not mention this dream to anybody! When I woke up, I found my breasts full of milk and that trouble and hunger had left me.”

That year, due to the famine, more wet nurses came to Mecca compared to other years, to nurse children for a fee to handle the difficult times. All of them were rushing to get the rich families’ children. Each of these women got a child. They were not eager to take our beloved Prophet since He was an orphan, thinking that they wouldn’t be paid much. Among these women, there was also Lady Halîma, who was known for her chastity, purity, gentleness, modesty and high moral qualities. Since the animal they were riding was weak, they arrived at Mecca late. But this delay provided them with more than what they were looking for. When she was searching around in Mecca with her husband, they saw that the children from wealthy families had already been taken. But they did not want to go back empty-handed. Now, their only wish was to go home with a baby.

Finally, they came across a person who inspired respect and had an amiable face. This was Abdulmuttalib, the leader of Mecca. After learning their wish, he told them to take his grandson and that they would attain a great blessing and bliss. Abdulmuttalib’s warmth and sincerity attracted them to him. They accepted his offer immediately. Then the old grandfather took Lady Halîma to Hadrat Âmina’s house.

Lady Halîma narrates, “When I arrived at the child’s bedside, He was swaddled, sleeping on a green silk sheet and spreading a scent of musk around. I was amazed and suddenly warmed to Him so much that I couldn’t wake Him up. When I put my hand on His chest, He awakened, looked at me and smiled. I was captivated by His smile. Then, thinking that His mother wouldn’t give me such a beautiful and blessed child, I covered His face and immediately took Him in my arms. I offered Him my right breast to nurse; He accepted. When I tried my left side, He refused. Abdulmuttalib turned towards me and said, ‘Glad tidings to you, no other woman has ever had a blessing like this!’<sup>46</sup>

After giving her beloved baby to me, Lady Âmina told me, ‘O Halîma, three days ago, I heard a voice saying, the woman who is going to nurse your son is from the lineage of Abû Zuwayb of the Banî Sa’d tribe.’ Thereupon, I replied, ‘I am from the Banî Sa’d tribe and my father’s nickname is Abû Zuwayb.’”

Lady Halîma also said, “Lady Âmina told me many other incidents and gave me advice. I, in turn, told her about the dream I had before travelling to Mecca and the voices I heard from my left and right on the way, saying, ‘Glad tidings to you, O Halîma! You will have the privilege of nursing the nûr that dazzles the eyes and illuminates the universe.’”

Lady Halîma says, “Taking Muhammad ‘alaihis-salâm with me, I left Hadrat Âmina’s house. I came to my husband’s side. When he looked at the face of the child in my arms, he was captivated by Him too and said, ‘O Halîma! I have never seen such a beautiful face before!’ and when he noticed the blessings that

<sup>46</sup> Suhaylî, Rawzu'l-unf, II, 144-145; Qastalânî, Mawâhib al-Ladunniyya, 37.



we obtained as soon as we received Him, he said, 'O Halîma! Know that you've taken a very blessed and precious baby.' I responded, 'Wallahi (I swear by Allah), I wished for this, and my wish came true.'

The moment they left Mecca with Muhammad 'alaihis-salâm, Lady Halîma and her husband began to receive blessings due to Him. The weak and slow donkey they had was going like an Arabian horse. Even though the caravan they came with had set out before them and covered a great distance, they caught up and passed them. After they arrived at the land of Banî Sa'd, they had unprecedented abundance and blessings. Their animals that gave little milk began to produce plenty of milk. Their neighbours were amazed and realized that this was happening because of the child they received for nursing.

*"I was very pleased with Muhammad (sall-Allahu 'alaihi wa sallam) during the time I nursed Him. He never dirtied anything. He would urinate once during the day and once during the night, and He wouldn't urinate again until that time."*

#### Lady Halîma

Our Master, the Prophet would only feed from the right side of Lady Halîma. He would leave the left side to His milk brother. He crawled when He was two months old. When He was three months old, He could stand, and when He was four months old, He could walk by holding on to the walls. He walked when He was five months old and started walking quickly when He was six months old. He could go everywhere when He was seven months old. In the eight-month, His speech was apprehensible, and when He was nine months old, He was talking very clearly. He started shooting arrows in the tenth month.

Lady Halîma narrates, "When He first started speaking, He said, '**Lâ ilaha illallahu wallahu akbar. Walhamdu-lillâhi Rabbil âlamîn.**' Since that day, He didn't reach for anything without saying the name of Allahu ta'âlâ. He would not eat anything with His left hand. When He started walking, He would stay away from where the children played, and He would say to them, '**We were not created for this.**' Every day, a nûr like sunshine would cover Him and dissipate again. He would talk with the moon, and when He pointed at it, the moon would move."

Because of the drought, they had many hardships, and at one point, they went out to pray to Allahu ta'âlâ for rain. They took Muhammad 'alaihis-salâm with them when they went to pray, and for His sake, they had a lot of rain and blessings.

Lady Halîma narrates, "When Muhammad 'alaihis-salâm was two years old, I weaned Him. Then I went to Mecca with my husband to hand Him over to His mother. But we had received such blessings because of Him that it was very difficult for us to leave Him and not see His blessed face. I told about His actions and manner to His mother. Lady Âmina said, 'My son has a great glory.' I said, 'Wallahi, I have never seen anyone more blessed than Him.' To keep Him with us for a little longer, I found many excuses for Lady Âmina. She didn't turn us down and allowed us to keep Him longer. We returned to our tribe with Him. Thus, our household was filled with abundance, and our wealth, possessions and glory

increased. We received countless blessings.”<sup>47</sup>

### A cloud over His blessed head

Lady Halîma narrates, “One day, Sarwar al-âlam (sallallahu 'alaihi wa sallam) asked me, ‘I do not see my siblings during the day. What is the reason?’ I answered, ‘They go to herd the sheep. They come home at night.’ Upon this, He said, ‘Send me with them. I will herd the sheep too.’ I said many excuses and reasons. Finally, to make Him happy, I said yes.

The next day, I combed His hair, dressed Him and sent Him together with His milk-siblings. He accompanied them for a couple of days. One day, when His milk-sister Shaimâ came back from the meadow, I asked her, ‘Where is my son Muhammad, the light of my eyes?’ She said, ‘He is in the desert.’ When I asked, ‘How does my darling stand the heat of the desert?’ she answered, ‘O my mother! No harm ever comes to Him. Because there is a cloud over His blessed head, which moves with Him and protects Him from the heat of the sun.’ When I said, ‘What are you talking about? Is what you say really true?’ she swore that it was. Only then did I feel relieved.

### His blessed chest being cleaved open (Shaqq as-Sadr)

On another afternoon, His milk-brother Damra came to me and said, ‘Mother! Run quickly! My Qurayshî brother and I were herding sheep. Suddenly three people dressed in green came. They took my brother and headed towards the mountain. They laid Him on His back and cleaved His belly with a knife. When I left to give you the news, they were still there. I don’t know if my brother survived or not.’

Lady Halîma tells the rest as follows: “I was filled with panic. We arrived there quickly and saw Him. I kissed His blessed face and said, ‘O light of my eyes! O my son, the mercy of the universe! What happened to you? Who hurt you?’

He answered, ‘After I left the house, I saw two people dressed in green. One of them was holding a silver ewer, and the other had an emerald basin. The basin was filled with something whiter than snow. They took me to the top of the mountain. One of them laid me down on my back. While I was watching, he cleaved my chest down to my stomach. I felt no pain. He put his hand inside and removed whatever was there. They washed it with the white stuff and put it back. One of them said to the other, “Get up and let me do my duty,” and he put his hand inside and pulled out my heart. He cut it into two pieces and took out something black and threw it away. And said, “That was the shaytan’s share in your body. We removed it. O beloved of Allahu ta’âlâ! We have made you secure from waswasa<sup>48</sup> and the tricks of the shaytan.” Then they filled my heart with something light and soft. They sealed it with a seal of nûr. I still feel the coldness of that seal in all parts of my body. When one of them put his hand on my wound, it healed. Then they weighed me against ten people from my ummah; I

<sup>47</sup> Ibn Ishâq, as-Sira, 25-28; Ibn Hishâm, as-Sira, I, 158-167; Ibn Sa'd, at-Tabaqât, I, 108-115.

<sup>48</sup> Waswasa is doubts and suspicions whispered by the shaytan



**was heavier. They weighed me against a thousand people; I was still heavier. Then one of them told the other, "Stop weighing Him. Wallahi, even if you weigh Him against His entire ummah, He would still be heavier." Then each of them kissed my hand and face and left me here.'** The mark could be seen on His blessed chest.<sup>49</sup>

This incident that our beloved Prophet experienced, which is mentioned in the first verse of Sûrah al-Inshirâh, is called "**Shaqq as-Sadr**", that is, cleaving open His chest.

After Muhammad 'alaihis-salam was informed of His prophethood, some of the Ashâb al-kirâm asked Him, "O Rasûlallah! Would you please tell us about yourself?" He answered, "**I am the prayer of my ancestor Ibrâhîm. I am the glad tidings of my brother Ísâ! I am the dream of my mother. When she pregnant with me, she saw that a nûr came out of her and illuminated the palaces of Damascus... I was nursed and raised among the sons of Banî Sa'd ibn Baqr.**"

After He became four years old, Lady Halîma brought Him to Mecca and handed Him over to His mother. His grandfather Abdulmuttalib gave her an abundance of gifts. When Lady Halîma left Him in Mecca, she expressed the pain of His separation by saying, "It is as if my soul and heart had remained with Him."

### Death of His esteemed mother

Our beloved Prophet (sallallahu 'alaihi wa sallam) was raised by His mother until He was six years old. When He was six years old, He and His mother went to Medîna with Umm Ayman, who was a jâriya, to visit their relatives and the grave of His father Abdullah.

They stayed there for a month. Our beloved Prophet learnt to swim in the pool of the sons of Najjar in Medîna. Meanwhile, a Jewish scholar saw the signs of prophethood on Him. He approached and asked His name. When He said, "Ahmad," the scholar shouted, "This child is going to be the prophet of the last age!" Also, some of the Jewish scholars there saw the signs of prophethood on Him and talked among themselves that He would be a prophet.

Umm Ayman heard these discussions and told Hadrat Âmina. His blessed mother, fearing that He would be harmed, took Him and left for Mecca. When they arrived at the place called Abwâ, our mother Hadrat Âmina became ill. Her illness increased, and she would frequently lose consciousness.

Looking at her beloved son Muhammad 'alaihis-salam, who sat up with her, she said, "**O son of the person who had escaped from the terrible arrow of death by giving a hundred camels with the grace and help of Allahu ta'âlâ! May Allahu ta'âlâ make you blessed. If what I saw in my dream comes true, you will be sent by Allahu ta'âlâ, who is majestic and very generous, to all mankind to inform them about halâl and harâm. Janâb al-Haqq is going**

*"Janâb al-Haqq  
is going to  
protect you from  
centuries-old  
tradition of idols  
and idolatry."*

**Lady Âmina**

<sup>49</sup> Ahmad ibn Hanbal, al-Musnad, III, 121; Ibn Hishâm, as-Sîra, I, 164-165; Suhaylî, Rawzu'l-unf, II, 167..

**to protect you from the centuries-old tradition of idols and idolatry,”** and recited the following couplets:

*The new gets old, the living dies,  
The many get depleted, is there one to stay young?*

*I will die too; my difference is,  
I have given birth to you; my honour is this.*

*I've left a good child behind,  
I shut my eyes; at ease in my heart.*

*My name will be remembered always,  
Your love will be kept alive in hearts.*

*Then she passed away. She was buried there. Our mother Âmina was twenty years old when she passed away.*

*Umm Ayman took the Master of the universe with her, brought Him to Mecca after a few days of journey and handed Him over to His grandfather Abdulmuttalib.<sup>50</sup>*

### **His mother and father were mu’mins (believers)**

Our Master Habîb al-akram’s (sallallahu ‘alaihi wa sallam) father and mother were in the religion of Ibrâhîm ‘alaihis-salâm. That is, mu’mins (believers). The scholars of Islâm stated that they were in the religion of Ibrâhîm ‘alaihis-salâm and that after His prophethood was revealed to Muhammad ‘alaihis-salâm, they were brought to life so that they could be among His ummah; they heard and recited the Kalima ash-shahâda, and thus they became part of this ummat.<sup>51</sup>

### **Beside His blessed grandfather**

Muhammad ‘alaihis-salâm grew up with His grandfather until He was eight years old. Abdulmuttalib was an imposing, patient, virtuous, honest, brave, generous and well-loved person in Mecca who managed various affairs. He would feed the poor, and even give food to hungry and thirsty animals. He believed in Allahu ta’âlâ and the âkhirat. He avoided evil and stayed away from all kinds of ugly customs of the era of nescience. He would prevent oppression and injustice in Mecca and accommodate visitors. He made it a habit to retreat to Mount Hirâ during the month of Ramadân. Abdulmuttalib, who loved children and had compassion, cherished his beloved grandson and kept Him close day and night. He showed great love and affection to Him. In the shadow of the Kâ’ba, he would sit in the place exclusive to him with his grandson and say to those who wanted to prevent, “Leave my son alone, He is exalted.”<sup>52</sup> He constantly warned our Master, the Prophet’s nanny Umm Ayman to take good care of Him. He would tell her,

<sup>50</sup> Ibn Hishâm, as-Sîra, I, 168; Ibn Sa’d, at-Tabaqât, I, 116.

<sup>51</sup> Qastalânî, Mawâhib al-Ladunniyya, I, 652.

<sup>52</sup> Ibn Sa’d, at-Tabaqât, I, 70-74.



"Look after my son well. The Ahl al-kitâb (believers of the holy books) say that He will be the prophet of this ummah." Umm Ayman said, "During His childhood, I never heard Him complain either about hunger or thirst. In the morning, He would drink a sip of zamzam water. When we wanted to give Him food, He would say, 'I don't want it, I am full.'"

When Abdulmuttalib was sleeping or alone in his room, he wouldn't allow anyone other than Him to enter his room. He would hold Him tenderly and was extremely pleased with His words and actions. At meals, he would have Him sit on his knee and give the best and most delicious parts of the meals to Him. He wouldn't sit down at the table before He came. He had many dreams and witnessed many incidents about Him.

Once, there was a drought and famine in Mecca. Upon a dream he had, Abdulmuttalib held the hand of Muhammad 'alaihis-salâm and went up to Mount Abû Qubays. He prayed, "O my Allah, for the sake of this child, make us happy with an auspicious rain." His prayer was accepted, and it rained heavily. The poets of the time mentioned this incident by writing poems.

*"Now, it is the time for me to migrate from this world to the âkhîrat. My only concern is this orphan.*

*I wish I had a longer life so that I could continue this service with pleasure. But what can be done? My lifetime will not be enough. Now, my heart and tongue are burning with the fire of this longing.."*

**Abdulmuttalib**

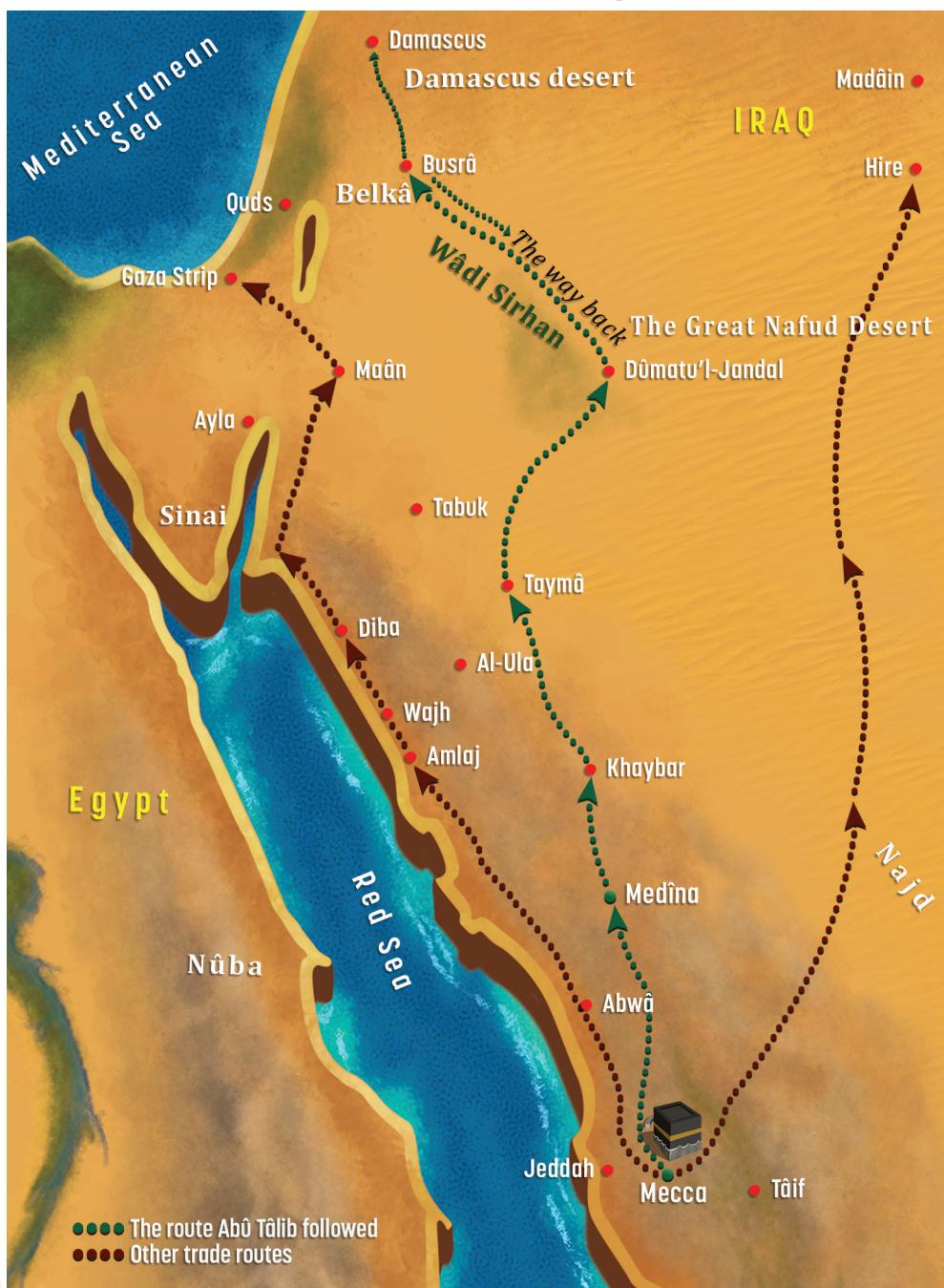
### The Priest of Najrân

One day, while Abdulmuttalib was sitting next to the Kâ'ba, a priest from Najrân came and started talking to him. During this talk, he said, "We have read in the books the attributes of the last prophet that will come from the sons of Ismâ'il. Here, that is, Mecca, is His birthplace. His attributes are so and so!" and started counting them one by one. At that moment, our beloved Prophet came. The priest from Najrân began to watch Him carefully, then he came closer, looked at His eyes, His back and His feet and excitedly declared, "This is Him. Is this child one of your descendants?" When Abdulmuttalib answered, "He is my son!" the priest from Najrân said, "According to what we read in the books, His father shouldn't be alive!" Abdulmuttalib replied, "He is the son of my son. His father died before His birth, while His mother was pregnant." Then the priest said, "Now, you have said the truth." Upon this, Abdulmuttalib told his sons, "Hear what is said about your brother's son, watch over Him and protect Him well."

### His blessed grandfather's death

When Abdulmuttalib's death approached, he gathered his sons and said, "Now, it is the time for me to migrate from this world to the âkhîrat. My only concern is this orphan. I wish I had a longer life so that I could continue this service with pleasure. But what can be done? My lifetime will not be enough. Now, my heart and tongue are burning with the fire of this longing. I would like to entrust this pearl to one of you. I wonder which one of you will protect His rights properly and never fail in his service to Him?" Abû Lahab sat on his knees and said, "O master of Arabs! If you have someone in your mind for this service, that's fine, otherwise I will do this service." Abdulmuttalib told him, "You have a lot of wealth. But you

## Mecca-Busrâ Journey





are hard-hearted and have little mercy. The heart of an orphan is wounded and delicate. It is easily broken.” Some of his other sons repeated the same wish. Abdulmuttalib didn’t accept any of them by mentioning each one’s characteristics. When Abû Tâlib’s turn came, he said, “I want it more than all of them. But it wouldn’t have been suitable to get ahead of my elders. I have little wealth, but my loyalty is greater than that of my brothers.” Abdulmuttalib said, “You have said the truth. You are the one who deserves this service. But, in every matter, I consult with Him and act according to His wishes. By doing so, I always reach the correct result. I shall consult Him on this matter. Whichever of you He prefers, he has my acceptance too.”

Then he turned to our beloved Prophet and asked, “O light of my eyes! I am going to the âkhîrat with longing for you. Who do you prefer from your uncles?” At that moment, our Master, the Prophet stood up, hugged Abû Tâlib and sat on his knee. Abdulmuttalib was very relieved then and said, “Hamd be to Allahu ta’âlâ. This is what I wanted too.” Then he turned to Abû Tâlib and asked, “O Abû Tâlib! This pearl did not experience parental compassion. Look after Him accordingly and dote on Him. I consider you superior to my other children. I have entrusted you with this great and much valuable child. Because you are from the same mother as His father. Protect Him as you would protect yourself. Have you accepted my last will?” When he answered, “I have,” Abdulmuttalib hugged our beloved Prophet, kissed His blessed head and face and inhaled His scent. Then he said, “All of you bear witness that I have never smelled a more beautiful scent than this and I have never seen a more beautiful face than this.”<sup>53</sup>

*“I testify that you are the Rasûl of Allahu ta’âlâ! Here is the Master of the worlds... Here is the Rasûl of the Rabb of the worlds... Here is the great Prophet whom Allahu ta’âlâ has sent as a mercy to the worlds!”*

**Priest Bahîra**

### **Under the protection of Abû Tâlib**

After His grandfather’s death, the Master of the universe (sallallahu ‘alaihi sallam) stayed with His uncle Abû Tâlib from the age of eight and grew up under his protection. At that time, Abû Tâlib, like his father Abdulmuttalib, was one of the leaders of Quraysh in Mecca; he was loved, respected and listened to. He, too, showed great love and compassion to our Master, the Prophet. He loved Him more than his own children; he would not sleep or go anywhere without Him. He would tell Him, “You are very auspicious and very blessed!” He wouldn’t eat before He started. Sometimes, he would have a separate table set for Him. When our Prophet awoke in the mornings, they would see that His face was luminous like the moon and His hair was combed. Abû Tâlib had little in the way of property, and his family was crowded. He attained abundance and plentifullness after he took Rasûl al-akram (sallallahu ‘alaihi wa sallam) under his protection. When the people were in difficulty due to the drought in Mecca, Abû Tâlib took Him to the Kâ’ba and prayed. For His sake, it rained abundantly. They were saved

<sup>53</sup> Ibn Ishâq, as-Sira, 45-48; Ibn Hishâm, as-Sira, I, 169-178; Ibn Sa’d, at-Tabaqât, I, 117; Suhaylî, Rawzu'l-unf, II, 188; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 135; Ibn Asîr, Usûl-d-ul-gâba, I, 22.

from the drought and famine.<sup>54</sup>

*A prophet shall come from the line of the exalted,  
Between Zamzam and Hajar, He shall stand.*

*With all of the townspeople, you should help Him,  
O son of Âmir, the blessing is in helping Him.*

### Priest Bahîra

One day, when our beloved Prophet was around twelve years old, He saw Abû Tâlib preparing for a trade expedition. When He understood that Abû Tâlib didn't want to take Him along, He was upset and said, "**To whom are you leaving me in this city? I have neither a father nor anyone else to feel compassion for me!**" This remark deeply moved Abû Tâlib. He decided to take Him along. After a long journey, the caravan stopped near a Christian monastery in Busrâ.

A priest named **Bahîra** lived in this monastery. This learned priest, who had previously been a Jewish scholar but later became a Christian, had a book that was preserved and had reached his possession through many hands, and he would answer the questions he was asked from it. Although the Quraysh caravan had passed through here many times in the previous years, he never showed any interest in it. Every morning, he would go up to the monastery's roof and look out towards the direction the caravans were coming from as if he were expecting something. This time something happened to Priest Bahîra, and he jumped out of his seat with excitement. Because, when he saw the Quraysh caravan from afar, he also saw a cloud gliding along with them. This cloud was shading our Prophet. After the caravan had settled down to rest, Bahîra also saw the branches of a tree bending over Rasûl al-akram as He was sitting down under it. His excitement increased. Immediately, he had tables set up. Then, he sent someone to invite all the members of the Quraysh caravan to eat.

Those in the caravan left our beloved Prophet to watch over the caravan and went to the priest. Bahîra examined the visitors carefully and asked, "O Quraysh community, is there anyone among you who didn't come to eat?" They answered, "Yes, there is one." Because even though the Qurayshîs had come, the cloud was still there. When he saw this, he knew that there was someone left with the caravan. Priest Bahîra insisted on His coming too. As soon as He arrived, Bahîra looked at Him and examined Him carefully. He asked Abû Tâlib, "Is this child one of your descendants?" When Abû Tâlib answered, "He is my son," Bahîra said, "According to the books, the father of this boy is not alive; He is not your son." This time Abû Tâlib answered, "He is my brother's son." Bahîra asked, "What happened to His father?" He said, "His father died before He was born." When Bahîra said, "You spoke the truth. What happened to His mother?" Abû Tâlib replied, "She died too." Saying, "You told the truth," Bahîra turned to our beloved Prophet and swore in the name of idols. Our Prophet said to Bahîra, "**Do not swear by the names of idols. For me, there is no greater enemy in the**

<sup>54</sup> Ibn Hishâm, as-Sira, I, 179-180; Ibn Sa'd, at-Tabaqât, I, 119.



**world than them. I hate them.**" Bahîra then swore in the name of Allahu ta'âlâ and asked, "Do you sleep?" He said, "**My heart does not sleep, though my eyes do.**"

Bahîra asked many more questions and received their answers. The answers he received matched exactly with the books he had read before. Then, looking into the blessed eyes of our beloved Prophet, he asked Abû Tâlib:

- "Does this redness always stay in His blessed eyes?"
- "Yes," he said, "We have never seen it disappear."

After seeing this sign on Him, Bahîra wanted to see the Muhr an-Nubuwwat (seal of Prophethood) so that his heart would have yakîn (unfaltering belief). However, our Prophet (sallallahu 'alaihi wa sallam) didn't want to expose His blessed back due to His modesty.

When Abû Tâlib said, "O light of my eyes! Please grant this wish of his too," He exposed His blessed back, and Bahîra beheld the Muhr an-Nubuwwat in all its beauty to his heart's content. He kissed it excitedly while tears poured down his face. Then he said:

**- "I testify that you are the Rasûl of Allahu ta'âlâ!"** Raising his voice even more, he said, "**Here is the Master of the worlds... Here is the Rasûl of the Rabb of the worlds... Here is the great Prophet sent by Allahu ta'âlâ as a mercy to the worlds..."**

The Qurayshîs were astonished and said, "In the eyes of this priest Muhammad has such a high esteem."

Bahîra then turned to Abû Tâlib and said:

**- "This is the last and the most honourable of the prophets. His religion will spread all over the world and nullify all the previous religions. Do not take this child to Damascus. Because the sons of Isrâel (Jews) harbour animosity towards Him. I am afraid they will harm His blessed body. Many oaths and promises were made regarding this."**

Abû Tâlib asked:

- "What are these oaths and promises?"

Bahîra answered:

- "Allahu ta'âlâ made all the prophets and lastly Îsâ 'alaihis-salâm promise to inform their ummah about the prophet of last age (sallallahu 'alaihi wa sallam) who will come."

Abû Tâlib changed his mind about going to Damascus after Bahîra's words. He sold his goods in Busrâ and returned to Mecca.<sup>55</sup> He remembered what he heard from Bahîra all his life. He loved our Master, the Prophet even more. He protected Him and helped Him with everything until he died.

*"Because of His great honesty and loyalty, Muhammad 'alaihis-salâm, whom the whole world confirms was an excellent person, was called Muhammad al-Amîn (Trustworthy Muhammad) even by His greatest enemies and ferocious unbelievers."*

**Huseyin Hilmi  
ibn Sa'id  
(rahmatul-lahi 'alaih)**

<sup>55</sup> Ibn Ishâq, Sîrat ar-Rasûl, 53-58; Ibn Hishâm, as-Sîra, I, 180-182; Ibn Sa'd, at-Tabaqât, I, 76, 154-156; Tabarî, Târikh, II, 277-279; Suhaylî, Rawzu'l-unf, II, 216-220; Ibn Kathîr, al-Bidâya, III, 283-286.

## Famous markets and fairs in Arabia and Its Vicinity



*Everyone gets what they are destined,  
They wouldn't deprive the poor.  
What is life to Ayyûbî,  
If his beloved isn't happy.*

*Habîb al-Kibriyâ, my sovereign,  
Your face is the cure to all affliction,  
To you, how can he show such loyalty,  
If the lover wasn't hearty.*





## His journey to Yemen with His uncle Zubayr

Our beloved Prophet, who was a beautiful, virtuous and noble person, had grown up and turned seventeen years old. His paternal uncle Zubayr, who was going to Yemen for trade, brought Him along so that his commerce would be auspicious. Many extraordinary things about Him were seen during this journey. When they returned to Mecca, these incidents were told and people started to say among the Quraysh tribe, "The glory of this person will be very great..."<sup>56</sup>

*"If a Muslim earns from halâl, doesn't depend on others and does help his neighbours and relatives, on the day of qiyâmat, he will be luminous and bright like the full moon."*

*Hadîth  
ash-sharîf.*

## HIS YOUTH AND MARRIAGE

### His youth

Even during His youth, Muhammad 'alaihis-salâm, who is the best of all people in all aspects, was loved by the people of Mecca far more than His peers. Due to His high moral qualities, unprecedented kind treatment of people, calmness, gentleness and His other superiorities, He was loved and admired by all people. Because of His astonishing honesty and trustworthiness, the people of Mecca called Him "**Al-Amîn**", which means always trustworthy. Thus, He was known by this name in His youth.

During our Prophet's youth, Arabs were living in an era of unbridled nescience. Idolatry, alcohol, gambling, adultery, charging interest and many other ugly deeds had become widespread among them. Muhammad 'alaihis-salâm intensely detested their corrupt behaviour and always stayed away from all their evil deeds. All the Meccan people knew this, and they were astonished by it. Since He strongly hated the idols, He would never go near them. He never ate any meat from the animals that were sacrificed for the idols. During His childhood and youth, He would herd His own sheep in and around Jiyâd Mountain and earn His living this way. By doing so, He would stay away from the extremely degenerated society. Once, He said to the Ashâb al-kirâm, "**There is no prophet who did not herd sheep.**" When they asked, "O Rasûlallah! Did you herd sheep too?" He said, "**Yes, I did too.**"

When our beloved Prophet was around twenty years old, there was no security left in Mecca. Cruelty was very common; the safety of property, life and chastity had disappeared. The Meccans were unfair and oppressive to foreigners who came for trade and to visit the Kâ'ba. People who were oppressed couldn't find a place to apply to get their rights. Meanwhile, the goods of a Yemeni merchant who came to Mecca for trade were usurped by a Meccan named As ibn Wâil. Upon this incident, the Yemeni went to Mount Abû Qubais and cried out, asking for help from the tribes to get his rights. Upon such events, which clearly showed that cruelty had reached its peak, the notables of the tribes of the sons of Hâshim, the sons of Zuhra and other tribes, gathered at the house

<sup>56</sup> Ibn Ishâq, Sîrat ar-Rasûl, 53-59; Ibn Sa'd, at-Tabaqât, I, 120-123.

of Abdullah ibn Judâ'ân. They decided that no one, local or foreign, would be oppressed or treated unfairly, that they would prevent oppression and the rights of the wronged would be given back. With this purpose, they established an association of justice.<sup>57</sup>

This association, which our beloved Prophet joined at a young age and was very influential in its establishment, was called **Hilf al-Fudûl**. Such an association had previously been founded by two people named Fadl and another named Fudayl. This name was given in reference to the association they had previously established. This association stopped cruelty and provided security in Mecca again. Its effect lasted for a long time. Our Master Rasûlullah, after His prophethood was communicated to Him, told the Ashâb al-kirâm, "**I was present at the oath-taking made in the house of Abdullah ibn Judâ'ân. That oath is more beloved to me than having red-furred camels (wealth). If I were invited to such an assembly now, I would accept it.**"<sup>58</sup>

### His trade

The Meccans have long been engaged in trade and earned their living in this way. Abû Tâlib, the paternal uncle of our Master, the Prophet (sallallahu 'alaihi wa sallam), was also engaged in trade. When our beloved Prophet was around twenty-five years old, the financial difficulties in Mecca had greatly increased. For this reason, the Meccans prepared a large trade caravan to go to Damascus. During those days, Abû Tâlib came to our Master Rasûlullah and said, "O my esteemed nephew! Poverty has reached its peak. These past years we have spent in scarcity and hardship left us with nothing. Here, the Quraysh caravan is prepared and about to leave for Damascus. Lady Khadîja will also send goods with this caravan. She must be looking for a trustworthy person to do this job. Surely, she must need a person who is trustworthy, pure and loyal like you. It will be good if we go and talk to her to arrange for you to go as her deputy. No doubt she will prefer you over others. I actually don't want you to go to Damascus. I am afraid that the Jews in Damascus may harm you. However, I can't find any other solution." Our Master, the Prophet told him, "**Do as you wish.**"

Hadrat Khadîja was a lady who had a great reputation in Arabia for her beauty, wealth, intelligence, chastity and good manners. Because of this, there were a lot of people from all around who wished to marry her. However, due to a dream she had, she wasn't interested in anyone. In her dream, the moon descended from the sky and entered her chest; its light emanated from her armpit and illuminated the whole world. In the morning, she told her dream to her relative Waraqâ ibn Nawfal. Waraqâ said, "**The prophet of the last age has been born. He will marry you, and wahy<sup>59</sup> will come to Him during**

<sup>57</sup> Suhaylî, Rawzu'l-unf, I, 91.

<sup>58</sup> Ibn Hishâm, as-Sîra, I, 133; Ibn Sa'd, at-Tabaqât, I, 82; Suhaylî, Rawzu'l-unf, I, 91; Ibn Habîb, al-Muhabbar, 167; Ibn Kathîr, al-Bidâya, III, 290-293.

<sup>59</sup> Allah's commands that come to Prophets directly or through an angel. The entire Qurâ'n is wahy that has come through the angel Jabrâ'il.



**your time. The nûr of His religion will fill the world. You will be the first one to believe. That prophet will be from Quraysh and Banî Hâshim.**" Hadrat Khadîja rejoiced at this response and started to wait for the coming of that prophet.

Hadrat Khadîja engaged in commerce; she formed partnerships with those she came to an agreement with. Abû Tâlib told the situation to our mother Hadrat Khadîja. Upon this, Hadrat Khadîja invited our Master Rasûlullah to her house to see and talk to Him. When our Master came, she showed great reverence and respect to Him. She admired our Master's elegance and His noble and beautiful face. She said to our Master, the Prophet, "I know that you're honest, trustworthy, reliable and that you have good moral qualities. I will pay you many times more than I have ever paid anyone for this job..." After discussing the payment, our mother Hadrat Khadîja gave Rasûlullah the necessary clothes for the job and saw Him off from her house with a peaceful heart. Additionally, she gave Maysara precious clothing for Rasûlullah to wear on the road.

Our mother Hadrat Khadîja had learnt the signs of prophethood from her paternal uncle's son Waraqah ibn Nawfal, who was a learned Christian. During this visit of our Master Rasûlullah, she was able to identify the attributes of prophethood on Him. For this reason, she told her slave Maysara, "When the time for the caravan to leave Mecca comes, give the reins of the camel to Muhammad ('alaihis-salâm) so that the Meccans won't spread any gossip. When you are away from the city and out of sight, have Him wear these precious clothes."

Then she equipped the most beautiful of her camels in a way worthy of sultans and said to Maysara, "**Respectfully help Him mount the camel, hold the reins and consider yourself a servant of His! Don't do anything without His permission and protect Him from every danger, even if it costs you your life! Do not waste any time at the places you go and return quickly so that we won't be embarrassed in the presence of the sons of Hâshim. If you do exactly as I said, I will emancipate you and give you as many gifts as you want.**"

The caravan was prepared; the people of Mecca gathered in large groups to bid farewell to their relatives. The relatives of our beloved Prophet, His uncles and the elders of Hâshimîs were present, too. When the aunt of our Prophet saw Allahu ta'âlâ's Rasûl (sallallahu 'alaihi wa sallam) in servant's clothes and holding the reins of the camel, her knees buckled. She cried out and shed tears. While sobbing and weeping, she expressed her sorrow by saying, "O Abdulmuttalib! O great person who dug the Zamzam well! O Abdullah! Rise from your graves and see the state of this blessed person!" Abû Tâlib had the same feelings and was in the same state. Tears like pearls fell from the blessed eyes of our Master Rasûlullah, and He said, "**Never forget me. Remember that I am in sorrow and anguish far away from home.**" Everyone who heard these words cried. The angels in the sky joined them and said, "**O our Rabb! This is Muhammad**

*"I would never swear by those idols! Whenever I pass by them, I turn my face away."*

**Hadîth  
ash-sharîf**

**‘alaihis-salâm, to whom You bestowed the highest rank by making Him Your Habîb. What is the hikmat of this situation?’** Allahu ta’âlâ said to them, “Yes, He is my Habîb. But you cannot know the secret of love. You cannot grasp the secrets between the beloved and the lover. Nobody can know this state. No one can understand anything from this hidden matter.”

After the caravan moved on and Mecca became invisible, according to the orders he was given by Hadrat Khadîja, Maysara dressed our beloved Prophet in precious clothes. He helped Him on the camel that was covered with various fabrics and decorated very beautifully. He also took the reins of the camel.

During this journey, those in the caravan saw a cloud shading our beloved Prophet, who was sent as a mercy to the worlds, and two angels in the guise of birds moving with Him until the journey was over.<sup>60</sup> When they saw many incidents, such as how two camels, which were tired and fell behind the caravan, suddenly sped up after He stroked their feet with His blessed hand, they loved Him immensely and understood that His glory would be very high.

When they arrived at the place called Busrâ, they stopped near the monastery there again. Priest Bahîra, who understood and said that He will be the last prophet after seeing many signs, had died, and he was replaced by someone named Nastûra. When priest Nastûra, who was watching the Quraysh caravan that had settled near the monastery, saw a dead tree turn green after someone sat under it, he asked Maysara, “Who is that person under the tree?” Maysara answered, “He is from the Haram people of the Quraysh tribe.” Then Nastûra said, **“Until now, no one but prophets have ever sat under that tree.”** And he asked, “Does He have some redness in His eyes?” Maysara answered, “Yes, He has, and it never leaves His eyes.” Nastûra said, **“In the name of Allahu ta’âlâ, who sent the Injîl to Îsâ ‘alaihis-salâm, this person is going to be the last prophet. If only I could live until He was commanded with prophethood.”**

While Muhammad ‘alaihis-salâm was selling the goods of Lady Khadîja in the Busrâ market, a Jewish man didn’t believe Him while bargaining and said, “Swear by the idols named Lât and Uzzâ, and I will believe you.” Muhammad ‘alaihis-salâm said, **“I would never swear by those idols! Whenever I pass by them, I turn my face away.”** The Jewish person who also saw the other signs in Him said, “The word is yours. I swear that this person is someone who will be a prophet,” and expressed his admiration by saying, “Our scholars have found the attributes of this person in the books.”

Maysara was engraving everything he saw and heard about our Master Rasûlullah in his mind, and his admiration was increasing. Maysara’s heart was filled with love towards the Master of the worlds. Now, he was serving Him with great love and respect and fulfilling His smallest wishes with great care.

The goods were sold, and with our Master, the Prophet’s blessings, profits were much more than ever before. The caravan set out on its return journey.

<sup>60</sup> Qastalânî, Mawâhib al-Ladunniyya, 41.



When they arrived at Marruzzahrân, Maysara suggested to our beloved Prophet to deliver the good news to Mecca. Our Master accepted this, and He left the caravan and sped His camel towards Mecca.

Lady Nafîsa bint Muniyya said, "The time for the caravan's arrival was near. Every day, Lady Khadîja would go up to the top of her house with her servants and wait for the caravan to arrive. On one such day, I was with Khadîja. Suddenly, a person on a camel appeared in the distance. A cloud and two angels disguised as birds were shading Him. The nûr on our Prophet's blessed forehead was shining like the moon. Lady Khadîja realized who it was, and her heart felt lighter. But pretending to not know who He was, she asked, "Who could be coming on this hot day?" The servants said, "The person who is coming looks like Muhammad ('alaihis-salâm)," and they were astonished by what they saw. In a short while, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) came to the mansion of our mother Khadîja and told her the situation. He made her very happy with the good news He brought.

After a while, the caravan entered Mecca. Maysara told our mother Hadrat Khadîja, in detail, how our Prophet was shaded during the journey, what priest Nastûra said, how the weak camels became faster and many similar extraordinary situations he had witnessed. He praised our Master, the Prophet as much as he could. Hadrat Khadîja already knew these, but his words increased her yakîn (unfaltering belief). She cautioned Maysara, "Don't tell anyone what you saw on this journey.<sup>61</sup>

Our mother Khadîja went to Waraqâ ibn Nawfal to inform him about what she heard. Listening to what happened with great admiration, Waraqâ said, "**O Khadîja, if what you told is true, Muhammad 'alaihis-salâm will be the prophet of this ummah.**"

When our Master, the Prophet was 12 years old, He travelled to Busrâ for trade with His uncle Abû Tâlib. When He was 17 years old, He went to Yemen with His uncle Zubayr. At the age of 20, He went to Damascus with Hadrat Abû Bakr, and when He was 25, He went to Damascus again to sell the goods of our mother Hadrat Khadîja.<sup>62</sup> Thus, He had travelled exactly four times. He did not travel anywhere except these.

### **His marriage to our mother Hadrat Khadîja**

Our mother Hadrat Khadîja, with the glad tidings given by Waraqâ ibn Nawfal, and after she had seen our beloved Prophet's beautiful character, wanted to become His wife and be honoured by serving Him. Nafîsa bint Muniyya sensed her feelings and took on the role of mediator. With this intention, she went before Rasûl al-akram's exalted presence and asked, "O Muhammad! What is preventing you from getting married?" Our Prophet answered, "**I do not have**

*"All of these goods belong to your exalted person. I need you, and I am grateful to you."*

**Khadîja  
tul-kubrâ  
(radiyallahu 'anhâ)**

<sup>61</sup> Ibn Ishâq, Sîrat ar-Rasûl, 59; Ibn Kathîr, as-Sîra, I, 262; Ibn Jawzî, al-Wafa bi ahwâl al-Mustafâ, I, 143.

<sup>62</sup> Turkish book Fâideli Bilgiler, 445/5-446/1.

**enough money to get married.**" Lady Nafīsa said, "O Muhammad! If you want to marry a chaste and honourable lady, who is rich and beautiful, I am ready to help you." Our beloved Prophet asked, "**Who is that lady?**" She said, "She is Khadīja bint Huwaylid." When our Master Rasūlullah asked, "**Who will be the mediator?**" she said, "I will," and left His presence. She went to Hadrat Khadīja and gave her the good news. Hadrat Khadīja called her relatives Amr ibn Asad and Waraqā ibn Nawfal and explained the situation. She also sent a message to our Master Rasūlullah and invited Him to come at a specific time. Abū Tālib and his brothers made the preparations and accompanied our Master, the Prophet.

Our mother Hadrat Khadīja decorated her house with ornaments. As a sign of gratitude for this day, she gifted all her jewellery to her servants. Then she emancipated them. Our Master Rasūlullah honoured our mother Hadrat Khadīja's house with His uncles. Abū Tālib said, "Praise be to our Creator, He made us from the sons of Ibrāhīm 'alaihis-salām and from the progeny of Ismā'īl 'alaihis salām. He made us the guardians of the Baitullah. He has blessed us with the Haram ash-sharīf, the qibla of people and the holy house that the worlds circumambulate, which He protects from all evil. Muhammad, the son of my brother Abdullāh, is such a person that He is superior no matter with whom He is compared to from Quraysh. He does not have much property, but property is not the real value. Because property is like a shadow. It passes from hand to hand and continues like that. My nephew's glory and superiority are known by all of you. Now He wants to marry Khadīja bint Huwaylid. How much mahr<sup>63</sup> would you like to be given from my property? I swear that Muhammad's rank must be high." Waraqā ibn Nawfal approved these words. Amr ibn Asad, the paternal uncle of our mother Khadīja, said, "Bear witness that I have married Khadīja bint Huwaylid to Muhammad ('alaihis-salām)." With this, the contract of nikāh (marriage) was completed. According to one narration, the mahr was 400 mithqal gold, and in another narration, it was 500 dirhams, and also in another narration, it was 20 camels.<sup>64</sup> [One mithqal is four grams and eighty centigrams.]

Abū Tālib slaughtered a camel for the wedding banquet and threw an unprecedented feast. The marriage took place. Our mother Hadrat Khadīja gifted all her wealth to our Master, the Prophet and said, "**All of these goods belong to your exalted person. I need you, and I am grateful to you.**"

Our mother Hadrat Khadīja always served and assisted our Prophet Muhammad ('alaihis-salām) throughout their married life. This marriage of our Master, the Prophet lasted for twenty-five years until our mother Khadīja passed away. Fifteen years of this were before the bi'that (when He was informed of His prophethood), and ten years of it was after the bi'that. Our Prophet Muhammad ('alaihis-salām) didn't marry anyone else while Hadrat Khadīja was alive. He had six children, two boys and four girls. These are Qāsim, Zaynab, Ruqayya, Umm

<sup>63</sup> In Islām, the mahr comprises of things like gold, silver, banknotes, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry.

<sup>64</sup> Ibn Hishām, as-Sīra, I, 43; Ibn Sa'd, at-Tabaqāt, VIII, 9; Suhaylī, Rawzu'l-unf, I, 321; Qastalānī, Mawāhib al-Ladunniyya, 41; Ibn Asīr, Usud-ul-gāba, I, 23.



Gulthum, Fâtimah and Abdullâh (Tayyib or Tâhir). He also had a son named Ibrâhîm from Hadrat Mâriya, whom He married after the bi'that. He had no children with His other wives. Zaynab was the eldest of His daughters. His youngest daughter, Fâtimah, was her father's most beloved. She was born thirteen years before the Hegira. Just as His sons passed away at a young age, all His daughters, except Hadrat Fâtimah, died before Him. Our mother Fâtimah passed away six months after our Master, the Prophet. The lineage of our beloved Prophet Muhammad ('alaihis-salâm) continued with Hadrat Fâtimah's children.<sup>65</sup>

Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) continued His trade after He married our mother Khadîja. With their earnings, they would give accommodations to visitors, help orphans and the poor.

### Zayd ibn Hâritha

While Zayd ibn Hâritha was a child, he went to visit his relatives with his mother Su'da. Another tribe raided them while they were there. They took Zayd captive. They brought him to the fair called Sûq al-Ukâz in Mecca to sell him. Hadrat Khadîja's nephew Hâkim ibn Hizâm bought Zayd for 400 dirhams. Hâkim ibn Hizâm gifted him to Hadrat Khadîja, his paternal aunt, who in turn gifted him to our Master, the Prophet. Our Master, the Prophet emancipated him immediately but had him stay at His side. The emancipated Zayd ibn Hâritha had no place to go, and there was no one better than Rasûlullah to take care of him. Therefore, he gladly stayed with Rasûlullah.

Zayd ibn Hâritha, who had been treated kindly by our Master, the Prophet, who was created to complete, even before His prophethood was communicated to Him, every kind of visible or invisible, known or unknown good ethics such as justice, mercy, compassion, being humane, geniality, graciousness, beneficence, abiding by a promise, charitableness, generosity, trustworthiness, protecting the oppressed and the poor, loving and caring for children, honesty, truthfulness, kindness, modesty, moderateness, handling people gently, bravery and courage, who is the highest of all of the creatures which had come and will come to the world and who was known as "**Al-Amîn**" by gaining the trust of everyone, loved our Master, the Prophet more than his father and mother and did not want to leave.

His mother and father didn't know where their son was taken or what happened to him. His father Hâritha was burning with longing for his son and wandering around in search of him. He would ask his relatives and acquaintances, who were travelling from Yemen to various countries, to bring news from his son Zayd. He was reciting poems and shedding tears.

*I wept for my Zayd; I do not know what he did,*

*"I don't prefer anyone to you. You are both a father and an uncle to me. I want to stay with you."*

**Zayd ibn  
Hâritha  
(radiyallahu  
'anh)**

<sup>65</sup> Ibn Ishâq, Sirât ar-Rasûl, 59-61; Ibn Sa'd, at-Tabaqât, I, 82-85, 131-132; Tabarî, Târikh, II, 280-282; Ibn Kathîr, al-Bidâyah, III, 293-295.

*Is he alive or was he hit by death?*

*Do not ask for him, in vain, O my heart!  
You can not know if his grave is in a field or versant.*

**Another poem about his yearning for his son:**

*O my Zayd, my son! If I knew that those who left would return!  
I would not want the return of anyone apart from you.*

*I remember him when the wind blows, when I see a child,  
The sun reminds me of you as it rises every morning.*

*I cry for my darling; I cry a thousand times,  
I look for him, on my horse, though I am in ruin.*

*My horse and I do not know rest or fatigue,  
While it is possible for my son to be found.*

*However, hope fools a person; it is perishable finally.  
My sons! Qays, Amr, Yazid, Jabal! My Zayd is entrusted to you.*

In the end, before the coming of Islâm, some of the people from the Banî Kalb tribe who came to visit the Kâ’ba saw and recognized Hadrat Zayd. Hadrat Zayd told them, “I know that my family cry out for me, convey these couplets to them,” and recited this poem:

*My heart is on fire; I am away from home,  
Though I’m far from my parents, I am a neighbour to Kâ’ba.*

*Do not let your agony set fire to your heart,  
Do not allow your weeping to reach the skies.*

*Praise be to Mawlâ for I am in such a house,  
That I am grateful for the honour and kindness I’m shown.*

Hâritha was very happy upon this news. Immediately, he took a large sum of money and came to Mecca with his brother Ka’b. When they arrived in Mecca, he learned where the house of our Prophet was and appeared before Him. He said, “O leader of the Quraysh tribe, O grandson of Abdulmuttalib, O son of the Banî Hâshim lineage! You are the neighbour of the Haram ash-sharîf. You offer hospitality to guests and benevolence to captives, and you rescue them from captivity. Let us give you as much money as you want to save our son, who





is your slave, and set him free; please do not reject our wish!" Our Prophet (sallallahu 'alaihi wa sallam) said, "**Let's call Zayd and inform him about the situation. Let's allow him to decide. If he chooses to go with you, you can take him away without paying any money. But, if he chooses me and wants to stay with me, I swear to Allah, I won't leave the one who chooses me to anyone; he will stay with me.**"

Hâritha and his brother were very pleased by this reply of our Master, the Prophet and said, "You have treated us very justly and conscientiously!"

Thereupon, our Master, the Prophet, called Zayd to His presence and asked, "**Do you know these people?**" He answered, "Yes, one is my father and the other is my uncle." Upon that, our Prophet said, "**O Zayd! You have learnt who I am; you have seen my compassion and mercy and my behaviour towards you. These people have come to take you. So, either choose me and stay with me, or choose them and leave.**"

His father and uncle expected him to choose them and that they would take Zayd away. Zayd said, "I don't prefer anyone over you. You are both my father and my uncle. I want to stay with you."

His father and uncle were shocked. His father got angry and told Zayd, "Shame on you! So, you prefer slavery to freedom, to your mother, father and uncle!" Zayd replied to his father, "Father, I have seen such compassion and good treatment from this person that I cannot prefer anyone to Him."

Our Master, the Prophet loved Zayd very much. When He saw his devotion and love for Him, He took him to Hijr at the Kâ'ba al-mu'azzama and said to people, "**Bear witness that Zayd is my son. I am his inheritor; he is my inheritor.**" When Zayd's father and uncle saw this, their anger disappeared. They returned to their hometown with joy. After this, the Ashâb al-kirâm called Zayd as Zayd ibn Muhammad (son of Muhammad). Later on, as adoption was removed by Allahu ta'âlâ as stated in Sûrah al-Ahzâb in the 5th âyat, "**Call your children with the name of their fathers, that is more equitable in the sight of Allah,**" and in the 40th âyat, "**Muhammad ('alâihis-salâm) is not the father of any one of you** (like Zayd)," Hadrat Zayd began to be called with the name of his father, that is, "Zayd, the son of Hâritha" (Zayd ibn Hâritha).<sup>66</sup>

### The Kâ'ba arbitration

When our Master Rasûlullah was around thirty-five years old, He arbitrated a matter about the Kâ'ba. At the time, rains and floods had worn down the walls of the Kâ'ba. In addition, a fire had damaged the Kâ'ba.<sup>67</sup> It was necessary to rebuild the structure. Upon this, the Quraysh tribe tore down the Kâ'ba to the base, which was built by Hadrat Ibrâhîm, and started rebuilding. They raised

*Muhammad  
'alâihis-salâm  
placed the Hajar  
al-Aswad on  
His blessed coat  
and said, "Let  
one person from  
each tribe hold  
a corner." Our  
beloved Prophet*

*Muhammad-al-  
Amîn (sallallahu  
'alaihi wa  
sallam)*

<sup>66</sup> Bukhârî, Tafsîr, 2; Ibn Sa'd, at-Tabaqât, I, 487.

<sup>67</sup> Ibn Kathîr, as-Sîra, I, 273; Azrakî, Akhbâr al-Macca, I, 158-160; Bayhaqî, Dalâ'il, II, 57.

the walls by giving a section to each tribe. Knowing that this job is a great honour, the tribes couldn't agree on the matter of placing the Hajar al-Aswad stone. Since each tribe wanted to attain this honour, a great disagreement arose between them. Sons of Abduddâr made an oath saying, "If anyone other than us does this job, we will shed blood." This disagreement, which lasted four or five days, almost came to bloodshed.

On a Monday, Huzayfa ibn Mugîra, who was Abdulmuttalib's maternal uncle and a respected elder, said, "O Quraysh community! To make a judgement on your dispute, make the first person to enter from this gate the arbitrator," and pointed to the Banî Shayba gate that opened to the Kâ'ba. They accepted this proposal and, looking at the Banî Shayba gate, started to wait for the person who would enter first and solve the issue at the most critical moment. Finally, they saw Muhammad ‘alaihis-salâm coming through the gate, whose honesty and superior morality they highly appreciated, and whom they called Al-Amîn, that is, always trustworthy. They said, "Here is Al-Amîn. We do consent to His verdict."

When the situation was explained to our beloved Prophet Muhammad ‘alaihis-salâm, He took off His coat and laid it on the ground. He placed the Hajar al-Aswad on His blessed coat and said, "**Let one person from each tribe hold a corner.**" He had them lift the stone up to its place. Then He took the stone in His arms and put it in its place with His blessed hands. Thus, seeing that the impending conflict was prevented, the tribes were pleased with this action. They continued building and completed the walls from where they left off.<sup>68</sup>

## MECCA AL-MUKARRAMAH ERA HIS BI'THAT<sup>69</sup> AND INVITATION

When the Master of the worlds (sallallahu ‘alaihi wa sallam) was **thirty-seven years old**, He would hear voices from the unknown calling to Him, "O Muhammad!" When He turned **thirty-eight**, He started seeing nûrs. He would speak about His states only to our mother Hadrat Khadîja.

When the time of declaration of Muhammad ‘alaihis-salâm's prophethood approached (nearly ten years before), Quss ibn Saîda, who was one of the famous litterateurs of that time, had given the glad tidings of His coming during a speech on a camel at the Ukâz fair before a large crowd. Our beloved Prophet was also among the audience. Quss ibn Saîda, in a part of his famous speech, said:

**"O people! Come, listen, wait and take lessons! The living die; the dead perish; what will happen happens! Pay attention, listen carefully! There is news in the sky; there are signs on the earth! There is a religion of Allah and a prophet of Allah to come. His coming is very soon. His**

<sup>68</sup> Ibn Ishâq, Sîrat ar-Rasûl, 83-105; Ibn Hishâm, as-Sîra, I, 192-198; Ibn Sa'd, at-Tabaqât, I, 145-147; Ibn Kathîr, al-Bidâya, III, 298-305.

<sup>69</sup> Bi'that is when our Prophet was informed of His prophethood.



**shadow has fallen over your heads. How blessed are those who listen to Him and believe in Him. Woe to those who disobey and oppose Him! Shame on the ummahs, whose lives pass in heedlessness!"**

During those times, people in Arabia had deviated from divine standards and were divided into classes such as rich and poor, powerful and weak, master and slave. The antecedents were oppressing the successors under their dominance and didn't consider them as being human. The property of the weak was being taken from them by force, and there was no authority to prevent this. Deprived of the shame and fear that comes from believing in Allahu ta'âlâ, they were far removed from virtue. Vile acts of all kinds, such as immorality and trampling on dignity and honour were committed freely; gambling, alcohol, gatherings of pleasure and debauchery were openly perpetrated. Constant murders, adultery and raids were wreaking havoc; the wails and woeful cries of innocent people were resounding in the sky. A complete moral decline prevailed, and people were drowning in a sea of ignorance. Women were bought and sold like a simple commodity, and little girls were mercilessly buried alive. Worst of all, those coldhearted, stubborn and heartless people considered it a great honour to worship idols they had made with their own hands and that did no good or harm.

Since the time of Âdam 'alaihis-salâm, such savagery, deviance, depravity, unbelief and debauchery hadn't been seen in the world. People literally took on the identity of monsters. Everyone was hostile to each other, and the society was ready to explode at any moment. In such darkness, a sun of bliss needed to rise for people to attain bliss. When that sun rises, faith would replace unbelief, justice would replace cruelty, knowledge would replace ignorance, and people would attain endless bliss.

Finally, true dreams started to be shown to our beloved Prophet. In a hadith ash-sharîf, it was stated that wahy first starts with true dreams. Everything He saw in His dreams came true. This state continued for six months. When the time for wahy to come approached, the voices saying, "**O Muhammad,**" increased. After this, He preferred solitude and started immersing Himself in tafakkur (thinking deeply about Allahu ta'âlâ's Attributes and blessings) in a cave on Mount Hirâ, away from people. Sometimes, He would come to Mecca, perform tawâf (circumambulation) around the Kâ'ba and go to His blissful home. He would stay home for a while, then, taking some food with Him, He would return to the cave on Mount Hirâ, where He was busy with tafakkur and ibâdat (worshipping). Sometimes, He would stay there for days. Then Hadrat Khadija would send or take food to Him.<sup>70</sup>

*"O Muhammad,  
wrapped up in  
your cloak! Arise  
and frighten (the  
unbelievers with  
the torment of  
Allahu ta'âlâ)! And  
magnify the glory  
of your Rabb!"  
**Muddaththir: 1-3***

### The first wahy

When our Prophet was **forty years old**, again in the month of Ramadân,

<sup>70</sup> Ibn Hishâm, as-Sîra, I, 233-240.

He had retreated to the cave on Mount Hirâ and immersed Himself in tafakkur. On the 17th of Ramadân, on the night to Monday, after midnight, He heard a voice calling His name. When He raised His head and looked around, He heard the same voice for the second time and saw that a nûr suddenly covered everywhere. Then Jabrâîl<sup>71</sup> ‘alaihis-salâm came before Him and said, “**Read!**” Our Master replied, “**I am not literate!**” Then the angel held and squeezed Him until He lost His strength and said, “**Read!**” Again, He answered, “**I am not literate!**” The angel squeezed Him again and said, “**Read!**” When our Prophet said, “**I am not literate!**” the angel squeezed Him for the third time. Then he released Him and brought the first five âyats of Sûrah al-‘Alaq, in maal, “(O Muhammad ‘alaihis-salâm!) **Read with the name of your Rabb Allah, who created everything! He created humans from clotted blood ('alaq)! Read, Allah is the Most Generous. He teaches with the pen, teaches people what they knew not.**”<sup>72</sup> And Muhammad ‘alaihis-salâm recited with him. This is how the first wahy was revealed, and the sun of Islâm that illuminates the whole world rose.<sup>73</sup>

With great trembling and excitement, our Master Rasûlullah (sallallahu ‘alaihi wa sallam) came out of the cave on Mount Hirâ and started descending. When He came to the middle of the mountain, He heard a voice. Jabrâîl ‘alaihis-salâm said to Him, “**O Muhammad! You are the Rasûl of Allahu ta’âlâ, and I am Jabrâîl,**” and struck his heel on the ground. Water came out of where he struck, and he started performing abdast (ritual ablution). Our Master, the Prophet was watching him carefully. When Jabrâîl ‘alaihis-salâm finished his abdast, he told our Master, the Prophet to perform abdast as He saw. After our beloved Prophet finished His abdast, Jabrâîl ‘alaihis-salâm became the imâm<sup>74</sup>, and they performed a salât of two rak'ats. After this, Jabrâîl ‘alaihis-salâm said, “**O Muhammad! Your Rabb has sent you His salâm (greetings),**” and continued, “**He said, ‘You are My messenger to jinns and humans. Therefore, invite them to the tawhîd** (believing in the oneness of Allahu ta’âlâ).” Then he ascended to the sky. Thus, our beloved Prophet had both seen and talked to Jabrâîl ‘alaihis-salâm.

### The salâm of rocks and trees

Our Master, the Prophet heard every stone and tree that He passed by saying, “**Assalâmu ‘alaika, O Rasûlallâh,**” until He arrived at His blissful home. When He entered His house, He said, “**Cover me! Cover me!**” and rested until His trembling subsided. Then He told our mother Hadrat Khadîja what He had seen and said, “**Jabrâîl ('alaihis-salâm) has disappeared from my eyes. Yet the magnificence, intensity and fear of him have not left me. I was afraid of being called mad and blackened by the people.**” Hadrat Khadîja, who

<sup>71</sup> Jabrâîl: Gabriel. One of the four major angels. His duty is to convey the wahy, Allah's commandments and prohibitions to the prophets.

<sup>72</sup> Alâq: 96:1-5.

<sup>73</sup> Ibn Sa'd, at-Tabaqât, I, 196.

<sup>74</sup> When Muslims perform salât in congregation (jamâ'at), one of them leads, conducts salât. He is called the imâm.



was waiting for these states and these days and was ready for it, said, "May Allahu ta'âlâ protect you. Haqq ta'âlâ grants you blessings, and He wills nothing but blessings for you. For the sake of Allahu ta'âlâ, I believe that you will be the prophet of this ummah. Because you like guests. You tell the truth, and you are trustworthy. You help the weak and the needy and protect the orphans. You are good-natured. There should be no fear in the owner of these traits."<sup>75</sup>

*"Nor does He  
(Muhammad  
'alaihis-salâm)  
speak from His  
own inclination.  
His words are  
nothing but wahy  
conveyed to Him."*

**Najm: 3-4**

Then, to ask about this situation, they went to Waraqah ibn Nawfal. After listening to what our Master Rasûlullah had to tell, Waraqah said, "Good news, O Muhammad ('alaihis-salâm)! I swear by Allahu ta'âlâ that you are the last prophet Hadrat Îsâ informed about. The angel who appeared to you is Jabrâîl 'alaihis-salâm who came to Mûsâ 'alaihis-salâm before you. Ah! I wish I were young now and reached the time when they will expel you from Mecca so that I can rush to your aid. Very soon, you will be ordered to communicate the religion and to make jihâd (holy war)," and kissed the blessed hand of our Master, the Prophet. He died soon after.<sup>76</sup>

### The order to communicate

This is how the first wahy came to our beloved Prophet, informing Him of His prophethood. Then it ceased and didn't come for three years. Meanwhile, the angel named Israfil ('alaihis-salâm) had come and taught Him some things. These were not wahy. During this time, our Master Rasûlullah would suffer now and then. Whenever our Master was sad, Jabrâîl 'alaihis-salâm would appear and say, "O Habîbullah! You are the prophet of Allahu ta'âlâ," and soothe His sadness. Our Master, the Prophet said, "**It was during the time the wahy had ceased. While I was walking down Mount Hirâ, I suddenly heard a voice from the sky. I looked up and saw Jabrâîl ('alaihis-salâm). He was sitting on a throne between the earth and the sky. Fear gripped me. I went home. I said, 'Cover me with something.' Haqq ta'âlâ sent the first âyats of Sûrah al-Muddaththir, in maal, 'O you (Muhammad 'alaihis-salâm), wrapped up in your cloak! Arise and frighten (the unbelievers with the torment of Allahu ta'âlâ)! Praise and glorify your Rabb! And keep your garments clean!'**"<sup>77</sup> After this, wahy didn't cease again."

Our Master, Fakhr al-kâinat ('alaihi afdalus-salawât) started inviting people to Islâm and communicating the orders and prohibitions of Allahu ta'âlâ. While bringing wahy, Jabrâîl 'alaihis-salâm would sometimes take the form of a human being and come looking like Dihya al-Kalbî from the Ashâb al-kirâm. Sometimes, he inspired to the heart of our Master, the Prophet. At those times, our Master Rasûlullah wouldn't see him. Sometimes, he would come in a dream and sometimes

<sup>75</sup> Tabarî Târikh, II, 298-302; Balâzûrî, Ansâb, I, 108-110.

<sup>76</sup> Ibn Ishâq, Sîrat ar-Rasûl, 140-142; Ibn Hishâm, as-Sîra, I, 239-240; Ibn Sa'd, at-Tabaqât, I, 129, 194-195; Qastalânî, Mawâhib al-Ladunniyya, 48.

<sup>77</sup> Sûrah al-Muddaththir: 74/1-4.

with a horrifying sound. The latter was the hardest and most difficult form of wahy for our Master, the Prophet. In these situations, even on the coldest days, Rasûlullah’s blessed forehead would sweat, and if He was on a camel, the camel would sink to the ground from the weight of the wahy. The sahâbîs who were with Him would also feel the weight of the wahy. Jabrâîl ‘alaihis-salâm came in his original form several times.

Allahu ta’âlâ also revealed wahy to our Master, the Prophet without angel or curtain, that is, without any means. This state occurred on the night of Mi’râj.

Our Master Muhammad Mustafâ (sallallahu ‘alaihi wa sallam), who started His duty of prophethood with the first wahy, continued to convey Islâm for twenty-three years. Thirteen years of this period passed in Mecca and ten years in Medîna. The Qur’ân al-karîm was revealed and completed in a period of 22 years, 2 months and 22 days.

Muhammad ‘alaihis-salâm was **ummî**, that is, He hadn’t read books, wasn’t schooled in writing, nor had He received lessons from anyone. He was born and raised in Mecca and grew up among certain people. Even so, He informed about the information and events found in the Tawrât and Injîl and in books written in the Greek and Roman periods. To inform about Islâm, He sent letters to the Roman, Iranian and Abyssinian rulers and to other Arab sultâns at the end of the sixth year and the beginning of the seventh year of the Hegira.

More than sixty foreign ambassadors came to His presence. This situation was stated in the Qur’ân al-karîm, in maal, “**You did not read any book before this Qur’ân al-karîm came. You did not write. If you were literate, they could have said that you learned it from others.**”<sup>78</sup>

In a hadîth ash-sharîf, it was said, “**I am Muhammad, the ummî prophet... There will be no prophet after me.**”<sup>79</sup> Again, it is stated in the Qur’ân al-karîm, in maal, “**Nor does He (Muhammad ‘alaihis-salâm) speak from His own inclination. His words are nothing but wahy conveyed to Him.**”<sup>80</sup>

### The first Muslims (Sâbiqûn al-Islâm)

Our mother Hadrat Khadîja was the first to believe in our Master, the Prophet after the first wahy came.<sup>81</sup> Without any hesitation, she embraced Islâm and was honoured by being the first Muslim. Our Master, the Prophet taught our mother Hadrat Khadîja how to perform abdast as Jabrâîl ‘alaihis-salâm taught Him. Then our Master, the Prophet became the imâm, and they performed a salât of two rak’ats. Our mother Khadîja perfectly obeyed every word and every order of our beloved Prophet. Thus, she attained very high degrees before Allahu ta’âlâ. If our Master Rasûlullah was sad, if He suffered because of the ridicule of the deniers, she would console Him and relieve His grief. She would say, “O Rasûlallah! Don’t be sad, don’t worry. In the end, our religion will gain strength,

<sup>78</sup> Sûrah al-‘Ankabût, 29/48.

<sup>79</sup> Haythamî, Majmâ’uz-Zawâid, I, 205.

<sup>80</sup> Sûrah an-Najm, 53/3-4.

<sup>81</sup> Ibn Hajar, al-Isâba, IV, 281-283.



and the polytheists will be ruined. Your nation will obey you..." Due to the support of our mother Khadîja, one day Jabrâîl 'alaihis-salâm came and said, "**O Rasûlallah! Convey Allahu ta'âlâ's salâm to Khadîja.**" Our Master, the Prophet said, "**O Khadîja! Here is Jabrâîl ('alaihis-salâm), conveying the salâm of Allahu ta'âlâ to you.**"<sup>82</sup>

Our Master, the Prophet once said, "**Allahu ta'âlâ commanded me to give Khadîja the glad tidings of a house made of pearl in Jannah, where there is no illness, sadness or headache.**"

After Hadrat Khadîja, the first adult to become a Muslim was Hadrat Abû Bakr, one of the close friends of our Master Rasûlullah. Hadrat Abû Bakr had a dream twenty years ago: The full moon descended from the sky and came to the Kâ'ba al-mu'azzama; it broke into pieces, and each of the pieces fell on a house in Mecca; then these pieces came together and rose to the sky. The piece that fell on Abû Bakr's house didn't rise to the sky. Hadrat Abû Bakr, who saw the incident, immediately shut the door of the house, as if preventing this piece of the moon from leaving.

Abû Bakr woke up from the dream with excitement, and when morning came, he immediately ran to one of the Jewish scholars and told his dream. That scholar said, "This is one of the abstruse dreams, so it cannot be interpreted." But this dream continued to trouble Abû Bakr's mind, and the Jew's answer didn't satisfy him. One time when he was away for trade, he stopped by the land of priest Bahîra. When he asked Bahîra for the interpretation of his dream, Bahîra asked, "Where are you from?" When Hadrat Abû Bakr answered, "I am from Quraysh," Bahîra said, "A prophet will appear there, and His nûr of guidance will reach everywhere in Mecca. You will be His wazîr while He is alive and His khalîfa after His death." Hadrat Abû Bakr was astounded by this reply. He didn't tell anyone about his dream and its interpretations until our Master, the Prophet announced His prophethood. When our beloved Prophet Muhammad 'alaihis-salâm announced His prophethood, Hadrat Abû Bakr immediately ran to our Master, the Prophet and asked, "Prophets have proof of their prophethood. What is your proof?" Our Master, the Prophet replied, "**The proof of my prophethood is that dream for which you asked a Jewish scholar to interpret. That scholar said, 'It is one of the abstruse dreams, it cannot be interpreted.' Then priest Bahîra interpreted it correctly.**" Addressing Hadrat Abû Bakr, He said, "**O Abâ Bakr! I invite you to Allah and His Rasûl.**"

Upon this, Hadrat Abû Bakr became a Muslim by saying, "I bear witness that you are the rasûl of Allahu ta'âlâ, your prophethood is true, and it is a nûr that illuminates the world."

In another narration, Hadrat Abu Bakr had gone to Yemen for trade before the prophethood was revealed to our Master, the Prophet. On his journey, he met

*"Sâbiqûn al-Islâm,  
that is, the first  
Muslims are Abû  
Bakr as-Siddîq,  
Alî ibn Abî Tâlib,  
Zayd ibn Hâritha,  
Uthmân ibn Affân,  
Abdurrahmân ibn  
Awf, Sa'd ibn Abî  
Waqqâs, Zubayr  
ibn Awwâm  
and Talhâ ibn  
Ubaydullah."  
(râdiyallahu  
'anhum ajma'in)*

<sup>82</sup> Hâkim, al-Mustadrak, III, 206; Ibn Hishâm, as-Sîra, I, 241; Suhaylî, Rawzu'l-unf, II, 416.

an old man from the Azd tribe in Yemen, who had read many books. When this old man looked at Hadrat Abû Bakr and said, “I think you are from the people of Mecca,” Hadrat Abû Bakr replied, “Yes, I am,” and this conversation took place between them:

- Are you from Quraysh?
- Yes!
- Are you from Banî Tamîm?
- Yes!
- There is one more sign left.
- What is it?
- Bare your stomach, let me see.
- What is your purpose with this, tell me.

- I have read in the books that a prophet will appear in Mecca. Two people will help Him. One is young, and the other is old. The young one turns many difficulties into ease and wards off many troubles. The old one, on the other hand, has a white complexion, a thin waist and a black mole on his stomach. I think that person is you. Bare your stomach, let me see.

Upon this, Hadrat Abû Bakr showed his blessed stomach, and when he saw the black mole on his navel, he said, “I swear, that person is you,” and gave him a lot of advice.

After Hadrat Abû Bakr had finished his work, he went to the old man to bid farewell and asked him to say a few couplets about our Master, the Prophet. Thereupon, the old man recited twelve couplets, and Hadrat Abû Bakr memorized them.

When Hadrat Abû Bakr returned to Mecca al-Mukarramah from his expedition, the notables from Quraysh such as ‘Uqba ibn Abî Mu’ayt, Shayba, Abû Jahl and Abu'l Buhtarî came to his home to visit him. Our Master Abû Bakr asked them, “Did anything happen among you?” They replied, “Is there anything stranger than this: Abû Tâlib’s orphan claims to be a prophet and says that we, our fathers and grandfathers are of false religion. If it weren’t for you, we wouldn’t have left Him alive until now. You are a good friend of His; you handle this matter.”

Hadrat Abû Bakr sent them away and learnt that our Master, the Prophet was in Hadrat Khadîja’s house. He went and knocked on their door. When our Master, the Prophet welcomed him, he asked, “O Muhammad! What are these rumours about you?” Our Master, the Prophet replied, **“I am the prophet of Haqq ta’âlâ. I have been sent to you and all the children of Âdam. Believe in this, so that you will attain the contentment of Haqq ta’âlâ and protect yourself from Jahannam.”** When Hadrat Abû Bakr asked, “What is the proof for this?” Our Master Rasûl al-akram said, **“What was told by the old man you saw in Yemen is the proof.”**

Hadrat Abû Bakr said, “I saw many young and old men in Yemen.” In reply, our Master, the Prophet said, **“The old man who entrusted you twelve couplets and sent them to me,”** and recited all twelve couplets. When Hadrat Abû Bakr asked, “Who informed you of this?” our Prophet said, **“The angel who came**





**to the prophets before me informed me.**" As soon as He said this, he asked for His blessed hand, held it and became a Muslim by saying, "**Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadañ abduhu wa rasûluh.**"<sup>83</sup>

With great joy that he felt for the first time in his life, Hadrat Abû Bakr returned to his home as a Muslim. Indeed, it is stated in a hadîth ash-sharîf, "**Whoever I offered îmân to would grimace and look hesitantly. Only Abû Bakr as-Siddîq didn't hesitate or falter in accepting îmân.**"

One day, while our Master, the Prophet and our mother Hadrat Khadîja were performing salât, Hadrat Alî saw them. He was ten or twelve years old at that time. After the salât, he asked, "What is this?" Rasûl al-akram (sallallahu 'alaihi wa sallam) said, "**This is the religion of Allahu ta'âlâ. I invite you to this religion. Allahu ta'âlâ is one; He has no partner. I invite you to believe in Allah, who is one and has no partner or equal...**" Hadrat Alî said, "Let me consult my father first." Rasûlullah told him, "**If you don't embrace Islâm, don't tell this secret to anyone!**" The next morning, Hadrat Alî came to the presence of Rasûlullah and said, "O Rasûlullah! Teach me Islâm," and became a Muslim.<sup>84</sup> Hadrat Alî is the third person who became a Muslim. The sacrifices he made for the sake of our Master Rasûl al-akram and his preferring Him over himself are above all praises.

Zayd ibn Hâritha is one of the first people who became a Muslim. He was honoured by becoming the fourth Muslim after Hadrat Khadîja, Hadrat Abû Bakr and Hadrat Alî and the first Muslim among the emancipated slaves. His wife Umm Ayman also became a Muslim with him.<sup>85</sup>

When Hadrat Abâ Bakr became a Muslim, he immediately went to his beloved friends. He persuaded them to embrace Islâm too. The significant ones were such notable people among the Ashâb al-kirâm as 'Uthmân ibn Affân, Talhâ ibn Ubaydullah, Zubayr ibn Awwâm, Abdurrahmân ibn Awf and Sa'd ibn Abî Waqqâs, who were also the notables in their tribes.<sup>86</sup> These eight people who became Muslims after our mother Hadrat Khadîja are called **Sâbiqûn al-Islâm**, that is, **the first Muslims.**

Hadrat 'Uthmân narrates how he became a Muslim, "I had a maternal aunt who was a soothsayer. One day, I went to see her. She said to me, 'You will be blessed with a wife. Neither you will have a wife before her, nor will she have a husband before you. She will be a beautiful, pious lady and the daughter of a great prophet.' I was astounded by my aunt's words. Again, she said to me, 'A prophet has come. Wahy has descended to Him from the sky.' I said, 'O my aunt! Such a secret hasn't been heard in the city. So, clarify this word.' Then, my aunt said, 'The prophethood has come

*"Invite your close relatives to the true religion by frightening them with Allahu ta'âlâ's torment."*

**Ash-Shu'arâ': 214**

<sup>83</sup> Ibn Ishâq, Sîrat ar-Rasûl, 120-121; Ibn Hishâm, as-Sîra, I, 249-250.

<sup>84</sup> Ibn Ishâq, Sîrat ar-Rasûl, 118; Ibn Hishâm, as-Sîra, I, 245-247.

<sup>85</sup> Ibn Hishâm, as-Sîra, I, 247-248.

<sup>86</sup> Ibn Hishâm, as-Sîra, I, 250-251; Tabarî, Târikh, II, 307, 309-318; Ibn Kathîr, al-Bidâya, III, 24-33; Balâzûrî, Ansâb, I, 112-113.

to Muhammad ibn Abdullah. He invites people to religion. Soon, the world will be illuminated by His religion, and the opposers will be beheaded.'

These words of my aunt made a great impression on me. I became concerned. Hadrat Abû Bakr and I had a great friendship. We were never apart from each other. Two days later, I went to Hadrat Abû Bakr to discuss this matter. When I told him my aunt's words, he said, 'O 'Uthmân! You are a smart person. How can a few stones that don't see nor hear, that cannot do any favour nor harm to anybody, be worthy of divinity?' I said, 'You are right. My aunt's words are correct.'

After Hadrat Abû Bakr explained Islâm to Hadrat 'Uthmân, he took him to the presence of Rasûl as-sakalain, that is, the prophet of humans and jinns. Our beloved Prophet said to Hadrat 'Uthmân, "**O 'Uthmân! Haqq ta'âlâ invites you to be a guest in Jannah. Accept this invitation. I have been sent to all people as the guide of the right way.**" Hadrat 'Uthmân was entranced by Rasûlullah's noble manners and the words He said with a smiling face, and he became a Muslim with great fervor and submission by saying, "**Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan abduhu wa rasûluhu.**"

In the first three years of His prophethood, our Master Rasûlullah secretly invited people to Islâm, and people were gradually becoming Muslims one by one. During this time, the number of Muslims could only reach thirty. They would do their ibâdats in their homes and secretly recite and memorize the revealed âyat al-karîmas of the Qur'ân al-karîm.

### **Inviting close relatives**

Our Master Rasûlullah had begun to invite people to Islâm with the revelation of Sûrah al-Muddaththir. He made this invitation secretly. After some time, the âyat al-karîma, which is in maal, "**Invite your close relatives to the true religion by frightening them with Allahu ta'âlâ's torment.**"<sup>87</sup> was revealed. Upon this, our Master, the Prophet Muhammad 'alaihis-salâm sent Hadrat Alî to call all of His relatives to Abû Tâlib's house to invite them to the religion. He placed a plate of food and a bowl of milk, enough for one person, in front of them. He started to eat first with the Basmala and said, "If you please," to His relatives who had come. The number of people who came was forty. However, the food served fed them all and didn't decrease at all. Those who came were astounded by this miracle. After the meal, our Master, the Prophet was about to speak to invite His relatives to Islâm. His uncle Abû Lahab said with hostility, "We have never seen sorcery like this. Your relative has bewitched you with a spell. O my brother's son! I have never seen anyone else who brings evil like you," and continued his words with insults.

Our Prophet said to Abû Lahab, "**You have done me the evil that Quraysh and all Arab tribes cannot do!**" They dispersed without any of them becoming Muslims.

Shortly after this incident, He invited His relatives once more. Hadrat Alî called them all again. As before, food was placed in front of them. After the meal, our

<sup>87</sup> Sûrah ash-Shu'arâ', 26/214.



Master, the Prophet stood up and said, “**Hamd belongs only to Allahu ta’âlâ. I ask only Him for help. I believe in Him and rely on Him. I know and declare without a doubt that there is no god but Allahu ta’âlâ; He is one. He has no equal or partner,**” and He continued His words, “I am in no way lying to you; I am declaring the truth. I am inviting you to believe in Allahu ta’âlâ, who is one, and besides whom there is no god. I am His prophet whom He sent to you and to all humanity. Wallahi, you will die just like you fall asleep; you will be resurrected just like you awake from sleep, and you will be called to account for all your deeds; you will be rewarded for your good deeds and punished for your evil deeds. And, these are either staying eternally in Jannah or staying eternally in Jahannam. You are the first people I frightened with the torments of âkhirat.”

After listening to these words, Abû Tâlib said, “O my honourable nephew! I don’t know anything more valuable than helping you. We have accepted your advice and wholeheartedly approved your words. Those gathered here right now are the children of your grandfather Abdulmuttalib. I am certainly one of them. I will be the first among us to run towards what you want. I promise that I won’t stop for a moment from surrounding you and protecting you. You continue what you are commanded to do. However, I haven’t found my nafs (carnal soul) submitting to me in regards to leaving my old religion.”

Except for Abû Lahab, His relatives and paternal uncles spoke softly. However, Abû Lahab spoke disrespectfully and hurled threats, “O sons of Abdulmuttalib! Before others grab His hand and prevent Him, you prevent Him. If you accept what He says today, you will be humiliated and insulted. If you try to protect Him, all of you will be killed...” In response to Abû Lahab, the paternal aunt of our Master, the Prophet said, “O my brother! Does leaving my brother’s son and His religion alone befit you? I swear, the scholars living today say that a prophet will come from the descendants of Abdulmuttalib. Here, that prophet is Him.”

Abû Lahab continued his ugly speech despite these words. Abû Tâlib got angry at Abû Lahab and said, “O coward! I swear, as long as we are alive, we will be His helpers and protectors.” He turned to Muhammad ‘alaihis-salâm and said, “O my brother’s son! Let us know the time when you want to invite people to believe in your Rabb; we will take up arms and show up with you.” Then, our Master, Fakhr al-kâinat started talking again and said, “**O sons of Abdulmuttalib! Wallahi, there is no one among the Arabs who has brought to his people a thing superior or more beneficial than what I have brought (that is, this religion), which is good for your life in the world and in the âkhirat. I invite you to say two words that are easy to speak and weigh heavily on the scale. It is to testify that there is no god but Allah and that I am His**

*“O my uncle! Know that even if they give the sun to my right hand and the moon to my left hand (no matter what they promise), I will never abandon this religion and conveying it to people. Either Allahu ta’âlâ will spread this religion to the whole world and my duty will be over; or I will sacrifice my life on this path.”*

*Our beloved  
Prophet  
Muhammad  
'alaihis-salâm*

**servant and messenger. Allahu ta’âlâ has ordered me to invite you to this. So, which of you will accept this invitation of mine and be my helper on this path?”** No one said anything; they all bowed their heads. Our Master, the Prophet repeated His words three times. Each time, Hadrat Alî stood up. On the third time, he said, “O Rasûlallah! Although I am the youngest of them, I will be your helper.” Upon this, our Master Rasûlullah took Hadrat Alî’s hand. The others dispersed in astonishment.

The Habîb of Allahu ta’âlâ (sallallahu ‘alaihi wa sallam) was very saddened by this attitude of His relatives. However, without being demoralized, He continued to invite them for their salvation from Jahannam and attainment of bliss.

In the fourth year of the bi’that, the 94th âyat of Sûrah al-Hijr was revealed. When the divine commandment, in maal, “(O My Habîb!) Proclaim clearly what has been commanded to you (commandments and prohibitions). Turn away from the polytheists! Pay no heed to their words!” was revealed, our beloved Prophet started to openly invite the Meccans to Islâm. One day, He climbed up to Safâ Hill and said, “O Quraysh people! Gather here and listen to my words!” After the tribes gathered, He said, “O my people! Have you ever heard a lie from me?” They replied all together, “No, we have not.” Our Prophet said, “Allahu ta’âlâ granted me prophethood and sent me as a prophet to you.” Then He recited the 158th âyat of Sûrah al-A’râf, in maal, “(O My Habîb!) Say to them, ‘O people! I am Allahu ta’âlâ’s Rasûl, who has been sent to all of you. Allahu ta’âlâ is the owner of the earth and skies. He is the One who kills and resurrects every living thing. There is no god (worthy of worship) but Him.’” His uncle Abû Lahab, who was among the listeners, insisted on unbelief and shouted angrily, “My brother’s son has gone crazy! Do not listen to the words of a person who does not worship our idols and abandon our religion!” The people there dispersed, and no one embraced Islâm. Although they knew that our Master, the Prophet was trustworthy and of high moral character, they turned their backs to Him and became hostile.

Again, one day, obeying Allahu ta’âlâ’s order of “Proclaim what has been commanded to you (commandments and prohibitions),” He climbed Safâ Hill. With a loud and sonorous voice, He called, “O sabâhâh! Come here, gather; I have important news for you!”<sup>88</sup> Upon this invitation, tribes came running. They began to wait in amazement and curiosity. Those who didn’t come sent their servants to learn why they were gathering. A group in the attendants started to ask, “O Muhammad al-Amîn (trustworthy Muhammad)! Why have you gathered us here? What will you inform us of?” Then our Prophet started His speech by saying, “O tribes of Quraysh!” Everyone was listening attentively... He said, “The situation between me and you is just like the situation of a man who runs to inform his family when he sees the enemy approach and shouts, O sabâhâh (we have been surrounded, besieged by the enemy! Morning has come. Prepare to fight), fearing that the enemy will reach his family before him and harm them. O people of Quraysh! If I told you that there is an enemy army behind that mountain, about to attack you, would you believe me?” They replied, “Yes, we would. Because we have never witnessed anything other than truth from you. We have never seen you lie!”

<sup>88</sup> Bukhârî, Tafsir, 4; Tirmidhî, Tafsir-ul Qur’ân, 91.



Thereupon, after listing the names of all the Quraysh tribes, "O sons of Hâshim! O sons of Abd al-Manâf! O sons of Abdulmuttalib!" He said, "I am the informer of the severe torment that is sure to come. Allahu ta'âlâ commanded me to frighten my closest relatives with the torment of the âkhirat. I am inviting you to embrace Islâm by saying Lâ ilâha illallahu wahdahu lâ sharîka-lah (Allah is one, there is no god but Him). And I am His servant and rasûl. If you believe this, you will go to Jannah. Unless you say 'Lâ ilâha illallah,' I can neither help you in this world nor provide you any privilege in the âkhirat." Among the tribes that were listening, Abu Lahab said, "Is this why you gathered us?" and threw a stone he picked up from the ground to our beloved Prophet. There was no such opposition from the others, they dispersed while talking among themselves.<sup>89</sup>

*"O Quraysh! Listen to me! I swear by Allahu ta'âlâ, who holds my existence in His hand, I have been informed that you will be wretched!"*

**Our beloved  
Prophet  
Muhammad  
'alaihis-salâm'**

### **Even if they give the sun to my right hand!**

After these invitations, our beloved Prophet communicated Islâm wherever He saw a person or a group of people. He stated that true salvation is possible by believing in Allahu ta'âlâ and refraining from following the nafs, from oppression, injustice and all kinds of bad deeds. Those who followed the desires and lusts of their nafses, those who oppressed the weak and those who went to extremes in debauchery strongly opposed this. Seeing that all these corrupt deeds of theirs would be put to an end, they denied what Muhammad 'alaihis-salâm told them. They became enemies to Him and the believers.

Initially, the polytheists were making fun of them. Then they decided to increase the pressure and torments. They wanted to oppress the believers and extinguish Islâm. Chief among these were Abû Jahl, 'Utba, Shayba, Abû Lahab, Uqba ibn Abî Mu'ayt, As ibn Wâil, Aswad ibn Muttalib, Aswad ibn Abdi Yagwas, Walîd ibn Mugîra...

One day, 'Utba, Shayba and Abû Jahl told Abû Tâlib, "You are our elder. We always respect and esteem you. Now, your brother's son has started a new religion. He insults our idols and accuses us of infidelity. Advise Him. Make Him abandon this business. If He does not, we know how to deal with Him..." Abû Tâlib pacified them and sent them back. He hid this event from our Prophet lest He would be upset. After a while, the polytheists gathered again and came to Abû Tâlib. They said, "We had come to you before and informed you of the situation. You didn't listen to our words. He still continues to speak ill of our idols. We no longer have any patient left. We will fight both of you to the last drop of our blood. In Mecca, either He or we will perish." Abû Tâlib tried to appease them, but they persisted on their obstinacy.<sup>90</sup>

Just as Abû Talib didn't want our Master Rasûlullah to be upset, he also didn't want any enmity to arise between them and their people. He came to our Prophet and said, "O Muhammad! All our people united in enmity towards you and came to me to complain. Enmity between relatives is not good. They want you not to call them unbelievers or to speak ill of them by saying they are on the wrong path." Upon this,

<sup>89</sup> Ibn Ishâq, Sîrat ar-Rasûl, 188-191; Ibn Sa'd, at-Tabaqât, I, 133; Ibn Kathîr, al-Bidâya, III, 38-41.

<sup>90</sup> Tabarî, Târikh, II, 322.

our Master Habîb al-akram said, “O my uncle! Know that even if they give the sun to my right hand and the moon to my left hand (no matter what they promise), I will never abandon this religion and conveying it to people. Either Allahu ta’âlâ will spread this religion to the whole world and my duty will be over, or I will sacrifice my life on this path,” and stood up. His blessed eyes were filled with tears.

Seeing that our Master Rasûlullah was upset, Abû Tâlib regretted what he had told and, hugging Him, said, “O my brother’s son! Continue on your way, do what you want. As long as I am alive, I will protect you”<sup>91</sup>

When ten notables of the polytheists realized that Abû Tâlib was protecting Hadrat Muhammad, they took Umâra ibn Walîd with them and went to Abû Tâlib. They made an unacceptable offer to him, “O Abû Tâlib! You know that this Umâra is the most handsome, most moral and the strongest of the Meccan youth. He is also a poet. Let us give him to you, use him in your own business. Give us Muhammad in return for Umâra, and we will kill Him. A man for a man! What more do you want?” Abû Tâlib was furious. When he said, “First, give me your own sons. I will kill them, then I will give my nephew to you,” the polytheists understood the gravity of the situation and told him, “But our children are not doing what He does...” Abû Tâlib said, “I swear that my nephew is better than all of your children. So, you will give your son to me and make me nurture him, while you take away my darling nephew and kill Him! Even a female camel doesn’t long for or protect anyone except her young. This is entirely unreasonable and illogical. Now, this has gone out of hand. Whoever is an enemy to my dear Muhammad (‘alaihis-salâm), I am an enemy to him. Know that so, and do whatever you can!”<sup>92</sup> The polytheists got up and left in anger. Abû Tâlib immediately gathered the sons of Hâshim and the sons of Abdulmuttalib. He explained the situation to them and convinced them to help our beloved Prophet (sallAllahu ‘alaihi wa sallam). The arms trying to kill Rasûlullah would be broken. They united against the polytheists in this matter. Only Abû Lahab did not join them. Abû Tâlib said to them, “O brave men! Tomorrow, each of you gird your swords and follow me.” The next day, Abû Tâlib went to the house of our Master, the Prophet. All together, they walked towards the Haram ash-sharîf. The brave men of the sons of Hâshim were following them. They arrived at the Kâ’ba and stood in front of the polytheists. Abû Tâlib told the polytheists, “O Quraysh community! I heard that you decided to kill my nephew. Do you know that these young men behind me, with their hands on their swords, are impatiently waiting for my sign? I swear that if you kill Muhammad, I will not leave any of you alive!” After saying this, he began to recite poems praising our beloved Prophet. The polytheists there dispersed, Abû Jahl being the first.

<sup>91</sup> Ibn Ishâq, Sîrat ar-Rasûl, 135; Tabarî, Târikh, II, 326-327.

<sup>92</sup> Ibn Sa’d, at-Tabaqât, I, 134-135; Tabarî, Târikh, II, 326-377.



## TORMENT, TORTURE AND CRUELTY

Now, when the notable polytheists of Quraysh saw our Master, the Prophet alone, they would attack Him, insult Him and even try to beat Him. They also wouldn't hesitate to torture His Ashâb. One day, the notables of the Quraysh polytheists were sitting next to the Kâ'ba ash-sharîf. They started to talk about our Master, the Prophet and said, "We have endured nothing as we have endured Him. He says we are dissipated; He insults and blackens our gods, condemns our religion, divides our community, yet we still endure it and keep silent." At that moment, Habîb al-akram came to visit the Kâ'ba. He kissed the Hajar al-Aswad and started performing tawâf. While He was passing near the polytheists, they started to say insulting things to our Master, the Prophet. Our Master Rasûlullah was very saddened because of this, but He continued His tawâf without saying anything. As He passed by them for the third time, He stopped and said, "**O Quraysh! Listen to me! I swear by Allahu ta'âla, who holds my existence in His hand, I have been informed that you will be wretched...**" Not knowing what to do, the polytheists there froze. They couldn't say a single word. Only Abû Jahl came to the presence of our Master Rasûlullah and started begging, "O Abû'l Qâsim! You are not a stranger. Don't pay attention to our rude behavior, continue your ibâdat. You are not an ignorant person who would go along with us." Upon that, Muhammad 'alaihis-salâm left there.

The next day, the polytheists had gathered at the same place. They started to speak against our Master, the Prophet. At that moment, our Master Rasûlullah arrived there. The polytheists suddenly attacked the Habîb of Allahu ta'âlâ. Uqba ibn Mu'ayt, one of the most unfortunate among them, grabbed our beloved Prophet's blessed neck. He squeezed His blessed throat until our Prophet couldn't breathe. Hadrat Abû Bakr came there at that moment and dived into the crowd to protect Rasûlullah while shouting, "Will you kill a man who says Allah is my Rabb? He brought âyats for you from Rabb al-alamîn..." The polytheists left Habîbulâh and attacked Abû Bakr as-Siddîq. They were punching and kicking his blessed head. An unfortunate one called 'Utba ibn Rabîa hit Hadrat Abû Bakr's blessed face with his shoes, covered him in blood. He was unrecognizable. If the sons of Taym had not reached there and separated them, they would have beaten him to death. Those from his tribe took Hadrat Abû Bakr, who was exhausted and devastated, to his house by putting him on a sheet. They immediately returned to the Kâ'ba and said, "If Abû Bakr dies, we swear that we will kill 'Utba too!" then they went to Hadrat Abû Bakr.<sup>93</sup>

Hadrat Abû Bakr could not regain consciousness for a long time. His father

*"May the hands of Abû Lahab be withered (may he be destroyed) and wither they did. His wealth (which he inherited from his father) did not avail him, or his earnings. He will be cast into a flaming fire along with his wife, the carrier of wood. With a twisted rope upon her neck."*

**Tabbat: 1-5**

<sup>93</sup> Tabarî, Târikh, II, 332-333.

and the people of Banî Taym tried hard to wake him up. He only managed to regain consciousness towards the evening. As soon as he opened his eyes, he asked with a weak voice, “What is Rasûlullah doing? What is His condition? They insulted Him too.” They said to his mother Umm al-Khayr, “Ask him if he would like to eat or drink something?” Abû Bakr as-Siddîq had no strength. He didn’t want to eat or drink anything. When the house was empty, his mother asked, “What would you eat or drink?” He opened his eyes and asked about the One he loved more than his life, **“What is Rasûlullah’s condition? What is He doing?”** His mother answered, “I swear that I do not know anything about your friend!” Hadrat Abû Bakr said to her, “Go to the daughter of Khattâb, Umm Jamîl, and ask her about Rasûlullah!”

Umm Jamîl was Hadrat ‘Umar’s sister, and she had become a Muslim. His mother Umm al-Khayr went to Umm Jamîl and said, “My son Abû Bakr is asking you about Muhammad (‘alaihis-salâm). What is His condition?” Umm Jamîl said, “I have no information about either Muhammad ‘alaihis-salâm or Abû Bakr! Shall we go together?” When Umm al-Khayr said yes, they went to Hadrat Abû Bakr. When Umm Jamîl saw Hadrat Abû Bakr as-Siddîq in such a state, with wounds and bruises, she couldn’t stop her scream and said, “The people that did this to you are ferocious and intemperate. My wish from Allahu ta’âlâ is that they will pay for what they’ve done to you!” Hadrat Abû Bakr asked Umm Jamîl, “What is Rasûlullah doing? What is His condition?” When Umm Jamîl said, “Your mother is here, she will hear what I say,” Hadrat Abû Bakr said, “No harm will come to you from her; she won’t spread your secret.” Umm Jamîl said, “He is alive. His condition is good.” He asked again, “Where is He now?” Umm Jamîl answered, “He is in Arqâm’s house.” Hadrat Abû Bakr said, **“Wallahi, I will neither eat nor drink anything unless I go and see Rasûlullah.”** His mother said, “Wait for a while. We will go when everyone is asleep.”

When everyone was asleep, and the streets were empty, leaning on his mother and Umm Jamîl, Hadrat Abû Bakr slowly went to Rasûlullah. He hugged and kissed Him and embraced his Muslim brothers. This state of Hadrat Abû Bakr made our Master, the Prophet very sad. Hadrat Abû Bakr said, “O Rasûlallah! May my mother and father be sacrificed for you! I don’t have any sorrow other than how that ferocious man rubbed my face on the ground and made me unrecognizable. This next to me is my mother Salmâ, who brought me into the world. I implore you to pray for her. My hope is that Allahu ta’âlâ will save her from the fire of Jahannam for your sake.” Upon this, our beloved Prophet entreated to Allahu ta’âla for Salma to become a Muslim. The prayer of our Master Rasûlullah had been accepted. Thus, Umm al-Khayr, too, attained guidance (hidâyat) and became a Muslim. She attained the honour of becoming one of the first Muslims.

### **May Abû Lahab’s hands be withered**

The house of our Master, the Prophet was between the houses of Abû Lahab and Uqba ibn Mu’ayt, two ferocious polytheists. They tried to torment our beloved



Prophet at every opportunity. In fact, they would throw rumens in front of the door of our Master Rasûlullah at night. His uncle Abû Lahab wasn't satisfied with this and would torment Him by throwing stones at Him from the house of his neighbour Adiy. His wife, Umm Jamil, was as bad as him; she would throw the thorny tree branches she had gathered on the roads that Rasûlullah would pass so that they would prick His blessed feet. One day, while Abû Lahab was pouring the filth he had brought in front of our Prophet's door, Hadrat Hamza saw him. He immediately ran and caught his brother Abû Lahab and poured the filth he had brought on his head.

After these torments of Abû Lahab and his wife, Sûrah at-Tabbat, which begins with, "**May the hands of Abû Lahab be withered and wither they did,**" was revealed about them.

When Abû Lahab's wife, Umm Jamîl, heard that a sûrah had descended about them, she started searching for our Master, the Prophet. When she learned that He was at the Kâ'ba, she took a big stone and went there. Hadrat Abû Bakr was being honoured with a conversation with our Prophet at that moment. When he saw Umm Jamîl with a stone in her hand, he said, "O Rasûlallah! Umm Jamîl is coming. She is a very evil woman; I fear she will harm you. Please retreat to a corner so that you will not be subjected to torment." Our Master Rasûlullah said, "**She cannot see me.**" Umm Jamîl stood in front of Hadrat Abû Bakr and said these vile words: "O Abû Bakr! Tell me quickly, where is that friend of yours! He satirized and vilified me and my husband. If He is a poet, my husband and I are also poets. And so, I satirize Him. We rebel against Him; we do not accept His prophethood and do not like His religion. I swear that if I saw Him, I was going to hit His head with this stone..." When Hadrat Abû Bakr said, "My Master is not a poet, and He did not satirize you," Umm Jamil left. Hadrat Abû Bakr turned to our Master, the Prophet and asked, "O Rasûlallah! Didn't she see you?" He replied, "**She didn't see me. Allahu ta'alâ made her eyes unable to see me.**"<sup>94</sup>

Of the blessed daughters of our Master, the Prophet, Hadrat Umm Gulthum was engaged to Abû Lahab's son 'Utayba, and Hadrat Ruqayya was engaged to 'Utba, the other son of Abû Lahab; but they weren't yet married. After Sûrah at-Tabbat was revealed, Abû Lahab, who deserved Jahannam, his wife and the notables of Quraysh offered 'Utba and 'Utayba, "By getting engaged with His daughters, you have eased His burden. Divorce His daughters so that He will be in trouble. We will take any girl you want from Quraysh." They accepted this offer and said, "All right, we have divorced them." The scoundrel called 'Utayba went even further and came to the presence of our Prophet (sallallahu 'alaihi wa sallam) and insulted Him, "O Muhammad! I don't recognize you or your religion. I also divorced your daughter. From now on, neither you like me nor I you! Neither you come to me nor I will come to you!" Then he attacked our beloved Prophet and grabbed His

*"O Abû Jahl!  
Wallahi, you will  
either give up on  
this or Allahu  
ta'alâ will make  
a disaster befall  
you."  
**Our beloved  
Prophet  
Muhammad  
'alaihis-salâm***

<sup>94</sup> Bayhaqî, Dala'il an-Nubuwwa, II, 71; Abû Ya'la, al-Musnad, I, 26, 50; V, 413; Ibn Asâkir, Târikh Dimashq, LXVII, 173; Haythamî, Majmâ'u Zawâid, VII, 53.

blessed collar. He tore His shirt and insulted Him. Thereupon, our beloved Prophet invoked, **“O my Rabb! Set one of Your beasts on him!”** When unfortunate ‘Utayba went and related these events to his father, Abû Lahab said, “I am afraid of Muhammad’s prayer on my son.”

A few days later, Abû Lahab sent his son ‘Utayba to Damascus for trade. The caravan had stopped at the place called Zarqa for the night. A lion started walking around. As soon as ‘Utayba saw this, he said, “Alas! I swear that Muhammad’s (‘alaihis-salâm) prayer has been accepted! This lion will eat me! Even if He is in Mecca, He is my killer!” A little later, the lion disappeared. They set up a high place for ‘Utayba to sleep. The lion came again at night. Sniffing every person in the caravan, it went to ‘Utayba and leaped on him. It slashed his stomach, grabbed his head and killed him with a horrific bite. While ‘Utayba was dying, he screamed, “Did I not tell you that Muhammad is the most truthful of people?” Abû Lahab, who heard that his son was torn apart by a lion, cried, “Did I not tell you I was afraid of Muhammad’s prayer for my son?”<sup>95</sup>

Our beloved Prophet (sallallahu ‘alaihi wa sallam) was calling people to endless bliss and trying to save them from burning in Jahannam by inviting them to believe in the existence and oneness of Allahu ta’âlâ. But the polytheists were continuing idolatry by saying, “This is the religion of our fathers.” Our Master, the Prophet was inviting them to live humanely, to be dignified and honourable, to get rid of worthlessness and to rise to high spiritual ranks. But they persisted in their obstinacy. Abû Lahab was the head of those who insulted and tormented Him. He was constantly following Rasûlullah, trying to dissuade people from listening to Him and creating doubt in their minds. Whenever our Master Rasûlullah said in gathering places and fairs, **“O people! Say Lâ ilâha illallah, so that you may obtain salvation!”** he would come after Rasûlullah and say, “O people! That is my nephew speaking. Do not believe His words. Stay away from Him!”

One day, Muhammad ‘alaihis-salâm was performing salât in the Kâ’ba ash-sharîf. A group of seven polytheists, including Abû Jahl, Shayba ibn Rabîa, ‘Utba ibn Rabîa and Uqba ibn Abî Mu’ayt, who were among the notables of Quraysh, came and sat near Rasûlullah. The rumen and remnant of a camel that had been slaughtered the day before were left there. Despicable Abû Jahl turned to those around him and made an ugly offer, saying, “Who among you will take that camel’s rumen and put it between Muhammad’s shoulders when He performs sajda?” Uqba ibn Abî Mu’ayt, who was the cruelest, the most brutal, the most merciless and the most unfortunate of them, got up immediately, saying, “I will.” He put the rumens with its contents on the blessed shoulders of our Prophet while He was in sajda. The polytheists who were watching this began to laugh uncontrollably. Our Master, the Prophet was prolonging His sajda and not raising His blessed head. At that moment, Abdullah ibn Mas’ûd from the Ashâb al-kirâm saw this scene. He described this incident as follows:

“When I saw Rasûlullah in that state, blood rushed to my head. But I had

<sup>95</sup> Ibn Asâkir, Târikh Dimashq, XXXVIII, 301.



no people or tribe to protect me from the polytheists. I was alone and weak. At that moment, I couldn't even speak. I was standing and watching Rasûlullah with great sadness. If only I had the power or a guardian to protect myself from the polytheists so that I could have taken the rumens placed on the blessed shoulders of Rasûl 'alaihis-salâm and throw them away. As I was waiting so, Rasûlullah's daughter Hadrat Fâtima had been informed. At the time, Fatima was a child. She came running and threw away what was on her father's shoulder. She said harsh words and prayer against those who did this.

After completing His namaz as if nothing had happened, our Master Rasûlullah said three times, '**O my Allah! I leave that group of the Quraysh to you! O my Allah! I leave Abû Jahl Amr ibn Hishâm to you! O my Allah! I leave 'Utba ibn Rabîa to you! O my Allah! I leave Shayba ibn Rabîa to you! O my Allah! I leave Uqba ibn Mu'ayt to you! O my Allah! I leave Umayya ibn Khalaf to you! O my Allah! I leave Walîd ibn 'Utba to you! O my Allah! I leave Umâra ibn Walîd to you!**' Hearing this prayer, the polytheists stopped laughing. They began to fear. Because they believed that the prayers said in the Baitullah would be accepted. Our Master, the Prophet said to Abû Jahl, '**Wallahi, you will either give up on this or Allahu ta'âlâ will make a disaster befall you.**' I swear by Allahu ta'âlâ that in the Ghazâ (Holy Battle) of Badr, I saw each of these people whose names were mentioned by Rasûlullah were killed and stuffed into the Badr pit as stinking carriages from the heat."

One day, Abû Jahl said to the Quraysh polytheists at the Baitullah, "O people of Quraysh! As you see, Muhammad doesn't hesitate to condemn our religion, to talk against our idols and our fathers who worshipped them, and to regard us as foolish. I swear in front of you that tomorrow, when He comes here and makes sajda while performing salât, I will bash in His head with a big stone I can hardly carry. After that, it doesn't matter whether you protect me or not against the sons of Abdulmuttalib. His relatives can do whatever they want to me after I kill Him." The polytheists there provoked him by saying, "As long as you kill Him, we swear that we will protect you and will not surrender you to anyone!"

In the morning, Abû Jahl came to the Kâ'ba with a huge stone in his hand. He sat down with the polytheists and started waiting. As usual, our beloved Prophet (sallAllahu 'alaihi wa sallam) came to the Baitullah and began to perform salât. Abû Jahl stood up and walked towards Rasûlullah to hit Him with the stone. All the polytheists were watching the incident in excitement. When Abû Jahl approached Rasûlullah, he suddenly started trembling. The large stone fell from his hands; his face turned ashen, and he drew back in great fear. The polytheists came to Abû Jahl in astonishment and asked, "O Amr ibn Hishâm! Tell us, what happened?" Abû Jahl said, "Just as I lifted the stone to kill Him, a vicious camel appeared before me. I swear that I have never seen or heard of such a long-legged, sharp-toothed, majestic camel in my life. If I had gone any closer, it

**"(O My Rasûl!) Verily the prophets sent before you were also mocked. Trouble and torment surrounded those who mocked them (the prophets) in return for their mockery."**

**An'am: 10**

would have definitely killed me.”

Again, one day, Abû Jahl gathered the polytheists and asked, “Does the orphan of Abdullah perform salât and rub His face on the earth here?” They said, “Yes.” Already expecting this reply, Abû Jahl said, “If I see Him like that, I will crush His head with my foot.” One day, the Master of the Prophets was performing salât in the Kâ’ba. Abû Jahl was sitting with his friends. He stood up and walked towards Rasûlullah (sallallahu ‘alaihi wa sallam). He came very close. However, he suddenly started wiping his face and running. The polytheists went to him and asked, “What has happened to you?” Abû Jahl said, “A pit of fire appeared between us. When I saw some people charging towards me, I turned back.”

Whenever the notables of the polytheists like Walîd ibn Mugîra, Abû Jahl (Amr ibn Hishâm), Aswad ibn Muttalib, Umayya ibn Khalaf, Aswad ibn Abdiyagwas, Âs ibn Wâil and Hârith ibn Qays saw Rasûlullah, they would mock Him by saying, “He imagines that He is a prophet and that Jabrâîl came to Him.” Upon this, on a day when Habîb al-akram was very upset, Jabrâîl ‘alaihis-salâm came and brought some âyat al-karîmas. In maal:

**“(O My Rasûl!) Verily the prophets sent before you were also mocked. Trouble and torment surrounded those who mocked them (the prophets) in return for their mockery.”<sup>96</sup>**

**“Certainly, We are sufficient against those who mock you. They are those who recognize another god along with Allahu ta’âlâ. They shall soon know (the fate that will befall them). We do indeed know that your chest tightens, and you are grieved by their words (their polytheism, slanders against the Qur’ân al-karîm and mocking words against you).”<sup>97</sup>**

One day, when the Sultân of the universe was making tawâf at the Kâ’ba ash-sharîf, Jabrâîl ‘alaihis-salâm came and said, **“I have been ordered to destroy them (those who mocked you).”** Soon after, Walîd ibn Mugîra passed by. When Jabrâîl ‘alaihis-salâm asked our Prophet, **“What kind of a person is this?”** Our Master, the Prophet said, “He is one of the worst servants of Allahu ta’âlâ.” Jabrâîl ‘alaihis-salâm pointed to Walîd’s leg and said, **“I have destroyed him!”** After a while, Âs ibn Wâil passed by. When he asked about him and received the same answer, he pointed at his stomach and said, **“I have destroyed him, too!”** As Aswad ibn Muttalib passed by, he pointed to his eyes, and when he saw Abdiyagwas, he pointed to his head. As Hârith ibn Qays was passing by, he pointed to his stomach and said, **“O Muhammad! Allahu ta’âlâ has saved you from their evil. Soon, each of them will face a calamity.”**

A thorn pricked Âs ibn Wâil’s foot. No matter how many medicines they used, they couldn’t find a cure for it. At last, his foot swelled up as big as a camel’s neck, and he died shouting, “Muhammad’s Allah killed me.”

Aswad ibn Muttalib went blind. Jabrâîl ‘alaihis-salâm eliminated him by smashing his head against a tree.

While Aswad ibn Abdiyagwas was in the place called Bâd as-samûm, his face

<sup>96</sup> Sûrah al-Anâm, 6/10.

<sup>97</sup> Sûrah al-Hijr, 15/95-97.



and body became pitch black. When he came back to his house, his family didn't recognize him, and they shooed him away. He died by slamming his head on the door of his house due to his grief.

Hârith ibn Qays had eaten salty fish. He started to feel very thirsty. No matter how much water he drank, he couldn't quench his thirst. At last, he burst.

A piece of iron pricked Walîd ibn Mugîra's calf. His wound didn't heal. He lost a lot of blood and died shouting, "Muhammad's Allah killed me."

Thus, each of them received what they deserved. Also, it stated in the âyat al-karîmas that the polytheists will stay in Jahannam forever.

One day, our beloved Prophet (sallallahu 'alaihi wa sallam) met Hakam ibn Abu'l-As. After He left, Hakam mocked our Master Rasûlullah by moving his mouth, face and body. Rasûl al-akram (sallallahu 'alaihi wa sallam) saw Hakam's actions with the nûr of prophethood, and when He prayed for him to stay like that, a tremor took over Hakam's body, and he stayed like that until the end of his life.

### **Tortures done to the Ashâb al-kirâm**

The polytheists weren't only tormenting our Master, the Prophet. They were also torturing His glorious Ashâb (radiyallahu 'anhuma). They especially preferred those who were poor and helpless; they oppressed them and did unimaginable tortures to them without hesitation. Those who were subjected to torture the most were Bilâl al-Habashî, Lady Zinnîra, Khabbâb ibn Arat, Ammâr ibn Yâsâr and his family (radiyallahu 'anhuma ajma'în). They would scorch some of them with searing hot stones; they would keep some of them hungry and thirsty and torture them, saying, "Abandon Muhammad's religion." But they would endure all the unbearable torments and never abandon the religion of Islâm. They kept some hungry and thirsty and tortured them, saying, "Abandon Muhammad's religion." But they endured all the unbearable torments and didn't leave Islâm.

### **Allah is one, Allah is one**

Hadrat Bilâl, who was the slave of a polytheist named Umayya ibn Khalaf, became a Muslim through Abû Bakr as-Siddîq. Because Umayya liked Bilâl the most among his twelve slaves, he made him the guard for the shrine of idols. When Hadrat Bilâl became a Muslim, he arranged all the idols in sajda position. When Umayya heard this, he was shocked. He summoned him and asked, "They say that you have become a Muslim, that you are making sajda to Muhammad's Rabb. Is that so?" Hadrat Bilâl replied, "Yes, I make sajda to Allahu ta'âlâ, who is the Greatest and Almighty." When Umayya received this reply he disliked, he immediately started torments and tortures. At noon, when the sun was directly overhead, he would undress him and put stones scorched from the heat of the sun on his bare body and burn him. After laying him on his back on top of a stack of hot stones and laying some of them on his stomach, he would tell him, "Abandon

"(O Bilâl!) Saying the name of Allahu ta'âlâ will save you."

**Hadîth ash-shârif**

Islâm! Believe in the idols Lât and Uzzâ.” However, Hadrat Bilâl would declare his îmân by saying, “**Allahu ta’âlâ is one! Allahu ta’âlâ is one!**”

When Umayya ibn Khalaf saw this patience of his, he would become enraged and injure and torture his body by dragging him on thorns. Without regard for the blood which was profusely flowing from his body, Hadrat Bilâl would say, “O my Allah! I am content with what comes from You! O my Allah! I am content with what comes from You!” and would persevere in his îmân. Hadrat Bilâl had told this state of his as follows:

“That evil Umayya would tie me up in the heat of the day and torment me at night. It was a hot day. As always, he started to torture me. Whenever he said, ‘Worship our idols! Deny Muhammad’s Allah, deny Him, deny Him!’ to force me to give up Islâm, I would say, ‘**Allah is one! Allah is one!**’ To take his anger out on me, he put a very big rock on my chest that day. At that moment, I lost consciousness. When I regained consciousness, I saw that the rock on my body had been removed, and the sun had gone behind the clouds. I thanked Allahu ta’âlâ and told myself, ‘O Bilâl! Everything that comes from Janâb al-Haqq is beautiful and pleasant.’”

Again, one day, Umayya ibn Khalaf brought Bilâl al-Habashî outside to torture him. He had undressed him, left him only in his undergarments and made him lie on hot sand in the heat, then piled stones on him. The polytheists had gathered, and they were severely torturing him and saying, “If you do not abandon your religion, we will kill you.” Under these unbearable tortures, Bilâl al-Habashî was saying, “Allah is one! Allah is one!” At that moment, our beloved Prophet (sallallahu ‘alaihi wa sallam) was passing by. When He saw the state of Hadrat Bilâl al-Habashî, He was very upset and said, “**Saying the name of Allahu ta’âlâ will save you.**”

Shortly after He returned to His home, Hadrat Abû Bakr came. He told Abû Bakr as-Siddîq about the tortures Bilâl al-Habashî endured and said, “**I am very sad.**” Hadrat Abû Bakr went there immediately. He said to the polytheists, “What will you gain by doing this to Bilâl? Sell this person to me.” They said, “We would not sell him even if you gave us gold as much as the world. However, we can exchange him for your slave Âmir.” Âmir, Hadrat Abû Bakr’s slave, would conduct his trade business and earn a lot of money. Apart from his personal properties, he had ten thousand gold coins. He was Hadrat Abû Bakr’s assistant and handled all his affairs. However, he was an unbeliever and insisted on his unbelief. Hadrat Abû Bakr said, “I have given you Âmir with all his properties and money for Bilâl.” Umayya ibn Khalaf and the other polytheists rejoiced and said, “We have deceived Abû Bakr.”

Hadrat Abû Bakr immediately removed the heavy stones off of Bilâl al-Habashî and lifted him to his feet. Bilâl al-Habashî was weak due to severe tortures. Holding his hand, Hadrat Abû Bakr directly brought him to our beloved Prophet and said, “O Rasûlallah! I have emancipated Bilâl today for the love of Allah.” Our Master Rasûlullah was delighted. He prayed a lot for Hadrat Abû Bakr. Just then Jabrâîl ‘alaihis salâm brought the 17th and 18th âyat al-karîmas of Sûrah al-Layl heralding that Abû Bakr is far from Jahannam. It is stated in these âyat al-karîmas,



in maal, “**A person** (like Hadrat Abû Bakr) **who has great piety** (and who avoids shirk and sins) **and spends his wealth on the way of goodness to be pure in the sight of Allahu ta’âlâ** (and to attain the blessings Allahu ta’âlâ promises), **have been kept away from it** (Jahannam).”

### Inconceivable torture

Hadrat Khabbâb ibn Arat was among those who were tortured to force him to abandon his religion. Hadrat Khabbâb had no one. He was the slave of a polytheist woman called Umm Anmâr. Since he had no relatives to protect him, the polytheists would gather, remove his clothes and rake thorns on his body. Sometimes, they would put a shirt made of iron on his naked body and make him wait under the sun. They would press stones they heated under the sun or in a fire on his naked body and say, “Abandon your religion. Worship Lât and Uzzâ!” Khabbâb would persist in his faith and resist them by saying, “**Lâ ilâha illallâh, Muhammadun Rasûlallâh.**”

One day, the polytheists gathered and lit a fire somewhere. They tied Hadrat Khabbâb and brought him there. They stripped him and laid him on the fire. They were either going to make him abandon his religion or burn him in the fire. Hadrat Khabbâb, who was laid on his back in the middle of the fire, was praying, “O my Allah! You see my condition; you know my situation. Fasten my îmân in my heart, grant me great patience!” One of the polytheists stepped on Hadrat Khabbâb’s chest. However, they did not know that Allahu ta’âlâ protected the believers.

Years after, when they asked Khabbâb about this incident, he opened his back and showed the burn marks and said, “They lit a fire for me, then dragged me into it. Only my flesh put that fire out.”

While they were torturing Hadrat Khabbâb like this outside, his owner Umm Anmâr would heat an iron in the fire, press it to his head and cauterize it to make him abandon his religion. He would endure all these pains for his religion and would not perform what they offered and abandon his faith.

One day, Hadrat Khabbâb went to the presence of our beloved Prophet and said, “O Rasûlallah! Wherever the polytheists see me, they burn me with fire. In the house, my owner, Umm Anmâr, burns my head with a heated iron. I beg for your prayer!” Then he showed the burns on his back and his head. Our Prophet pitied him much. He couldn’t bear the torments he endured in order not to leave his religion, and He prayed, “**O my Rabb! Help Khabbâb!**” Janâb al Haqq accepted His Rasûl’s invocation immediately and gave Umm Anmar a severe pain in her head. She would groan all night due to her headache. She was told that she should cauterize her head with a fire-heated iron as the cure. In the end, she called Khabbâb and ordered him to heat the iron bar in the fire and cauterize her head... Hadrat Khabbâb would cauterize her head with the iron...

In the early days of Islâm, the polytheists didn’t pay much attention to Khabbâb

*“O Abû Jahl!  
Wallahi, your  
words are not true.  
The idols you call  
Lât and Uzzâ are  
good for nothing.  
They do not even  
know who  
worships them  
or not. Certainly,  
my Rabb is able  
to give back the  
nûr of my eyes to  
me and to return  
me to my previous  
state.”*

*Lady Zinnîra  
(radîy-Allahu  
'anhâ)*

ibn Arat. But the number of Muslims was increasing day by day. In the end, they were compelled to take the matter seriously. They increased their torture against Hadrat Khabbâb. They severely hit, beat, wounded and tortured him.

Despite all this, Hadrat Khabbâb didn't compromise his îmân in the slightest. But the torment and torture had become unbearable. He explained what was happening to the Master of the universe and said, "O Rasûlallah! Please pray for us to be free from the tortures we have been suffering."

Upon this, our Master Rasûlullah said, "**There were such people among the ummahs that came before you that their skins and flesh were stripped and scraped with an iron comb, but this torture couldn't turn them from their religion. They were cut in two from their head with a saw, but still, these tortures couldn't turn them away from their religion. Surely, Allahu ta'âlâ will complete this (Islâm). He will make it superior to all religions. So that a person travelling alone from Sana'a to Hadramout on his mount won't fear anyone other than Allahu ta'âlâ and won't worry about anything except a wolf attack for his sheep herd. But you are being hasty,**" and He prayed and patted his back. These nice words of Rasûlullah, which are cure and nourishment for the souls, soothed Khabbâb's pains.

Hadrat Khabbâb had a considerable amount owed him, especially by Âs ibn Wâil, who was a ferocious polytheist. He went to him to ask for it. When Âs ibn Wâil said to Khabbâb, "Unless you deny Muhammad, I will not pay you my debt." Hadrat Khabbâb replied, "Wallahi, I can't deny my prophet, neither in life nor after death when I rise from my grave. I would abandon everything; however, I can't make this denial." Upon this, Âs ibn Wâil said, "Will we be resurrected after death? If there is such a thing, then I will have both my property and my children. I will pay my debt to you that day."

Upon these words of Âs ibn Wâil, Allahu ta'âlâ said in the 77-79th âyat al-karîmas of Sûrah Maryam in the Qur'ân al-karîm, in maal, "(O My Habîb!) Now, have you seen that man (Âs ibn Wâil) who denies our âyats and says, 'Surely, I will be given property and children (on the day of qiyâmat)?' Has he been informed of the ghayb (unknown) or has he received a promise in the presence of Rahmân (Most Compassionate)? No, it is not so; We will write what he has said. (Based on that, We will call him to account on the day of qiyâmat,) and We will increase his torment more and more."

### Torture until falling unconscious

Regarding torture, the polytheists did not differentiate between women and men. Lady Zinnîra, who was one of the first Muslims and had no one, was also a slave. The polytheists, who learned that she became a Muslim, did not hesitate to torture her. Lady Zinnîra was forced to worship the idols Lât and Uzzâ; she was tortured and strangled until she couldn't breathe and fainted. Despite this, she never abandoned her religion and did not obey their words. Especially Abû Jahl tortured her a lot. As a result of that, Zinnîra became blind. Once, Abû Jahl said, "You see! Lât and Uzzâ blinded you." Lady Zinnîra, as a manifestation of



her îmân, said, “O Abû Jahl! Wallahi, it is not as you say. The idols you call Lât and Uzzâ are useless; they aren’t aware of those who worship them and those who don’t. Certainly, my Rabb is able to give back the nûr of my eyes and return me to my previous state.”

Abû Jahl was stunned by the unwavering îmân of Hadrat Zinnîra. Allâhu ta’âlâ accepted Zinnîra’s prayer, and her eyes began to see better than before. Even though Abû Jahl and the Quraysh polytheists saw this situation, they were stubborn and didn’t accept Islâm. Furthermore, they said, “This, too, is the sorcery of their prophet! Do you not wonder at the fools who follow Muhammad’s path? If their path were good and true, we would have followed it first. A slave found the truth before us; is that so?”

Upon this, Allahu ta’âlâ sent the 11th âyat al-karîma of Sûrah al-Ahqâf, in maal, “**Those unbelievers said for the believers, ‘If there was any goodness in it (Islâm), they (the poor and helpless) couldn’t have got ahead of us and run to it before us.’ However, since they didn’t find guidance with it (with the Qur’ân al-karîm like the believers), they will say (in order to deny the Qur’ân al-karîm), ‘This Qur’ân al-karîm is an old lie** (resurfaced by Muhammad).”

### Dâr-ul-Arqâm

Our beloved Prophet (sallallahu 'alaihi wa sallam) was deeply saddened by the oppression and torture that the polytheists inflicted on His Ashâb. A safe place was necessary to spread and learn Islâm. Our Master chose the house of Hadrat Arqâm for this muqaddas (holy) duty.<sup>98</sup> This house was in a narrow street to the east of Safâ Hill and on high ground. From here, the Kâba al-mu’azzama could be seen easily. The entrance and exit of the house were very convenient for checking passers-by. In addition, Hadrat Arqâm was one of the notables of Mecca and a person of high standing. Our Master Habîb al-akram was explaining Islâm to His Ashâb in this house. Those who were going to become Muslims would come to this house and be honoured by accepting Islâm, and they would be blessed with listening to our Prophet’s blessed words that cure the hearts. They would listen to our Master, the Prophet breathlessly, as if birds had landed on their heads and would fly away when they spoke. They would memorize His blessed words without missing a single word as if they were swallowing them. Our Prophet (sallallahu 'alaihi wa sallam) would allocate His daytime to Arqâm’s house and teach His Ashâb from morning to evening. This house was the first headquarters of the Muslims, “**Dâr al-Islâm**”. The first Muslims gathered here so that they would be protected from all kinds of evils of the polytheists.

### Deadly torture

Ammâr ibn Yâsar narrates, “I wanted to go to Dâr al-Arqâm to see Rasûlullah and become a Muslim. I came across Hadrat Suhayb at the door. When I asked

*“Be patient, O  
Yâsar family!  
Rejoice, O  
Ammâr family!  
Undoubtedly, your  
place of reward is  
Jannah.”  
**Hadîth  
ash-shârif***

<sup>98</sup> Ibn Hajar, al-Isâba, I, 28-29.

him, 'What are you doing here?' he asked me the same question. I said, 'I want to go to the presence of Hadrat Muhammad, listen to His words and become a Muslim.' He said, 'That is why I came too.' We entered His exalted and honourable presence together. He informed us of Islâm. We happily became Muslims."<sup>99</sup>

Ammâr was one of the mujâhîds who didn't hesitate to reveal his faith. He would endure the most severe tortures in order not to abandon his religion. When the polytheists found him alone, they would take him to the Ramda region, to the rocks of Mecca, take off his clothes and put an iron shirt on him. He was kept under the scorching sun like that and tortured. Sometimes his back was cauterized with fire, and he was subjected to endless torture. Every time they would say, "Deny! Deny! Worship Lât and Uzzâ and be saved!" Hadrat Ammar would respond to these unbearable tortures with great patience, saying, "**My Rabb is Allah, my prophet is Muhammad 'alaihis-salâm.**" The polytheists would get angrier at this; they would put burnt rocks on his chest, and sometimes they would try to drown him by throwing him into a well. One day, when Ammar ibn Yâsar was honored with the presence of our beloved Prophet, he said, "O Rasûlallah! The tortures inflicted on us by the polytheists have reached extreme levels." Our Prophet (sallallahu 'alaihi wa sallam) took pity on Hadrat Ammar and said, "**Be patient, O father of Yahzân!**" then He prayed, "**Yâ Rabbî! Do not let anyone of the Ammâr family taste the torment of Jahannam!**"

### First martyr, first blood

Hadrat Ammâr's father Yâsar, his mother Sumayya and his brother Abdullah became Muslims as a family. The polytheists would torture them more than they tortured Hadrat Ammâr. During tortures, they would want them to say words of blasphemy, but they would reply, "Even if you peel our skin and slice our flesh, we won't listen to you," and say, "Lâ ilâha illallah, Muhammadun Rasûlullah." Again, one day, in a place called Bathâ, when the family of Yâsar was being tortured, our Prophet (sallallahu 'alaihi wa sallam) was passing by there. He became very upset when He saw these unbearable torments His Ashâb endured. When Hadrat Yâsar asked, "O Rasûlallah! Will our lives be full of these tortures?" our Master replied, "**Be patient, O Yâsar family! Rejoice, O Ammâr family! Undoubtedly, your place of reward is Jannah.**"

Again, one day, the Meccan polytheists were torturing Ammâr with fire. Our Master Rasûlullah came there and said, "**O fire! Be cool and safe to Ammâr as you were to Ibrâhîm ('alaihis-salâm)!**" Later, when Ammâr bared his back, the burn mark was visible. That mark had happened before Rasûlullah's prayer.

Again, on a day when they tortured the Yâsar family, they martyred Hadrat Yâsar and his son Abdullah with arrows. Abû Jahl had the blessed feet of Hadrat Sumayya tied with ropes. He had two camels tied to the ends of the ropes and driven in opposite directions until she was torn apart and martyred. When our Master, the Prophet and the Ashâb al-kirâm ('alaihimur-ridwân) heard the news that the merciless, pitiless, cruel Abû Jahl and other polytheists had martyred the

<sup>99</sup> Ibn Sa'd, at-Tabaqât, III, 227; Hâkim, al-Mustadrak, III, 449; Ibn Asâkir, Târikh Dimashq, XXIV, 219.



Yâsar family through torture, they were extremely saddened. This event caused the Ashâb to unite even more.<sup>100</sup>

When the Ashâb al-kirâm performed salât, they would go to isolated places and do their ibâdat secretly. Again, on such a day, Sa'd ibn Abî Waqqâs, Sa'îd ibn Zayd, Abdullah ibn Mas'ûd, Ammâr ibn Yâsar and Khabbâb ibn Arat were performing salât in a valley of Mecca called Abû Dub. At that time, Ahnas ibn Sharîk and some polytheists who followed them came and started mocking and vilifying their ibâdat. Unable to bear this, Hadrat Sa'd ibn Abî Waqqâs and his friends attacked the polytheists. Hadrat Sa'd found a camel bone, and with it, he split the head of one of the infidels. The polytheists fled in fear. Thus, for the first time, Muslims shed the blood of infidels.

*"Wallahi, that person is saying the truth. Those who don't believe Him are liars and deviants."*

**Hadrat  
Unays Gifârî  
(radiyallahu 'anh)**

### **Abû Zarr Ghifârî's conversion to Islâm**

One by one, people were attaining hidâyat, and the nûr of Islâm was beginning to spread outside of Mecca and starting to illuminate the world. In the face of the news of the rising of Islâm and its spread, the polytheists were trying various methods to impede it. Eventually, this news also reached the Banî Ghifâr tribe. As soon as Abû Zarr Ghifârî heard this news, he sent his brother Unays to Mecca and asked him to investigate the situation. Unays went to Mecca and attended the assembly of our Master, the Prophet. He came back with admiration for Him. When his brother Hadrat Abû Zarr asked, "What news have you brought?" he answered, "Our Master! Wallahi, I saw a very exalted person who always enjoins goodness and forbids evil." When Abû Zarr Ghifârî asked, "What do people say about Him?" his brother Unays, who was one of the famous poets of the time, replied, "They say He is a poet, a soothsayer, a sorcerer. However, His words are not like the words of soothsayers or sorcerers. I also compared His words with every kind of poem of poets. They don't resemble them either. These unique words can't be measured by anyone's words. Wallahi, that person is telling the truth. Those who don't believe Him are liars and deviants."

Upon this news, Abû Zarr Ghifârî decided to go to Mecca, see our Master, the Prophet and become a Muslim. Taking a walking stick and some food, he enthusiastically set out for Mecca. When he arrived in Mecca, he didn't tell anyone about his intentions, because the polytheists were severely hostile to our Master, the Prophet and the new Muslims, and they were increasing their torments. In particular, they tortured Muslims who were poor and without helpers. Abû Zarr didn't know anyone in Mecca. He was a stranger. Therefore, he didn't ask anyone anything. Near the Kâ'ba, he waited for an opportunity to see Rasûlullah and looked for a sign to learn His whereabouts.

Towards the evening, he retreated to a street corner. Hadrat Alî saw Abû

<sup>100</sup> Ibn Abî Shayba, al-Musannaf, VIII, 42; Ibn Sa'd, at-Tabaqât, VIII, 264; Suhaylî, Rawzu'l-unf, II, 86.

Zarr. Understanding that he was a stranger, he brought him to his home. Since he didn't ask about his situation, Abû Zarr didn't disclose his secret. In the morning, he went to the Kâ’ba again. Although he wandered around until the evening, he couldn't attain his wish. He went to the previous place and sat down. Hadrat Alî was passing there again that night. He said, “So this poor man still hasn't learnt where his home is,” and took him home again. In the morning, he went to the Baitullah again and retired to his corner. Hadrat Alî invited him to his house again. This time, he asked him where he came from and why. Hadrat Abû Zarr said, “If you give me a definite promise that you will give me the right information, I will tell you.” When Hadrat Alî said, “Tell me, I won't reveal your situation to anyone.” Abû Zarr Ghifârî said, “I heard that a prophet appeared here. I came to talk with Him and attain His presence.” Our Master, Hadrat Alî said, “You have found the truth and acted wisely. I am going to that person now. Follow me and enter the house that I will enter. If I understand that there is a person on the road who will harm you, I will act like I'm adjusting my shoes. Then you will walk past me without waiting for me.”

Abû Zarr Ghifârî followed Hadrat Alî. Finally, he was honoured by seeing the blessed face of our Prophet. And he greeted Him by saying, **“Assalâmu ‘alaikum.”** This greeting was the first salâm in Islâm, and Abû Zarr Ghifârî was the first person who said the salâm. Our Master, the Prophet replied to his salâm and said, **“May the mercy of Allahu ta’âlâ be upon you.”** When our Master, the Prophet asked him, **“Who are you?”** he answered, “I am from the Ghifâr tribe.” Our Prophet asked, **“How long have you been here?”** He replied, “I have been here for three days and three nights.” When He asked, **“Who fed you?”** he said, “I couldn't find any food or drink except zamzam. As long as I drank zamzam, I felt no thirst or hunger.” Our Prophet said, **“Zamzam is blessed. It satiates the hungry.”** Then Abû Zarr Ghifârî said to our Master, the Prophet, “Tell me about Islâm.” Our Prophet recited the Kalima ash-shahâda to him. He repeated and was honoured with Islâm and became one of the first Muslims.<sup>101</sup>

After he became a Muslim, Hadrat Abû Zarr Ghifârî told our Prophet, “O Rasûlallah! I swear by Janâb al-Haqq, who has sent you as a true prophet, I will announce this openly among the polytheists.” He went to the Kâ’ba, and with a loud voice, he said, “O Quraysh community! **‘Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan ‘abduhu wa rasûluh** (I bear witness that there is no god but Allahu ta’âlâ. And Muhammad ‘alaihis-salâm is His servant and rasûl).” Hearing this, the polytheists attacked him immediately. They beat him with stones, sticks and bone pieces and left him covered in blood. Hadrat Abbâs, who saw this situation, said, “Let go of this man, you will kill him! He is from a tribe that lives on the route where your trade caravan passes. How are you going to pass there again?” He saved Hadrat Abû Zarr from the hands of the polytheists. Abû Zarr couldn't stay still with the joy of being honoured by becoming a Muslim. The next day, he shouted the Kalima ash-

<sup>101</sup> Bukhârî, “Manâqib”, 11; Fadâil-us-Sahâba, 62; Bayhaqî, Dala’il an-Nubuwwa, II, 83.



shahâda again next to the Kâ'ba. The polytheists beat him up. He collapsed to the ground. Again, Hadrat Abbâs came and saved him from their hands.

Our Master, the Prophet (sallallahu 'alaihi wa sallam) ordered Hadrat Abû Zarr Ghifârî to return to his hometown and spread Islâm there. Upon this order, he returned to his tribe and told them about the oneness of Allahu ta'âlâ and that Muhammad 'alaihis-salâm is His rasûl. He said that what He conveyed was real and true and that the idols they worshipped were false, empty and meaningless. Some of the crowd listening to him started to object. Meanwhile, the chief of the tribe, Haffaf, silenced the shouters and said, "Wait, let's listen and see what he has to say." Upon this, Hadrat Abû Zarr continued as follows:

"Before I became a Muslim, I had gone to the idol Nuham one day and put some milk before it. I saw a dog approach, drink the milk and urinate on the idol. I understood very well that the idol didn't have the power to stop this. How can you like worshipping an idol that even a dog insults? Isn't this madness? This is what you worship."

Everyone stood with their heads bowed. When one of them asked, "Then, what does the prophet you speak of say? How did you understand that He is telling the truth?" Hadrat Abû Zarr said with a loud voice:

"He says that Allahu ta'âlâ is one, that there is no god but Him, that He is the creator of everything and the owner of everything... He invites people to believe in Him. He invites them to goodness, good morals and helping each other. He conveys the ugliness of burying little girls alive and all other evil, injustice and cruelty you commit and to avoid those," and explained Islâm at length. He told all the wrong ways of his tribe. Then he described the harm and ugliness of these wrongdoings. Many people in the audience, including the chieftain Haffâf and his own brother Unays, became Muslims.<sup>102</sup>

### Reciting the Qur'ân al-karîm openly at the Kâ'ba

One day, the Ashâb al-kirâm were gathered in a secluded place, and they were talking, "Wallahi, no one except Rasûlullah can make the Quraysh polytheists listen to the Qur'ân al-karîm openly. Is there anyone who will openly recite the Qur'ân al-karîm and make them listen?" Hadrat Abdullâh ibn Mas'ûd was there too. He said, "I will make them listen!" Some of the Ashâb said, "O Abdullâh! We are afraid that the polytheists will harm you. We want a person who has a tribe and people that will protect him from the polytheists when necessary." He insisted, "Allow me to go. Janâb al-Haqq will protect me."

The next day before noon, he came to Maqâm al-Ibrâhîm. The polytheists had gathered there. Ibn Mas'ûd said the Basmala ash-sharîf while standing and started

*"Our Prophet  
prayed, 'O my Rabb!  
Show the true path  
to the people of  
Daws and bring  
them to the religion  
of Islâm!' He said to  
me, 'Return to your  
people! Continue to  
invite them to Islâm  
with a smiling face  
and sweet words!  
Be gentle towards  
them!'"*

**Tufayl ibn Amr  
(radiyallahu 'anh)**

<sup>102</sup> Bukhârî, "Manâqib", 10; Fadâ'il-us-Sahâba, 62; Ibn Ishâq, Sîrat ar-Rasûl, 122-123; Bayhaqî, Dalail an-Nubuwwa, II, 83.

to recite Sûrah ar-Rahmân. The polytheists asked each other, "What is the son of Umm Abd saying? He must be reciting the words Muhammad brought," and attacked him. Punching, slapping and kicking, they blackened his face and eyes and made him unrecognizable. But he continued to recite while he was beaten. He came back to the Ashâb al-kirâm with his face covered in wounds and bruises. The Ashâb al-kirâm were very saddened by this and said, "We had feared that you would end up like this. In the end, it happened as we feared."

However, Abdullah ibn Mas'ud was not at all sad. He said, "I had never seen the enemies of Allahu ta'âlâ as weak as they were today. If you want, I can make them listen to it just as much tomorrow morning." The Ashâb al-kirâm said, "No, this is enough for you. You made those ferocious infidels listen to what they didn't like."<sup>103</sup>

### **Tufayl ibn Amr's conversion to Islâm**

During the years our Prophet (sallallahu 'alaihi wa sallam) started to openly spread Islâm in Mecca, He would advise people day and night, inviting them to the religion of Islâm. The Meccan polytheists were trying to hinder these efforts of our Master Rasûlullah. They regarded all kinds of lies, slander and torture fit for those who accepted and believed what He told. Whenever they saw someone talking to our Master, the Prophet, they would immediately go to him and use all kinds of tricks and lies so that he wouldn't listen to Him and believe what He said. They would do everything they could to keep people who came to Mecca from meeting with Him.

At a time when Muslims were in distress and being tormented by the infidels, Tufayl ibn Amr Dawsî came to Mecca. Seeing this, the leaders of the polytheists went to him and said, "O Tufayl! You have come to our hometown. Abdulmuttalib's orphan, who appeared among us, has many surprising states. His words are like sorcery. They separate son from father, brother from brother, husband from wife! He causes chaos with the ideas He puts forward. A son who hears His words doesn't listen to his father anymore; he becomes obedient to Him. Now, no one listens to each other, and people are becoming Muslims. We are afraid that this separation calamity that befell us will also befall you and your people. Let it be our advice to you; never speak to Him! Neither say a word to Him nor listen to His words. Do not pay any attention to what He tells! Be very careful. Don't stay here too long. Leave here immediately!"

Tufayl ibn Amr tells the rest as follows:

"I swear, they have said these so many times that I decided not to speak to Him and not to listen to His words. In fact, when I entered the Kâ'ba, I even stuffed cotton into my ears for fear that I might hear His words. The next day, in the morning, I went to the Kâ'ba. I saw Rasûl 'alaihis-salâm performing salât there. I stood somewhere close to Him. As the hikmat of Janâb al-Haqq, some of what He recited reached my ear. How beautiful the words I heard were. I said to myself, 'I'm not a man who cannot distinguish between good and evil. Furthermore, I am a poet. Why shouldn't I listen to what this person says? If I find His words good, I

<sup>103</sup> Ibn Ishâq, Sîrat ar-Rasûl, 166; Ibn Hishâm, as-Sîra, I, 314-315; Tabarî, Târikh, II, 234-235.



will accept them; if not, I will leave them.' I hid somewhere and waited there until Rasûlullah performed His salât and returned to His house.

Then I followed Him. When He entered His house, I also went in and said, 'O Muhammad ('alaihis-salâm)! When I came to this land, your people told me this and that. They wanted me to stay away from you. Out of fear, I plugged my ears with cotton so I wouldn't hear your words. But Allahu ta'âlâ made me hear some of what you recited. I found them so beautiful. Now, tell me what you have to tell! I am ready to accept.'

Our Master Rasûlullah told me about Islâm and recited some of the Qur'ân al-karîm. I swear, I have never heard more beautiful words than these in my life. At once, I said the Kalima ash-shahâda and became a Muslim.

At that moment, I said, 'O Rasûlallah! I am an influential and respected person among my people. None of them oppose me. Let me go and invite them to the religion of Islâm. Please pray so that Allahu ta'âlâ will give me a sign! Thus, that sign may provide ease and help for me when I invite my people to Islâm!' Upon this request of mine, our Master Rasûlullah prayed, '**O my Allah! Grant an âyat, a sign for him!**'

After this, I returned to my town. On a dark night, when I reached the hill overlooking the headwater, where my tribe resided, a light like a lamp appeared on my forehead and started to shine. Then I prayed, 'O my Allah! Transfer this light from my forehead to another place! Lest the ignorant ones of the Daws tribe think that Allah put this on my forehead as a divine punishment because I turned away from my religion.' That light immediately came to the tip of the whip in my hand and hung there like a lamp. As I approached the homeland of my tribe and started to descend the slope, people there were showing each other the light shining like a lamp at the tip of my whip. In this state, I went down the slope and came to my house. First, my father came and saw me like this. He hugged me out of love for me. My father was very old. I said to him, 'O my father! If you remain in your current state, neither am I from you nor are you from me!' When my father heard this, he was astonished and asked, 'What is the reason, O my son?' In response to him, I said, 'I became a Muslim by embracing the religion of Muhammad 'alaihis-salâm.'

Upon this, my father said, 'My son, I also embrace the religion you embraced. Let your religion be my religion too!' and became a Muslim by saying the Kalima ash-shahâda. After this, I taught him what I knew about Islâm. Then he washed and put on clean clothes. Later on, my wife came to me. I told her the same things. She accepted and became a Muslim too.

In the morning, I went into the Daws tribe. I explained Islâm and invited all of them to it. But they were slow to accept. They opposed it for a long time. They didn't give up their sinful and evil deeds. They went further and mocked me with mimicries. Because of their fondness for charging interest and gambling, they didn't listen to me. They avoided following Islâm. They rebelled against Allah and

*"No, I will go and recite again. I had never seen the polytheists as weak as they were today. This weakness of theirs pleases me. I don't feel pain from the torments they do to me."*

**Abdullah  
ibn Mas'ûd  
(radiyallahu  
'anh)**

His Prophet.

After a while, I came to Mecca and complained about my people to Rasûlullah; I said, ‘O Rasûlallah! The Daws tribe has rebelled against Allahu ta’âlâ. They didn’t accept my invitation to embrace Islâm. Please pray for them!’ Our beloved Prophet, who had great compassion and mercy for everyone, opened His hands, turned towards the Kâ’ba and prayed, **‘O my Rabb! Show the true path to the people of Daws and bring them to the religion of Islâm!’** He said to me, **‘Return to your people! Continue to invite them to Islâm with a smiling face and sweet words! Be gentle towards them!’** I went to my hometown immediately. I never stopped inviting the people of Daws to Islâm.”<sup>104</sup>

### **Invitation at festivals**

Every year, people from various cities would come to Mecca to visit the Kâ’ba al-mu’azzama on certain days. Our Master Rasûl al-akram (sallallahu ‘alaihi wa sallam) would greet those who came and tell each group about Islâm. He would inform them that Allahu ta’âlâ is one and He is a true prophet and that salvation is on this path.

One day, Walîd ibn Mugîra gathered the polytheists and said, “O Quraysh people! The season of visiting the Kâ’ba has come again. Muhammad’s voice has spread throughout the world. Arab tribes come to Him; their hearts warm to His sweet words, and they embrace His religion. We should find a preventive measure. Let us agree on one thing so that we won’t be contradicting each other by saying different things about Him.”

The Qurayshîs said, “O father of Abd as-Shams! You are the most farsighted among us. We will tell them whatever you see appropriate.”

When Walîd replied, “No, you tell me, I will listen,” they said, “Let us say He is a soothsayer.” Walîd immediately objected and said, “No! I swear that He is not a soothsayer. We have seen many soothsayers. They tell the truth and the lie without hesitation. The recitations of Muhammad are nothing like what the soothsayers make up. Furthermore, we haven’t heard a lie from Muhammad until now. If we say that, no one will believe it.”

This time they said, “Let us say He is insane.” Walîd objected again, “No! I swear that He isn’t insane or crazy. We know the insane and understand the signs of insanity. He doesn’t choke, tremble, or have baseless fears. If we say so, they will refute us.”

The Qurayshîs said, “Let us say He is a poet.” Walîd objected again and said, “He is not a poet either! We know every kind of poetry very well. What He recites is nothing like any kind of poetry.”

This time, they said, “Let us say He is a sorcerer.” Walîd said, “He is not a sorcerer. We have seen sorcerers and their sorcery; we know them too. There is no sign of sorcery in His words. Muhammad’s words are victorious over the entire world. He is not an unknown person either. We can’t keep people away

<sup>104</sup> Ibn Hishâm, as-Sîra, I, 382,385; Suhaylî, Rawzu'l-unf, II, 168; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 417.



from Him and prevent them from talking to Him. He is also superior to others in eloquence and fluency, and speaking with beauty and meaning. In short, whatever we say about Him, people will understand that it is a lie."

When the Qurayshîs couldn't find another thing to say, they said, "You are the oldest and most experienced of us, we will agree to what you say."

Upon this, Walîd ibn Mugîra thought for a while. Then he incited those around him by saying, "Again, the best is to call Him a magician, a sorcerer; this is the most reasonable choice. Because, with His words, He separates people from their tribes and relatives. He alienates brother from brother and friends from each other."

The Qurayshîs immediately dispersed and said to the people in Mecca, "Muhammad is a sorcerer!" and spread it among the people. When the tribes started to come to visit the Kâ'ba, there was no one left who hadn't been warned against speaking with our Master, the Prophet.

Due to these actions of the polytheists, Islâm began to be wondered about in all Arab countries, and doubts and questions arose in their minds regarding idols.

Allahu ta'âlâ sent âyat al-karîmas informing that He will make the unbeliever Walîd ibn Mugîra taste painful torments. Indeed, He declares, in the 11-29th âyat al-karîmas of Sûrah al-Muddaththir, in maal, "(O My Rasûl!) **Leave to Me to deal with** (punish) **the person** (an unbeliever like Walîd ibn Mugîra) **whom I created alone** (deprived of wealth) (Let Me give that unbeliever the punishment he deserves)! **I gave him abundant riches** (I granted that ungrateful person, who didn't have anything, many vineyards, orchards and goods and made him attain many blessings afterwards.) **I gave him children** (who are strong and watch over him to prevent any attack on him immediately) **who are always ready by his side. I made everything easy for him; I granted him great opportunities.** (I made everything easy to seize; I opened his way. He attained a high position in Mecca. He was nicknamed Rayhânat al-Arab. He was introducing himself to his people as a very distinguished man.) **Then he** (this greedy, ungrateful person) **desires** (ambitiously) **that We increase** (his wealth and children) **even more after all these opportunities** (He doesn't try to appreciate or be grateful for the blessings he has received). **No! His wishes won't be granted until the end!** (The desire of that denier, that greedy person, won't be fulfilled; his wealth and children won't be increased.) **Because he is extremely stubborn towards Our âyats. I will drive him fiercely on that slippery rock in Jahannam** (I will punish him as he deserves in the severe and painful agony of Jahannam) **and I will put him in trouble and hardship!** (One day, our Master, the Prophet was reciting the Qur'ân al-karîm aloud in the Kâ'ba, and the âyat al-karîmas deeply impacted Walîd ibn Mugîra. He went to the Qurayshîs and said, 'I heard the words Muhammad was reciting. Those can't be the words of a human being or a jinn. Those aren't poetry, nor is it the words of a soothsayer. This person isn't lying, either. I have heard many concise words. Those are unlike anything I have heard.'

*"Ferocious, hard-hearted ignorants don't believe you. They are mostly munâfiqs."*

**Tawba: 98**

Have you ever heard Him lie?' The Qurayshîs became extremely worried and said, 'Alas! We have lost this smart, this rich, this influential man too! The words of Muhammad (sallallahu 'alaihi wa sallam) affected him too.' They immediately sent Abû Jahl to him. Abû Jahl came and said, 'What is it that makes you look so sorrowful and sad? Did Muhammad's magic touch you too; did His riches and properties affect you? We made a decision. If you covet riches and properties, we will give you as much riches and properties as you want. Don't go down this wrong path.' Walîd ibn Mugîra said, 'I am the richest man in Quraysh. How can you offer me such a thing!' To this, Abû Jahl said, 'Well! Then why did you say words of praise about the Qur'ân He recited?) (Thereupon, that denier, in order to attack the Qur'ân al-karîm he heard from Rasûlullah,) **Envisioned some things in his mind** (he plotted) **and then put forth** (declared the result of his thought) **a value judgement** (measurement). **Ruin seize him, how he determined** (something inconsistent, incoherent; he put forth an impossible value that refuted what he said before. This man felt the need to change his word. He thought, how can I explain my words to them.) **Again, ruin seize him, how he put forth a** (horrible) **value judgement! Then he looked** (concentrated on the matter, thought about it deeply; he contemplated the matter again to get it under his control). **Then he frowned and scowled.** **Then he turned away from the truth and acted arrogantly.** **He said, 'This is mere sorcery inherited from people** (passed down from one person to another). **This is nothing but the word of a mere mortal!**' (However, that person had previously confessed among his people that the Qur'ân al-karîm is a wonderful word and bore no resemblance to the words of humans and jinns. Then that denier changed his words to please his people and slandered the Qur'ân al-karîm, which it never deserved. Thus, he made himself deserving of divine punishment. Allahu ta'âlâ said,) **I will put him in Jahannam** (in Saqar, in a fierce fire). **Do you know what Saqar is?** (How would you know what fierce fire is? Do you know about its characteristics?) **It neither releases nor leaves!** (That is, it neither kills nor lets a person live! It neither lets out those who enter it nor does it stop tormenting.) **It peels off** (burns and blackens) **all the skin of a person and exposes the bones."**

### **Polytheists' listening to the Qur'ân al-karîm**

The notables of the polytheists were preventing people from embracing Islâm with various tricks and cruelty. They forbade the people of Mecca to listen to the âyat al-karîmas recited by Muhammad 'alaihis-salâm. They, on the other hand, would secretly come near the house of our beloved Prophet Muhammad 'alaihis-salâm at night, hide in a corner and listen. When morning came and the sky lit up, the notables of the polytheists would see that they had come to listen to the Qur'ân al-karîm at night, unaware of each other, and reproach one another and say, "Let's not do this again." Yet, the next night, they would go again without informing each other, hide in a corner and listen. In the morning, they would see each other and be surprised. They would separate, swearing never to do so again, but they couldn't keep their word. However, following their nafses,





acting superior, fearing that other polytheists would condemn them and with many other vain thoughts, they didn't become believers. They prevented others too. Moreover, they shouted in the streets, "Muhammad is a sorcerer."

One afternoon, the polytheists gathered around the Kâ'ba and said, "Let's invite Muhammad and discuss this matter! So that, in the end, people won't condemn us, and they will pardon us." They sent a message to our Master Rasûlullah (sallallahu 'alaihi wa sallam). Upon this invitation, our Master, the Prophet came to the Kâ'ba and sat across from the polytheists.

The polytheists said, "O Muhammad! We invited you here to come to an agreement with you. We swear that there has never been a person among Arabs who caused trouble for his people as you did! You condemned our religion! You insulted our gods!

You didn't appreciate our way of thinking! You have divided our unity and turned us against each other! There's nothing bad you haven't done to us! If you wish to be rich with these actions and words of yours, let us collect more goods than you want. If you wish to gain fame and honour, let us accept you as our master. If you wish to be a ruler, let us proclaim you the ruler and gather around you. If there is something you are under the influence of, let us save you from it. If it is a sickness caused by the jinns, let us spend all our wealth seeking its cure!"

After listening to them patiently, the Master of the worlds gave this great reply: **"O Quraysh community! I don't have any of the things you said. With what I have brought to you, I haven't come to ask for your goods, nor to gain fame and honour among you, nor to be your ruler. However, Allahu ta'âlâ sent me as a prophet to you and descended a Book to me. He has commanded me to be a herald (with Jannah) for you (who accept) and a frightener (with Jahannam for those who don't accept). I have conveyed this order of my Rabb to you and gave you advice. If you accept what I have brought, it will be your share and provision in this world and in the âkhirat. If you don't accept but refuse, my duty is to endure every difficulty in order to fulfill Janâb al-Haqq's command until Allahu ta'âlâ adjudicates between me and you."**

Abû Jahl, Umayya ibn Khalaf and other polytheists said, "O Muhammad! You know that there is no one who is in more difficult conditions than us in terms of livelihood. Since you are a prophet, ask your Rabb to remove those mountains that trouble us and make our livelihood difficult! He should expand our land and make rivers flow on it like the rivers of Damascus and Iraq! In addition, He should resurrect some of our ancestors, especially Qusayy ibn Kilâb. Qusayy ibn Kilâb was a truthful, great person. Let us ask him whether your words are true or false! If he accepts you and if you fulfil our requests, we will accept you. In this way, we will also know your position in the sight of your Rabb. If you don't do these things for us, get something for yourself from your Rabb. Ask Him to send an angel who will confirm your words and drive us away from you! Also, your Rabb should give

*"We will resurrect them face down and as blind, dumb and deaf on the day of qiyâmat! Their destination is Jahannam, the flame of which We increase whenever it subsides!"*

*Isrâ: 97*

you gardens, mansions and treasures so that you will escape financial difficulties! Because you are walking in the markets and working for your livelihood as we are!"

Our Master Fakhr al-âlam said to them, "**I wasn't sent to you with these. I have brought to you from Janâb al-Haqq only what Allahu ta'âlâ sent me with. I conveyed it to you. I am not a person who would ask His Rabb (for wealth and possessions). Allahu ta'âlâ sent me as a herald (with Jannah for those of you who accept what I brought) and a frightener (with Jahannam for those of you who don't accept).**"

This time, the polytheists said, "Since your Rabb can do anything He wishes, ask Him to tear the sky apart and drop it on us! Unless you do this, we won't believe you!" Our Master, the Prophet replied, "**This doing belongs to Allahu ta'âlâ. If He wants to do this to you, He certainly will!**" Upon this, the polytheists went further and said, "O Muhammad! Didn't your Rabb know that we would sit down with you, what we would ask you, and what we would ask of you, that He didn't inform and teach you beforehand? Why didn't He say what He would do to us if we didn't accept what you conveyed to us? Until you bring the angels as witnesses to your words, we won't believe you. We have no responsibility to you any more. We swear that we won't leave you alone. Either we will destroy you, or you will destroy us!" Our beloved Prophet, who saw that they were getting further away from Him instead of approaching, left the place.<sup>105</sup>

Upon the Meccan polytheists' rejection of the Sultân of the universe, Allahu ta'âlâ sent a wâhy with Jabrâîl 'alaihis-salâm and replied to them with âyat al-karîmas. He declared the severe torments they would suffer. From the 4th âyat al-karîma to the 11th âyat al-karîma of Sûrah al-Anâm, it is stated, in maâl:

**"There is no âyat among the âyats of their Rabb** (an âyat among the âyats, a proof among the proofs or a miracle among the miracles of the Qur'ân al-karîm) **from which they haven't turned away. When the Truth** (the Qur'ân al-karîm) **came to them, they denied it. But soon, the news** (punishment) **will come to them of what they have ridiculed and mocked. Haven't they** (the people of Mecca) **seen that We annihilated many generations before them? Haven't they intimately known that? We had given them all the opportunities that We didn't give you. We sent upon them abundant rain from the sky. We made rivers flow under** (their orchards, gardens and mansions). **Then We annihilated them for their sins** (and for not being grateful for those blessings). **We created other generations in their place. If We had sent down to you a book written on paper, and they held it with their hands, again those unbelievers, out of their obstinacy, would have said, 'This is nothing but obvious sorcery.'** Furthermore, they said, '**If at the least an angel** (which we could also see) **had been sent to Him** (and said to us that Muhammad 'alaihis-salâm is a prophet). **If we had sent an angel** (and they hadn't become believers), **the matter certainly would have been completed** (the verdict to annihilate all of them would have been given). **Then they would not have been granted respite for the blink of an eye, nor**

<sup>105</sup> Ibn Hishâm, as-Sîra, I, 315.



would they have been given a second glance. If We had made Him (the Prophet) an angel, we would certainly have shown Him in a man (form) again and thrown them into the same doubt. Indeed, the prophets before you were also ridiculed and mocked; as punishment for their mockery, they had been completely encompassed with disaster and torment. Say, ‘Travel the earth and see. How was the end of those who denied the prophets?’”

*“O my Allah!  
Forgive their sins!  
For, they don’t  
know what they  
are doing.”*

*Hadîth  
ash-sharîf*

It has been stated in Sûrah al-Furqân from the 7th âyat al-karîma to the 10th, in maal, “**The unbelievers said, ‘What kind of prophet is this? He eats and drinks and walks on the streets like us. If He were a prophet, an angel would come to Him. He would have helpers, and they would also bring us messages and frighten us with Jahannam. Or His Rabb would send Him treasures, or He would have orchards and farms and eat whatever He wanted.’ Those cruel people said to each other, ‘If you follow Him, then you are following a bewitched man.’** (O My Habîb!) Consider what bad claims they have about you; they have deviated from the right path and fallen into heresy. They can no longer come out of heresy and find a way to the right path. How great is the glory of Allahu ta’âlâ that, if He wills, He can give you better than that (in the world), orchards and gardens with rivers flowing under them and make palaces for you!”

Also, it has been stated in the 21st âyat al-karîma, in maal, “**Those who don’t expect to meet Us said, ‘If only angels were sent down for us** (to inform us that Muhammad is telling the truth) **or we had seen our Rabb.’** Indeed, they have a very high opinion of themselves and gone beyond the limit with great depravity...”

It has also been stated in the 9th âyat al-karîma Sûrah Saba’, in maal, “**If We willed, We would have made the earth swallow them** (like Croesus because they saw Our evident âyats and denied them) **or drop pieces from the sky on them** (like We did to the people of Ayka).”

It is stated in the 97th âyat al-karîma of Sûrah al-Isrâ, in maal, “**...We will resurrect them face down and as blind, dumb and deaf on the day of qiyâmat! Their destination is Jahannam, the flame of which We increase whenever it subsides!**”

The polytheists greatly increased their hostility in the face of the âyat al-karîmas that were revealed about them. Especially Ubayy ibn Khalaf and his brother Umayya were making our Master Rasûlullah very sad. Unfortunate Ubayy came to the exalted presence of our Prophet with a carious bone. Then he said, “O Muhammad! Your Allah will resurrect this bone after it has decayed, is that right? So, you think that your Rabb will resurrect this after it has decayed!” and crumbled the bone. Then he blew its dust towards our beloved Prophet. And continued, “O Muhammad! Who will be able to resurrect this after it has decayed so?” Our Master, the Prophet (sallallahu 'alaihi wa sallam) said, “**Yes. Allahu**

## Migration to Abyssinia





**ta'âlâ will kill you and it too... Then He will resurrect you and put you in Jahannam."** Upon this incident, Janâb al-Haqq revealed these âyat al-karîmas, in maal, **"Didn't that (denier) person see that We created him from a drop of sperm; didn't he know with certainty? And yet, he became flagrantly contentious. Forgetting his creation, he gave an example to Us by saying, 'Who will resurrect this bone when it has decayed and crumbled?' (O My Rasûl!) Say, 'The One (Allahu ta'âlâ) who created them for the first time (when they didn't exist) will resurrect them, and He is the One who rightly knows every being created. It is He (Allahu ta'âlâ) who gave you fire from a green tree. Now you light fire from it. Is the One who created the skies and earth not able to create the likes of them? Certainly, He is able. He is the Creator of everything, the Knower of everything..."**<sup>106</sup>

*"O my Ashâb!  
Disperse over the  
earth now. Soon  
Allahu ta'âlâ will  
bring you together  
again!"*

**Hadîth  
ash-shârif**

### **Khâlid ibn Sa'îd's conversion to Islâm**

In the early days of the invitation to Islâm, Khâlid ibn Sa'îd had seen a dream. In his dream, he was standing on the edge of Jahannam, and his father tried to push him in. He saw that, at that moment, our Prophet caught him by the waist and saved him from falling into Jahannam. He woke up screaming and said, "Wallahi, this dream is real." When he went out, he came across Hadrat Abû Bakr and told him about his dream. Hadrat Abû Bakr said to him, "Your dream is true; this person is Allahu ta'âlâ's prophet. Now, go and submit to Him! You will follow Him, accept the religion He brought and stay with Him. He will protect you from falling into Jahannam as you saw in your dream. But your father will remain in Jahannam!"

Hadrat Khâlid ibn Sa'îd was under the influence of the dream. Without wasting any time, he immediately went to the place called Ajyâd, to the presence of Muhammad 'alaihis-salâm and asked, "O Muhammad! What are you inviting people to?"

Our Master, the Prophet said, **"I invite people to believe in the one Allah, who has no partner or match, and that Muhammad ('alaihis-salâm) is His born slave and prophet, to abandon worshipping some pieces of stone that neither hear nor see, nor do any harm or good and don't know who worship them or not."**

Upon this, Khâlid ibn Sa'îd immediately became a Muslim by saying, "I, too, bear witness that there is no god to be worshipped but Allahu ta'âlâ, and again I bear witness that you are the prophet of Allahu ta'âlâ!" His becoming a Muslim made our Prophet very happy. After him, his wife Umayya was honoured by becoming a Muslim too.

Hadrat Khâlid ibn Sa'îd wanted his brothers to become Muslims too and made efforts for that. Of them, 'Umar ibn Sa'îd had become a Muslim too. When his father, Abû Uhayha, who was a vehement enemy of Islâm, learnt that Khâlid and 'Umar became Muslims and that they were performing salât in a secluded

<sup>106</sup> Sûrah al-Yâsîn, 36/77-81.

place in Mecca, he sent his non-Muslim children to bring them to him. Then he told them to abandon their new religion. He started scolding and beating them.

Then he said to Khâlid ibn Sa'îd, "Have you become subject to Muhammad? Although, you see that He acts against His own people, insults our idols and ancestors with what He brought."

When Hadrat Khâlid ibn Sa'îd said, "I swear to Allah that Muhammad 'alaihis-salâm is telling the truth. I have become subject to Him. I will die, but I will not leave my religion," his father became even angrier.

He beat him with a stick until it broke and said, "O my bad son! Go wherever you want. I swear that I won't give you any bread!"

Hadrat Khâlid said, "If you cut my allowance, surely, Allahu ta'âlâ will grant me my sustenance."

His father threatened his other children, "If any of you speaks to him, I will do to you what I didn't do to him." He had Hadrat Khâlid imprisoned in the cellar of the house and left him hungry and thirsty for three days in the heat of Mecca. Hadrat Khâlid ibn Sa'îd found an opportunity and escaped from his father. His father contracted a serious disease. Out of his enmity towards Islâm, lying sick in bed, Abû Uhayha was saying, "If I recover from this illness and get better, everyone in Mecca will worship our idols. No one will be able to worship anyone other than them!" To end his father's enmity towards Islâm and to prevent him from harming his Muslim brothers, Hadrat Khâlid raised his hands and prayed, "O my Allah who created the worlds! Don't cure my father of this illness." Janâb al-Haqq accepted his prayer; Abû Uhayha couldn't recover and died.

### **Mus'ab ibn Umayr's conversion to Islâm**

*Mus'ab ibn Umayr (radiyallahu 'anh) was a member of a noble and wealthy family of Quraysh. When he heard the blessed words of our Prophet, a great love arose in his heart. He longed to see Him. Finally, he went to Dâr al-Arqâm and became a Muslim. Hearing this, his mother and father deprived him of everything and began to torture him. To make him abandon his religion, they imprisoned him in the cellar of their house and left him hungry and thirsty for days. Under the scorching sun of Arabia, they tortured him severely and unbearably. However, Hadrat Mus'ab ibn Umayr endured these heavy and merciless torments and didn't abandon Islâm.*

Prior to becoming a Muslim, Hadrat Mus'ab was brought up in prosperity and abundance due to the wealth of his family. Everyone envied him. When he became a Muslim, his family deprived him of everything and subjected him to torture. One day, Mus'ab ibn Umayr, who endured every difficulty for his religion, went to the presence of our Master Rasûlullah. Hadrat Alî described his coming as follows: "We were sitting with Rasûlullah. At that moment, Mus'ab ibn Umayr came. He was wearing patched clothes and was in a pitiful state. When Rasûlullah (sallallahu 'alaihi wa sallam) saw his state, His blessed eyes filled with tears. Despite the tortures and poverty Mus'ab suffered, he didn't abandon his religion. Upon this, Rasûlullah said, "**Look at this person whose heart Allahu ta'âlâ**



**has illuminated. I had seen his parents nourish him with the best food and drink. The love of Allahu ta'âlâ and His Rasûl turned him into the state you see.”**

“O Qurayshîs! You are hitting me. But, I am your Prophet.”

**Our beloved Prophet Muhammad 'alaihis-salâm**

Mention Haqq with fervor!  
You will attain much favour,  
All the doors will open for you,  
Jamâlullah will appear for you.

Shams Tabrizî know this,  
The world won't last, it will perish,  
All creation will vanish,  
Only Allah will live forever.

Salâtullah salâmullah,  
Alaika, o Rasûlallah.

## MIGRATION TO ABYSSINIA

### First migration to Abyssinia

In the fifth year of our Master Rasûlullah's prophethood (bi'that), the number of Muslims continued to increase despite the tortures of the polytheists. However, the polytheists increased their tortures too, and they were doing everything they could to torment Muslims. Our Master, the Prophet was very saddened that His Ashâb were subjected to unbearable tortures, that they were tied to camels by their feet and torn apart by being pulled to opposite directions. These tortures were getting more severe with each passing day, and His compassionate heart couldn't bear it.

One day, He gathered the Ashâb al-kirâm and said, “**O my Ashâb! Disperse over the earth now. Soon Allahu ta'âlâ will bring you together again!**”

They asked, “O Rasûlallah! Where shall we go?” Our Prophet, pointing with His blessed hand, showed the land of Abyssinia and said, “**There! Go to the land of Abyssinia!<sup>107</sup> Because there is a ruler who doesn't oppress any of his people. It is a country of justice. Stay there until Allahu ta'âlâ opens a way out of your difficulties to salvation.**”

Thus, our Master, Sarwar al-âlam Muhammad Mustafâ (sallallahu 'alaihi wa sallam) decided to save His Ashâb from torture and to continue the struggle against the Meccan polytheists alone. Our beloved Prophet, who said, “**My ummah! My ummah!**” when He was born, was now sacrificing Himself for His Ashâb's safety. Upon His permission, some of the Ashâb al-kirâm were leaving their homeland and emigrating! However, they were also very sad because they

<sup>107</sup> Ibn Ishâq, Sîrat ar-Rasûl, 194; Ibn Hishâm, as-Sîra, I, 321; Ibn Sa'd, at-Tabaqât, I, 203-204; Ibn Kathîr, al-Bidâya, III, 94.

were separated from our beloved Prophet.

To this first migration Hadrat ‘Uthmân and his wife Hadrat Ruqayya bint Rasûlullah, Abû Huzayfa and his wife Sahla bint Suhayl, Zubayr ibn Awwâm, Mus’ab ibn Umair, Abdurrahmân ibn ‘Awf, Abû Salama ibn Abdulasad and his wife Umm Salama, Khâtidj ibn Amr, Âmir ibn Rabîa and his wife Laylâ bint Abî Hasma, ‘Uthmân ibn Maz’ûn, Abû Sabra ibn Abî Ruhm and his wife Umm Gulthum bint Suhayl, Suhayl ibn Baydâ and Abdullah ibn Mas’ûd had joined.<sup>108</sup> Our Master, the Prophet said about Hadrat ‘Uthmân, “**Undoubtedly, after the prophet Lût, ‘Uthmân is the first person to emigrate with his wife.”**

Some on mounts and some on foot, the Ashâb al-kirâm secretly left Mecca. When the caravan reached Shuayba, by Allah’s grace, two trade ships had arrived. The Ashâb boarded the ships by paying half a gold for each person to the merchants. Meanwhile, the polytheists who heard about this went after the Ashâb. When they reached the seashore, they couldn’t catch any of the Muhâjirin (the Ashâb al-kirâm who emigrated, immigrants) since they had already sailed with the ships. Their efforts were in vain, and they went back dejected. The Ashâb reached Abyssinia safely through the Red Sea.<sup>109</sup> The Negus, ruler of Abyssinia, settled the Muslims in his country and treated them well.

After the Ashâb went to Abyssinia, Sûrah an-Najm descended. While Rasûlullah was reciting this sûrah to the Qurayshîs in Masjid al-Harâm, when He came to 19th and 20th âyat al-karîmas where the idols of the polytheists were mentioned, the damned shaytan slid in things like “idols are supreme, they are the intercessors”. The polytheists thought it was Rasûlullah who said these. They said, “Since He has agreed with our religion, we have made peace with Him.” When Walîd ibn Mugîra came to Rasûlullah and said, “We won’t touch you from now on,” our Master, the Prophet was astonished. In late Ramadân ash-sharîf, the news of polytheists’ peace (!) reached the Ashâb in Abyssinia.

The Muslims in Abyssinia received the news, “The Muslims and the polytheists made an agreement in Mecca!” Upon this, they thought, “Our emigration and leaving our homeland was due to the hostility of the polytheists. Now their hostility has turned into friendship. So, let us go and be honoured with serving our Master Rasûl al-akram (sallallahu ‘alaihi wa sallam).”

At that moment, Jabrâîl ‘alaihis-salâm informed Rasûlullah of this trick of the shaytan. He was very upset. Janâb al-Haqq revealed the 52nd âyat al-karîma of Sûrah al-Hajj, in maal, “**Whenever the Rasûls We sent before you who brought a new religion or the Nabîs who adhered to them wanted to recite âyat al-karîmas or say something from themselves, the shaytan would insert something to what they recited or said. Allahu ta’âlâ separates what the shaytan inserted from the truth. Then He strengthens His âyats. Allahu ta’âla knows the states of people and executes His judgement.**” When the polytheists heard this âyat, they started their torments

<sup>108</sup> Ibn Ishâq, Sîrat ar-Rasûl, 205-210; Ibn Sa’d, at-Tabaqât, I, 204

<sup>109</sup> Ibn Sa’d, at-Tabaqât, I, 204; Tabarî, II, 221; Ibn Sayyidînnâs, I, 116; Sharh al-Mawâhib, I, 271.



and tortures again.

The Muhâjirin took permission from the ruler of Abyssinia and returned to Mecca al-Mukarramah in the month of Shawwâl. However, they learnt that the news they received was wrong.<sup>110</sup> When they learned what happened, they were shocked. Then they came to the presence of our Master, the Prophet and said about Abyssinia, "We saw good neighbourliness and protection there. Our religion wasn't touched; we weren't hurt. Neither did we hear any unpleasant words. We worshipped Allahu ta'âlâ in peace."<sup>111</sup> They expressed their pleasure and explained at length that the water, air and fruits of Abyssinia gave strength, that there were four places of worship, that everyday camels and sheep were slaughtered there, that the poor and the foreigners were invited and well treated, that their ruler visited them and gave them asylum, and their troubles were dispelled.<sup>112</sup> They had stayed for more than two months in Abyssinia.

*"(O Uncle!) I will rejoice only if you believe and save your precious body from the fire of Jahannam."*

**Hadîth  
ash-sharîf**

### **Hadrat Hamza's conversion to Islâm**

The sixth year of the bi'that... The voice of Islâm was spreading from ear to ear, reaching hearts and carrying it further with each passing day. This situation drove the Quraysh polytheists mad, and despite all their efforts, they couldn't prevent the spread of Islâm.

The following is reported in the books "**Dalâil an-Nubuwwa**" and "**Ma'ârij an-Nubuwwa**:

One of the polytheists named Walîd had an idol. They would gather on Safâ Hill and worship this idol. One day, our Master, the Prophet went to them and invited the polytheists to îmân. An infidel jinn entered that idol and said inappropriate things about our beloved Prophet. Our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam) was upset. Another day, an invisible person greeted our Master, the Prophet and said, "O Rasûlallah! I heard that an infidel jinn has said things that aren't appropriate for you. I have found and killed him. If you wish, would you honour Safâ Hill tomorrow? You invite them to Islâm again, and I will enter that idol and say words of praise for you." Our Master, the Prophet accepted the offer of this jinn named Abdullah.

The next day, our beloved Prophet went there and invited the polytheists to îmân again. Abû Jahl was also there. The Muslim jinn entered the idol in the hands of the polytheists and said praising words and poems about our beloved Prophet and Islâm. When the polytheists heard these words, they smashed the idol and attacked Rasûlullah. His blessed hair was dishevelled. His blessed face was bloodied. He endured their torments and said, "**O Qurayshîs! You are**

<sup>110</sup> Ibn Sa'd, at-Tabaqât, I, 205.

<sup>111</sup> Ibn Ishâq, Sîrat ar-Rasûl, 194-204; Ibn Hishâm, as-Sîra, I, 321-322; Ibn Sa'd, at-Tabaqât, I, 204; Tabarî, Târikh, II, 411.

<sup>112</sup> Ibn Ishâq, Sîrat ar-Rasûl, 194; Ibn Hishâm, as-Sîra, I, 364; Ibn Sa'd, at-Tabaqât, I, 208; Tabarî, Târikh, II, 414.

**hitting me. But I am your Prophet.**" Then He left there and came to His house. A servant girl had seen this incident from beginning to end.

Meanwhile, Hazrat Hamza was hunting on the mountain. When he was about to shoot an arrow at a gazelle, the gazelle spoke up and said, "O Hamza! Instead of shooting at me, it would be better if you shoot those who want to kill your brother's son." Hadrat Hamza was astonished by these words and quickly set off for his house. His custom was that when he returned from hunting, he would visit the Haram ash-sharîf to perform tawâf then go to his house. That day, during the tawâf, the servant girl came and told him what Abû Jahl had done to Muhammad 'alaihis-sâlam.

When Hadrat Hamza heard that our Master, the Prophet had been insulted, he felt the zeal of kinship. He took his weapons and went to where the polytheists were. He said, "Are you the one who insulted my brother's son and hurt His heart? His religion is my religion too. If you are able, do to me whatever you did to Him!" and bashed Abû Jahl's head with his bow. The infidels there wanted to attack Hadrat Hamza. But Abû Jahl said, "Don't touch him! Hamza is right. I said bad words to his nephew." After Hadrat Hamza left, Abû Abû Jahl said to those around him, "Let him be! He might become a Muslim if we anger him. With that, Muhammad will gain strength." Because Hadrat Hamza was respected, valuable and strong. He allowed his head to be bloodied lest Hadrat Hamza became a Muslim.

Hadrat Hamza came to our Master, the Prophet and said, "O Muhammad! I took your revenge from Abû Jahl. I bloodied him. Don't be sad, rejoice!" Our beloved Prophet replied, "**I do not rejoice in such things.**" When Hadrat Hamza said, "I will do whatever you want to make you happy and relieve you of sadness!" our Master, the Prophet replied, "**I will rejoice only if you believe and save your precious body from the fire of Jahannam.**" Hadrat Hamza became a Muslim at once. An âyat al-karîma was revealed about him. According to Hadrat Abdullah ibn Abbâs, "In the Qur'ân al-karîm, in the 122nd âyat al-karîma of Sûrah al-An'âm, '**He who was resurrected and brought to light...**' is Hadrat Hamza, and, '**He who floundered in darkness...**' is Abû Jahl."

Hadrat Hamza went to the polytheists and declared that he had become a Muslim and that he would protect Muhammad 'alaihis-salâm, the Habîb of Allahu ta'âlâ, even at the cost of his life and recited an encomium. He said in this encomium:

**"Praise be to Allahu ta'âlâ for He made my heart inclined to Islâm and the truth. This religion has been sent by Allahu ta'âlâ, the Rabb of the worlds, who knows everything His slaves do, who treats everyone with His grace, and whose power is triumphant over everything. When the Qur'ân al-karîm is recited, tears flow from the eyes of those who have heart and mind. The Qur'ân al-karîm has been revealed to Muhammad 'alaihis-salâm in the form of explained âyats in a clear language. He,**



**Muhammad Mustafâ, is a blessed person among us, whose word is listened to and obeyed. O polytheists! Don't lose your heads and say harsh, rude words about Him. If you have such a thought, no one can touch Him without stepping on the corpse of us Muslims."**

Our beloved Prophet (sallallahu 'alaihi wa sallam) rejoiced greatly when Hadrat Hamza became a Muslim. The Muslims became much stronger when he joined them.

The situation changed when Hadrat Hamza became a Muslim. Because the Meccans knew that Hadrat Hamza was a brave, courageous, valiant, strong and great hero. Therefore, the Quraysh polytheists could no longer treat Muslims badly for no reason; they were especially afraid of the fierceness of Hadrat Hamza's sword.<sup>113</sup>

*"Nor is it a soothsayer's word.  
How little you people reflect...  
It (the Qur'an al-karîm) has been revealed by the Rabb of the worlds (to Muhammad 'alaihis-salâm through Jabrâ'il 'alaihis-salâm)."*

**Hâqqa: 42-43**

*I set out with your love,  
Intercede, O Rasûlallah.*

*I am a sinner, my face is black,  
Intercede, O Rasûlallah.*

### **Hadrat 'Umar's conversion to Islâm**

The religion of Islâm was spreading day by day, and the nûr of the Qur'an al-karîm was illuminating the souls. Those who were lucky were converting to Islâm and attaining hidâyat as the blessing of Allahu ta'âlâ. These blessed people, who were honoured by being among the Ashâb al-kirâm (radiyallahu 'anhuma), would join hands and hearts and serve our Master Rasûlullah with great enthusiasm. They saw a small request or a sign from Him as a great command and raced to fulfil it; they didn't even hesitate to sacrifice their lives for this cause.

The anxieties and worries of the polytheists had reached their peak. Because Hadrat Hamza, one of their most prominent heroes, had also become a Muslim and took place in the ranks of Rasûlullah. This unexpected event infuriated the polytheists.

For this reason, 'Umar (who had not yet become a Muslim), son of Khattâb, left his house one day with the intention of killing our Master Rasûlullah on sight. He found our beloved Prophet performing salât in Masjid al-Harâm. While he was waiting for His salât to end, what He recited caught his attention, and he began to listen with interest.

Our Master Habîb al-akram was reciting Surâh Al-Hâqqa... In maal, "**The indubitable qiyâmat! What is that indubitable qiyâmat (do you know)? What has informed you about that indubitable qiyâmat? (The people of Thamûd and 'Âd denied and disclaimed the qiyâmat, which will shake the hearts with its terrors. The people of Thamûd were annihilated (by**

<sup>113</sup> Ibn Ishâq, Sîrat ar-Rasûl, 151-153; Ibn Hishâm, as-Sîra, I, 291-3292.

the terrible scream of Jabrâîl 'alaihis-salâm) **because of their depravity.** As for the people of 'Âd, they were annihilated by a raging, roaring, wild and violent wind (hurricane). Allahu ta'âlâ let loose that hurricane on them continuously for seven nights and eight days. (They came to such a state that if you had been there at that time) **you would have seen how they died and fell like the hollow date palm trunks that collapse after they are uprooted!** Can you see anything (a person, a living thing, etc.) left of them now?

Pharaoh and those before him and the people of the overturned towns (the people of Lût) all committed the same mistake (shirk and disobedience)... Thus, they rebelled against the prophet (Lût 'alaihis-salâm and others) of their Rabb. Thereupon, a punishment more severe than the punishment that came upon the other ummâhs seized them... Verily, We carried you (your ancestors who caused your existence) in the ark when water covered all sides (during the flood of Nûh) for it to be a lesson for you and for ears that hear it to preserve and memorize it. When the Sûr [horn] is blown once, when the earth and the mountains are lifted from their places, violently smashed into each other and shattered into pieces, on that day, qiyâmat will come. On that day, the sky will lose its strength and firmness, and it will split and scatter.

And the angels will be around the sky. (They are ready for the commands of their Rabb.) On that day, eight angels (from those around the sky) will bear and carry the Arsh of your Rabb. On that day, you will be brought forth (to Allahu ta'âlâ for reckoning). And no secret belonging to you (which you thought you had hidden while you were in the world) will remain hidden (for Allahu ta'âlâ). That's when the person whose book was given to his right hand (joyfully) says, 'Here take my book and read it! Indeed, I knew with certainty that I would face my reckoning.' He is in a life of bliss. He is in a high Jannah... (Its fruits) are close to be picked quickly. (They will be told,) 'Eat and drink with good cheer in return for the good deeds you presented in the past days (in the world).'

As for the person whose book was given to his left hand, he says, 'Oh! I wish I hadn't been given my book... I wish I hadn't even known my reckoning. Oh! If only it (death) was a permanent end (to my life, and I wasn't resurrected)! My wealth hasn't availed me. (All) my reign (strength, evidence, all that I had) has left me and is destroyed!' (Allahu ta'âlâ orders the angels on duty in Jahannam,) 'Seize him and tie (his hands to his neck)! And throw him into that Jahim (the place of Jahannam with the most severe torment)! Then put him there (again) in a chain of seventy cubits! Because he wouldn't believe in the Almighty Allahu ta'âlâ. He wouldn't encourage to give food to (let alone feed) the poor. Therefore, there is no friend here today (to pity him). There is no food other than gislîn (the pus and blood of the people in Jahannam). No one except those (unbelievers) who (knowingly)





### err eat it...”<sup>114</sup>

Hadrat 'Umar was listening to what our Master, the Prophet recited with admiration. He had never heard such beautiful words in his life. He later explained this as follows: “I was amazed by the eloquence, smoothness and neatness of these words I listened to. I said to myself, ‘I swear this person must be a poet as the Qurayshīs say!’” Meanwhile, our Prophet continued to recite the âyat al-karîmas:

**“I swear by what you see and what you cannot see that it (the Qur’ân al-karîm) is a word brought (from His Rabb) by a Rasûl who is very honourable in the sight of Allahu ta’âlâ. It is not the words of a poet. How little you people believe!”<sup>115</sup>**

Hadrat 'Umar narrates, “Again, I said to myself, ‘He must be a soothsayer. Because He has understood what I thought!’” Rasûlullah continued to recite the sûrah:

**“Nor is it a soothsayer’s word. How little you people think! It (the Qur’ân al-karîm) has been revealed by the Rabb of the worlds (to Muhammad ‘alaihis-salâm through Jabrâîl ‘alaihis-salâm). If He (the Prophet) fabricated some words (which We didn’t say) on Us, certainly, We would have seized Him by force and then, without a doubt, severed His life (jugular) vein and perished Him! And not one of you could have prevented it! Undoubtedly, it (the Qur’ân al-karîm) is a definite advice for those who have taqwâ (piety). We certainly know that there are some who deny it among you (as there are some who affirm it). Verily, it (the Qur’ân al-karîm) is an (inevitable) longing for the infidels (who see the blessings given to those who affirm it in the âkhirât). Verily, it (the Qur’ân al-karîm) is the haqq al-yaqîn (it is the truth of absolute knowledge; it consists of accurate information). So, glorify the name of your Almighty Rabb.”<sup>116</sup>**

Hadrat 'Umar said, “After Rasûlullah recited the entire sûrah, an inclination towards Islâm arose in my heart.”

Three days after Hadrat Hamza became a Muslim, Abû Jahl gathered the polytheists and said, “O Quraysh! Muhammad has defamed our idols. He has said that our ancestors, who came before us, are tormented in Jahannam and that we will go there too! There is no other way but to kill Him! I will give a hundred red camels and countless gold to the one who will kill Him!” In an instant, the inclination towards Islâm disappeared from the heart of 'Umar, son of Khattâb. He jumped up and said, “There is no one else to do this job but the son of Khattâb.” They applauded him by saying, “Go ahead, son of Khattâb! Let’s see you.”

He girded his sword and set off. On his way, he came across Nu’aym ibn Abdullah. He asked, “O 'Umar! Where are you going with this vehemence and

*“O my Rabb!  
Strengthen this  
religion either with  
Abû Jahl or with  
'Umar.”*

**Hadîth  
ash-sharîf**

<sup>114</sup> Sûrah al-Hâqqa, 69/1-77.

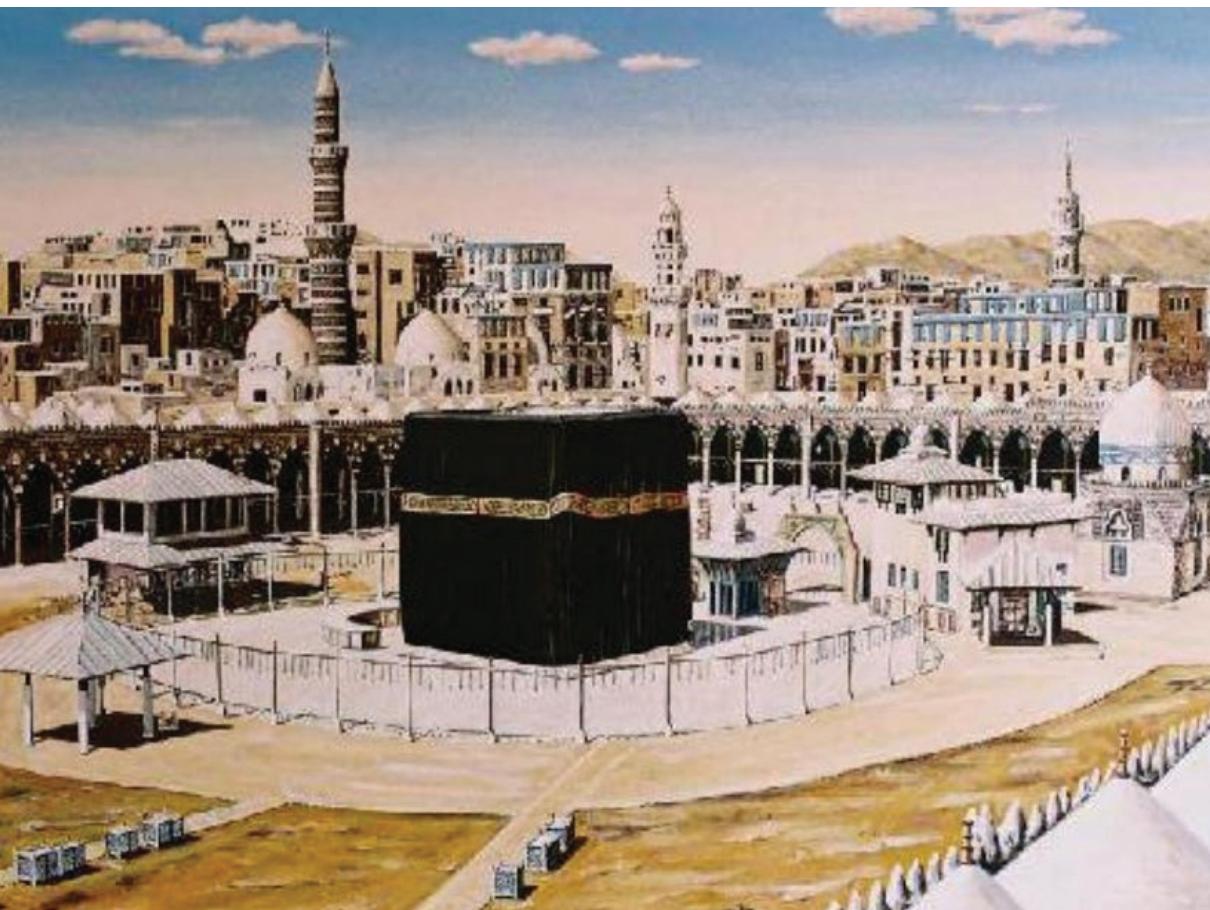
<sup>115</sup> Sûrah al-Hâqqa, 69/38-41.

<sup>116</sup> Sûrah al-Hâqqa, 69/42-52.

*He would recite the name of Rahman in each business,  
The Prophet who is praised, that fount of generosity.*

*He was the source of grace and knowledge and kindness,  
His soul was full of good morals, that fount of generosity.*

*He was gentle and humble towards all of Haqq's creatures,  
He would grant benevolence and kindness, that fount of generosity.*



**The former state of the Kâ'ba al-mu'azzama  
Mecca al-Muqarramah**





anger?" He answered, "I am going to kill Muhammad, who has caused disunion among people and enmity between brothers." Nu'aym said, "O 'Umar! This is a difficult job. His Ashâb shows great attention and devotion to Him. They are extremely careful so that nothing harms Him. It is very difficult to approach them. Even if you kill Him, you won't be able to escape from the sons of Abdulmuttalib."

Hadrat 'Umar was enraged by these words. He grabbed his sword and said, "Are you one of them too? Let me finish you off first." Nu'aym said, "O 'Umar! Leave me! Go to your sister Fâtima and her husband Sa'îd ibn Zayd. They have become Muslims too." Hadrat 'Umar didn't believe these words. Nu'aym said, "If you don't believe it, go and ask them! You'll see."

If Hadrat 'Umar succeeded, the religious separation would end, but the blood feud, which was the custom of the Arabs, would arise; Quraysh would be divided into two, and endless battles would begin. Thus, not only 'Umar ibn Khattâb, but all the sons of Khattâb would be killed. However, 'Umar ibn Khattâb couldn't think of all these because he was very strong, brave and furious. Wondering about his sister, he immediately went to their house.

At that time, Sûrah Tâhâ had recently descended, and Saîd and Fâtima radiyallahu 'anhuma had it written. They had brought one of the Ashâb named Hadrat Khabbâb ibn Arat to their house, and they were reading out Sûrah Tâhâ. Hadrat 'Umar heard their voices through the door. He knocked on the door very hard. When they saw him angry with his sword at his waist, they hid the writing and Hadrat Khabbâb. Then they opened the door. When he entered the house, he asked, "What were you reading?" They said, "Nothing!" His anger increased, and he exclaimed, "What I heard is true, you, too, have been deceived by His magic!" He grabbed Hadrat Sa'îd by the collar and threw him to the ground. While his sister was trying to save her husband, he slapped her face. When he saw that her face started bleeding, he took pity on her. Fâtima was hurt and bloody. But the strength of her îmân mobilized her; taking refuge in Allahu ta'âlâ, she said, "O 'Umar! Why don't you feel shame before Allah and believe in His prophet, whom He sent with âyats and miracles? Here, my husband and I have been honoured by becoming Muslims. Even if you cut our heads off, we won't turn from this," and recited the Kalima ash-shahâda.

Hadrat 'Umar suddenly softened in the face of his sister's îmân and sat down. He said softly, "Bring out that book you were reading." Fâtima said, "I won't give it to you unless you clean yourself." Hadrat 'Umar performed ghusl abdast (ritual bathing). Then Fâtima brought the page of the Qur'ân al-karîm. Hadrat 'Umar was a good reader. He started to read Sûrah Tâhâ. The eloquence, fluency, meaning and superiority of the Qur'ân al-karîm gradually softened his heart.

When he read the âyat al-karîma, which is, in maal, "**All that is in the skies and on the earth and those between them and the things under the (seven layers of) the ground belong to Him,**"<sup>117</sup> he started thinking deeply. He said, "O

*"Go back to Abyssinia, so that you will be protected by the name of Allahu ta'âlâ."*

***Hadîth  
ash-sharîf***

<sup>117</sup> Sûrah Tâhâ, 20/6.

Fâtimâ! Do all these innumerable existences belong to Allah you worship?" His sister answered, "Yes, they do! Is there any doubt?" His amazement increasing, he said, "O Fâtimâ! We have about fifteen hundred ornate sculptures made of gold, silver, bronze and stone. None of them owns anything on earth." He read some more:

**"There is no true god to be worshiped other than Allahu ta'âlâ. The most beautiful names are His."**<sup>118</sup> He thought over this âyat al-karîma. "Indeed, how true," he said. When Khabbâb heard this, he leaped out of his hiding place and said takbîr. Then, he said, "Glad tidings to you, O 'Umar! Rasûlullah prayed to Allahu ta'âlâ, '**O my Rabb! Strengthen this religion either with Abû Jahl or with 'Umar.**' Now, this blessing is bestowed upon you."

This âyat al-karîma and that prayer erased the animosity in Hadrat 'Umar's heart. Immediately, he asked, "Where is Rasûlullah?" His heart was filled with love for Rasûlullah. That day, Rasûl al-akram (sallallahu 'alaihi wa sallam) was giving advice to His Ashâb in the house of Hadrat Arqâm. The Ashâb al-kirâm had gathered, and they were polishing their hearts by seeing His luminous face and listening to His sweet and powerful words and refreshing their souls by entering into different states in infinite joy, pleasure and cheer.

Hadrat 'Umar's coming was seen from the house of Arqâm. He had his sword with him. Since Hadrat 'Umar was imposing and strong, the Ashâb al-kirâm surrounded Rasûlullah. While Hadrat Hamza was saying, "Whatever is there to be afraid of 'Umar? If he came with good intentions, he is welcome. If not, I will behead him before he draws his sword!" Rasûlullah said, "**Let him come in!**"

Previously, Jabrâ'il 'alaihis-salâm had informed our Master, the Prophet that Hadrat 'Umar was on his way, and he was coming to embrace Islâm. Our Master Rasûlullah welcomed Hadrat 'Umar with a smile and said, "**Let him, let him.**" Hadrat 'Umar knelt before Rasûlullah. Rasûlullah took Hadrat 'Umar by the arms and said, "**Believe, O 'Umar!**" Hadrat 'Umar recited the Kalima ash-shahâda with a pure heart. With joy, the Ashâb al-kirâm raised their voices of takbir to the sky.

Hadrat 'Umar described his situation after he became a Muslim as follows: "When I became a Muslim, the Ashâb al-kirâm were hiding from the polytheists and doing their ibâdats in secret. I was very saddened by this and asked, 'O Rasûlallah! Aren't we on the right path?' Our Master, the Prophet answered, '**Yes. I swear by Allahu ta'âlâ, who holds my existence in His hand (power), whether you are dead or alive, you are certainly on the right path.**' Upon that, I said, 'O Rasûlallah! Since we are on the right path and the polytheists are on the wrong path, then why are we hiding our religion? Wallahi, we are more justified and worthy of declaring the religion of Islâm against disbelief. The religion of Allahu ta'âlâ will undoubtedly prevail in Mecca. If our people are fair to us, that's great, but if they rage, we will fight them.' Our Master Rasûlullah said, '**We are very few in number!**'

I said, 'O Rasûlallah! I swear by Allahu ta'âlâ who has sent you as a true

<sup>118</sup> Sûrah Tâhâ, 20/8.



prophet, there won't be a group of polytheists that I haven't sit down and talk about Islâm without hesitation or fear. Let us emerge.' When it was accepted, we went out in two rows and walked to the Haram ash-sharîf. Hamza was at the head of one of the rows, and I was at the other. We entered Masjid al-Harâm with a dignified and majestic walk and firm steps as if grinding the ground. The Quraysh polytheists were looking from Hamza to me. They suffered such sadness and grief that perhaps they had never felt such agony before in their lives."

*"Sajda is made only for Allahu ta'âlâ."*

**Hadîth  
ash-sharîf**

Upon this coming of Hadrat 'Umar, Abû Jahl stepped forward and said, "O 'Umar! What is the meaning of this?" Without paying any attention to him, Hadrat 'Umar said, **"Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan 'abduhu wa rasûluh."** Abû Jahl didn't know what to say. He was stunned. Hadrat 'Umar turned towards this group of polytheists and said, "O Quraysh! He who knows me knows! Those who don't should know that I am 'Umar, son of Khattâb. Whoever wants to make his wife a widow and his children orphans may move! With my sword, I will cut down anyone who budges!" The Quraysh polytheists dispersed in an instant and went away. Rasûlullah and His exalted Ashâb formed a row and said takbîrs loudly. The sky of Mecca resounded with cries of **"Allahu akbar! Allahu akbar!"** For the first time, salât was performed publicly in the Haram ash-sharîf.<sup>119</sup>

When Hadrat 'Umar became a Muslim, the 64th âyat al-karîma of Sûrah al-Anfâl was revealed. It stated, in maal, **"O My prophet! As helpers, Allahu ta'âlâ and those of the believers who follow you will suffice for you."** Some people who were hesitant chose Islâm when they saw that Hadrat 'Umar became a Muslim. They were honoured by becoming Ashâb.

The number of Muslims started to increase day by day.

### Second migration to Abyssinia

When the Ashâb al-kirâm ('alaihimur-ridwân) returned to Mecca, the polytheists began to persecute and torment them again. Their cruelty gradually increased. They were inflicting all kinds of torture without hesitation. One day, Hadrat 'Uthmân said, "O Rasûlallah! I saw Abyssinia as a good place of trade. One month's trade yields a lot of profit. Until Allahu ta'âlâ commands a destination for emigration, there cannot be a better place for Muslims than this. At least the Mu'mins (believers) will rid themselves of the cruelty of Quraysh. The Negus has many blessings and goodness for us." Thereupon, our Master, the Prophet said, **"Go back to Abyssinia, so that you will be protected by the name of Allahu ta'âlâ."**

When Hadrat 'Uthmân said, "O Rasûlallah! If you were to go there, maybe they would become Muslims. Since they are a people of the book, they will easily accept Islâm, and they won't withhold their help," our beloved Prophet replied,

<sup>119</sup> Ibn Ishâq, Sîrat ar-Rasûl, 160-165, 221-229; Ibn Hishâm, as-Sîra, I, 342-350; Suhaylî, Rawzû'l-unf, II, 119.

**“I haven’t been ordered to have peace and comfort. I am waiting for the command of Allahu ta’âlâ regarding emigration. I will act as I am commanded.”**

In the sixth year of the bi’that, according to a narration, a caravan of one hundred and one people from the Ashâb al-kirâm (radiyallahu ‘anhum), 83 men and 18 women, set out for Abyssinia for the second time. Hadrat Ja’far ibn Abî Tâlib was appointed as the head of this caravan. They arrived safely in the Negus’ country. Hadrat Umm Salama (radiyallahu ‘anhâ) described the events they encountered in Abyssinia as follows:

“When we arrived in Abyssinia, we met a very good neighbour. This neighbour was the ruler (of Abyssinia) Negus. He fulfilled our every wish. We could perform the orders of our religion as we wanted. We could freely worship Allahu ta’âlâ and weren’t subjected to any persecution. We didn’t hear any bad words.”

When the Meccan polytheists learned of the situation, they decided to send two envoys to the ruler of Abyssinia. In addition to extremely valuable items, gifts made from the leather of Mecca, which he loved very much, were prepared for the Negus. They also arranged gifts for the clergy and state officials. Abdullah ibn Abî Rabîa and Amr ibn Âs were assigned to this task. These two envoys were taught what to say in the presence of the Negus. They were told, “Before you speak with the ruler, give presents to each of his patriarchs and commanders. Then present the Negus’ gifts to him. After that, request for the Muslims to be handed over to you. Don’t allow the Negus to meet and talk with the Muslims.”<sup>120</sup>

The envoys came to Abyssinia. After meeting with the state officials and giving their presents, they told each of them, “Some people have appeared among us. They have made up a new religion that neither you nor we know. We want to take those people to their homeland. When you talk to your ruler about them, try to ensure the delivery of those people to us before they talk to your ruler. Those who can deal with them the best are their own parents and neighbours. They know these people very well.”<sup>121</sup> The patriarchs accepted this suggestion. Then the Meccan envoys submitted the presents to the Negus. The Negus accepted the presents, invited them and spoke with them for a while.

The envoys said to the Negus, “O Ruler! Some of our people have taken refuge in your country. Those who came had abandoned the religion of their nation, and they didn’t embrace your religion either. They have a made-up religion that suits their minds. Neither you nor we know of this religion. The notables of the nation they belong to have sent us to you. These notables are the fathers and relatives of those who took refuge in your country. Their wish is for you to return them. Because they know their state better. They know better what they don’t tolerate in their own religion...”

What both Amr ibn Âs and Abdullah ibn Abî Rabîa wanted most was for the Negus to listen to their words and act in accordance with their desire. After the envoys’ speech, the patriarchs of Negus took permission to speak and said, “What

<sup>120</sup> Ibn Ishâq, Sîrat ar-Rasûl, 195; Ibn Hishâm, as-Sîra, I, 334.

<sup>121</sup> Ibn Ishâq, Sîrat ar-Rasûl, 195; Ibn Hishâm, as-Sîra, I, 332.



they said is very true. Their people can better deal with them and appreciate what they like and dislike. Therefore, do deliver these people, so that they can take them to their own people and land."

Upon these words, the Negus became very angry and said, "Wallahi, no! I won't deliver these men. I cannot betray people who took refuge in me, who came to my country. They preferred me over others and came to my country. Therefore, I will invite the immigrants to my palace, ask them what they will say about the words of these men and listen to their answers. If the immigrants are as these men say, I will give them to those who came and return them to their own nation. If not, I will protect them and be good to them as long as they stay in my country."

Previously, Negus had studied the holy books. He knew that the time of Muhammad 'alaihis-salâm's coming was near, that His people wouldn't believe Him, and they would call Him a liar and expel Him from Mecca.

The Negus asked the Meccan envoys, "Who do they believe in?" They answered, "Muhammad." When the Negus heard this name, he understood that He was a prophet but didn't reveal it. He asked them again, "What is His religion and sect, what does He invite people to?" Amr replied, "He has no sect." The Negus said, "How can I deliver a community, whose religion or sect I don't know, and who took refuge in me? Let us assemble the council. Bring them too and have them face you. So that everyone's situation will be clear, and I will know their religion." They invited the Muslims to the palace.

The Muslims first consulted among themselves and said, "What shall we say that will please the Abyssinian ruler and suit his temperament?" Hadrat Ja'far said, "Wallahi, all we know about this issue is what our Prophet told us. We are content with whatever the result may be." They all agreed and decided unanimously that only Hadrat Ja'far would speak. They came to the presence of the Negus. The Negus gathered his scholars. A large council was assembled. Then they brought the immigrants. When the Muslims came, they saluted but didn't prostrate. The Negus asked them, "Why didn't you prostrate?" They said, "We don't prostrate to anyone but Allahu ta'âlâ. Our Master, the Prophet forbade us from prostrating to anyone other than Allahu ta'âlâ and said, '**Prostration is only for Allahu ta'âlâ.**'"

The Negus asked the immigrants, "O community that came to my presence! Tell me. Why have you come to my country? What is your situation? You aren't merchants; you don't have a request either. What is the situation of your prophet who has appeared? Why don't you greet me like those who came from your land did?" Ja'far radiyallahu 'anh said:

"O Ruler! First, I will tell you three things. If I speak the truth, approve it; if I lie, deny it. First of all, order only one of these men to speak and the other to keep silent!" Amr ibn Âs said, "I will speak." The Negus said, "O Ja'far, you speak first." Hadrat Ja'far said, "I have three remarks. Please ask that man. Are we slaves who

*"I congratulate you and the person whose side you came from! I believe this; He is the Rasûl of Allah. We have already seen Him in the Injîl. Îsâ, son of Maryam, informed of that Rasûl, too."*  
**Negus Ashama**

should be captured and returned to their masters?" The Negus asked, "O Amr! Are they slaves?" Amr answered, "No! They aren't slaves; they are free!" Hadrat Ja'far said, "Have we shed someone's blood unjustly so that we will be returned to those whose blood was shed?" When the Negus asked Amr, "Have these people killed anyone unjustly?" Amr replied, "No, they haven't shed even a drop of blood!" Hadrat Ja'far asked the Negus, "Are there any goods that we have unjustly taken from the property of others and that we are obliged to pay?" The Negus said, "O Amr! If these people have debts, even if it is a lot of gold, I will pay it, tell me." Amr replied, "No, not even a qirat (a currency)!" When the Negus asked, "Then what do you want from them?" Amr answered, "We were of the same religion and on the same path with them. They abandoned these. They have adhered to Muhammad and His religion." The Negus asked Ja'far, "Why did you leave your religion and follow another one? Since you have left the religion of your people and you are not in my religion, what is this religion you believe in? Can you tell me about it?"

Hadrat Ja'far said, "O Ruler! We were an ignorant nation. We worshipped idols. We would eat dead animal carcasses and commit all kinds of evil. We would cut ties with our relatives and treat our neighbours badly. Our strong oppressed the weak and didn't know mercy. We remained in this state until Allahu ta'âlâ sent us a prophet from our nation, whose trustworthiness, chastity, purity and nobility we knew. That prophet invited us to believe in the existence and oneness of Allahu ta'âlâ, to worship Him, and to abandon the stones and idols that we and our ancestors worshipped. He ordered us to speak the truth, not to betray trusts, to observe the rights of relatives, to maintain good relations with neighbours, and to refrain from sins and shedding blood. He forbade us from every kind of immorality, lying, usurping the property of orphans and slandering chaste women. He ordered us to worship Allahu ta'âlâ without associating a partner. We have accepted these, believed in everything He brought from Allahu ta'âlâ and fulfilled what He said. We worshipped Allahu ta'âlâ. We regarded harâm (prohibited) what He made harâm and halâl (permitted) what He made halâl for us and acted accordingly. That's why our people became hostile and persecuted us. They subjected us to various tortures and torments to make us turn away from our religion, from worshipping Allahu ta'âlâ and to worship idols again. They persecuted us. They oppressed us. They came between us and our religion and tried to separate us from our religion. So, we left our country, our home and took refuge in your country. We preferred you over others. We longed for your protection and neighbourliness. We hope that on your side, we won't face persecution and injustice."

Hadrat Ja'far continued his speech as follows:

"As for the greeting, we greeted you with the greeting of Rasûlullah. We greet one another in the same manner. Our Master, the Prophet informed us that the greetings of those in Jannah are also like this. That's why we greeted your Excellency in that manner. Since our Master, the Prophet said that one should not prostrate to people, we seek refuge in Allahu ta'âlâ from prostrating to anyone other than Allahu ta'âlâ."

The Negus asked, "Do you know a little of what Allah has revealed?" When



Hadrat Ja'far said, "Yes," the Negus said, "Recite it to me." Hadrat Ja'far started to recite the first âyats of Sûrah Maryam (It has also been reported that it was Sûrah al-'Ankabût or ar-Rûm). The Negus wept. His tears wet his beard. The priests wept, too. The Negus and the priests said, "O Ja'far! Recite some more of this sweet and beautiful word." Hadrat Ja'far recited from the beginning of Sûrah al-Kahf, which stated in maal:

*"O my Prophet!  
As helpers, Allahu  
ta'âlâ and those  
believers who  
follow you will  
suffice for you."*

**Al-Anfâl: 64**

**"Praise be to Allah who revealed the right book** (Qur'ân al-karîm), **which has no disorder in wording or contradiction in meaning** (far from excess and understatement), **to His born servant** (Muhammad 'alaihis-salâm), **in order to frighten the unbelievers with the most severe punishment** (Jahannam) **from His** (exalted) **side, to herald the believers who do good deeds with a beautiful reward** (Jannah) **in which they will stay forever, and to frighten those who say, 'Allahu ta'âlâ has taken Himself a son.'** Neither they (who say that Allahu ta'âlâ has taken Himself a son) nor their ancestors have any knowledge about it (that word). **This word that comes out of their mouth is** (dreadful and) **extremely dangerous. They only tell lies.** (O My Rasûl!) **If they don't believe in this Qur'ân al-karîm, will you grieve and rage yourself to death over them? We have made the things on earth** (forests, rivers, mines, animals and plants...) **as ornaments to test which people's deeds are good...**"<sup>122</sup>

The Negus couldn't stop himself from saying, "Wallahi, this is a light that shines from the same candle. Mûsâ and Îsâ ('alaihimas-salâm) came with it too." Turning to the Quraysh envoys, he said, "Go, wallahi, I will neither deliver them to you nor wish harm on them."

Abdullah ibn Abî Rabî'a and Amr ibn Âs went out from the presence of Negus.<sup>123</sup> Amr told Abdullah, "I swear that I will reveal one of their faults in the presence of the Negus. You will see that I will root them out." His friend said to Amr, "Although they oppose us, they are our relatives, don't do this." Amr replied, "I will inform the Negus that they regard Îsâ 'alaihis-salâm a born slave of Allah."

The next day, he went to the Negus and said, "O Ruler! They are speaking ill of Îsâ ('alaihis-salâm), son of Maryam. Send a man to them and ask what they say about Îsâ 'alaihis-salâm." The Negus sent a man to the Muslims to inquire about their thoughts on Hadrat Îsâ.

They came again and asked each other, "What will we say if he asks about Îsâ 'alaihis-salâm?" Hadrat Ja'far said, "Wallahi, we will say what Allahu ta'âlâ revealed about Hadrat Îsâ and what our Master, the Prophet brought to us."

When they went to the presence of the Negus, he asked them, "What do you say about Îsâ ('alaihis-salâm), son of Maryam?" When Hadrat Ja'far replied, "We say about Îsâ 'alaihis-salâm what our Master, the Prophet brought from Allahu ta'âlâ and conveyed. We accept that He is Allahu ta'âlâ's slave and rasûl and

<sup>122</sup> Sûrah Qaf, 18/1-7.

<sup>123</sup> Ibn Ishâq, Sîrat ar-Rasûl, 195; Ibn Hishâm, as-Sîra, I, 332-333.

His word, which Allahu ta’âlâ planted in Hadrat Maryam, who was chaste and had devoted herself to Haqq ta’âlâ by giving up the world and men. This is the state and glory of Îsâ, son of Maryam. We say that just as Allahu ta’âlâ created Hadrat Âdam from soil, He created Îsâ ‘alaihis-salâm without a father,” the Negus reached his hand to the ground and grabbed a piece of straw and said, “I swear that Îsâ, son of Maryam, is nothing more than what you said. There is not even a difference as much as this straw between Him and what you say.”

When the Negus said this, the state officials and commanders around him began to whisper and grumble among themselves.

As the Negus saw this, he said to them, “I swear, no matter what you say, I think well of them.” Then he turned to the Muslim immigrants and said, “**I congratulate you and the person whose side you came from! I believe this; He is the Rasûl of Allah. We have already seen of Him in the Injîl (Bible). Îsâ, son of Maryam, informed of that Rasûl, too. I swear if He were here, I would carry His shoes and wash His feet! Please go and live in safety and peace in the untouched part of my country, far from any kind of assault. I will destroy anybody who harms you. Even if they gave me a mountain of gold, I wouldn’t sadden even one of you!**”

After that, regarding the gifts brought by the Quraysh envoys, the Negus said, “I don’t need these! Allahu ta’âlâ didn’t take bribe from me when He returned me my possession, which had been usurped by others, and when He made my people obey me,” and returned their gifts. The Quraysh envoys returned empty-handed. And the fortunate Negus embraced Islâm and made the Ashâb al-kirâm very happy.<sup>124</sup>

### **HAQQ CREATED THE UNIVERSE**

*Haqq created the universe for the love of Muhammad.  
He created the moon and sun for the joy of Muhammad.*

*He said, be, and became the universe, written the lawh and pen.  
The last book was recited for the glory of Muhammad.*

*Came the awliyâ, all around, bowed heads at the door,  
Said the tawhid dhikr for the nûr of Muhammad.*

*Waisal Qarânî attained, but he still coveted.  
Eight Jannah was adorned for the love of Muhammad.*

*Birds in the sky, turning green all around,  
The trees bear fruit for the love of Muhammad.*

<sup>124</sup> Ibn Ishâq, Sîrat ar-Rasûl, 195; Ibn Hishâm, as-Sîra, I, 334.

*Unbelievers came and obtained īmān from Him.  
They prayed five times a day for the love of Muhammad.*

*The angels came and stood in rows,  
Prayed five times a day for the love of Muhammad.*

*Yūnus lauds Him, Qur’ān’s āyat praises Him,  
Remember and say salawāt for the love of Muhammad.*

*“O my Allah! Help  
me by befalling the  
torment of famine  
on those people  
for seven years  
like the seven  
years of famine in  
the time of Yūsuf  
(‘alaihis-salām).”*

***Hadīth  
ash-sharīf***



## THE SIEGE

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### The beginning of the siege

The seventh year of the bi'that... The polytheists were constantly trying to impede Islâm from sinking into the hearts and spreading. Despite this, Muslims were increasing in number every day. The tortures and cruelties inflicted on Muslims weren't turning them away from their path; on the contrary, they caused to embrace each other even more. None of them turned away from their religion; they didn't hesitate to sacrifice their lives for the sake of our Master Rasûlullah. As the tribes outside of Mecca heard of this, their interest in Islâm increased. The nûrs of Islâm were reaching farther places. The polytheists were furious when they learnt that the men they sent to Abyssinia didn't attain their wishes; moreover, Negus Ashama had become a Muslim and protected Muslims and treated them well. To take revenge and eradicate Islâm, they gathered and made this horrible decision:

**"Wherever He is, wherever He is seen, Muhammad will definitely be killed!"**

The unbelievers took oath after oath for this.

Abû Tâlib was very upset when he learnt about this decision of the polytheists. He was worried about his beloved, blessed nephew's life. He gathered his tribe and ordered them to protect the Sultân of the universe against the Quraysh polytheists. With the zeal of kinship, the sons of Hâshim united to execute this order. For this, they invited our Master, the Prophet and all His Ashâb who believed in Him to Shi'b al-Abû Tâlib, that is, to the neighbourhood of Abû Tâlib, which is on a hill 3 km. from the Baitullah on the north side of Mecca. Our Master Rasûlullah (sallallahu 'alaihi wa sallam) gathered His Ashâb and began to reside at Shi'b. Among the sons of Hâshim, only Abû Lahab opposed the decision to protect our Master, the Prophet and didn't go to Shi'b. Including him, the polytheists united and started to look for an opportunity to kill our Prophet.<sup>125</sup>

When they saw that our Master, the Prophet and His Ashâb gathered in the Abû Tâlib neighbourhood, the polytheists met again. Then they decided:

When the polytheists saw that our Master, the Prophet and His Ashâb were gathered in the Abû Tâlib neighbourhood, they came together again. Then they made this decision:

**"Until Muhammad ('alaihis-salâm) is handed over to Quraysh to be killed, no girl will be taken as a bride from the sons of Hâshim! No girls will be given to them! Nothing will be sold to them! Nothing will be bought from them! No one will meet or speak to them! No one will enter their homes and neighbourhoods! A request for making peace from them will never be accepted! They will never be pitied!"**

They sealed these decisions, which were written on a piece of paper by a

<sup>125</sup> Ibn Sa'd, at-Tabaqât, I, 130-140; Tabarî, Târikh, II, 335-336; Ibn Kathîr, al-Bidâya, III, 84-87; Balâzûrî, Ansâb, I, 230.



Polytheist named Mansûr ibn Ikrîma. They hung it on the wall of the Kâ'ba al-mu'azzama for everyone to see and abide by.

When this news reached our beloved Prophet, He was very upset and prayed. His prayer was immediately accepted, and the hands of the unfortunate Mansûr suddenly became useless. The polytheists were astonished and said, "Look! In return for the cruelty we did to the sons of Hâshim, Mansûr's hands became useless; he was struck by a calamity." Instead of coming to their senses, they became even more ferocious. They set up guards at the roads leading to Shi'b. They prevented food and clothing from entering there. They told the sellers who came to Mecca not to go to Shi'b, not to bring their goods there, and if necessary, they would buy the goods themselves at a high price. They supposed that they would starve the people in Shi'b to death, or the sons of Hâshim would be repentant and hand over our Master, the Prophet to them. This situation would continue every year until the visiting season of the Kâ'ba.

According to tradition, no blood would be shed during this period. For this reason, the sons of Hâshim would freely go to Mecca and try to buy their needs for a year. If one of them came to a merchant to buy goods, the prominent polytheists like Abû Lahab and Abû Jahl would immediately catch up and say, "O merchants! Raise your prices very high against the Ashâb of Muhammad. So that no one can buy anything due to its expensiveness. If your goods aren't sold for this reason, we are ready to buy them all." The merchants would charge high prices for their goods, and the Muslims would go back without buying anything...

For this reason, our beloved Prophet, our mother Hadrat Khadîja, our master Hadrat Abû Bakr as-Siddîq spent all their wealth; they tried to ease the cries of the children that reached the skies with hunger. They fed them tree barks, grass roots and even pieces of dried animal skin. Mothers and fathers were emaciated with despair. Our Master, the Prophet and the Ashâb al-kirâm tied stones to their blessed abdomens out of hunger. If one of the polytheists felt compassion and brought something secretly, other polytheists would beat and insult him. In short, the comings and goings stopped, and the Mu'mins were in a very difficult situation.

With this severe cruelty, the polytheists waited in vain for the sons of Hâshim to come to their senses and for Abû Tâlib to hand over our Master, the Prophet to them. Contrary to these thoughts of the polytheists, the Muslims in the Abû Tâlib neighbourhood were protecting our Master, the Prophet and taking every precaution to prevent Him from being harmed. To prevent a possible assassination, Abû Tâlib would set guards at the place where our Master Rasûlullah slept, ensuring that He slept peacefully at His house. Our Master, the Prophet wasn't losing a second in carrying out the orders of Allahu ta'alâ and spreading Islâm, He was trying to save people from Jahannam by inviting them to religion and patiently continued

*"O uncle! Allahu ta'alâ, who is my Rabb, has infested the document of the Quraysh with a woodworm. Apart from the name of Allahu ta'alâ, it didn't leave anything mentioned such as cruelty, severing relations with the relatives, slander... it destroyed all of them."*

**Hadîth  
ash-sharîf**

advising on this path. In order for the Quraysh polytheists who denied Him to understand what hunger is like, one day, our Master Rasûlullah prayed, **"O my Allah! Help me by befalling the torment of famine on those people for seven years like the seven years of famine in the time of Yûsuf (Joseph 'alaihis-salâm)."**

In the days that followed, not a drop of rain fell from the sky. The land was parched with thirst. It was impossible to see a green plant on the ground. The Quraysh polytheists were completely perplexed. They tried to escape death by eating the carions of starving animals and smelly dog skins. Their children, too, started to wail from hunger. Many of them starved to death. Because of hunger, when they looked at the sky, they would see smoke everywhere. They began to come to their senses and understand the magnitude of their cruelty. They sent Abû Sufyân to the presence of our Master, the Prophet. Abû Sufyân came and made an oath. He said, "O Muhammad! You say that you have been sent as a mercy for the worlds; you command us to believe in Allah and to observe the rights of relatives. However, your people are dying of drought and hunger. Pray to your Rabb to remove this catastrophe from us; Allah accepts your prayer. If you pray like this, we will all believe!"

Thus, putting aside their cruelties and tortures, they fell into difficulty and started to beg our Master Rasûlullah. Our Master, the Prophet didn't remind them what they had done; upon their promise of "we will believe," He raised His blessed hands and prayed to Janâb al-Haqq. Allahu ta'âlâ accepted the prayer of His Habîb and sent abundant rain on Mecca; the earth was saturated with water, and plants began to sprout. Although the polytheists were saved from drought and famine, they forgot their promise and insisted on unbelief.

Allahu ta'âlâ declared in the âyat al-karîmas He descended as a response to these, in maal, **"On the contrary,** (they don't believe in Allahu ta'âlâ and Muhammad 'alaihis-salâm; and regarding the Qur'ân al-karîm, âakhirât and resurrection) **they are lingering in doubt. Therefore** (O My habîb!), **wait for the day when the sky will bring a clearly visible pall of smoke. That smoke will envelop all people. This is a terrible torment!** (People will say,) '**O our Rabb! Remove this torment from us so that we will believe.**' Even though a prophet explaining the truth has come to them, where is reflecting and drawing a lesson for them? Then they turned away from Him and said, 'He is a well taught madman.' When We remove this torment a little, you will revert to your old ways. On the day when they will be seized with great violence (on the day of Badr), We will certainly take revenge (on them). Verily, we tested the people of Pharaoh before these (the Quraysh polytheists). A noble prophet came to them from Us (which is Mûsâ 'alaihis-salâm). He said to them, 'Deliver the servants of Allah (the children of Isrâel) to me. (Send them with me. Don't harass them; don't torment them.) Certainly, I am a trustworthy prophet sent to you by Allahu ta'âlâ with wahy. Don't be arrogant towards Allahu ta'âlâ. For I have come to you with clear miracles, with proof showing my cause is true. Know that I seek refuge in Allahu ta'âlâ, who



**is my Rabb and yours, lest you stone and kill me; He will protect me. If you don't affirm and believe in me, let me be.** (I don't expect goodness from you. At least let your evil not touch me.)' (As they didn't believe and denied Him, they started torments and tortures; then) **Mûsâ ('alaihis-salâm) invoked to Allahu ta'âlâ, 'O my Rabb! These are a people who insist on disbelief.'** Allahu ta'âlâ revealed to Mûsâ ('alaihis-salâm) and said, 'Leave (from Egypt) at night with My servants (the children of Isrâel)! When Pharaoh and his followers hear of your departure, they will certainly follow you. After crossing the sea with your people, leave it as it is (don't hit the ground with your staff again. Don't close the opened roads. Leave them open). For Pharaoh and his soldiers will enter those roads and drowned.'"<sup>126</sup>

"There are many people whom We gave a book, before this (the Qur'ân al-karîm) that believe in this. When it was recited to them, they said, 'We have believed in this. No doubt that this is a truth (that came) from our Rabb. Verily, we were people who had accepted Islâm previously.'"

**Qasas: 52-53**

### The lifting of the siege

The polytheists didn't keep their promise of "we will believe," and started to persecute again. One day, Allahu ta'âlâ informed our Prophet by wahy that; "**He infested the document that was hanging on the Kâ'ba with a woodworm (moth), and the worm ate all the writings other than the name of Allahu ta'âlâ.**" Our Master, the Prophet said to Abû Tâlib, "O uncle! Allahu ta'âlâ, who is my Rabb, has infested the document of the Quraysh with a woodworm. Apart from the name of Allahu ta'âlâ, it didn't leave anything mentioned such as cruelty, severing relations with relatives, slander... it destroyed all of them."

When Abû Tâlib asked Him, "Did your Rabb inform you of this?" our Master, the Prophet answered, "Yes." Then, Abû Tâlib said, "I bear witness that you speak only the truth." He immediately got dressed and went to the Kâ'ba. The notables of the polytheists were sitting there. When they saw Abû Tâlib coming, they said, "Likely he is coming to deliver Muhammad to us!" When Abû Tâlib reached them, he said, "O Quraysh community! My brother's son, who is Al-Amîn and has never lied, told me that a woodworm ate all the writings on the document you wrote, except for the name of Allahu ta'âlâ. Let's bring the document you wrote against us and see! If this word is true, I swear that we will continue to protect Him until we all die! Now you should give up this cruelty and bad behaviour..."

Excitedly, the polytheists took down the document from the wall of the Kâ'ba and brought it. When Abû Tâlib said, "Read it out!" one of them opened the page and saw that all the text was wiped out except, "**Bismika Allahumma.**"<sup>127</sup> The polytheists didn't know what to say, what to do. In fact, upon the renunciation of some, they lifted this severe siege that left deep wounds in the hearts and unforgettable pains that had continued for three years. However, they didn't give up their enmity; they even became more severe. They tried every way to

<sup>126</sup> Sûrah ad-Dukhan, 44/9-24.

<sup>127</sup> Ibn Ishâq, as-Sîra, 210; Ibn Hishâm, as-Sîra, I, 376; Ibn Sa'd, at-Tabaqât, I, 209; Tabarî, Târikh, II, 79; Suhaylî, Rawzu'l-unf, II, 159; Ibn Kathîr, as-Sîra, II, 69.



### Jannat al-Mualla

*The cemetery that had the tombs of many Ashâb al-kirâm, including our mother, Hadrat Khadija (radîyallahu ‘anhâ).*

*Today, these tombs can't be seen. Unfortunately, the Wahhâbî government demolished all these beautiful historical artifacts.*





prevent Islâm from spreading. Despite all their efforts, Islâm was spreading rapidly; our beloved Prophet Muhammad 'alaihis-salâm was working to save people who were suffocated by the zulmat (darkness) of the age of nescience and make them attain true bliss. Those who attained this bliss thanked Allahu ta'âlâ for the great blessing they attained, and they never lost heart in the face of the insults and tortures of the polytheists. Many hearts were illuminated with the nûr of Islâm after seeing the miracles of Muhammad 'alaihis-salâm and the perseverance of the Muslims in their religion.

*"O mountain! If what happened to me had happened to you, you couldn't have borne it, you would have collapsed!"*

**Hadîth  
ash-sharîf**

### Dividing of the moon into two

One of the greatest miracles of our Master, the Prophet is the splitting of the moon into two. A group of polytheists, including Abû Jahl and Walîd ibn Mugîra, told our Master Rasûl al-akram (sallallahu 'alaihi wa sallam), "If you are truly a prophet, divide the moon into two; half of it should appear over Mount Quaiqian and the other half over Mount Abû Qubais!" Our Master Rasûlullah asked, "**If I do this, will you believe?**" They said, "Yes, we will." Our Master Rasûlullah prayed to Allahu ta'âlâ for the moon to be split into two. Jabrâîl 'alaihis-salâm came to our beloved Prophet immediately and said, "**O Muhammad! Inform the Meccans to watch the miracle tonight.**" Our Master, the Prophet announced that the moon would split into two on the fourteenth of the month, the full badr (full moon), that is, on the night when it was the brightest, and that those who wanted to take a lesson should watch. That night, when our beloved Prophet pointed with His blessed finger, the moon divided into two. One part was seen over Mount Abû Qubais and the other over Mount Quaiqian. Then they merged again in the sky.

Rasûlullah said, "**O Abû Salama ibn Abdulasad, Arqâm ibn Abi'l Arqâm! Witness it!**" then He also told His other Ashâb who were with Him, "**Witness it!**" The polytheists saw another evident miracle with their eyes. However, they didn't keep their word and didn't believe. Furthermore, to prevent others from believing, they said, "This can only be Muhammad's sorcery on us! But He can't enchant all people! Let's ask people coming from other cities. Let's see if they also witnessed the same event. If they did, Muhammad's claim of prophethood is true. Otherwise, it is sorcery." They asked the people who came; they even sent men to other places and made inquiries. They heard the same thing from everyone, "Yes, that night, we saw the moon split in two!" They denied it again. Abû Jahl was at the head of the deniers. He was corrupting the hearts by saying, "The sorcery of Abû Tâlib's orphan has affected even the sky!..."<sup>128</sup> so that people wouldn't attain the blessing of îmân. Upon his denial, Allahu ta'âlâ descended âyat al-karîmas. In maal:

**"The hour (qiyyâmat) has approached, and the moon split (divided into two). Whenever they (the Quraysh infidels) see a miracle (indicating the**

<sup>128</sup> Hâkim, al-Mustadrak, II, 512; Bayhaqî, Dala-il an-Nubuwwa, II, 141; Ibn Kathîr, as-Sîra, II, 116; Qâdî Iyâd, Shifâ ash-sharîf, 278-279; Qastalânî, Mawâhib al-Ladunniyya, 352.



### The Tomb of Our Mother, Hadrat Khadîja / Jannat al-Mualla

*The tomb of our beloved Prophet's (sallallahu ta'âlâ 'alaihi was sallam) first wife, our mother, Hadra Khadija (radiyallahu 'anhâ) had unfortunately met the Wahhâbî government's cruelty.*

*As they have done to many notables of Islâm, they knocked down her beautiful tomb too.*





prophethood of Muhammad 'alaihis-salâm), **they turn away** (from contemplating it and believing) **and say**, 'It is a constant (ceaseless, comprehensive and powerful) **magic.**' **And they denied** (the Prophet or the miracle); **they became subject to their own desires** (to the demands and desires of their nafses). **However, everything will reach its end, find its place** (which it is heading to).

**Surely, many important news** (orders and prohibitions) **came to them** (to the polytheists of Mecca) **that will make them desist** (from evil). (Those commandments and information are) **a consummate wisdom. Rasûls, warnings and frightenings never avail** (them). **Then** (O My Habîb! If they persist in denial), **you too turn away from them. On the day when that caller** (Isrâfil 'alaihis-salâm) **summons** (the unbelievers) **to an unprecedented and unknown thing** (the Mahshar place, the reckoning), **they will emerge from their graves with despicable and downcast eyes** (not knowing where to go from fear and terror) **like scattered locusts. While the unbelievers are rushing to that caller** (with their heads down), **they will say**, 'What a difficult and woeful day today is for us.'"<sup>129</sup>

"*O Uncle! Say,  
'Lâ ilâha illallah'  
once! So that I  
may intercede for  
you on the day of  
qiyyâmat.'*"

**Hadîth  
ash-sharîf**

### **May Allah give hidâyat to you, too**

After the end of the three-year blockade that the polytheists imposed on Muslims, a group of people from Najrân came to our Master Rasûlullah. There were about twenty of them, and they had heard of Islâm from the Ashâb al-kirâm who migrated to Abyssinia. They came to Mecca to learn about Islâm and to attain the bliss of seeing our Master, the Prophet. They met with our Master Rasûlullah next to the Kâ'ba al-mu'azzama. They asked many questions and received replies more beautiful and perfect than they could have wished for. The polytheists of Quraysh were watching them. Our beloved Prophet, who has been sent as a mercy for the worlds, recited some âyat al-karîmas of the Qur'ân al-karîm to them. They were deeply touched and couldn't hold back their tears and wept. Then, upon the invitation of our Master, they were very pleased and became Muslims by saying the Kalima ash-shahâda with great joy. When they asked permission to return to their homeland, Abû Jahl approached and insulted them, saying, "We have never seen anyone as stupid as you! Upon sitting next to Him once, you abandoned your religion and affirmed whatever He said!" These people, who were just recently honoured by becoming Ashâb, replied, "We wish that Allahu ta'âlâ gives hidâyat (guidance to the right path) to you too. We won't return your insults and ignorant behaviours. Although we haven't violated any of your rights. However, know well that we don't want to lose this great blessing we attained, and we won't give up this religion by the words of a few ignorant people."<sup>130</sup>

Allahu ta'âlâ stated in the âyat al-karîmas He sent upon this incident, in maal, "**There are many people to whom We gave a book before this** (the Qur'ân

<sup>129</sup> Sûrah al-Qamar, 54/1-8.

<sup>130</sup> Ibn Ishâq, Sîrat ar-Rasûl, 199-200; Ibn Hishâm, as-Sîra, I, 391-392.

al-karîm) that believe in this (the Qur’ân al-karîm). When it (the Qur’ân al-karîm) was recited to them, they said, ‘We have believed in this. No doubt that this is a truth (that came) from our Rabb. Verily, we were people who had accepted Islâm previously.’ These will be rewarded twice for their patience (and perseverance). They repel evil with good. They spend (for charity) from what We have provided for them. When they hear ugly words, they turn away and say, ‘Our deeds belong to us; your deeds belong to you. Salâm (peace) be upon you. We don’t seek the ignorant (or want their friendship).’”<sup>131</sup>

### SU QASÎDAH<sup>132</sup>

O my eyes! Don’t pour, on the fire in my heart, water,  
For, a fire this great can’t be extinguished with water.

I do not know if the rotating skies are the colour of water,  
Or if the rotating skies are covered in my eyes’ water.

No wonder the pleasure of your sword created slits in my heart,  
Because slits appear on the ground where passes water.

My wounded heart speaks of your arrowhead<sup>133</sup> with fear,  
Like a wounded person cautiously drinks water.

The gardener should flood the rose garden, shouldn’t bother,  
No rose will be as lovely as your face, no matter how much he pours water.

No penman can imitate that artlike face of yours,  
Even if focusing like a sharp pen, he is blinded by black water.

Let my lashes dampen by reminiscing your cheek,  
With the hope of rose, it is not a waste if the thorn is given water.

On the day of sorrow, don’t withhold your sword-like glance from my wounded heart,  
Cause it is a benefaction to visit the ill on dark nights and give water.

O heart! Ask for His arrowhead and soothe the fever of separation,  
I am without water; for me, this once in this desert search for water.

*I yearn for your lips as the sufi wants kawsar,*

<sup>131</sup> Sûrah al-Qasas, 28/52-55.

<sup>132</sup> Water poem was written by the great poet of Turkish literature Fuzûlî about our Master, the Prophet.

<sup>133</sup> Arrowhead in Ottoman Divan poetry symbolizes the beloved’s eyelashes.



*Indeed, the drunken wants wine as the sober enjoys water.*

*It always flows to your heaven-like neighbourhood,  
Must be in love with the cypress-like one with lovely gait, the  
water.*

*I must become soil and block the way of the water to that  
neighbourhood,*

*I can't let it reach there because it is my rival, the water.*

*O friends! If I die with the longing to kiss His hand,  
Make a pitcher from my soil and with it serve the beloved water.*

**"Who will shelter  
and help me until  
I fulfil the duty  
of Allahu ta'âlâ's  
prophethood?  
(Hence) Jannah  
will be given to  
him."**

**Hadîth  
ash-sharîf**

## THE YEAR OF SORROW

### Loss of a child

Qâsim, the eldest son of our Master, the Prophet (sallallahu 'alaihi wa sallam), passed away when he was seventeen months old. Years after this painful incident, His other son Abdullah also passed away. While tears were flowing from the blessed eyes of our Master Rasûlullah, He turned to the mountain and said, "**O mountain! If what happened to me had happened to you, you couldn't have borne it; you would have collapsed!**" and expressed His grief. To our mother Hadrat Khadîja's question, "O Rasûlallah! Where are they now?" He said, "**They are in Jannah.**"

The polytheists greatly rejoiced when the two sons of our beloved Prophet, the Sultân of the universe, passed away. Unbelievers like Abû Jahl regarded this as an opportunity and blustered, "Now Muhammad is abtar, His posterity has been cut off. He has no sons left to continue His lineage. When He dies, His name will be forgotten."

Upon this, Allahu ta'âlâ descended Sûrah al-Kawthar and consoled His Rasûl. The sûrah in maal, "(O My Habîb!) **Indeed, We have given you the Kawthar (We have bestowed upon you the Kawthar pool, many blessings). Therefore, perform salât and sacrifice animals for your Rabb. Verily, the person who insults you by saying (without posterity) is bad and without posterity.** (He who calls you abtar is without lineage, glory and honour. As for you, O My Habîb, your pure lineage, your name will continue until the day of qiyâmat. Many great unimaginable honours are also allotted to you in the âkhirat.)"<sup>134</sup>

### Death of Abû Tâlib

In the days following the death of Abdullah, the son of our Master Rasûlullah (sallallahu 'alaihi wa sallam), Abû Tâlib became ill, and his illness worsened day

<sup>134</sup> Sûrah al-Kawthar, 108/1-3.

## Mecca-Tâif Journey



by day. Hearing this, the Quraysh polytheists came to Abû Tâlib. Their thinking was, "While Abû Tâlib was alive, he made great efforts to protect Muhammad. Now his death is imminent. Let's pay a visit to him, even if it's his last day. Because Hamza, who is a matchless Arab hero, and 'Umar, whose majesty, bravery and fearlessness is apparent as the sun, have become Muslims. Every day, groups of people from Arab tribes come and submit to Him. Thus, Muslims are increasing in number every day, and their voice is spreading to the world. In this situation, it will be necessary for us to either obey them or to be ready for war and combat. Let's go to Abû Tâlib and explain the situation so that he will reconcile us. Let us not attack His religion, and let Him not attack our religion."

Well known people such as 'Uqba, Shayba, Abû Jahl and Umayya ibn Khalaf sat down on the cushions next to Abû Tâlib's bed. They said, "We believe in your greatness and accept your superiority. For this reason, we have never opposed you. We are afraid that, after you die, Muhammad will bother us, and the enmity will continue between us. Reconcile us so that we won't attack each other's religion."

Abû Tâlib sent for our Master, the Prophet and said, "All the notables of Quraysh request from you not to interfere with their religion. If you accept this, they will be at your service and help you." The Master of the worlds said, "**O Uncle! I want to invite them to only one word by which all Arabs will submit to them, and non-Arabs will pay them jizya (a kind of tax).**" He also told the notables of Quraysh, "**Yes! If you tell me one word, with it, you will rule over all Arabs, and non-Arabs will submit to you.**" Abû Jahl asked, "All right. We will say it ten times. What is that word?" When our Master Rasûlullah replied, "**If you say, 'Lâ ilâha illallah,' and throw away the idols that you worship besides Allahu**



**ta'ālā,"** the polytheists immediately said, "Ask for something other than this from us!" Our Master, the Prophet told them, "**Even if you bring the sun and place it in my hands, I wouldn't ask for anything else from you."**"

The polytheists said, "O Aba'l Qâsim! You are making a very strange offer. We do want to please you. However, you do not please us!" and left. When they left, Abû Tâlib told our Master, the Prophet, "What you wanted from the Quraysh was very appropriate. What you said was right." This word of His uncle made our Master Rasûlullah hopeful, and thinking that Abû Tâlib would come to īmân, He said, "**O Uncle! Say, 'Lâ ilâha illallah' once! So that I may intercede for you on day of qiyâmat.**" Abû Tâlib replied, "I am afraid that people will condemn me by saying, 'He became a Muslim because he feared death.' Otherwise, I would make you happy." He expressed that it was too heavy for his nafs. His illness became more severe, and he died.<sup>135</sup>

*"Stop! Don't hit! He is the Master of the worlds. He is the Messenger of Allah! Cut my body to pieces but do not harm our Prophet!"*

**Zayd ibn Hâritha (radîyallahu 'anh)**

### **The demise of our mother, Hadrat Khadîja**

In the tenth year of the bi'that, three days after the death of Abû Tâlib, three years before the Hegira, at the beginning of Ramadân, at the age of 65, our blessed mother Hadrat Khadîja, the sharer of the sorrows of our Master Rasûlullah, His wife of twenty-five years, passed away after the siege of three years which was full of troubles and agonies.<sup>136</sup> Our Master Fakhr al-kâinât (sallallahu 'alaihi wa sallam) buried our mother Hadrat Khadîja, with His own blessed hands. He was very saddened by her death.

The successive deaths of our mother Hadrat Khadîja and His paternal uncle Abû Tâlib in the same year filled our Master, the Prophet with grief. For this reason, that year was called "**Sanat al-huzn/Am al-huzn**", that is, **the year of sorrow**.

The demise of our mother Hadrat Khadîja had shaken and saddened our beloved Prophet greatly. Because she was the first person who believed and affirmed our Master Rasûlullah. In addition, she was His biggest supporter and comforter. When everyone was an enemy, she had opened her whole heart and loved our Prophet deeply. She spent all her possessions and wealth for the sake of Islâm and worked day and night to serve our beloved Prophet. She never saddened Rasûlullah or hurt Him. Our Master, the Prophet would tell this from time to time and reminisce about the virtues of His blessed wife.

One day, while our Prophet was out of the house, Hadrat Khadîja went out to look for Him. Jabrâ'il 'alaihis-salâm appeared to her in human attire. Although our mother Hadrat Khadîja wanted to ask him about our Master, the Prophet, she thought that he might be one of the enemies and went back. When she saw our beloved Prophet at home, she told Him about this incident. Our Master Fakhr al-kâinât said, "**Do you know who the person that you saw and wanted to**

<sup>135</sup> Bayhaqî, Dala'il an-Nubuwâ, II, 214; Ibn Kathîr, as-Sîra, II, 127.

<sup>136</sup> Abû Ya'la, al-Musnad, IV, 299, VIII, 74.

ask about me is? He was Jabrâîl (‘alaihis-salâm). He told me to convey his greetings to you. He also told me to inform you that a building made of pearls has been prepared for you in Jannah. Of course, there won’t be such sorrowful, troubling, difficult and burdensome things there.”

### One couldn’t move his hand, one went blind

Our beloved Prophet (sallallahu ‘alaihi wa sallam) would talk to His Ashâb, who were among the most fortunate of mankind, and illuminate their hearts. He would explain the descended âyat al-karîmas and wouldn’t leave anything untold or unclear. He would also go to the places where the polytheists gathered and invite them to îmân without getting tired or discouraged. Abû Jahl and Walîd ibn Mugîra were furious about this situation, and they would say, “At this rate, Muhammad will convert everyone to His religion and won’t leave anyone worshipping our idols.” One day, they decided that the only way to finish this job was to kill our beloved Prophet, the Master of the worlds. Abû Jahl took Walîd ibn Mugîra and a few young men from the sons of Mahzûm and came to the Baitullah. At that moment, our beloved Prophet was performing salât. Abû Jahl immediately rushed forward with a stone in his hand. The moment he raised his hand to strike our Master Habîb al-akram and Nabî al-muhtaram (honourable Prophet) with the stone, his hands became motionless in the air. He couldn’t do anything. He was stunned. He went back like that. When he reached the polytheists, his hand returned to its previous state, and the stone fell to the ground.

One of the sons of Mahzûm grabbed the same stone and walked towards our Master, the Prophet, saying, “You’ll see! I will kill Him!” As he approached, he suddenly became blind and couldn’t see his surroundings. Upon this, the sons of Mahzûm charged towards our beloved Prophet together. When they came closer to our Master, the Prophet, they were suddenly unable to see Him. However, they were hearing His blessed voice. When they walked towards where the voice came from, the voice came from behind; when they turned back, the voice came from the previous place. They witnessed the same situation several times. In the end, they were so bewildered that they left there without being able to hurt our Master, the Prophet.

### Engagements of Hadrat Âisha and Hadrat Sawda

When Hadrat Khadîja (radiyallahu ‘anhâ) passed away, there was no one left to manage Rasûlullah’s house. Lady Hawla bint Hakîm noticed this and came to the presence of Sarwar al-âlam. She said, “O Rasûlallah! You need a companion suitable for you and a lady worthy for your service. If you wish, I can find you a wife.” Rasûlullah said, “**O Hawla, where is a lady suitable for this service?**” Hawla answered, “If you want a virgin, there is Âisha, your friend Abû Bakr’s daughter. If you want a widow, Sawda bint Zam’â would be suitable.” Rasûl ‘alaihis-salâm said, “**Ask for both of them for me.**” Rasûlullah got engaged with Hadrat Âisha first, then with Sawda. He took Hadrat Sawda to His house in Mecca. His wedding with Hadrat Âisha was held in Medîna in the month of Shawwâl, the second year of the Hegira.



## Aqaba meeting

Every year, our beloved Prophet would invite the tribes that came to visit the Kâ'ba to the religion, strive for them to save themselves from the fire of Jahannam and attain endless bliss. Ignoring all kinds of insults, He continued to fulfil His duty of prophethood. He would stand at where the tribes camped and ask, **“Who will shelter and help me until I fulfil the duty of Allahu ta’âlâ’s prophethood? (Hence) Jannah will be given to him.”** However, there was no one to shelter or help Him.

It was the month of Dhu'l-hijja, in the tenth year of the bi'that. At a fair, our Master, the Prophet met a group of people from Medîna who came to visit the Kâ'ba. When He asked them, **“Who are you?”** they said they were from Medîna and of the Khazraj tribe. Lady Salmâ, the mother of our Prophet's grandfather Abdulmuttalib, was also a member of the sons of Najrân, a branch of the Khazraj tribe. Our Prophet sat for a while in Aqaba with these six people of Khazraj and recited the 35-52nd âyat al-karîmas of Sûrah Ibrâhîm and told them about Islâm. He invited them to embrace this religion.

In Medîna, the Aws and Khazraj tribes had long been enemies of the Jews, and they would attack each other at every opportunity. Whenever they fought, the Jews would say, “A prophet will come soon. Not long, He may appear any day now. We will submit to Him and gain power. Then we will defeat you.” The people of Aws and Khazraj believed that if they became Muslims before the Jews and were honoured with Islâm, they would be victorious over them and expel them from Medîna.

These fortunate individuals, who had heard from their tribal elders and from the Jews who lived in Medîna that a prophet would come soon, saw the signs of prophethood on Rasûl al-akram (sallallahu ‘alaihi wa sallam). When He invited them to Islâm, they looked at each other. Then, among themselves, they said, “The prophet that the Jews told about is this person!”

For this reason, they became Muslims right away in Rasûlullah's presence by saying the Kalima ash-shahâda. They said, “O Rasûlallah! We left our people fighting against the Jews. We hope that Allahu ta’âlâ will honour them with becoming Muslims because of you. As soon as we return, we will invite them and our people to accept your prophethood. We will tell them what we have accepted from this religion. If Allahu ta’âlâ gathers and unites them in this religion, there will be no one more precious and honoured than you.”

These six people truly believed and accepted and affirmed what Allahu ta’âlâ conveyed to our Prophet. They took permission from our Prophet to return to their homelands and decided to come back next year in the month of Dhu'l hijja. Those six persons were: **‘Uqba ibn Âmir, As'ad ibn Zurâra, Awf ibn Hârith, Râfi' ibn Mâlik, Qutba ibn Âmir, Jâbir ibn Abdullâh** (radiyallahu ‘anhum).<sup>137</sup>

*“He (Yûnus ‘alai-his-salâm) is my brother. He was a prophet like me.”*

**Hadîth  
ash-sharîf**

<sup>137</sup> Ibn Hishâm, as-Sîra, I, 429-431; Ibn Sa'd, at-Tabaqât, I, 219-220; Tabarî, Târikh, II, 88; Ibn Asâkir, Târikh Dimashq, IX, 82.

When the six people who became Muslims returned to their people in Medîna, they immediately started talking about Islâm and our Prophet and invited people to embrace the religion of Islâm. They went so far in this that there was no house left in Medîna where our Prophet and Islâm weren't mentioned. Thus, as Islâm spread among the Khazraj tribe, some people from the Aws tribe also became Muslims.

### **His call of the people of Tâif to îmân**

Although the polytheists had seen many miracles of our beloved Prophet, they didn't believe because of their stubbornness. Furthermore, they didn't stop persecuting and tormenting their children, siblings, relatives and friends who became Muslims. Our beloved Prophet was deeply saddened by their increasing cruelties and tortures. He thought of going to Tâif, which was near to Mecca, and inviting its people to Islâm. For this reason, He took Zayd ibn Hâritha with Him and reached Tâif.

He spoke with Abd al-Yâlîl, Habîb and Mas'ûd, sons of Amr, who were the notables of Tâif. He told them about Islâm and asked them to believe in Allahu ta'âlâ. Not only did they not believe, they insulted Him, and moreover, they said, "Could Allahu ta'âlâ not find anyone other than you to send as a prophet? Is Allahu ta'âlâ incapable of sending someone other than you as a prophet? Go to wherever you wish, just go away from our land! Your people didn't accept your words, so you came here, didn't you? We swear that we will stay away from you too! We won't accept accept any request of yours."

Our Master Rasûlullah (sallallahu 'alaihi wa sallam) left there in sorrow. He invited the Thaqîf tribe to Islâm for ten days or a month, but as none of them believed, they also jeered, mocked and tormented Him. They had youngsters and children lined up along the roadsides and throw stones and attack our Master. Using his body as a shield, Hadrat Zayd was trying to prevent any harm to our Prophet from the stones thrown by the youth of Taif. Hadrat Zayd was circling around our beloved Prophet, struggling with all that he had so that the stones wouldn't touch Him.

He didn't care about the stones hitting him so that no harm would come to His blessed body. Wasn't he waiting for an opportunity to sacrifice his life for these days? Here, they were stoning the Master of the worlds and trying to expel Him from their lands with torments and tortures.

As Hadrat Zayd rushed left and right to protect our Master, the Prophet, stones were hitting his head, body and feet one after the other. Due to this, Hadrat Zayd's whole body was covered in blood. He was doing everything to protect his beloved Prophet, shouting at the cruel people who were throwing stones, "**Stop! Don't hit! He is the Master of the worlds. He is the messenger of Allah! Tear my body to pieces but do not harm our Prophet!**" The stones that passed Zayd ibn Hâritha reached our Master Rasûlullah and made His blessed feet bleed.

Sad, tired and wounded, our beloved Prophet came near to the vineyard of two brothers named 'Utba and Shayba. There, our Master Rasûlullah, for whom



all the believers want to sacrifice their lives, wiped the blood from His blessed feet. He performed abdast and a salât of two rak'ats under a tree. Then, He raised His blessed hands and prayed to Allahu ta'âlâ.

*"O people! Say, 'Lâ ilâha illâllâh' and be saved."*

**Hadîth  
ash-shârif**

The owners of the vineyard were watching this. They had seen what happened to our Master Rasûlullah and witnessed His woe. Mercy awoke in their hearts. They sent grapes with their slave named Addâs. Our beloved Prophet said the Basmala before He ate the grapes. The slave who brought the grapes was a Christian. He was surprised when he heard the Basmala. He asked, "I have been here for years, but I have never heard such a word from anyone. What is this word?"

Rasûlullah asked, "**Where are you from?**" Addâs answered, "I am from Ninawa." Rasûlullah said, "**So you are from the country of Yûnus ('alaihis-salâm).**" Addâs asked, "How do you know Yûnus? No one knows Him around here." Rasûlullah said, "**He is my brother. He was a prophet like me.**"

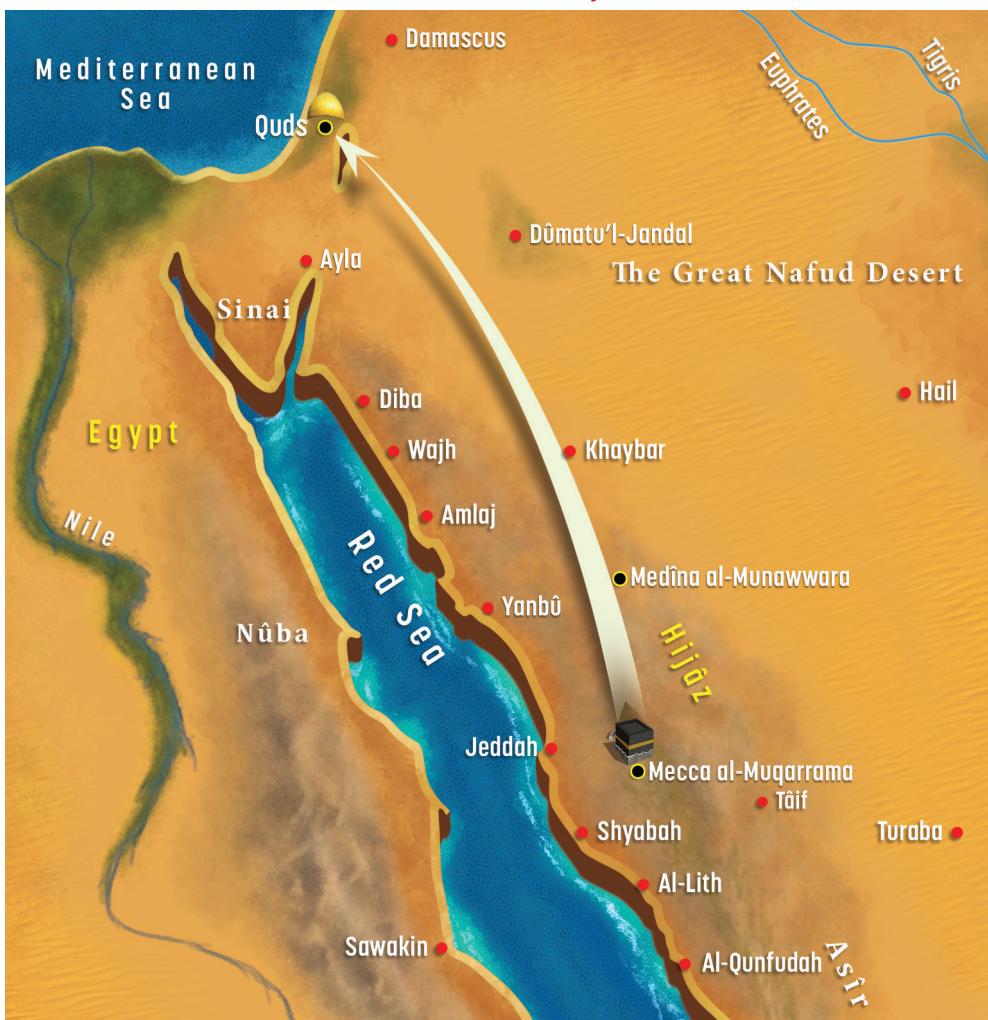
Addâs said, "The owner of this beautiful face and these sweet words cannot be a liar. I believe that you are the messenger of Allah." He became a Muslim and said, "O Rasûlallah! I have been a slave of these cruel and lying people for many years. They usurp everyone's rights. They deceive everyone. They don't have a single good attribute. They can commit any baseness to gather worldly goods and satisfy their lusts. I hate them. I want to go with you, to be honoured by serving you, to be the target of the disrespect ignorant and stupid people will commit against you and to sacrifice myself to protect your blessed body."<sup>138</sup>

Our Master Rasûlullah smiled and said, "**Stay with your masters for the time being! After a short while, you will hear my name far and wide. Come to me then.**" They rested for a while and walked towards Mecca. When they were two days away from Mecca, He saw that a cloud was shading Him. When He looked carefully, He realized that it was Jabrâîl ('alaihis-salâm). Our beloved Prophet told our mother Âisha as-Siddîqa about this incident.

It is reported in "**Sahîh al-Bukhârî**" and in Ahmad ibn Hanbal's book "**Musnad**": One day, our mother Hadrat Âisha asked, "O Rasûlallah! Has there ever been a more painful day for you than the day of Uhud?" and our Master Rasûlullah answered, "**Wallahi, I didn't suffer as much from the infidels in the Battle of Uhud as I had suffered from your people. When I introduced myself to Ibn al-Abd al-Yâlîl ibn Abd al-Kulâl** (that is, when I announced my prophethood and invited him to the religion), **he didn't accept. I left them in such anguish that I couldn't come to my senses until I reached the place called Qarn as-Sâlib. There I lifted my head up. I saw that a cloud was shading me. I saw that Jabrâîl ('alaihis-salâm) was standing in the cloud. He addressed me and said, 'O Muhammad! Haqq ta'âlâ heard what your people said about you. He knows that they don't want to protect you. He sent you this angel who is in charge of the mountains so that you may command him as you**

<sup>138</sup> Ibn Sa'd, at-Tabaqât, I, 42; Tabarî, Târikh, I, 344-346; Ibn Kathîr, al-Bidâya, III, 135-137; Balâzûrî, Ansâb, I, 227.

## Isrâ and Mi'râj





wish.' That angel, after addressing and greeting me, said, '**O Muhammad! As Jabrâl told you, Haqq ta'âlâ sent me, the angel in charge of mountains, to you so that you may command me whatever you want. I am at your command. If you want these two steep mountains (Mount Quaqiqan and Mount Abû Qubais) to unite with each other, closing on the Meccans (and to crush the polytheists), command me, and I will do so.**' I didn't consent to it and said, '(No! I have been sent as a mercy for the worlds.) I pray that Allahu ta'âlâ will create from the loins of these polytheists a generation that will worship only Allahu ta'âlâ and won't attribute anything as a partner to Him."

*"I do not want food or drink. I care for none. A place where I can worship, entreat my Rabb will suffice."*

**Hadîth ash-sharîf**

While returning from Taif to Mecca, our Master, the Prophet rested for a time at Nakhla. At one point, He was performing salât. When a group of jinns of Nusaybin was passing by, they heard the âyats of the Qur'ân al-karîm that our beloved Prophet was reciting. They stopped and listened. Then they spoke with our Master, the Prophet and became Muslims. Our Master, the Prophet said to them, "**When you reach your people, tell them about my invitation to îmân. Invite them to îmân as well.**" When those jinns went to their people and reported this, all the jinns who heard it became Muslims.<sup>139</sup> This is stated in Sûrah al-Jinn in the Qur'ân al-karîm and in the well known hadîth ash-sharîf books called "**Bukhârî**" and "**Muslim**".

When He was near Mecca, the Mu'mins sent a message to our Master Rasûlullah, "The Qurasyhîs heard of the ill-treatment of you by the atrocious people at Tâif. If you grace here with your presence now, they might increase their cruelty."

Once our Master, the Prophet reached Hirâ, He sent someone to Suhayl ibn Amr to request protection. When that unfortunate man refused, He sent word to Mut'im ibn Adî. He accepted this request. Our Master Habîb al-akram, Nabî al-muhtaram came to Mecca under the protection of Mut'im ibn Adî. Mut'im informed the Qurayshîs about this situation. Rasûlullah made tawâf around the Bayt ash-sharîf (Kâ'ba) and kissed the Hajar al-Aswad.

A few days later, He said to Mut'im, "I shouldn't stay under your protection any longer." Mut'im accepted this too. Janâb al-Haqq took His Habîb under His protection.

### **Be saved by saying "Lâ ilâha illallâh"**

Rasûl 'alaihis-salâm continued to invite people to the right path. In the face of this situation, the polytheists became fanatical again and began to torture and torment more than before. Thereupon, Janâb al-Haqq ordered our Master, the Prophet to meet with the Arab tribes that came to visit the Kâ'ba during the visiting season and invite them to Islâm. Upon this order, our beloved Prophet started to go to Dhul-Majâz, Ukâz and Majanna fairs held around Mecca.

<sup>139</sup> Ibn Sa'd, at-Tabaqât, I, 212.

He would often go to those places and invite the tribes to believe in the oneness of Allahu ta'âlâ and to worship Him. He would tell them to accept His prophethood and announce that if they accepted, Janâb al-Haqq would give them Jannah. Unfortunately, none of them would listen to these invitations, which our Master, the Prophet made imploringly. Some of them would treat Him rudely and insult Him, some of them would frown and speak ill of Him. Furthermore, the Quraysh polytheists would follow Him and corrupt the tribes He went to.

According to the reports of Imâm Ahmad, Bayhaqî, Tabarânî and Ibn Ishâq, Rabîa ibn Abbad narrated: "I was young. We had gone to Minâ with my father. Rasûl 'alaihis-salâm was going to places where the Arab tribes camped and saying, '**O sons of so-and-so! I am the messenger of Allahu ta'âlâ, who orders you to throw away these idols you worship, to worship Allahu ta'âlâ without attributing any partners to Him, to believe and affirm me, to protect me until I explain and fulfil the duty with which I have been sent by Haqq ta'âlâ!**'

A cross-eyed man with braided hair was following Him and saying, 'O sons of so-and-so! This person is forbidding you from worshipping our idols Lât and Uzzâ and inviting you to a religion He made up! Beware. Do not listen to Him and do not obey Him!' I asked my father, 'Who is the one following this person?' He said, 'His uncle Abû Lahab.'"



Our First Qibla, Masjid al-Aqsâ / Quds





Tabarâni narrated from Târiq ibn Abdullâh, "I had seen Rasûl 'alaihis-salâm at the fair of Dhu'l-Majâz. He was saying loudly for people to hear, '**O people! Say, 'Lâ ilâha illallah** (There is no god but Allahu ta'âlâ) **and be saved.**' A person following Him was throwing stones at His feet and saying, 'O people! Do not believe Him! Beware of Him! Because He is a liar!' The stones made His blessed feet bleed; however, He continued with His invitation tirelessly. Some people asked, 'Who is this young man?' A person answered, 'He is a young man from the sons of Abdulmuttalib.' When they asked, 'Who is the person throwing stones?' he said, 'His uncle Abû Lahab.'"

Imâm al-Bukhârî mentioned in his book "**Tarîkh al-Kabîr**" and Tabarânî in "**Mu'jam al-Kabîr**": Mudrik ibn Munib narrated from his father and his father narrated from his grandfather and said: "My father and I had come to Mînâ and stayed there temporarily. We encountered a group of people. A person was telling them, '**O people! Say, 'Lâ ilâha illallah' and be saved.**'" Some of the people around Him were spitting on His beautiful face, some were throwing dirt on His head, and some were cursing and saying various insults. This situation continued until noon. Meanwhile, a little girl came with a water cup in her hand. When she saw Him in this state, she started to cry. After that person drank the water, He turned towards the girl and said, '**O my daughter! Regarding your father, do not be afraid that He will be trapped and killed, or that He will face abasement!**' Then we asked the people there, 'Who is this person and that girl?' They said, 'This is Muhammad from the sons of Abdulmuttalib and next to Him is His daughter Zaynab.'

Sa'îd ibn Yahyâ ibn Sa'îd Amawî narrated from his father in his book "**Maghâzî**", and his father narrated from Abû Naîm, Abdurrahmân Âmirî and Abdurrahmân Âmirî from many other people. They said: One day, our beloved Prophet (sallallahu 'alaihi wa sallam) went to the Ukâz fair. He came to the Banî Âmir tribe and asked them, "**O Banî Âmir! How do you protect those who take refuge in you?**" They replied, "No one can mess with us; no one can get warm from our fire without our permission!" Our Master, the Prophet said, "**I am the messenger of Allahu ta'âlâ. Will you protect me until I convey to people the duty of prophethood which was given to me by my Rabb?**" They asked, "Which family of Quraysh are you from?" When our Master said, "**I am from the sons of Abdulmuttalib,**" they asked, "If you are from the sons of Abdulmuttalib, why don't they protect you?" Our Master Rasûlullah replied, "**They have been the first among those who deny me.**" The Banî Âmir group said, "O Muhammad! We neither reject you nor believe in what you have brought. However, we will protect you until you deliver your duty of prophethood to people."

Upon this, our Master, the Prophet sat next to them. At that moment, Bayhara

*O the most superior  
of all created! O  
beloved of the  
Creator, the Master  
of Prophets, O the  
honourable and great  
Prophet, who is the  
source of goodness  
and superiorities!  
Your Rabb sends His  
salâm to you, and He  
invites you to Himself.  
Please get up. Let us  
go."*

*Jabrâîl 'alaihis-  
salâm*

ibn Fâris, one of the notables of Banî Âmir, finished his shopping at the fair and returned. Pointing to our Master, the Prophet, he asked them, “Who is this?” They said, “This is Muhammad ibn Abdullah.” When Bayhara asked, “What business do you have with Him that you made Him sit next to you?” they replied, “He took refuge with us; He says He is the messenger of Allah and asks for our protection until He conveys His duty of prophethood to people.” Bayhara turned to our Master, the Prophet and said, “Trying to protect you means making our chests a target for the arrows of all the Arabs.” And he told his people, “There is no tribe that returns to its homeland with something worse than you. So, you will fight against all the Arabs and make your bodies the target of their arrows, huh? If His people had seen any good in Him, they would have protected Him first. You are trying to shelter and help a person whom His own people denounced and drove away! You think very wrongly!”

Then, he turned towards our beloved Prophet and uttered these unfortunate words, “At once, leave us and return to your people! I swear that if you weren’t among my people, I would behead you right now!” Upon these words, the Master of the worlds got onto His camel with great sorrow. That insolent Bayhara knocked our Master Rasûlullah off His camel. A lady from the Ashâb al-kirâm, named Dabâa bint Âmir, screamed and called for her relatives, saying, “How can you deem what is being done to the Habîb of Allahu ta’âlâ as proper? For my sake, is there no one who will rescue Rasûlullah from these people?” Three of her uncle’s sons immediately marched against the unfortunate Bayhara. Although two people from Bayhara’s tribe wanted to help him, the others battered and beat Bayhara and his supporters. Our beloved Prophet, who watched this situation, prayed for the three people who fought for Him, **“O my Rabbi! Bestow Your blessings upon these people,”** and for Bayhara and his supporters, He said, **“O my Rabbi! Make them away from Your mercy.”**

While the people for whom He prayed for blessings were honoured by becoming Muslims, the others died as unbelievers. When the members of the Banî Âmîr tribe returned to their hometown, they told an old person in their tribe who had read the holy books about what had happened to them in Mecca. When that person heard our Master, the Prophet’s name, he reproached them by saying, “O Banî Âmîr! What did you do? So far, none of the sons of Ismâ’îl has ever claimed false prophethood. Certainly, what He said was true. It is very difficult to make up for this missed opportunity now.”

*While He was talking with Jabrâîl,  
Rafraf came before Him and greeted.*

*Then it took that shah of the world,  
Went and carried Him to the Sidra.*



## MI'RÂJ (ASCENSION)

Our beloved Prophet (sallallahu 'alaihi wa sallam) explained Islâm to everyone and every tribe He saw who came for hajj or to shop in Mecca and fairs. He asked them to protect and help Him in informing people about Islâm. However, no one became a Muslim or accepted to protect Him. Furthermore, they insulted, tormented, tortured, mocked and denied. The Master of the worlds was very tired, hungry, thirsty, sad and deeply sorrowful. The days passed like this, and this state continued until late at night. The Meccan polytheists were constantly following Him, and just as they prevented those who came to visit the Kâ'ba from becoming Muslims, they also weren't hesitating to torment Habîb al-akram. There was no longer a place for our Master Rasûlullah to go. The enemy was everywhere. Those few months in Mecca were very difficult.

On the 27th night of Rajab ash-sharîf, He went to the house of Umm Hânî, daughter of His uncle Abû Tâlib, in the neighbourhood of Abû Tâlib.

At the time, Umm Hânî hadn't become a Muslim yet. When she said, "Who is there?" our Master Rasûlullah said, **"It is Muhammad, your uncle's son. If you would accept, I have come as a guest."**

Umm Hânî said, "I will gladly sacrifice my life for a truthful, trustworthy, honourable and noble guest like you. Only if you had said in advance that you would honour here, I would have prepared something. I have no food to give you now." Our Master Rasûlullah said, **"I do not want food or drink. I care for none. A place where I can worship and entreat my Rabb will suffice."**

Umm Hânî took our beloved Prophet inside and gave Him a mat, a basin and an ewer. It was considered as the most honourable duty among the Arabs to serve a guest and protect him from the enemy. Any harm coming to a guest in a home would be a grave shame for the host. Umm Hânî thought, "He has many enemies in Mecca. There are even people who want to kill Him. To protect my honour, I will guard Him until the morning." Taking her father's sword, she began to walk around the house.

Rasûlullah was greatly hurt that day. He performed abdast and began to entreat His Rabb, to ask for forgiveness and pray for people to have îmân and attain bliss. He was very tired, hungry and sad. He lay down on the mat and fell asleep.

At that moment, Allahu ta'âlâ said to Jabrâîl 'alaihis-salâm, **"I have greatly saddened My beloved Prophet. I have hurt His blessed body and His tender heart very much. And yet, He still entreats Me. He doesn't think of anything but Me. Go, bring My Habîb! Show Him My Jannah and My Jahannam. Let Him see the blessings I have prepared for Him and those who love Him. Let Him see the torments I have prepared for those who don't believe Him, who hurt Him with their words, writings and actions. I will console Him. I will heal the wounds of His tender heart."**

*"They said,  
'Merhabâ to the  
person that came!  
What a beautiful  
traveller He is!'  
and the gate  
was immediately  
opened. I found  
myself in front of  
Âdam ('alaihis-  
salâm)."*

**Hadith  
ash-sharîf**



When Jabrâîl ‘alaihis-salâm came to Rasûlullah’s side, he found Him sound asleep. He didn’t have the heart to wake Him up. He was in human form. He kissed the bottom of His blessed foot. Since he doesn’t have a heart or blood, his cold lips woke Rasûlullah. He immediately recognized Jabrâîl ‘alaihis-salâm and fearing that Allahu ta’âlâ might be upset with Him, He asked:

**“O my brother Jabrâîl! Why did you come at such an unusual time? Did I make a mistake? Have I offended my Rabb? Have you brought bad news for me?”**

Jabrâîl ‘alaihis-salâm said, **“O the most superior of all created! O beloved of the Creator, Master of the prophets, O the honourable and great Prophet who is the source of goodness and superiority! Your Rabb sends His salâm to you and invites you to Himself. Please get up. Let us go.”**

Our beloved Prophet performed abdast. Jabrâîl ‘alaihis-salâm placed a turban made of nûr on the blessed head of our Master Rasûlullah, dressed Him in a garment of nûr, put a ruby belt around His blessed waist. He gave an emerald scepter adorned with four hundred pearls in His blessed hand. Each pearl was shining like Venus. He put shoes made of green emerald on His blessed feet.

Then, holding each other’s hand, they came to the Kâ’ba. Here, Jabrâîl ‘alaihis salâm cleaved our beloved Prophet’s chest. He took out His heart. He washed it with zamzam water. Then he brought a bowl full of hikmat and îmân, poured them inside and closed His chest.

Then Jabrâîl ‘alaihis-salâm pointed to the white animal named Buraq that he brought from Jannah and said, **“O Rasûlallah! Mount this! All the angels are awaiting your arrival.”** Meanwhile, a sadness settled upon our Master, the Prophet, and He started to contemplate. At that moment, Allahu ta’âlâ addressed Jabrâîl ‘alaihis-salâm, **“O Jabrâîl! Ask! Why is My Habîb sad?”** When he asked, our Master (sallallahu ‘alaihi wa sallam) answered, **“I have been treated with such respect and honour. It came to my mind, what would be the state of my weak ummah on the day of qiyâmat (Judgement)? How would they endure their many sins standing in the Arasât (Gathering Place) for fifty thousand years, and how would they cross the Sirât Bridge, which is a road that takes thirty thousand years?”**

The divine decree came: **“O My Habîb! Rest assured. I will make fifty thousand years of time feel like a moment for your ummah. Don’t be sad!”**

Our Master, the Prophet mounted Buraq. Buraq was going very fast; in one step, it was reaching beyond the sight of the eye. During the journey, Jabrâîl ‘alaihis-salâm told our beloved Prophet to dismount and perform salât at some places. Thus, the Master of the worlds dismounted and performed salât three times. Then Jabrâîl ‘alaihis-salâm asked Him if He knew the places where He performed salât. Answering his own question, he said that the first stop was Medîna and informed our Prophet that He would migrate to this city. He informed that the next place was the Tûr Sînâ, where Hadrat Mûsâ had spoken with Allahu ta’âlâ without direction and in an unknown way, and lastly, He performed salât



in the Bayt al-Lahm, where Hadrat Ísâ was born. Then they arrived at Masjid al-Aqsâ in Quds (Jerusalem).

In Masjid al-Aqsâ, Jabrâîl 'alaihis-salâm pierced a rock with his finger and tied Buraq to it. The souls of some of the past prophets were gathered there in human form. Prophets Âdâm, Nûh and Ibrâhîm ('alaihimus-salâm), respectively, were offered to become the imâm to perform the salât in jamâ'at. They didn't accept, asking to be excused. Jabrâîl suggested Habîbullah by saying, "No one else can be the imâm while you are present."

Our Master, the Prophet became the imâm to the prophets and led two rak'ats of salât. He narrated what happened after that as follows:

**"Jabrâîl ('alaihis-salâm) brought me one cup of Jannah sherbet and one cup of milk. I took the milk. Jabrâîl ('alaihis-salâm) said to me that I have chosen the disposition (the bliss of two worlds). Then I was offered two more cups. One had water; one had honey. I drank from both of them. Jabrâîl said, 'Honey indicates that your ummah will last until the end of the world, and water indicates that your ummah will be cleansed from their sins.' Then we ascended to the sky together. Jabrâîl ('alaihis-salâm) knocked on the gate. 'Who is this?' they said. 'I am Jabrâîl.'**

**'And who is next to you?'**

**'He is Muhammad ('alaihis-salâm).'**

**'Was it (the wahy to ascend the sky and the Mi'râj invitation) sent to Him?'** He answered, 'Yes, it was.' They said, 'Merhabâ (welcome) to the person that came! What a beautiful traveller He is!' and the gate immediately opened. I found myself in front of Âdâm ('alaihis-salâm). He said 'Merhabâ' and prayed for me... The souls of some people stood as silhouettes to the right and left of Âdâm ('alaihis-salâm). Whenever Âdâm ('alaihis-salâm) looked to His right, He smiled, and whenever He looked to His left, He cried. Jabrâîl ('alaihis-salâm) said, 'O Rasûlallah, these silhouettes are the souls of children from Âdâm's ('alaihis-salâm) lineage. These on the right are for Jannah, and these on the left are for Jahannam! When He looks to the right, He smiles; when He looks to left, He cries!'

I saw many angels there. All of them were in qiyâm (standing position) with khushû (deep, humble, submissive reverence) and busy with the dhikr of 'Subbûhun quddûsun Rabbul-melâiketi war-rûh.' I asked Jabrâîl, 'Is this the worship of these angels?' He said, 'Yes. From the time they were created until the qiyâmat, they will be in the qiyâm position. Ask Allahu ta'âlâ so that He grants this worship to your ummah.' I asked Haqq ta'âlâ. He accepted my prayer. That is the qiyâm in salât.

I stopped by a group (there). Angels would smash those people's heads, and their heads would return to their previous state. They would hit once more; their heads would take their former shapes again. I asked, 'Who are they?' He replied, 'They are the ones who abandon the Jum'a (Friday salât) and jamâ'at and don't perform the rukû' (bowing during salât)

*"Haqq ta'âlâ hasn't created anyone more honourable than you. Likewise, your ummah is superior to all ummahs."*

**Azrâîl  
alaihis-salâm**

and sajdâs (prostrating) properly.'

I saw a group. They were hungry and naked. The Zabâniṣ (angels in charge of Jahannam) were pushing them to graze in Jahannam. I asked, 'Who are they?' He answered, 'They are the ones who don't show mercy to the poor and don't give zakât.'

I stopped by a group. There was delicious food in front of them. There was also a carrion. They had left those delicious food and were eating that carrion. I asked, 'Who are they?' He said, 'These are the men and women who abandon the halâl and incline towards the harâm. They are those who eat harâm although they have the halâl.'

I saw (some) people who were unable to move because of the heavy load on their backs. In that state, they were calling out to the people and asking them to put even more burden on them. I asked, 'Who are they?' He said, 'They are those who misappropriated. Even though they had taken the rights of the people, they continued to torment them.'

We stopped by a group of people who were cutting and eating their own flesh. I asked, 'Who are they?' Jabrâil ('alaihis-salâm) said, 'They are backbiters and gossipers.'

I saw a group of people with black faces, blue eyes, upper lips reaching their foreheads, lower lips hanging down to their feet and blood and pus pouring from their mouths. They were forced to drink poisonous blood and pus flowing from Jahannam in goblets of fire, and they were braying like donkeys. I asked, 'Who are they?' He said, 'They are those who drink alcohol.'

We came across a group of people. They were being tortured as their tongues were pulled out from their heads and their shapes changed and transformed into pigs. Jabrâil ('alaihis-salâm) said, 'These are perjurers.'

We came across another group of people. Their stomach protruded and sagged; their colours were blue; their hands and feet were tied, and they couldn't to get up. I asked Jabrâil about them. He said, 'They are those who took fâiz (interest).'<sup>140</sup>

We came across some women. Their faces were black, and their eyes were blue. They were clothed in fire. Angels were beating them with maces of fire. They were screeching like dogs and pigs. I asked, 'Who are they?' Jabrâil said, 'These are the women who commit adultery and hurt their husbands.'

I saw a group. They were very crowded. They were imprisoned in the valleys of Jahannam. The fire would burn them, then they would be resurrected, and the fire would burn them again. I asked, 'Who are they?' He said, 'They are those who disobey their fathers.'

I stopped by a group. They were sowing crops, and the crops were growing instantly. I asked, 'Who are they?' Jabrâil said, 'They are those who did ibâdâts (worships) only for Allahu ta'âlâ.'

<sup>140</sup> Suhaylî, Rawzu'l-unf, II, 208.



I arrived at a sea. It is impossible to explain the extraordinary state of this sea. It was whiter than milk and had waves like mountains. I asked, 'What is this sea?' He said, 'The name of this sea is the Sea of Life. Haqq ta'âlâ will make rain from this sea when He will resurrect the dead. Decayed and scattered bodies will rise from their graves like grass sprouting...'

Afterwards, we ascended to the second layer of the skies. Jabrâîl ('alaihis-salâm) knocked on the gate again. 'Who is this?' they asked.

'I am Jabrâîl.'

'And who is next to you?'

'He is Muhammad ('alaihis-salâm).'

'Were the wahy and the Mi'râj invitation sent to Him?'

'Yes, they were.'

They said, 'Marhabâ to He who has arrived! What a beautiful traveller He is,' and the gate was immediately opened. I found myself next to cousins Îsâ and Yahyâ ibn Zakariyyâ (John, son of Zechariah) ('alaihimas-salâm). They said to me, 'Marhabâ' and prayed for me... (Îsâ 'alaihis-salâm was of medium height and wheat-coloured complexion.)

I came across a group of angels. Forming a row, all of them were in rukû'. They had a tasbîh (dhikr) peculiar to them. They were continually staying in the rukû' position and not looking up or raising their heads. Jabrâîl ('alaihis-salâm) said, 'This is how these angels worship. Ask Haqq ta'âlâ so that He grants this to your ummah.' I asked. He accepted and granted rukû' in the salât.

Then we ascended to the third layer of the skies. After the same question and answer, the door was opened, and I found myself next to Yûsuf ('alaihis-salâm, Joseph). I saw that half of all beauty had been given to him. He said, 'Marhabâ,' to me and prayed for me...

I saw many angels. In a row, all of them were at sajda. Since they were created, they have been in sajda and performing the tasbîhs peculiar to them. Jabrâîl ('alaihis-salâm) said, 'This is how these angels worship. Ask Allahu ta'âlâ so that He grants this to your ummah.' I asked. He accepted and granted this to you in salât.

Then I reached the fourth layer of the skies. It had a door made of pure silver and nûr. There was a lock made of nûr on it. On the lock was written 'Lâ ilâha illallah Muhammadun rasûlullah'. After the same question and answer, the door was opened, and I found myself next to Idrîs ('alaihis-salâm). He said, 'Marhabâ,' to me and prayed for me. Allahu ta'âlâ said about Him (in maal), 'We raised Him to a high place.'<sup>141</sup>

I saw an angel. He was sitting on a throne, woeful and sad. There were so many angels around him that only Janâb al-Haqq knows their

*"That night (Mi'râj night), I asked Allahu ta'âlâ to entrust the reckoning of my ummah to me."*

*Hadîth  
ash-sharîf*

<sup>141</sup> Sûrah Maryam, 19/57.

number. I saw nûrânî (luminous) angels on his right. They were dressed in greens and smelled very nice. One cannot look at their faces because of the beauty of each of them. On the left side of that angel, there were angels spewing fire from their mouths. In front of them were spears and whips of fire. They have such eyes that one cannot bear to look at them. The angel sitting on the throne had eyes from his head to feet. He was always looking at the ledger in front of him, never taking his eyes off it even for an instant. There was a tree in front of him. On each leaf, a person's name was written. There was something like a bowl in front of him. Sometimes he would take something from it with his right hand and deliver it to the nûrânî angels on his right; sometimes he would take something with his left hand and deliver it to the zulmânî (dark) angels on his left. When I looked at (this) angel, fear came to my heart. I asked Jabrâîl, 'Who is this angel?' He answered, 'This is Azrâîl (the angel of death). No one can endure seeing his face.' He went to him and said, 'O Azrâîl! This is the prophet of the last age and the habîb and beloved of Allahu ta'âlâ.' Azrâîl ('alaihis-salâm) raised his head and smiled. He stood up and said to me with reverence, 'Marhabâ! Haqq ta'âlâ hasn't created anyone more honourable than you. Likewise, your ummah is superior to all ummahs. I have more compassion for your ummah than their fathers and mothers do.' I said, 'I have a request from you. My ummah is weak. Be gentle with them. Take their souls tenderly.' Then he said, 'For the sake of Allahu ta'âlâ, who sent you as the last prophet and made you His habîb, Allahu ta'âlâ commands me seventy times at day and night, "Take the souls of ummah al-Muhammad gently and easily and serve them with grace." That's why I am more compassionate to your ummah than their parents.'

Then we ascended to the fifth layer of the skies and met Hârûn<sup>142</sup> (Aaron) ('alaihis-salâm) there. He said, 'Marhabâ,' to me and prayed for me.

I saw the ibâdat of the angels of the fifth layer of the skies. They were all standing and staring at their toes, never looking anywhere else, loudly saying tasbîh. I asked Jabrâîl ('alaihis-salâm), 'Is this the ibâdat of these angels?' He replied, 'Yes, ask Haqq ta'âlâ so that He grants this to your ummah.' I asked. Janâb al-Haqq granted.

Then we ascended to the sixth layer of the skies. We met Mûsâ ('alaihis-salâm) there. He said, 'Marhabâ,' to me and prayed for me.

Then we ascended to the seventh layer of the skies, after the same question and answer, I found Ibrâhîm ('alaihis-salâm) leaning His back against the Bayt al-Ma'mûr. The Bayt al-Ma'mûr which seventy thousand angels enter every day (and they never have another turn). I said the salâm to Ibrâhîm ('alaihis-salâm). He answered my salâm. He

<sup>142</sup> Jews and Christians call him "Aaron". Hârûn 'alaihis-salâm was Mûsâ 'alaihis-salâm's vizier and assistant. He was Hadrat Mûsâ's older brother. He passed away three years before Hadrat Mûsâ, at the age of one hundred and twenty-three.



said, ‘**Marhabâ sâlih** (pious, devoted) **prophet, sâlih son.**’ (Then) He said, ‘**O Muhammad!** The ground of Jannah is very soft, and its soil is clean. Tell your ummah to plant many trees there.’ I asked, ‘How can they plant a tree in Jannah?’ He replied, ‘By saying the tasbîh of “Lâ hawlâ walâ quwwata illâ billâh.”’ (According to another report, he said, ‘Subhânallâhi walhamdulillahi walâ ilâha illallahu wallâhu akbar.’) Then Jabrâîl ('alaihis-salâm) took me to the Sidrat al-muntahâ. The Sidrat al-muntahâ is a tree whose roots are in the sixth layer of the skies and whose trunk and branches are above the seventh layer the skies. Its leaves are like elephant ears, and its fruits are like towers.<sup>143</sup> It is as if it is a tree that shaded all of the skies and Jannah with its shadow. With the manifestation of the nûr of Allahu ta'âlâ's greatness and glory, it would take on colours, adorn with rubies, emeralds and other jewels and become so beautiful that none of Allahu ta'âlâ creatures could describe its beauty.

Jabrâîl ('alaihis-salâm) brought me beyond the Sidrat al-muntahâ and bid me farewell. I asked, ‘O Jabrâîl! Are you leaving me alone?’ Jabrâîl ('alaihis-salâm) was overwhelmed with anguish. He started to tremble from the grandeur of Haqq ta'âlâ and said, ‘O Muhammad! If I take one (more) step, I will perish from the grandeur of Allahu ta'âlâ. My whole body would burn and perish.’

The Master of the worlds had travelled thus far with Jabrâîl 'alaihis-salâm. Here, Jabrâîl 'alaihis-salâm revealed himself to Rasûlullah in the form he was created, with his six hundred thousand wings spread out, with pearls and rubies scattered on each wing.

Then came a green carpet of Jannah named Rafraf, whose light was brighter than the sun. It was constantly busy with the dhikr of Allahu ta'âlâ (remembering Him and mentioning His name), and the sound of tasbîh filled the realm he was in.

It greeted our Master, the Prophet. Then Rasûlullah sat on Rafraf. In an instant, they ascended to great heights and passed through seventy thousand curtains called hijâb. The distance between each hijâb was very great. There were angels in charge of every curtain. Rafraf took our Prophet through the curtains one by one. Thus, they went beyond the Kursî, the Arsh and the realm of souls.

While passing through every curtain, our Master, Habîb al-akram and Nabi al-muhtaram (sallallahu 'alaihi wa sallam), would hear the command, “**Do not fear, O Muhammad! Come closer, come closer!**” He was so close that He reached the rank of **Kâ'ba-Qawsayn**. He reached the heights that Allahu ta'âlâ willed, in an unknown, incomprehensible and inexpressible way. Without place, without time, without direction or attribute, ru'yat occurred, that is, He saw Allahu ta'âlâ. He spoke with His Rabb without eyes, ears, means or place. He attained blessings that no creature could know or understand.

Hadrat Imâm ar-Rabbânî states in his **Maktûbât**: “On Mi'râj night, that Sarwar

*“Mi'râj is where  
the reason ends  
and the imân  
begins.”*

*Hadîth  
ash-shârif*

<sup>143</sup> Ahmad ibn Hanbal, al-Musnad, III, 164, IV, 208; Bayhaqî, as-Sunan, I, 265; Qâdî Iyâd, Shifâ ash-shârif, 179.

(‘alaihis-salātu was-salām) saw His Rabb not in this world but in the âkhirat. Because that night, Rasūl ‘alaihis-salām went out of the frame of time and space. He found an eternal moment. He saw the beginning and the end as one point. That night, He saw those who would go to Jannah, thousands of years later, going to Jannah and being in Jannah. Seeing in that rank is not seeing in the world. It is to see as the seeing is in the âkhirat.”

When our Master, the Prophet was commanded, “**Praise your Rabb!**” He immediately said, “**Attahiyyâtu lillahi wassalavâtû watayyibât** (that is, may all praises, compliments and eulogies in all languages, services and worships made with the body; goodness and benefactions made with property be for Allahu ta’âlâ).”

First, Allahu ta’âlâ greeted His Habîb by saying without eyes, ears, means or place, “**Assalâmu ‘alaika ayyuhannabiyyu wa rahmatullahi wa barakâtu** (O My Rasûl! My salâm, blessings and mercy be upon you).” Our Master, the Prophet replied, “**Assalâmu alainâ wa alâ ibâdillahissâlihîn** (O my Rabb! May salâm be upon us and Your sâlih [pious] slaves, too).”

Hearing this, the angels said all together, “**Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan ‘abduhu wa rasûluh** (I know and believe as if I’ve seen with my eyes that there is no god but Allahu ta’âlâ, and Muhammad ‘alaihis-salâm is His slave and Messenger).”

When our Master, the Prophet said, “**Assalâmu alainâ...**” Allahu ta’âlâ said, “**O My Habîb! There is no one else here but the two of us. Why did you say alainâ (upon us)?**” Our Master Rasûlullah said, “**O my Allah! Though the bodies of my ummah are not with me. But their souls are with me. My sight of mercy and complete favour are not far from them. You greeted me and made me far from all evil. How can I deprive my poor, troubled ummah, who has suffered the fitna (mischief, instigation) of the last age, of such great grace and gifts? How can I deprive them of such a blessing?**”

Allahu ta’âlâ said, “**O My Habîb! You are my guest tonight. Ask whatever you want from Me.**” Our Master Rasûlullah (sallallahu ‘alaihi wa sallam) said, “**I want my ummah (O my Rabb).**”

According to a report, Haqq ta’âlâ repeated this question seven hundred times. Our Master Rasûlullah always gave the same answer, “**I want my ummah.**” When Allahu ta’âlâ said, “**You always want your ummah,**” He said, “**O my Rabb! I am the wisher, You are the giver. Forgive all my ummah for me.**” Then Janâb al-Haqq said, “**If I forgive all of your ummah for you tonight, My Mercy and your glory won’t be evident. I have forgiven one part of your ummah for you tonight. I postponed forgiving two parts. On the day of qiyâmat, you will wish, and I will forgive. So that My Mercy and your glory (honour) will be apparent.**”

Our beloved Prophet (sallallahu ‘alaihi wa sallam) said in one of His hadîth ash-sharîfs, “**That night (Mi’râj night), I asked Allahu ta’âlâ to entrust the reckoning of my ummah to me.** Haqq ta’âlâ said, ‘**O Muhammad! What you want from this is that no one should be aware of the faults of your ummah. And My will is that your ummah’s faults and ugly deeds should be covered**



not only from other people but also from you, as you are a compassionate prophet. O Muhammad! You are their guide. I am their Rabb. You met them recently. I have watched and am watching them since the past to eternity. O Muhammad! If I did not like conversing with your ummah, I wouldn't call them to account on the day of qiyâmat. I wouldn't ask about any of their sins, big or small.'

'Allahu ta'âlâ said, 'O Muhammad! Open your blessed eyes and look under your feet.' I looked and saw a handful of soil. Haqq ta'âlâ said, 'All beings are the soil of your feet. Did you bring that soil to the presence of the friend? Forgiving your ummah is easier for Me than forgiving the dust smudged on the skirt of a beloved.'

*O My Habîb, I grant you your ummah!  
I bestowed them My Jannah.*

*O My Habîb, what was it, for which you wished,  
For a handful of soil, have you pleaded?*

Our Beloved Prophet (sallallahu 'alaihi wa sallam) said in one of His hadîth ash-sharîfs, "**I asked Haqq ta'âlâ many questions and heard their answers. I regret that I asked.** (Some of them are:)

'O my Rabb! You gave six hundred thousand wings to Jabrâîl. Compared to that, what is your favour to me?' Haqq ta'âlâ said, 'For Me, a single hair of yours is lovelier than the six hundred thousand wings of Jabrâîl. For a single hair of yours, I will set thousands of disobedient sinners free on the day of qiyâmat. O Muhammad! If Jabrâîl opens his wings, they fill the space between east and west. If you intercede, even if the disobedients fill the space between east and west, I will forgive all of them for you.' I said, 'You made the angels perform sajda before my father Âdam ('alaihis-salâm). Compared to that, what is your gift to me?'

Haqq ta'âlâ said, 'The angel's prostrating before Âdam was because your nûr was on His forehead. O Muhammad! I gave you something superior than that. I made your name close to Mine and wrote it on the Arsh al-a'lâ. At that time, Âdam hadn't been created yet, and there was not a name or sign of Him. I wrote your name on the doors of the skies, on the hijâbs, at the gate of Jannahs, on the palaces and trees, everywhere in Jannah. There is nothing in Jannah that doesn't have 'Lâ ilâha illa illâh Muhammadun Rasûlullâh' written on it. This rank is higher than the rank given to Âdam.'

*Since I love you so, O noble,  
How couldn't both worlds be yours, O beautiful!*

*"O my Habîb!  
Whoever obeys  
My orders is saved  
from torment  
and punishment,  
attains My mercy  
and has the  
honour of seeing  
Me in Jannah."*

**Hadîth al-qudsî**

*I have made your existence a mirror of Mine,  
I have written down your name together with Mine*

**'O my Rabb! You gave the ark to Nûh ('alaihis-salâm). Compared to that, what is your favour to me?' He said, 'I gave you Buraq and made you ascend from the ground to the Arsh in one night. You saw Jannah and Jahannam. And I gave masjids (mosques) to your ummah so that on the day of qiyâmat, they will get on those masjids, as if getting on a ship, and pass the Sirât Bridge in the blinking of an eye and be free from Jahannam.'**

**'O my Rabb! You sent manna and quail-like bird meat to the sons of Isrâel.' Haqq ta'âlâ said, 'I have bestowed upon you and your ummah the blessings of the world and the âkhirat. I changed the shapes of the sons of Isrâel from human form to bear, monkey and pig form. I didn't do that to any of your ummah. Even though they do the same deeds as them, I didn't deem this calamity proper for them. O Muhammad! I gave you such a sûrah that there is no sûrah like it in the Tawrât and in the Injîl. That sûrah is Sûrah al-Fâtiha. Whoever recites that sûrah, his body will be harâm for Jahannam. I will lighten the torment of that person's parents. O Muhammad! I haven't created anyone more akram (precious, superior, honourable) than you. I have made fifty times of salât in the night and in the daytime fard (obligatory) for you and your ummah.**

**'O Muhammad! Jannah belongs to those who accept My oneness and don't attribute a partner to Me. I made Jahannam harâm for those of your ummah who are like that. My mercy has exceeded My wrath towards your ummah.**

**'O Muhammad! In My sight, you are more akram, more honourable than all the people. On the day of qiyâmat, I will bestow upon you such blessings that everyone will be astonished. O My Habîb! Until you enter Jannah, it is forbidden for the other prophets and their ummâhs to enter. Until your ummah enters, other ummâhs won't enter. O Muhammad! Would you like to see what I have prepared for you and your ummah?' I said, 'Yes, I would, O my Rabb!' Addressing Isrâfîl, He said, 'O Isrâfîl! Tell My servant and trustworthy messenger, Jabrâîl, to convey My Habîb to Jannah and show Him what I have prepared in Jannah for My Habîb and His ummah. Until His blessed mind is free from worries."**

Our beloved Prophet, the Master of the worlds, together with Isrâfîl 'alaihis-salâm, came to Jabrâîl 'alaihis-salâm. To fulfil the order of Allahu ta'âlâ Jabrâîl 'alaihis-salâm took our Master, the Prophet (sallallahu 'alaihi wa sallam) to Jannah. The angels were waiting for Him with plates in both hands, one with a garment of Jannah and other with nûr. Jabrâîl 'alaihis-salâm said, "**O Rasûlullah! These angels were created eighty thousand years before Âdam 'alaihis-salâm. They are looking forward to showering the contents of the plates over you and your ummah. On the day of qiyâmat, when you and your ummah step through the threshold of Jannah by the command of Allahu ta'âlâ,**





**these angels will shower the jewels in the plates over you.”** Ridwân, the head angel in Jannah, greeted them. He gave glad tidings to our Master, the Prophet and said, “**Haqq ta’âlâ made Jannah into three parts to give two of them to your ummah and one to the ummâhs of other prophets,**” and showed Him all of Jannah.

Our Master Habîb al-akram said, “**I saw a river in the middle of Jannah. It flows above the Arsh. Water, milk, hamr (another drink of Jannah) and honey come out of one place. They never mix with each other. The banks of that river were from chrysolite (a shiny emerald-like precious stone). The stones in it were jewels; the mud was amber, and the grasses were saffron. They had put silver cups around it; their number was more than the stars in the sky. It was surrounded by birds, and their necks were like camel necks.** Whoever eats their meat and drinks from that river attains the ridâ (approval) of Haqq ta’âlâ. I asked Jabrâîl, ‘What is this river?’ He said, ‘This is Kawthar. Haqq ta’âlâ has given it to you. Water flows from this river of Kawthar to the orchards in the eight Jannahs.’ I saw tents at the bank of that river. They were all made of pearls and rubies. I asked Jabrâîl. He said, ‘They are the abodes of your wives.’ I saw houris (maids of Jannah) in those tents. Their faces were shining like the sun, and they were speaking with various pleasant melodies. They were saying, ‘We are happy and cheerful. No sadness comes to us. We have been covered; we are never naked. We are young; we never get old. We are good-natured; we never get angry. We are always so; we never die.’ Reaching the palaces and trees of bliss, their melodies and voices covered everywhere. They have such pleasant voices that if those melodies came to the world, death and suffering wouldn’t exist in the world. Jabrâîl asked me, ‘Would you like to see their faces?’ I said, ‘Yes, I would.’ He opened the door of a tent. I looked. I saw such beautiful appearances that if I describe their beauty all my life, I could not finish it. Their faces were whiter than milk, their cheeks redder than ruby and brighter than the sun. Their skins were softer than silk and luminous like the moon; their scents were more beautiful than musk. Their hair was very black, some of them braided, some tied back and some loose so that if they sat down, their hair would be like tents around them; if they stood up, their hair would reach to their feet. In front of each of them stood a handmaid. Jabrâîl said, ‘They are for your ummah.’”

Our Master, the Prophet (sallallahu 'alaihi wa sallam) said, “**I saw orchards and vineyards and all the blessings of the eight Jannahs. I thought I also wish to see Jahannam and its layers. Holding my hand, Jabrâîl took me to Mâlik, the highest angel of Jahannam. He said, ‘O Mâlik! Hadrat Muhammad (sallallahu 'alaihi wa sallam) wants to see the places of the enemies in Jahannam. Show Him Jahannam.’**” When Mâlik removed the cover of Jahannam, it started to boil

*“I have to tell the Mi'râj; those who won't believe it are those who will abandon later. A building can't be built on a faulty foundation. Those who will leave should leave now. Only the firm ones should remain.”*

**Hadîth  
ash-shârif**

## Masjid al-Bay', which was built where the Aqaba bî'at happened



and swell so much that our Master, the Prophet ('alaihis-salatu was-salam) closely saw Jahannam catching and burning everything and Jahannam's torments of thirst, chains, snakes and scorpions and some of the tortures there.

"Mâlik uncovered the layers of Jahannam. I saw (all of) the seven layers. The seventh layer is called Hâwiyyah. Its torment was many times greater than the other layers. I asked Mâlik, 'Which group will be tormented in this layer?' Mâlik replied, 'Pharaoh, Qârun, and the munâfiqs (hypocrites) of your ummah will be tormented there.' The sixth layer is Lazy. Unbelievers (those who have no religion) will be tormented in there. The fifth layer is Hutâmah. Those who worship fire or cows and Buddhists will be tormented in there. The fourth layer is Jahîm. In there, those who worship the sun and the stars will be tormented. The third layer is Saqar. Christians will be tormented in there. The second layer is Saîr. Jews will be tormented in there. The first layer is Jahannam. The torment of this was less than the torment of the other layers. (Despite that) I saw seventy thousand seas of fire there. Each sea was so large that if worlds and skies were thrown into one of them, and an angel was appointed, it wouldn't be possible to find them even if he searched for a thousand years. The Zabânîs were so grand that if one of them put the worlds and the skies in one side of his mouth, they wouldn't be seen. Those seas would ripple, and terrifying sounds would be heard. If a little of that sound came to the world, all living things





would perish. I asked, 'For which group is this layer?' Mâlik didn't answer. I asked again, he kept silent...

Jabrâîl said to Mâlik, 'He is waiting for an answer from you.' He apologized, saying, 'Excuse me.' I said, 'Whatever it is, answer so that it will be possible to find a solution.' Mâlik answered, 'O Rasûlallah! It is for the disobedient ones of your ummah. Advise them so that they protect themselves from this horrific place and refrain from the things that will lead them to this torment. That day, I will not pity the disobedient. I will not show compassion to either the white-bearded old or the young of them."

The Master of the worlds started to weep. Taking off His turban from His blessed head, He started to intercede and to entreat (Allahu ta'âlâ). Saying that His ummah is weak and that they wouldn't be able to endure such torment, He cried so much that Jabrâîl 'alaihis-salâm and the other angels wept as well. Allahu ta'âlâ said, "**O My Habîb!** Your honour and value are high in my sight; your prayer has been accepted. Be pleased. I have fulfilled your wish. I will give you such a rank that I will forgive many of the disobedient with your intercession. Until you say that's enough. **O My Habîb!** Whoever obeys My orders is saved from torment and punishment, attains My mercy and has the honour of seeing Me in Jannah. I have made fifty times of salât in the night and in the daytime fard for you and your ummah."

Our Prophet (sallallahu 'alaihi wa sallam) continued, "(After) **That rank, I reached the Arsh. Passing through the firmaments, I came to the rank where Mûsâ ('alaihis-salâm) was.** He asked me, 'What did Haqq ta'âlâ make fard for you and your ummah?' I said, 'He made fard for me to perform fifty times of salât for every day and night.' Then He said, 'Go back to your Rabb and ask Him to lighten it a little. For your ummah cannot handle this. I tested and examined the sons of Isrâel.' Thereupon, I went back to my Rabb and said, 'O my Rabb! Please make (this order) a little lighter for my ummah!' Then, He only reduced five times out of the fifty times. I went back to Mûsâ ('alaihis-salâm) and said (He reduced five times). He said, 'Return to your Rabb! Ask Him to lighten it a little more. For your ummah cannot handle this.' Thus, I went back and forth between Mûsâ ('alaihis-salâm) and My Rabb, and at last Allahu ta'âlâ said, 'I have reduced this salât to five times. There are ten thawâbs (rewards) for each salât. In this respect, they make fifty times again. For, whoever intends to perform one thawâb but cannot perform it, attains one thawâb. But if he performs it, then he attains ten thawâbs in return for one. However, if he intends to commit a sin but doesn't commit it, nothing is written. But, if he commits, it is recorded only as one sin.' Then I went down to Mûsâ ('alaihis-salâm) and explained the situation. Again, He said, 'Return and ask Him to lighten it a little more.' Thereupon, I said to Him, 'Since

*"(O people of Medînâ) For Allah on the path of Allah, do you promise to say the truth, to protect me as you protect yourselves and your honour?"*

**Hadîth  
ash-sharîf**

**I have made too many invocations to my Rabb, now I feel ashamed.”<sup>144</sup>**

Thus, Allahu ta’âlâ consoled the blessed heart of our beloved Prophet, which was hurt by the troubles He suffered. He bestowed upon Him blessings that He had not given to any of His creatures, that no one could know or understand.

*Come here, O the one burning with the fire of love,  
The one who thinks they are in love with the beloved.*

*Listen to the mi’râj of that Shâh in detail,  
If you are in love, burn in the fire of love.*

*True news came that Monday night,  
Turns out that was the Qadr night.*

*That blessed and most precious,  
That night, was at Umm Hâni’s house.*

*No one attained this boon before,  
No one reached that height. Because*

*He saw all and went beyond,  
Arrived and reached that Hadrat.*

*That Zuljalâl, who doesn’t need place,  
Showed Him, Himself, without attributes.*

*He saw clearly Rabbu'l izzat,  
That is how His ummah will see in âkhirat.*

*You, who made mi’râj and prayed,  
I have made salât the mi’râj of your ummah.*

**I believe! My life for you, O Rasûlullah**

Then, in a moment, the Master of the worlds came to Quds and got on Buraq, which was tied to a rock in front of Masjid al-Aqsâ, to go back to Mecca al-Mukarramah. On His way from Quds to Mecca, our Master, the Prophet came across a caravan of the Quraysh. A camel in the caravan was startled and fell down. He came back to Mecca al-Mukarramah, to Umm Hâni’s house. The place where He had lain down hadn’t cooled yet, and the movement of the water in the bowl hadn’t

<sup>144</sup> Ahmad ibn Hanbal, al-Musnad, III, 164, IV, 208; Bayhaqî, as-Sunan, I, 265; Qâdî Iyâd, Shifâ ash-sharîf, 179



stopped. Umm Hâni, who had been walking about outside, had dozed off, unaware of everything.

In the morning, after telling Umm Hâni about His Mi'râj, our Master Rasûlullah (sallallahu 'alaihi wa sallam) said, "**I will go and tell this at the Kâ'ba.**" Hadrat Umm Hâni said, "O my uncle's son! Do not tell this to the Qurashies! They will deny and sadden you. Those with weak îmân won't believe this, and they will become infidels. That is what the polytheists are waiting for, they will weaken their îmâns. Muslims are few now. How about telling them when Muslims are stronger?" The historic answer of the Master of the worlds, the Sultân of the universe was, "**Wallahi, I will tell this to them. What is rotten today is rotten tomorrow. I will establish Islâm with those whose îmân is firm. If some are still hesitant about me, they should leave. I have nothing to do with them. Rotten is always rotten. If not today, it will rot tomorrow. Rather than it happening tomorrow, it should happen today so that we will not set out trusting them. The firm ones are enough for us.**" And then He went to the Kâ'ba and started telling...

The unbelievers mocked, saying, "Muhammad has gone completely crazy." Those who intended to become Muslims hesitated. Some of the polytheists happily went to Abû Bakr's house. Because they knew very well that he was a clever, experienced and careful merchant. When he came to the door, they asked him, "O Abû Bakr! You went to Quds many times. You must know well. How long does it take to go and come back from Mecca to Quds?" Hadrat Abû Bakr said, "I know it well. It takes more than a month." The unbelievers were pleased with this reply and said, "That is what a wise and experienced man would say." Laughing, mocking and hoping that Hadrat Abû Bakr would think like them, they said, "Your master says that He went and came back from Quds in one night. He is completely mad now," and showed their affection, reverence and trust for Hadrat Abû Bakr.

When Hadrat Abû Bakr heard the blessed name of our Master Rasûlullah, he said without a moment's hesitation, "If He said it, it is true. I too believe that He went to and came back in a moment," and went inside. The unbelievers were all stupefied. They walked away, saying, "How amazing! What a strong sorcerer Muhammad is! He has cast a spell on Abû Bakr."

Hadrat Abû Bakr immediately went to our Master Rasûlullah. Among the great crowd, he said loudly, "**O Rasûlallah! May your Mi'râj be blessed! Infinite thanks to Allahu ta'âlâ for honouring us by making us the servants of such an exalted prophet as you, for blessing us with seeing your blessed face and hearing your sweet words that capture hearts and attract souls. O Rasûlallah! Your every word is true. I believe. My life for you!**" These words of Hadrat Abû Bakr's bewildered the unbelievers. They were at a loss for what to say and dispersed. This strengthened the hearts of a few people with weak îmân who had doubted. That day our Master Rasûlullah called Abû Bakr "**Siddîq**". By

*"Then I am informing all of you. I have been honoured by becoming a Muslim. I want you to believe in Allahu ta'âlâ and His Rasûl."*

**Sa'd ibn Mu'âz  
(radîyallahu 'anh)**

receiving this name, his value increased even more.<sup>145</sup>

The unbelievers, enraged by this state of affairs, couldn't stand the strong īmān of the believers, their immediate belief in every word of our Prophet and their great love and loyalty towards Him. To defeat and embarrass our Master Rasūlullah, they started questioning Him.

“O Muhammad! You claim to have gone to Quds. Tell us now! How many doors and how many windows does the masjid have?” were some of their questions. As our Master Rasūlullah answered each, Hadrat Abū Bakr said, “It is so, O Rasūlallah!” However, out of His virtue and modesty, Rasūlullah wouldn’t even look at a person in the face. Afterwards, He said, **“I hadn’t looked around in Masjid al-Aqsâ. I hadn’t seen what they asked about. At that moment, Jabrâîl ('alaihis-salâm) brought Masjid al-Aqsâ before my eyes. I saw and counted the windows and answered their questions at once.”** He said that He had seen travellers riding camels on His way and, **“Inshâ-Allah (if Allah wills it) they will arrive on Wednesday.”** On Wednesday, just before sunset, the caravan arrived in Mecca. When they asked the travellers, they said that something like a big gust of wind blew and a camel had fallen down. This situation strengthened the believers’ īmān but aggravated the unbelievers’ enmity.<sup>146</sup>

This miracle, which happened one year before the Hegira, on the 27th of the month of Rajab, on Friday night, is called Mi'râj. Rasūlullah ascended to Mi'râj with His soul and body while He was awake. On the night of Mi'râj, many divine truths were shown to Him, and five times of salât were made fard on that night. Also, the last two âyat al-karîmas of Sûrah al-Baqara were bestowed. Mi'râj is reported in the 1st âyat of Sûrah al-Isrâ' and in the first âyats of Sûrah an-Najm in the Qur'ân al-karîm and in some hadîth ash-sharîfs.<sup>147</sup>

While our beloved Prophet was describing Jannah to His Ashâb after the Mi'râj, He said, **“O Abâ Bakr! I saw your palace. It was made of red gold. I observed the blessings prepared for you.”** Hadrat Abû Bakr said, “O Rasūlallah, may that palace and its owner be sacrificed for you.” Our Master turned to Hadrat ‘Umar and said, **“O ‘Umar! I saw your palace. It was from ruby. There were many houris in that palace. But I didn’t enter. I thought of your jealousy.”** Hadrat ‘Umar cried a lot. He said in tears, “May my mother, my father and my life be sacrificed for you, O Rasūlallah! Is it possible to be jealous towards you?” Then He said to Hadrat ‘Uthmân, **“O Uthmân! I saw you in all the skies. I saw your palace in Jannah and thought of you.”** He said to Hadrat Alî, **“O Alî! I saw your figure at the fourth sky. I asked Jabrâîl. He said, ‘O Rasūlallah! Angels fell in love with seeing Hadrat Alî. Haqq ta’âlâ created an angel in his form. He stands at the fourth sky; angels visit him and attain blessings.’ Then I entered your palace. I smelled the fruit of a tree. A houri came out of it and covered her face. I asked, ‘Who and for whom are you?’ She replied, ‘I was created for**

<sup>145</sup> Ibn Sa'd, at-Tabaqât, I, 144.

<sup>146</sup> Ibn Sa'd, at-Tabaqât, I, 215.

<sup>147</sup> Bukhârî, Manâqib-ul-Ansâr, 42; Tirmidhî, Tafsir-ul-Qur'ân, 20; Ibn Hishâm, as-Sîra, I, 403; Bayhaqî, as-Sunan, I, 255; Suhaylî, Rawzu'l-unf, II, 208.



## your uncle's son Alî, O Rasûlallah!"

On the morning of the Mi'râj night, Jabrâîl 'alaihis-salâm came and led the five times of salât in their times as imâm for our Master Rasûlullah. It is stated in a hadîth ash-sharîf, “**For two days, next to the door of the Kâ'ba, Jabrâîl ('alaihis-salâm) was the imâm for me. The two of us performed the morning salât at fajr (dawn); the dhuhîr (afternoon) as the sun started to decline from its zenith; the asr (late afternoon) when the shadow of everything equaled its own height; the maghrib (evening) as the sun set (when its upper edge disappeared), and the ishâ'a (night) when the evening twilight darkened. On the second day, we performed the morning salât when the sky was bright; the dhuhîr when the shadow of everything was twice its height, the asr immediately thereafter; the maghrib when the fast is broken, and the ishâ'a when it was one third of the night.** Then he said, ‘O Muhammad! These are salât times for you and the past prophets. Your ummah should perform each of the five daily salât between these two times.’”<sup>148</sup>

*If we break this promise of ours, may we join those who break their promises to Allahu ta'âlâ and go to Jahannam. O Rasûlallah! We are true to our word. May Allahu ta'âlâ make us successful!*  
**As'ad ibn Zurâra (radîyallahu 'anh)**

After the salât times were announced in this way, a message was sent to Abyssinia, informing them to perform five daily salât and qadâ (performing ibâdats, which one hadn't performed at their set times, later) of their salât from the time it became fard until the time they started to perform it.

## THE BÎ'ATS (ALLEGIANCES) OF AQABA

### The first bî'at of Aqaba

In the month of Dhu'l-hijja, in the eleventh year of the bi'that, As'ad ibn Zurâra and his twelve friends came to Mecca during the hajj season. It has been exactly one year since their previous meeting with the Master of the worlds. That year, the polytheists were tormenting and persecuting Muslims more than any other year. They were constantly following our Master Rasûlullah and torturing anyone who spoke to Him. Learning of this, the people of Medîna made an arrangement to meet our Prophet in Aqaba at night. They met when night fell. They made bî'at (pledged allegiance) to Him, declared their loyalty and promised to perform His every command and wish. In this pact, they pledged that, “**We will not attribute partners to Allahu ta'âlâ; we will not commit adultery; we will not steal; we will avoid slandering; we will not kill our children due to the fear of being criticized and not being able to find enough sustenance.**”<sup>149</sup>

Our beloved Prophet appointed these twelve people, two of whom belonged to the Aws tribe and the others to the Khazraj tribe, as representatives to their tribes. They would tell their tribes about Islâm, and they would be guarantors on behalf of their tribes. As'ad ibn Zurâra was appointed as a representative for all of them.

<sup>148</sup> Ibn Abî Shayba, al-Musannaf, VIII, 443-444; Hâkim, al-Mustadrak, IV, 648-649; Ibn Hishâm, as-Sîra, I, 403-404; Ibn Sa'd, at-Tabaqât, I, 213-215.

<sup>149</sup> Ibn Sa'd, at-Tabaqât, I, 220; Tabarî, Târikh, II, 356; Balâzûrî, Ansâb, I, 252-253.

The five people who were present in the Aqaba meeting last year and the seven who accepted Islâm recently were: from the sons of Mâlik ibn ibn Najjâr, As'ad ibn Zurâra, Awf ibn Hâirth and Mu'âz ibn Hâirth; from the sons of Zurayk ibn Âmir, Râfi' ibn Mâlik and Zakwân ibn Abdiqays; from the sons of Ghanm ibn Awf, Ubâda ibn Sâmit; from the sons of Ghusayna, Yazîd ibn Sa'laba; from the sons of Ajlân ibn Zayd, Abbâs ibn Ubâda; from the sons of Harâm ibn Ka'b, 'Uqba ibn Âmir; from the sons of Sawâd ibn Ghanm, Qutba ibn Âmir; from the sons of Abdulashal ibn Jusham, Abu'l Haytham Mâlik ibn Tayyihâن; from the sons of Amr ibn Awf, Uwaym ibn Sâida.

### **The sun rising in Medîna**

After the first bî'at of Aqaba, Hadrat As'ad ibn Zurâra and his friends returned to Medîna. They told their tribes about Islâm day and night and invited them to the true religion. As a result of this invitation, Islâm began to spread rapidly in Medîna. So much so that the Aws and the Hazraj tribes, who were enemies to each other previously, came together and asked for a teacher from our Master Rasûlullah to better learn Islâm. Rasûl al-akram (sallallahu 'alaihi wa sallam) sent Hadrat Mus'ab ibn Umayr, one of His Ashâb in Mecca, to teach them the Qur'ân al-karîm and Islâm.

Hadrat Mus'ab stayed in the house of Hadrat As'ad. Together they went from house to house and made Islâm known to everyone. They engraved the love of Rasûlullah in their hearts and asked them to promise that they would protect Him with all their power against His enemies. They prepared them for the bî'at to be made with Rasûlullah. The chief of Hadrat As'ad ibn Zurâra's tribe was Sa'd ibn Mu'âz, and they were relatives. At that time, since it was customary among Arabs to avoid insulting their relatives, Sa'd ibn Mu'âz, who hadn't embraced Islâm yet, didn't go to Hadrat As'ad ibn Zurâra's house and try to stop him. He didn't want to deal with this as the chief of the tribe. For this purpose, he told Usayd ibn Hudayr, one of the notables of his tribe, "Go to our neighbourhood. See the person who came. Do whatever you will do. If As'ad weren't my aunt's son, I wouldn't have handed this job to you."

Upon this, Usayd ibn Hudayr took his spear and went to the house where Hadrat Mus'ab ibn Umayr was. When he got there, he started to speak angrily. "Why did you come to us? You are deceiving people. If you don't want to lose your lives, leave here immediately." Seeing his angry manner, Mus'ab ibn Umayr replied gently, "Sit down for a while. Listen to our words. Understand our purpose. If you like it, you will accept it. If you don't, you will impede us." Usayd calmed down and said, "You are right." He stuck his spear into the ground and sat down. He listened to the soft words of Hadrat Mus'ab, which affected people's hearts, and the Qur'ân al-karîm he recited with his pleasant voice. He said, "What a beautiful thing!" Then he asked, "What does one need to do enter this religion?" They told him, and Usayd ibn Hudayr became a Muslim by saying the Kalima ash-shahâda. Hadrat Usayd, who couldn't stay still with joy, said, "I will go and send you someone. If he becomes a Muslim, there will be no one from his people in Medîna who won't

believe..." He quickly got up and left. He went straight to Sa'd ibn Mu'âz. When Sa'd ibn Mu'âz saw him, he said, "I swear that Usayd isn't coming here with the face he left."

Then, he asked, "What did you do, O Usayd?" Hadrat Usayd ibn Hudayr wanted Sa'd ibn Mu'âz to be a Muslim so much that he said, "I talked with that person (Mus'ab ibn Umayr), and I didn't see any evil in them. However, we heard that the sons of Banî Hâritha suspect that your aunt's son As'âd is accommodating such a person in his house and will kill him."

These words greatly touched Sa'd ibn Mu'âz. Because in a war fought a few years ago, they had defeated the sons of Hâritha and made them take refuge in Khaybar. One year later, they had pardoned and permitted them to return to their homelands. The thought of them adopting such an attitude in spite of this made Sa'd ibn Mu'âz very angry. Actually, such a situation didn't exist. By using this trick, Usayd ibn Hudayr wanted to prevent Sa'd ibn Mu'âz from harming his aunt and her son As'ad ibn Zurâra, and consequently Mus'ab ibn Umayr. Thus, he prepared the ground for him to take their side and finally become a Muslim.

Upon these words of Usayd ibn Hudayr, Sa'd ibn Mu'âz leaped up and went to Hadrat As'ad ibn Zurâra. When he arrived there, he saw that As'ad and Mus'ab ibn Umayr were sitting and talking in peace. He approached them and said, "O As'ad! If we weren't relatives, you couldn't do these things..."

Hadrat Mus'ab ibn Umayr replied, "O Sa'd! Stop for a while, sit down, and listen to us, understand. If you like our words, very well. If you don't, we won't offer this to you, and you will go." Sa'd ibn Mu'âz calmed down in the face of these mild and sweet words, sat down and began to listen to them. Hadrat Mus'ab ibn Umayr first explained Islâm to Sa'd ibn Mu'âz. He explained the fundamentals of Islâm. Then he recited a part of the Qur'ân al-karîm with his sweet and beautiful voice. While he was reciting, Sa'd ibn Mu'âz's state was changing, and he was losing himself. Before the unique eloquence of the Qur'ân al-karîm, his heart softened, and he was greatly affected. He couldn't help himself and asked, "What do you do to enter this religion?" Mus'ab ibn Umayr taught him the Kalima ash-shahâda at once. He became a Muslim by saying, **"Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan 'abduhû wa rasûluh."** Due to the peace and joy he felt from becoming a Muslim, Sa'd ibn Mu'âz couldn't contain himself. He immediately went to his house, performed ghusl as he had learnt. Then he asked his people to gather. He took Usayd ibn Hudayr with him and went where his people were. Addressing the sons of Abdulashal, he said, "O sons of Abdulashal! How do you know me?" They all said in unison, "You are our leader and superior. We are obedient to you." Upon these words, Sa'd ibn Mu'âz said, **"Then I am informing all of you. I have been honoured by becoming a Muslim. I want you to believe in Allahu ta'âlâ and His Rasûl. If you don't believe, I will not talk to any of you."**

*I have been informed of the place to where you will migrate. That place is Yathrib (Medîna). Migrate to that place. "Unite with your Muslim brothers there. Allahu ta'âlâ has made them brothers to you. He has made Yathrib (Medîna) a home where you will find safety and peace."*

**Hadîth  
ash-shârif**



## Hegira Route





### Sanat-us-surûr (The year of joy)

As soon as the sons of Abdulashal heard that their leader, Sa'd ibn Mu'âz, became a Muslim and invited them to Islâm, they all became Muslims. Until the evening that day, the sky of Medîna resounded with the Kalima ash-shahâda and takbîr sounds.<sup>150</sup>

Shortly after all the sons of Abdulashal became Muslims, all the people of Medîna, and the Aws and Khazraj tribes, embraced Islâm. Every house was illuminated with the nûr of Islâm. Sa'd ibn Mu'âz and Usayd ibn Hudayr broke all the idols that belonged to their tribes. When He was informed of this event, our beloved Prophet (sallallahu 'alaihi wa sallam) was very pleased. The Meccan Muslims were elated. Due to this, that year (AD 621) was named **Sanat-us-surûr** (the year of joy).

*"O Abâ Bakr! Be patient. I hope that Allahu ta'âlâ will give permission to me too. We will emigrate together."*

**Hadîth  
ash-sharîf**

*Assalâtu wassalâmu 'alaika, o Rasûlallah!  
Assalâtu wassalâmu 'alaika, o Habîballah!  
Assalâtu wassalâmu 'alaika, o Sayyidal-awwalîna wal-âkhirîn.*

### The second bî'at (allegiance) of Aqaba

In the twelfth year of the bi'that, the Meccan polytheists' persecution of Muslims had reached its apex and became unbearable. In Medîna, due to the efforts of As'ad ibn Zurâra and Mus'ab ibn Umayr, the people of the Aws and Khazraj were enthusiastic to embrace Muslims and make every sacrifice necessary for their sake. They wanted our Master Rasûlullah to honour Medîna with His presence as soon as possible, and they promised they wouldn't withhold their properties and lives for His sake. The hajj season had come. In the month of Dhu'l-hijja, 73 Muslim men and 2 Muslim women from Medîna came to Mecca with Mus'ab ibn Umayr. After the hajj, all of them met with our Prophet at Aqaba again. 12 representatives, including As'ad ibn Zurâra, on behalf of their tribes, requested and offered our Prophet to emigrate to Medîna. After reciting some âyat al-karîmas from the Qur'ân al-karîm, our Master Rasûlullah asked for a definite promise from them, ensuring that they would protect Him as they protected themselves and their children.

Hadrat Abbâs, the paternal uncle of our Master Rasûlullah, who hadn't become a Muslim yet, was also there. He addressed this group who came for bî'at as follows:

"O people of Medîna! This is my brother's son. He is also the one I love the most among people. If you affirm Him, believe in what He brought from Allahu ta'âlâ, and if you want to take Him with you, you need to make a firm promise that will satisfy me. As you know, Muhammad ('alaihis salâm) is one of us. We have protected Him from those who don't believe in Him. He lives among us with His dignity and honour intact, protected. Despite all of these, He turned His face from everyone and decided to join you and go with you. Undertake this, if you have enough military strength to resist all Arab tribes when they unite and attack you. To avoid future disagreements, discuss and talk about it among yourselves thoroughly. Will you be able to keep your promise and protect Him from His enemies? If you can do this properly, great. If you will desert Him after leaving Mecca, give up now so that He will live protected with His honour in His own land."

The Muslims of Medîna were upset by this speech of Hadrat Abbâs. They were faced

<sup>150</sup> Ibn Hishâm, as-Sîra, I, 435; Tabarî, Târikh, II, 88; Suhaylî, Rawzu'l-unf, II, 258; Ibn Kathîr, as-Sîra, II, 182.

with words implying that when they brought our Master Rasûlullah (sallallahu 'alaihi wa sallam) to their land, they wouldn't be able to protect Him from the polytheists and that they would abandon Him when things got difficult. Hadrat As'ad ibn Zurâra, one of the sahâbîs from Medîna, turned to our Master, the Prophet and said, "O Rasûlallah! If you permit, I have a few words to say. Let me submit them to your Hadrat." When our Master, Fakhr al-kâinât permitted, he said, "**May my parents be sacrificed for you, O Rasûlallah! Every invitation has a way, whether it is gentle or hard. Now you are inviting us to such a thing that it is very difficult for people to accept. Because it is very hard for people to abandon the idols they worshipped for so long and accept Islâm.** Despite this, we have accepted Islâm wholeheartedly. You also ordered us to cut relations with our polytheist relatives, and we accepted it sincerely too. As you know, this is also very difficult to accept. We embraced your exalted person, whom even your uncles became enemies to and didn't protect, and we deemed this honourable duty obligatory and necessary for us. We are all in agreement with these words. We confirm with our hearts what we say with our tongues. We swear that we will protect your blessed body until our last breath, as we protect our own children. If we break this promise of ours, may we join those who break their promises to Allahu ta'âlâ and go to Jahannam. O Rasûlallah! We are true to our word. May Allahu ta'âlâ make us successful!" Then he continued by saying, "**O Rasûlallah! You can ask for whatever guarantee you want from us and lay down any conditions.**"

Our Master, the Prophet encouraged them to Islâm and recited from the Qur'ân al-karîm. Then He said, "**My condition for my Rabb is that you worship Allahu ta'âlâ and not attribute any partners to Him, and my condition for myself and my Ashâb is that you accommodate us, help me and my Ashâb and protect us from what you defend and protect yourself from.**"

Barâ ibn Ma'rûr said, "I swear by Allahu ta'âlâ, who sent you as a prophet with the true religion and book, that we will protect you as we defend and protect our children! Make bî'at with us, O Rasûlallah!"

Abbâs ibn Ubâda, one of the Muslims of Medîna, in order to strengthen the agreement with our Master, the Prophet, said to his friends, "O people of Khazraj! Do you know why you have accepted Muhammad 'alaihis-salâm?" They said, "Yes." Upon this, he said, "**You are accepting and following Him both in times of peace and war. If you are going to desert our Prophet and leave Him without help when your properties are damaged and your relatives are killed, do it now. If you do such a thing, wallahi you will be ruined both in this world and in the âkhirat! If you think you will stay loyal to Him in what He invites to, even if your properties are destroyed and your close relatives are killed, keep your promise. Wallahi, this is good for your world and âkhirat.**" His friends replied, "**We won't abandon our Prophet, even if our properties are lost and our relatives are killed. We will never leave Him. We will die but not give up!**"

After this, turning to our beloved Prophet, they asked, "O Rasûlallah! What will we attain if we fulfil this promise of ours?" Then our beloved Prophet said, "**The approval of Allahu ta'âlâ and Jannah!**"

Each of them gave their promise as the representatives of their people. Firstly, Hadrat As'ad ibn Zurâra made musâfaha (handshaking in the manner of Muslims) while saying, "I make bî'at to fulfil my promise to Allahu ta'âlâ and His Rasûl, to help Him with my



life and my property." After him, each of them completed his bî'at this way and expressed their pleasure and submission, saying, "We have accepted the invitation of Allahu ta'âlâ and His Rasûl; we have listened and bowed to it." Thus, without hesitation, they put forward their lives and their properties for the sake of Rasûlullah. The bî'at with women was made only verbally (without musâfaha). Our beloved Prophet (sallallahu 'alaihi wa sallam) took a promise from them, **"Not to attribute anything as a partner to Allahu ta'âlâ, not to commit theft, adultery, slander; not to kill their children, not to lie, not to oppose good deeds..."**

While Medînans were making bî'at with our Master, the Prophet, a voice shouted from Aqaba Hill, saying, "O those who are staying in Minâ! The Prophet and the Muslims of Medîna have agreed to fight you." Our Prophet said regarding this voice, **"This is the shaytan of Aqaba,"** and then said to the owner of that voice, **"O enemy of Allahu ta'âlâ! I will overcome you too!"** Then He said to Medînans who made bî'at, **"Return to where you are staying immediately."** Abbâs ibn Ubâda said, "O Rasûlallah! I swear that if you wish, we will march against the unbelievers in Minâ tomorrow morning and kill them." Our Master, the Prophet was pleased, but He said, **"We haven't been commanded to act so. Turn back to your places for now."** According to the report of Imâm an-Nasâî from Abdullah ibn Abbâs, those Ansârs who were present at the Aqaba bî'at became muhâjîrs by going to Rasûlullah.<sup>151</sup>

*"For the sake of Allah,  
O Rasûlallah, don't  
enter! Let me go in,  
if there is anything  
harmful inside, it  
should befall me, so  
that your blessed  
person won't be  
touched by sorrow or  
pain."*

*Abû Bakr  
as-Siddîq  
(râdiyallahu  
'anh)*

*Cypress, being obstinate, doesn't listen to the dove's pleas,  
Should fall to its knees and entreat, the water.*

*The rose wants to drink the blood of the nightingale with trickery,  
Should enter the rose's vein and rescue the nightingale, the water.*

*It has shown your pure creation to the world,  
By following the path of Ahmad al-Muhtâr, the water.*

*The Master of the people, the ocean of select pearls,  
To the evils' fire, His miracles have poured water.*

*To renew the beauty of the rose garden of prophethood,  
With His miracle, He derived from hard rocks, water.*

*His miracles are like a vast ocean in this world,  
Reached from it to the house of fire-worshippers, water.*

*Anyone would bite their finger in amazement if they heard,  
How, on that day of distress, He gave from His fingers to Ansâr, water.*

<sup>151</sup> Ibn Hishâm, as-Sîra, I, 438; Ibn Sa'd, at-Tabaqât, I, 221-223; Suhaylî, Rawzu'l-unf, II, 261; Ibn Kathîr, as-Sîra, II, 192.

## THE HEGIRA

The sudden conversion of the Aws and Khazraj tribes to Islâm and the possibility of the Meccan Muslims and Medînan Muslims uniting terribly frightened the polytheists and enraged them. The attitude of the Meccan polytheists, who heard of the second bî'at of Aqaba, became very severe and dangerous. For Muslims, staying in Mecca was unbearable. With the last bî'at of Aqaba, Medîna had become a place where Muslims could find peace and take shelter. They wanted to find a way to emigrate from this city, to go to lands where they could breathe and live a little freely. Submitting their situation to our Master, the Prophet (sallallahu 'alaihi wa sallam), they asked for permission to emigrate. He advised His Ashâb to be patient. For permission to leave Mecca hasn't been granted.

Finally, the divine permission to emigrate came. That day, our beloved Prophet happily came to the Ashâb al-kirâm and said, "**I have been informed of the place to where you will migrate. That place is Yathrib (Medîna). Migrate to that place. Unite with your Muslim brothers there. Allahu ta'âlâ has made them brothers to you. He has made Yathrib (Medîna) a home for you where you will find safety and peace.**" Upon our Master Rasûlullah's permission and advice, Muslims started to migrate to Medîna in groups, one after another.<sup>152</sup>

Our Master, the Prophet strictly instructed those who were migrating to be extremely cautious. In order not to attract the attention of the polytheists, the Muslims set out in small caravans and moved as covertly as possible. Abû Salama, who was the first to migrate to Medîna, was severely persecuted by the polytheists. When the polytheists realized what was happening, they started to force the Muslims on the roads to return, separating women from their husbands, imprisoning those who were weaker than them and subjecting them to various cruelties. They tortured them to make them abandon their religion. But they didn't dare to kill because they feared that a civil war would break out. The Muslims, despite all these, took every opportunity and set out for Medîna.

One day, Hadrat 'Umar, too, girded on his sword. He took his arrows and spear and made tawâf around the Kâ'ba seven times in front of everyone. He said loudly to the polytheists there, "**Here, I am also emigrating on the path of Allahu ta'âlâ to protect my religion. If anyone wants to leave his wife widowed, his children orphaned, and make his mother cry, confront me behind that valley!**"

Thus, Hadrat 'Umar and about twenty Muslims set out for Medîna in broad daylight without fear. No one could touch this caravan out of fear of him. Then, the migrations went on ceaselessly, and the Ashâb al-kirâm reached Medîna group by group.

Meanwhile, Hadrat Abû Bakr asked for permission to emigrate. Our Master

<sup>152</sup> Ibn Sa'd, at-Tabaqât, I, 226; Tabarânî, al-Mu'jamu'l Kabîr, VIII, 31; Bayhaqî, Dala'il an-Nubuwwa, II, 394.



Rasûl al-akram (sallallahu 'alaihi wa sallam) said, “**Be patient. I hope that Allahu ta’âlâ will give permission to me too. We will emigrate together.**” When Hadrat Abû Bakr asked, “May my mother and my father be sacrificed for you! Is there such a possibility?” our Prophet made him happy by saying, “**Yes, there is.**”

Hadrat Abû Bakr bought two camels for eight hundred dirhams and began to wait for that day. Now our beloved Prophet, Hadrat Abû Bakr, Hadrat Alî, the poor, the ill, the old and some believers who were imprisoned by the polytheists remained in Mecca.

On the other hand, Medînans (the Ansâr) welcomed the immigrant Meccans (the Muhâjirs) very well and accommodated them in their homes. A strong unity was formed between them.

The Meccan polytheists were alarmed by the possibility that Rasûlullah would migrate and take the command of Muslims. They gathered in Dâr an-Nadwa, where they came together to discuss important matters, and started talking about what to do. The shaytan came to the polytheists in the guise of **Shaykh an-Najdî**, that is, an old Najdî. He listened to their conversations. Various proposals have been put forward. But none of them were liked. Then the shaytan intervened and gave his opinion, “None of your ideas can be a solution. His smiling face and sweet tongue will ruin every precaution. Think of another solution.”

Abû Jahl, the leader of the Quraysh, said, “Let us choose one strong person from each tribe. With their swords in their hands, they will attack Muhammad. They will strike Him with their swords and spill His blood. It will be unclear who killed Him. Thus, they will have to consent to blood money. We will pay His blood money and get rid of this trouble.” The shaytan also liked this idea and fervently encouraged and recommended it.<sup>153</sup>

While the polytheists were busy with these preparations, Jabrâîl ‘alaihis-salâm came and informed Rasûl al-akram about the decision of the polytheists. He also told Him not to sleep in His bed that night and that Allahu ta’âlâ ordered Him to emigrate. Upon this divine order, our beloved Prophet told Hadrat Alî to sleep in His bed and to give whatever entrusted goods He had to their owners and said, “**Tonight, sleep in my bed and lay this coat of mine over you! Don’t be afraid, no harm will come to you.**”

Hadrat Alî lay down as our Master, the Prophet instructed. At the time, he was twenty-three years old. He was ready to sacrifice his life in lieu of Habîbulâh without fear.

On the night of the Hegira, the unbelievers had surrounded the blissful house of our Master Rasûlullah. That night, the first âyats of Sûrah Yâsîn were revealed. When our Master, the Prophet was coming out of His blessed house, He took a handful of soil from the ground and threw it on the unbelievers’ heads while reciting the 9th âyat al-karîma of Sûrah Yâsîn, “**We have put a barrier before them and a barrier behind them, and closed them; they can no**

*“(O Mecca al-Mukarramah!) To me, there is no homeland more beautiful and beloved than you. Had my people not removed me from you, I wouldn’t leave you, and I wouldn’t settle down anywhere.”*

**Hadîth  
ash-sharîf**

<sup>153</sup> Ibn Hishâm, as-Sîra, I, 124; Ibn Sa’d, at-Tabaqât, I, 227.

**longer see.”** (It is reported that whomever’s head that soil touched were killed in the Ghazâ of Badr.) Our Master Rasûlullah passed through them in safety and reached the house of Hadrat Abû Bakr. None of the polytheists could see Him.

After a while, someone approached the polytheists and asked, “Why are you waiting here?” They replied, “For Muhammad to come out.” That person said, “I swear that Muhammad passed among you and went away; He also threw soil on your heads.” The polytheists touched their heads. Indeed, they found soil on their heads. At once, they attacked the door and entered the house. When they saw Hadrat Alî in the bed of Rasûl ‘alaihis-salâm, they asked where Rasûl al-akram was. Hadrat Alî said, “I don’t know! Have you appointed me to guard Him?” Upon this, they assaulted him. The unbelievers went out to find our Master Rasûlullah and started to search for Him. After imprisoning Hadrat Alî near the Kâ’ba for a while, they released him.<sup>154</sup>

Then they went to the house of Hadrat Abû Bakr and questioned Asmâ, the daughter of Hadrat Abû Bakr. When she didn’t answer them, they beat her. Although they searched everywhere, they couldn’t find them, and they became furious. Abû Jahl, the most ferocious of them, had town-criers shout in and around Mecca and promised 100 camels to those who would find and bring our beloved Prophet and Hadrat Abû Bakr or tell of their locations. Some people, who heard of this promise of his and who were greedy for goods, took up arms, got on their horses and began to search.

When our Master Rasûlullah honoured the house of Hadrat Abû Bakr and said, “**I have been permitted to migrate,**” Hadrat Abû Bakr asked in excitement, “Let me rub my face on the blessed dust of your feet, O Rasûlallah! Am I going with you?” Our Master answered, “**Yes...**” Hadrat Siddîq wept with joy. In tears, he said, “May my parents and my life be sacrificed for you, O Rasûlallah! The camels are ready. Please accept whichever of them you want.” The Sultân of the worlds said, “**I will not ride a camel that does not belong to me.** (However) **I will buy it by paying its cost.**” Upon this definite order, Hadrat Siddîq had to say the price of the camel.

Hadrat Abû Bakr summoned a person named Abdullah ibn Urayqit, a famous guide, and hired him for guidance and ordered him to bring the camels to the cave on Mount Thawr three days later.

On Thursday, the 27th of the month of Safar, the thirteenth year of the bi’that, our Master, the Prophet and Abû Bakr as-Siddîq took some food with them and set out.

While travelling, Hadrat Abû Bakr would walk around Rasûlullah, sometimes to the right, sometimes to the left, sometimes to the front and sometimes to the back. When our Prophet asked why he did this, he replied, “In order to prevent any danger that might come. If there is a danger, let it harm me first. May my life be sacrificed for your precious person, O Rasûlallah!”

Our Master Sarwar al-âlam said, “**O Abâ Bakr! Would you wish a disaster which I am to face, befall you?**” Hadrat Siddîq replied, “Yes, O Rasûlallah! I

<sup>154</sup> Suhaylî, Rawzu'l-unf, II, 309.



swear by Allahu ta'âlâ who sent you as the true prophet with the true religion that I want the disaster to befall me, instead of you.”<sup>155</sup>

Since the clogs of our beloved Prophet were narrow, they tore apart on the road, and His blessed feet were injured. He didn't have any strength left to walk. They climbed the mountain with difficulty and reached the cave. When they came to the entrance of the cave, Hadrat Abû Bakr said, “For the sake of Allah, O Rasûlullah, don't enter! Let me go in, if there is anything harmful inside, it should befall me, so that your blessed person won't be touched by sorrow or pain,” and went inside. He swept and cleaned. There were many holes, small and big, inside the cave. He tore up his coat and filled the holes, but one remained open. He covered it with his heel and invited Rasûlullah into the cave.

*“O Surâqa! It is like I can see you wearing the Shah's bracelets, belt and crown!”*

**Hadîth  
ash-sharîf**

Our Master, the Prophet (sallallahu 'alaihi wa sallam) came in, put His blessed head on Hadrat Abû Bakr's lap and fell asleep. At that moment, a snake bit Hadrat Abû Bakr's foot. In order to not wake Rasûlullah, he endured the pain and didn't move at all. But when his tear fell on the blessed face of Rasûlullah, He asked, **“O Abâ Bakr, what happened?”** Hadrat Abû Bakr said, “A snake bit my foot through the hole I covered with my foot.” When our Master Rasûlullah wiped His blessed saliva on Abû Bakr's wound, his pain subsided immediately, and he was healed.

When our Master Rasûlullah (sallallahu 'alaihi wa sallam) and Hadrat Abû Bakr as-Siddîq were in the cave, the polytheists tracked them and came in front of the cave. They saw that the entrance of the cave had been covered by a spider web, and two pigeons had made a nest there. The tracker Kurz ibn Alqama said, “The trail ends here.” The unbelievers said, “If they had entered the cave, the web covering the entrance would have been torn.”

When some of them said, “We came this far, one of you enter the cave and look,” the heathen Umayya ibn Khalaf said, “Do you not have any sense? What will you do in that cave with layers of cobwebs on it? I swear that this spider must have knitted its web before Muhammad was born.”

While the polytheists were arguing at the mouth of the cave, Hadrat Abû Bakr started to worry and said, “O Rasûlallah! Wallahi, I am not worried for myself! However, I fear that something might happen to your exalted person. If I am killed, I am only one person, nothing will change. However, if you are harmed, the whole ummah will perish, the religion will fall to ruin.” Our Master, the Sultân of the universe told him, **“O Abâ Bakr! Do not grieve! Verily, Allahu ta'âlâ is with us.”**

When Abû Bakr as-Siddîq said, “O Rasûlallah! My life for you! If one of them bends his head, he would see us!” our Master said, **“O Abâ Bakr! Two people and the third of them is Allahu ta'âlâ. Do not grieve! Verily, Haqq ta'âlâ is with us.”** The polytheists went back without looking inside.<sup>156</sup>

Allahu ta'âlâ states this situation in the Qur'ân al-karîm, in maal, **“If you**

<sup>155</sup> Ibn Sa'd, at-Tabaqât, I, 230; Ibn Asâkir, Târikh Dimashq, XXX, 78.

<sup>156</sup> Muslim, Fadâ'il-us-Sahâba, 1; Tirmidhî, Tafsîr al-Qur'ân, 10; Ibn Sa'd, at-Tabaqât, I, 228; Ibn Abî Shayba, al-Musannaf, VII, 471, VIII, 459.

**don't help Him** (My Habîb), (remember that time) **Allahu ta’âlâ helped Him** (Rasûlullah) **when He was in the cave** (at the top of Mount Thawr) **after the unbelievers had driven Him out** (of Mecca) **as the second of the two** (with Hadrat Abû Bakr). **At that time, He said to His friend** (Abû Bakr as-Siddîq), **‘Do not grieve, verily Allahu ta’âlâ’s nusrat, help is with us.’** **Allahu ta’âlâ had descended His tranquility that eases the heart, strengthened Him** (His Habîb) **with (spiritual) armies,** (protected Him with angels) **which you could not see and thoroughly lowered the word of the unbelievers.** **And the** (tawhîd) **word of Allahu ta’âlâ is supreme** (Allah spread His word to the universe and made it regnant). **Allahu ta’âlâ is the absolute victor. He is the sole Owner of judgement and wisdom.”<sup>157</sup>**

Our beloved Prophet and Hadrat Abû Bakr stayed in that cave for three days and nights. During the nights, Abdullâh, son of Hadrat Abû Bakr, came and informed them of what he heard in Mecca, while his freed slave and herdsman, Âmir ibn Fuhayra, brought milk at night and wiped away the tracks. On the fourth day, at the twilight of Monday, our beloved Prophet left the cave of Thawr and mounted His camel named Quswâ. According to a report, He also took Hadrat Abû Bakr on His camel. Âmir ibn Fuhayra and Abdullâh ibn Urayqit, who knew the paths well, rode the other camel.

The Master of the worlds (sallallahu ‘alaihi wa sallam) was leaving His homeland Mecca al-Mukarramah, the most precious of cities, praised by Allahu ta’âlâ. He turned His camel towards the Haram ash-sharîf and said in sorrow, **“Wallahi! You are the most blessed of the places created by Allahu ta’âlâ, and the most beloved in the sight of my Rabb! I wouldn’t have left you if I hadn’t been driven out. To me, there is no homeland more beautiful and beloved than you. Had my people not removed me from you, I wouldn’t leave you, and I wouldn’t settle down anywhere else.”**

At that moment, Hadrat Jabrâîl descended and asked, “O Rasûlallah! Have you missed your homeland?” Our Master replied, **“Yes, I have!”** Jabrâîl ‘alaihis salâm consoled Him by reciting the 85th âyat al-karîma of Sûrah al-Qasas, which gave the glad tidings that He would eventually return to Mecca.

Their journey was going peacefully. Although the polytheists were searching everywhere, they couldn’t find them. Janâb al-Haqq was protecting His Habîb from their evil. When they arrived at a place called Qudayd, our Master Rasûlullah stopped in front the tent of a smart and chaste woman named Umm Ma’bad, who was famous for her generosity. They wanted to buy food, dates and meat. Umm Ma’bad said, “If I had, I would present you with a feast without payment. Due to the famine and financial difficulty, we have nothing left.” When she was asked, **“Is there milk?”** she replied, “No, the sheep are barren.” Pointing at a weak sheep standing next to the tent, the Sultân of the universe (sallallahu ‘alaihi wa sallam) said, **“O Umm Ma’bad! Why is this sheep tied here?”** She replied, “It fell behind the flock, as it is very ill and weak. Since it has no strength, it couldn’t go.” When our Prophet asked, **“Does it have any milk? Will you give me permission to**

<sup>157</sup> Sûrah at-Tawba, 9/40.



**milk this sheep?"** she replied, "May my parents be sacrificed for you, it has no milk, but there is nothing stopping you from milking it." Our Master Rasûlullah came next to the sheep and said the name of Allahu ta'âlâ. After praying with blessings, He touched the udder of the sheep with His blessed hand. At that moment, the udder was filled with milk and started to flow. They immediately brought a bowl and filled it. He first offered the milk to Umm Ma'bad. After she drank, He gave it to Hadrat Abû Bakr and the others and made them drink until they were full. He drank after the others. He touched the udder of the sheep with His blessed hand again and asked for the largest bowl in the tent. He filled it and delivered it to Umm Ma'bad. According to a narration, that sheep lived for eighteen years. They made their living with that sheep by the blessings of our Master Fakhr al-âlam.

*"There are such people that they sacrifice their nafses (themselves) for the sake of Allahu ta'âlâ."*

**Baqara: 207**

After they left, the husband of Umm Ma'bad came and saw the milk. He was delighted and asked, "Where did this milk come from?" Umm Ma'bad replied, "A blessed person came and honoured our house. What you see is the results of His benevolence." He asked, "Will you describe Him? What does He look like?"

Umm Ma'bad said, "That blessed person I saw was very well-formed and had a smiling face. There was a hint of redness in His eyes and politeness in His voice. His blessed eyelashes were long. The whites of His eyes were very white, and the black of His eyes were very black. His eyes were lined with kohl from birth. His hair was black, and His beard was thick. When He didn't speak, there was a dignity and solemnity about Him. He was smiling as He spoke, and His words flowed sweetly from His mouth, like strings of pearls. From a distance, He looked very majestic, and when He approached, He became very affable and attractive. People accompanying Him were running with heart and soul to fulfil His orders," and continued to list many more of His traits. Having listened to these in wonder, her husband said, "I swear that this person is the one Quraysh has been searching for. If I had met Him, I would have been honoured with His service and wouldn't have left His side." Umm Ma'bad's husband went after our Master Rasûlullah, caught up with Him at the Rîm Valley and became a Muslim. He was honoured by becoming Âshab. Umm Ma'bad became a Muslim, too.<sup>158</sup>

### **Surâqa ibn Mâlik**

The polytheists were constantly searching for Muhammad 'alaihis-salâm and Hadrat Abû Bakr, who were travelling towards Medîna. If the polytheists couldn't find them, a great danger would arise for them. Because they thought that Muslims could establish an "**Islamic State**" and destroy them in a short while. For this reason, the polytheists put forth everything they had. They promised to give a hundred camels as well as countless goods and money to those who would kill or capture our Master, the Prophet and Hadrat Abû Bakr. This news spread among

<sup>158</sup> Ibn Sa'd, at-Tabaqât, I, 230; Tabarânî, al-Mu'jamu'l Kabîr, IV, 48; Bayhaqî, Dala'il an-Nubuwwa, I, 26.

the sons of Mudlij, too, to which Surâqa ibn Mâlik belonged. Surâqa ibn Mâlik was a proficient tracker. Therefore, he was keenly interested in what was going on.

On a Tuesday, the sons of Mudlij had gathered in Qudayd, the region where Surâqa ibn Mâlik lived. He was also present at the meeting. Meanwhile, one of the men of Quraysh came and told him, "O Surâqa! Wallahi, I just saw a group of three or four men going towards the coast. Likely, they are Muhammad and His Ashâb." Surâqa understood the situation, but the reward was too great, and he wanted to win it alone. For this reason, he didn't want anyone else to be informed. "No, the people you saw were so-and-so. They had just passed by. We saw them too," he said, as if it was nothing important.

Surâqa ibn Mâlik waited a little longer. Without drawing attention, he came to his house. He told his servant to take his horse and weapon and wait for him behind the valley. He took his spear and turned it upside down so that its shine wouldn't attract attention. He began to race his horse. He followed the direction mentioned and found the tracks in the end. He was so close that he could even hear the Qur'ân al-karîm our Master, the Prophet was reciting. However, Rasûl al-akram (sallallahu 'alaihi wa sallam) never looked back. When Hadrat Abû Bakr looked back, he saw Surâqa and became worried. Our Master, the Prophet, as He did in the cave, said, "**Do not grieve! Allahu ta'âlâ is with us.**"

According to the report of Hadrat Bukhârî, when Hadrat Abû Bakr informed Rasûl al-akram that a rider was approaching them, our Master, the Prophet prayed, "**O my Rabb! Make him fall!**" According to another report, Hadrat Abû Bakr started to cry when Surâqa reached them. When our Master Rasûl al-akram asked why he was crying, he said, "I swear by Allah that I am not crying for my sake. I am crying because I fear that you might get harmed."

Surâqa came close enough to attack our Master, the Prophet. He said, "O Muhammad! Who will protect you from me today!" Our Master Sarwar al-âlam replied, "**Allahu ta'âlâ, who is Jabbâr** (He who compels as He wills) **and Qahhâr** (He who prevails over all creation), **will protect me.**" At that moment, Surâqa's horse sank into the ground up to the knees of its front legs. When he escaped this and tried to attack, his horse's legs sunk into the ground again. No matter how hard Surâqa forced his horse, he couldn't free it. There was nothing else he could do. When he was helpless, he started to beg our Master Rasûlullah, who is compassionate and merciful. Our Prophet, who gathered all the good ethics and moral qualities in Himself, accepted his wish. Surâqa was saying, "O Muhammad! I understand that you are protected. Pray, so that I will be free. I will never harm you. I will not talk about you to those who are searching for you either." When the Master of the universe prayed, "**O my Rabb! If he is sincere in his words, free his horse,**" Allahu ta'âlâ accepted this prayer.

Surâqa ibn Mâlik's horse was only able to escape from the ground after this prayer. Meanwhile, something like smoke was rising skyward from where the horse's legs sunk into the ground. Surâqa was astounded, and due to all that occurred, he understood that Muhammad 'alaihis-salâm was always protected. He had witnessed many things. At last, he said, "O Muhammad! I am Surâqa ibn





Mâlik! Please have no doubt about me. I promise you. From now on, I won't do anything you don't like. Your people promised to give many rewards to those who will catch you and your friends." He explained, one by one, what the Quraysh polytheists planned to do. He even offered food and camels for the journey, but our beloved Prophet didn't accept and said, "**O Surâqa! Unless you embrace Islâm, I don't want your camel and cattle. Just conceal the fact that you saw us; that's enough.**"

*"Open the way for the camel! It has been ordered as to where to kneel down."*

**Hadîth  
ash-sharîf**

Ibn Sa'd narrates: When Surâqa said, "Order me whatever you want," to our Master Rasûlullah, He said, "**Stay in your land. Don't allow anyone to catch up with us.**"

Anything was possible when Allahu ta'âlâ willed it. When He was trusted sincerely and followed on His path, incomprehensible incidents occurred. Surâqa, who set out with the attitude of a roaring lion, with the greed of gaining great rewards by killing our Master Rasûlullah, then, became like a quiet, docile child. Almighty Allahu ta'âlâ had turned Surâqa's heart to goodness so that he wouldn't harm His Habîb. Of course, Allahu ta'âlâ wouldn't leave His Habîb (sallallahu 'alaihi wa sallam) alone. Because He was His beloved Prophet whom He sent as mercy to people and for them to attain endless bliss and happiness in this world and in the âkhirat.

Then, Surâqa backtracked. He didn't tell anyone he met about what he had experienced.<sup>159</sup>

### The Master of the universe is coming!

Our Master, the Prophet (sallallahu 'alaihi wa sallam), Hadrat Abû Bakr, Âmir ibn Fuhayra and their guide Abdullah ibn Urayqit reached the town "**Qubâ**" at mid-morning on the 13th year of the bi'that (AD 622), on the 20th of September and the first year of the Hegira, on Monday, 8th of Rabî'u'l-awwal, after a week-long journey.

They stayed at the house of a Muslim called Kulthum ibn Hidm.

The first Muhâjirs had made a date-drying place belonging to sons of Amr ibn Awf into a salâtgâh (an outdoor place to perform salât that has a stone put up to show the qibla) before Rasûl al-akram came to Medîna. When Rasûlullah reached Qubâ, He built the first masjid (mosque) by expanding this salâtgâh. They performed their salât at Masjid al-Qubâ.

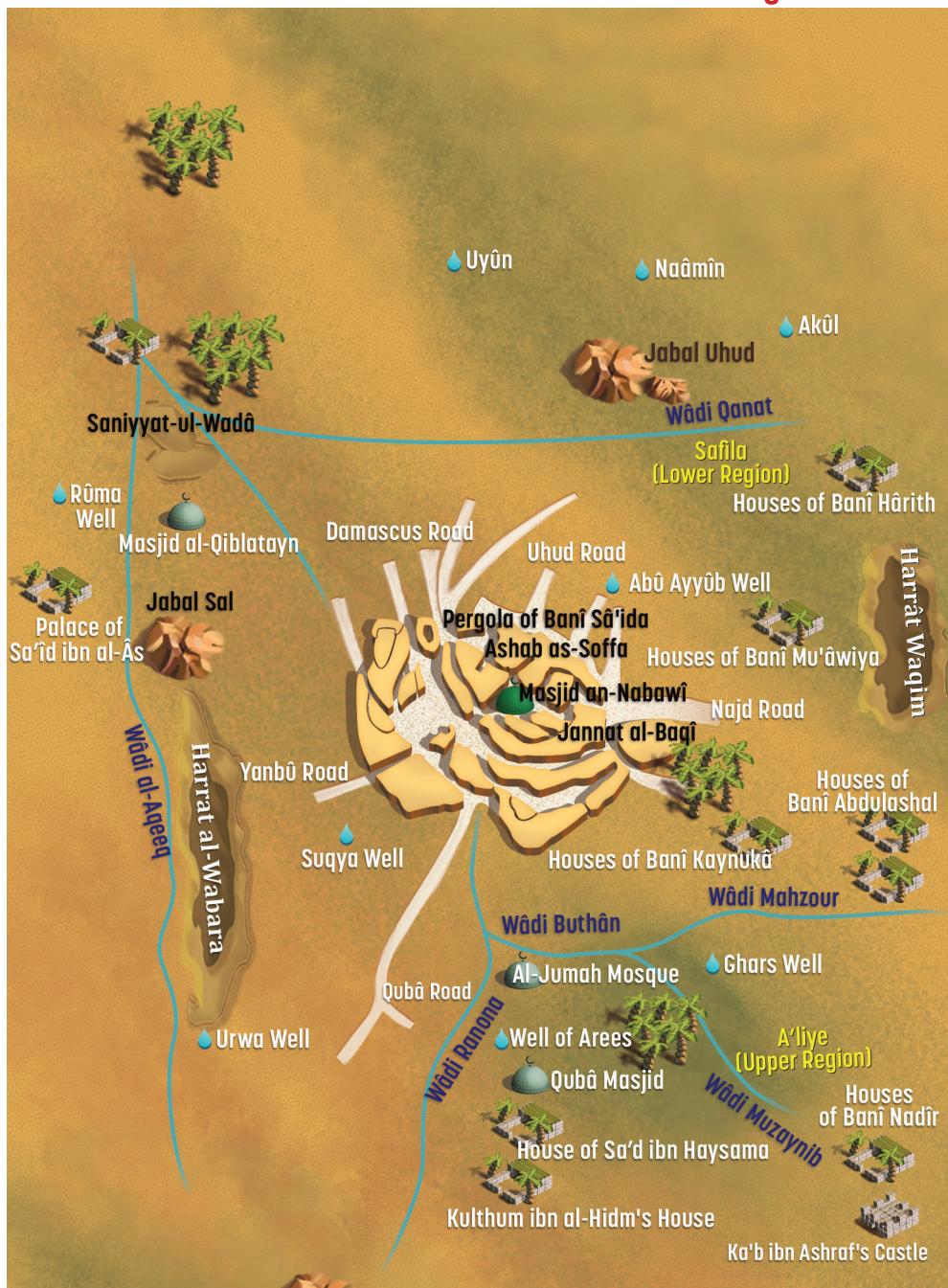
Masjid al-Qubâ is praised in the 108th âyat al-karîma of Sûrah at-Tawba, in maal, "... **The masjid whose foundation is built on taqwâ (piety)**"<sup>160</sup>

They set off for Medîna on Friday, the 12th of Rabî'u'l-awwal, after spending the 23rd of September, when the daytime and nighttime were equal, in the town of Qubâ. At the time of the dhuhîr (afternoon) salât, they stopped at the valley of Rânuna, which is between Medîna and Qubâ. Rasûlullah (sallallahu 'alaihi wa sallam) led the first Jumah (Friday) salât and delivered the first khutba (the homily

<sup>159</sup> Ibn Hishâm, as-Sîra, I, 489; Ibn Abî Shayba, al-Musannaf, IV, 424; Bayhaqî, Dala'il an-Nubuwwa, II, 346; Tabarânî, al-Mu'jamu'l Kabîr, VII, 133; Abû Ya'la, al-Musnad, I, 107.

<sup>160</sup> Sûrah at-Tawba, 9/108.

## Medîna al-Munawwarah and Its Surroundings





delivered at the pulpit by the imâm at the prayers of Friday and Islâmic holidays) here.<sup>161</sup> And on that same day, they reached Medîna. (Later, a mosque called “**Masjid al-Jumah**” was built there for the memory of the first Jumah salât.)

Meanwhile, Hadrat Alî, who had stayed in Mecca, sat in the place where our Master Rasûlullah would always sit in the Kâ'ba ash-sharîf. He announced, “Those who have entrusted goods to Rasûl al-akram for safekeeping may come and retrieve them!” Everyone came and took their goods by declaring their claims.

Hadrat Alî, the lion of Allah, went to the place where the Quraysh unbelievers assembled. He said to them, “Inshâallahu ta’âlâ, I am going to Medîna al-Munawwarah tomorrow. Do you have anything to say? Tell me while I am here.” They all bowed their heads and didn’t say anything. In the morning, Hadrat Alî collected the personal belongings of our Master Rasûl al-akram and set off. Even though 4 or 5 people from Quraysh blocked his way, he fought them off. While on the road, he came across Mikdâd ibn Aswad. He knocked him down with one blow and invited him to îmân. He accepted and became a Muslim. He continued on and reached our Master Rasûlullah in Qubâ with blood flowing from his swollen feet. At the end of this journey, which he hid during the day and walked on foot at night, he was in such a state that he couldn’t go to the presence of our Master, the Prophet. As soon as our Master Rasûl al-akram heard about this, He went to him. When He saw Hadrat Alî, He felt sorry for him, embraced His beloved, devoted cousin, caressed his tender feet, which had endured thousands of difficulties on the true path, with His blessed hands and prayed for his well-being. Moreover, it is reported that the âyat al-jâlîla, in maal, “**There are such people that they sacrifice their nafses (themselves) for the sake of Allahu ta’âlâ,**”<sup>162</sup> was revealed upon that devotion of Hadrat Alî.<sup>163</sup>

When the Ashâb al-kirâm who had formerly migrated to Medîna and the Muslims of Medîna heard that the Sultân of the universe had left Mecca for migration, they eagerly and excitedly awaited His arrival. For this reason, they appointed lookouts at the outer districts of Medîna and were eager to welcome our Master when He entered the city. Those who were burning with His love waited for days, staring at the horizon like the hot desert longing for rain.

Finally, a voice was suddenly heard, “**They are coming! They are coming!**” Those who heard the voice began to look towards the middle of the hot desert. Yes! Yes! They also saw that they were moving towards them majestically from the hot desert despite the burning heat of the sun. They started to shout happily to each other, “Glad tidings! Glad tidings! Rasûlullah is coming! Our Prophet is coming! Be happy, O Medînans. Rejoice! Habîbulâh is coming! Our precious is coming!” At once, this news spread on the streets of Medîna al-Munawwarah. Everyone, from

“*O my Rabb! Make us love Medîna as we have loved Mecca. Make us love it more than Mecca. O my Rabb! Give abundance to our scales and bushels. Make Medîna a city where we can be healthy. Make its climate nice!*”

***Hadîth  
ash-sharîf***

<sup>161</sup> Ibn Ishâq, Ibn Hishâm, as-Sîra, II, 146, 147; Abû'l-Fidâ, Bidâye ven-nihâye, II, Tabarî, Târikh, II, 255, 256; Abû'l-Fidâ, el-Bidâya wan-nihâya, III, 213, 214.

<sup>162</sup> Sûrah Al-Baqara: 2/207

<sup>163</sup> Ibn Kathîr, Usudu'l-gâba, IV, 96; Halabî, Insân-u'l-uyûn, II, 233.

children to elderly to the ill, was awaiting this unprecedented joyous news.

All Medînans, dressed in their most beautiful clothes, rushed to welcome the Master of the worlds. Shouts of takbir resounded in the sky, tears of joy flowed like a flood. There was an atmosphere of sadness and happiness, and Medîna was enjoying the most beautiful day of its history. On the one hand, there were those who put a reward for killing Allahu ta'âlâ's Habîb who was known by everybody as "**Al-Amîn**", and on the other hand, there were those who wanted to protect Him and His friends, embrace them and sacrifice their lives for the sake of this cause.

Medînans wanted to see the luminous face of our beloved Prophet as soon as possible. Medîna had never seen such a joyful, such a blessed moment before. This was a festival never before seen. Children, youths, elders, fortunate people were reciting the following poem in that feast, which was unprecedented and would remain unprecedented:<sup>164</sup>

Requests of "Welcome, O Rasûlallah," "Please, honour our home," were heard from every direction. Some of the notables of Medîna grabbed the bridle of Quswâ and beseeched Him, "O Rasûlallah! Please, honour our home..." He said, "**Leave the bridle of my camel, it will choose. Whichever house my camel kneels in front of, I will be a guest there!**" Everyone became excited and curious. Where would Quswâ kneel? Quswâ proceeded towards the centre of Medîna, and as he passed by each door, the homeowners would say:

"O Rasûlallah! Please honour us, please honour us!" Our Master, the Prophet was smiling and saying, "**Open the way for the camel! It has been ordered as to where to kneel down.**"

At last, Quswâ knelt down on the place where the door of the masjid ash-sharîf of our Master, the Prophet is located today. Rasûlullah (sallallahu 'alaihi wa sallam) didn't dismount from His camel. The camel stood up again and started to walk. Then it knelt down at the same place and didn't stand up again. Thereupon, our Master dismounted from Quswâ and said, "**Inshâ-Allah, this is our home,**" then asked, "**Who is the owner of this place?**" They replied, "O Rasûlallah! Suhayl and Sahl, the sons of Amr." Those children were orphans. Our Prophet asked, "**Whose house among our relatives is closest to here?**" The mother of our Master Rasûlullah's grandfather, Abdulmuttalib, was from the sons of Najjâr. Hadrat Khâlid ibn Zayd Abû Ayyûb al-Ansârî said with great excitement, "O Rasûlallah! My house is closest. Here is my house, and here is its door." Then he unloaded Quswâ and invited our Master Rasûlullah in.<sup>165</sup>

The Medînan Muslims and the Muhâjirs rejoiced greatly at the Hegira of our Master. This year is called "**Sanat al-izin**" (the year of permission).

The crown jewel of humanity, the cure of hearts, Allahu teala's habîb, our Master, the Prophet was fifty-three years old during the Hegira.

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<sup>164</sup> Bayhaqî, Dala'il an-Nubuwâ, V, 351; Ibn Kathîr, as-Sîra, II, 269; Shamsaddîn Shâmî, Subulu'l-Hudâ, III, 278.

<sup>165</sup> Ibn Hishâm, as-Sîra, I, 346.



*“O Alî! You are my brother in this world and the akhirat.”*

**Hadîth  
ash-sharîf**

Tala’al badru alainâ  
Min saniyyâti'l-wadâ’,  
Wajaba'sh-shukru ‘alainâ,  
Mâ da’â-lillahi dâ’.

‘Ayyuh’al-mab’ûsu fînâ,  
Ji’ta bil-‘amri'l mutâ’,  
Ji’ta sharrafta'l-Medîna,  
Marhaban yâ khayra dâ’.

Anta shamsun, anta badrun,  
Anta nûrun â'lâ nûr,  
Anta misbâh-s'Sureyyâ,  
Yâ Habîbi, yâ Rasûl!

Kad labisnâ savba ‘izzin,  
Ba’de aswâbi'r-rika',  
Wa rada'nâ sedye mejdin,  
Ba’de eyyâm‘id-dayâ’.

Kaalet ahmâru'd-dayâcî,  
Kulli arbâbil-Islâm,  
Kullu men yetba' Muhammad,  
Yenbegî an lâ yudâm.

Wa te’âhednâ jamîan,  
Yavma aksemne'l-yemîn,  
Len nehûne'l ahde yevmen,  
Vettehazne's-sidka dîn.

Leste wallahi neziyyen,  
Mâ yukâsîhi'l 'ibâd,  
Mashheden yâ necme amnîn,  
Zû vebâin wa vidâd.

The full moon rose over us,  
From the hill of Wadâ,  
We must show gratitude,  
When the call is to Allah.

O Messenger, chosen amongst us,  
You came with Amrullah,  
You brought honour to Medîna,  
Welcome, O beloved.

You are the sun, you are the moon,  
You are nûr upon nûr,  
You are the light of Pleiades,  
O beloved, O Rasûl.

We are filled with honour,  
We are rid of the ragged,  
We have reached greatness,  
We were at loss, now we gain.

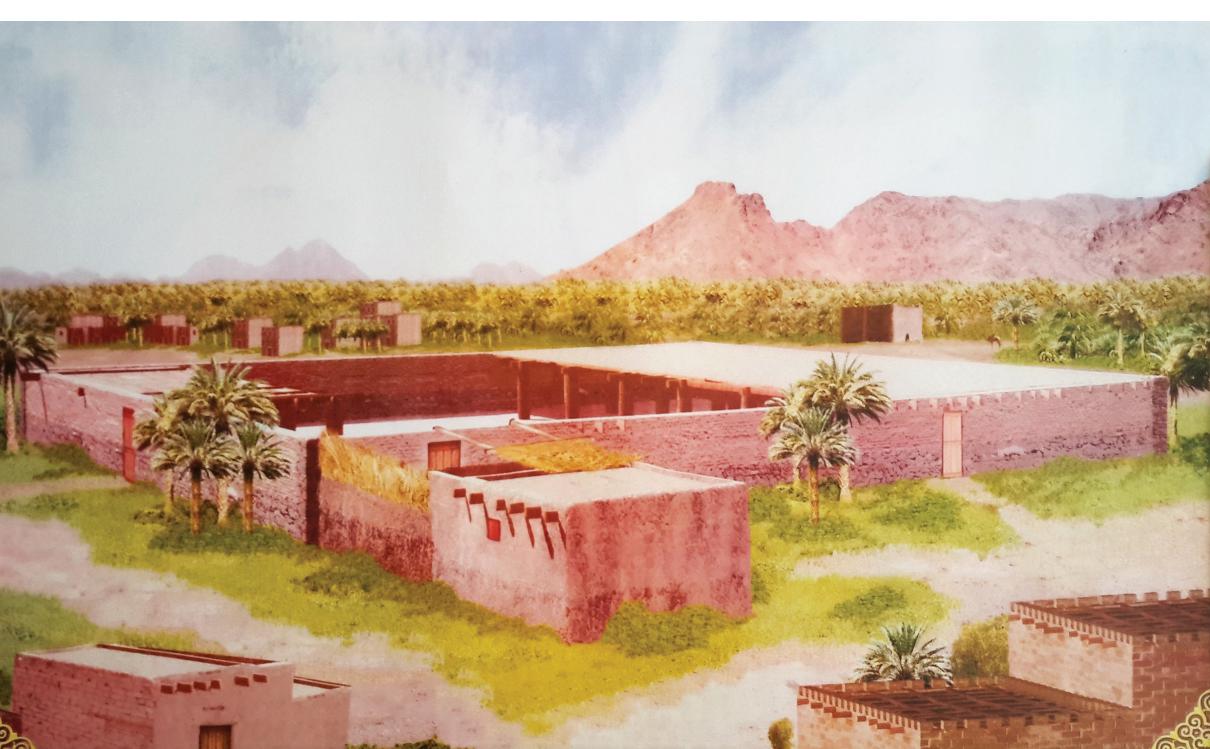
The moon that dispels the dark says,  
Tell the secure ones,  
Never hurt anyone,  
Who obeys Muhammad ('alaihis-salâm).

We promised all together,  
On the day of the pledge,  
Truth is our way,  
There is no betrayal in Islâm.

Wallahi, I won't forget,  
There was no day without pain,  
You are witness, O Amn star,  
Your loyalty and love are vast.



An old view of Medîna



Masjid an-Nabî / Medîna al-Munawwarah

The land where Quswâ, the camel of our Master Rasûlullah (sallallahu 'alaihi wa sallam), knelt down when our Prophet migrated to Medîna al-Munawwarah.

Our beloved Prophet bought this land and had a masjid built on it.

He passed away at His house adjacent to this masjid, and His blessed grave is in this room. Later on, Hadrat Abû Bakr and Hadrat 'Umar (radiyallahu 'anhuma) were buried in this room. It has been stated that Îsâ 'alaihis-salâm will be buried in the space for one person next to them.



*“Certainly,  
Mu’mins are  
brothers.”*

**Hujurât: 10**

## **WHAT SHALL HAPPEN TO ME?**

*What shall happen to me, O Rasûlallah?  
My soul and body burns, O Rasûlallah.*

*Like the fluttering fire and censer,  
I burn with your love, O Rasûlallah.*

*With longing and separation,  
I am melting away, O Rasûlallah.*

*You are the Shâh of created, on your exalted door,  
I am the one who bows his head, O Rasûlallah.*

*Roses has blossomed on the soil you stepped,  
I am the thorn on that, O Rasûlallah.*

***Abû Ayyûb al-Ansârî radiyallahu ‘anh***



## THE MEDÎNA AL-MUNAWWARAH ERA

The Medîna era, which lasted for ten years, started with the Hegira of our beloved Prophet to Medîna in 622 (AD), the 12th of Rabî’ul-awwal of the thirteenth year of the bi’that.

When our Master, the Prophet (‘alaihis-salâm) honoured the house of Hadrat Khâlid ibn Zayd Abû Ayyûb al-Ansârî, He chose to live downstairs and settled there.<sup>166</sup> Thus, the honour of hosting the Master of the universe was granted to this blessed person.

Hadrat Khâlid related as follows: “When Rasûlullah honoured my house, He chose to live downstairs. We were staying upstairs, and we were very upset about this situation. One day, I said, ‘O Rasûlallah, may my mother and father be sacrificed for you! I am not comfortable with you staying downstairs while I am upstairs. I don’t like it. It weighs on me. Please allow us to live downstairs and you upstairs.’ Upon this, He said, **‘O Abâ Ayyûb! Staying in the lower floor of the house is more appropriate and convenient for us.’** He deemed it suitable to stay downstairs to meet the visitors easily. Thus, we continued to stay upstairs.

One day, our water pitcher broke. Fearing that the spilled water would drip on Rasûlullah and discomfort Him, my wife and I immediately pressed our velvet blanket, which was the only thing we had to cover with, on the water.”

Abû Ayyûb al-Ansârî felt deeply embarrassed about living on the top floor. Finally, he started to stay downstairs and had our Master, the Prophet stay upstairs. Hadrat Abû Ayyûb narrated: “We would always prepare dinner and send it to our Master Rasûlullah. When He sent us what was left, my wife Umm Ayyûb and I would search where Rasûlullah’s hand touched, and we would be blessed by eating those parts of the food. One night we prepared a dish made with onion or garlic, but Rasûlullah sent it back to us. When I saw that the food wasn’t touched, I went up to Him crying. I said, ‘O Rasûlallah! May my parents be sacrificed for you! You sent the dinner back, but I couldn’t see the sign of your blessed hand on it. Umm Ayyûb and I would search the parts where your hand touched and would be blessed by eating them.’ Rasûlullah (sallallahu ‘alaihi wa sallam) said, **‘I smelt something in this food. That is why I didn’t eat it. I am a person who speaks with an angel.’** I asked, ‘Is this dish harâm?’ He said, **‘No! But I disliked it due to its smell.’** When I said, ‘I dislike what you dislike!’ He said, **‘You may eat it.’** Upon that, we ate that food and never prepared any food with that vegetable for Rasûlullah.

Another time, I prepared food, which would suffice for our Master Rasûlullah and Abû Bakr, then brought it to their presence. Rasûlullah said, **‘O Abâ Ayyûb! Invite thirty people from notables of the Ansâr.’** While I was thinking how little food we had and how maybe Rasûlullah thought we had more, He said

<sup>166</sup> Ibn Hajar, al-Isâba, I, 405.



again, '**O Abâ Ayyûb! Invite thirty people from notables of the Ansâr.**' With thousands of thoughts, I invited thirty people from the Ansâr; they came and ate from that food, and they were filled. Realizing that it was a miracle, their faith gained strength, and they made bî'at once again. Then they left.

After these Ashâb al-guzin had left, He said, '**Invite sixty people.**' Since I saw that the meal, as a miracle, didn't decrease, I rejoiced all the more and invited sixty people to the presence of Rasûlullah. They came and ate that meal. Acknowledging Rasûlullah's miracle, they all dispersed.

Then He said, '**Invite ninety people from the Ansâr.**' I invited them, and they came. By the order of Rasûlullah, they sat down to the meal by tens and ate. They all saw that great miracle and left. Thus, one hundred and eighty people ate. The food was still as much as I had brought, and it was as if it was untouched."<sup>167</sup>

*"Had I not hugged it (Hannâna), it would have cried until the qiyâmat because of its longing for me."*

**Hadîth  
ash-sharîf**

### The brotherhood of Ansâr and Muhâjirs

Our Master, the Prophet made the Muhâjirs, who migrated, and the Ansâr, who accommodated them in their homes, brothers with each other in order to establish a firmer loyalty in Medîna al-Munawwarah. When only Hadrat Alî was left, thinking that he had been forgotten, he asked, "O Rasûlallah! Have you forgotten me?" Then the Master of the worlds said, "**You are my brother in this world in the âkhirat.**" This brotherhood was based on material and moral support. Thus, the sadness of being far from their homeland, homes and relatives would be lightened a little. As a matter of fact, the Medînan Muslims had welcomed their Muhâjir brothers, who abandoned their homeland to live and spread the religion of Allahu ta'âlâ, with open arms, invited them into their homes and heartily worked to help them in any case. With this brotherhood, they embraced each other even more sincerely. Our Master Rasûlullah had made each Muhâjir brother with an Ansâr who had a compatible temperament. This brotherhood was at such a level that they could even share the property they inherited from their fathers.<sup>168</sup>

Each Medînan divided his field, vineyard, garden, house and properties, in short, whatever he had, into two and gladly gave the other half to his Muhâjir brother. Hadrat Abdurrahmân ibn Awf from Muhâjirs narrated as follows: "When we migrated to Medîna al-Munawwarah, our Master Rasûlullah made me and Sa'd ibn Rabî brothers. Upon that, my brother Sa'd said to me, 'O my brother Abdurrahmân! I am the richest of the Medînan Muslims in terms of property. I have divided my property into two, and half of it is yours.' Then I said, 'May Allahu ta'âlâ make your property blessed and beneficial for you. I do not need property. Just take me to the market place where you shop, that's enough.'"

Such a sacrifice was only possible with the brotherhood of Islâm. From the time of Âdam 'alaihis-salâm to this time, there had been many migrations.

<sup>167</sup> Qâdî Iyâd, Shifâ ash-sharîf, 289.

<sup>168</sup> Ibn Sa'd, at-Tabaqât, I, 238; Ibn Kathîr, al-Bidâya, III, 226-229; Balâzûrî, Ansâb, I, 270-271.

However, there has never been such a meaningful and honourable migration and such a unity full of love and an embrace this sincere between foreigners and local people. Indeed, Allahu ta’âlâ stated, in maal, “**Certainly Mu’mins** (Muslim believers) **are brothers.**”<sup>169</sup> With this, Allahu ta’âlâ indicated that real love and sincerity can only be attained by faith and belief, not by material interests. This state of the Ashâb al-kirâm was attained by attending just one sohbat (being in the presence of and hearing the beautiful words) of our Master Rasûlullah. Like the seas springing from the blessed heart of our beloved Prophet, fayz (rays of knowledge) and blessings were flowing to the hearts of the Ashâb al-kirâm and, as a result, they loved each other with extraordinary devotion and preferred their brothers over themselves.

In this new centre of Islâm, the Ansâr and the Muhâjirîn promised to have solidarity, to endure every kind of sacrifice for strengthening the Islâmic religion and to attain the rank of martyrdom in the end. In this way, they gathered around Rasûlullah and established a new order and a happy life by following the principles of Islâm. Now, with the migration, Islâm had taken the first step towards becoming a “**State**”. The luminous Medîna was becoming the cradle and the centre of the religion of Islâm.

In Medîna, in addition to the Ashâb al-kirâm, there were also Christians, Jews and idol-worshipping polytheists. The Jews consisted of three tribes: Banî Nadîr, Banî Qurayzâ and Banî Kaynukâ. These were extremely hostile to Islâm and especially to our beloved Prophet.

Meanwhile, the Meccan polytheists regarded our Master, the Prophet uniting His Ashâb in Medîna by making them brothers as a great threat to themselves. If they couldn’t overcome this matter soon, the Muslims could get stronger and attack Mecca and take away their lands and homes... Threatening letters were coming to Muslims of Medîna from the Meccan polytheists who were of this opinion. In one of these letters, it was written, “Certainly, no Arab tribe with whom we have enmity has ever angered us as much as you. Because, while you should have delivered a man from our people to us, you have embraced and protected Him. This is a great fault for you. Please don’t stand between us and Him and leave Him to us. If He corrects His course, we will rejoice the most. If not, it will be up to us to correct Him!”

To this letter, Hadrat Ka'b ibn Mâlik wrote a very beautiful reply, praising our Prophet.

Meanwhile, the Meccan polytheists regarded our Master, the Prophet’s making His Ashâb brothers in Medîna and uniting them in this way, as a great threat to themselves. If they could not overcome this matter soon, Muslims might strengthen and attack Mecca, they might regain their lands and homes... Threatening letters were coming to Muslims of Medîna from the Meccan polytheists who were of this opinion. In one of these letters, it was written, “Certainly, so far, no Arab tribe which we had hostility towards has made us as angry as you have. Because, while you should have delivered a man from our

<sup>169</sup> Sûrah al-Hujurât, 49/10.



people to us, you have embraced and protected Him. This is a great fault for you. Please, do not interfere with our relations with Him and leave Him to us. If He corrects His course, we will rejoice the most. If not, it will be up to us to correct Him!..."

To this letter, Hadrat Ka'b ibn Mâlik wrote a very beautiful reply praising our Prophet.

The Meccan polytheists wrote threatening letters to the polytheists of Medîna in the same manner. They threatened them, saying, "If you don't drive out our man from your city or kill Him, we will march against you, kill you and take your women into our service!"

Upon this, the polytheists of Medîna gathered around the munâfiq (a hypocrite, an unbeliever pretending to be Muslim) Abdullah ibn Ubayy and decided to harm our Master Rasûlullah the moment they found an opportunity.

When the Muslims learned of this situation, they did their best to protect our beloved Prophet and united around Him. They were unable to go out at night and sleep in their homes.

Ubayy ibn Ka'b narrated, "When our Master Rasûlullah and His Ashâb honoured Medîna al-Munawwarah, the Muslims became the target of the polytheist Arab tribes' hostility. The Ashâb, armed, stood guard until the morning."

The Ashâb al-kirâm were united and rushing to help their Muslim brothers with all their might in dangerous situations. Chief among them was our beloved Prophet. Our Master Rasûlullah was at the forefront of His Ashâb in courage, as He was in every good trait. No matter how late in the night, when a cry was heard, our Prophet would reach there like lightning on His horse before anyone else arrived, inform His Ashâb that there was nothing to be afraid of and reassure them.

*"When you invite to namâz with the adhân, they take it for a mockery and game. That is because they are a people who do not understand."*

**Mâida: 58**



*Came again the month that,  
The Sultân of the two worlds was born.*

*Came again the month that,  
The fount of heart knowledge was born.*

*Those who want intercession shall smile,  
Those who love Him shall find joy,  
Came again the month that,  
The owner of beautiful creation was born.*

*Came again the month that,  
The full moon of darkness, the sun of morning,  
The rose in Hudâ’s rose garden,  
The Habîb of Haqq, Mustafâ was born.*

*Where is a loyal lover,  
His soul shall find solace,  
Came again the month that,  
The treasure of the secret truth was born.*

*O Hudâyî, whoever loves Him,  
Attained his goal,  
Came again the month that,  
The honour of the world, the best of humans was born.*





# ASHÂB AL-KIRÂM'S EDUCATION

## Masjid an-Nabî

When our Master, the Prophet (sallallahu 'alaihi wa sallam) honoured Medîna, the first thing He wanted was building a masjid where His Ashâb would be educated and perform salât in jamâ'at. In the meantime, Jabrâl 'alaihis-salâm came and said, "**O Rasûlallah! Allahu ta'âlâ orders you to build a house (masjid) from stone and adobe for Him.**" Our Master Habîb al-akram immediately wanted to buy the land where His camel Quswâ knelt down when He came to Medîna from its owners. The owners said, "**O Rasûlallah! We expect its value only from Janâb al-Haqq. We give that land to you as a present for Allah's sake.**" They wanted to gift it to Him. However, our Master didn't accept their offer and bought it by paying far more than its value.<sup>170</sup>

While the land was being leveled, adobe bricks were being cut, and stones were being removed. At last, after all the preparations were made, they gathered to lay the foundation. The first stone on the foundation was laid by the blessed hands of our Master Muhammad Mustafâ (sallallahu ta'âlâ 'alaihi wa sallam). Then He said, in order, "**Let Abû Bakr put his stone next to my stone! Let 'Umar put his stone next to Abû Bakr's stone! Let 'Uthmân put his stone next to 'Umar's stone! Let Alî put his stone next to 'Uthmân's stone!**" After His order had been fulfilled, He said to His Ashâb al-kirâm there, "**You may put your stones too.**" Then they started to put their stones.

All of the Ashâb al-kirâm, especially our beloved Prophet, worked without rest to build the masjid. He carried stones and adobe bricks on His blessed back. They raised the foundation one and a half metres by using stone and built the rest with adobe. One day, our Master Rasûlullah (sallallahu 'alaihi wa sallam) was carrying an adobe brick. One of His Ashâb came up to Him and said with great politeness, "**O Rasûlallah! Would you allow me to carry the adobe brick?**" Our Master Khâtam al-anbiyâ informed him with greater kindness that He was more in need of earning thawâb (rewards, blessings) and didn't give him the adobe brick. He advised him to bring stones too.

One of the hardest workers in the construction of Masjid an-Nabî was our Master Rasûlullah. He would carry the heaviest rocks and bring them to the masons. While He was carrying these stones and adobe bricks, He would encourage His Ashâb by telling them about the value of the work done and giving glad tidings of the blessings to be attained.

Seeing this effort of our Master, Muslims were working with great love. In fact, while everyone was carrying one adobe brick, Ammâr ibn Yâsar would carry two adobe bricks, one for our Master, the Prophet and one for himself. When

*"O Ashâb as-Soffâ!  
Glad tidings to  
you! If there re-  
mains one person  
among my ummah  
who is content  
with the difficult  
conditions which  
you are now in, he  
is definitely one  
of my friends."*

*Hadîth  
ash-sharîf*

<sup>170</sup> Ibn Sa'd, at-Tabaqât, I, 239.

our Master Rasûlullah saw this, He went to him. He patted Hadrat Ammâr on the back with His blessed hand and said, **“O son of Sumayya! You have two thawâbs while everyone else has one!”**

The walls of the masjid were completed in a short time, and its top was covered. The rooms were made of date branches and were roofed with haircloth as the custom of Arabia. There were only curtains on the doors. The rooms were on the south-east and north sides of the masjid. The doors of most of them opened to the masjid. Their ceilings were a handspan higher than a medium-sized person. There was a door between the rooms of Hadrat Fâtima and Hadrat Âisha. Additionally, two more rooms from adobe were built adjacent to the masjid for our Master Rasûlullah. They were also covered with date palm logs and branches. Over time, these rooms were increased up to nine. After the construction of the masjid was completed, our Master, the Prophet moved from the house of Hadrat Khâlid ibn Zayd to the house built for Him.<sup>171</sup>

### **O RASÛLALLAH!**

*What makes the adorers ecstatic is,  
Your beauty, O Rasûlallah.  
What makes them whimper morning and night is,  
Longing for you, O Rasûlallah!*

*Day and night, my gain is crying,  
What burns me with the fire of longing,  
Now and again, what makes my eyes water is,  
Being separated from you, O Rasûlallah!*

*The blessing of Hudâ that the asfyâ<sup>172</sup> receives,  
The pleasure and delight the awliyâ<sup>173</sup> has,  
The sublimity of the prophets is,  
Your auspiciousness, O Rasûlallah!*

*Have mercy on this poor drifter,  
I am guilty, pity this sinner,  
Showing mercy to the forlorn and helpless is,  
Your custom, O Rasûlallah!*

*O the intercessor for sinners, the nûr of Haqq,  
Nasûhî is your slave, don’t send him away.  
Show mercy, don’t turn him away from your door of grace,  
He is your ummah, O Rasûlallah!*

### **Nasûhî Uskudârî**

<sup>171</sup> Ibn Kathîr, as-Sîra, II, 280.

<sup>172</sup> Asfiyâ is the plural form of safiyy, which is a pure person who refrains from sinning. Similar to awliyâ.

<sup>173</sup> Explained in the 42nd footnote.



*"O 'Umar! Do you know that person who asked the questions? He was Jibril (Jâbrâîl). He came to teach you your religion."*

**Hadîth  
ash-sharîf**

## Date palm trunk's whimpering

There was a date stump in Masjid an-Nabawî (the Prophet's Mosque) in Medîna. On Fridays, our Master, the Prophet would deliver khutba by leaning on this stump called **Hannâna** in the masjid. Later, He had a minbar (pulpit) with three steps constructed. On a Friday, our Master Rasûlullah and His Ashâb had gathered in Masjid an-Nabî. When our Master ascended the new minbar for khutba, the dried date stump He used to lean on started to cry and whimper, loud enough that everyone could hear, with a voice reminiscent of the cry of a pregnant camel. All the Ashâb listened to that sound in astonishment. However, the sound wouldn't stop. Thereupon, the Master of the worlds descended from the minbar and patted the block with His blessed hands. At that moment, the crying and whimpering stopped. The Ashâb, who saw this love and affection of the dried date stump for our Prophet, couldn't hold back their tears.

Regarding this incident, Hadrat Anas ibn Mâlik said, "Even the masjid shook with its voice," and Ibn al-Abî Wadâ'a said, "The stump of the date palm cracked and moved from its place. Our Master Rasûlullah came and put His blessed hand on it, and then it quieted down."

Our Master, the Prophet said, "**I swear by Allahu ta'âlâ, whose power holds my existence, that if I didn't pat it, it would have cried like that until the qiyâmat because of its sadness and longing for me.**"

In another narration, it was reported as follows: Rasûl 'alaihis-salâm turned to the dried date stump and said, "**If you want, I can put you in the garden you were in. You would branch out and return to how you were. Or if you want, I can plant you in Jannah so that the friends of Allahu ta'âlâ would eat from your fruit.**" Our Master Rasûlullah gave ear to it and heard it say, "Plant me in Jannah so that the friends of Allahu ta'âlâ will eat from my fruit, and I will be in a place where I will not age and rot." Those who were with our Master, the Prophet also heard that speech of the tree. Thereupon, our Master Rasûlullah responded, "**I will do what you want.**" Then He turned to His Ashâb and said, "It preferred Dâr al-baqâ (the land of eternity, âkhirat) over dâr al-fana (the land of mortality, this world)."<sup>174</sup> Then the trunk of the date palm was buried by the order of Rasûlullah.

## Their family members' coming to Medîna

When our Master Sarwar al-âlam (sallallahu 'alaihi wa sallam) and Hadrat Abû Bakr migrated, they had left their children in Mecca. In a hadîth ash-sharîf quoted by Imâm al-Bukhârî, Hadrat Âisha said: Our Master Rasûlullah said to me, "**O Âisha! You were shown to me twice in my dreams. I think I saw your picture on a piece of green silk fabric, and then I was told, 'The owner of this picture is your future wife.'**" After that dream (one year after our mother

<sup>174</sup> Ibn Sa'd, at-Tabaqât, I, 239; Qâdî Iyâd, Shifâ ash-sharîf, 300-301.

Hadrat Khadîja passed away), our Master, the Prophet and our mother Hadrat Âisha got engaged while they were in Mecca. However, the wedding hadn't yet taken place. Our mother Hadrat Âisha narrated this as follows:

“When Rasûlullah migrated to Medîna, He had left us and His daughters in Mecca. After He honoured Medîna, He sent us His emancipated slave Zayd ibn Hâritha and Abû Râfî’ with two camels and 500 dirhams to buy anything they might need. My father sent Abdullah ibn Urayqit along with them, with two or three camels and a letter ordering my brother Abdullah to send my mother, me and my sister Asmâ by the camels. I, my mother Umm Rûmân and Hadrat Fâtima-tuz-zahrâ and Umm Gulthum from Rasûlullah’s daughters, Rasûlullah’s wife Sawda, Usâma and his mother Umm Ayman all set out together. When we arrived at Qubayd, Zayd bought three more camels, paying 500 dirhams. Talha ibn Ubaydullah joined the caravan too. When we reached the place called Bayd from Minâ, my camel ran away. I was in the litter, and my mother was next to me. My mother was in a fluster, shouting, ‘Alas my daughter, alas poor bride!’ Allahu ta’âlâ calmed the camel and saved us. Finally, we arrived in Medîna. I dismounted along with the rest of my father’s household. Rasûlullah’s household dismounted in front of their rooms.”

Our mother Hadrat Âisha stayed in the house of her father Hadrat Abû Bakr for a while. Their wedding was held after the Ghazâ of Badr.

*What a happy person is that person,  
What he recites is Qur’ân!  
When he hears iqhâmat, adhân,  
His heart is filled with îmân!*

### **Adhân al-Muhammadî**

After Masjid an-Nabî was built, there was no method to declare that it was salât time and to invite Muslims to the mosque at salât times. Only, “**Assalâtu Jâmi’â** (gather for salât)” would be said.

One day, our Master Rasûlullah consulted with His Ashâb and asked how the Mu’mins should be invited to the mosque at salât times. Some suggested ringing a bell like Christians, to declare the salât times; some suggested blowing a horn like the Jews. Some others expressed their opinion by saying, “Let’s light a fire and raise it up at the time of salât.” Our Master Rasûlullah didn’t accept any of them.<sup>175</sup>

Abdullah ibn Zayd ibn Sa’laba and Hadrat ‘Umar saw the reciting of adhân in their dreams. Hadrat Abdullah came to our beloved Prophet and related his dream as follows:

**“I saw a man in green attire, holding a bell. I asked him, ‘Will you sell the bell in your hand to me?’ He asked, ‘What will you do with it?’ When I replied, ‘I will ring it to announce the salât times,’ that person said, ‘Let me teach you something better,’ and turned towards the qibla and started to recite loudly, ‘Allahu akbar, Allahu akbar...’ When he finished, he said,**

<sup>175</sup> Ibn Sa’d, at-Tabaqât, I, 247; Tabarânî, al-Mu’jamu'l Kabîr, XII, 287; Abû Ya’la, Musnad, IX, 378.



**'When it is time to get up for salât,' and he repeated the adhân, and towards the end of it, he added the sentence, 'Qad Qâmat-is-salâtu.'**

Upon this, our Master Rasûlullah said, **'The dream is true. Teach those words to Bilâl, let him recite them!'** This was named **adhân.**<sup>176</sup>

Hadrat Bilâl climbed on a high roof near Masjid ash-sharîf and recited the first adhân with the words he was taught.

When Hadrat 'Umar heard the adhân, he came running to the presence of our Master Rasûlullah. He said that the words Hadrat Bilâl had recited were exactly the same as what he saw in his dream. That night, some of the Ashâb had the same dream. At that moment, the 9th âyat al-karîma of Sûrah al-Jumah was revealed so that it was also declared with wahy.

One day, at the time of morning salât, Bilâl al-Habashî had called, **'As-salâtu hayrun minannawm,'**<sup>177</sup> two times, before the door of the house of our beloved Prophet. Our Master, the Prophet liked that. He said, **'Bilâl, what a beautiful word this is! Say this while you call the adhân of the morning salât.'** Thus, this word began to be recited in the adhân of the morning salât.

The voice of Bilâl al-Habashî, who was the muadhdhin until the death of our Prophet, was sonorous, very beautiful and effective. When he started to recite the adhân, everyone would listen with great love and ecstasy and would lose themselves. It would make everyone cry when he recited the adhân.

It seemed very strange to the polytheists and Jews of Medîna that the Ashâb al-kirâm invited each other to the mosque at salât times with the adhân al-Muhammadî. They would ridicule and make fun of it while the adhân was being recited. Upon their mockery, Allahu ta'âlâ declared in the Qur'ân al-karîm in maal, **'When you invite to salât with the adhân, they take it for a mockery and game. That is because they are a people who do not understand.'**<sup>178</sup>

*Called out that muadhdhin, stood and qâmat he said,  
Turned his face to Kâ'ba and niyyat he made.*

*When the people of îmân heard, they listened in reverence,  
Then, they started salât and made to their Rabb service.*

### **The Ashâb as-Soffa**

Our Master, the Prophet had a shade made with date palm branches on the northern wall of Masjid an-Nabî. He ordered the single sahâbîs who migrated from Mecca, who had no property, to stay there.<sup>179</sup> Those single sahâbîs and the poor of the Ansâr and Muhâjirs lived under a big pergola called Soffa next to Masjid an-Nabî, and they were busy learning and teaching. Their numbers varied between ten

*"Tell your  
brothers-in-Islâm  
what you hear  
from me! Let one  
another know!"*

**Hadîth  
ash-sharîf**

<sup>176</sup> Ibn Sa'd, at-Tabaqât, I, 247.

<sup>177</sup> Salât is more beneficial than sleep.

<sup>178</sup> Sûrah al-Mâida, 5/58.

<sup>179</sup> Ahmad ibn Hanbal, al-Musnad, III, 235; Ibn Sa'd, at-Tabaqât, I, 255.

and four hundred. Most of the time, there would be seventy of them. These sahâbîs would never leave our Master Rasûlullah's side and never abandon His sohbats. Day and night, they would read the Qur'ân al-karîm, engage in scholarship and memorize the hadîth ash-sharîfs. They would spend most of their days fasting and never abandon ibâdats and worshipping.

Those who were educated there would be sent to the tribes who had newly become Muslims to teach them the Qur'ân al-karîm and hadîth ash-sharîfs, that is, the religion of Islâm. These blessed sahâbîs, who had many virtues, were a great army of wisdom. Our Master, the Prophet loved them deeply; He would sit down with them, make sohbats and eat with them. They were called **the Ashâb as-Soffa**.

One day, our Master Rasûlullah looked at the Ashâb as-Soffa and thought that they were very poor. Even under these conditions, they were doing ibâdats with peace of heart and brightness. Our Master, the Prophet pitied them and said, "**O Ashâb as-Soffa! Glad tidings to you! If there remains one person among my ummah who is content with the difficult conditions which you are now in, he is definitely one of my friends.**"

Habîb al-akram (sallallahu 'alaihi wa sallam) would provide for the needs of these exclusive Ashâb of His first, then His Ahl al-bayt's. Abû Hurayra related as follows: "I swear by Allahu ta'âlâ, who is the only god, that sometimes I would press my stomach against the ground out of hunger, and sometimes I would press a stone that I picked from the ground on my stomach. Once again, I was in such a state. That day, I had sat on the roadside through which Rasûlullah went to the masjid. Just then, the jewel of the two worlds who was sent as a mercy for the worlds came to me with a beaming nûr. Understanding my situation, He smiled and said, '**O Abâ Hurayra!**' When I said, 'May my life be sacrificed for you, please tell, O Rasûlallah!' He said, '**Come with me!**' I immediately went after Him. He entered His home of bliss. There was a cup of milk in the house. He said, '**All right, go to the Ahl as-Soffa. Call them here.**' As I went to call them, I thought to myself, 'How will a cup of milk suffice for all the people of soffa? Will a drop fall to my share?' I called them. We came to the home of bliss, asked for permission, and entered. After we sat down in the appropriate places, our Master Rasûlullah said, '**O Abâ Hurayra! Take this cup of milk and give it to them!**' I took and delivered the cup to my friends in turn. Each of them took the cup, drank until satiated and returned it to me. When I received the cup back from each of them, I saw that it didn't decrease and was full of milk as it was at the beginning. In this way, I presented it to all my friends who came. They all drank and were satiated. Then Rasûlullah (sallAllahu 'alaihi wa sallam) took the cup, smiled at me, and said, '**O Abâ Hurayra! Only you and I haven't drunk milk. You too sit down and drink!**' I sat down and drank. He said, '**Drink again!**' I drank. Our Master said, '**Drink,**' a few times. And I drank each time. At last, I said, 'May my parents be sacrificed for you, O Rasûlallah! I can't drink any more. I swear by Allahu ta'âlâ who sent you with the true religion, I am completely full.' He said, '**Then, give the cup to me.**' I gave it to Him. After He praised and eulogized Allahu ta'âlâ, He recited the





Basmala and drank the milk."

The Medînan Ashâb had an unprecedented affection for these distinguished Ashâb who were learning without missing one sohbat of our Master Rasûlullah. One evening, one of the sahâbîs from the Soffa who was exhausted out of hunger came to the presence of our Master Rasûlullah and presented his condition. Our Master, the Prophet asked members of His household if there was anything to eat. When He received the answer, "Right now, there is nothing but water as food in the house," He said to His Ashâb who were present there, "**Who will host this hungry person?**" One Medînan among the Ashâb al-kirâm, acting before everyone, said, "May my parents be sacrificed for you, O Rasûlallah! I will take care of him."

He went home with his guest and said to his wife, "Prepare something to host the guest of our Master Rasûlullah." His wife replied, "At the moment, there is nothing to eat except the food for our children." He said, "First, put the children to sleep, then bring the food." Then he took the food, which would suffice for only one person, and entered the room where the guest was. He set the table and invited him to eat. After they had started to eat together, he got up, pretended to adjust the light, and put it out. Then, he sat down again in the dark. He pretended to eat and waited for the guest to eat his fill. After the guest had eaten his fill, he cleared the table. That night he and his children went to sleep hungry. In the morning, when they went to the presence of our Master, the Prophet, He said, "**Allahu ta'âlâ was pleased with your behaviour last night.**" Thereupon, Allahu ta'âlâ revealed the 9th âyat al-karîma of Sûrah al-Hashr, in maal, "**They (Ansâr) value (Muhâjirs) above themselves even if they are in need and poverty.**"

#### A line:

*Regardless, the talk about the friend is sweeter!*

### The Sultân of hearts' sohbat

In order to educate and mature His Ashâb al-kirâm, our Master Fakhr al-kâinat (sallallahu 'alaihi wa sallam) would make unprecedented sohbats in Masjid an-Nabî and pour the fayz and blessings bestowed upon him by Allahu ta'âlâ into their hearts. Those who had the honour of attending our Master, the Prophet's sohbats would feel a fundamental change in their hearts from the very first sohbat and attain very high ma'rifats (divine knowledge, gnosis). With the blessing of these sohbats, the Ashâb al-kirâm would love all their fellow sahâbîs, most especially our beloved Prophet, more than themselves. Allahu ta'âlâ praised them with âyat al-karîmas. They were very reverent and attentive in the presence of our Master Rasûlullah, as if birds had landed on their heads and would fly when they moved. Thus, the Ashâb al-kirâm became the most virtuous and superior of all creatures after the prophets and the great angels.

Our Master Rasûlullah would explain and teach the commands and prohibitions

*"The coming of the prophet of the last age is near. He will come out of the Arabs, emigrate from His homeland and settle in a city with many date palms growing in a stony place. He accepts presents, but doesn't accept sadqa. There is the seal of prophethood between His two shoulders."*

*The priest from Amuriya*

of our religion in depth to His Ashâb. He would tell all the information, from a to z and the otherworldly and worldly, about the religion of Islâm such as the pillars of belief and Islâm, salât, sawm (fasting), hajj (pilgrimage), all rules of zakât, interpretations of the âyat al-karîmas, harâm and halâl foods, clothes; oath, nazi<sup>180</sup>, kaffârat (atonement), information about trading; etiquette of eating, drinking, dressing, conversation-speech-greeting; the relations between neighbours, relatives and friends; the rules of marriage, alimony, succession and inheritance; lawsuits, penalties, agreements and partnerships; information about health and hygiene; fighting with the enemy, law of war... in a way that everyone could understand, and He would repeat an important point three times.<sup>181</sup> He also taught the information regarding women through His blessed wives.

### Jibrîl hadîth ash-sharîf

The brave imâm of the Muslims, one of the superiors of the Ashâb al-kirâm, our beloved master ‘Umar ibn Khattâb radiyallahu ‘anh, who is famous for always telling the truth, says:

-It was such a day that a few of us from the Ashâb al-kirâm were in the presence and service of our Master Rasûlullah (sallallahu ‘alaihi wa sallam). That day, that hour was such a glorious, precious and extraordinary day. That day, the honour of attending Rasûlullah's sohbat and being next to Him, seeing His beautiful face, which is nourishment for souls and pleasure for spirits, was bestowed upon us. (In order to explain the honour and value of that day, he said, “It was such a day that...” Can there be such a glorious and precious time as a day when it is possible to see Jabrâîl ‘alaihis-salâm in the form of a human, to hear his voice and to listen to the information that people need from the blessed mouth of Rasûlullah, so clearly and beautifully?)

At that moment, a person came to us like the moon rising. His attire was very white, and his hair was very black. There were no signs of travel such as dust, dirt or sweat on him. None of us, the Ashâb of Rasûlullah, knew him. That is, he wasn't a person we have seen or recognized. He sat down in the presence of Rasûlullah. He brought his knees to His blessed knees. (This was Jabrâîl. He was in the form of a human. Jabrâîl ‘alaihis-salâm's sitting like this was to convey something important. That is, it was to show that there should be no shame in learning something about religion, and it isn't appropriate to be proud and arrogant towards a master. With this behaviour, Jabrâîl ‘alaihis-salâm told the Ashâb al-kirâm that everyone should ask the teachers freely and without hesitation about what he or she wanted to learn in the religion. Because it isn't right to be embarrassed in learning religion and fulfilling, teaching and learning the rights of Allahu ta’âlâ.)

That noble person put his hands on the blessed knees of our Master Rasûl al-akram and said, “**O Rasûlallah! Tell me about Islâm and how to be a Muslim.**”

<sup>180</sup> Nazr is making an ibâdat, such as fasting or sacrificing an animal, obligatory for one's self to gain Allahu ta’âlâ's contentment, or attain one's wish, or to be safe from calamities. When a person vows to do one of those ibâdats for any of those reasons, it becomes obligatory for him.

<sup>181</sup> Tirmidhî, Shamâil ash-sharîf, 240.



Rasûl al-akram said, “**The first of the five pillars of Islâm is to say the Kalima ash-shahâda.**” (That is, one should say, “**Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan 'abdûhu wa rasûluh.**” That is, a person of sound mind who has reached puberty and who can speak, saying, “On the earth or in the sky, there is nothing or no one worthy of worship but Allahu ta'âlâ. The true god is Allahu ta'âlâ alone. He is Wâjib al-wujûd [Indispensable Being]. Every superiority exists in Him. No defect exists in Him. His name is Allah,” and to believe in this absolutely with all his heart. And again, saying, “The exalted person with rose-coloured skin; white-red, bright and lovely face; black eyes and eyebrows; a blessed wide forehead, good-nature, who was shadowless and soft-spoken and was called Arab because He was born in Mecca, Arabia, who was the son of Abdullâh from the sons Hâshimî and was named Muhammad, is Allahu ta'âlâ's slave and rasûl, that is, His prophet.”)

*“Allahu ta'âlâ informed me that He loves four people. He commanded me to love the four of them. They are Alî, Abû Zarr, Mîkâdâd and Salmân.”*

### **Hadîth ash-sharîf**

“...to perform salât when its time comes, to give the zakât of one's property, to fast every day of the month of Ramadân ash-sharîf, for the able person to perform the hajj once in his life.”

When that person heard these answers from Rasûlullah, he said, “**You have spoken the truth, O Rasûlallah!**” We, the listeners, were astonished by the behaviour of this person who asked a question and confirmed that the answer was correct.

“**O Rasûlallah! Tell me what îmân is.**” (In this hadîth ash-sharîf, one shouldn't think of the lexical meaning of îmân. Because there isn't a person among the uneducated Arabs who doesn't know its lexical meaning: to confirm and believe. Certainly, the Ashâb al-kirâm (râdiyallahu ta'âlâ 'anhum ajma'in) knew it, but Jabrâ'il 'alaihis-salâm wanted to teach the meaning of îmân to the Ashâb al-kirâm. Here the question was what îmân means in Islâm.) Rasûlullah (sallallahu 'alaihi wa sallam) said that îmân means to believe in six certain things:

“**It is to believe in Allahu ta'âlâ, in His angels, in His books, in His prophets, in the Judgement Day, in qadar (destiny), that khair (good) and sharr (evil) are from Allahu ta'âlâ.**” That person said again, “**You have spoken the truth!**” and confirmed His answer.

Then he asked again, “**O Rasûlallah! Tell me what ihsân is.**” Our Master Rasûlullah said, “**It is to worship Allahu ta'âlâ as if you are seeing Him. Because, although you don't see Him, He certainly sees you.**” That person asked again, “**O Rasûlallah! Tell me about the qiyâmat!**” Rasûl 'alaihis-salâm said, “**On this matter, the one who is asked isn't more knowledgeable than the one who asks.**” That person said, “**Then tell me its signs.**” Our Master Rasûlullah said, “**The jâriyas' giving birth to their masters; your seeing barefoot, unclothed and poor shepherds (getting rich and) competing with each other in building high buildings.**” After this, that person left.

Rasûlullah turned to me and asked “**O 'Umar! Do you know that person who asked the questions?**” I said, “Allahu ta'âlâ and His Rasûl know better.” Rasûlullah

said, “**He was Jibril (Jabrâl). He came to teach you your religion.**”<sup>182</sup>

Our beloved Prophet would explain things to His Ashâb in a way they could understand, according to their level in religion. One day, while he was going to the masjid, Hadrat ‘Umar, one of the most exalted of the Ashâb al-kirâm, saw our Master Rasûlullah explaining something to Hadrat Abû Bakr. He went to them and listened. Others also saw them, but they hesitated to go and listen. The following day, when they saw Hadrat ‘Umar, they said, “O ‘Umar! Rasûlullah was telling you something yesterday. Tell us so that we can learn.” Because our Master Rasûlullah would always say, “**Tell your brothers-in-Islâm what you hear from me! Let one another know!**” Hadrat ‘Umar said, “Yesterday, Hadrat Abû Bakr had asked Him about the meaning of an âyat which he couldn’t understand, and Rasûlullah was explaining it to him. I listened for an hour, but I couldn’t understand anything.” Because He was explaining everything according to the high rank of Hadrat Abû Bakr. Hadrat ‘Umar was so exalted that our Master Rasûlullah said, “**I am the last of the prophets. No prophet will come after me. If there were a prophet to come after me, ‘Umar would have been that prophet.**” Though he was so great and knew his mother-tongue Arabic very well, he couldn’t understand the interpretation of the Qur’ân al-karîm told to Hadrat Abû Bakr. The rank of Abû Bakr was much higher than his. Hadrat Abû Bakr, and even Jabrâl ‘alaihis-salâm, would ask Rasûlullah about the meaning and the mysteries of the Qur’ân al-karîm. Rasûlullah informed His Ashâb about the interpretation of the entire Qur’ân al-karîm.

While teaching the religion to His Ashâb, our beloved Prophet also dealt with cases, listened to witnesses and solved the most difficult disagreements. He diligently strove to introduce and spread Islâm, to save one more person from the fire of Jahannam. He was setting an example to people with His manners and actions. He was also ensuring that the necessary precautions were taken to protect the Mu’mins from the polytheists’ malice.

*O the beauty of the nûr of awliyâ’s eyes,  
Grant me aid, O source of Hudâ’s nûr,  
The dust from your feet is the kohl of asfiya’s eyes,  
Give me hand, O source of Hudâ’s nûr.*

*Nobody can reach to Haqq ta’âlâ without you,  
Being acceptable is possible with favour of you,  
You are the mercy for the worlds, O Rasûl,  
Give me hand, O source of Hudâ’s nûr.*

*I have committed infinite fault and offence,  
I became friends with the sinners,  
Intercede for my sins, O gracious,  
Give me hand, O source of Hudâ’s nûr.*

<sup>182</sup> Bukhârî, Iman, 32; Muslim, Iman, 1; Abû Dâwûd, Sunnah, 17; Nasâî, Iman, 5; Ahmad ibn Hanbal, al-Musnad, I, 27, 51.



O great Rasûl, the source of generosity,  
This Selîmî is all fault and lowly,  
At your presence, he appeals mercy,  
Give me hand, O source of Hudâ's nûr.

### **Yavuz Sultân Selim (Selîmî)**

#### **Salmân al-Fârisî's conversion to Islam**

Day by day, the nûr of Islâm began to spread and the blessed name of our Master Rasûlullah started to occupy a place in the hearts when it was heard. People of knowledge, who were eagerly waiting for Him to come, were excitedly rushing to Medîna in search and becoming Muslims. One of those people was Hadrat Salmân al-Fârisî. He related how he became a Muslim as follows:

- I am from Djay village of Isfahan city in Persia (Iran). My father was the wealthiest person in the village, and we had many lands and properties. I was the only child and the darling of my father. Because of this, he protected me like a daughter. He wouldn't let me out of the house. Since he was a Zoroastrian, he taught me Zoroastrianism thoroughly as he wished. A fire burned in our house constantly, and we would worship and perform sajda to it. Since my father had many properties, he took me outside one day and said, "My child! When I die, you will be the owner of all these properties, so go and learn your properties and lands." I said, "All right," and roamed around our fields.

When I went to see the fields one day, I came across a church. I heard the voices of the Christians. When I went near them, I saw that they were worshipping inside the building. I was astonished as I had never seen anything like it before. Because our worship was nothing but lighting a fire and performing sajda to it. They were worshipping an invisible Allah (Arab Christians use the word Allah for God). I said to myself, "I swear that their religion is true, and ours is false." In wonder, I watched them until the evening. Even before going to our lands, the darkness began to fall. When I asked them, "Where is the origin of this religion?" they said, "It is in Damascus." Then, I asked, "If I go to Damascus, will they accept me too?" they replied, "Yes, they will." When I asked them, "Is there anyone among you who will go to Damascus soon?" they told me that a caravan would go after a while. The people I spoke to were few in number; they had come to Isfahan from Damascus.

While I was busy with these, I was late to go home. When my father saw that I didn't return, he started searching for me and sent men to find me. They searched, but couldn't find me. While they were panicking, I returned home. My father said, "Where have you been all this time? We looked everywhere for you!" I said, "Father! I went to walk around the fields. But on the way I came across a Christian church. I went in. They were worshipping an Allah they couldn't see, who is omnipotent and almighty. I was amazed by their worship. I watched them until the evening. I understood that their religion was true." Hearing this,

"Spread the salâm among you, feed the hungry, make sila ar-rahm (visit your close relatives), perform namâz when people are asleep. Thus, you will enter Jannah in peace."

**Hadîth ash-sharîf**



**An old view of Medîna al-Munawwarah (1890)**



**MY BELOVED PROPHET** (sallallahu ‘alaihi wa sallam)



my father said, “O my son! You are thinking wrong. The religion of your ancestors is truer than theirs. Their religion is false. Don’t be deceived and believe!” I said, “No, their religion is better than ours, and theirs is true, ours is false.” My father became furious at this; he tied my hands and feet and imprisoned me in the house.

While I was in this situation, I was waiting for news from the caravan which would go to Damascus. Finally, I learned that the Christian priests prepared the caravan. I untied myself and went to the church where the caravan was. I explained that I couldn’t stay here and joined the caravan and set off for Damascus. In Damascus, I asked who the greatest scholar was in the Christian religion. They described a man to me, and I went to him and told him about my situation. I told him that I wished to stay with him, that I would serve him, and asked him to teach me Christianity and help me learn about Allahu ta’âlâ. He accepted. So, I started to serve him, to do the work of the church, and He started teaching me Christianity.

But later I realized that he was a bad person. Because he kept the alms, gold and silver, which the Christians brought to him for the poor, and didn’t give them to the needy. He had collected seven pots of gold and silver. No one knew this except me. After a while, he passed away. Christians gathered for the funeral. I told them, “Why do you respect him so much? He wasn’t a person worthy of respect!” They said, “How can you say that?” and didn’t believe me. I showed them the location of the gold and silver he had accumulated. They took out the seven pots of gold and silver, then said, “This person doesn’t deserve a burial or funeral.” They threw away his body and covered it with stones. Someone else took his post.<sup>183</sup>

This person was truly a devout man with knowledge and didn’t attach any importance to this world. He was looking forward to the hereafter. He always worked for the hereafter, worshipped day and night. I loved him very much and stayed with him for a long time. I served him willingly. We would worship together.

One day, I told him, “O my master! I have been with you for a long time, and I have liked you very much. Because you obey the orders of Allahu ta’âlâ and avoid what He forbids. When you pass away, what should I do, what would you advise me?” In response, he said, “My son, there is no one left in Damascus to correct the people. Whoever you go to will corrupt you. However, there is one person in Mosul. I recommend you find him.”

When he died, I went to Mosul and found the person he described. I told him what I went through. He accepted me to his service. Like the other person, he was also a very valuable person who wasn’t fond of the world and worshipped constantly. I served him for a long time too. But one day he fell ill. While he was about to die, I asked him the same questions. He recommended me a person in Nusaybin. Upon his death, I immediately went to Nusaybin. I found the person he mentioned and told him that I wanted to stay with him. He accepted, and I stayed at his service for some time. When he became ill, I told him to send me to

<sup>183</sup> Ahmad ibn Hanbal, al-Musnad, V, 441; Suhaylî, Rawzu'l-unf, I, 371.



another person. He described a person who was in the Roman city of Ammuriya. After his death, I went to Ammuriya. I found the person he mentioned and entered and stayed in his service for a long time.

His death approached. When I requested him to send me to another person, he said, "I swear that I don't know such a person now. But the coming of the prophet of the last age is near," and listed the signs of Him, "He will come out of the Arabs, emigrate from His homeland and settle in a city with many date palms growing in a stony place. He accepts gifts, but doesn't accept sadaqa (alms). There is a seal of prophethood between His two shoulders." When this person passed away, I decided to go to the land of Arabs, following what he said.

I had worked in Ammuriya and owned a few oxen and some sheep. A caravan from the Banî Kalb tribe was going to Arabia. When I told them, "Take these cattle and sheep, bring me to Arabia," they accepted my offer and took me with them. When we came to the place called Wâdi al-Qurâ, they betrayed me and sold me to a Jew, claiming that I was a slave. I saw the date palm gardens where the Jew lived. I thought, "Likely, this is the place where the prophet of the last age will immigrate." However, I couldn't warm up to that place. I served that Jew for some time. Then, he sold me to his uncle's son. He brought me to Medîna. When I reached Medîna, I warmed up to it as if I had seen this place before. Now, I was spending my days in Medîna; I was working in the garden of the Jew who bought me and serving him. At the same time, I was impatient to attain my real goal.

One day, I was working up on a date palm. My owner was talking to someone under the tree. At one point, they said, "May the Aws and Khazraj tribes perish. A person from Mecca came to Qubâ. He says He is a prophet. These tribes are embracing His religion..." When I heard these words, I was about to faint. I immediately went down and asked that person, "What are you saying?" My owner slapped me, saying, "What is it to you? Why are you asking? Mind your business!" That day, when the evening came, I took some dates and went to Qubâ. I went to our Master Rasûlullah (sallallahu 'alaihi wa sallam) and said, "You are a pious person, and you have poor people with you. I have brought these dates as sadaqa."

Rasûlullah told the Ashâb around Him, "**Please come and eat dates.**" They ate. However, He didn't eat any. I said to myself, "Now, this is one of the signs. He doesn't accept sadaqa." After our Master Rasûlullah honoured Medîna, I took some dates again and brought them to Him. I said, "**This is a gift!**" This time, He ate with His Ashâb. I said, "Here is the second sign." I had brought about twenty-five dates. However, after the dates were eaten, there was around a thousand seeds. With the miracle of our Master Rasûlullah, the number of the dates had increased. I said to myself, "I have seen another sign." I went to Rasûlullah again. He was conducting a funeral. I approached because I wished

*"If ten people from the Jewish scholars had believed me, all the Jews would have believed."*

**Hadîth  
ash-sharîf**

to see the seal of prophethood. He understood my intention and lifted His shirt. When His blessed back was bared, I saw the seal of prophethood, immediately kissed it and wept. At that moment, I said the Kalima ash-shahâda and became a Muslim.

Then I told Rasûlullah about the events that had happened to me one by one. He was astonished. He ordered me to tell it to the Ashâb al-kirâm as well. The Ashâb al-kirâm gathered and I told them about what I had experienced in every detail...<sup>184</sup>

When Salmân al-Fârisî became a Muslim, he requested a translator because he didn't know the Arabic language. When he praised our beloved Prophet, the Jewish translator that came would tell the opposite. At that moment, Hadrat Jabrâîl came and reported the words of Hadrat Salmân correctly. When the Jew understood the situation, he became a Muslim by reciting the Kalima ash-shahâda.

After becoming a Muslim, Salmân al-Fârisî continued to be a slave for a while. Upon the order of our beloved Prophet, “**Free yourself from slavery, O Salmân!**” he went to his owner and said he wanted to be emancipated. The Jew very reluctantly agreed. He accepted it on the condition that Salmân would plant three hundred date palm saplings and raise them until they start yielding, and give 1600 dirhams (one dirham equals 3 grams) of gold (in one narration, it was four thousand dirhams of silver).

He informed our Master Rasûlullah of this. He said to His Ashâb, “**Help your brother.**” They collected three hundred date palm saplings for him. Our Master Rasûlullah said to him, “**Dig their holes and inform me when they are ready.**” When he prepared the holes and informed Him, He honoured the place and planted the date-palms with His own blessed hands. One of them was planted by Hadrat ‘Umar. All of them, with the permission of Allahu ta’âlâ, yielded dates within that year, except for the one planted by Hadrat ‘Umar. Our Master Rasûlullah uprooted that palm and replanted it with His blessed hands. As soon as He planted it, it produced dates.

Hadrat Salmân al-Fârisî said, “One day, a person was looking for me and asking, ‘Where is Salmân al-Fârisî Mukâtab al-faqîr (a slave who agreed with his master on a certain amount to gain his freedom)?’ He found me and gave me the egg-sized gold he was holding in his hand. I took this and went to our Prophet and explained the situation.

Giving the gold back to me, Rasûlullah said, ‘Take this gold and pay your debt!’ When I said, ‘O Rasûlallah! This gold isn't as heavy as the Jew wanted.’ Our Master Rasûlullah took the gold and touched it with His blessed tongue. Then He said, ‘Take this! Allahu ta’âlâ will pay your debt with it.’ For the sake of Allah, I weighed that gold, and I saw that it was as heavy as requested. I went and gave it to him. Thus, I was freed from slavery.”<sup>185</sup>

After that day, Salmân al-Fârisi joined the Ashâb as-Soffa.

<sup>184</sup> Ahmad ibn Hanbal, al-Musnad, V, 441; Suhaylî, Rawzu'l-unf, I, 371.

<sup>185</sup> Bukhârî, Fadâil-us-Sahâba, 81; Bayhaqî, Dala'il an-Nubuwâ, I, 467.



## Angels would come to listen

Our Prophet (sallallahu 'alaihi wa sallam) recited the Qur'ân al-karîm so beautifully, so sweetly and effectively that non-Muslims who listened to Him would be overcome with admiration. Many people became Muslims by listening to Him.

Hadrat Barâ ibn Âzib said, "After an isha'a (night) salât, I listened to our Master Rasûlullah reciting Sûrah at-Tîn. He was reciting so beautifully that I never heard anyone who had a more perfect voice and recitation."

Among the Ashâb al-kirâm, there were many who had very beautiful voices and would recite the Qur'ân al-karîm with tears in their eyes, moving others to tears as well. One of them was Usayd ibn Khudayr. One night, he tied his horse near him and started reciting Sûrah al-Baqara. While he was reciting, the horse shied. Hadrat Usayd stopped; the horse calmed down. When he started reciting, the horse shied again. When he stopped, the horse calmed down again. When he re-started reciting, the horse shied once more. Yahya, Usayd ibn Hudayr's son, was lying near the horse. Worried that the horse might harm the child, he stopped reciting. When he looked up to the sky, he noticed shining things like oil lamps in a fog that looked like a white cloud shadow. When he stopped reciting, he saw those shining things ascending to the sky.

In the morning, he went to the blessed presence of our beloved Prophet (sallallahu 'alaihi wa sallam) and told Him what had happened in the night.

Our Master Rasûlullah asked, "Do you know what they were?" Hadrat Usayd answered, "May my parents be sacrificed for you, O Rasûlallah! I do not know."

Our Master, the Prophet said, "**They were angels. They had drawn near to your voice. If you had continued to recite, they would have listened to you until the morning, and the people would have seen and watched them. They wouldn't have been hidden from people's eyes.**"

One of those who read the Qur'ân al-karîm touchingly was Hadrat Abû Bakr as-Siddîq. When he started to recite during salât, he couldn't stop himself from shedding tears. Those who saw him would admire his state. One day, the polytheists gathered and said, "This person cries while touchingly reciting what the prophet has brought. We are afraid that our children and women will be captivated by this state of his and become Muslims."

## Abdullah ibn Salâm's conversion to Islâm

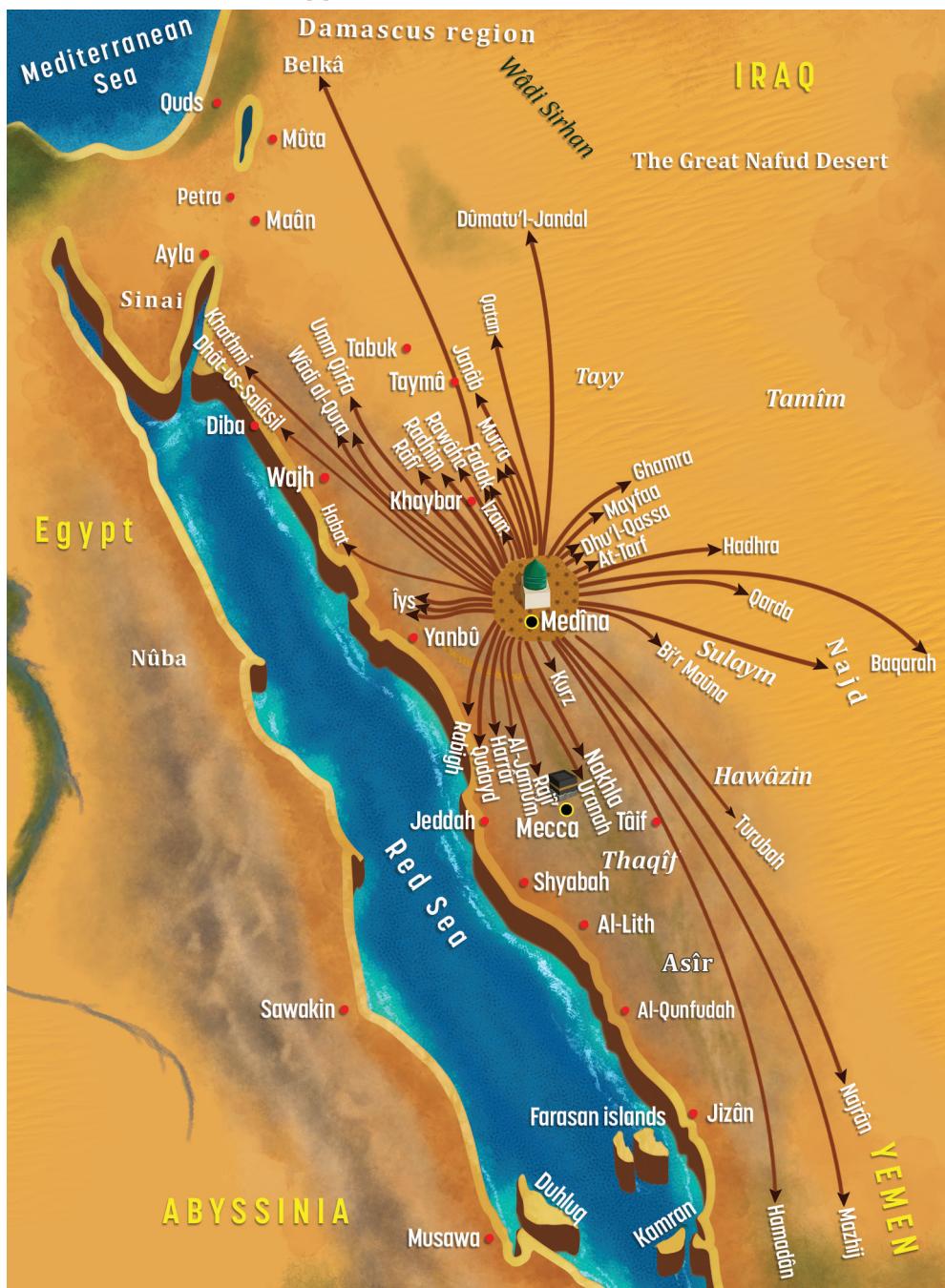
One of those people who loved our beloved Prophet upon seeing His blessed face, and who became a Muslim upon listening to His blessed words and the Qur'ân al-karîm He recited, was Hadrat Abdullah ibn Salâm.

Abdullah ibn Salâm, who knew the Tawrât and the Injîl very well, was a Jewish scholar before embracing Islâm. He describes how he became a Muslim as follows: "I had learned the Tawrât and its explanations from my father. One day, my father told me the attributes, signs and deeds of the prophet who will come in the last age. And he said, 'If He comes from the sons of Hârûn, I will

*"Fight on the path of Allahu taâlâ against those who wage war against you. But do not transgress or overstep."*

**Baqara: 190**

## The Sariyyas Our Master Rasûlullah Sent





follow Him; otherwise, I won't!' My father died before Rasûlullah came to Medîna.

When I heard that Rasûlullah announced His prophethood in Mecca, I already knew His attributes, His name and the time that He would come. Because of this, I kept waiting for Him. Until I learnt from someone that Rasûlullah was staying at the house of the sons of Amr ibn Awf in the place called Qubâ near Medîna, I kept my state a secret from the Jews.

One day, while I was collecting fresh dates from a date palm in my garden, a person from the sons of Nâdir shouted, 'Today, the man of the Arabs came.' I started trembling. Immediately, I said takbîr, 'Allahu akbar.' At that moment, my paternal aunt Khâlidah bint Hâarith was sitting under the tree. She was a very old woman. When she heard my takbîr, she said, 'May Allah make your hand empty and not give you what you wish! Wallahi, you wouldn't be happier if you heard Mûsâ ibn Imrân<sup>186</sup> was coming.' I said, 'O my aunt! Wallahi, He is the brother of Mûsâ ibn Imrân and a prophet like Him. He is on the same path as Him and has been sent with the same belief of tawhîd (belief in the oneness of Allahu ta'âlâ).'

Upon this, she asked me, 'O my brother's son! Could it be that He is the prophet who was foretold to be sent close to the qiyâmat?' When I replied, 'Yes,' she said, 'Then, you are right.'<sup>187</sup>

When Rasûlullah migrated to Medîna, I immediately mingled with the crowd to see Him. As soon as I saw His blessed beauty and luminous face, I said, 'His face can't be a liar's face!' Rasûlullah was explaining Islâm and giving advice to the people that had gathered. This is the first hadîth ash-sharîf I heard from Rasûlullah there:

**'Spread the salâm (greeting) among you, feed the hungry, make sila ar-rahm (visit your close relatives), perform salât when people are asleep. Thus, you will enter Jannah in peace.'**

Fakhr al-âlam (sallallahu 'alaihi wa sallâm) recognized me with the nûr of prophethood and asked, '**Are you Ibn Salâm, the scholar of Medîna?**' When I answered, 'Yes,' our beloved Prophet said, '**Come closer,**' and asked this question: '**O Abdullah! Tell for the sake of Allahu ta'âlâ! Have you not read and learned of my attributes in the Tawrât?**' I said, 'Would you tell me the attributes of Allahu ta'âlâ?' In response to this question, Rasûlullah waited for a while, and Jabrâ'il 'alaihis-salâm revealed Sûrah al-Ikhlâs. When I heard this sûrah recited by our Master Rasûlullah, I immediately became a Muslim by saying to our Prophet, 'Yes, O Rasûlallah! You are telling the truth; I bear witness that there is no god but Allahu ta'âlâ. You are His servant and Rasûl!'

Then I said, 'O Rasûlallah! The Jews are a cruel nation that lies to the point of astonishing people, makes false allegations and slanders. If they hear that I have embraced Islâm before you enquire about my character and state, they will

*"Set off for ghazâ by reciting the name of Allahu ta'âlâ, on the path of Allahu ta'âlâ! Fight those who deny Allahu ta'âlâ."*

**Hadîth  
ash-sharîf**

<sup>186</sup> Hadrat Mûsâ 'alaihis-salâm.

<sup>187</sup> Bayhaqî, Dala'il an-Nubuwwa, II, 400; Suhaylî, Rawzu'l-unf, II, 373.

## Our Master Rasûlullah's Ghazâs





certainly utter unimaginable slanders about me. First, ask them about me!' and hid in the house. A group of notables of the Jews entered after me. Our Master Rasûlullah asked the Jews, '**What kind of person is Abdullah ibn Salam among you?**' The Jews said, 'He is our most superior scholar and the son of our most superior scholar! Ibn Salam is the best of us and the son of the best of us!' Upon this, our Prophet asked, '**What would you say if he has become a Muslim?**' The Jews replied, 'May Allah protect him from such a thing.'

At that moment, I came out of my hiding place and confirmed what He said by saying, 'O Jewish community! Fear Allahu ta'âlâ! Accept what has come to you. I swear by Allahu ta'âlâ, you also know that this person is Allahu ta'âlâ's Rasûl, whose name and attributes are written in the Tawrât in your hand. I bear witness that there is no god but Allahu ta'âlâ. Again, I bear witness that Muhammad 'alaihis-salâm is His slave and Rasûl.' Upon this, the Jews said, 'He is the worst of us and the son of the worst of us!' and made slanders about me and accused me of various faults. I said, 'This was what I feared. O Rasûlallah! I had told you that they are a cruel, lying, slandering nation who do not refrain from evil, had I not? This shows it.' Rasûlullah told the Jews, '**Your first testimony suffices for us, the second one is unnecessary.**' Upon this, I immediately returned to my home. I invited my family and relatives to Islâm. All of them, including my aunt, became Muslims.

My embracing Islâm made the Jews very angry. They started pressuring me. Some of the Jewish scholars even tried to dissuade me from Islâm by saying, 'No prophet comes from the Arabs. Your master is a ruler.' However, they were unsuccessful."

Along with him, Sa'laba ibn Sa'ya, Usayd ibn Sa'ya, Asad ibn Ubayd and some other Jews became Muslims sincerely. However, some Jewish scholars said, "Only the bad among us believed in Muhammad. If they had been the good among us, they wouldn't have abandoned the religion of their ancestors." Upon this, Allahu ta'âlâ descended an âyat al-karîma, in maal, "**They (the Ahl al-kitâb, that is, People of the Book) are not all the same. Among the Ahl al-kitâb, there is a community that worship and pray, who recite the âyats of Allahu ta'âlâ by prostrating in the nights.**"<sup>188</sup>

*Day by day, my condition worsens terribly, O Rasûlallah!  
My deeds should improve, help, O Rasûlallah!*

*My wicked nafs is rampant, it made me follow the shaytan,  
With all those sins, can I hope for help, O Rasûlallah!*

*Is it possible to rid of the desires of nafs and shaytan?  
If one doesn't receive guidance from you, O Rasûlallah!*

*When your fayz and favour reaches a sinner for an instant,  
His path is safe in both worlds, O Rasûlallah!*

*I honoured the commands and prohibitions, didn't say halâl to harâm.*

*"Glad tidings to  
those who die on  
the Hajj road and  
those who fight on  
the path of Allah!"*

*Hadîth  
ash-shârif*

<sup>188</sup> Sûrah Âl-i 'Imrân, 3/113.

*End of every sin has been regret, O Rasûlallah!*

*O Rasûl of humans and jinns, the highest of people,  
For my ikhlâs, intercede, O Rasûlullah!*

### **Some incidents that happened in the first year of the Hegira**

In the first year of the Hegira, As'ad ibn Zurâra, Barâ ibn Ma'rûr, Kulthum ibn Hidm from the Ansâr and 'Uthmân ibn Maz'ûn from the Muhâjîrs passed away. In addition, Hadrat Abû Bakr and Hadrat Bilâl al-Habashî (râdiyallahu 'anhumâ), who could not bear the impact of the weather and water of Medîna, fell ill with malaria. Upon this, Rasûlullah (sallallahu 'alaihi wa sallam) prayed, "**O my Rabb! Make us love Medîna as you have made us love Mecca and give us abundance and prosperity here.**" Janâb al-Haqq accepted His prayer and made the Muhâjirs love Medîna.

### **The first written treaty**

Before the Hegira of our Master Rasûlullah, Abdullah ibn Ubayy, the leader of the Khazraj tribe in Medîna, was going to be elected the ruler of Medîna. Due to the Aqaba bî'ats, then the Hegira, most of the Aws and Khazraj tribes became Muslims, and Abdullah ibn Ubayy's reign didn't come to pass. For this reason, Abdullah ibn Ubayy had a grudge against our Master, the Prophet and the Muhâjir Ashâb al-kirâm, then the sahâbîs of Medîna. However, he couldn't openly show his enmity. He formed the group of munâfiqs with a few people like him. These people would say that they had embraced Islâm when they were with Muslims; however, they would mock them behind their backs. They secretly began to sow seeds of discord and cause strife. They went so far in this that they tried to change and misrepresent the blessed words of our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam).

In the meantime, the Meccan polytheists weren't idle; they were trying to do in Medîna what they couldn't do in Mecca to our Master Rasûlullah. Just as they sent threatening letters to the polytheists of Medîna, they also sent letters and messages full of threats to the Jewish tribes in Medîna. These threats caused the Jews to approach our Master Rasûlullah.

Meanwhile, the Jews came to the presence of our Master Rasûlullah and said, "We have come to make peace with you. Let us make a treaty so that we don't harm each other." Our Prophet made a treaty with them, consisting of fifty-five articles. Some of these decisions are as follows:

- 1- This treaty is a written document between Rasûlullah Muhammad 'alaihis-salâm, the Muslims of Mecca and Medîna and those who obey them and those who will join them later and those who fight alongside them.
- 2- Verily, these are a separate community from other people.
- 3- Each tribe will pay the ransom for their captured members collectively (according to the justice among Muslims).
- 4- Muslims will take a stand against those who cause disunity among themselves, even if they are their own children.
- 5- Among the Jews, those who obey the Muslims will not be persecuted, and





they will be aided.

6- The Jews will form a group together with the Muslims, and everyone will fulfil the requirements of their own religion.

7- None of the Jews will go on a military expedition without the permission of Muhammad 'alaihis-salâm.

8- No one will harm anyone with whom he has made an agreement, and the oppressed will definitely be helped.

9- For those who made this treaty, the valley of Medîna is an untouchable, forbidden region.

10- The Meccan polytheists and those who help them will not be protected under any circumstances.

11- Muslims and Jews will help each other against those who will attack Medîna.

With this treaty, the Jews would be friends (in appearance) with the Muslims, and wouldn't hold grudges or show enmity towards them.<sup>189</sup>

### O My Habîb! Don't be saddened

After signing this treaty, the Jews, who were hiding their animosity, visited our Master, the Prophet in groups. They asked questions that they deemed very difficult. They understood from the answers they received that He is the true prophet. But because of their obstinacy and jealousy, they didn't believe.

Thereupon our beloved Prophet said, "**If ten people from the Jewish scholars had believed me, all the Jews would have believed.**" As our Master, the Prophet became so sad, Allahu ta'âlâ consoled Him with this âyat al-karîma, in maal, "(O My Habîb!) O glorious Rasûl! Don't be saddened because of (the state of) those who say they believe with their mouths while they don't believe in their heart (munâfiqs) and the Jews who race to unbelief. They (the sons of Qurayzâ) are those who constantly listen to lies and spy for another people (the Jews of Khaybar) who don't come to your presence. They change the places of the words and truths they hear, and tell them in a way that distances them from the truth. And they say, 'If you are given this (fatwa), accept it; if not, beware.' If Allahu ta'âlâ wills for someone to fall into fitna (growth of evil in one's mind and heart that will corrupt him), you cannot prevent the will of Allahu ta'âlâ in any way. They are such people that Allahu ta'âlâ didn't wish to purify (their) hearts. For them, there is humiliation and misery in this world and a tremendous torment in the âkhirat."

<sup>190</sup>

As a consequence of the treaty made, some of the Ashâb became friends with Jews. As a consequence of the treaty, some of the Ashâb became friends with Jews who were their neighbours. Allahu ta'âlâ prohibited them from this with an âyat al-karîma, in maal, "**O believers! Do not befriend anyone** (unbelievers and munâfiqs) **other than your brothers in faith. They don't hesitate to harm**

*"O Jabrâîl! I wish that Allahu ta'âlâ turns my face towards the Kâba from the qibla of the Jews."*

**Hadîth  
ash-sharîf**

<sup>189</sup> Suhaylî, Rawzu'l-unf, IV, 289.

<sup>190</sup> Sûrah al-Mâida, 5/41.



### Masjid al-Qiblatayn

*The first qibla of the Muslims was Masjid al-Aqsâ, which is in the northwest. This was also the qibla of the Jews. The Jews were mocking the Ashâb al-kirâm, saying that Muslims turn to our qibla. Our beloved Prophet (sallallahu ‘alaihi wa sallam) prayed to Janâb al-Haqq for our qibla to be the Kâ’ba al-mu’azzama.*

*While our Master Rasûlullah was leading the afternoon namâz (in another narration, it was late afternoon namâz) in this masjid, when the âyat al-karîma, “Turn to the Kâ’ba,” descended, He turned to the southeast, to the Kâ’ba al-mu’azzama. This is why this masjid is called Masjid al-Qiblatayn, which means the masjid with two qiblas.*



**you and make mischief and wish you to be in trouble. Their grudge and enmity towards you have spilled out of their mouths. As for the enmity they keep in their hearts, it is even greater. If you contemplate and understand, We have explained the âyats regarding their enmity (We have shown clearly the matters you should be careful about)."**<sup>191</sup>

The Meccan polytheists ceaselessly continued to provoke and threaten the polytheists, munâfiqs and Jews in Medîna and the surrounding tribes. They were trying to extinguish the nûr of Islâm as soon as possible. They were looking for ways to end the blessed existence of our beloved Prophet.

Against such actions of the munâfiqs and polytheists, our Master Rasûlullah always chose the path of peace. Some of the Ashâb al-kirâm believed that it was time to confront the enemy, and they prayed, "O my Rabb! For us, there is nothing more valuable than fighting on Your path against these polytheists. These Quraysh polytheists denied the prophethood of Your Habîb and forced Him to leave Mecca. O my Allah! We hope that You will permit us to fight them!"

As for our Master Rasûlullah, He was waiting for the order of Allahu ta'âlâ and acting according to what He decreed. The time had come. It was decreed in the wahy brought by Jabrâîl 'alaihis-salâm, "**Fight on the path of Allahu ta'âlâ against those who wage war against you. But do not transgress or overstep. Certainly, Allahu ta'âlâ does not like those who transgress. Kill them (the unbelievers) wherever you find them. Expel them as they expelled you (from Mecca). Their shirk mischief is worse than murder. Do not fight them in Masjid al-Harâm unless they fight you there. But if they kill you there, you kill them there too. Such is the punishment for unbelievers. If they give up denying Allahu ta'âlâ and fighting, (you give up fighting too. Because) Allahu ta'âlâ is most forgiving and merciful.**"<sup>192</sup>

It was decreed in another âyat al-karîma revealed later, "**Fight those polytheists until there is no trace of shirk mischief and the religion belongs to only Allahu ta'âlâ** (only Allahu ta'âlâ is worshipped). (There is no cruelty for them,) if they give up (shirk). **After that, the enmity (punishment) is only for those that are cruel.**"<sup>193</sup>

*Mâ madahtu Muhammadan bi makâlâtî,  
Lâkin madahtu makâlâtî bi Muhamadin.*

*(I cannot praise Muhammad 'alaihis-salâm,  
With Him, I am making my writings valuable.)*

### **Imâm ar-Rabbânî (rahmatullahi 'alaih)**

*"Stay at your home (Umm Waraqâ), read the Qur'ân al-karîm. Verily, Allahu ta'âlâ will grant you martyrdom."*

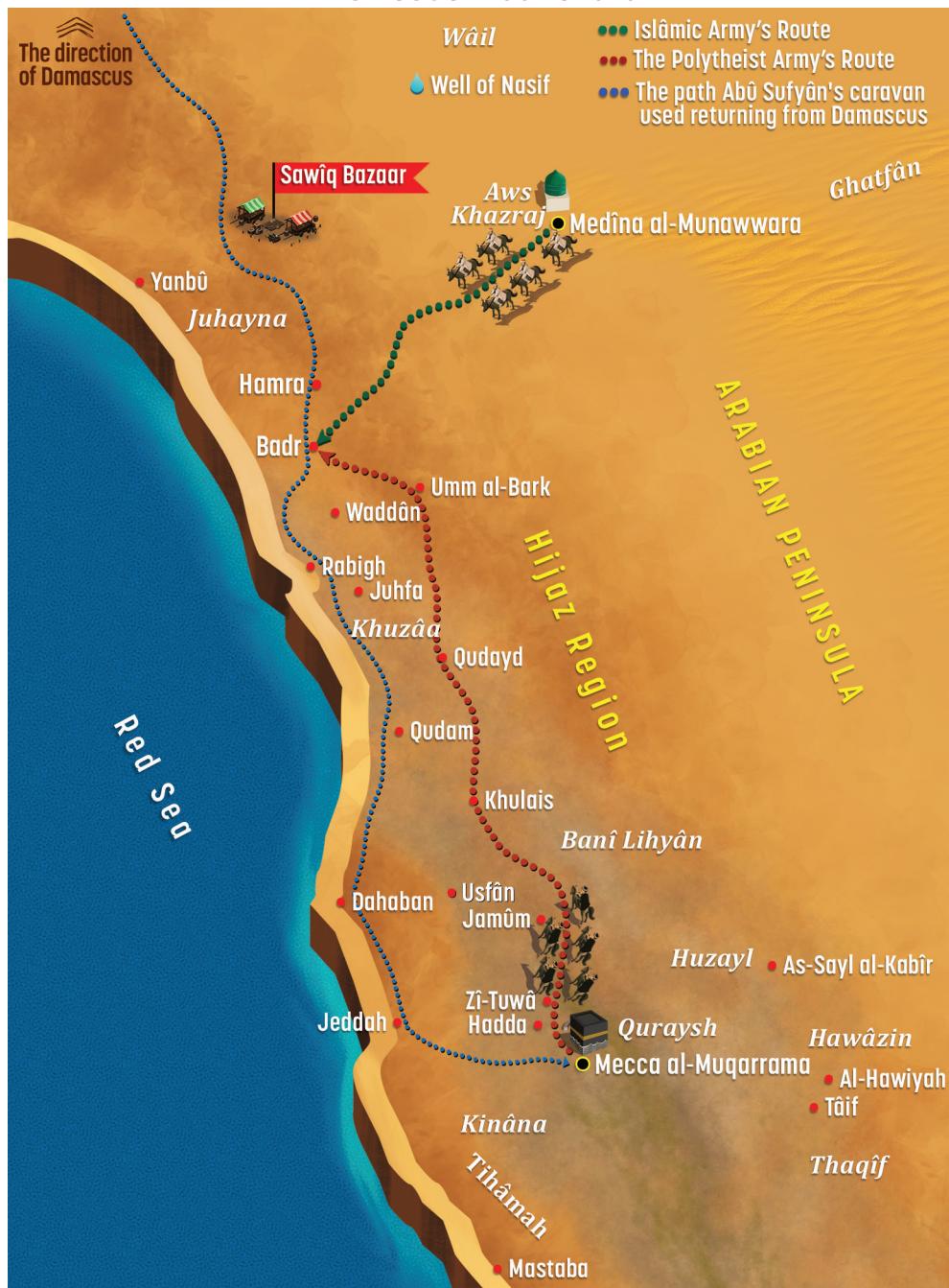
**Hadîth  
ash-shârif**

<sup>191</sup> Sûrah Âl-i 'Imrân, 3/118.

<sup>192</sup> Sûrah al-Baqara, 2/190-192.

<sup>193</sup> Sûrah al-Baqara, 2/193.

## The Rout of Badr Ghazâ





## GHAZÂS AND SARIYYAS

While in Mecca, the polytheists persecuted Muslims a lot. They beat some of them, split open the heads of some, and did inconceivable tortures to others. War wasn't permitted then. Because the polytheists were numerous. A war would be disadvantageous for Muslims. After coming to Medîna, the Ashâb al-kirâm grew in number. With the help of the Ansâr, power was attained. Islâm became mighty and war licit. War with the unbelievers was permitted.

### **Safar, ghazâ and sariyya**

Our Master Fakhr al-kâinat (sallallahu 'alaihi wa sallam) organized sariyyas (platoons, troops), that is, small military units, to protect the safety of Medîna and to check the situation of the enemies. The number of those who joined these sariyyas, which Rasûlullah didn't personally participate in and sent against the unbelievers, varied between five and four hundred people.

The wars that our Master, the Prophet joined and personally led are called **ghazâ** (ghazwa). Military expeditions are called **safar**.

Our beloved Prophet took the necessary security measures to prevent sudden enemy attacks by sending patrols and systemizing standing guards in Medîna.

Rasûlullah (sallallahu 'alaihi wa sallam) made twenty-seven ghazâs. Those are: Abwâ (Wadân), Buwât, First Badr (Safawân), Dhu'l-Ushayra, Badr (Badr al-Kubrâ), Karkarat al-Qadr, Banî Kaynukâ, Sawîq, Ghatfân (Anmâr, Zî-Amr), Bahârân (Banî Sulaym, Najrân), Uhud, Hamrâ al-Asad, Banî Nadîr, Little Badr (Badr as-Sugrâ), Dhât al-Riqâ', Dûmatu'l-Jandal, Muraisî (Banî Mustalaq), Handak (Trench), Banî Qurayzâ, Banî Lihyân, Ghâba (Zî Qarda), Khaybar, Wâdi al-Qurâ, Conquest of Mecca, Hunayn, Tâif and Tabuk.

Out of those ghazâs, there was a battle only in nine of them. Those ghazâs are: Badr (Badr al-Kubrâ), Uhud, Muraisî (Banî Mustalaq), Handak (Trench), Banî Qurayzâ, Khaybar, Wâdi al-Qurâ, Hunayn and Tâif. Mecca was conquered without a battle, and all the people became Muslims.

In the other ghazâs there was no battle; in some treaties were made, some surrendered, some unbelievers didn't dare to stand against the soldiers of Islâm, most of them ran and disappeared into the mountains when they heard the soldiers of Islâm were coming.

*This word will be the salvation of the whole world,  
If you want peace, be ready for war.*

**Abdulhaq Molla**

"O my Allah! They (my Ashâb) are on foot, give them mounts! O my Allah! They are uncovered and bare. Dress them! O my Allah! They are hungry, feed them! They are poor, make them rich with your fadl al-karam!"

**Hadîth  
ash-sharîf**

## The First Sariyyas Hadrat Hamza's troops

It was necessary to weaken the polytheists commercially and economically and to chasten them. For this, the trade routes to Syria needed to be cut off. Meanwhile, it was heard that a caravan of the polytheist was passing near Medîna. At the beginning of Ramadân, the seventh month of the first Hijrî year (which began with the Hegira), our beloved Prophet ordered immediate preparation for a military expedition and appointed Hadrat Hamza as the commander of thirty cavalrymen. After advising him to fear Allahu ta’âlâ and treat those under his command well, He told him, “**Set off for ghazâ by reciting the name of Allahu ta’âlâ, on the path of Allahu ta’âlâ! Fight those who deny Allahu ta’âlâ...**” Giving Hadrat Hamza a white flag, He bid him farewell.

Hadrat Hamza, with the cavalry under his command, started to move towards the polytheist caravan, which was guarded by three hundred cavalries. When the caravan arrived at the place called Sîfr al-Bahr on the way from Damascus to Mecca, they were faced with the mujâhids. The glorious sahâbîs immediately took battle formation and prepared for combat. At that moment, Majdî ibn Amr al-Juhanî, who was there, reached them and intervened. Majdî ibn Amr al-Juhanî was an ally of both sides. When he saw that Muslims were few in number and the polytheists were many, he thought the Muslims could be defeated. Hoping for the eternal continuation of the Muslim state, he mediated and dissuaded both sides from fighting. After that, Hadrat Hamza and his friends returned to Medîna. When Majdî’s action was told to our Master, the Prophet, He expressed His pleasure and said, “He has done a blessed, good and right thing.”<sup>194</sup>

## Ubayda ibn Hârith's troop

After that, the sariyyas never stopped. Hadrat Ubayda ibn Hârith was given sixty or eighty mujâhids and sent to Rabigh. As soon as the two armies met, both sides started shooting arrows. From the soldiers of Islâm, the first person to shoot an arrow was Sa’d ibn Abî Waqqâs. Thinking that most of the soldiers of Islâm were waiting in ambush, two-hundred polytheists under the command of Abû Sufyân fled, fearing the Muslims.<sup>195</sup>

*We shall fight on the path of Allah, claim glory,  
In the Qur’ân, Hadrat Yazdân promises victory.*

## First Ghazâs Ghazâ of Waddân

This is also called Ghazâ of Abwâ. It’s the first ghazâ of Rasûlullah. It occurred in the twelfth month of the Hegira. Hadrat Sa’d ibn Ubâda was left in Medîna as a proxy.

Sixty people marched on the Quraysh and Banî Damra tribes. Hadrat Hamza

<sup>194</sup> Wâqidî, al-Maghâzî, I, 9; al-Kilâ’î, al-Iktifâ, II, 6; Shamsaddîn Shâmî, Subulu'l-Hudâ, VI, 11.

<sup>195</sup> Wâqidî, al-Maghâzî, I, 10; Ibn Sa’d, at-Tabaqât, II, 7; al-Kilâ’î, al-Iktifâ, II, 3-4.



was carrying the flag. The Meccans weren't there. They arrived at the location called Waddân. A written agreement was made with the Banî Damra tribe. According to this:

- 1- The sons of Damra will not, under any circumstances, help the enemy,
- 2- The safety of life and property of the sons of Damra will be under the guarantee of the Muslims,
- 3- In exchange, when our Master, the Prophet calls the sons of Damra for war, they will immediately rush to aid.

*"He who is not in our religion cannot be with us!"*

**Hadîth  
ash-shârif**

### **Ghazâ of Buwât**

This is the second ghazâ of Rasûlullah. It was in the month of Rabî'ul awwal, the second year of the Hegira. Saib ibn 'Uthman ibn Maz'ûn was left in Medîna as a proxy. When news was received about a caravan of one hundred polytheists led by Abû Sufyân going to Damascus with 2,500 camels, two hundred people marched against the Quraysh caravan. Even though they combed through everywhere until Mount Buwât, the polytheists couldn't be caught.

### **Ghazâ of Dhu'l-Ushayra**

It happened at the beginning of the sixteenth month of the Hegira. News was received about a large commercial caravan that belonged to the Meccan polytheists going to Damascus in Abû Sufyân's control. Rasûlullah left Abû Salama ibn Abdulasad as His proxy. He gave the flag to Hadrat Hamza (radîyallahu 'anh). They had thirty camels; they would ride them in turns. They came to the location called Ushayra with 150 or 200 mujâhids and waited there for a few days. But they couldn't catch the caravan. They made peace with the sons of Mudlij and returned to Medîna.

### **The First Ghazâ of Badr**

It is also called Ghazâ of Safawân. It has only been a few days since they had come back from the Ghazâ of Buwât, when they received the news that a man from Quraysh called Kurz ibn Jâbir Fihri and his men had raided Mount Jamma and driven away the cattle and camels that were grazing there.

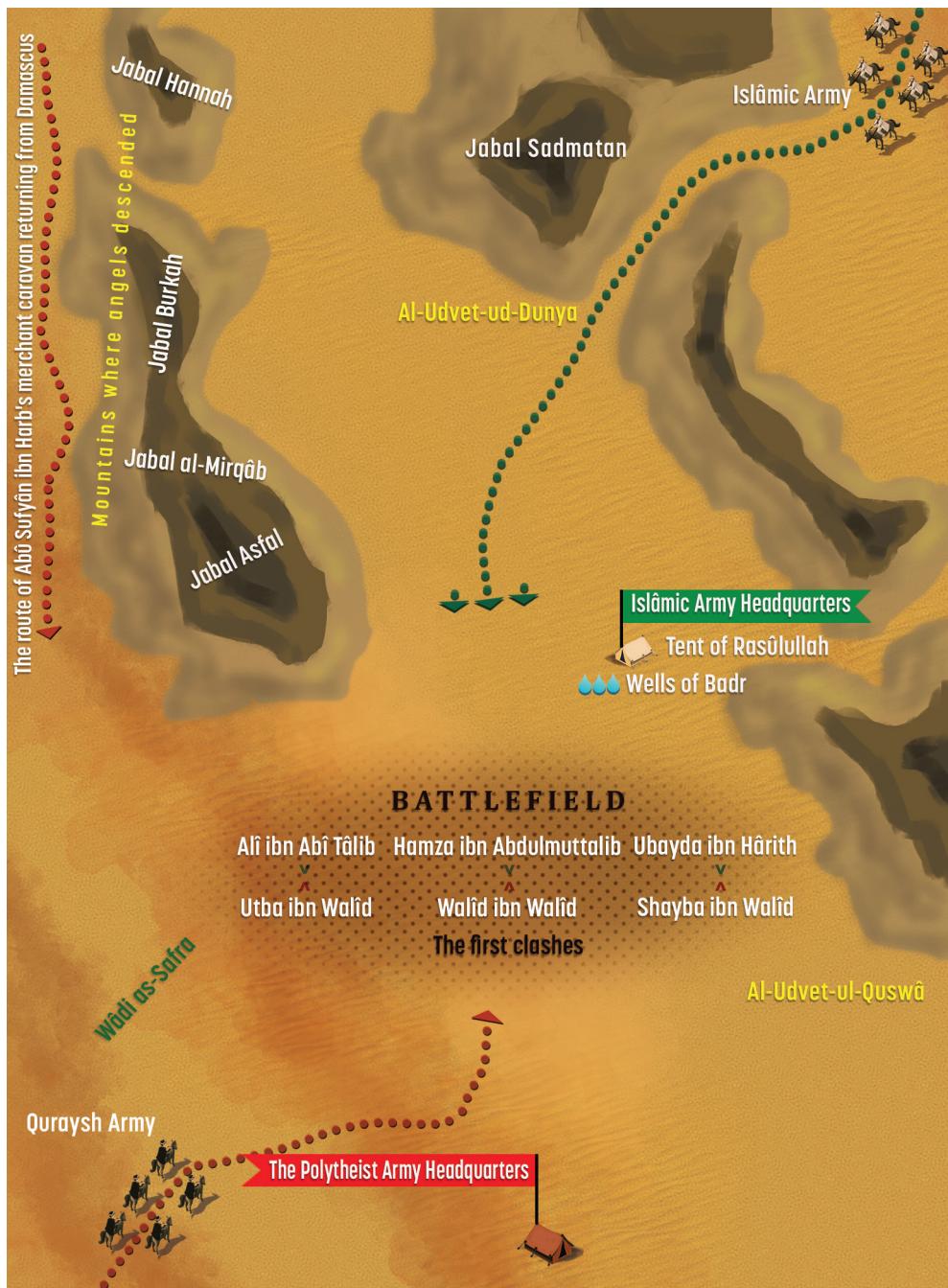
Our Master, the Prophet left Zayd ibn Hâritha as His proxy and set off to the location of the incident together with some of the Ashâb. This time, He gave the flag to Hadrat Alî.

When the mujâhids reached the location of the incident, Kurz and the others had left behind the animals and covered their tracks. Even though they searched under every rock until Badr's Safawân Valley, they couldn't be found.

### **Abdullah ibn Jahsh's troop (Batn an-Nakhla sariyya)**

One day, our Master, the Prophet wanted to organize a sariyya to Nakhla in order to watch the Quraysh polytheists. He wanted to make Hadrat Abû Ubayda ibn Jarrâh the commander of the soldiers who would be sent. When Abû Ubayda ibn Jarrâh received this order, he started to cry because of the pain of being away from our Prophet. Rasûlullah (sallallahu 'alaihi wa sallam) appointed Hadrat

## Ghazâ of Badr





Abdullah ibn Jahsh as the commander instead of him.<sup>196</sup>

Abdullah ibn Jahsh was one of those that lived Islâm passionately. When he became a Muslim, although the unbelievers inflicted unimaginable tortures on him, he resisted them with the power of his faith and endured the torments and persecution with fortitude. For this reason, our Master, the Prophet said about him to His Ashâb, **“Among you, he is the one that endures and bears hunger and thirst the most.”** Abdullah ibn Jahsh, hearing the glad tidings our Master, the Prophet gave for martyrs, always longed for martyrdom. He fought heroically at the forefront in battles.

Hadrat Abdullah ibn Jahsh said: That day, after performing the ishâ'a salât, Rasûl 'alaihis-salâm called me to His side and said, **“Early in the morning, come to me. Bring your weapons too. I will send you somewhere.”**

In the morning, I went to the masjid. I had my sword, bow, arrows and bag on me and my shield with me. After leading the morning salât, Rasûl 'alaihis-salâm returned to His house. I had arrived there before Him, so I was waiting for Him in front of the door. He found a few people from the Muhâjirs to go with me. He said, “I have appointed you the commander over these people.” He gave me a letter and said, **“Go! Open the letter after traveling for two nights. Then act according to what is commanded in it.”** I said, “O Rasûlallah! Which way shall I go?” He replied, **“Take the road to Najdiyya. Head towards Rakîyya, towards the well.”**

When Abdullah ibn Jahsh was entrusted with the Nakhla expedition, he was given the title of **Amîr al-Mu'minîn** for the first time. In Islâm, he was the first commander who was called by that name. Two days later, when they reached the Malal location with a military unit of eight or twelve soldiers, he opened the letter and read it:

**“Bismillâhirrahmânirrahîm. When you read this letter, walk with the name and blessing of Allahu ta’âlâ until you reach the Nakhla Valley between Mecca and Tâif. Do not force any of your friends to come with you! Watch and check the Qurayshîs and the Quraysh caravan in the Nakhla Valley. Inform us of their affairs.”**

After reading the letter, Amîr al-Mu'minîn Abdullah ibn Jahsh said, “We are the slaves of ta’âlâ, and we will all return to Him. I have heard and obeyed. I will fulfil the order of Allahu ta’âlâ and His beloved Rasûl,” and kissed the letter and brought it to his forehead as a sign of respect. Then he turned to his friends and said, “Whichever of you is eager to be a martyr, come with me. Those who don't want to come can go back. I am not forcing any of you. If you don't come, I will go alone and fulfil the order of Rasûl 'alaihis-salâm.” His friends replied, all at once, “We have heard the orders of our Master, the Prophet. We are obedient

**“O Rasûlallah!**  
**Fulfil what is**  
**Allahu ta’âlâ’s**  
**order. March with**  
**His command. We**  
**are with you at**  
**every moment. We**  
**will never abandon**  
**you.”**

**Mikdâd ibn**  
**Aswad (radi-**  
**yallahu ‘anh**

<sup>196</sup> Ibn Hishâm, as-Sira, I, 601; Wâqidî, al-Maghâzî, I, 2; Ibn Sa'd, at-Tabaqât, II, 7; Tabarî, Târikh, II, 410; al-Kilâ'î, al-Iktifâ, II, 9-10.

to Allahu ta’âlâ, Rasûlullah (sall-Allahu ‘alaihi wa sallam) and you. Walk with the blessing of Allahu ta’âlâ to wherever you want.”

This small army, including Hadrat Sa’d ibn Abî Waqqâs, went towards Hejâz and came to Nakhla. They hid somewhere and started to watch the Qurayshîs passing by. Meanwhile, a Quraysh caravan passed by. Their camels were loaded. The mujâhids approached the caravan and invited them to Islâm, and when they didn’t accept, they began to fight. They killed one of them and captured two. They couldn’t catch another one because he was on a horse. All the goods of the unbelievers were left to the mujâhids. Abdullah ibn Jahsh separated one-fifth of this prize for our Master Rasûlullah. This was the first war booty taken by the Muslims.<sup>197</sup>

### The Masjid al-Qiblatayn

Seventeen months had passed since our beloved Prophet (sallallahu ‘alaihi wa sallam) migrated to Medîna al-Munawwarah. Until now, they always performed salât by turning towards Bayt al-Maqdis in Quds ash-sharîf. Recently, it reached to our Master Rasûlullah that the Jews were saying, “What a strange thing! His religion is different from ours, but His qibla is the same as ours!” His blessed heart was hurt by these rumours.

One day, when Jabrâîl ‘alaihis-salâm came, our Prophet said to him, **“O Jabrâîl! I wish Allahu ta’âlâ to turn my face towards the Kâ’ba from the qibla of the Jews.”**

Jabrâîl ‘alaihis-salâm replied, “I am only a slave of Allahu ta’âlâ. Supplicate to Allahu ta’âlâ for this!

After that, the 144th âyat al-karîma of Sûrah al-Baqara was revealed. It was said, in maal, “(O My Habîb!) **Verily, We see your face is often turned towards the sky** (for the wahy to come). **For this, We shall turn you to a qibla that you will be pleased with. Now turn your face towards Masjid al-Harâm (Kâ’ba).** (O Mu’mîns!) **Wherever you are, you, too, turn your faces towards there during salât. There is no doubt that those who were given the Book certainly know that this changing of the qibla is true from their Rabb. And Allahu ta’âlâ is not unaware of what they will do.”**

On Tuesday in the middle of the month of Sha’bân, when this âyat al-karîma was revealed, our Master Rasûlullah was leading His Ashâb for the afternoon or late afternoon salât in the Banî Salima Masjid. In the third rak’at of the salât, it was ordered to turn to the Kâ’ba. As soon as He received the wahy, He turned His direction to the Kâ’ba al-mu’azzama. The Ashâb al-kirâm followed our Master, Habîb al-akram and turned towards that direction. Henceforth, this masjid was named **“Masjid al-Qiblatayn”**, that is, the masjid with two qiblas.

Our Master Rasûlullah also went to Qubâ and, with His blessed hands, rebuilt the mihrab (a niche in the wall of a mosque that indicates the qibla) of the first

<sup>197</sup> Ibn Hishâm, as-Sîra, I, 601; Wâqidî, al-Maghâzî, I, 13; al-Kilâ’î, al-Iktifâ, II, 9-10; Shamsaddîn Shâmî, Subulu'l-Hudâ, VI, 16



masjid that was built and changed the walls of the masjid.<sup>198</sup>

## THE GHAZÂ OF BADR

This ghazâ is also called **Second Badr**, **Badr al-kitâl** and **Badr al-kubrâ**. The success of the Ashâb al-kirâm in the military expeditions started to frighten the unbelievers. Now their caravans were going on expeditions in convoys and accompanied by soldiers. In the second year of the Hegira, the Meccan polytheists took capital from each family and sent a caravan of one thousand camels to Damascus. Their leader was Abû Sufyân, one of the notables of Mecca, who had not become a Muslim yet.<sup>199</sup> About forty guards were assigned to protect the caravan. After the goods were sold, they would buy weapons with all the money, and these weapons would be used in the war against Muslims.

When Rasûlullah (sallallahu 'alaihi wa sallam) learned that the polytheists sent a large caravan to Damascus for trade, He appointed a few people from the Muhâjirs to explore their situation. When they reached the place called Dhu'l-Ushayra, they learned that the caravan had passed and returned to Medîna. If the weapons and goods of the people of unbelief were taken from them, they wouldn't be able to harm the people of Islâm, and their resistance would be broken. For this reason, our Master Rasûlullah evaluated the situation and immediately started preparations for war.<sup>200</sup>

Our Prophet left Abdullah ibn Umm Maktûm in His place to lead the salât.<sup>201</sup> Hadrat Talha ibn Ubaydullah and Saîd ibn Zayd were sent as a scout team to learn about the return of the caravan. He ordered Hadrat 'Uthmân to stay in Medîna because his wife was gravely ill. Then He assigned four more people. Thus, the number of people on duty became eight.

The opportunity couldn't be missed. Our Master, the Prophet made preparations immediately. He took 305 sahâbîs from the Muhâjirs and Ansâr with Him and marched towards the Badr location on the twelfth day of the Ramadân ash-sharîf. Their number, with those who were on duty, was 313.<sup>202</sup> 64 of them were Muhâjirs.

Badr was a place where the roads leading to Mecca, Medîna and Syria converged.

Young teenagers and even women were begging our Master, the Prophet to join this military expedition. Upon Umm Waraqâ's coming to the presence of our Master Rasûlullah and saying, "May my parents be sacrificed for you,

*"Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! It is there! That is the place..."*

**Hadîth  
ash-sharîf**

<sup>198</sup> Ibn Hishâm, as-Sîra, I, 549; Suhaylî, Rawzu'l-unf, I, 409.

<sup>199</sup> Wâqidî, al-Maghâzî, I, 27.

<sup>200</sup> Ibn Sa'd, at-Tabaqât, III, 216, 382.

<sup>201</sup> Ibn Sa'd, at-Tabaqât, II, 11.

<sup>202</sup> Ahmad ibn Hanbal, al-Musnad, I, 248; Haythamî, Majmâ'uz-Zawâid, VI, 68.

O Rasûlallah! If you would allow, I want to come with you. I will bandage the wounds of the wounded and look after the ill. Perhaps, Allahu ta'âlâ will grant me martyrdom as well!" Habîb al-akram (sallallahu 'alaihi wa sallam) said, "**Stay at your home, read the Qur'ân al-karîm. Undoubtedly, Allahu ta'âlâ will grant you martyrdom.**"

Sa'd ibn Abî Waqqâs narrated, "When our Master Rasûlullah wanted to send back the children who wanted to go to war with us, I saw that my brother Umayr was trying to hide and not be seen. He was sixteen years old then. I asked him, 'What has happened to you that you are hiding like that?' He said, 'I am afraid that our Master Rasûlullah will deem me too young and send me back! However, I wish to join the war and that Allahu ta'âlâ will grant me martyrdom.' Meanwhile, when they informed our Master Rasûlullah about him, He told my brother, 'You go back.' My brother Umayr started crying. Our Master Habîb al-akram, the ocean of mercy, couldn't resist his tears and gave him permission. However, I had girded my brother's sword around his waist since he couldn't gird it himself."<sup>203</sup>

The banner of our beloved Prophet, the Master of the worlds, was carried by Mus'ab ibn Umayr, Sa'd ibn Mu'âz and Hadrat Alî.<sup>204</sup> The Ashâb al-kirâm had only three horses and seventy camels with them. The three horses belonged to Hadrat Mikdâd, Zubayr and Marsad ibn Abî Marsad. Two or three people were riding a camel in turns. Our Master Rasûlullah, Hadrat Alî, Abû Lubâba and Marsad ibn Abî Marsad were riding one camel in turns. However, not wanting Rasûl 'alaihis-salâm to get down and walk, all of them begged Him, "May our lives be sacrificed for you, O Rasûlallah! Don't get off the camel. We will walk instead of your exalted person." But the Sultân of the universe didn't see Himself as different from them and said, "**Just as you aren't stronger than me in walking, I am not less needy than you in regards to thawâb and reward.**" Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) and His exalted Ashâb were walking in the desert, under scorching heat. In addition, they were fasting. The Ashâb al-kirâm enduring many difficulties, followed our Master, the Prophet with love and enthusiasm to spread Islâm. Because, in the end, there was the contentment of Allahu ta'âlâ and His Rasûl; there was the martyrdom and Jannah they longed for. Our beloved Prophet looked at His Ashâb and invoked, "**O my Allah! They are on foot, give them mounts! O my Allah! They are uncovered and bare. Dress them! O my Allah! They are hungry, feed them! They are poor, make them rich with your fadl al-karam** (grace and generosity)!"

While our beloved Prophet and His blessed army were advancing towards Badr in the intense heat, the caravan of the polytheists coming from Damascus also approached Badr. The two sahâbîs that our Master, the Prophet sent to get news about the caravan learnt that the caravan may come to Badr within a few days, and they returned speedily. When the people in the caravan came to the village

<sup>203</sup> Ibn Sa'd, at-Tabaqât, III, 150; Hâkim, al-Mustadrak, III, 208.

<sup>204</sup> Ibn Hishâm, as-Sîra, I, 612; Ibn Kathîr, as-Sîra, II, 388; al-Kilâ'î, al-Iktifâ, II, 18.



where the two sahâbîs had learnt the news, they asked the villagers, "Do you know about the spies of the Muslims?" They said, "We don't know. But two people came and sat there for a while, then got up and left."

When Abû Sufyân went and inspected the described place, he crushed the camel waste on the ground and saw the feed in it. He said, "This is feed from Medîna. I think those two men were spies of Muhammad ('alaihis-salâm)." Guessing that the Muslims were very close, he fell into great fear. Worried about the fate of the caravan, he decided to go to Mecca from the Red Sea Coast without wasting time, walking day and night. Furthermore, he sent a man named Damdam ibn Amr Ghifârî as a messenger to Mecca to report the situation.<sup>205</sup>

When this person came to Mecca, he tore his shirt's front and back. He turned down the saddle of his camel. In an odd manner, he started yelling, "Help! Help! O Quraysh! Come! Muhammad and His Ashâb attacked your caravan and your property that was with Abû Sufyân. If you catch them in time, you can save your caravan!"

Hearing this, the Meccans immediately got together and made preparations. They gathered 700 camel cavalry, 100 horsemen and 150 infantries. When they told Abû Lahab, "Come! Join us!" he used his illness as an excuse out of fear. He sent As ibn Hishâm as his substitute. The polytheist named Umayya ibn Khalaf was rather lax in preparing for the war. For, he had heard that our Master, the Prophet said, "**My Ashâb will kill Umayya.**" He was frightened because he knew that our Prophet always said the truth. Therefore, in response to Abû Jahl's insistence, he claimed he was old and too fat. However, he had to go when Abû Jahl accused him of cowardice.

There were about a thousand people in the polytheist army. All of them wore iron armour. There were women with beautiful voices with them. They didn't neglect to take along musical instruments and alcohol. They thought that with such a strong army, they would immediately overcome not only three hundred people, even an army of a thousand people. There were even those who estimated the people they would kill and the booty they would take before they set out. However, their greatest goal was to demolish Islâm. This ferocious herd of polytheists set out with women playing tambourines and singing.

Meanwhile, Abû Sufyân had gone far from Badr and had traveled a long way towards Mecca. When he was sure that the danger was over, he sent one of his men named Qays ibn Imri al-Qays to Quraysh and said, "O Quraysh community! You had left Mecca to protect your caravan, your men and your goods. We are out of danger. Go back now!" He also advised, "Beware of going to Medîna to fight the Muslims!"

When Qays brought the news to the polytheist army, Abû Jahl said, "I swear that we will arrive in Badr and have a feast for three days and three nights,

*"O my Rabb! Here, the Quraysh polytheists are coming with all their arrogance! They are challenging You; they are denying Your Prophet. O my Allah! I ask You to fulfil Your promise of help and grant victory to me!"*

**Hadîth  
ash-sharîf**

<sup>205</sup> Ibn Hishâm, as-Sîra, II, 607; Suhaylî, Rawzu'l-unf, III, 47.

slaughter camels and drink wine. The surrounding tribes will watch us, envy us and see that we are not afraid of anyone. After this, because of our grandeur, no one will dare to attack us. O invincible Quraysh army! March!"

When Qays brought the news to the polytheist army, Abû Jahl said, "I swear that we will arrive in Badr and have a feast for three days and three nights, slaughter camels and drink wine. The surrounding tribes will watch us, envy us and see that we are not afraid of anyone. After this, because of our grandeur, no one will dare to attack us. O invincible Quraysh army! March!"

Qays saw that Abû Jahl wasn't in the mood to listen to advice. He returned and informed Abû Sufyân of the situation. Abû Sufyân, who was a far-sighted and cautious person, couldn't help saying, "Alas! What a pity for Quraysh! This must be the plan of Amr ibn Hishâm (Abû Jahl). He certainly did this because of his love for leadership. However, this kind of extremism is always a great shortcoming and an evil-sign. Woe to Quraysh if the Muslims come across them!" He quickly brought the caravan to Mecca and caught up with the army.

Meanwhile, our Master Sarwar al-kâinât (sallallahu 'alaihi wa sallam) was approaching Badr with His Ashâb. At one point, He saw that Khubayb ibn Yasâf and Qays ibn Mu'harris of the polytheists of Medîna were among the Islâmic army. He recognized Khubayb even though he had an iron helmet on his head and said to Hadrat Sa'd ibn Mu'âz, "**Isn't that Khubayb?**" He said, "Yes, O Rasûlallah!" Khubayb was a brave champion who knew the art of war. With Qays, they came to the glorious presence of our Master Rasûlullah. Our Prophet asked them, "**Why are you coming with us?**" They said, "You are the son of our sister, and you are our neighbour. We are coming with our people to collect booty!" When our Master asked Khubayb, "**Have you believed in Allahu ta'âlâ and His Rasûl?**" he answered, "No." Rasûl 'alaihis-salâm said, "**Then, go back! He who is not in our religion cannot be with us!**"

Khubayb said, "Everyone knows my valor and heroism and that I am champion, who inflicts wounds on the enemy's chest. I will fight on your side for the booty, against your enemy." Our Master, the Prophet didn't accept his help.

After a while, Khubayb repeated his request, but our Prophet told him that his request couldn't be accepted unless he became a Muslim. When they arrived at the Rawha location, Khubayb came to the presence of our Master Rasûlullah (sallallahu 'alaihi wa sallam) and said, "O Rasûlallah! I have believed that Allahu ta'âlâ is the Rabb of the worlds, and you are His Prophet." Our Master, the Prophet greatly rejoiced. Qays (radiyallahu 'anh) was also honoured with îmân after he returned to Medîna.

When the Islâmic Army came to the Safra Valley, they were informed that the Meccans had formed an army and were marching towards Badr to save their caravan. Our Master, the Prophet gathered His Ashâb and consulted with them about the situation. Because, when the Muslims of Medîna pledged allegiance to our Master Rasûlullah in Aqaba, they promised, "O Rasûlallah! Come to our city. There, even at the cost of our lives, we will protect you against your enemy, and we will be obedient to you." However, now, they had gone out of Medîna. Against



them, there was an enemy army that was many times greater in number, weapons and wealth.

"O Rasûlallah! Fulfil what is Allahu ta'âlâ's order. March with His command. We are with you at every moment. We will never abandon you."

Mikdâd ibn Aswad (radiyallahu 'anh

When our Master Rasûlullah asked His Ashâb about their opinions, Abû Bakr as-Siddîq and 'Umar al-Fârûq from the Muhâjîrs separately stood up and said it was necessary to fight the enemy army. Again, from Muhâjîrs, Mikdâd ibn Aswad stood up and said, "O Rasûlallah! Fulfil whatever is Allahu ta'âlâ's order. March with His command. We are with you at every moment. We will never abandon you. We will not say anything like the sons of Isrâel who told Mûsâ 'alaihis-salâm, '**O Mûsâ! As long as this cruel nation is in that region, we shall not go there, and we shall never enter that land. So, you and your Rabb go together and fight them. We will stay and sit here...**'<sup>206</sup> We will sacrifice our lives on the path of Allahu ta'âlâ and His Rasûl. We swear by Allahu ta'âlâ, who sent you as a true prophet, that if you send us to Abyssinia beyond the sea, we would still go. We will never oppose you in the slightest. We are ready to fulfil your every wish. May my parents, my life be sacrificed for you, O Rasûlallah!" This speech of Mikdâd greatly pleased our beloved Prophet. He made benevolent prayers for him.<sup>207</sup>

Here, the opinions of the Muslims of Medîna were very important. Because they were many in number, and they had promised to protect Rasûlullah within Medîna. They hadn't promised to fight outside of Medîna. When this thought was understood, Sa'd ibn Mu'âz of Ansâr stood up and said, "**O Rasûlallah! If you allow me, I shall speak on behalf of the Ansâr.**" When permission was given, he said, "**O Rasûlallah! We have believed in you and affirmed your prophethood. Whatever you have brought to us is right and true. We have given a definite promise and made an oath to you to listen and obey. We will never abandon our promise. We are at your service wherever you honour. We hold your orders in the highest regard. We will sacrifice our lives for your path. We swear to Allahu ta'âlâ, who has sent you as a true prophet, that if you dive into the sea, we will dive after you. None of us will be a step behind. Whatever you have in your mind, command, we will obey. May our goods be sacrificed along with our lives. We shall never run away from the enemy. We are persistent in fighting. Our hope is to make you happy and to attain your contentment. May the mercy of Allahu ta'âlâ be upon you...**" The Ashâb al-kirâm who listened to these words became very enthusiastic. They all declared that they wholeheartedly agreed with these words. Our Master Rasûlullah was very pleased. He made benevolent prayers for Hadrat Sa'd and His Ashâb.

*"O my Allah! Fulfil Your promise to me! O my Allah! If You destroy this small community of Islâm, there will be no one left on earth to worship You any more!"*

*Hadîth  
ash-sharîf*

<sup>206</sup> Sûrah al-Mâida, 5/24.

<sup>207</sup> Ibn Sa'd, at-Tabaqât, II, 14.

Now all the hesitations were gone. No matter how many or how strong the enemy was, the glorious Ashâb would follow our beloved Prophet without batting an eye until their martyrdom and attain the contentment of Allahu ta'âlâ and His Rasûl. As long as the Master of the world led them, there was no place they wouldn't go. When our Master Fakhr al-kâinât saw the loyalty and enthusiasm of His Ashâb, He gave the glad tidings to them by saying, **"Now, march! Rejoice with the grace of Allahu ta'âlâ. Wallahi, at this moment, it is as if I am looking at and seeing the places where the Quraysh people will be wounded and fall on the battlefield!"** Upon this, the Ashâb al-kirâm marched after our Master Rasûlullah with love.

### **Angels come to help**

It was Friday night when they reached the vicinity of Badr. Our beloved Prophet told His Ashâb, **"I expect that you can obtain some information at the well near that small hill."** He sent Allahu ta'âlâ's lion Hadrat Alî, Sa'd ibn Abî Waqqâs, Zubayr ibn Awwâm and some of His Ashâb there.

Hadrat Alî and his friends immediately went to the well. There they saw the water bearers and camel drivers of Quraysh. When they noticed the Muslims, they ran away. However, two of them were caught. One of them was Ashlam, the slave of the sons of Hajjâj, and the other was Arîz Abû Yasâr, the slave of the sons of As ibn Sa'îd. When they were brought before our Master, the Prophet, Rasûlullah asked them, **"Where is Quraysh?"** They answered, "They have camped behind that sand dune." Our Master asked, **"How many are there?"** They answered, "We don't know that." When He asked, **"How many camels do they slaughter a day?"** they answered, "One day nine, the other day ten." Our Master, the Prophet said, **"Their number is less than a thousand and more than nine hundred."** He asked, **"Who are present from the Quraysh notables?"** When they replied, "Utba, Shayba, Hârith ibn Amr, Abu'l-Buhtarî, Hâkim ibn Huzâm, Abû Jahl, Umayya ibn Khalaf..." our Master Rasûlullah turned to His Ashâb and said, **"The people of Mecca have sacrificed their darlings to you."** Then He asked the two people, **"Of the Quraysh, did anybody turn back while coming here?"** They answered, "Yes, Ahnas ibn Abî Sharik from the Banî Zuhra tribe returned." Our Master said, **"While he wasn't on the right path, and while he didn't know Allahu ta'âlâ and His Book, he has shown the correct way to the members of Banî Zuhra... Has anyone else turned back apart from them?"** He received the answer, "The sons of Adî ibn Ka'b returned."<sup>208</sup>

Our Master, the Prophet sent Hadrat 'Umar to Quraysh for a last warning and to make a treaty. 'Umar ibn Khattâb told them, "O stubborn people! Rasûl 'alaihis-salâm says, **'Everyone should give up this effort and return in safety. Because fighting with someone other than you is more acceptable to me than fighting with you!'**"

<sup>208</sup> Ahmad ibn Hanbal, al-Musnad, I, 117; Ibn Hishâm, as-Sira, I, 616; Wâqidî, al-Maghâzî, I, 52; Ibn Sa'd, at-Tabaqât, II, 15; Tabarî, Târikh, II, 142; Suhayl, Rawzu'l-unf, III, 58.



In the face of this offer, Hâkim ibn Huzâm, one of the Quraysh polytheists, came forward and said, "O Quraysh community! Muhammad is treating you very fairly. Accept His offer immediately. If you don't do what He said, I swear that He will never pity you any more!" Abû Jahl got angry at these words of Hâkim and said, "We will never accept this, and we will not turn back unless we take revenge on the Muslims. So that no one can attack our caravans again." Thus, he blocked the way to peace. Hadrat 'Umar returned.

That night our Master, the Prophet and His glorious Ashâb arrived at Badr before the polytheists and stopped at a place near the wells. Our Master, the Prophet consulted with His Ashâb and asked for their opinions about where the headquarters should be set up. Among them, Hadrat Khabbâb ibn Munzir, who was only thirty-three years old, stood up and requested to talk. When it was granted, he asked, "O Rasûlallah! Is this a place where Allahu ta'âlâ ordered you to set up headquarters and must be stayed at absolutely? Or was it chosen as a result of a personal view and as a war measure?" Our Master, the Prophet said, "**No! This place was chosen as a war measure.**"

Upon this, Hadrat Khabbâb said, "May my parents and my life be sacrificed for you, O Rasûlallah! My people are warriors. We know this area well, too. There is fresh and abundant water in the well where Quraysh will settle. If you permit, let us settle there. Let us close all the wells around here, then make a pool and fill it with water. While fighting the enemy, we can come and drink water whenever we are thirsty. But the enemy won't be able to find any water and will be ruined."<sup>209</sup>

At that moment, Jabrâîl 'alaihis-salâm brought the wahy conveying that this opinion was correct. Our Master, the Prophet said, "**O Khabbâb! The true view is the one you point out,**" and stood up. Together they came to the mentioned well. They closed all the wells except the one with fresh water and built a big pool. They filled it with water and placed cups for drinking.

In the meantime, Hadrat Sa'd ibn Mu'âz came to the glorious presence of our Master, the Prophet and offered, "O Rasûlallah! Shall we build a shade from date branches for you to sit under?" Our Master Fakhr al-âlam was pleased with this thought of Sa'd and prayed for him. A shade was built at once.

The Sultân of the prophets surveyed and examined the battlefield with His honourable Ashâb. From time to time, He stopped and showed the places with His blessed hand where the Quraysh polytheists would be killed, saying, "**Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! It is there! That is the place...**"

Afterwards, Hadrat 'Umar reported this by saying, "I saw each one of them being hit and killed exactly at the places where Rasûl al-akram had put His

*"O Abâ Bakr! Don't you know that you are like my seeing eye and hearing ear! Don't leave my side! Every distress that comes to my body and heart is relieved by seeing your blessed face. Being with you strengthens my heart."*

**Hadîth  
ash-sharîf**

<sup>209</sup> Hâkim, al-Mustadrak, III, 482.

blessed hand. Not a little forward or backward.”

The Master of the worlds (sallallahu ‘alaihi wa sallam) divided the Ashâb al-kirâm into three groups: He gave the banner of the Muhâjirs to Mus’ab ibn Umayr, the banner of the Aws to Sa’d ibn Mu’âz and the banner of the Khazraj to Khabbâb ibn Munzir. Each group gathered under their own banners.<sup>210</sup> Our Master, the Prophet had the army take row formation and brought it into order.

While He was putting the army in order, He touched the chest of Sawâd ibn Gaziyya, who came forward from the ranks, with a stick in His blessed hand and said, “**Get in the row, O Sawâd!**” Sawâd said, “O Rasûlallah! The stick in your hand hurt me. For the sake of Allahu ta’âlâ, who sent you with the true religion, the Book and justice, I would like to touch you with the stick in the same way too.” All the Ashâb al-kirâm were astonished by his words. Does it befit to retaliate against the Master of the worlds? Was it right to do so? However, our Master Rasûlullah opened the front of His blessed shirt and said, “**Come on, retaliate and take your right!**”

Hadrat Sawâd kissed the blessed chest of our Master Habîb al-akram (sallallahu ‘alaihi wa sallam) with great joy and love. Since everyone was waiting for retaliation, upon this scene, they admired their brother Sawâd and envied him. When our beloved Prophet asked, “**Why did you do that?**” he replied, “May my parents and I be sacrificed for you, O Rasûlallah! Today, I see that my time has come by the order of Allahu ta’âlâ, and I am afraid of leaving your exalted person. For this reason, in these last minutes between us, I wanted my lips to touch your blessed body. I wanted to use this as a means for you to intercede for me on the day of qiyâmat, and thus achieve salvation from the torment.” Our Master, the Prophet was very touched by his love and prayed for Hadrat Sawâd.

The right-wing of the blessed Islâmic army would be commanded by Zubayr ibn Awwâm, and the left-wing would be commanded by Mikdâd ibn Aswad.<sup>211</sup>

Our Master Rasûlullah (sallallahu ‘alaihi wa sallam) wanted to consult with His glorious Ashâb about how to start the war. He asked, “**How do you fight?**” Âsim ibn Thâbit stood up and expressed his opinion while he was holding his bow and arrow in his hand, “O Rasûlallah! Let us start shooting arrows when Quraysh comes within a hundred metres of us. Then let us throw stones when they are within throwing distance. And, when they get close enough for us to use our spears, let us fight with our spears until they break. Then let us draw our swords and fight!” Our Master, the Prophet liked this tactic. He gave the following instructions to His Ashâb:

**“Do not leave your lines. Stay at your places without moving anywhere. Do not start the war unless I command. Do not waste your arrows until the enemy approaches you. Shoot your arrows when there is an opening in the enemy’s shield. When they are even closer, throw stones with your hands. Use your spears when they come near. And**

<sup>210</sup> Wâqidî, al-Maghâzî, I, 58; Ibn Sa’d, at-Tabaqât, II, 373.

<sup>211</sup> Ibn Kathîr, as-Sîra, II, 388.



**when they are at close quarters, fight with your swords."**

Then sentinels were stationed, and the Ashâb al-kirâm were allowed to rest. By the hikmat of Allahu ta'âlâ, they fell into such a deep sleep that they couldn't lift their eyelids. When our Master, the Prophet retired to the shade made of date branches, Hadrat Abû Bakr and Sa'd ibn Mu'âz drew their swords and stood guard at the door of the shade. Our beloved Prophet (sallallahu 'alaihi wa sallam) raised His blessed hands and started to entreat to Allahu ta'âlâ with great sorrow, "**O my Rabb! If you perish this small community, you will no longer be worshipped on earth...**" This sorrowful prayer continued until the morning.

*"O my Ashâb!  
Angels have signs  
and marks on  
them. You, too,  
make a sign and  
mark for your-  
selves!"*

**Hadith  
ash-sharîf**

The place where the blessed Islâmic army established its headquarters was sandy. Because of this, walking was difficult, and feet would sink into the sand. By the grace of Allahu ta'âlâ and the blessings of our Master Rasûlullah's prayers, that night, it started to rain and fell heavier and heavier; the streams were overflowing into torrents. The water cups were filled, and the ground hardened enough that feet wouldn't sink.

On the other hand, the polytheists were left in mud and floods. After the fajr, our Master Rasûlullah awakened His Ashâb for salât. After He led the morning salât, He encouraged them to fight by talking about the virtues of jihâd with the enemy and martyrdom. He said, "**Verily, Allahu ta'âlâ orders what is true and real. He does not accept anyone's deeds that aren't done for the sake of Allahu ta'âlâ. Strive to fulfil our Rabb's order here, in return of which He promised His mercy and forgiveness, and pass the trial! Because His promise is true, His word is correct, and His punishment is severe. You and I are dependent on Allahu ta'âlâ, who is Hayy and Qayyûm. We have taken refuge in Him; we have clung to Him; we have leaned on Him. Our last return is also to Him. May Allahu ta'âlâ forgive me and all Muslims!"**

On the seventeenth of Ramadân ash-sharîf, the sun of Friday rose. Soon, the most ruthless, the most imbalanced, the most important and the greatest war in history would begin... On the one side, there were Fakhr al-âlam (sallallahu 'alaihi wa sallam) and a handful of His glorious Ashâb who didn't hesitate to sacrifice their lives, and on the other side, there was a ferocious and raging group of unbelievers gathered to demolish Islâm completely and kill a prophet who was honoured by being the Habîb of Allahu ta'âlâ. Unfortunately, among them, there were relatives of Rasûl al-akram. They had come to Badr to fight against their beloved nephew.

Our Master, the Prophet inspected the organization of His army and repeated His instructions. Meanwhile, the Quraysh polytheists came out of their headquarters and began to flow towards the Badr Valley... Most of them were covered with armours. With great pride and arrogance, they had taken a position to attack the Islâmic army. When our Master Rasûlullah saw this state of the polytheists, He went in His tent (made of date branches) with Hadrat Abû

Bakr and raised His blessed hands and started to entreat Janâb al-Haqq, “**O my Rabb! Here comes the polytheists of Quraysh with all their pride and arrogance! They are challenging You; they are denying Your prophet. O my Allah! I ask You to fulfil Your promise of help and victory to me! My Allah! If you wish the destruction of this handful of Muslims, then there will be no one to worship you!**”

In this manner, He entreated to Allahu ta’âlâ for help over and over again. This extremely sorrowful and heartbreaking supplication of our Master, the Prophet continued until His cover fell from His blessed shoulders. Unable to endure this heartfelt plea, Hadrat Abû Bakr lifted the blessed cover from the ground with great reverence and placed it on our Master’s blessed shoulders. He consoled Him by saying, “May my life be sacrificed for you, O Rasûlallah! This much supplication from you will suffice! You have persevered on your prayer to your Rabb! Certainly, Allahu ta’âlâ will soon grant you the victory He has promised to you.” At that moment, the Master of the worlds came out of the tent by reciting the following âyat al-karîmas, in maal:

**“Soon, this community (in Badr) will certainly be routed, and they will turn their backs and flee. More precisely, the time of their actual torment is in the qiyâmat. The torment of that time is more calamitous and more bitter.”<sup>212</sup>**

Our beloved Prophet came to the head of His army. He recited the following âyat al-karîmas to His glorious Ashâb, in maal, “**O believers! When you face a host of enemy, stand firm and mention the name of Allahu ta’âlâ often so that you may reach salvation... Obey Allah and His rasûl. Do not dispute with one another. Lest you fail, lose power and strength. Be patient. Because Allahu ta’âlâ is with those who are patient.**”<sup>213</sup>

This would be the first battle with the enemy en masse. The war was about to begin. The excitement was at its peak. All the Ashâb al-kirâm, upon our Master Rasûl al-akram reciting the âyat al-karîma in maal, “**mention the name of Allahu ta’âlâ often...**” started to say in unison, “**Allahu akbar! Allahu akbar!**” and to entreat Janâb al-Haqq to grant them victory. Now, they were waiting for a signal from our Master, the Prophet.

According to the custom of that time, before two armies started fighting, brave men would come forward from both sides, and they would fight face to face. With this combat, the anger and passion of both sides for fighting would increase, and they would warm up to battle. Âmir ibn Hadramî, one of the polytheists, violated this rule and shot an arrow towards the Islâmic army. The arrow hit Mihjâ from the Muhâjirs, and he attained martyrdom; his blessed soul ascended to Jannah. The Master of the prophets gave glad tidings for this first martyr by saying, “**Mihjâ is the master of the martyrs.**” The Ashâb al-kirâm were unable to contain themselves. However, they couldn’t make even a small move without the command of our Master, the Prophet. Their hearts started to

<sup>212</sup> Sûrah al-Qamar, 54/45-46.

<sup>213</sup> Sûrah al-Anfal, 8/45-46.



boil like a volcano!

Meanwhile, it was seen that three people from the polytheist army sprang forward. These were 'Utba, his brother Shayba and his son Walîd, who were ferocious enemies of Islâm from the sons of Rabîa. They shouted at the mujâhids, "Is there anyone among you who can fight us?" When Hadrat Abû Huzayfa advanced to fight against his father 'Utba, the Sultân of the worlds told him, "**Stop!**" Mu'âz and Mu'awwaz, sons of Lady Afra, and Abdullah ibn Rawâha from the mujâhids of Medîna advanced. They stood before 'Utba, Shayba and Walîd. They waited, ready with swords in hand.

Wanting them to introduce themselves, the polytheists asked, "Who are you?" When they replied, "We are Muslims from Medîna," the polytheists said, "We have nothing to do with you! We require the sons of Abdulmuttalib. We want to fight them," and they turned towards the Islâmic army and shouted, "O Muhammad! Send our equals from our own people against us!"

After saying benevolent prayers for these three brave Ashâb of His on the battlefield, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) ordered them to return to their places. Then He glanced among His Ashâb and said, "**O sons of Hâshim! Stand up! Fight on the right path against those who have come to extinguish the nûr of Allahu ta'âlâ with their false religions; in the first place, this is what Allahu ta'âlâ sent your Prophet for. Stand up, O Ubayda! Stand up, O Hamza! Stand up, O Alî!**"

Hadrat Hamza, Hadrat Alî and Hadrat Ubayda, the lions of Allahu ta'âlâ, put on their helmets and walked to the field. When they stood in front of them, the polytheists asked, "Who are you? If you are our equal, we will fight you." When they answered, "I am Hamza! I am Alî! I am Ubayda!" the polytheists said, "You are honourable persons like us. We accept fighting you." Although the heroic mujâhids of Islâm invited the polytheists to îmân, they didn't accept. Upon this, all three of them drew their swords and attacked the polytheists. Hadrat Hamza and Hadrat Alî killed the unbelievers 'Utba and Walîd in one move. Hadrat Ubayda injured Shayba. Shayba injured Ubayda too. Hadrat Hamza and Hadrat Alî came to the aid of Ubayda and killed Shayba. They picked up Hadrat Ubayda and brought him to the presence of our Master Rasûlullah.<sup>214</sup>

Blood and marrow were flowing from the blessed ankle of Hadrat Ubayda ibn Hârith. Not paying any attention to this state of his, he asked, "May my life be sacrificed for you, O Rasûlallah! If I die in this state, am I not a martyr?" Our Master, the Prophet said, "**Yes, you are a martyr,**" and gave the glad tidings that he deserved Jannah. (Hadrat Ubayda died at the Safra location, on the way back after the war.)

The polytheists, who lost their three important men in this combat, were stunned. Despite this, Abû Jahl was trying to improve the morale of his army,

*"I say by the name of my Rabb, who sent me as a true prophet, that you don't hear me more than they (the polytheists' corpses) do. But they cannot answer."*  
**Hadîth ash-sharîf**

<sup>214</sup> Ibn Hishâm, as-Sîra, I, 708; Ibn Sa'd, at-Tabaqât, II, 17; Tabarî, Târikh, II, 134-135.

by saying, “Don’t be concerned over the deaths of ‘Utba, Shayba and Walîd; they rushed into the battle and died in vain. I swear that we will not return until we capture the Muslims and tie them up with ropes.”

The heroic Ashâb al-kirâm were impatient to punish this polytheist horde with their swords as soon as possible. Our Master, the Prophet (sallallahu ‘alaihi wa sallam) was constantly repeating this prayer, **“O my Allah! Fulfil Your promise to me! O my Allah! If You destroy this small community of Islâm, there will be no one left on earth to worship You any more!”**

Meanwhile, from the polytheist ranks, Abdurrahmân, the son of Hadrat Abû Bakr, one of the bravest and the keenest archers of Quraysh, who had not yet become a Muslim, walked onto the battlefield and asked for a fighter. In this midday heat of July, it was seen that a person from the ranks of mujâhids drew his sword immediately and marched forward. This person was Hadrat Abû Bakr, the most superior person after the prophets, who was honoured by becoming the first Muslim and attaining the rank of Siddîq. He sprang forward to fight his son. However, the Master of the worlds told him, **“O Abâ Bakr! Don’t you know that you are like my seeing eye and hearing ear! Don’t leave my side! Every distress that comes to my body and heart is relieved by seeing your blessed face. Being with you strengthens my heart,”** and prevented him from fighting. Abû Bakr as-Siddîq couldn’t help saying to his son, “O wicked! What happened to your relation to me?”

Then, it was seen that the Sultân of the prophets, our Master Habîb al-akram took a handful of sand from the ground. He threw this sand towards the enemy and said, **“May their faces be black! O my Allah! Put fear in their hearts, make their feet tremble!”** Then He turned towards His Ashâb and ordered, **“Attack!”** The glorious Ashâb, who was waiting for a signal, started acting as instructed beforehand. Amidst the shouts of **“Allahu akbar! Allahu akbar!”** arrows began to zip; stones found their targets; spears struck armour. The lions of Allahu ta’âlâ, Hadrat Hamza was fighting with two swords; Hadrat Alî, Hadrat ‘Umar, Zubayr ibn Awwâm, Sa’d ibn Abî Waqqâs, Abû Dujâna<sup>215</sup> and Abdullah ibn Jahsh were entering from one end of the polytheist ranks and leaving from the other, astonishing the unbelievers. Each of them had become an impassable fortress. The sounds of **“Allahu akbar! Allahu akbar!”** filled the world; the greatness of Allahu ta’âlâ’s glory hit the unbelievers like a hammer. Our Master, the Prophet was entreating Allahu ta’âlâ, saying, **“Yâ Hayyu! Yâ Qayyûm! Yâ Hayyu! Yâ Qayyûm!”** Hadrat Alî said, “In Badr, the most courageous and heroic of all of us was Rasûl ‘alaihis-salâm. He was the closest to the polytheist ranks. Whenever we were in difficulty, we would take refuge in Him.”

The polytheists took their leader Abu Jahl in their midst. They dressed a person among them like Abû Jahl and made him look like him. This unfortunate person’s name was Abdullah ibn Munzir. Hadrat Alî attacked Abdullah. He beheaded him in front of Abû Jahl. The polytheists dressed Abû Qays. He was killed by Hadrat Hamza.

<sup>215</sup> The real name of Abû Dujâna radiy-Allahu ‘anh is Sammâk ibn Harasha.



Hadrat Alî was fighting a polytheist. The polytheist swung his sword at Hadrat Alî, and his sword got stuck in the shield. Hadrat Alî swung his sword called Zulfikâr at the polytheist's armed body. As he cut the polytheist from his shoulder to his chest along with his armour, he saw a sword shining over his head. He quickly lowered his head. While the man who swung the sword said, "Take this! This is from Hamza ibn Abdulmuttalib!" the polytheist's head fell to the ground in its helmet. When Hadrat Alî turned and looked, he saw his uncle Hadrat Hamza fighting with two swords. When our Prophet saw His Ashâb fighting so bravely, He praised them by saying, "**They are the lions of Allahu ta'âlâ on earth.**"

At some point, the sword of Hadrat Ukâsha, who was fighting next to our Master Rasûlullah, broke. Seeing that, our beloved Prophet picked up a stick He saw on the ground and gave it to him. He said, "**O Ukâsha! Fight with this!**" As soon as Ukâsha received the stick, as a miracle of our Prophet, it became a long, shiny sword with a strong and sharp mid-edge. He killed many polytheists with this sword until the end of the battle.

While fighting, the Master of the worlds Rasûl al-akram (sallallahu 'alaihi wa sallam) was also saying the following blessed hadîth ash-sharîf that greatly motivated His Ashâb: **"I swear by Allahu ta'âlâ, whose power holds my existence, that Haqq ta'âlâ will certainly put those who fight today with patience and perseverance, hoping for the contentment of Janâb al-Haqq, and who are killed while advancing without turning back in His Jannah."** Hearing those blessed words, Umayr ibn Humâm said, "How wonderful! How wonderful! So, there is nothing necessary except attaining martyrdom for me to enter Jannah!" He was fighting against the enemy, and at the same time, he was saying, "One can go to Allahu ta'âlâ not with material provisions but only with the fear of Haqq ta'âlâ, deeds for the âkhirat and patience and perseverance in jihâd. All the provisions other than these will undoubtedly end, run out!" Thus, he fought until he attained martyrdom.

The battle had intensified. At least three polytheists were attacking each sahâbi. Nothing could make the glorious Ashâb, who tried to counter them with their swords, retreat. They regained strength by saying, "**Allahu akbar! Allahu akbar!**" and didn't tire from attacking again and again. At one point, the attack of the polytheists escalated. The Ashâb al-kirâm were in a difficult situation.

At that point, our Master Rasûlullah, together with Hadrat Abû Bakr, entered His tent. Our Prophet started again to entreat Allahu ta'âlâ. "**O my Rabb! Grant me the help You promised me!**" At that moment, wahy descended. In maal, "**Remember when you were imploring your Rabb for help and victory, and He had answered your request and accepted your prayer by saying, 'I will indeed reinforce you with a thousand angels, coming one after**

*"O Abbâs! Allahu ta'âlâ knows if you are Muslim. If you are telling the truth, Allahu ta'âlâ will certainly reward you for it. But in appearance you are against us. That's why you have to pay for your release."*

**Hadîth  
ash-sharîf**

**another.”<sup>216</sup>** Our Master, the Prophet stood up at once and said, “**Glad tidings, O Abâ Bakr! Allahu ta’âlâ’s help reached you! That is Jabrâîl! On the dunes, holding the bridle of his horse and armed, he is waiting for orders.**”

As stated in Sûrah al-Anfâl, Janâb al-Haqq said to the angels, in maal, “**Your Rabb revealed to the angels: I am with you** (in aid and help to Muslims). **So, assist the believers (with the glad tidings of help), give them power and strength. I will cast terror and fear into the hearts of the unbelievers. Smite them on their necks and break the joints of their fingers and toes. Because they defied Allahu ta’âlâ and His Rasûl. Whoever defies Allahu ta’âlâ and His Rasûl (will suffer His torment), Allahu ta’âlâ is severe in punishment!**”<sup>217</sup>

Upon this order, Jabrâîl, Mikâîl and Isrâfîl ‘alaihimus-salâm, each taking one thousand angels with them, took their places respectively next to, on the right and on the left of our beloved Prophet.<sup>218</sup>

Jabrâîl ‘alaihis-salâm had wrapped a yellow turban on his head. And the other angels had white turbans on their heads. They let the ends of their turbans hang down on their backs and were riding on white horses. Our Master Sarwar al-âlam said to His Ashâb, “**Angels have signs and marks on them. You, too, make a sign and mark for yourselves!**” Then Zubayr ibn Awwâm wrapped a yellow cloth, and Abû Dujâna wrapped a red cloth as a turban on their heads. Hadrat Alî took a white banner, and Hadrat Hamza attached an ostrich feather on his chest.

With the angels entering the war, the situation changed in an instant. Even before the Ashâb al-kirâm swung their swords at the enemy, his head would separate from his body and fell to the ground. It was seen that unknown people were fighting with the polytheists on the right and left, in front of and behind our Master, the Prophet.

Hadrat Sahl narrated: “During the Ghazâ of Badr, when we swung our swords at the head of a polytheist, we would see his head separate from his body and drop to the ground before the sword touched its target!”

### The killing of Abû Jahl

Abû Azîz ibn Umayr, the flag-bearer of the polytheists, was captured. Their commander, Abû Jahl, was constantly reciting poems to encourage the Qurayshîs and trying to improve the morale of his soldiers. He was attacking like a young man, boasting, “My mother gave birth to me for these days!” and inciting the others.

Ubayda ibn Sa’id, one of the polytheists, was in full armour. Only his eyes were visible. He was turning around on his horse, saying, “I am Abû Zâtulkarish! I am Abû Zâtulkarish!” that is, “I am the father of abdomen (I have a big abdomen).” He was challenging the Muslims in his peculiar way. The heroic mujâhid, Hadrat Zubayr ibn Awwâm, approached him, aimed right at his eye and threw his spear,

<sup>216</sup> Sûrah al-Anfal, 8/9.

<sup>217</sup> Sûrah al-Anfal, 8/12-13.

<sup>218</sup> Wâqidî, al-Maghâzî, I, 57; Ibn Sa’d, at-Tabaqât, I, 16; Bayhaqî, Dala-il an-Nubuwwa, III, 40; Hâkim, al-Mustadrak, III, 72.



saying, "Allahu akbar!" Having found its target, the spear knocked him from his horse to the ground. When Hadrat Zubayr reached him, Ubayda was dead. Although he put his foot on his cheek and pulled with all his might, the spear came out with difficulty; it was bent.

The heroism Hadrat Zubayr showed in the Battle of Badr was great. There was no place on his body that wasn't injured. His son Urwa described this situation, "My father had received three serious sword strikes. One of them was on his neck. The wound left such a deep scar that I could put my finger in it."

Abdurrahmân ibn Awf was also fighting fiercely with the Qurayshîs. He was knocking down whomever he faced without paying attention to the blood flowing from his wounds. Hadrat Abdurrahmân narrated an incident that he witnessed as follows:

"For a moment, there was no one left in front of me. When I looked around, two young men from the Ansâr caught my eye. I wanted to be near the strongest of them. One of these two young people eyed me, then turned to me and asked, 'O uncle! Do you know Abû Jahl?' I answered, 'Yes, I know him.' When I asked him, 'O my brother's son, what will you do with Abû Jahl?' he replied, '**They told me that he reviles Rasûlullah. I swear by Allahu ta'âlâ that once I see him, I will never leave him until I kill him or until I die.**' I was actually astonished by these definite and resolute words spoken by a young man in a state of excitement.

The other young man also eyed me and said as the other said. In the meantime, I saw Abû Jahl! Among the enemy soldiers, he was constantly moving to and fro. When I said, 'O young men! That person who is hurriedly going to and fro is Abû Jahl,' they immediately grabbed their swords and approached Abû Jahl. They started to fight. These young men were the brothers Mu'âz and Mu'awwaz, the children of Lady Afra."

Meanwhile, Mu'âz ibn Amr, one of the heroes of the Ashâb al-kirâm, had the opportunity to get close to Abû Jahl. He attacked Abû Jahl, who was on a long-tailed horse, and struck his leg with all his might. Abû Jahl's leg fell to the ground. Then Ikrima, who hadn't yet become a Muslim, came to the aid of his father and started to fight with Hadrat Mu'âz ibn Amr.

At that moment, Mu'âz and Mu'awwaz brothers sprang forward like a falcon. They knocked down everyone before them and reached Abû Jahl. They struck him with their swords until they thought he was dead.

Hadrat Mu'âz ibn Amr was injured in his hand and arm while he was fighting against Ikrima. His blessed hand was cut from his wrist and hanged by a piece of skin. Mu'âz ibn Amr, who was engrossed in fighting, had no time to waste for his hand, to wrap it for treatment. Even though his severed hand hung on by a piece of skin, he was fighting heroically.

**Allahu akbar! What a strong îmân! What a sight to behold! After fighting like this for a while, Hadrat Mu'âz realized that his ability to move decreased. His wounded hand was the cause. He immediately**

*"Wallahi, I do not know anybody as bad as you (Uqba ibn Abî Mu'ayt), who denied Allahu ta'âlâ, His Rasûl and the Qur'ân al-karîm and who subjected His Rasûl to torture after torture."*

**Hadîth  
ash-shârif**

**stepped on it, tore it off and threw it away...<sup>219</sup>**

Nawfal ibn Huwaylid, a ferocious enemy of Islâm, was one of the most popular champions of Quraysh. He was constantly shouting and trying to agitate and provoke the herd of polytheists. When our Master, the Prophet saw his behaviour, He prayed, “**O my Allah! Help me against Nawfal ibn Huwaylid. Defeat him.**” When Hadrat Alî, the lion of Allahu ta’âlâ, saw the polytheist Nawfal, he pounced on him at once. He slashed his sword so strongly that he cut off both of his legs, even though they were covered with armour. Then he slashed his sword across his neck and beheaded him.<sup>220</sup>

Umayya ibn Khalaf, who used to lay Bilâl al-Habashî on hot sand and put huge rocks on his chest, was one of the most ferocious of polytheists. This enemy of Islâm, who made use of every opportunity to torture our Master Rasûlullah (sall-Allâhu ‘alaihi wa sallam), was trying to gather the polytheists in the Badr Valley and striving to extinguish the nûr of Islâm. Hadrat Bilâl, who saw this state of his, approached and stood before him with his sword and saying, “O Umayya ibn Khalaf, the leader of unbelief! If you survive, I wish that I will not!” he attacked. When he said, “O Ansârî brothers! Help, the leader of unbelief is here!” the Ashâb al-kirâm surrounded Umayya and killed him at once.<sup>221</sup>

There was no leader in the polytheist army. None of them knew what to do; they were haphazardly trying to run away. The fortress of unbelief had fallen. The glorious Ashâb continued to chase them. Some of the polytheists were taken captive. Abbas, the paternal uncle of our beloved Prophet, was among the captives.<sup>222</sup>

### **The victory was the believers’**

Our Master, the Prophet (sallallahu ‘alaihi wa sallam) asked His glorious Ashâb, “**Does anyone have information about Nawfal ibn Huwaylid?**” Hadrat Alî stepped forward and said, “O Rasûlallah! I have killed him.” Our beloved Prophet, who was very happy with this news, uttered takbîr, “**Allahu akbar!**” and said, “**Allahu ta’âlâ accepted my prayer regarding him.**”

When they told Him Umayya ibn Khalaf was killed, He greatly rejoiced and said, “**Alhamdulillâh! Thanks be to Allahu ta’âlâ. My Rabb has affirmed His born slave and made His religion superior.**”

Regarding Abû Jahl, our Master Rasûl al-akram said, “**I wonder what Abû Jahl did, what happened to him? Who will go and look for him?**” He ordered that he be searched among the dead. They search but couldn’t find him. Our Master, the Prophet said, “**Look for him, I made a promise about**

<sup>219</sup> Bukhârî, al-Maghâzî, 8; Muslim, Jihad and Siyar, 147; Ibn Hishâm, as-Sîra, I, 634; Bayhaqî, Dala’il an-Nubuwwa, III, 83; Suhaylî, Rawzu'l-unf, III, 77.

<sup>220</sup> Wâqidî, al-Maghâzî, I, 92; Bayhaqî, Dala'il an-Nubuwwa, III, 98; Shamsaddîn Shâmî, Subulû'l-Hudâ, IV, 94.

<sup>221</sup> Bukhârî, “Wakâlat”, 2; Ibn Hishâm, as-Sîra, II, 631; Ibn Abî Shayba, al-Musannaf, VIII, 477; Bayhaqî, Dala'il an-Nubuwwa, III, 94; Tabarî, Târikh, II, 153.

<sup>222</sup> Ibn Hishâm, as-Sîra, I, 715; Suhaylî, Rawzu'l-unf, III, 173.



**him. If you can't recognize him, look for the scar on his knee. One day, he and I were at the feast of Abdullah ibn Jud'ân. We were both young. I was a little bigger than he was. When I was cramped, I pushed him. He fell on his knees. One of his knees was injured, and the scar of this injury didn't fade from his knee."**

Upon this, Abdullah ibn Mas'ûd went to search for Abû Jahl. He found him injured and recognized him. He asked, "Are you Abû Jahl?" He pressed his foot on Abû Jahl's throat. He grabbed his beard and pulled it. He said, "O enemy of Allahu ta'âlâ! Has Allahu ta'âlâ finally made you ignoble?" Abû Jahl replied, "Why would He make me ignoble! O sheep herder! May Allah make you ignoble. You have climbed on to a place that is very steep! Tell me, to which side does the victory belong." Hadrat Ibn al-Mas'ûd said, "The victory belongs to Allah and His Rasûl." While removing Abû Jahl's helmet, he said, "O Abû Jahl! I will kill you." Abû Jahl showed the extent of his unbelief, pride and arrogance by saying, "You aren't the first of those who killed their nations' superiors. But the truth is, it will be very hard for me that you are the one who kills me. At least cut my throat near my chest so that my head will appear majestic!"

When Ibn al-Mas'ûd couldn't cut off Abû Jahl's head with his own sword, he cut it off with Abû Jahl's sword and brought his weapon, armour, helmet and head to our Master, the Prophet. He said, "May my parents be sacrificed for you, O Rasûlallah! This is the head of Abû Jahl, the enemy of Allahu ta'âlâ." Our beloved Prophet said, "**There is no god but Allah.**" Then He stood up and went to the body of Abû Jahl. He said, "**Praise be to Allahu ta'âlâ, for He made you worthless and ignoble. O enemy of Allah! You were the pharaoh of this ummah.**" Then He thanked Allahu ta'âlâ by saying, "**O my Rabb! You have fulfilled Your promise to me.**"

Our Master Rasûlullah (sallallahu 'alaihi wa sallam) had the wounds of the injured Ashâb al-kirâm treated. He had those who were martyred found. There were fourteen martyrs, six from the Muhajirin and eight from the Ansâr. While all of their blessed souls flew to Jannah, seventy people were killed and seventy people were taken captive from the polytheists who tried to extinguish the nûr of Islâm.

Our Master Rasûlullah sent Abdullah ibn Rawâha and Zayd ibn Hâritha to Medîna to give the good news of the victory.

Our Master, the Prophet led the janâza salât<sup>223</sup> for the martyrs and had them buried in their graves.

They threw twenty-four of the corpses of the polytheists into a dry well and the others into pits and filled them up.

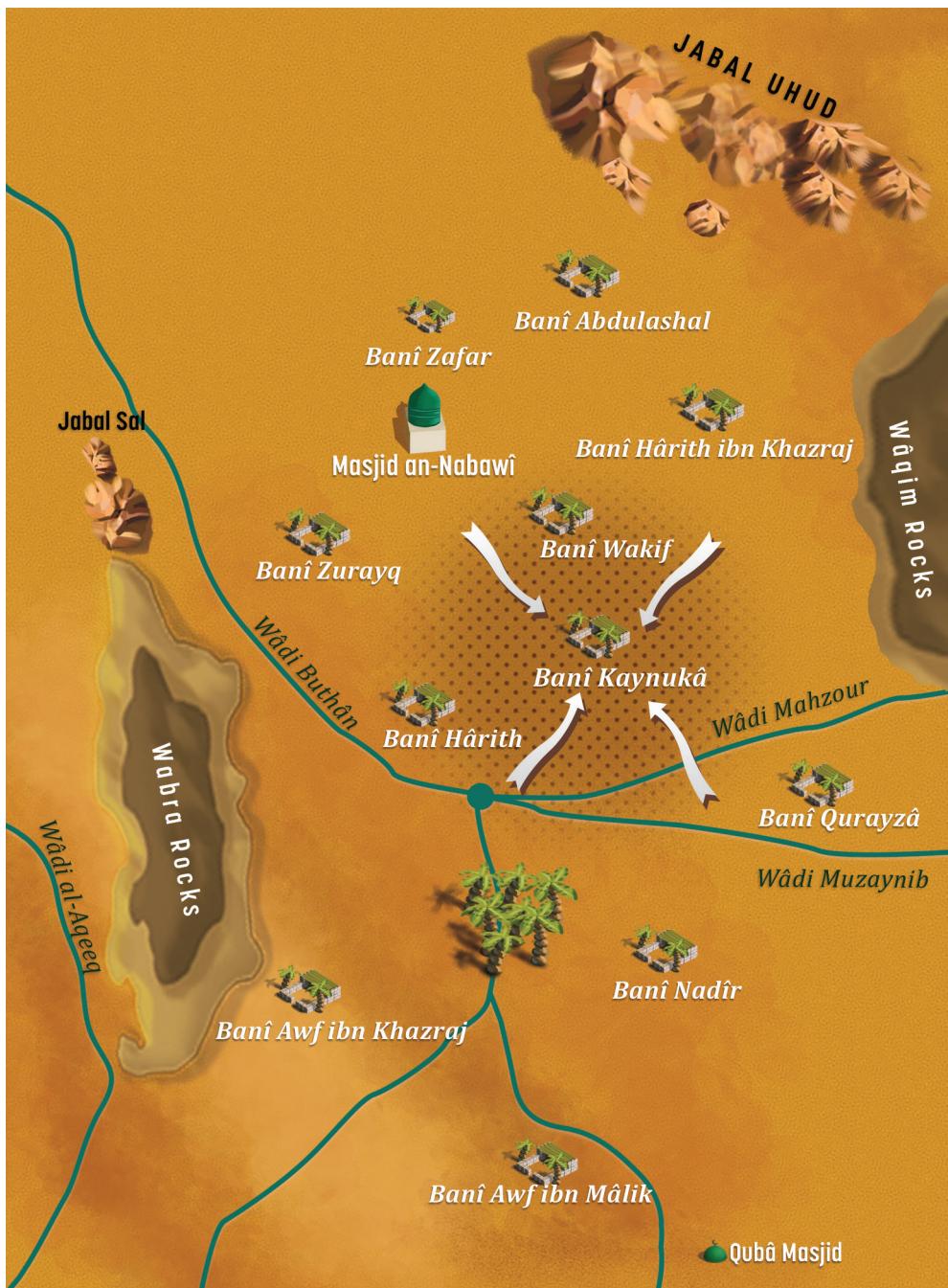
The Master of the worlds came to the well with His honourable Ashâb and said, "**O those who were thrown into the well!**" and continued by

*"Praise be to  
Allahu ta'âlâ, for  
He made His Rasûl  
victorious in Badr  
and granted Him  
victory."*

**Hadîth  
ash-sharîf**

<sup>223</sup> Janâza; dead person's body. Please see the fifteenth chapter of the fifth fascicle of Endless Bliss for 'janâza' and 'salât (salât) of janâza'.

## The Ghazâ of Banî Kaynûka





saying the names of the killed polytheists along with their fathers' names, **"O 'Utba ibn Rabîa! O Umayya ibn Khalaf! O Abû Jahl ibn Hishâm! ... What a bad people you were to your prophet. You denied me, but others approved and confirmed me. You exiled me from my city, my land. Others opened their doors to me and embraced me. You fought against me; others helped me. Have you attained what my Rabb promised you? I have attained the victory that my Rabb promised."**

*"You will definitely be vanquished and driven to Jahan-nam, which is an evil resting place."*

**Âl-i 'Imrân: 12**

Hadrat 'Umar asked, "O Rasûlallah! Are you telling these to the corpses?" Upon this, our Master Rasûl al-akram said, **"I say by the name of my Rabb, who sent me as a true prophet, that you don't hear me more than they do. But they cannot answer."**

The polytheists, while running away from the battlefield to save their lives, couldn't take anything they had brought. All of these fell into the hands of the Muslims. Our Master, the Prophet distributed the booty among all His Ashâb who joined the Badr War and those who were on duty. They stayed at Badr for three more nights and returned to Medîna after nineteen days.

Meanwhile, Abdullah ibn Rawâha and Zayd ibn Hâritha, who had been sent as heralds, approached Medîna. On Sunday, at mid-morning, when they arrived at the place known as Aqiq, they separated. Abdullah ibn Rawâha entered Medîna from one direction and Zayd ibn Hâritha from another. They were going from house to house announcing the victory.

Abdullah ibn Rawâha, the poet of our Master Rasûlullah, was heralding the victory loudly by reciting;

*O Ansâr! I give you the glad tidings hereby,  
The Prophet of Allah is safe and alive.*

*The polytheists were killed and taken as prisoners,  
Among the captives were famed and notable figures.*

*All the sons of Rabîa and Hajjâj, as well,  
Abû Jahl Amr ibn Hishâm was killed at Badr.*

Hadrat Asim ibn Adiy asked, "O Ibn ar-Rawâha! Is what you said true?" Abdullah ibn Rawâha said, "Yes, I swear by Allah it is true! Inshâ-Allah, tomorrow Rasûlullah will come with the captives tied by their hands!"

### **The demise of Hadrat Ruqayya**

On that day, Hadrat Ruqayya (radiyallahu 'anhâ), the daughter of our beloved Prophet, had passed away. Her husband, Hadrat 'Uthmân had led her janâza salât. The news of victory over this grief gave them some relief.

Our Master, the Prophet (sallallahu 'alaihi wa sallam) and His Ashâb thanked Allahu ta'âlâ, who bestowed them the victory of Badr, and performed sajda

of shukr (gratitude), then set out towards Medîna al-Munawwarah with the captives.

Abdullah ibn Rawâha and Zayd ibn Hâritha, who had brought the good news earlier, told what happened in the Ghazâ of Badr and who were martyred. The children, women and people on duty who stayed in Medîna had rejoiced for the victory. They went out of the city to welcome our Master, the Prophet. Hâritha ibn Surâqa was among the martyrs. His mother Rabî had learned that her son was martyred by an enemy arrow while he was drinking water from the pool. When our mother Rabî heard this news, she said, “I will not cry for my son until Rasûl ‘alaihis-salâm comes. When He honours Medîna, I will ask Him. If my son is in Jannah, I will never cry. If he is in Jahannam, I will shed blood, instead of tears, from my eyes.”

When our beloved Prophet honoured Medîna with His blessed Ashâb al-kirâm, Rabî came to His presence and said, “May my parents be sacrificed for you, O Rasûlallah! You know my love for my son Hâritha. Did he become a martyr and enter Jannah? If so, I shall be patient. If not, I will shed blood from my eyes.” Our Master Habîb al-akram gave the good news to her, **“O Umm Hâritha! Your son is not in one but in many Jannahs. His place is in Firdaws** (a high level of the Jannahs).” Upon this, Rabî said, “I shall not cry for my son.” The Sultân of the universe asked for a cup of water. Due to His compassion, He put His blessed hand in the water and took it out. He had Hadrat Hâritha’s mother and his sister drink this water. He also wet their faces and heads with this water. After that day, the faces of Rabî and her daughter were very luminous. They also had very long lifetimes.

Our Master, the Guide of the universe (‘alaihi afdalus-salawât) distributed the seventy captives brought to Medîna among His Ashâb and ordered that they treat them well. There was no wahy from Allâhu ta’âlâ about the fate of the captives yet. After consulting with His Ashâb, our Master Rasûlullah decided that the captives would be released in return for ransom. The amount of the ransom was determined according to each captive’s property. Those who had no property and were literate would teach ten illiterate people in Medîna how to read and write, then they could go to Mecca. Our Master, the Prophet said to His uncle Abbâs, who was among the captives, **“O Abbâs! Pay for the release of yourself, your brother’s son Uqayl (Aqîl) ibn Abî Tâlib and Nawfal ibn Hârith. Because you are rich.”** Hadrat Abbâs said, “O Rasûlallah! I am a Muslim. Quraysh brought me to Badr against my will.” Rasûlullah replied, **“Allahu ta’âlâ knows if you are Muslim. If you are telling the truth, Allahu ta’âlâ will certainly reward you for it. But in appearance you are against us. That’s why you have to pay for your release.”** When Abbâs said, “O Rasûlallah! I have no wealth other than the 800 dirhams you took as booty,” our Master, the Prophet said, **“O Abbâs! Why don’t you tell about that gold?”** He asked “Which gold?” When our beloved Prophet answered, **“The gold you gave to your wife Umm al-Fadl, the daughter of Hârith, on the day you left Mecca! When you gave them, there was no one else with you. The gold, of which you told Umm al-Fadl, ‘I don’t know what will happen**





**to me during this expedition. If something happens to me and I can't return, this much is yours, this much is for Fadl, this much is for Abdullah, this much is for Ubaydullah, and this much is for Qusam,"** Hadrat Abbâs was astonished and said, "I swear that there was no one with us while I gave that gold to my wife. How do you know this?" Our Master, the Prophet replied, "**Allahu ta'âlâ informed me.**"

*"Uthman is my companion in Jannah."*

**Hadith  
ash-sharîf**

Then Hadrat Abbâs said, "I bear witness that you are Allahu ta'âlâ's Rasûl and you tell the truth," and recited the Kalima ash-shahâda.<sup>224</sup> When Hadrat Abbâs became a Muslim, our Master, the Prophet appointed him in Mecca. He ordered him to protect the Muslims there and send news about the enemies of Islâm.

Quraysh, who was defeated in the Ghazâ of Badr, were notified that they could get their captives back by paying the ransom. However, Nadr ibn Hârith, who had tormented and tortured the Master of the prophets before the Hegira, was beheaded. Also, Uqba ibn Abî Mu'ayt, who had put a camel's rumen on our beloved Prophet's blessed back while He was performing salât in the Kâ'ba, was killed. When the head of this ferocious enemy of Islâm was separated from his body, our Master Rasûlullah praised Allahu ta'âlâ. He went to his side and said, **"Wallahi, I do not know anybody as bad as you, who denied Allahu ta'âlâ, His Rasûl and the Qur'an al-karîm and who subjected His Rasûl to torture after torture."**

The captives stayed with the Ashâb al-kirâm ('alaihimur-ridwân) until they were taken by their guardians in exchange for ransom. All the sahâbîs treated the captives very well and shared their food with them. Mus'ab ibn Umayr's brother, Abû Aziz, was among the captives. He narrated, "I was also a captive in the house of a Medînan Muslim. They were treating me very well, giving the bread they would eat in the morning and evening to me, and they were left with only dates to eat. Whenever one of them had a piece of bread, he would bring it straight to me. Since I was ashamed, I would give the bread back to the person who brought it. But he would return it to me again."

Again, one of the captives named Yazîd from Quraysh related as follows: "While the Muslims were going from Badr to Medîna, they made us, the captives, ride the animals, and they went on foot."

Khadîja radiyallahu 'anhâ's sister's son, our Master, the Prophet's son-in-law, Abu'l-Âs ibn Rabî was among the captives. Abu'l-Âs was one of the merchants of Mecca and had a lot of property. He was famous for his reliability and piety. When the ransoms for the captives were being sent from Mecca, Hadrat Zaynab sent the necklace her mother had gifted her at her wedding to complete the ransom. When the ransoms arrived, our Master, the Prophet (sallallahu 'alaihi wa sallam) recognized the necklace and said, "O my Ashâb, if you see fit, sent my daughter Zaynab's captive with the ransom." The Ashâb al-kirâm accepted. Abu'l-Âs was allowed to go to Mecca with his property, on the condition that he would send Zaynab to Medîna. Abu'l-Âs sent Zaynab and her companions with

<sup>224</sup> Tabarî, Târikh, II, 523, 524.

his brother Kinâna. Hearing this, the polytheists became angry and sent some of their men after them. They caught up with them at Zî-Tuwâ. When Habar ibn al-Aswad threw his spear, the camel was startled and threw Hadrat Zaynab from its back to the ground. Kinâna dropped his arrows in front of him and said, “I will destroy whoever that tries to kill Zaynab.” He took Zaynab out of Mecca and brought her to their destination. Hadrat Zaynab fell ill because of her wounds. She was pregnant. When she reached Medîna, she lost her baby. Rasûl ‘alaihi-s-salâm was very sad when He heard of this.

The fact that the polytheists were defeated at Badr and that they fled from the battlefield in a deplorable state, caused a great surprise in Mecca. A result that they had never expected or even imagined had emerged. Abû Lahab and other polytheists didn't believe the words of the first person who brought the news. When Abû Sufyân, who ran away from the battlefield, came to Mecca, they called him over immediately. Abû Lahab asked him, “O my brother's son! Tell us, how did it happen?” Abû Sufyân sat down. Many people were listening while standing. Abû Sufyân told them:

“Don't even ask. When we were against the Muslims, it was as if our hands were tied. They did as they wished. They killed some of us and captured some others. I swear that I don't condemn or criticize any of our people. Because at that time, we came across people dressed in white on grey horses between the earth and the sky. Nothing could stand against them, nor could anyone oppose them!”

The slave of Abbâs, Hadrat Abû Râfi', who had become a Muslim in the early days of Islâm, however, fearing the torments of the polytheists, hadn't reveal his faith, was there. While listening to them silently, Abû Râfi' forgot everything because of his joy and suddenly said, “Wallahi, they are angels.” Abû Lahab slapped him hard, grabbed him and threw him to the ground. He severely beat him. Umm al-Fadl, the wife of Hadrat Abbâs, couldn't stand it. Because she had become a Muslim, too. Umm al-Fadl took one of the poles in the room and saying, “You saw him powerless, since he has no one, didn't you?” she hit Abû Lahab hard. Abû Lahab's head was split open. He turned and left with blood dripping, in a contemptible, despised and despicable state. Seven days later, Allahu ta’âlâ gave him a disease called black scarlet. He died of this disease. His sons left his body unburied for two or three nights. In the end, he began to stink. Everyone was disgusted by and avoided the disease that Abû Lahab had caught, as if it was the plague. Upon this, one of the Qurayshîs said to the sons of Abû Lahab, “Shame on you! Do you not feel shame? You left your father at home until he stank. At least, take him somewhere and bury him!” His sons said to that man, “We are afraid of the disease in him.” This time, the man said to them, “You go, I will come and help you.” Then, the three of them got together. They picked him up and left him at a remote place. They threw stones on him until it wasn't possible to see him. Thus, Abû Lahab entered his land, the dark Jahannam pit, where he will forever stay in torment and fire.

Walîd ibn Walîd was among the Qurayshîs who were captured in Badr.



Abdullah ibn Jahsh had taken him captive. Walîd's brothers Hishâm and Khâlid ibn Walîd, who hadn't embraced Islâm yet, came to Medîna. Abdullah ibn Jahsh wouldn't emancipate him unless the ransom money was given. Although Khâlid consented, Hishâm, his paternal half brother, didn't accept. Our Master Rasûlullah suggested that they pay with their father's weapons and equipment. Although, Hishâm agreed to this, Khâlid didn't. Finally, they agreed on their father's sword, armour and helmet, which were worth a hundred dinârs. They saved Walîd from captivity and set out for Mecca. However, Walîd left them at Dhu'l-Hulayfa, which is four miles from Medîna, came to our Master, the Prophet, embraced Islâm and became one of the Ashâb al-kirâm. After a while, he went to Mecca, to his brothers. When Khâlid ibn Walîd asked him, "Since you were going to become a Muslim, why didn't you become a Muslim before we paid your ransom? You caused us to part with a memento from our father. Why did you do that?" He replied, "I was afraid that the Quraysh people would say, 'He couldn't endure captivity and became obedient to Muhammad 'alaihis-salâm.'"

Enraged with that response, his brothers imprisoned him with some Muslims from the sons of Manzum, along with Iyâsh ibn Abî Rabîa and Salama ibn Hishâm (râdiyallahu 'anhuma). Walîd ibn Walîd was imprisoned for years because he had become a believer. He was oppressed and subjected to tortures by his uncle Hishâm, a ferocious enemy of Islâm, and his polytheist relatives. Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) prayed for Iyâsh ibn Abî Rabîa, Salama ibn Hishâm and Walîd, who were persecuted by the polytheists, as follows: "**O Allah! Save Walîd ibn Walîd, Salama ibn Hishâm, Iyâsh ibn Rabîa and other Muslims who** (are suffocating at the hands of the unbelievers and) **seem weak** (and helpless). **O Allah, trample Mudar** (Quraysh) **worse. Liken these years** (for them) **to the years of Yûsuf** (Joseph)." With the blessing of our Master Rasûlullah's prayer, Hadrat Walîd found an opportunity and escaped from where he was tied. He came to Medîna al-Munawwarah and reached our beloved Prophet. When our Master Habîbulâh asked about the condition of Iyâsh ibn Rabîa and Salama ibn Hishâm, he said that they were bound by their feet to each other and suffering under severe torment and torture.

The Sultân of the universe was very sad about their plight and searched for a way to rescue them. When He asked who could rescue them, Walîd, despite being tortured for years, answered with great courage and love, "O Rasûlallah! I will rescue them; I will bring them to you." He came to Mecca again and learned the whereabouts of the tortured Muslims by following a woman who brought food to them. Both of them were imprisoned in a roofless building. At night, risking his life, Walîd went down the wall with great courage and reached his friends. The two oppressed men, whose only guilt was to believe, were bound to a stone by the polytheists and suffered all kinds of cruelty in the scorching heat of Arabia's desert air. Walîd rescued these blessed brothers of his and had them

*"O Fâtima! What happened to you, why are you crying? I swear by Allahu ta'âlâ that I married you to the best one in knowledge, gentleness and wisdom among those who asked for your hand in marriage."*

**Hadîth  
ash-shârif**

mount his camel. He set out for Medîna al-Munawwarah on foot and barefoot, to reach Rasûlullah, whom he loved dearly, as soon as possible. It wasn't the scorching heat of the desert, but the love of meeting the Master of the worlds that was burning him.

He came to Medîna in three days, barefoot, without food and water. His toes were shattered by the harshness of the stones. Covered in blood, Walîd ibn Walîd reunited with Habîbulâh, whom he loved so much.

The victory of Badr brought great joy to the Muslims. The polytheists, on the other hand, fell into sorrow and disappointment. When Negus, the ruler of Abyssinia, heard that our Master Rasûlullah was victorious, he immediately went to the Ashâb al-kirâm in his country and gave the glad tidings, **“Praise be to Allahu ta’âlâ, for He made His Rasûl victorious in Badr and granted Him victory.”**

### **The events after the Ghazâ of Badr**

Our beloved Prophet (sallallahu ‘alaihi wa sallam) was fighting against both the Jews and the munâfiqs, who pretended to be Muslims, like Abdullah ibn Ubayy, as well as the polytheists. In addition, He was inviting polytheist tribes outside of Medîna to Islâm and striving for them to attain the honour of becoming Muslims. Ghazâs like Karkara, Banî Kaynukâ, Sawîq, Ghatfân, Bahran... were all made after the Ghazâ of Badr.

### **Some incidents that happened in the second year of the Hégira**

This year, our beloved Prophet fasted for the first time on the day of ashûra. One day, our Master Rasûl al-akram found Hadrat Alî (radîyallahu ânh) asleep and with his back covered in soil. He wiped the soil with His blessed hand and exalted him by saying, “Get up, O Abâ Turâb, get up, O Abâ Turâb.” Tarâwîh salât started to be performed. Fasting and zakât (an annual duty, for people who are considered rich in Islâm, of giving a certain amount of certain kinds of property to certain kinds of people) were made fard. Sadaqa al-fitr began to be given, and Eid salâts began to be performed. The order to perform qurban (sacrificing an animal) came.

### **His marriage to Hadrat Âisha**

Our Master, the Prophet was engaged to Hadrat Âisha while they were at Mecca, but they didn't have their wedding yet. One day, Hadrat Abû Bakr asked our Master Sarwar al-âlam, “O Rasûlallah! What is holding you back from marrying your wife?” Rasûlullah replied, “It is the mahr (Mahr is comprised of things like gold, silver, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry).” Hadrat Abû Bakr sent money for mahr to Rasûlullah.<sup>225</sup>

Thereupon, our mother Hadrat Âisha's wedding was held. At the time, our Master, the Prophet was fifty-five years old.<sup>226</sup> Our mother Hadrat Âisha was so

<sup>225</sup> Ibn Sa'd, at-Tabaqât, I, 239; Qâdî Iyâd, Shifâ ash-sharîf, 300-301.

<sup>226</sup> Bukhârî, “Manâqib-ul-Ansâr”, 44; Tirmidhî, “Nikâh”, 18.



intelligent and talented that she could immediately express incidents poetically. She would never forget what she learned and memorized. She was very clever, intelligent, erudite, litterateur, chaste and pious. Since she had a retentive memory, Ashâb al-kirâm would ask and learn many things from her. She was praised by an âyat al-karîma.

*"O Alî! Care for Fâtima's feelings. She is a piece from me. Treat her well. If you sadden her, you will have saddened me."*

**Hadîth  
ash-shârif**

### The Ghazwa of Karkarat al-Qadr

The news came that a group from Banî Salim and Ghatfân had gathered in Karkara. Upon this, our Master, the Prophet set out from Medîna with two hundred people from the Muhâjir and Ansâr. Hadrat Ibn Umm Maktûm was left as a deputy in Medîna. Hadrat Alî was carrying the white banner. When they arrived at that location, they couldn't find anyone. The polytheist had heard that the mujâhids were coming and left. While they were walking through the valley, they came across a camel keeper and asked him about the group from Banî Salim and Ghatfân. The camel keeper said, "They hired me to look after their animals for five days. But I don't know where they are now." Five hundred camels were taken as booty. Shepherd Yasâr was taken captive as well. After staying at the valley of Karkarat al-Qadr for three nights, they departed for Medîna, herding the camels. At the location called Darâr, our Master, the Prophet set one-fifth of the camels apart and divided the rest. Everyone got two camels. The next day, when they were performing the morning salât, they saw that this camel keeper called Yasâr was performing salât with them. Upon this, our Master, the Prophet emancipated him. Then they returned safely to Medîna.

*Whoever burns with the fire of longing for you becomes nûr,  
And, the heart devastated by the trouble of love prospers.*

### The Ghazâ of Banî Kaynûka

One day, the Jews of Banî Kaynukâ wanted to mock a Muslim lady, and one of the sahâbis saw this; he immediately drew his sword and killed that Jew. The Jews gathered and martyred that blessed sahâbi. The incident was reported to our Master, the Prophet. Our Master Rasûl al-akram gathered them at the market place of Kaynukâ and said, "**O Jewish community! Fear that you will be caught by a torment like the one Allahu ta'âlâ inflicted on Quraysh. Become Muslims. You know well that I am a prophet who has been sent by Allahu ta'âlâ. You have already read this and Allahu ta'âlâ's promise to you in your book.**"

In spite of this compassion, the Jews, who broke the treaty they made, challenged the Sultân of the worlds, by saying, "O Muhammad! Don't be deluded by the fact that you defeated a people who don't know how to fight a war! We swear that we are warriors! Only when you start fighting with us will you understand what great fighters we are!"

Thus, they violated the previous treaty and revealed their defiance. Upon that, Jabrâîl 'alaihis-salâm brought a wahy, in maal, "(O My Habîb!) **If you worry**

**about treachery** (behaving against the agreement) **from a people who had made a treaty** (with you), **for justice and fairness, tell them directly that you have rejected their covenant** (before declaring war). **For, Allahu ta’âlâ does not like traitors.**<sup>227</sup>

In another âyat al-karîma, it is stated, in maal, “**O My Rasûl! Say to those unbeliever Jews: You will definitely be vanquished and driven to Jahannam, which is an evil resting place.**<sup>228</sup>

In the middle of the month of Shawwâl, on Saturday, our Master Habîb al-akram assembled an army at once and marched to the fortress where the Kaynûka Jews inhabited. The white banner was carried by Hadrat Hamza. Abû Lubâba was left in Medîna as the deputy.<sup>229</sup>

The blessed army besieged the Kaynûka fortress. The Jews, who said, “We are what warriors call heroes,” couldn’t even dare to shoot arrows from their fortress, let alone resist. Our Master Rasûlullah took control of the entrances and exits. No one could exit. This state continued for fifteen days.<sup>230</sup>

The Jews became frightened, and they surrendered. Although each of them should have been killed, our beloved Prophet, who was sent as a mercy for the worlds, pitied them and allowed the Jews of Kaynûka to go to Damascus. None of them were allowed to stay back. Thereby, they were cast out from the soil of Medîna.<sup>231</sup> They migrated from the lands of Banî Kaynukâ. Their properties and weapons became booty for the Muslims.

### Ghazwa of Sawîq

When Abû Sufyân came to Mecca after fleeing from the Battle of Badr, he vowed not put oil on his hair and not go near his wives until he took revenge on Muhammad sallallahu ‘alaihi was sallam. To fulfil his vow, in the second year of the Hegira, on the fifth day of Dhu'l-hijja, on Sunday, he set off for Medîna with two hundred cavalries. One night, he went to someone’s house in Medîna and asked about our Master, the Prophet. That person didn’t pay any attention to him. He didn’t even open the door. Abû Sufyân left there and stayed at the house of Salâm ibn Mushkam. The next day, he went to the Arîz region. In this region, he came across Ma’bad ibn Amrush from the Ansâr and his servant and martyred them while they were working. He set a date palm orchard on fire. Saying, “My vow is fulfilled,” he left.

When this incident was reported to our Master, the Prophet, He left Abû Lubâba as His deputy in Medîna and went after Abû Sufyân with two hundred men. The polytheists heard of this and began to flee. In order to escape, they left their goods and a kind of grain they called sawîq, together with the pots they brought for cooking, and fled. The Muslims found these and took them as booty. For this reason, this expedition was called the Ghazwa of Sawîq.

<sup>227</sup> Sûrah al-Anfal, 8/58.

<sup>228</sup> Sûrah Âl-i ‘Imrân, 3/12.

<sup>229</sup> Ibn Sa’d, at-Tabaqât, II, 29.

<sup>230</sup> Ibn Sa’d, at-Tabaqât, II, 29.

<sup>231</sup> Wâqidî, al-Maghâzî, I, 176-180; Ibn Sa’d, at-Tabaqât, II, 29.



## The marriage of Hadrat Alî and Hadrat Fâtima

It was the second year of the Hegira. Hadrat Fâtima, the daughter of our Master, the Prophet (sallallahu 'alaihi wa sallam), was fifteen years old.

One day, Hadrat Fâtima went to the presence of our Master Rasûl al-akram for performing a service. Our Master Rasûlullah saw that His daughter had reached the age of marriage. After that day, many people asked for our mother Fâtima-tuz-Zahrâ's hand in marriage. Rasûl 'alaihis-salâm paid no attention and said, "**Her marriage depends on Haqq ta'âlâ's decree.**"

One day, Hadrat Abû Bakr, 'Umar and Sa'd ibn Mu'âz were sitting in the masjid and talking, "Everyone except Hadrat Alî asked for Hadrat Fâtima's hand in marriage. No one was accepted." Hadrat Siddîq said, "I think that this will be granted to Alî. Let's go visit him and bring up this subject. If his excuse is poverty, let's help him." Hadrat Sa'd said, "O Abâ Bakr! You always do good deeds. Lead the way, let us accompany you." All three of them left the masjid and went to see Hadrat Alî. Hadrat Alî had left on his camel and was watering a date palm orchard of one of the Ansâr. When he saw them, he greeted and welcomed them. Hadrat Abû Bakr asked, "O Alî! You are the leader in every good deed, and you have such a rank in the sight of Rasûl al-akram that has never been granted to anyone. Everyone asked for Hadrat Fâtima's hand in marriage. No one was accepted. We think you will be accepted. Why don't you make an attempt?"

Hadrat Alî says, "Shy and diffident, I came into the presence of Rasûlullah. Rasûlullah was majestic and dignified as usual. I sat before Him but couldn't speak. Our Master Rasûlullah asked, '**Why did you come, do you need something?**' I kept my silence. When He said, '**Perhaps, you have come to ask for Fâtima's hand in marriage,**' I was only able to say, 'Yes.' (Our Master, the Prophet announced to Hadrat Fâtima that Hadrat Alî asked for her hand in marriage. She also kept her silence.) Our Master, the Prophet asked, '**What do you have as mahr to give to Fâtima?**' I said, 'I have nothing to give to her, O Rasûlallah.' He asked, '**Where is your Khutamî armoured shirt that I gave you, what happened to it?**' When I answered, 'It is with me,' He said, '**Sell it and bring me its money. It is enough as mahr.**'<sup>232</sup> According to another report, when our Master Rasûlullah asked Hadrat Alî, '**What do you have with you?**' he replied, "I have my horse and my armored shirt with me." Then our Master Rasûlullah said, '**You will need your horse but sell your armor.**' According to another report, our Master, the Prophet said, '**O Alî! Go and rent a house for yourself.**'

Hadrat Alî lived with our Master, the Prophet until he got married. Upon the order of our Master, the Prophet, he rented the house of Hâritha ibn Nu'mân, near Masjid an-Nabawî, across the room of Hadrat Aîsha. He also sent his armour to the market. While Hadrat 'Uthmân (radiyallahu ta'âlâ 'anh) was walking in the

*"He (Ka'b ibn Ashraf) always disturbed us and recited poems against us. If any of you do the same, he should know that his punishment is the sword."*

**Hadîth  
ash-sharîf**

<sup>232</sup> Bayhaqî, Dala'il an-Nubuwwa, III, 173; Ibn Kathîr, as-Sira, II, 544.

market, he recognized Hadrat Alî's armour. He asked the seller, "How much does the owner of this armour want?" The seller said, "400 dirhams." Hadrat ‘Uthmân (radiyallahu ‘anh) said, "Come and get the money." Then, he went to his house. He took that armour from the seller and paid for it. He said, "No one is worthy of this armour but him. He should spend this money on the wedding. And accept our apology." He gave the 400 dirhams, put the armour on top of it, and sent it as a gift to Hadrat Alî.

When Hadrat Alî came to our Prophet with his armour and the dirhams, our Master, the Prophet prayed for many blessings for Hadrat ‘Uthmân and said, "**‘Uthmân is my companion in Jannah.**" Then He called Bilâl al-Habashî, gave some of the money and ordered, "**Please take this money and go to the market! Buy some rose water and honey with the rest of the money, then mix them with water in a clean bowl in a corner of the masjid. Make honey sherbet so that we will drink it after the nikâh is performed. Invite my Ashâb from the Ansâr and Muhâjirs, who are available, to the masjid and announce to the people that Fâtima and Alî are getting married.**"

Bilâl al-Habashî went out and announced to the people that Hadrat Alî and Hadrat Fâtima were getting married. The Ashâb al-kirâm came to Masjid an-Nabawî and filled it inside and out. Our Master, the Prophet stood up and said the following khutba, "**All hamd and shukr belong to the Rabb of the worlds. He is the One who is praised for the blessings He granted, who is worshipped because of His endless might and power, whose torment and reckoning are feared, whose command and decree rule over the earth and the skies. He is the One who creates the creatures with His power, distinguishes them with His fair rules, honours people with His religion (of Islâm) and His prophet Muhammad ('alaihis-salâm)...**

**Allahu ta’âlâ ordered me to marry my daughter Fâtima to Alî ibn Abî Tâlib. Now I make you witness that (by Allahu ta’âlâ’s order) I have married Fâtima to Alî ibn Abî Tâlib with a mahr of 400 mithqals of silver. May my Rabb bring them together and make this blessed for them. May He make their descendants pure and a key for mercy, a source of wisdom, and trustworthy for the ummah of Muhammad. This is all I wanted to say. I ask for mercy from my Rabb for myself and you.”**

Then Hadrat Alî stood up and said this short khutba, "... I say salât and salâm (blessings and peace) to Muhammad 'alaihis-salâm, in whose presence we are, He had married His blessed daughter Fâtima to me with a mahr of 400 mithqâls of silver. O my brothers-in-religion! Undoubtedly, you have heard and witnessed what our Master, the Prophet said. I witness and consent to this too. I fully accept. Allahu ta’âlâ is witness to the words of all of us and the guardian to all of us."<sup>233</sup>

After the marriage ceremony was over, our Master, the Prophet had fresh dates brought and said, "**Please take from these dates and eat.**" Everyone took and ate them. Then, Hadrat Bilâl distributed honey sherbet; they drank that too, and all the sahâbîs prayed, "**Bârakallahu fî kumâ wa ‘alaikumâ**

<sup>233</sup> Ibn Sa’d, at-Tabaqât, VIII, 24; Ibn Asâkir, Târikh Dimashq, LII, 445.



**wa jama'a shamlakumâ.** (May Allahu ta'âlâ make both of you blessed; may He make everything coming to you to be blessed, and may He join you with each other!)” At the time of the nikâh (marriage contract prescribed by Islâm), Fâtima radiyallahu 'anhâ was fifteen years old, and Alî radiyallahu 'anh was twenty-five years old.

*“Uhud loves us,  
and we love Uhud.”*

**Hadîth  
ash-sharîf**

Hadrat Fâtima was crying after the nikâh. Our Master, the Prophet came to her and said, **“O Fâtima! What happened to you, why are you crying? I swear by Allahu ta'âlâ that I married you to the best one in knowledge, gentleness and wisdom among those who asked for your hand in marriage.”** Hadrat Fâtima replied, “O my dear father! The mahr for every girl who gets married is valued and determined with gold and silver. If my mahr is also valued in the same way, what would be the difference between you and others? On the day of qiyâmat, as many people as you intercede for the sinners of the believers, I want to intercede for their wives. This is my wish.”

When Allahu ta'âlâ conveyed that Hadrat Fâtima's wish was accepted, our Master Rasûlullah said, **“O Fâtima, you have made it clear that you are a prophet's child!”**

Hadrat Alî said, “A few months had passed since these matters. Nothing was mentioned about this subject. Out of my diffidence, that is, since I was shy, I couldn't even open my mouth. But, from time to time, when our Master Rasûlullah saw me alone, He would say, **“What a good lady your wife is! Glad tidings to you, for she is superior to all women in the world.”**

In those days, when Hadrat Alî's brother Hadrat Uqayl said, “O Alî! We have rejoiced with this nikâh. However, my wish is that these two happy people can be close to each other,” Hadrat Alî said, “That is my wish as well, but I am embarrassed.” When Hadrat Uqayl took Hadrat Alî's hand and reached the house of our Master, the Prophet, they came across Rasûlullah's jâriya, Umm Ayman. They explained the situation to her. Then Umm Ayman said, “You don't need to come for this. We will unite with the wives of Rasûlullah and let you know. Because, on this matter, women's advice will be listened to.” Then they went to Hadrat Aîsha's house. Mentioning Hadrat Khadîja, they said, “If she were alive, we wouldn't be worried.” Our Master Rasûlullah wept and said, **“Is there a wife like Khadîja? While the people denied me, she affirmed me and spent all her wealth for my sake. She greatly helped the religion of Islâm. When she was alive, Haqq ta'âlâ commanded me to give the glad tidings to Khadîja: An emerald mansion has been built for her in Jannah.”**

The wives of our Master Rasûlullah informed Him of the wish of Hadrat Alî. Upon this, our Master Rasûlullah ordered Umm Ayman to invite Hadrat Alî. When Hadrat Alî came, the ladies got up and left. Hadrat Alî bowed his head and sat down. Rasûlullah asked, **“Do you want your wife, O Alî?”**

Alî radiyallahu 'anh said, “Yes, O Rasûlallah! May my parents be sacrificed for you!” Our Master Rasûl al-akram said to Asma bint Umays, **“Go and prepare Fâtima's house.”** Asma went to the house that Hadrat Fâtima would enter as

a bride. She made one cushion from new leather, one from patched leather and one from wicker and stuffed them with date palm fibre. After the night salât, our Master Rasûlullah came to Fâtima’s house and checked the preparations.

Our Prophet ordered that two-thirds of the money brought by Hadrat Alî be used for buying food, ornaments and fragrances and one-third for clothing, and He had the household goods completed. Hadrat Fâtima’s trousseau and household goods were as follows: Three cushions prepared by Asma bint Umays, a fringed carpet, a pillow filled with date palm fibre, two hand mills, a waterskin, an earthenware water pitcher, a drinking cup made from leather, a towel, a skirt, a tanned ram skin, a threadbare multi-coloured carpet from Yemen, a sofa woven from date palm leaves, two multi-coloured dresses from Yemen and a velvet quilt. Our Master Rasûlullah gave some money to Hadrat Alî and told him to buy dates and oil. Hadrat Alî explained what happened next as follows:

“I bought dates with five dirhams and oil with four dirhams. Then I brought them to the presence of Rasûlullah. He asked for a leather board to serve food. He mixed dates, flour, oil and yogurt with His blessed hand and prepared a kind of dish, then told me, ‘**O Alî! Go and bring whomever you find.**’ I went out and saw many people. I invited them all, went back in and said, ‘O Rasûlallah! There are a lot of people.’

Our Master Fakhr al-kâinat, the Master of the worlds, said, ‘**Bring them in tens to eat,**’ so I did. They counted, seven hundred people, men and women, had eaten and were sated.”

After the wedding meal of Hadrat Alî and Hadrat Fâtima was eaten, according to Umm Ayman, our Master, the Prophet said to Hadrat Alî, “**O Alî, my daughter Fâtima went to your house as the bride. I will come after the evening salât and pray there. Wait for me.**” When Hadrat Alî came home, he sat in a corner. Hadrat Fâtima sat in another corner of the house. Then, our Master Rasûlullah came and knocked on the door. Umm Ayman opened the door. Rasûlullah asked, “**Is my brother here?**” Umm Ayman asked, “May my parents be sacrificed for you, O Rasûlallah! Who is your brother?” When our Master Rasûlullah said, “**He is Alî ibn Abî Tâlib,**” Umm Ayman asked, “Did you marry your daughter to your brother?” Our Prophet said, “**Yes.**” When Rasûlullah asked if His brother was there, Umm Ayman thought that the marriage wouldn’t be permissible. By saying, “**Yes,**” our Master Rasûlullah pointed out that the thing that prevents marriage is to be born from the same mother or father. (Hadrat Alî is the son of our Prophet’s uncle.)

Then our Master Rasûlullah asked Umm Ayman, “**Is Asmâ bint Umays here too?**” When she answered, “Yes,” He said, “**So she came to serve the daughter of Rasûlullah.**” When Umm Ayman said, “Yes,” He prayed, “**May she attain blessings.**”

After that, He had a cup and water brought. He washed His blessed hands. He also poured some musk into the water. Then He called Hadrat Fâtima. Out of her modesty, Hadrat Fâtima was looking at her dress. Our Master Rasûlullah took some water and sprinkled it on her chest, head and back and prayed, “**Allahumma innî a’izuhâ bika wa zurriyatihâ minash-shaytânir-rajîm.**”



(O my Rabb, I take refuge in You for the protection of her and her descendants from the shaytan, who has been stoned.)” Then He did the same to Hadrat Alî and prayed, “**Allahumma bâriq fîhimâ wa bâriq 'alaihimâ wa bâriq lahûmâ fî naslîhimâ.**” He recited Ikhâlâs and Mu'awwizatayn Sûrahs and said to him, “**Go to your wife with the name and blessing of Allahu ta'âlâ.**” Then, He held both sides of the doorway with His blessed hands and prayed with blessings and left.<sup>234</sup>

Hadrat Alî said, “Four days after our wedding, our Master Rasûlullah honoured our house. He advised us with His words full of wisdom that pleased the hearts and said, ‘**O Alî! Bring water!**’ I got up and brought water. He recited an âyat al-karîma and said, ‘**Drink some of this water and leave some.**’ I did so. He sprinkled the remaining water on my head and chest. Again, He said, ‘**Bring water.**’ I brought water again. He did the same to Fâtima as He did to me. Then He sent me out.”

After he went out, our Prophet asked His daughter about Hadrat Alî. Fâtima said, “O my father, he has all the attributes of perfection. But some Quraysh women say to me, ‘Your husband is poor.’” Our Master Rasûlullah said, “**O my daughter! Your father and your husband are not poor. I was offered all the treasures of the earth and sky. But I didn't accept them. I accepted what is valued in the sight of Allahu ta'âlâ. O my daughter! If you knew what I know, the world would be despicable in your eyes. In the name of Allahu ta'âlâ, your husband is among the first sahâbîs. He has a high rank in Islâm and the deepest knowledge. O my daughter! Allahu ta'âlâ has chosen two individuals from the Ahl al-bayt. One of them is your father, and the other one is your husband. Never disobey him and don't oppose his orders.**”

After advising His daughter, our Master Fakhr al-kâinat ('alaihi afdalus-salawât) invited Hadrat Alî inside. He entrusted Hadrat Fâtima to him and said, “**O Alî! Care for Fâtima's feelings. She is a piece from me. Treat her well. If you sadden her, you will have saddened me.**” He entrusted both of them to Allahu ta'âlâ. Then He stood up, and as He was about to go, Hadrat Fâtima said, “O Rasûlallah! I will see to the housework, and Alî will see to the work out of the house. If you grant me a jâriya (a female slave), she will help me with some of the housework. You would make me happy.” Our Master Rasûlullah said, “**O Fâtima! Shall I grant you something better than a maidservant, or shall I grant you a maidservant?**”

Our mother Hadrat Fâtima replied, “Grant something better than a maidservant.” Our Master Rasûlullah said, “**Every day, when you go to bed, say Subhânallah thirty-three times, Alhamdulillah thirty-three times, Allahu akbar thirty-three times and 'Lâ ilâha illallah wahdahû lâ sharika lah. Lahul mulku wa lahul hamdu wa huwa alâ kulli shay'in qadîr' once. All of them make a hundred words. You will find one thousand hasana (good, benefaction) on the day of qiyâmat. Your good deeds will outweigh on the mîzân (scales).**” Then our Master, the Prophet left His daughter's house and went to His home of

*“Don't talk against my Ashâb! Even if you give sadaqa as much as Mount Uhud, you will not receive the amount of thawâb they received for a sadaqa of a handful of barley!”*

**Hadîth  
ash-sharîf**

<sup>234</sup> Abdurrazzâq, al-Musannaf, V, 485.

bliss.

### The killing of Ka'b ibn Ashraf

With the victory of Badr, the hearts of Jews and idolater polytheists in Medîna were filled with fear. Some Jews accepted the truth and became Muslims, saying, "Certainly, this is the person whose attributes we read in our books. It will not be possible to stand against Him. Because He will always be victorious." Others said, "Muhammad fought the Quraysh who don't know how to fight a war. That is why He was victorious. If He had fought against us, we would have shown Him how to fight and how to win."

When a Jew named Ka'b ibn Ashraf heard of the victory of the Islâmic army in Badr, he went to Mecca out of his hatred against Muslims. He gathered the polytheists there, recited poems to make them attack Medîna; he encouraged and provoked them. He made a deal with them to fight our Master, the Prophet. He even plotted an assassination attempt against our beloved Prophet. Allahu ta'âlâ informed our Master Rasûlullah of this situation and said, in maal, "**They are people whom Allahu ta'âlâ has cursed** (those whom Allahu ta'âlâ kept away from His mercy)..."<sup>235</sup>

Upon this, our Master Rasûl al-akram asked His honourable Ashâb, "**Who will kill Ka'b ibn Ashraf? Because he offended Allahu ta'âlâ and His Rasûl.**" Muhammad ibn Maslama asked, "O Rasûlullah! Would you like me to kill him?" Our Master, Rasûlullah said, "**Yes, I would.**" Muhammad ibn Maslama thought over this and made plans for several days. Muhammad ibn Maslama thought over this and made plans for several days. He went to his friends Abû Nâila, Abbâd ibn Bishr, Hârith ibn Aws and Abû Abs ibn Jabr and disclosed this subject to them. All of them deemed it suitable and said, "We will kill him together." Together, they went to our Master, the Prophet. They said, "O Rasûlallah! If you give permission, may we say some words about you that Ka'b will like while we talk to him?" Our Master, the Prophet permitted them to say whatever they wanted.

Thereon, Muhammad ibn Maslama went to Ka'b ibn Ashraf with his friends. He said, "That Muhammad demanded sadaqa from us. He levied heavy taxes on us. That is why I have come to borrow from you." Rejoicing, Ka'b thought that Muhammad ibn Maslama agreed with him and said, "He will bear down on you even more." Muhammad ibn Maslama said, "Well, we have obeyed Him once. We will go on obeying Him. Let's see how it will end. Now, loan us some dates." Ka'b said, "Yes, I will. However, you should give me something as security!" Muhammad ibn Maslama and those with him asked, "What do you want?" When Ka'b answered, "I want your women as security," they didn't accept. Ka'b said, "Then, give your sons as security." They said, "We cannot pawn them either. If we do, they will be referred to as pawns given for one or two camel-load of dates, which would be an unforgettable shame for us. But we can give you our weapons and armours as pawn." Ka'b accepted this offer. He told them when they should come.<sup>236</sup>

<sup>235</sup> Sûrah-an-Nisâ, 4/52.

<sup>236</sup> Ibn Sa'd, at-Tabaqât, II, 33-34.



One night, Muhammad ibn Maslama came to Ka'b. Abû Nâila was also with him. Ka'b called them to the fortress. He went down to meet them. Ka'b's wife asked him, "Where are you going at this hour?" Ka'b said, "Those who have come are Muhammad ibn Maslama and my brother Abû Nâila." His wife said, "That voice I heard does not sound good to me. It's as if blood is dripping from it." Ka'b replied, "No, they are Muhammad ibn Maslama and my milk brother Abû Nâila. He is a good young man. Even if he is invited to a sword fight at night, he would come without hesitation. He is such a person." Muhammad ibn Maslama brought two people - according to another narration, three people - with him into the fortress. These were Abû Abs ibn Jabr, Hârith ibn Aws and Abbâd ibn Bishr.<sup>237</sup> Hadrat Muhammad ibn Maslama told his friends, "When Ka'b comes, I will tell him that I will smell his hair; I will hold his head and smell it. When you see I that have held Ka'b's head tightly, strike him with your swords." Ka'b ibn Ashraf came to them, well dressed and fragrant. Ibn Maslama went to Ka'b, saying, "I have never smelled such a nice scent before." Ka'b boasted, "The most fragrant women of the Arabs are with me." Muhammad ibn Maslama said, "Will you allow me to smell your head?" Ka'b said he would allow it. Maslama smelled it. He got his friends to smell it too. Then he said that he wanted to smell it again. This time, Muhammad ibn Maslama grabbed Ka'b's head and signaled his friends to strike him with their swords. When the first sword was struck, Ka'b shouted fiercely, but he did not die. Upon this, Muhammad ibn Maslama killed him with his dagger. The mujâhids who killed Ka'b left there immediately and reached Medîna. When they gave the good news to our Master Rasûlullah, our Prophet praised Allahu ta'âlâ and prayed for the mujâhids.

*"A prophet does not take off the armour He wore without making war. Until Janâb al-Allah verdicts between Him and His enemy."*

### **Hadîth ash-shârif**

The killing of the unbeliever Ka'b ibn Ashraf greatly frightened the Jews. Because, if a prominent leader like Ka'b was killed, it was only a matter of time before they were killed. In the morning, they gathered and came to the presence of our Master, the Prophet. They complained about the incident that happened at night. Our Master Rasûl al-akram said, "**He always disturbed us and recited poems against us. If any of you do the same, he should know that his punishment is the sword.**" Upon this threat, out of fear, the Jews made a treaty with our Master Rasûlullah again...<sup>238</sup>

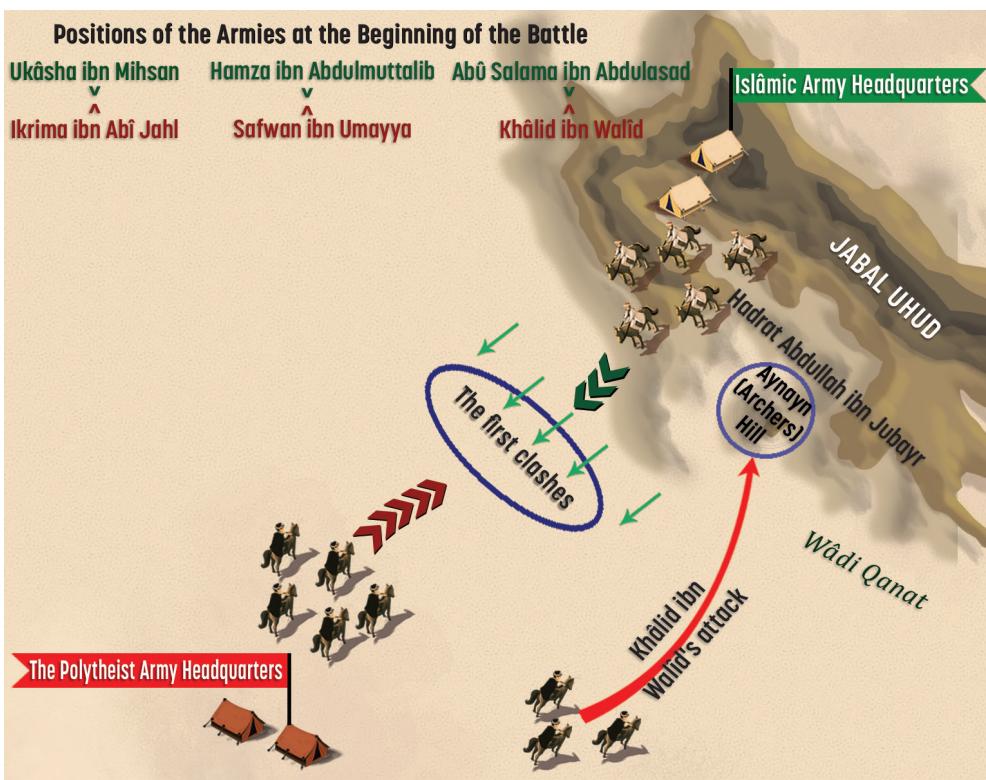
### **The Ghazâ of Ghatfân**

This expedition is also called "**Ghazâ of Anmâr**" and "**Ghazâ of Zî-Amr**". A group from Banî Sa'laba and Banî Muhârib gathered at the location called Zî Amr and decided to loot whatever they could find around Medîna. Their leader was a man named Da'sur ibn Hârith ibn Muhârib, whose nickname was Awras.

<sup>237</sup> Ibn Sa'd, at-Tabaqât, II, 32.

<sup>238</sup> Bukhârî, "al-Maghâzî", 15; Wâqidî, al-Maghâzî, I, 182; Ibn Sa'd, at-Tabaqât, II, 31; Ibn Asâkir, Târikh Dimashq, LV, 271.

## Ghazâ of Uhud



Our Master, the Prophet (sallallahu 'alaihi wa sallam) left 'Uthmân ibn Affân (râdiyallahu 'anh) as His proxy in Medîna and set off from Medîna with a force of 450 people. On the way, they came across someone named Jabbâr. They asked him about the enemy. He said, "They don't want to fight you. When they saw you, they fled to the mountains." Rasûlullah offered him Islâm. He accepted it and became a Muslim.

The rain started when the army of Islâm moved towards the valley and continued with full force for a while, then slowed down and stopped. Including our Master, the Prophet, all the mujahids were soaking wet. Everyone was drying their clothes at a different side. At a secluded spot, Rasûlullah took off His clothes and hang them on a tree. While He was resting under the tree, the infidels that were watching the Islâmic army saw that Rasûlullah was alone, and they informed Da'sur ibn Hâritha. Upon this, he approached quietly to where Rasûlullah was resting to kill Him. He drew his sword and said, "Who can save you from my hand?" Our Prophet said, "**Allahu ta'âlâ can.**" At that instant, Jabrâîl 'alaihis salâm came and struck Da'sûr's chest and knocked him down. His sword fell from his hand. Rasûlullah (sallallahu 'alaihi wa sallam) picked up Da'sûr's sword and said, "**Who can save you from my hand?**" Da'sûr answered, "No one can," and saying the Kalima ash-shahâda, he became a Muslim. He inspired



many people to come to Ḥimān.<sup>239</sup> He promised that he would never recruit soldiers for war again. They returned to Medīna without a fight. This expedition was eleven days long.

*"Even if you see us crushing the unbelievers and trampling them under our feet, never leave your positions unless I send you an order!"*

**Hadīth  
ash-sharīf**

### The Ghazâ of Bahrân

This is also called “Banî Sulaym” or “Ghazâ of Najrân”. The news came that a large number of polytheists gathered at Banî Sulaym were planning to attack Medīna. Rasūlullāh marched against the enemy with a force of 300 people. When the enemy heard that the Islāmic army was coming, they ran to the mountains. Hence, there was no fight. This expedition lasted for twelve days.

### Some incidents that happened in the third year of the Hegira

Our Master Rasūlullāh (sallallahu 'alaihi wa sallam) married His daughter Umm Gulthum to Hadrat 'Uthmân. In the same year, our Master, the Prophet married Hafsa (rādiyallahu 'anhā), the daughter of Hadrat 'Umar. Hadrat Hasan, the son of Hadrat Alî, was born.

*Thy love has infatuated me;  
O my Allah, I love Thee!  
Thy love is so sweet, really;  
O my Allah, I love Thee!*

*Neither wealth pleaseth me,  
Nor do I worry about property.  
Thy love, alone, makes me happy;  
O my Allah, I love Thee!*

*Thou hast commanded us to pray,  
Praised staying in the right way.  
Granted Thy blessings endlessly.  
O my Allah, I love Thee!*

*The nafs I have is so treacherous;  
Always sacrificing me for its pleasure!  
But I have found the true bliss,  
O my Allah, I love Thee!*

*Performing ibâdâts properly,  
And also earning the worldly,  
Is what I do daily and nightly.  
O my Allah, I love Thee!*

*Love is not only words, O Hilmi!*

<sup>239</sup> Ibn Sa'd, Tabakât, II, 35.

*Thine Rabb said to strive;  
Let your manners show;  
O my Allah, I love Thee!*

*Islâm's enemies are so many,  
Attacking the religion insidiously;  
How could one ever sit idly!  
O my Allah, I love Thee!*

*A lover simply will not sit lazily,  
Lest his darling should be hurt slightly.  
Silence the enemy, and then say honestly:  
O my Allah, I love Thee!*

## THE GHAZÂ OF UHUD

The third year of the Hegira, the month of Shawwâl ... The Meccan polytheists didn't learn their lesson from the defeat they suffered in the Ghazâ of Badr, nor could they forget the pain of it. Quraysh had lost many of its prominent figures in this war. Furthermore, the fact that the Damascus trade route had gone under the control of Muslims infuriated them.

The trade caravan under the command of Abû Sufyân returned to Mecca with a hundred percent profit. Since most of those who had invested in it died in the Ghazâ of Badr, the profit of the caravan was kept in the building called Dâr an-Nadwa, where the polytheists gathered to make decisions.

Safwân ibn Umayya, Ikrima ibn Âbî Jahl, Abdullah ibn Rabîa and others who lost their fathers, brothers, husbands and sons in Badr appealed to Abû Sufyân, saying, "Muslims killed our leaders. They ruined us. Now is the time to take revenge on them. Let us prepare an army with the profit of the caravan. Let us raid Medîna, let us take our revenge."

Since ferocious unbelievers such as Abû Jahl, ‘Utba and Shayba had been killed before, Abû Sufyân, who hadn't yet become a Muslim, was the leader of the polytheists. One hundred thousand gold coins had been earned from the trade in Damascus. Half of it was capital, and half of it was profit. The capital was distributed to the owners immediately, and the profit was divided into two; half was used for getting weapons and the other half for soldiers. In addition, money was given to poets and orators. Orators and poets were reciting poems and elegies to stir up the people and encourage them to go to war, and women joined them by playing tambourines. The polytheists, whose aim was to expel Muslims from Medîna, to kill our beloved Prophet and to destroy Islâm, also visited neighbouring tribes and gathered soldiers.

Finally, a large army of 3,000 people was prepared in Mecca. 700 of them were armoured, 200 of them were horsemen, and they had 3,000 camels. This large army, which musicians and women also joined, were commanded by Abû Sufyân.





His wife, Hind, was the head of the women, and she was going to the extreme in inciting the polytheists to war. Because she had lost her father and her two brothers in the Ghazâ of Badr. She couldn't forget her pain, and she was silencing people who opposed the participation of women in the war, saying, "Remember the Battle of Badr! You fled from Badr to reunite with your women and children! From now on, those who want to escape will find us in front of them!" Thus, she provoked Quraysh to war with all her power.<sup>240</sup>

Jubayr ibn Mut'im, one of the polytheists, had a slave named Wahshî, who was very skilled in throwing spears. He was a sharpshooter who hit his target at every throw. Hind and Jubayr were burning with a fierce vengeance against Hadrat Hamza, because he had killed Hind's father 'Utba and Jubayr's uncle Tuayma in Badr. Jubayr told his slave Wahshî, "If you kill Hamza, I will set you free." Hind told Wahshî, "If you kill him, I will give you many gold coins and jewelry!"<sup>241</sup>

Having completed all the preparations, the Quraysh army unfurled its flags and gave one flag to Talha ibn Abî Talha, one to someone from Ahabish and one to Sufyân, son of Uwayf.

Hadrat Abbâs immediately sent a letter to Medîna with a person he trusted, stating that the polytheists had formed an army of 3,000, that 700 of them were armoured, 200 of them were horsemen, that they had 3,000 camels and countless weapons and were about to set off and asked for measures to be taken against them.

Upon this, our Master, the Prophet (sallallahu 'alaihi wa sallam) gave the duty of inspecting the situation to some of His friends. These sahâbîs set off to Mecca. On the road, they heard that the army of polytheists was coming and started investigating. After completing their work in a short time, they quickly returned to Medîna. What they saw and the information they obtained matched the letter.

The Master of the worlds immediately started preparations. In addition, He took measures by placing sentries around Medîna, to prevent a sudden raid by the enemy. The Ashâb al-kirâm completed their preparations in a short time. After bidding farewell to their households, they gathered around our Master, the Sultân al-anbiyâ.

That day was Friday. Our Master, the Prophet led the Friday salât for His Ashâb. In the khutba, He emphasized the importance of making jihâd to spread the religion of Allahu ta'âlâ and fighting on the path of Allah. He gave the glad tidings that those who died for this cause would become martyrs and go to Jannah. He informed that Allahu ta'âlâ will help those who persevere in the face of the enemy and endure difficulties.

Our Master Rasûl al-akram told His Ashâb al-kirâm that He wanted to consult about where the war should be fought and that He had a dream that night. He said, "**In my dream, I saw myself in a sturdy armour. I saw a gouge appear**

*"O my Ashâb!  
Those who are less  
in number find it  
difficult to fight  
the enemy. If they  
show perseverance  
and effort, Allahu  
ta'âlâ makes them  
attain ease."*

***Hadîth  
ash-sharîf***

<sup>240</sup> Shamsaddîn Shâmî, Subulu'l-Hudâ, IV, 182.

<sup>241</sup> Bukhârî, "al-Maghâzi", 23; Ibn Hishâm, as-Sîra, II, 69; Suhaylî, Rawzu'l-unf, III, 253.

**on the edge of my sword Zulfikâr, a slaughtered cow, and then a ram being brought.**" When the Ashâb al-kirâm asked, "O Rasûlallah! How did you interpret this dream?" He answered, "**Wearing a sturdy armour is a sign of Medîna, staying in Medîna. Stay there... Seeing a gouge appear on the edge of my sword indicates that I will suffer a loss. The slaughtered cow is a sign that some of my Ashâb will be martyred. As for a ram being brought after it, the ram is a sign of a military unit that inshâ-Allah Janâb al-Haqq will kill.**"

According to another narration, He said, "**In my dream, I struck my sword on the ground, and its edge broke. This indicates that some of my Ashâb will become martyrs on the day of Uhud. I struck my sword to the ground again, it returned to its original state. This indicates that a conquest will come from Allahu ta'âlâ, and that the believers will gather.**"

On matters that weren't revealed to Him by wahy, Rasûlullah (sallallahu 'alaihi wa sallam) would consult with His Ashâb and act accordingly. Regarding where they should confront the enemy, some of the Ashâb said, "Let us stay in Medîna and wage a defensive war." This offer was also in line with the wishes of our Master, the Prophet. The superiors of the Ashâb, such as Hadrat Abû Bakr, Hadrat 'Umar and Sa'd ibn Mu'âz (radiyallahu 'anhuma) thought like our Master, the Prophet.

However, when the heroic and young sahâbîs who couldn't join the Ghazâ of Badr heard from our Master, the Prophet the ajir and thawâb<sup>242</sup> of the sahâbîs who participated in the Ghazâ of Badr and the high degrees that the martyr of Badr reached, they were extremely upset that they couldn't be in that war. For this reason, they wanted to confront the enemy outside of Medîna and engage in close combat. Hadrat Hamza, Nu'mân ibn Mâlik and Sa'd ibn Ubâda, who attended the Ghazâ of Badr, were of the same mind. Hadrat Haysama took permission and said:

"O Rasûlallah! The Quraysh polytheists recruited soldiers from various Arab tribes. They got on their camels and horses and entered our lands. They will siege us in our homes and forts, and then they will go back. They will say various things behind us. This situation will increase their courage and they will organize new raids. If we don't confront them now, other Arab tribes will set their eyes on us. I hope that Allahu ta'âlâ will grant us victory over the polytheists."

If the second of these happen, then it is martyrdom; Badr deprived me of it. However, I had greatly longed for it. When my son heard that I wanted to participate in the Battle of Badr, he drew lots with me. He was more fortunate than me; he attained the honour of martyrdom.

O Rasûlallah! I long for martyrdom so much. Last night, I dreamt of my son in a beautiful state. He was wandering around the gardens and rivers of Jannah and telling me, 'Join the Ashâb of Jannah! I attained the truth promised by Allahu ta'âlâ!'

O Rasûlallah! Wallahi, in the morning, I started to wish very much to be a companion to my son in Jannah. I have also gotten older. I have no other wish

<sup>242</sup> Sawâb or thawâb is a reward given by Allahu ta'âlâ to those who do good deeds. Ajir and thawâb are synonymous.



but to reach my Rabb."

He entreated, "May my life be sacrificed for you, O Rasûlallah! Pray to Allahu ta'âlâ so that I can be a martyr and be honoured with becoming a companion to my son in Jannah!" Our Master, the Prophet didn't reject his wish and prayed for his martyrdom.

Seeing that the majority was of this opinion, our beloved Prophet decided to meet the enemy outside of Medîna. Then He said, "(O my Ashâb!) **If you have perseverance and patience, Janâb al-Haqq will grant you His help again. Our duty is to be determined and to endeavour.**"

The Sultân of universe led the afternoon salât and arrived at His blissful and blessed home. After Him, Hadrat Abû Bakr and Hadrat 'Umar entered with permission. They helped our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) wrap His turban and put on His armour. Our Master girded His sword and placed His shield on His back.

Meanwhile, the Ashâb al-kirâm were gathered outside and waiting for our Master, the Prophet. Those who wanted to stay in Medîna and wage a defensive war told the others, "Rasûlullah didn't want to go out of Medîna. He accepted this upon your words. However, Rasûlullah receives orders from Allahu ta'âlâ. Leave this issue to Him. Do as He commands." Others regretted what they had done and gave up their ideas by saying, "Let us not have opposed Rasûlullah." When our beloved Prophet came out of His house of bliss, they apologized, saying, "May our lives be sacrificed for you, O Rasûlallah! Do as you wish. If you want to stay in Medîna, let us stay. We seek refuge in Janâb al-Haqq from opposing your order."

Our Master Habîb al-akram replied, "**A prophet does not take off His armour without fighting. Until Janâb al-Allah verdicts between Him and His enemy. My advice to you is that if you do as I command and be patient and have perseverance by reciting Allahu ta'âlâ's name, Allahu ta'âlâ will help you.**"

Meanwhile, Hadrat Amr ibn Jamûh was saying to his four sons at home, "My sons! Take me to this ghazâ," and his sons were trying to persuade their father by saying, "Father! Due to your injured feet, Allahu ta'âlâ accepted you as excused. Rasûlullah considered you excused. You are not obliged to go to jihâd. We are going instead of you!" However, Hadrat Amr said, "Shame on sons like you. You had prevented me from earning Jannah in the Ghazâ of Badr by saying the same things. Will you deprive me of it again?" Then he went before our beloved Prophet and said, "May my life be sacrificed for you, O Rasûlallah! My sons want to deprive me of this war by making some excuses. I swear by Allahu ta'âlâ that I want to be honoured by going to war with you and entering Jannah. O Rasûlallah! Do you not consider it appropriate for me to fight for the sake of Allah and to be martyred and walk in Jannah with those lame feet of mine?" Our Master answered, "**Yes, I consider it appropriate.**" Hadrat Amr ibn Jamûh, who greatly rejoiced, made

**"War is deceit."  
Hadîth  
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preparations and joined the army.<sup>243</sup>

Abdullah ibn Umm Maktûm was left in Medîna to lead salât.<sup>244</sup>

The Sultân of the Rasûls tied three banners. He gave one of the banners to Khabbâb ibn Munzir, one to Usayd ibn Khudayr and the other to Mus’ab ibn Umayr. In the army that consisted of around a thousand people, there were two horsemen and a hundred armoured men.<sup>245</sup>

On Friday afternoon, our beloved Prophet set out for Uhud with Hadrat Sa’d ibn Ubâda and Sa’d ibn Mu’âz, who were wearing armours, at the head of the army, the Muhâjirs on the right and the Ansâr on the left, with the sounds of “**Allahu akbar!**” as if they were celebrating.

On the road, they met a military unit of six hundred Jews. These were the allies of the leader of munâfiqs, Abdullah ibn Ubayy ibn Salûl. They wanted to join the Islâmic army. Our Master, the Prophet asked, “**Have they become Muslims?**” They replied, “No, O Rasûlullah.” Our Master said, “**Go and tell them to turn back. Because we do not want the help of unbelievers against polytheists.**”

Our Master Nabî al-muhtaram (sallallahu ‘alaihi wa sallam) came to the place called Shaykhayn between Medîna and Uhud. There they stopped for the night. The sun hadn’t yet set. There were also juvenile sahâbîs in the army who wanted to fight the enemy and attain the rank of martyrdom. When our beloved Prophet inspected the army, He saw that there were about seventeen children. Among them, Râfi’ ibn Hadîj was trying to appear taller by rising on the tips of his feet. Upon Hadrat Zuhayr’s words, “O Rasûlullah! Râfi’ is a skilled archer,” they recruited him. Seeing this, Samûra ibn Jundup said, “I can defeat Râfi’ in wrestling, so I wish to be present in the ghazâ, too.” Our Master, the Prophet smiled and made them wrestle. When Hadrat Samura defeated Râfi’ in the wrestling, he was taken among the mujâhids. Other children were sent back to Medîna to protect the people there.<sup>246</sup>

The adhâns of the evening and night salâts were recited by Bilâl al-Habashî with his soulful voice. After our beloved Prophet led the salât, He assigned Muhammad ibn Maslama to fifty soldiers and ordered them to keep watch until morning. The Ashâb al-kirâm went to rest. That night, the honour of guarding Rasûlullah was granted to Hadrat Zakwân.

Meanwhile, the enemy army learned that the Islâmic army was resting in Shaykhayn and assigned a cavalry unit under the command of Ikrima for patrolling. Although Ikrima, who hadn’t yet become a Muslim, approached the Islâmic army up to the Harra location, he retreated, fearing the patrols of mujâhids. After dawn, the Master of worlds awakened His Ashâb. They came to Mount Uhud. Here the two armies could see each other. Bilâl al-Habashî recited the adhân of morning salât with his sweet voice that touched the souls. The mujâhids, armed with weapons, performed their salât behind our beloved Prophet

<sup>243</sup> Ibn Hishâm, as-Sîra, II, 90; Wâqidî, al-Maghâzî, I, 265.

<sup>244</sup> Ibn Sa’d, at-Tabaqât, IV, 209.

<sup>245</sup> Wâqidî, al-Maghâzî, I, 215, 240; Ibn Asâkir, Târikh Dimashq, LV, 267.

<sup>246</sup> Ibn Hishâm, as-Sîra, II, 66; Wâqidî, al-Maghâzî, I, 215; Suhaylî, Rawdu'l-unf, V, 419.



(as a jamâ'at, congregation) and made their duâs (supplications, prayers). The Sultân of the universe put on a second armour and His helmet on His blessed head.

Meanwhile, Abdullâh ibn Ubây, the leader of the munâfiqs, saying, "Are we here to get ourselves killed? Why couldn't we understand this at the beginning," left the Islâmic army with about 300 munâfiqs and returned to Medîna.

The number of those who believed, united at heart, risked their lives and showed no hesitation and longed to attain the rank of martyrdom, was around seven hundred. All of them promised to protect our beloved Prophet until the last drop of their blood.

The Master of the prophets (sallallahu 'alaihi wa sallam) brought the mujahids into order. He positioned the army so that the army's back was towards Mount Uhud, and its front was towards Medîna. He appointed Ukâsha ibn Mihsan as the commander to the right flank and Abû Salâma ibn Abdulasad to the left flank. Sa'd ibn Abî Waqqâs and Abû Ubâyda ibn Jarrâh were in the front, as heads of the archers. Zubayr ibn Awwâm took the lead of the armoured forces, and Hadrat Hamza took the lead of the unarmoured forces at the front. Mikdad ibn Amr was appointed to the forces at the back.

*"I saw angels washing Hanzala with rainwater in a silver tray between the sky and the earth."*

**Hadîth  
ash-sharîf**

*Only for the sake of Allah, He loved people and hated them,  
He never became a friend or foe for Himself, that fount of generosity.*

*He never laughed with laughter nor swore at anything,  
He had beautiful words and a smiling face, that fount of generosity.*

*He was adorned with grace, mildness and modesty,  
He did not deprive the needy, that fount of generosity.*

*On the left side of the Islâmic army was Aynayn Hill. There was a narrow passage on this hill. Our Master Rasûl al-akram put fifty archers under the command of Abdullâh ibn Jubayr at this pass. The archers took their positions at the passage. Our beloved Prophet went to them and gave this definite order, "Protect us from behind. Stay at your positions and never leave this place. Even if you see that we have defeated the enemy, do not leave your positions unless we inform you, unless we send you a man. Even if you see that the enemy will kill us or have killed us, do not come and help us. Do not try to protect us from them. Shoot arrows at the enemy cavalry whenever they head towards you. Because the cavalry cannot advance against the arrows shot. O my Allah! I hold You as a witness that I conveyed these to them!"*

Repeating these orders several times, our beloved Prophet said, "Even if you see the birds tearing our corpses, never leave your positions unless I send you a man."<sup>247</sup> Even if you see us crushing the unbelievers and trampling them

<sup>247</sup> Bukhârî, Jihad, 164; al-Maghâzî, 10, 20; Abû Dâwûd, Jihad, 116; Ahmad ibn Hanbal,

**under our feet, never leave your positions unless I send you an order!**” He then left there and took command of the army.

He gave the banner to Mus’ab ibn Umayr. Hadrat Mus’ab, holding the banner, took his position in front of our Master, the Prophet.<sup>248</sup> Meanwhile, Hadrat Hanzala, who was newly married, quickly came to Uhud from Medîna and joined the ranks of mujâhids.

The polytheist army, which had come to Uhud three days ago, was commanded by Abû Sufyân. They took their position with Medîna behind them. Khâlid ibn Walîd would command the cavalry on the right flank, and Ikrima would command the cavalry on the left flank. It is also reported that Safwân ibn Umayya was in charge of the cavalry units. Talha ibn Abî Talha was carrying the polytheist banner.

There was a great power imbalance between the two armies. The Quraysh army had more than four times the number of soldiers, weapons, and equipment compared to the Islâmic army.

In the Quraysh army, there was unceasing clamor and commotion; women, driven by their thirst for vengeance, were playing tambourines and drums, singing songs to encourage the soldiers to fight and asking for help from the idols they worshipped.

As for the mujâhids’ side, they were saying duâs and takbirs, “**Allahu akbar! Allahu akbar!**” They were asking for Allahu ta’âlâ’s help for the religion of Islâm to be protected and spread.

Our beloved Prophet was encouraging His heroic Ashâb to jihad and fighting on the path of Janâb al-Haqq and describing the rewards they will gain for that sake, saying, “**O my Ashâb! Those who are less in number find it difficult to fight the enemy. If they show perseverance and effort, Allahu ta’âlâ will bring them relief. For, Allahu ta’âlâ is with those who obey Him... Ask for the reward that Allahu ta’âlâ promised you...**” It was said in the âyat al-karîmas related to the Ghazâ of Uhud, in maal, “(O Mu’mins!) **Obey Allahu ta’âlâ and His Rasûl** (what they ordered) **so that you will be shown mercy. Run** (as though racing with one another) **to ask for forgiveness from your Rabb and to Jannah, which is as vast as the skies and the earth, prepared for those who fear Allahu ta’âlâ.** (Those who are pious) **give their properties in the way of Allah, whether in prosperity or adversity. They restrain their anger and forgive others. Allahu ta’âlâ loves the doers of good.**”<sup>249</sup>

“**And their reward is forgiveness from their Rabb and Jannahs with rivers flowing under their trees. They will stay there forever. How beautiful is the reward of those who do so, who obey Allahu ta’âlâ and His Rasûl!**”<sup>250</sup>

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al-Musnad, IV, 293; Ibn Hishâm, as-Sîra, II, 65; Wâqidî, al-Maghâzî, I, 160, 220, 224; Ibn Sa’d, at-Tabaqât, I, II, 47, III, 476; Tabarî, Târikh, II, 192.

<sup>248</sup> Ibn Hishâm, as-Sîra, II, 73; Tabarî, Târikh, II, 199; Suhaylî, Rawzu'l-unf, III, 258.

<sup>249</sup> Sûrah Âl-i 'Imrân, 3/132-134.

<sup>250</sup> Sûrah Âl-i 'Imrân, 3/136.



With their hearts full of faith and eyes flashing with courage, the Ashâb al-kirâm, who were burning with the desire to attain martyrdom, couldn't stand still; they were waiting for orders to attack the enemy as soon as possible. As in the Ghazâ of Badr, Hadrat Alî put on a white turban, Zubayr ibn Awwâm a yellow one and Abû Dujâna a red turban. Hadrat Hamza wore his plume made of ostrich feathers.

The two armies approached each other. Now, the excitement was at its apex. In a short time, a great battle would start between the Islâmic mujâhids, who didn't hesitate to fight against their closest relatives to spread the religion of Allahu ta'âlâ, and the enemies of Islâm, who insisted on their false path.

When they came closer, an arrow's shot away from each other, an armoured polytheist advanced his camel from the enemy ranks and demanded someone to combat from the mujâhids. Thinking that everyone was afraid of him, he repeated his demand three times. Upon this, it was seen that a tall, yellow-turbaned, heroic mujâhid from the Islâmic army walked onto the battlefield. This was Zubayr ibn Awwâm (radiyallahu 'anh), the son of the aunt of our Master, the Prophet. Exclamations of "**Allahu akbar!**" rose from the Islâmic army, and they prayed for the victory of Hadrat Zubayr. As soon as Zubayr ibn Awwâm approached the polytheist, it was seen that he jumped on his camel. A deadly struggle began on the camel. At that moment, it was heard that our beloved Prophet said, "**Take him down to the ground!**" As soon as Hadrat Zubayr received this order, he pushed his rival down. He jumped down after him and struck his neck with his sword. The polytheist's helmeted head was separated from his armoured body. Our Master prayed for Hadrat Zubayr.

Then, Talha ibn Abî Talha, the flag-bearer of the polytheists, leaped to the battlefield. He shouted, "Is there anyone among you who will confront me?" Hadrat Alî, the lion of Allahu ta'âlâ, stepped forward to face him. With one strike, he split the head of the polytheist flagman, who was in full armour, down to his chin. Seeing this, our beloved Prophet said takbîr, "**Allahu akbar! Allahu akbar!**" When the Ashâb al-kirâm joined, everywhere resounded with the sounds of takbîr.<sup>251</sup>

Then, Talha's brother, 'Uthmân ibn Abî Talha, who saw that the polytheists' banner had fallen, rushed to the battleground. He lifted up their banner and demanded a warrior to fight. Hadrat Hamza confronted him. He struck his sword at 'Uthmân's shoulder so vehemently, saying, "Yâ Allah!" that the polytheist's arm, which held the banner, was severed. He fell to the ground and died.<sup>252</sup>

This time, Abû Sa'd ibn Abî Talha, who saw the polytheist banner had fallen to the ground, walked to the battlefield. He was also in full armour from head to toe. He picked up the banner of unbelief from the ground, turned towards

*"O Sa'd! May my parents be sacrificed for you! O my Rabb! Make his arrows reach their targets and accept his prayers!"*

**Hadîth  
ash-sharîf**

<sup>251</sup> Ibn Hishâm, as-Sîra, II, 151; Wâqidî, al-Maghâzî, I, 224, 308; Ibn Sa'd, at-Tabaqât, II, 40; Bayhaqî, Dala'il an-Nubuwâ, III, 239; Suhaylî, Rawzu'l-unf, III, 318.

<sup>252</sup> Ibn Hishâm, as-Sîra, II, 74; Wâqidî, al-Maghâzî, I, 227; Ibn Sa'd, at-Tabaqât, II, 41; Suhaylî, Rawzu'l-unf, III, 258.

the army of Islâm and started yelling, “I am the father of Qusam. Who can face me?” Our Master, the Prophet sent Hadrat Alî again. Hadrat Alî, after killing that polytheist and making their banner fall down on the ground, took his place among the ranks of mujâhîds.

After this, many polytheists came forward, lifted their banner from the ground, and demanded warriors from the mujâhîds to face them. However, the brave sahâbîs were triumphant every time with the permission of Allahu ta’âlâ. With the death of each flag-bearer, takbîr sounds rose from Islâmic soldiers, and great sadness and despair descended on the ranks of the enemy. Even the polytheist women, whose clamor was so loud, were insulting their own soldiers by saying, “Shame on you!” At the same time, they were urging them to fight by saying, “What are you waiting for?”

### **Who will give this sword’s due**

At that heated moment, our beloved Prophet showed the sword on which this couplet was written:

*There is shame in cowardice, honour in advancing.  
One will cannot escape fate by fearing.*

He asked, “**Who will take this sword from me?**” Once they heard this, many of the Ashâb al-kirâm stretched out their hands all at once to take it. Our Prophet asked again, “**Who will take this to give it its due?**” The Ashâb al-kirâm fell silent and stayed back. Zubayr ibn Awwâm, one of the people who ardently wanted the sword, said, “I will take it, O Rasûlallah.” Our Prophet didn’t give the sword to Hadrat Zubayr. The requests of Hadrat Abû Bakr, ‘Umar and Alî (radiyallahu ‘anhuma) were also not accepted by our Prophet.

Abû Dujâna asked, “O Rasûlallah! What is the due of this sword?” Our beloved Prophet answered, “**Its due is to strike the enemy until it bends. Its due is that you do not kill a Muslim, and that you do not run away from the unbelievers with it. Its due is to fight on the path of Allah until Allahu ta’âlâ grants you victory or martyrdom.**” Abû Dujâna said, “O Rasûlallah, I will take it to give its due.” Our Prophet delivered the sword in His hand to him.<sup>253</sup>

Abû Dujâna (radiyallahu ‘anh) was very brave and heroic, as well as very cunning on the battlefields, and he would act in full accordance with the hadîth ash-sharîf, “**War is deceit.**”<sup>254</sup> When Hadrat Abû Dujâna took the sword, he began to walk towards the battlefield in an arrogant and proud manner, reciting couplets. He was wearing nothing but a traditional long shirt and a red turban.

This walk of Abû Dujâna wasn’t well received among the Ashâb al-kirâm. Upon this, our Master, the Prophet said, “**This is a gait that causes Allahu ta’âlâ’s wrath, except in these places** (battlefields).” Thus, He informed that

<sup>253</sup> Bukhârî, Jihad, 157; Muslim, Jihad, 29; Abû Dâwûd, Jihad, 101; Tirmidhî, Jihad, 5; Ibn Mâja, Jihad, 28

<sup>254</sup> Ahmad ibn Hanbal, al-Musnad, III, 123; Ibn Hishâm, as-Sîra, II, 66; Wâqidî, al-Maghâzî, I, 259; Ibn Abî Shayba, al-Musannaf, VII, 562, VIII, 491; Tabarânî, al-Mu’jamu’l Kabîr, XIX, 9.



it is permissible to walk in an arrogant manner only against the enemy.

From the polytheist ranks, Khâlid ibn Walîd, who could not wait any longer, started an attack with the forces under his command. Our beloved Prophet gave the order to attack to the Ashâb al-kirâm who couldn't stand still. In an instant, the sounds of "**Allahu akbar**" filled the battlefield. At the forefront, Hadrat Hamza, in the command of the unarmoured troops, started swinging his swords at each unbeliever he came across. The forces of Khâlid ibn Walîd that came with great zeal were immediately repelled. This time, Khâlid ibn Walîd came to Aynayn Hill by making a wide arc to go through the mountain pass and strike from behind. However, Hadrat Abdullah ibn Jubayr and fifty heroes under his command drove them back with an intense barrage of arrows.

Now, the war had heated. Both sides were fighting with all their power. Each sahâbî was trying to move forward by fighting against at least four polytheists. Hadrat Hamza was shouting, "**Allahu akbar! Allahu akbar!**" on the one hand, and on the other, advancing by killing the enemy while saying, "I am the lion of Allahu ta'âlâ." Safwân ibn Umayya was searching the battlefield and asking those around him, "Where is Hamza? Show him to me." At one point, he saw someone fighting with two swords and asked, "Who is this fighter?" People around him replied, "He is the person you are looking for! He is Hamza!" Sawfan said, "I have never seen anyone attack with such zeal and bravery to kill his own people."

When the war was at its peak, Zubayr ibn Awwâm from the Muhâjirs was upset that the sword wasn't given to him and said to himself, "I asked for the sword from Rasûlullah, but He gave it to Abû Dujâna. However, I am the son of His aunt Safiyya. Furthermore, I am from Quraysh. Also, I wanted it first. I shall go and see what Abû Dujâna will achieve more than me." Then he started to follow Abû Dujâna. Abû Dujâna was saying takbir, "**Allahu akbar!**" and killing any polytheist he came across. One of the most ferocious of the polytheists, a large man in full armour with only his eyes visible, faced Abû Dujâna. First, he attacked Hadrat Abû Dujâna. Abû Dujâna protected himself with his shield. The sword of the polytheist got stuck in Abû Dujâna's shield. He pulled on his sword but couldn't take it out. Now, it was Abû Dujâna's turn. He killed his opponent with a single sword blow.

After this, Abû Dujâna defeated every unbeliever who crossed his path and came to the women who were provoking the polytheists with their tambourines at the foot of the mountain. However, despite raising his sword, he changed his mind and didn't kill Hind, the wife of Abû Sufyân.<sup>255</sup> Seeing this, Zubayr ibn Awwâm told himself, "Allah and His Rasûl know better than me to whom the sword should be given." He said, "Wallahi, I have never seen anyone who fights better than him."

Mikdâd ibn Aswad, Zubayr ibn Awwâm, Hadrat Alî, Hadrat 'Umar, Talha ibn

*"Talha and Zubayr  
are my neighbours  
in Jannah."*

*Hadîth  
ash-shârif*

<sup>255</sup> Ibn Hishâm, as-Sîra, II, 68; Suhaylî, Rawzu'l-unf, V, 456; Ibn Kathîr, as-Sîra, III, 33.

Ubaydullah and Mus’ab ibn Umayr were all impassable fortresses. The glorious Ashâb, who saw our Master, the Prophet fighting very close to the enemy and attacking again and again, wasn’t able to contain themselves. They were gathering around our Master, the Prophet and giving no respite to the enemies clad in armour, lest He would be harmed. Meanwhile, it was seen that Hadrat Abdullah ibn Amr was martyred. He was the first martyr of Uhud. His friends, who saw that he was martyred, dived into the centre of the enemy like lions for the contentment of Allahu ta’âlâ.

At a point when the war became very intense, Hadrat Abdullah ibn Jahsh, the symbol of heroism, and Hadrat Sa’d ibn Abî Waqqâs, the master of archers, met. They were injured in various places. Hadrat Sa’d ibn Abî Waqqâs narrates: It was an intense moment of the war in Uhud. Suddenly, Abdullah ibn Jahsh came to me, took my hand and pulled me to the base of a rock. He told me, “Now, you say a duâ here, and I will say ‘Âmîn (Amen)’. Then, I will say a duâ, and you will say ‘Âmîn!” I agreed. I prayed, “O my Allah, send me very strong and formidable enemies. Let me fight them fiercely. Let me kill all of them and return to my home as a ghâzi (ghazâ veteran).” With all his heart and soul, he said, “Âmîn” to my supplication.

Then he started to make duâ, “**O my Allah, send me tough enemies and let me fight them fiercely. Let me give the jihâd its due. Let me kill all of them. In the end, let one of them martyr me. Then, let him cut my lips, my nose, my ears. Let me come before You covered in blood. When You ask me, ‘Abdullah! What did you do to your lips, nose, ears?’ Let me answer, ‘O my Allah, I have made many mistakes with them. I could not use them properly. I was ashamed to bring them before You. I have come covered with dust from a war in which my beloved Prophet participated.’**” My heart didn’t want to say “Âmîn” to such a duâ. However, since he wanted and I had promised beforehand, I reluctantly said, “Âmîn”.

Then we drew our swords and continued to fight. We were killing whomever came before us. He was attacking very bravely and crushing the enemy ranks. He was striking the enemy again and again, attacking with an inexhaustible desire to become a martyr. While fighting and saying, “**Allahu akbar! Allahu akbar!**” his sword broke. At that moment, our beloved Prophet gave him a date palm branch and commanded him to continue the war. As a miracle, this branch became a sword, and he went on fighting. He killed many enemies. Towards the end of the war, he attained the martyrdom he desired with the arrows shot by a polytheist named Abu'l Hakam. When he was martyred, the unbelievers attacked his body and cut his nose, lips and ears. His entire body was covered in blood.

From the ranks of mujâhids, Kazman broke the scabbard of his sword and attacked the polytheists by saying, “Death is much better than fleeing,” and showed great bravery and heroism. He alone killed seven or eight unbelievers. He was eventually injured and fell to the ground. When the Ashâb al-kirâm, astonished by his heroism, informed our Master, the Prophet, He said, “**He**





**belongs to Jahannam!"** Hadrat Katâda ibn Nu'mân went to Kazman and said, "O Kazman! May martyrdom be blessed for you!" Kazman replied, "I fought not for the sake of religion, but to prevent the Qurayshîs from coming to Medîna and destroying my date palm garden!" Then he committed suicide by cutting his wrist veins with an arrow. Thus, it was understood why our Master said, "**He belongs to Jahannam!**"

*"He who wants to look at a man of Jannah walking on earth should look at Talha ibn Ubaydullah."*

**Hadîth  
ash-sharîf**

Since the beginning of the war, all the Ashâb al-kirâm, especially our beloved Prophet, the Master of the worlds, fought very hard. They pushed back the polytheist army with fierce attacks. In the face of these heroic actions of the mujâhidîs, the polytheists, who wanted help from and worshipped the idols named Lât, Uzzâ and Hubal, which they made from stone and wood, started running away. The women, who came to encourage them to fight, were shrieking and trying to catch up with the fleeing soldiers.

When the Quraysh polytheists left the battlefield and started fleeing towards Mecca, leaving behind the goods they had brought, the Islâmic soldiers rejoiced and praised Allahu ta'âlâ for granting them the victory He had promised. Despite their superiority in numbers and strength, the polytheists were devastated before the Muslims. While they were fleeing by trampling on each other, the glorious Ashâb were chasing and killing those they caught. In this turmoil, the newly married Hadrat Hanzala ibn Abû Âmir caught up with Abû Sufyân, the commander in chief of the polytheist army, who was trying to escape on his horse. He struck the legs of Abû Sufyân's horse with his sword and made it fall down. Abû Sufyân, who fell to the ground, started shouting with all his might, "O Qurayshîs! Help! I am Abû Sufyân! Hanzala wants to slice me with his sword!" Even though the polytheists saw this, they were running for their lives and weren't interested in their commander.

However, at that moment, the polytheist Shaddâd ibn Aswad, who was right behind Hadrat Hanzala, thrust his spear into Hanzala's back. Although Hadrat Hanzala wanted to attack, saying, "**Allahu akbar!**" he fell to the ground and became a martyr, and his blessed soul ascended to Jannah. Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) said, "**I saw angels washing Hanzala with rainwater in a silver tray between the sky and the earth.**" Abû Usaydî said, "When I heard these words of Rasûlullah, I went to Hanzala's side. Rainwater was dripping from his head. I returned and informed Rasûl al-akram about this. He called Hadrat Hanzala '**Gasîl al-malâika**', that is, the one washed by the angels.<sup>256</sup>

Seeing the polytheists flee, some of the archers at Aynayn passage thought the war was over and left their positions. Their commander, Abdullah ibn Jubayr and twelve people remained there.<sup>257</sup>

<sup>256</sup> Ibn Hishâm, as-Sîra, II, 74; Wâqidî, al-Maghâzî, I, 273-274; Tabarî, Târikh, II, 203; Suhaylî, Rawzu'l-unf, V, 436.

<sup>257</sup> Ahmad ibn Hanbal, al-Musnad, IV, 293; Ibn Sa'd, at-Tabaqât, II, 47.

## The heroism of Hadrat Alî

At that moment, the commander of the Quraysh archer unit, Khâlid ibn Walîd, who was on guard and trying to seize every opportunity, mobilized the cavalry under his command when he saw that the number of mujâhids in the passage decreased. In a minute, together with Ikrima ibn Abî Jahl, they came to the Aynayn passage. Hadrat Abdullah ibn Jubayr and his loyal, faithful friends formed a line and spread. They rained down arrows upon the enemy until their quivers were empty. Then they showed many heroic deeds with their spears and then with their swords, when they came near, saying, "**Allahu akbar! Allahu akbar!**" There was a significant imbalance between the believers and unbelievers; it was one to twenty-five. The glorious Ashâb al-kirâm fought to the last drop of their blood to fulfil the command of their Prophet. One by one, they were honoured with martyrdom; their blessed bodies fell to the ground, and their souls flew to Jannah (radiyallahu 'anhuma).

Because of their hatred, the polytheists undressed Hadrat Abdullah and speared his blessed body. They cut his abdomen and pulled out his internal organs.

When Khâlid ibn Walîd and Ikrima martyred the mujâhids in the passage, they swiftly attacked the Islâmic army from behind. When the Ashâb al-kirâm saw the enemy appear behind them suddenly, they didn't have an opportunity to reorganize. Because many of them had even laid down their weapons. Everything suddenly changed. When the Quraysh polytheists, who were fleeing away in the front, saw that Khâlid ibn Walîd launched an attack from behind, they came back. The mujâhids were caught between two fires. The enemy began to trap the mujâhids by attacking from the front and the rear. The sahâbîs lost contact with each other. They had to disperse.<sup>258</sup>

Hadrat Alî told the following: "I dived into the centre of a polytheists' unit, which Ikrima ibn Abî Jahl was in. They surrounded me. I slew most of them. I dived into another unit and eliminated many of them. As the term of my life didn't expire, nothing happened to me. For a while, I couldn't see Rasûlullah. I told myself, 'I swear, He is not someone who would abandon the battlefield. Likely, Allahu ta'âlâ took and ascended Him from among us because of our inappropriate actions! Now, there is no other way left for me but to die by fighting,' and broke the scabbard of my sword. When I attacked the polytheists and scattered them, I saw Rasûlullah in the middle of them. I understood that Allahu ta'âlâ was protecting Rasûlullah with His angels."

The enemy soldiers had approached our Master Rasûl al-akram (sallallahu 'alaihi wa sallam). The situation was very dangerous. Our beloved Prophet stood like a steep mountain; He persevered and didn't leave His position. On the one hand, He was fighting the enemy, and on the other hand, He was trying to gather His dispersed Ashâb, saying, "**O so-and-so, come towards me! O so-and-so, come towards me! I am Rasûlullah. There is Jannah for those who come back to me!**"

<sup>258</sup> Wâqidî, al-Maghâzî, I, 232, 301.



Hadrat Abû Bakr, Hadrat 'Umar, Abdurrahmân ibn Awf, Talha ibn Ubaydullah, Alî ibn Abî Tâlib, Zubayr ibn Awwâm, Abû Dujâna, Abû Ubayda ibn Jarrâh, Sa'd ibn Mu'âz, Sa'd ibn Abî Waqqâs, Khabbâb ibn Munzir, Usayd ibn Hudayr, Sahl ibn Hanîf, Asim ibn Thâbit and Hârith ibn Simma radiyallahu 'anhum suddenly formed a circle around our beloved Prophet and established a living fortress wall to protect Him.

*"When Talha helped Rasûlullah, Jannah became necessary for him."*

**Hadîth  
ash-sharîf**

Meanwhile, it was heard that Hadrat Abbâs ibn Ubâda, in order to reunite the dispersed Ashâb al-kirâm, was shouting, "O my brothers! This calamity we are facing is the result of our failure to fulfil the order of our Prophet. Do not disperse! Gather around our Prophet! If we do not join the protectors and if we cause Rasûlullah to be harmed, there will be no excuse for us before our Rabb!" Hadrat Abbâs ibn Ubâda, together with Khârija ibn Zayd and Aws ibn Arqâm, dived into the enemy ranks with cries of "**Allahu akbar!**" They fought heroically for the sake of Rasûlullah, to protect Him. Khârija ibn Zayd received nineteen wounds. The others' were not less than his. Thus, all three of them attained the rank of martyrdom they longed for.

At this very dangerous moment, the Ashâb al-kirâm started to gather around our Master, the Prophet. The polytheists surrounded our beloved Prophet and His glorious Ashâb who shielded Him with their bodies. They were advancing in unison from all sides, narrowing the circle. Seeing that a group of Qurayshîs sprang forward, the Master of the worlds asked His Ashâb, who were around Him and ready to give their lives, "**Who will face this unit?**" It was seen that Hadrat Wahb ibn Kâbus said, "May my life be sacrificed for you, O Rasûlullah! I will," and sprang forward. This hero, who constantly recited the glorious name of Allahu ta'âlâ, dived into the midst of the polytheists with his sword in hand. Our Master, the Prophet said, "**I give you the glad tidings of Jannah.**" When He saw his perseverance and struggle against the enemy, He said, "**O my Allah! Have mercy on him! Pity him!**"

Sa'd ibn Abî Waqqâs, who saw that the polytheists took Hadrat Wahb into their midst and martyred him with spears, rushed forward to help him, entered the midst of the enemy and showed unprecedented heroism. He eliminated many unbelievers. Repulsing the others, he came to his beloved Prophet. Our Master Rasûl al-akram said about Hadrat Wahb, "**I am pleased with you. May Allahu ta'âlâ be pleased with you too.**"

When our Master Habîb al-akram saw that a group of polytheists had broken through the circle of mujâhids and was advancing towards Him, He told Hadrat Alî, "**Attack them!**" Hadrat Alî attacked, killed Amr ibn Abdullah and repulsed the others. When his sword was broken, our Prophet gave His sword Zulfikâr to him. While another enemy group was coming, our Master, the Prophet said, "**O Alî! Send the harm of these people away from me.**" Allahu ta'âlâ's lion, who was ready to sacrifice his life for Rasûlullah, immediately attacked. He killed Shayba ibn Mâlik and repulsed the others. At that moment, Jabrâ'il 'alaihis-salâm came and told our Master, the Prophet, "**O Rasûlallah! This is an extraordinary heroism of Alî,**"

our Master Rasûlullah replied, "**He is from me, and I am from him.**" Jabrâl 'alaihis-salâm said, "And I am from both of you." At that moment, a voice was heard, "**There is no hero like Alî, no sword like Zulfikâr.**"

When the polytheists realized that they couldn't approach our beloved Prophet, they started shooting arrows. Their arrows were either passing over Him or falling down before, behind, right, or left of Him. As soon as the Ashâb al-kirâm, who were fighting with a great effort to repel the enemy, saw this situation, they gathered around the Master of the worlds and started making their own blessed bodies a shield against the coming arrows. When our Master, the Prophet ordered His Ashâb to reciprocate with arrows, the sahâbis started shooting arrows at the enemy. Our beloved Prophet ordered Hadrat Sa'd ibn Abî Waqqâs to sit before Him. Hadrat Sa'd, who was a very good sharpshooter, started to shoot arrows at the enemy one after the other. Every time he drew an arrow from his quiver, he was saying, "**O my Rabb! This is your arrow! Hit the enemy with it!**" Our beloved Prophet was saying, "**O my Allah! Accept Sa'd's prayer! O my Allah! Make Sa'd's arrow straight! Continue Sa'd! Continue! May my parents be sacrificed for you!**" In this way, with every arrow shot, our Master, the Prophet was repeating the same prayer.

When Hadrat Sa'd was out of arrows, our beloved Prophet gave him His own arrows and made him shoot them at the enemy. Every arrow of Hadrat Sa'd ibn Abî Waqqâs was hitting either an enemy or his animal.

When the polytheists were shooting arrows, Hadrat Abû Talha was standing before our Master, the Prophet, protecting Him with his own body and shield against all arrows. From time to time, he would utter loud cries that astonished the enemy. Our Master, the Prophet said, "**Among the soldiers, the voice of Abû Talha is better than a hundred people.**" Abû Talha didn't refrain from shooting arrows at the polytheists whenever he had the chance; he was shooting very quickly and hard, and he didn't miss any of his targets. Whenever our Master Rasûl al-akram wanted to know the result of the arrows and raised His head, Abû Talha, fearing that an arrow would strike Him, would say, "**May my parents and I be sacrificed for you, O Rasûlallah! Do not raise your blessed head so that no arrow of the enemy can strike and harm you! My body is a shield for your blessed body and a sacrifice for you! Unless they slaughter me, they cannot reach you! Unless I die, nothing will happen to you!**" He preferred our beloved Prophet to his own self.

A fierce and terrific fight was going on all over the field of Uhud with all its intensity; some on horseback, some on foot, they were continuing the struggle between belief and unbelief. The Ashâb al-kirâm hadn't yet recovered. There were only about thirty sahâbis around our Master, the Prophet; they were making their bodies a shield to the coming arrows, spears and swords. Their only wish was to fulfil the order of our Master, the Prophet and fend off any harm that might come to Him. Hadrat Hamza, the leader of the brave, was separated from our Master, the Prophet in that turmoil; He was fighting with a sword in each of his hands in the middle of a crowd, instilling fear in the hearts of the enemy with cries of "**Allahu**





**akbar!"** Up to that moment, he had killed more than thirty-one polytheists alone and deprived many of them of their arms or legs. While he dispersed the polytheist group surrounding him, Sibâ ibn Umm Anmâr challenged Hadrat Hamza by saying, "Is there a champion who can face me?" Hadrat Hamza said, "Come to me, O son of the circumciser woman! So, you are challenging Allahu ta'âlâ and His Rasûl, is that so?" and grabbed him by his legs and knocked him down.<sup>259</sup> After he got on him and separated his head from his body, he saw that Wahshî, who wasn't yet a Muslim, was aiming at him with a spear in his hand behind the rock across from him. At once, he walked towards him, when he came to the pit opened by the floods, he slipped and fell on his back. At that moment, the armour on his abdomen opened. Wahshî seized the opportunity and threw his spear! The spear flew into the blessed body of Hadrat Hamza and came out from the other side. The greatest of heroes fell there, saying, "**My Allah!**" He attained martyrdom and reached the rank he longed for. He had sacrificed his life on the path of Allahu ta'âlâ, for his beloved Prophet (radiyallahu 'anh).

Meanwhile, someone in the enemy ranks was encouraging the polytheists to attack the Master of the universe (sallallahu 'alaihi wa sallam) by saying, "O Quraysh community! Do not hesitate to fight Muhammad, who does not observe the rights of kinship and who has divided your nation. If Muhammad survives, may I not survive!" This voice belonged to Âsim ibn Abî Awf. Hadrat Abû Dujâna had heard that voice. Searching while fighting, he found Âsim ibn Abî Awf and killed him immediately. However, Ma'bâd, the polytheist behind him, swung his sword at Hadrat Abû Dujâna with all his might. As a blessing of Allahu ta'âlâ, Abû Dujâna crouched down with a sudden and very quick movement and avoided the fatal blow. At once, he stood up, struck his sword and killed Ma'bâd.

The target of the Quraysh polytheists was the Master of the worlds. They were using all their strength to approach Him. However, they couldn't pass the honourable and glorious Ashâb, who were circling Him and didn't hesitate to sacrifice their lives lest He would be harmed. These thirty brave men said, "**O Rasûlallah! Our faces are shields in front of your blessed face; our bodies are sacrificed for your blessed body. We only want your safety.**" The polytheists were attacking in groups. When our Master Fakhr al-âlam pointed out a group of enemy soldiers and asked His heroic Ashâb, who were around Him and whose bodies were shielding Him, "**Who will sacrifice his body for us on the path of Allahu ta'âlâ?**" five Medînan sahâbîs rushed forward. These heroes fought furiously by saying takbîrs in front of the blessed eyes of our Master Rasûlullah. In the end, four of them were martyred right there. When the fifth one was wounded in fourteen places and fell to the ground, the Master of the

*"O Hamza! No one has ever suffered as much as you and never will. O uncle of Rasûlullah! O Hamza, the lion of Allahu ta'âlâ and His Rasûl! O Hamza, doer of good deeds! O Hamza, the protector of Rasûlullah! May Allahu ta'âlâ have mercy on you!"*

**Hadîth  
ash-sharîf**

<sup>259</sup> Bukhârî, al-Maghâzî, 23; Ahmad ibn Hanbal, al-Musnad, III, 501; Ibn Sa'd, at-Tabaqât, III, 164; Tabarî, Târikh, II, 516.

worlds said, “**Bring him near me.**” Blood was flowing from every part of his body. Our beloved Prophet sat down and made His blessed feet a pillow for his head. This happy sahâbî, who attained the honour of martyrdom in that condition, was Hadrat Umâra ibn Yazîd.

### The heroism of Talha ibn Ubaydullah

At a time when the polytheists were getting close, our Prophet asked, “**Who will confront them, who will stop them?**” Hadrat Talha ibn Ubaydullah answered, “I will! O Rasûlallah!” He wanted to rush forward. Our Master, the Prophet said, “**Who else is there like you?**” A sahâbî from Medîna requested permission by saying, “O Rasûlallah! I am!” When our beloved Prophet replied, “**Then confront them,**” he sprang forward and attacked the polytheists. He showed many unprecedented heroisms. After killing a few unbelievers, he was honoured with martyrdom.<sup>260</sup>

Our Master Rasûl al-akram asked again, “**Who will confront them?**” Hadrat Talha once again came forth before everyone. When our Master, the Prophet asked, “**Who else is there like you?**” a blessed person from the Ansâr said, “I will confront them, O Rasûlallah!” Our Prophet said, “**Then you confront them.**” He too attained martyrdom after fighting the polytheists. In this way, all the sahâbîs, who were with our Master, the Prophet at that moment, attained martyrdom by fighting the enemy.

At that moment, there was no one left near the Master of the universe, except Hadrat Talha ibn Ubaydullah. Hadrat Talha was afraid that harm would come to Rasûlullah; he was running in all directions and fiercely fighting the unbelievers. The very fast swinging of his sword, how instantly he repelled the attacks of the enemies all around Rasûlullah, and the way he made his body a shield against the arrows, spears and swords was such an unprecedented event. Hadrat Talha was whirling around, ignoring the swords that touched him. His wish was to protect the Sultân of the universe and to be martyred for this cause like his other brothers. There was no part of his body that wasn’t injured; nothing but blood was visible on his clothes. Even though he was in such a state, he was still covering all sides. At that moment, Hadrat Abû Bakr and Sa’d ibn Abî Waqqâs reached our Master Rasûl al-akram.

The master of the heroes, Hadrat Talha fainted and fell to the ground due to blood loss. He was riddled with wounds from swords, spears and arrows. He had sixty-six major and innumerable minor wounds. Our beloved Prophet ordered Hadrat Abû Bakr to help Hadrat Talha immediately. Abû Bakr as-Siddîq sprinkled water on his blessed face to wake Hadrat Talha up. Hadrat Talha ibn Ubaydullah showed the most beautiful love and devotion by asking, “**O Abû Bakr! How is Rasûlullah?**” the moment he awakened. This was the final degree of loving Rasûl al-akram and sacrificing one’s life for His blessed body. When Hadrat Abû Bakr answered, “Rasûlullah is well. He is the one who sent me,” Talha breathed a sigh of relief and said, “**Countless shukr (thanks) to Allahu ta’âlâ. As long as He**

<sup>260</sup> Shamsaddîn Shâmî, Subulu'l-Hudâ, IV, 203.



**is alive, all troubles are nothing.**" Meanwhile, a few more sahâbîs had reached them.

The Master of the worlds, Muhammad Mustafâ (sallallahu 'alaihi wa sallam), honoured Hadrat Talha with His presence. When the wounded mujâhid saw Rasûlullah alive, he wept with joy. Our Master, the Prophet rubbed his body, then opened His hands and prayed, "**O my Allah! Heal him, give him strength.**" As a miracle of our Master Rasûl al-akram, Hadrat Talha stood up in sound health and began to fight the enemy again. Our beloved Prophet said about him, "**On the day of Uhud, I saw that there was no one close to me on earth, except Jabrâîl on my right and Talha ibn Ubaydullah on my left.**"<sup>261</sup> "**He who wants to look at a man of Jannah walking on earth should look at Talha ibn Ubaydullah.**"

*"O my Ashâb! Now, we have returned from the small jihâd; we will begin the great jihad."*

**Hadîth  
ash-sharîf**

The war was continuing intensely on all fronts. Around our Master, the Prophet were Abû Dujâna, the flag-bearer Mus'ab ibn Umayr, Talha ibn Ubaydullah, Lady Nasîba, who ran from the back ranks to protect our Prophet, and a few other sahâbîs. Together with Rasûlullah, they were fighting against the polytheists. When the ferocious polytheist Abdullah ibn Hunayd, who was armed to the teeth, fully armoured and wearing a helmet, saw our beloved Prophet, he spurred his horse. He was shouting, "I am the son of Zuhayr. Show me Muhammad. Either I will kill Him, or I will die next to Him." While he was riding his horse towards our Master, the Prophet, Hadrat Abû Dujâna stood in front of him and said, "**So, come! I am someone who protects the blessed body of Muhammad 'alaihis-salâm with his own body. Unless you trample me, you cannot reach Him!**" He struck the horse's legs with his sword and made Abdullah ibn Hunayd fall down. He lifted his sword and struck him, saying, "Here, this is from the son of Harasha!" Watching this incident, the Master of the worlds prayed, "**O my Allah! Be pleased with the son of Harasha (Abû Dujâna), as I am pleased with him!**"

From the polytheists, Mâlik ibn Zuhayr, who was a sharpshooter and an unerring archer, was looking for our Master, the Prophet everywhere; he wanted to find an opportunity and shoot Him with an arrow. He came near our Master Rasûlullah, drew his bow and shot his arrow aiming at the blessed head of our beloved Prophet. There wasn't even enough time to blink. Hadrat Talha instantly stretched his hand and became the target. The arrow pierced Hadrat Talha's palm and tore it to pieces. All the nerves of his fingers were cut, and the bones of his hand were broken. Our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam) saw what happened. He was very upset and said, "**If you had said Bismillahirrahmanirrahîm (when you held out your hand to the arrow to protect me), angels would have ascended you to the skies while people were looking at you.**"<sup>262</sup>

Four polytheists of Mecca named Abdullah ibn Kamîa, Ubayy ibn Khalaf, 'Utba

<sup>261</sup> Hâkim, al-Mustadrak, III, 426; Haythamî, Majmâ'u-z-Zawâid, IX, 52; Suhaylî, Rawzu'l-unf, VI, 9.

<sup>262</sup> Wâqidî, al-Maghâzî, I, 254; Ibn Sa'd, at-Tabaqât, III, 217; Bayhaqî, as-Sunan, II, 220; Hâkim, al-Mustadrak, III, 416.

ibn Abî Waqqâs and Abdullâh ibn Shihâb al-Zuhîrî had agreed and made a pact to kill our Master Rasûl al-akram. During this difficult time, our Master Rasûlullah, together with a few sahâbîs, were fiercely fighting against the enemy. Ahead of our Master, the Prophet, there was the flag-bearer, Hadrat Mus'ab ibn Umayr. Because of the armour he wore, Hadrat Mus'ab looked very similar to our beloved Prophet. Holding the banner of the Islâmic army in his right hand, he, too, had been fighting intensely against the polytheists. At that moment, Ibn Kamîa, in full armour, approached on horseback. He yelled, "Show me Muhammad! May I not survive, if He survives!" and spurred his horse towards our Master, the Prophet. Hadrat Mus'ab and Lady Nasîba confronted him and began to fight him by making their bodies a shield to our Master, the Prophet. No matter how much they struck this unbeliever with their swords, he wasn't affected because of his armour. Ibn Kamîa struck Lady Nasîba with his sword and tore her shoulder. Then, he brought his sword down on the right hand of Hadrat Mus'ab, which was holding the banner. Mus'ab ibn Umayr, whose right hand was severed, took the blessed banner of Islâm which he held above his life, in his left hand without allowing it to fall to the ground. At that moment, he was reciting the âyat al-karîma, in maal, "**Muhammad 'alaihis-salâm is a Rasûl. There have been Rasûls before Him.**"<sup>263</sup> This time, Ibn Kamîa slashed his sword at the left hand of Hadrat Mus'ab. The glorious flag-bearer, whose left hand was cut off too, wouldn't allow the banner of Islâm to fall. The heroic sahâbî held the banner with his arms and pressed it against his body so that it continued to fly. This time, Ibn Kamîa thrust his spear into the body of this glorious sahâbî. He, like his other friends, went to the âkhirat as a martyr.

While Hadrat Mus'ab was falling to the ground, the glorious banner of Islâm wasn't allowed to fall to the ground; an angel who immediately took the form of Mus'ab had caught it. When our beloved Prophet said, "**Forward, O Mus'ab! Forward!**" the angel who held the banner replied, "I am not Mus'ab." Then, our Master, the Sultân of the worlds, understood that he was an angel and gave the banner to Hadrat Alî.<sup>264</sup>

Ibn Kamîa, on the other hand, thought that Hadrat Mus'ab was our Master, the Prophet; so, in haste, he reached the polytheists and started shouting, "I have killed Muhammad!" Hearing this, the polytheists became even more excessive with the pleasure of attaining their goal. The Ashâb al-kirâm, who didn't know the reality of the incident, fell into grief. There was an air of mourning. Even Hadrat 'Umar's hands fell to his sides, and he just sat down with his friends. When Anas ibn Nadr saw them in this state, he asked, "Why are you sitting?"

They answered, "Rasûlullah has been martyred!" Hadrat Anas said, "**If Rasûlullah was martyred, His Rabb (Allahu ta'âlâ) is Everlasting. What will we do by surviving after Rasûlullah? Now, get up! Let us sacrifice our lives**

<sup>263</sup> Sûrah Âl-i 'Imrân, 3/144.

<sup>264</sup> Ibn Hishâm, as-Sîra, II, 73; Wâqidî, al-Maghâzî, I, 300; Ibn Sa'd, at-Tabaqât, II, 42; Bayhaqî, Dala'il an-Nubuwwa, III, 255; Suhaylî, Rawzu'l-unf, III, 258; Ibn Kathîr, as-Sîra, III, 39.



**for what our Master, the Prophet sacrificed His blessed life for!**" He broke his sword's sheath<sup>265</sup> and plunged into the middle of the enemy with his sword drawn, shouting, "**Allahu akbar!**" He killed many of the unbelievers and became a martyr. His face alone had seventy wounds. Since he had innumerable wounds on his body, no one but his sister could recognize him.

Many of the Ashâb al-kirâm were dispersed, and some of them had attained martyrdom. The polytheists, who took advantage of their disorganization, gathered around our Master Rasûl al-akram. They were trying to martyr the Sultan of the two worlds with stone and sword. Since He had two armours on, the blows didn't affect Him. The stones thrown by 'Utba ibn Abî Waqqâs struck our beloved Prophet's face, and His lower lip was injured. The blessed (incisor) tooth on His lower right jaw was broken. At that moment, the polytheist Ibn Kamâ came and struck the blessed head of the Master of the worlds with his sword. Our beloved Prophet's helmet was crushed; its two rings sank into His blessed temples. He was wounded on His blessed shoulder from another sword strike by Ibn Kamâ and fell on His side into the deep pit that Abû Âmir dug to make Muslims fall. Our beloved Prophet prayed about the villain Ibn Kamâ, "**May Allahu ta'âlâ make you deplorable and wretched!**" Ibn Kamâ rejoiced, and shouting, "I have killed Muhammad! I have killed Muhammad!" he went to Abû Sufyân. The polytheists had achieved their goal! They were no longer interested in our Prophet. They withdrew from around the pit where our Master, the Prophet was and turned to fight the Ashâb al-kirâm.<sup>266</sup>

When our Master Rasûl al-akram (sallallahu 'alaihi wa sallâm) fell into the pit, His blessed cheeks were bleeding. When He wiped His face with His blessed hands, He saw that His hands and beard were covered in blood. Before a drop of blood could fall to the ground, Jabrâîl 'alaihis-salâm came and caught that blessed blood and said, "**O Habîballah! For the sake of Allahu ta'âlâ, if a drop of this blood fell on the ground, no plant would grow on the ground until the qiyâmat.**" Our Master, Fakhr al-âlam was praying for the hidâyat (guidance) of those who tried to kill Him, who struck His blessed body with swords, broke His blessed teeth and bloodied His blessed face, saying, "**If a drop of blood falls from me to the ground, torment will befall from the sky. O my Rabb! Forgive my people! For they do not know.**"

At that moment, Hadrat Ka'b ibn Mâlik shouted, "O Muslims! Glad tidings! Rasûlullah is here!" Hearing this voice, the glorious Ashâb ran there as if they were given a new life. Hadrat Alî and Talha ibn Ubaydullah came immediately and took Him out of the pit. Hadrat Abû Ubayda ibn Jarrâh pulled out the rings of the helmet that sank into our beloved Prophet's blessed temples with his teeth. While

*"There will be a great reward for those who run to the invitation of Allahu ta'âlâ and His Rasûl again, after having been wounded, and especially for those among them who perform good deeds and avoid evil."*

**Âl-i 'Imrân: 172**

<sup>265</sup> Breaking the sheath of one's sword in Arabia in those days was a gesture, a sign, which was made in battles, to show that he would never cease to fight, he would not retreat, and he would fight until he attains his goal or he dies.

<sup>266</sup> Ibn Hishâm, as-Sîra, II, 79; Suhaylî, Rawzu'l-unf, III, 263; Ibn Kathîr, as-Sîra, III, 45.

## The Rajî' Incident





removing these iron pieces, his two front teeth came out. Hadrat Mâlik ibn Sinân, one of the Ashâb al-kirâm, licked the blood from the blessed face of our Master Rasûlullah. Upon this, our Master, the Prophet said, **“The fire of Jahannam will not touch the one whose blood is mixed with my blood.”**

*“O my Allah! I have protected Your religion up to this day. I supplicate You to protect my body at the end of this day!”*

**Âsim ibn Thâbit  
(radîyallahu 'anh)**

The polytheists launched an offensive again. With the joy of reuniting with our Master, the Prophet, the Ashâb al-kirâm formed a circle around our Master Rasûlullah in an instant, and they didn't leave any polytheists around Him. Realizing that they could no longer do anything to our Master, the Prophet, the polytheists began to go up the mountain. The Sultân of the two worlds told Hadrat Sa'd ibn Abî Waqqâs, **“Turn them back.”** Hadrat Sa'd asked, “O Rasûlallah! I only have one arrow with me. How can I make them return with it?” Our Master Rasûlullah repeated the same command. Upon this, Hadrat Sa'd ibn Abî Waqqâs, the master of the archers, drew an arrow from his quiver and shot it. Having found its target, the arrow knocked down a polytheist. When he reached his hand to his quiver again, he saw that there was another arrow. He looked at it carefully; this was the previous arrow. Another polytheist died. This happened again and again. As a miracle of our beloved Prophet, Hadrat Sa'd found the same arrow in his quiver every time. The Qurayshîs, seeing that their men were killed one by one, gave up climbing the mountain. They went down and retreated.

Among them, Ubayy ibn Khalaf rode his horse towards our Master, the Prophet and started shouting, “Where is that person who claims to be a prophet? Let Him confront me and fight!” Although the Ashâb al-kirâm wanted to confront him, our beloved Prophet didn't allow it. He took the spear of Hadrat Hârith ibn Simma and advanced. The despicable Ubayy spurred his horse and approached, saying, “O Muhammad! May I not survive if you survive!” He was clad in armour from head to toe. The Master of the worlds threw the spear in His hand at Ubayy's throat. The spear flew and stuck into his throat between his helmet and the collar of his armour. Ubayy fell from his horse, bellowing like a cow. His ribs were broken. The polytheists lifted and took him away. He died on the way, shouting, “Muhammad killed me!”

Our Master Rasûlullah, with His Ashâb that was next to Him, started to ascend toward the Uhud rocks. When He reached the rocks, He wanted to climb up. He couldn't bear it because He was very tired, wore two armours on top of each other, and His blessed body had received more than seventy sword strikes. Upon this, Hadrat Talha took our Master, the Prophet on his back and carried Him onto the rocks. Our beloved Prophet said, **“When Talha helped Rasûlullah, Jannah became necessary for him.”** Since He had no power, He performed the early afternoon salât while sitting down.

At the foot of the mountain, the sahâbîs were attacking the polytheists, like lions. They made life unbearable for those who hit our Prophet. At one point, Khâtib ibn Baltaa came to our beloved Prophet and asked, “May my life be sacrificed for you, O Rasûlallah! Who did this to you?” When our Master answered, **“Utba ibn**

**Abî Waqqâs threw a stone at me, hit my face and broke my incisor tooth.**" Hadrat Khâṭib asked again, "O Rasûlallah! Which way did he go?" Our Master, the Prophet pointed toward the direction he had gone. Hadrat Khâṭib ran that way. After searching, he found 'Utba. He made him fall from his horse and decapitated him with one strike. He brought the head to Rasûlullah and gave the good news. Our Master, the Prophet prayed for him, "**May Allahu ta'âlâ be pleased with you. May Allahu ta'âlâ be pleased with you.**"

The polytheists couldn't stand against the Ashâb al-kirâm, who reorganized and attacked again. Having suffered nearly thirty deaths, they left the battlefield and set off for Mecca. The rumour that our Master, the Prophet was martyred had reached Medîna. Ladies such as Hadrat Fâtima, Hadrat Âisha, Umm Sulaym, Umm Ayman, Hamna bint Jahsh and Quayba ran to Uhud. Hadrat Fâtima wept when she saw her father, our beloved Prophet, injured. Our Master Rasûlullah consoled her. Hadrat Alî brought water in his shield. With that water, our mother Fâtima washed the blessed face and blood of our Master, the Prophet. However, the bleeding from the wound on His face didn't stop. When Hadrat Fâtima burned a piece of straw and pressed its ashes on the wound, the bleeding stopped.<sup>267</sup>

Then He went down to the battlefield. First, the wounded were identified and their wounds were dressed. The polytheists had rendered some martyrs unrecognizable. They had cut off their ears, noses and other organs and slit their bellies. Hadrat Abdullah ibn Jahsh was among them. Our beloved Prophet and His Ashâb were deeply saddened when they saw this situation. The most distinguished of His sahâbîs had attained martyrdom, poured their blood on the soil of Uhud and ascended to Jannah. However, this treatment against martyrs was unbearable. Along with our Master, the Prophet, all the sahâbîs were filled with sorrow. In the face of this scene, the Master of the worlds wept. With tears running down His blessed face, He said, "**I will bear witness on the day of qiyâmat that these martyrs sacrificed their lives on the path of Allahu ta'âlâ. Bury them with their blood. Wallahi they will come to the Mahshar<sup>268</sup> on the day of qiyâmat with their wounds bleeding. The colour of their blood will be the colour of blood, and the smell of their blood will be musk.**"

Our beloved Prophet said, "I can't see Hamza. What happened to him?" Hadrat Alî searched and found him. When our Prophet came and faced that inconceivable scene, He couldn't endure it. Hadrat Hamza's ears, nose and other organs were cut off; his face was made unrecognizable; his abdomen was split open, and his lungs were removed. With tears flowing from His blessed eyes, our Master, the Prophet addressed Hadrat Hamza, "**O Hamza! No one has ever suffered as much as you and never will. O uncle of Rasûlullah! O Hamza, the lion of Allahu ta'âlâ and His Rasûl! O Hamza, doer of good deeds! O Hamza, the protector of Rasûlullah! May Allahu ta'âlâ have mercy on you!**"

<sup>267</sup> Ibn Mâja, Tibb, 15; Wâqidî, al-Maghâzî, I, 250; Bayhaqî, as-Sunan, II, 80; Tabarânî, al-Mu'jamul Kabîr, VI, 144.

<sup>268</sup> Mahshar is where every being will gather after the resurrection on the day of qiyâmat, for judgement.



At that moment, a woman was seen coming in a hurry. She was our beloved Prophet's paternal aunt, our mother Hadrat Safiyya. Like other ladies, when she heard the rumour that our Master Rasûlullah was martyred, she forgot everything and rushed to Uhud. When our Master Rasûl al-akram saw His aunt, thinking that she couldn't endure the state of the martyrs, He told her son Zubayr ibn Awwâm, "**Turn your mother away so that she will not see her brother's corpse.**" Hadrat Zubayr ran and reached his mother. The blessed woman excitedly asked her son, "My son! Give me news of Rasûlullah!" Hadrat Alî also came to them. When he said, "Alhamdulillah<sup>269</sup> Rasûlullah is fine," she was relieved, but she couldn't stop herself from saying, "Show him to me." Then Hadrat Alî pointed out the Master of the worlds. When our mother Hadrat Safiyya saw the sun of the two worlds alive, she rejoiced and praised Allahu ta'âlâ. This time, she wanted to walk further to see the situation of her brother Hadrat Hamza. When her son Zubayr said, "Mother! Rasûlullah orders you to go back," she said, "If I am to turn back in order not to see what was done to him, I have already learnt that my brother's body was mutilated. He had suffered this situation on the path of Allahu ta'âlâ. We are prepared for worse situations on this path. We will expect its thawâb from Allahu ta'âlâ. Inshâ-Allah, we will be patient and endure." When Hadrat Zubayr ibn Awwâm came and reported this, our Master, the Prophet said, "**If so, let her see.**"

*"I can never consent to even a hair of Muhammad 'alaihis-salâm coming to harm!"  
Khubayb ibn Adiy (radiyallahu 'anh)*

Hadrat Safiyya sat next to Hadrat Hamza's corpse and wept silently.

When Hadrat Safiyya came, she had brought two cardigans with her. Taking them out, she said, "I brought these for my brother Hamza, please wrap him with them." They shrouded Hadrat Hamza, who is Sayyid ash-Shuhadâ, that is, the master of the martyrs, with one of those cardigans.<sup>270</sup>

Our Master Habîbulâh came to side of the flag-bearer Mus'ab ibn Umair. Hadrat Mus'ab's hands were cut off, and he was injured in many places. He was surrounded by a pool of blood. Our Master, the Prophet became deeply saddened again and addressing those glorious martyrs, He recited the 23rd âyat al-karîma of Sûrah al-Ahzâb. In maal, "**There are such men among the Mu'mins that they showed loyalty to the promise they gave to Allahu ta'âlâ. Some of them kept their word about fighting until they were martyred (they became martyrs). And some of them are waiting to be martyred. They never changed their words.**" After that, our Master, the Prophet said, "**And the Rasûl of Allahu ta'âlâ is witness that you will be resurrected as martyrs in the presence of Allahu ta'âlâ, on the qiyâmat day.**"

Then, He turned to the people next to Him and said, "**Visit these people. Greet them. I swear by Allahu ta'âlâ that whoever greets them in this world, these glorious martyrs will greet them in return on the qiyâmat.**"

<sup>269</sup> Alhamdulillah means all thanks and praise is due to Allahu ta'âlâ. Hamd means praise.

<sup>270</sup> Ibn Abî Shayba, al-Musannaf, VIII, 493; Abdurrazzâq, al-Musannaf, III, 427; Ibn Sa'd, at-Tabaqât, III, 14.

They couldn't find anything to make a shroud for Hadrat Mus'ab ibn Umayr. His own robe didn't fully cover his blessed body. If they covered his head, his feet would be exposed. If they covered his feet, his head would be exposed. Our Master Habîb al-akram said, "**Cover his head with the robe, and his feet with izhir plant.**" This happy sahâbî, who spent his life serving Islâm and attained the rank of martyrdom for this cause, left the world with half a shroud.<sup>271</sup>

The other martyrs, after their janâza salât was performed, were put into graves in their bloody clothes as groups of twos and threes (radiyallahu 'anhum). At the Ghazâ of Uhud, seventy people were martyred. Sixty-four of them were from the Ansâr, and six of them from the Muhâjirs.

The relatives of most of the Ashâb al-kirâm were martyred. For this reason, their hearts were wounded. To console the survivors, our Master Habîb al-akram (sallallahu 'alaihi wa sallam) said, "**Wallahi, I very much wish that I could have attained martyrdom with my Ashâb and spend the night in the heart of Mount Uhud. When your brothers were martyred, Allahu ta'âlâ put their souls in the craw of green birds. They go to the rivers of Jannah and drink from its water. They eat its fruits. They watch every corner of Jannah. They fly in its rose gardens. Then they enter the golden lamps hanging under the Arsh al-a'lâ** (the end of matter, bordering the seven skies and the Kursî, which is outside the seventh sky and inside the Arsh) **and spend the evening there. When they see the relish and beauty of those foods and drinks, they say, 'If only our brothers would know what Allahu ta'âlâ has bestowed upon us, and thus they wouldn't shy away from jihâd and wouldn't turn away from the enemy because they are afraid of fighting.'** Allahu ta'âlâ said, '**I will inform them of your situation.**' (And Janâb al-Haqq said by descending an âyat al-karîma, in maal,) '**Do not assume those who were martyred on the path of Allahu ta'âlâ, are dead! Verily, they are alive, being provided in the presence of their Rabb. So much so that they are rejoicing because of (the rank of martyrdom) that Allahu ta'âlâ bestowed upon them. And they would like to give glad tidings to those who have not yet joined them (by martyrdom), saying, "There will be no fear for them, nor will they grieve."** They rejoice due to the favour and blessing that come from Allahu ta'âlâ and the glad tidings that Allahu ta'âlâ will not deny His reward for Mu'mins."<sup>272</sup> Allahu ta'âlâ appeared to them and said, '**O My servants! Say whatever you long for, and I shall offer it abundantly to you.**' They answered, '**O our Rabb! There is no better blessing than the blessings You bestowed upon us that we can ask for. We are always eating whatever we would like in Jannah. However, if we long for anything, we long for our souls to be returned to our bodies and sent back to the world and to be killed again by fighting on Your path.**'"

There was nothing left to do there. They gathered and regrouped. In Uhud, where they had come for jihâd fî sabîllah, that is, to spread the religion of Allahu ta'âlâ, a

<sup>271</sup> Bukhârî, Janâiz, 27; Abû Dâwûd, Wasâyâ, 11; Ibn Abî Shayba, al-Musannaf, III, 147; Ibn Sa'd, at-Tabaqât, III, 121; Suyutî, Jâmi-ul Ahâdis, XXXIV, 451.

<sup>272</sup> Sûrah Âl-i 'Imrân 3/169-171.



unique ghazâ in history was made. Many heroic deeds of the Ashâb al-kirâm, unimaginable and beyond dreams, had been witnessed, and another lesson had been taught to the unbelievers.

The Master of the worlds (sallallahu 'alaihi wa sallam) set off towards luminous Medîna with His blessed Ashâb. When they arrived at the location called Harra, He made His Ashâb form a line, raised His blessed hands and began supplicating Allahu ta'âlâ and prayed as follows, **"O my Allah! Praise and glorification belong most to You. O my Allah! There is no one who can guide those whom You have left astray and no one who can lead astray those whom You have guided... O my Allah! Make us love îmân. Adorn our hearts with îmân. Make us hate disbelief, intemperance and excessiveness. Make us one of those who know what is harmful to our religion and our world, and who are on the right path. O my Allah! Let us live as Muslims and die as Muslims. Include us among those that are pious and good. Because they are neither those who have lost their honour and dignity, nor those who have abandoned their religion. O my Allah! Punish the unbelievers who denied Your Rasûl, turned away from Your path and fought against Your Prophet! Descend over them Your torment, which is true and real! Âmîn!"** The Ashâb al-kirâm participated in this prayer by saying, **"Âmîn! Âmîn!"**

Our beloved Prophet approached Medîna with His Ashâb. The women and children, who remained in Medîna, poured out onto the roads; with curiosity and sadness, they were trying to see the Master of the worlds in the coming army. When they saw His luminous face that illuminated the world, they thanked Allahu ta'âlâ. Then, their eyes scanned the army, searching for fathers, husbands, sons and uncles. If they couldn't see them... they couldn't hold back their tears. Our Master Rasûl al-akram, who saw this state of His Ashâb, was very sad, and tears flowed from His blessed eyes.

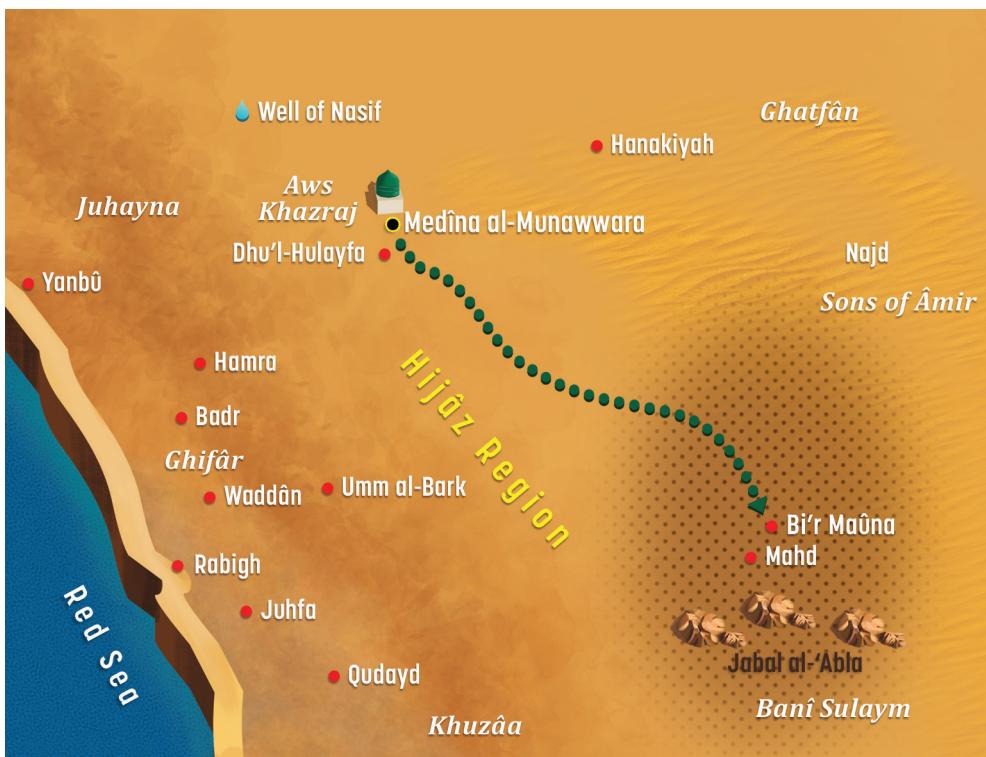
At one point, it was seen that Lady Kabsha, the mother of Hadrat Sa'd ibn Mu'âz, approached our Master, the Prophet. Her son Amr was martyred in Uhud. When she came to the presence of our Prophet, she said, **"May my parents, my life, be sacrificed for you, O Rasûlallah! Alhamdulillah, I have seen you safe and sound. As long as you are safe, nothing else can affect me!"** She didn't ask about her dear son. After our beloved Prophet expressed His condolences to her on the loss of her son Amr, He said, **"O mother of Sa'd! Glad tidings to you and his household that all the ones who were martyred gathered in Jannah and became friends to each other. They will also intercede for their households."** Lady Kabsha said, "O Rasûlallah, we are content with everything that comes from Allahu ta'âlâ! Who would weep for them after these glad tidings? Please pray for the survivors." Upon this, the Master of the worlds prayed as follows, **"O my Allah! Remove the sorrow in their hearts! Make the survivors the most blessed of the survivors!"**

Our Master, the Prophet told His Ashâb, referring to the struggle against the

*"They (the martyries of Bi'r Maîna) have reached Allahu ta'âlâ. Allahu ta'âlâ is pleased with them, and they are pleased with Allahu ta'âlâ."*

**Hadîth  
ash-sharîf**

## The Bi'r Ma'ûna Incident



desires of the body, “(O my Ashâb! Now) We have returned from the small jihâd; we will begin the great jihad.”<sup>273</sup> Then He recommended everyone to rest in their homes and the wounded to get treatment. He was wounded, too. He went directly to His home of bliss.

### The Ghazâ of Hamrâ-ul-Asad

When Rasûl al-akram (sallallahu 'alaihi wa sallam) returned to Medîna, He took precautions, since there was a possibility that the polytheists could return and raid Medîna at any time. On the Monday after the Ghazâ of Uhud, to show that the Muslims weren't weakened by yesterday's war, even though they were wounded, and to intimidate the enemy so that they wouldn't return to Medîna, He told Bilâl al-Habashî, “Tell them, Rasûlullah orders you to follow the enemy! Those

<sup>273</sup> Suyutî, Jâmi-ul Ahâdis, XV, 139, XXXIV, 106.



**who didn't fight with us yesterday shall not come; only those who participated in the combat shall come!"** When he informed the Ashâb of this command, they immediately got ready, although most of them were wounded. As soon as the heavily wounded brothers named Abdullah and Râfi heard this invitation of our beloved Prophet, despite all their pain, they ran to the ranks of mujâhids, saying, "Will we miss the opportunity to go to a ghazâ with Rasûlullah?"

With His glorious Ashâb, our beloved Prophet started to follow the polytheists. At the location called Rawha, they learned that the polytheists had gathered and decided to raid Medîna and destroy the Muslims. It was understood that this measure was a miracle of our Master, the Prophet.

When the polytheists heard that our Master Rasûl al-akram was marching towards them, they left their positions in fear and returned to Mecca.<sup>274</sup>

Our Master, the Prophet followed them to a place called Hamrâ al-Asad. Two of the polytheists were caught. They stayed there for three days, then returned to Medîna.

Allahu ta'âlâ praised these honourable Ashâb who went to Hamrâ al-Asad in His âyat al-karîma, in maal, "**There is a great reward for those who run to the invitation of Allahu ta'âlâ and His Rasûl again, after being injured, and especially for those among them who do good and avoid evil.**"<sup>275</sup>

Ibn Kamîa, one of those who had sworn to kill our beloved Prophet in Uhud, had returned to Mecca. One day, he went up a mountain to check on his sheep. He found them at the top. One ram started running and slamming into Ibn Kamîa. He killed Ibn Kamîa by hitting him over and over.

Abdullah Shihâb al-Zuhîrî was killed by a white-spotted snake while he was on his way to Mecca.

All those who tried to kill our Master, the Prophet were punished and died within a year.

*If His friend drinks snake poison, it becomes the elixir of life,  
If His enemy drinks water, it turns to snake poison, the water.*

*From every drop of it, an ocean of mercy surged,  
When His hand reached and washed His rose cheek with water.*

*All its life, it wandered around, beat its head against stones,  
Ceaselessly, to reach the dust of your feet, water.*

*It wants to illuminate His gate's soil, little by little,  
Even if it is torn to pieces, it won't leave that gate, water.*

*The sinners accept that repeating your naat is the cure,*

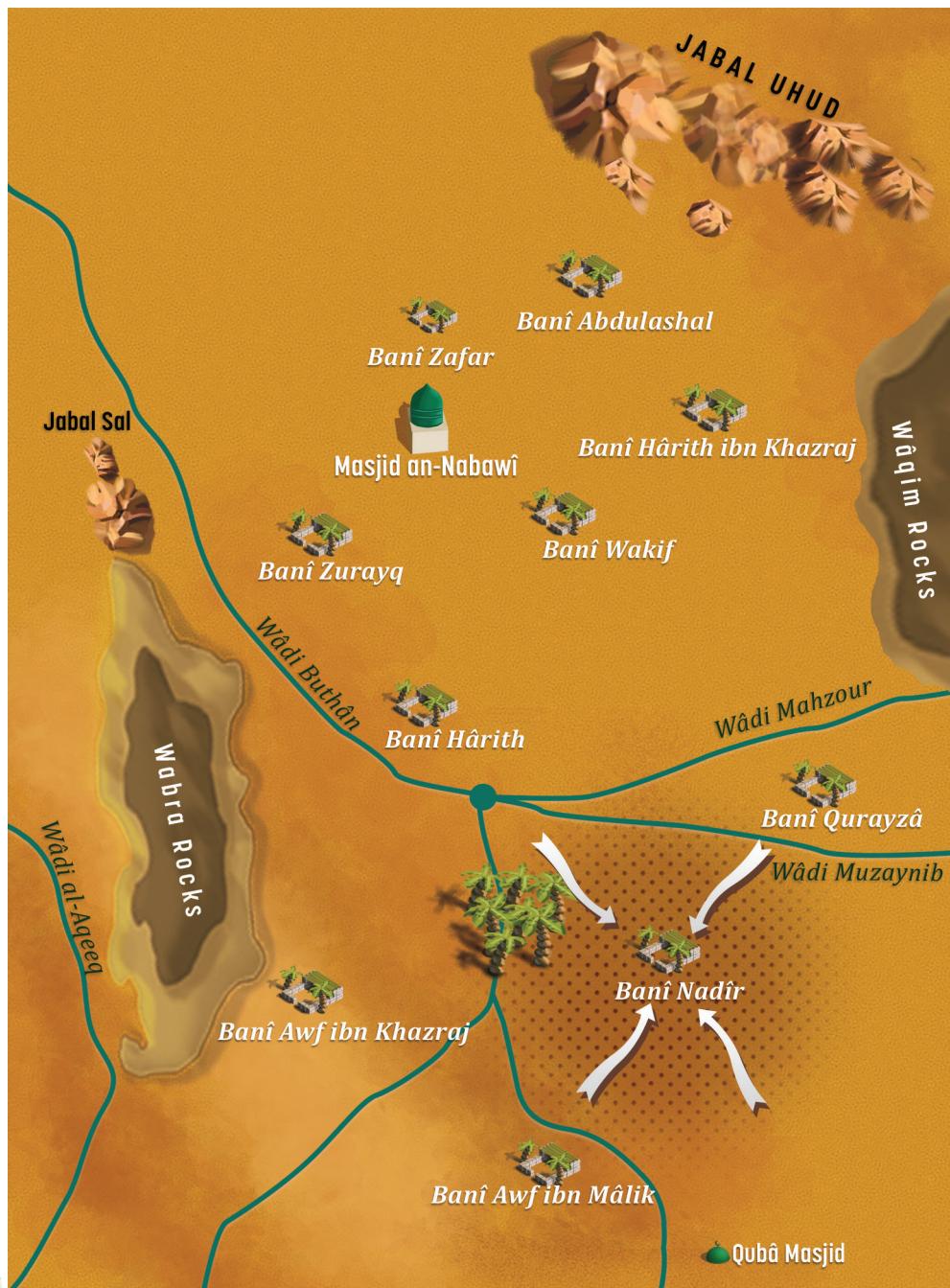
*"Wallahi, I have attained Jannah!"*

**Âmir ibn  
Fuhayra  
(radiyallahu  
'anh)**

<sup>274</sup> Wâqidî, al-Maghâzî, I, 4; Ibn Sa'd, at-Tabaqât, II, 48; Suhaylî, Ravzu'l-unuf, III, 289.

<sup>275</sup> Sûrah Âl-i 'Imrân 3/172.

## The Ghazâ of Banî Nadîr





*Like the drunken, to rid of the hangover drinks water.*

*O Habîballah, O the best of people! I long for you,  
Like the parched, burning, always wishes for water.*

*You are that ocean of miracle, on the night of Mi'râj,  
Whose blessings' dew-drops delivered, to the stars and  
planets, water.*

"The Jews were planning to kill me! I walked out when Jabrîl informed me of this!"

**Hadîth  
ash-sharîf**

## THE RAJI' INCIDENT

Hadrat Âsim ibn Thâbit, one of the prominent archers of the Ghazâ of Uhud, had killed the polytheist Musâfi ibn Talha and his brother Hâirth in that war. Their mother, Sulâfa bint Sa'd, famous for vehemently bearing a grudge, promised to give a hundred camels to whoever brought her the head of Hadrat Âsim ibn Thâbit, who had killed two of her sons. She swore to drink wine from Hadrat Âsim's skull. Additionally, the sons of Lihyân made a deal with the Adal and Kara tribes because Abdullah ibn Unays had killed Khâlid ibn Sufyân from the sons of Lihyân in an expedition sent by our Master Rasûlullah.

These two tribes located in the vicinity of Mecca made a plan and prepared envoys. They told them, "Say to them you have become Muslims, and you will give zakât. Ask them for teachers to take the zakât and teach you Islâm. We will kill some of those who have come and take our revenge. We will take the others to Mecca and sell them to Quraysh."

In the month of Safar, in the fourth year of the Hegira, a committee of six or seven people came from these two tribes to our Master, the Prophet and said, "We have become Muslims. Send us teachers to teach us the Qur'ân al-karîm and Islâm."

Meanwhile, our beloved Prophet had prepared a military expedition of ten people to check if the Meccan polytheists were preparing for war. When the committee came from the Adal and Kara tribes asking for a teacher, He sent this ten-person patrol with this committee to investigate and report the situation.

This sariyya consisted of these Ashâb al-kirâm: Marsad ibn Abî Marsad, Khâlid ibn Abî Bukayr, Âsim ibn Thâbit, Khubayb ibn Adiy, Zayd ibn Dasinna, Abdullah ibn Târik, Mu'attib (Mugîr) ibn Ubayd and three other sahâbîs (râdiyallahu 'anhuma) whose names are not known.

By hiding during the day and walking at night, this exploration team reached the Râjî' water at dawn. They rested there for a while and ate the good quality Medîna dates called Ajwa. Then they left and hid on a nearby mountain.

A woman from the tribe of Huzayl, who was herding sheep, also came to the Râjî' water. She saw the date seeds and understood that Medîna dates had been eaten. Shouting, "Some people have come here from Medîna," she informed her tribe. Meanwhile, one of the envoys from the Adal and Kara tribes, who were with the ten-person expedition from the Ashâb al-kirâm, left them with an

excuse. He immediately went to the sons of Lihyān and informed them.

The sons of Lihyān sprang into action with this news. They sent a force of two hundred men, one hundred of them archers, against this small expedition. This group of polytheists found Hadrat Âsim ibn Thâbit and his friends on the top of the mountain and surrounded them. Meanwhile, the person who had informed the polytheists about the situation of the ten sahâbîs joined them. The Ashâb al-kirâm realized at that moment that they had been deceived. They decided to fight and drew their swords. Understanding the situation, the polytheists tried to trick them by saying, “If you come down, we will not kill any of you. We are giving a definite promise. Wallahi, we do not want to kill you. However, we wish to get a ransom for you from the Meccans.”

Âsim ibn Thâbit, Marsad ibn Abî Marsad and Khâlid ibn Abî Bukayr (radiyallahu ‘anhum) rejected all their offers, saying, “We will never accept the words and promises of polytheists.” Hadrat Âsim ibn Thâbit said, “I have sworn never to accept the protection of polytheists. I swear by Allah that I will not go down and surrender by believing their protection and words.” He opened his hands and prayed, **“O my Allah! Inform your Prophet about our situation!”** Allahu ta’âlâ accepted Hadrat Âsim’s prayer and informed our Master Rasûlullah about them.

Hadrat Âsim said to the polytheists, “We do not fear death. Because we persevere in our religion (when we die, we become martyrs and go to Jannah).” When the leader of the polytheists told him, “O Âsim! Do not waste yourself and your friends, surrender!” Âsim ibn Thâbit replied to him with an arrow. While he was shooting arrows, he was reciting these lines:

*I am strong, I have no deficiency.  
The thick string of my bow is drawn.  
Death is true, life is false and temporary.  
They will come true, all the things in destiny.  
People will return to Allahu ta’âlâ finally.  
If I do not fight you, my mother,  
(Out of her agony) will lose her sanity.*

There were seven arrows in Âsim’s quiver. He killed a polytheist with every arrow he shot. When he ran out of arrows, he killed many of them with his spear. However, his spear broke. He drew his sword immediately and broke its scabbard. Then he prayed, **“O my Allah! I have protected Your religion up to this day. I supplicate You to protect my body at the end of this day.”** The exclamations of **“Allahu akbar!”** of Âsim ibn Thâbit and other sahâbîs were shaking the mountains. Ten mujâhids were fighting to death against two hundred people, and whoever approached them was paying the price of their action. Âsim (radiyallahu ‘anh) eventually fell to the ground after being injured in both his feet. Since the unbelievers deeply feared him, they couldn’t approach him even after he collapsed, and they martyred him by shooting arrows from a distance. That day,





seven of the ten sahâbîs there were martyred, and three of them were taken captive.

The sons of Lihyân wanted to cut off Âsim ibn Thâbit's blessed head to sell it to Sulâfa bint Sa'd. However, Allahu ta'âlâ accepted the prayer of Hadrat Âsim ibn Thâbit; He sent a swarm of bees. Like a cloud, they hovered over Âsim ibn Thâbit. The polytheists couldn't approach him. Finally, they said, "Let's leave him. The bees will disperse in the evening, and we will cut off his head and take it away."

In the evening, Allahu ta'âlâ made it rain heavily. The creeks flooded and carried away the blessed body of Âsim ibn Thâbit to an unknown place. No matter how hard they searched, they couldn't find him. Thus, the polytheists were unable to cut any part of Hadrat Âsim ibn Thâbit. When the incident of the bees protecting him was mentioned, Hadrat 'Umar said, "Allahu ta'âlâ certainly protects His mu'min servant. Just as Âsim ibn Thâbit was protected from the polytheists when he was alive, Allahu ta'âlâ protected his body after his death and didn't let the polytheists touch him." For this reason, whenever Âsim ibn Thâbit was remembered, he was referred to as "**the one protected by bees.**"<sup>276</sup>

The three captured sahâbîs were Khubayb ibn Adiy, Zayd ibn Dasinna and Abdullah ibn Târik (râdiyallahu 'anhum). The sons of Lihyân tied them with bowstrings. Among them, Abdullah ibn Târik refused to be taken to the Meccan polytheists. He resisted. He shouted, "My martyred friends have been honoured with Jannah." He broke the ties of his hands. However, the sons of Lihyân martyred him by stoning him. Hadrat Khubayb ibn Adiy and Hadrat Zayd ibn Dasinna persevered, thinking, "**We might find an opportunity to perform the duty of reconnaissance given by Rasûlullah.**"

The sons of Lihyân took them both to Mecca. The polytheists, whose relatives had been killed in the Battles of Badr and Uhud, were burning with hatred and greed for revenge, and they were looking an opportunity. Hadrat Khubayb was bought by the polytheist Hujayr ibn Abî Ihâb at-Tamîmî to avenge his brother, who was killed in the Ghazâ of Badr, and Hadrat Zayd ibn Dasinna was bought by Safwân ibn Umayya to avenge his father Umayya ibn Khalaf, who was also killed in the Ghazâ of Badr. The polytheists intended to kill both of them. However, since they were in the months they regarded as forbidden to make war, they imprisoned them and waited for the time to pass. They kept them separate. Both sahâbîs showed great patience, strength and dignity in the face of this captivity.

Mâwiya, an emancipated female slave (who later became a Muslim), who was present in the house where Khubayb ibn Adiy was kept, told the following:

"Khubayb was imprisoned in a cell of the house I was in. I have never seen a better prisoner than him. One day, I saw him holding a huge bunch of grapes

*"After Abû Tâlib, no one has been as good to me as this lady (Fâtima bint Asad). She was my mother."*  
**Hadîth  
ash-sharîf**

<sup>276</sup> Bukhârî, , al-Maghâzî, 28; Wâqidî, al-Maghâzî, I, 354; Abdurrazzâq, al-Musannaf, V, 354; Tabarânî, al-Mu'jamu'l Kabîr, IV, 221.

## The Ghazâ of Little Badr





like a pitcher. Every day, he was seen with a bunch of grapes. In that season, especially in Mecca, it was impossible to find any grapes. Allahu ta'âlâ was giving him sustenance. He would perform salât and recite the Qur'ân al-karîm in the cell where he was imprisoned. The women, who listened to the Qur'ân al-karîm he recited, would weep and feel pity for him. Sometimes, when I asked him, 'Do you want anything?' He would say, 'Give me fresh water, do not bring me meat from the animals sacrificed for the idols, and inform me beforehand when they will kill me, I do not want anything more.' When the day of his execution was determined, I went and informed him. When he learned this, he did not show the slightest trace of change or sadness. As that day approached, he said he wanted to clean his body before he died and asked for a razor. I gave a razor to my child and sent him. When the child went to him, I suddenly became afraid. I said, 'Oh no! This man will cut the child with the razor. Since he will be killed anyway.' I ran to see the child. Khubayb had taken the razor from the child and put him on his knee to give him affection. When I saw this scene, I screamed in fear. Realizing the situation, he said, 'Do you think that I will kill this child? There is no such thing in our religion. Killing a person unjustly is not a part of our behaviour and honour.'

The day, on which the polytheists had agreed to kill Khubayb ibn Adiy and Zayd ibn Dasinna, came. Early in the morning that day, the polytheists unchained them and took them to the place called Ta'nîm outside of Mecca. (Ta'nîm is 5-8 km from the Kâ'ba. The name of the mountain here is Mount Ta'nîm.) The people of Mecca and the notables of the polytheists had gathered to watch the execution. There was a large crowd.

The polytheists had set up two gallows where they would execute the captives. When they wanted to raise Khubayb and tie him to the gallows, he said, "**Leave me, let me perform a salât of two rak'ats.**" They released him and said, "Perform it there." Khubayb started the salât immediately and performed it with awe of Allahu ta'âlâ. The gathered polytheists, women and children were watching him with excitement. After he completed his salât, he said, "Wallahi, if you wouldn't think that I was prolonging the salât out of fear of death, I would have prolonged it and performed more." Hadrat Khubayb ibn Adiy was the first person who performed a salât of two rak'ats before his execution. When our Master, the Prophet (sallallahu 'alaihi wa sallam) heard that he performed a salât of two rak'ats before his execution, He found this action appropriate.<sup>277</sup> Thus, it became a custom and sunnah.

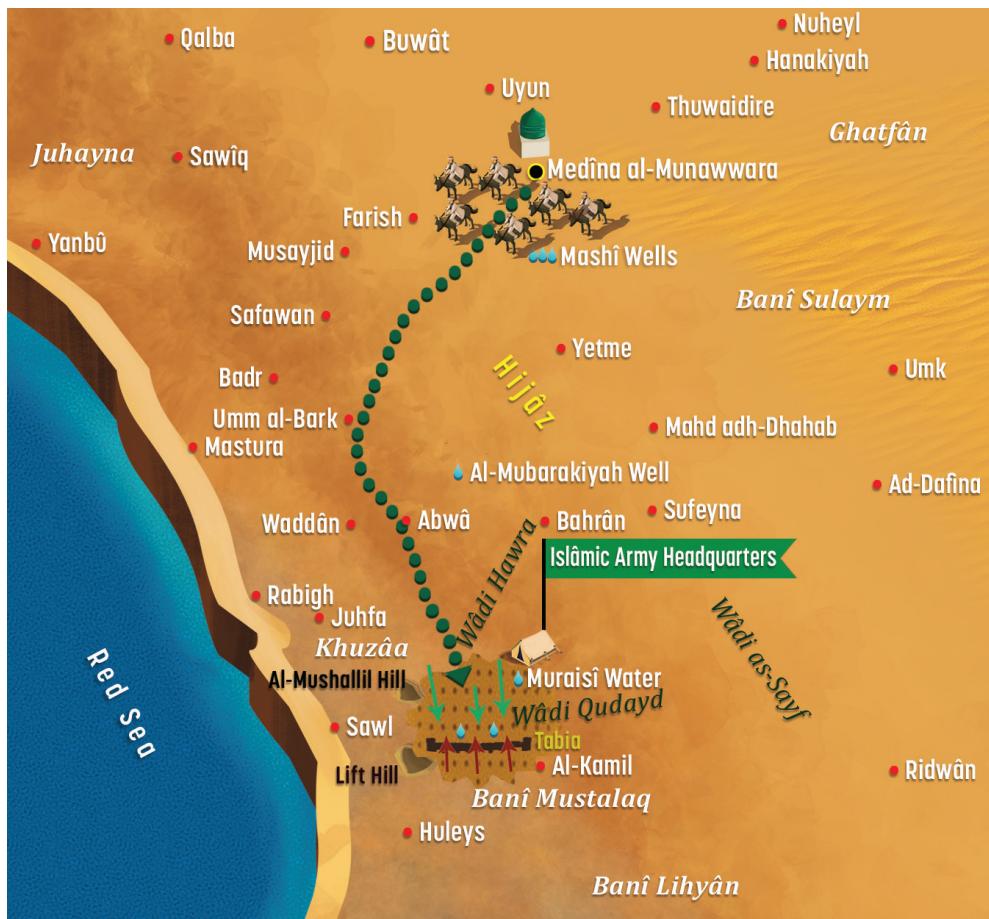
After he performed his salât, they lifted Hadrat Hubayb to the gallows and tied him. They turned his face from the qibla to Medîna. Then they said, "Abandon your religion! If you do, we will set you free!" He replied, "**Wallahi, I won't! Even if the whole world were given to me, I wouldn't give up Islâm!**" The polytheists,

*"For the name of Allah, who holds my existence in His hand, I will certainly go to war."*

**Hadîth ash-sharîf**

<sup>277</sup> Bukhârî, al-Maghâzî, 28; Wâqidî, al-Maghâzî, I, 354; Tabarânî, al-Mu'jamu'l Kabîr, IV, 221.

## The Ghazâ of Muraisî





who received this answer, said, "Do you want Muhammad to be in your place and to be killed instead of you now? If you say yes, you will free yourself, and you can sit comfortably at your home!" Khubayb said, **"I would never consent to even a hair of Muhammad 'ala'ihis-salâm coming to harm!"** The polytheists, making fun of him and laughing, said, "O Khubayb! Abandon Islâm! If you do not, we will certainly kill you!" Khubayb replied to them, **"As long as I am on the path of Allahu ta'âlâ, to be killed is not important to me at all."**

*"I have never seen a better and more auspicious woman than Juwayriyya."*

**Hadrat Âisha  
(râdiyallahu 'anhâ)**

After this, Khubayb prayed, **"O my Allah! I don't see any faces other than the faces of the enemy here. O my Allah! Deliver my greetings to Your Rasûl. Inform Your Rasûl of what is being done to us!"** and said, **"Assalâmu 'alaika yâ Rasûlallah."** While Khubayb said this prayer, our beloved Prophet was sitting with His Ashâb al-kirâm. Zayd ibn Hâritha narrated: "One day, while Rasûlullah was sitting with His Ashâb, He said, '**Wa 'ala'ihis-salâm.**' The Ashâb al-kirâm asked, 'O Rasûlallah! To whose salâm this is in response to?' He answered, **'It is a reply to the salâm of your brother Khubayb. Jabrâ'il ('ala'ihis-salâm) conveyed Khubayb's salâm to me.'**<sup>278</sup>

The Quraysh polytheists gathered around Khubayb had youngsters attack him with spears by saying, "This is the man who killed your fathers," and started wounding his blessed body. At that moment, Khubayb's face turned towards the Kâ'ba. The polytheist turned him towards Medîna. Khubayb prayed, **"O my Allah! If I am a good servant in Your sight, turn my face towards the qibla."** His face turned towards the qibla again. None of the polytheists could turn his face towards any direction other than the Kâ'ba. Meanwhile, Khubayb recited a poem on the gallows, stating that he was being martyred, surrounded by his foes. When the polytheists started to torture him by thrusting spears into his body, he said, **"I swear by Allah that as long as I will be killed as a Muslim, I do not care on which of my sides I will fall. All of these are on the path of Allahu ta'âlâ."**

After this, Khubayb cursed the polytheists, **"O my Allah! Destroy all the Quraysh polytheists! Disperse their community! Take their lives one by one, do not let them survive!"** When the polytheists heard this curse, they became very afraid and some of them fled from there. Some of those who remained started to thrust their spears one after the other. One of them thrust the spear into his chest, and the spear came out of his back. While blood was gushing from his body, still hanging from the gallows, with his last breath, he said, **"Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammâdan abduhu wa rasûluh,"** and Khubayb became a martyr.<sup>279</sup>

The corpse of Khubayb ibn Adiy (râdiyallahu 'anh) hung from the gallows for forty days. His body didn't decay and stink. His blood flowed continually.

<sup>278</sup> Tabarânî, al-Mu'jamu'l Kabîr, IV, 221; Abû Nu'aym, Hilyat-ul-awliyâ, I, 159; Ibn Abdi-lbarr, al-Istfâb, II, 28.

<sup>279</sup> Abdurrazzâq, al-Musannaf, V, 354; Tabarânî, al-Mu'jamu'l Kabîr, IV, 221.

Our beloved Prophet sent Zubayr ibn Awwâm and Mîkdâd ibn Aswad from the Ashâb al-kirâm to bring his corpse. They secretly entered Mecca at night. Then they took down Khubayb from the gallows, put him on a camel and set out for Medîna. Learning of the situation, the polytheists marched against them as a large crowd. Both sahâbîs put the corpse down on the ground to defend themselves. After a while, they saw that the ground where they had put the corpse had split, taken in the corpse and closed. They then continued on the road to Medîna.

They tied Zayd ibn Dasinna to the gallows they prepared. They forced him to abandon his religion. However, they did nothing but strengthen Zayd's faith. Upon this, they shot arrows at him. In the end, Zayd was martyred by Nistâs, the emancipated slave of Safwân ibn Umayya.

## THE BI'R MAÛNA INCIDENT

In the month of Safar of the same year, Abû Barâ Âmir ibn Mâlik, the chieftain of the sons of Âmir from Najd region in Arabia, came to Medîna. He visited our Master Rasûl al-akram (sallallahu 'alaihi wa sallam). Our Master, the Prophet told him about Islâm and recommended him to become a Muslim. Abû Barâ didn't become a Muslim, however, he declared that Islâm was a beautiful and honourable religion. In addition, he requested from our Master, the Prophet to send some of the Ashâb al-kirâm there to spread Islâm in Najd. Our beloved Prophet said, "**I do not trust the people of Najd about the people I will send!**" Âmir replied, "I will take them under my protection, then no one can harm them."

The Master of the worlds accepted that definite undertaking and prepared a delegation of seventy people from the Ashâb as-Soffa. They would recite the Qur'ân al-karîm at night. They were all hâfiz (Muslims who have memorized the entire Qur'ân al-karîm). They were called Ashâb al-qurrâ. The names of some of them are: Âmir ibn Fahr, Amr ibn Zamrî, Atiyya ibn Abdullah, Anas ibn Mu'âwiya, Hakam ibn Kaysân, Hârith ibn Samma, Ka'b ibn Zayd, Mâlik ibn Thâbit, Munzir ibn Amr, Râfi' ibn Mazil, Sâid ibn Huzâm, Salim ibn Milhân, Suhayl ibn Âmir, Tufayl ibn As'ad and Urwa tabni Salt (radiyallahu ta'âlâ 'anhuma). With Rasûlullah's order, they departed under the command of Hadrat Munzir ibn Amr. Rasûlullah also had two letters written and sent them to chiefs of Banî Âmr and Banî Najd.

Abû Barâ, who wanted his tribe to be honoured with Islâm, set out before the Ashâb as-Soffa and came to his tribe. He told them that he took the delegation under his protection and that no one should harm them. Everyone, except his nephew Âmir ibn Tufayl, accepted not to harm them. Âmir armed the men of three tribes, took the lead and surrounded the Ashâb al-kirâm who came to Bi'r Maûna. The sahâbîs, who were surrounded from all sides, drew their swords and fought heroically until the last drop of their blood. All but two of them were martyred. They took Hadrat Amr ibn Umayya prisoner. They left Hadrat Ka'b ibn



Zayd, assuming he was dead.

The last words of these martyred blessed Ashâb were, “**O our Rabb! There is no one but You to inform Rasûlullah of our situation. Convey our salâm to Him!**” At that moment, Jabrâîl ‘alaihis-salâm came to our Master, the Prophet in an extremely sad state, conveyed their salâm and said, “**They have reached Allahu ta’âlâ. Allahu ta’âlâ is pleased with them, and they are pleased with Allahu ta’âlâ.**”

After our beloved Prophet replied, “**Wa ‘alaihîs-salâm,**” He turned to His Ashâb al-kirâm with great sadness and informed them of the events by saying, “**Your brothers encountered polytheists. The polytheists slew them and pierced them with their spears...**”

*“Glad tidings to you, O Âisha! Haqq ta’âlâ has cleared you. He bore witness to your purity.”*  
*Hadîth ash-shârîf*

*Your soul is a speck of nûr of Allah, O Rasûlullah,  
Your beauty enhances pleasure and gives contentment, O Rasûlullah,*

*All Muslims know that the birth of your body, which is the sign of mercy,  
Removed all the darkness of disbelief, O Rasûlullah.*

*You are a rose bush in the rose garden of Prophethood,  
Yet, you are the last rosebud that Allah had grown, O Rasûlullah,*

*Show mercy, O the keeper, the most honourable sign of Mawlâ,  
Your rays of knowledge are remedy for the affliction of Najîb, O Rasûlullah.*

SULTÂN AHMED III (NAJÎB)



In this incident, while Hadrat Âmir ibn Fuhayra was fighting against the enemy, someone named Jabbâr stuck his spear into Hadrat Âmir’s back. At that moment, Hadrat Âmir had said, “**Wallahi, I have attained Jannah!**” Then his body had ascended to the sky right before the eyes of Jabbâr and the other polytheists. Everyone was astonished by this incident, however, among them, only Jabbâr, who had martyred him, became a Muslim.

Our Master, the Prophet was filled with sorrow about the Rajî’ and Bi’r Maûna incidents. For one month, after each salât, He prayed for the afflictions of the tribes who committed these grievous events. Allahu ta’âlâ accepted His Rasûl’s prayer. He gave those tribes great drought and famine. Then seven hundred people died of an infectious disease.<sup>280</sup>

*You are the physician to the worlds, I am ill of heart,  
Hoping I will get well, I have brought you my heart*

*A mountain of sin is on my back, from horror, my face is white,  
But, I am full of hope, I have brought my sins here to terminate.*

*O leader of the worlds! I love and admire you;  
I weep day and night due to being far from you.*

*Your great mercy is the elixir of life, and I am thirsty;  
If I do not get even one drop of it, I’ll pass away.*

*It is a vain effort to praise Him with His morals.  
Trying to describe Him with words is much harder.*

*He is so forgiving and generous, pearl comes from water,  
Jewel from stone, rose from thorn.*

*If the sun illuminates, it is of His nûr,  
The water drop on a rose, comes from His rose like face.*

*Depicting Him is higher than this, however,  
If I say it openly, the negligent will be denier.*

*It is possible to stuff all the world into a mote,  
It is harder to describe Him for me.*

### **Mawlânâ Khâlid al-Baghdâdî**

<sup>280</sup> Bukhârî, al-Maghâzî, 28; Muslim, Imâra, 147; Ibn Hishâm, as-Sîra, II, 183; Wâqidî, al-Maghâzî, I, 346-352; Ibn Sa’d, at-Tabaqât, II, 51-54.



## THE GHAZÂ OF BANÎ NADÎR

While Amr ibn Umayya (radiyallahu 'anh) was captive in Maûna, he got out of his bonds and returned to Medîna. On the way, he came across two polytheists from Banî Amir. He killed those unbelievers. They were under Rasûlullah's protection, but he didn't know that. He came to Medîna and informed Rasûlullah of the situation. Our Master, the Prophet said that Amr had made a mistake and ordered him to pay the blood money to their heirs.

There was a friendship between the Banî Amir and Banî Nadîr tribes. Banî Nadîr observed the rights of their neighbours. Because of this, mediation of the Banî Nadîr tribe was needed for the blood money.

After the Ghazâ of Uhud, in the fourth year of the Hegira, in the month of Rabî'ul-awwal, Rasûlullah took Hadrats Abû Bakr, 'Umar, Alî, Zubayr, Sa'd ibn Mu'âz and Usayd ibn Hudayr (radiyallahu 'anhum) from the Sahâba al-kirâm and arrived at Banî Nadîr. He explained the situation. They said that they were ready to help about the two unbelievers' blood money and to wait until they prepared a meal. Rasûl 'alaihis-salâm was sitting with His back on the wall of the house they were in, and the Ashâb were sitting around Him. At that moment, Huyay ibn Ahtab said, "O Jews! The opportunity to find Muhammad in such a remote place will never come again. One of you climb the chimney of the house and hit His head with a stone so that we will be rid of Him." Amr ibn Jahash said, "I will do it." No matter how much Salâm ibn Mushkam tried to prevent them, they didn't listen. He said, "Quit this job. He will be informed of this. It will cause our alliance to break. Many bad things will come from this." The Jews of Banî Nadîr didn't listen to him. In that instant, Jabrâ'il 'alaihis-salâm came and informed our beloved Prophet of this. Our Master, the Prophet, not saying anything to the Ashâb, walked out as if He had to take care of a business and went to Medîna. Thus, the assassination was thwarted.

Upon this, the Master of the worlds sent Muhammad ibn Maslama to the Jewish tribe that broke the treaty and said, **"Go to the Jews of the sons of Nadîr! Tell them, Rasûlullah has sent me to you to convey this order: Get out of my country! Do not stay here with me! You conspired to kill me. I am giving you ten days. After that time, whoever among you is seen here will be beheaded."**

When Hadrat Muhammad ibn Maslama conveyed this order, out of fear, they began to make preparations for the journey. However, Abdullah ibn Ubayy, the leader of the munâfiqs, sent a message to them, saying, "Do not leave your fortress. Do not abandon your goods and homeland. We are coming to help you with two thousand of my men."

Hearing this, our Master, the Sultân of the world, marched with His Ashâb al-kirâm to the fortress of the sons of Nadîr, which is four kilometres away from Masjid an-Nabî. Hadrat Ibn Umm Maktûm was left as a deputy in Medîna. The banner was carried by Hadrat Alî. The fortress was besieged. The Jews, who had challenged the Ashâb al-kirâm before, didn't dare to go out of the fortress. The help

*"I wish to participate in the thawâb you earn by working."*

**Hadîth  
ash-sharîf**

of the munâfiqs didn't come. The Ashâb al-kirâm controlled the surroundings of the fortress completely. At the end of the siege, which lasted more than twenty days, the Jews surrendered. Leaving all their weapons, gold and silver to the Muslims, some were exiled to Damascus and some to Khaybar. Thus, from the Jews, only the sons of Qurayzâ remained in Medîna.<sup>281</sup>

### **Important incidents that happened in the fourth year of the Hegira**

The âyat al-karîma that prohibits drinking alcoholic drinks was revealed this year.<sup>282</sup> Hadrat Zaynab bint Khuzayma was honoured with the nikâh of Rasûlullah.<sup>283</sup> In this same year, Hadrat Hussain, the second child of Hadrat Alî and Hadrat Fâtima, was born.<sup>284</sup> Hadrat Umm Salama's husband, who had been wounded and died in the Ghazâ of Uhud, had left behind several children. Our mother Umm Salama was left in a difficult situation in her old age. Our beloved Prophet greatly pitied her and honoured her by marrying her.<sup>285</sup>

### **The passing away of Fâtima bint Asad**

Fâtima bint Asad, the mother of Hadrat Alî, passed away that year.<sup>286</sup> Our Master, the Prophet was deeply saddened and said, “**Today, my mother passed away.**” After the death of His grandfather Abdulmuttalib, our beloved Prophet was raised by her. When He announced His prophethood, she had become a Muslim immediately. For this reason, the Sultân of the universe regarded her as His mother and showed great respect. Due to His compassion for her, He gave His blessed shirt and ordered for it to be used as her shroud. After leading her janâza salât, He informed that seventy thousand angels were present at the salât. He went to the grave and entered it. In order for her life in the grave to be easy and pleasant, He made signs towards the corners of the grave as if He were enlarging it. Then He lied down in the grave.

When He came out of the grave, His blessed eyes had been filled with tears, and His tears had dropped into the grave. O my Rabb! What compassion was that? And what a fortunate lady she was? Even Hadrat ‘Umar couldn't stand it and asked, “May my life be sacrificed for you, O Rasûlallah! You did for this lady what you haven't done for anyone!” Our beloved Prophet, who is the most loyal of those who are loyal, said, “**After Abû Tâlib, no one has been as good to me as this lady. She was my mother. While her children were hungry, she would feed me first. While her children were covered with dust and dirt, she would comb and pour rose oil on my hair first. She was my mother! I dressed her in my shirt as a shroud so that she would be dressed in garments of Jannah. I lay down next to her so that her life in the grave would be pleasant and easy for her. Jabrâîl brought me the news from Allahu ta’âlâ, saying, ‘This lady**

<sup>281</sup> Wâqidî, al-Maghâzî, I, 441; Suhaylî, Rawzu'l-unf, VI, 282.

<sup>282</sup> The 90-91st âyat al-karîmas of Sûrah al-Mâida descended and firmly prohibited alcohol, gambling, fortune-telling and other bad customs.

<sup>283</sup> Tabarî, III, 145.

<sup>284</sup> Ahmad ibn Hanbal, al-Musnad, VI, 392; Haythamî, Majmâ'uz-Zawâid, IV, 68.

<sup>285</sup> Tirmidhî, Nikâh, 40; Ibn Kathîr, as-Sîra, III, 174.

<sup>286</sup> Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 351; Abû Nu'aym, Hilyat-ul-awliyâ, III, 121.



**is for Jannah.”** Then He prayed for our mother Fâtimah bint Asad as follows: **“May Allahu ta’âlâ forgive and reward you. O my mother! May Allahu ta’âlâ have mercy on you. You fed me when you were hungry. You would clothe me before you clothed yourself, feed me before you fed yourself. Allahu ta’âlâ is the One who resurrects and the One who kills. He is always alive. He doesn’t die. O my Allah! Forgive my mother Fâtimah bint Asad! Inform her of Your deed. Widen her grave. O my Allah, who is the most merciful of the merciful! For the sake of me, Your prophet, and the previous prophets, accept my prayer.”**

*“O the people of the trench! Jâbir had prepared a feast for us; he is inviting us for dinner. His food is both bounteous and delicious. Stand up! We will go to the feast of Jâbir!”*

**Hadîth  
ash-shârif**

### **Other important incidents that happened in the fourth year of the Hegira**

Abdullah, the six-year-old son of Hadrat ‘Uthmân and Hadrat Ruqayya, passed away. The Master of the worlds led the janâza salât for His grandson and He Himself put him into the grave. He was very sad; His tears dropped into the grave. He put the gravestone with His blessed hands and said, **“Allahu ta’âlâ has mercy for His servants who are compassionate and softhearted.”**<sup>287</sup>

*You are the sultân of rasûls, the exalted shah, my Master.  
You are the fortune of the helpless, my Master.  
You are the leader on day of judgement, my Master.  
You are the one approved with the “La-amruq” edict, my Master.*

*You are Ahmad and Mahmûd and Muhammad, my Master,  
You are the sultân affirmed by Haqq for us, my Master.*

*The lights of your village are from the jewel of pure souls.  
Your blessed tomb is where the angels rub their cheeks.  
Your gaze is the mirror of Haqq’s existence,  
Abû Bakr, ‘Umar, ‘Uthmân and Alî are your friends.*

*You are Ahmad and Mahmûd and Muhammad, my Master,  
You are the sultân affirmed by Haqq for us, my Master.*

*Your khutba is recited on the minbar of the eternal land.  
Your decree is the valid one on the day of judgement.  
Your praises are told in the presence of Hudâ.  
Your exalted name is recited on earth and skies.*

*You are Ahmad and Mahmûd and Muhammad, my Master,  
You are the sultân affirmed by Haqq for us, my Master.*

**Shaykh Galib**

<sup>287</sup> Hâkim, al-Mustadrak, IV, 51; Shamsaddîn Shâmî, Subulu'l-Hudâ, XI, 35.

## THE GHAZÂ OF LITTLE BADR

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This ghazâ is also called “**Badr al-Maw’ud**” and “**Badr as-Sugrâ**”. When Abû Sufyân said, “Next year, let’s fight at Badr again,” while leaving of Uhud, with a signal from Habîb al-akram (sallallahu ‘alaihi wa sallam), Hadrat ‘Umar (radiyallahu ‘anh) answered, “Let’s.”

Abû Sufyân was gathering soldiers and encouraging Quraysh for war. But, in his heart, he didn’t wish for it. Nevertheless, he would lead the people so that they wouldn’t say that he didn’t keep his promise. At that time, Nâîm ibn Mas’ud Ashjâî came to Mecca. He said that the soldiers of Islâm were ready for battle and strong and magnificent. Abû Sufyân said, “If you go to Medîna and convince Muhammad and His Ashâb not to come out for battle, I will give you twenty camels that are three years old. Suhayl ibn Amr is the guarantor for my promise.” Nâîm accepted it. He came to Medîna and reported the large number of the soldiers of unbelief. Some of the Ashâb hesitated. But Hadrat Abû Bakr and ‘Umar (radiyAllahu ‘anhuma) went to the presence and proposed going out of Medîna. Our Master Rasûlullah was pleased. He said, **“For the name of Allah, who holds my existence in His hand, I will certainly go to war.”** He left Abdullah ibn Rawâha as the proxy in Medîna and gave the banner to Hadrat Alî.

At that time, Meccan polytheists set off for Badr with 2000 soldiers under the command of Abû Sufyân to prevent Islâm’s spread. The Master of the worlds arrived at Badr before them with His 1500 heroic Ashâb. Fear filled the hearts of the polytheists, who learned that the mujâhids had come to Badr before them. They were only able to reach Marruzzahrân. They didn’t dare to face the heroic soldiers of Islâm. With fear, they used the famine of that year as an excuse and returned to Mecca. The people of Mecca mocked and ridiculed them.

The people of Islâm had two horses. But they had a lot of trade material. In Badr, they sold them for a great deal of money. It was the middle of Dhu'l-qâdah. Our Master Rasûl al-akram, along with His glorious Ashâb, waited for the polytheists in Badr for eight days. Then they set off for Medîna with joy and dignity.

### **The Ghazâ of Dhât al-Riqâ’**

This ghazâ took place in the month of Muharram. A person who had come to Medîna to sell sheep told the Muslims that Banî Anmâr and Banî Salama were gathering soldiers to attack them. This news reached the Prophet (sallallahu ‘alaihi wa sallam). On Monday night, the 10th of that month, leaving Hadrat ‘Uthmân as a deputy, they departed from Medîna with four hundred, or according to one narration, seven hundred men. They reached where the polytheists were. But they found only women there. The men of the polytheists had fled to the mountains. Thinking that there might be an ambush, they plundered there and intimidated





the surrounding polytheist tribes.<sup>288</sup> After this expedition, which lasted for fifteen days, they returned to Medîna.

### The Ghazâ of Dûmatu'l-Jandal

Our Master Rasûlullah set out on an expedition with an army of one thousand against the tribes living in Dûmatu'l-Jandal, who were disturbing the travellers on the Damascus route and threatening Medîna. It was on a Monday towards the end of the month of Rabî'u'l-awwal. He left Sibâ ibn Urtufa as a deputy in Medîna. The enemy tribes, who heard that the Islâmic army was coming, ran away. After staying a few days at Dûmatu'l-Jandal, they returned to Medîna towards the twentieth of Rabî'u'l-âkhir.<sup>289</sup>

### The Ghazâ of Muraisî

This ghazâ is also called the **Ghazwa of Banî Mustalaq**. Muraisî is the name of the water wells of the Khuzâa tribe in Qudayd and the fortification that has been built to protect it. This place is also the outpost of the Banî Khuzâa tribe.

In the fifth year of the Hegira, Hârith ibn Abî Dirâr, the leader of the sons of Mustalaq, had gathered many men to fight against our Master, the Prophet. He was going to arm them and march towards Medîna. When this news reached our beloved Prophet, a unit of seven hundred people immediately went on a campaign against the sons of Mustalaq. A headquarters was established at the well of Muraisî. First, the sons of Mustalaq were invited to Islâm. They didn't accept and started the war by shooting arrows. Complying with the order of our Master Rasûlullah, "**Attack suddenly and all together,**" the Ashâb al-kirâm killed ten people from the sons of Mustalaq. The leader of the tribe escaped and saved his own life, but his daughter Barra and six hundred people from his tribe were captured. The booty was distributed. Barra went to the presence of our Master, the Prophet and said, "I made an agreement with my master, to whom I was allotted, to gain my freedom with nine gold coins. Please, help me!" Pitying her, our Master, the Prophet fulfilled her wish and bought her. Then He emancipated and granted her her freedom. She became a Muslim with our beloved Prophet explaining Islâm. The Master of the worlds, who was extremely happy that she became a Muslim, honoured her by marrying her. Upon seeing this, all the Ashâb al-kirâm said, "We would be ashamed to use the relatives of Rasûlullah's wife, our mother, as servants," and freed their captives. This marriage led to the emancipation of hundreds of captives.

*"O Salmân! Certainly, Damascus will be conquered.*

*Heraclius will flee to the most desolate place of his country. You will rule over every part of Damascus. No one will be able to oppose you.*

*Certainly, Yemen will be conquered.*

*Certainly, that 'Eastern Land' too will be conquered, and the Shah will be killed. Allahu ta'âlâ will grant these conquests to you after me."*

**Hadîth  
ash-sharîf**

<sup>288</sup> Bukhârî, Wudû, 34; Ahmad ibn Hanbal, al-Musnad, III, 343; Ibn Hishâm, as-Sîra, II, 203; Wâqidî, al-Maghâzî, I, 396; Ibn Sa'd, at-Tabaqât, II, 61; Suhaylî, Rawzu'l-unf, III, 400.

<sup>289</sup> Wâqidî, al-Maghâzî, I, 403; Ibn Sa'd, at-Tabaqât, II, 62; Suhaylî, Rawzu'l-unf, III, 414; Ibn Kathîr, as-Sîra, III, 177.

Our beloved Prophet changed His blessed wife's name from Barra to Juwayriyya. About our mother Hadrat Juwayriyya, our mother Hadrat Âisha used to say, "I have never seen a better and more auspicious woman than Juwayriyya."<sup>290</sup>

As the Islâmic army started returning to the luminous Medîna in victory, the surrounding polytheist tribes were intimidated and understood how dangerous it would be to dare to attack the Muslims.

### **Some important incidents that happened in the fifth year of the Hegira**

On the way back from the Ghazâ of Mustalaq, a strong wind blew. The Ashâb thought that the enemy wanted to go to Medîna and plunder. Rasûlullah said, "**Do not fear. Medîna is a safe place; there are guardian angels in every corner of it. Today a munâfiq had died. He was Zayd ibn Furâa, the friend of Ubayy Salul.**"

The mothers of Mu'mins, Hadrat Âisha and Umm Salama had joined that ghazâ as well. The munâfiqs slandered our mother Hadrat Âisha. Some Muslims were also deceived by these slanders. Âyat al-karîmas came, and the slanders of the munâfiqs were disclosed, and Hadrat Âisha was praised.<sup>291</sup> Rasûlullah said, "**Glad tidings to you, O Âisha! Haqq ta'âlâ has cleared you. He bore witness to your purity.**" The Prophet 'alaihis-salâm gathered the Ashâb at the masjid. He gave a khutba and recited the revealed âyat al-jalîlas. With the blessing of these âyat al-karîmas, the doubts in the heart of the Mu'mins disappeared. The slanderers were punished.

On the way back from this ghazâ, the âyat of tayammum<sup>292</sup> was revealed.

The necklace of Âisha radiyallahu 'anhâ was once again lost in a place called Salsala. That place was close to Medîna. They waited there until the necklace was found. There was no water in that place, and the Ashâb didn't have any water with them either. Rasûlullah 'alaihis-salâm was sleeping on Âisha as-Siddîqa's knees. The Ashâb al-kirâm informed Hadrat Abû Bakr about the lack of water. He went to Rasûlullah, and Rasûl 'alaihis-salâm woke up. Allahu ta'âlâ sent the tayammum âyat. The Ashâb made tayammum and performed the morning salât. Then Âisha radiyallahu 'anhâ got on the camel. When the camel rose, the necklace was found.

<sup>290</sup> Ibn Hishâm, as-Sira, II, 294; Wâqidî, al-Maghâzî, I, 413; Ibn Sa'd, at-Tabaqât, II, 74; Suhaylî, Rawzu'l-unf, IV, 13.

<sup>291</sup> Bukhârî, al-Maghâzî, 34; Muslim, Tawba, 68; Ahmad ibn Hanbal, al-Musnad, VI, 194; Wâqidî, al-Maghâzî, II, 431.

<sup>292</sup> Sûrah al-Mâida: 5/6.



*“O Muslim  
community!  
Rejoice with the  
conquest and help  
of Allahu ta’âlâ!”*

***Hadîth  
ash-sharîf***

*You are darling of Allah and the universe’s light,  
Do not separate your lovers for a moment from your gate.*

*May your blessed name not leave my tongue for an instant,  
It is the cure of my broken heart, my soul finds happiness with it.*

*I hope each of your names will intercede in another manner,  
Ahmad and Mahmûd, Abû'l Qâsim Muhammad Mustafâ.*

*Since He was called “Wa’sh-Shams” and “Wa’d Duhâ”,  
What is the problem if I liken His face to sun and moon?*

***Kanûnî Sultân Suleymân (Muhibbî)***



## THE GHAZÂ OF TRENCH

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This is also called the “**Ghzâ of Ahzâb**”. Ahzâb is the plural of the word hizb. Hizb means group, set. This battle was called the Ghazâ of Ahzâb because several groups united to fight against Rasûlullah.

It was the fifth year of the Hegira. The Jewish sons of Nadîr, the source of strife and mischief, who were exiled from Medîna al-Munawwarah, were divided into groups; some of them went to Damascus, some of them to Khaybar. However, their hearts were full of feelings of hatred and revenge against Islâm and our Master, the Prophet. Their leader, Huyayy ibn Ahtab, went to Mecca with twenty prominent figures of his people. They met with Abû Sufyân and began to negotiate to kill our beloved Prophet. They said, “We will be on your side, and we will not leave you alone until we finish this business.” Abû Sufyân said, “Those who are enemies to our enemy are appreciated by us. However, for us to trust you, you must worship our idols. Only after that, we can accept that you are sincere, and we can be sure of you.” The treacherous Jews, who would give up even their religion to attain their goal, prostrated in front of the idols. Before, they were unbelievers with a heavenly book (people of the book), now, they have become unbelievers without a book. They swore to kill our beloved Prophet and to demolish Islâm.

The polytheists immediately began to prepare for war. They also sent men to neighbouring polytheist tribes. The Jews also took action to persuade various tribes. They armed some tribes by promising them money and dates. The polytheists had gathered a force of four thousand men from around Mecca. Abû Sufyân tied their banner in Dâr an-Nadwa and gave it to ‘Uthmân ibn Talha. The army had three hundred horses, plenty of weapons and fifteen hundred camels.

When the polytheist army of four thousand soldiers came to Marruzzahrân, many tribes such as the sons of Sulaym, the sons of Fazâra, the Ghatfânites, the sons of Murra and the sons of Asad had increased the number of the polytheist army to ten thousand with their reinforcement of six thousand soldiers. It was a huge force for that time.

The Khuzâa tribe, who had always been friends with our Master Rasûl al-akram (sallallahu ‘alaihi wa sallam), immediately sent word to Medîna. A cavalryman who took the ten-day journey in four days informed our Master, the Prophet in detail about the situation of the polytheists.

Our beloved Prophet, who dealt with matters in consultation with the Ashâb al-kirâm, immediately gathered His sahâbîs and discussed the situation. Every sahâbî made a proposal about where and how the war was to be waged. Hadrat Salmân al-Fârisî, who was in this council, took permission to talk and said:

“O Rasûlallah! We have a war method. When we feared that the enemy might raid, we would defend ourselves by digging a trench around us.” Our Master, the Prophet and the Ashâb al-kirâm liked this method, and





they decided to fight against the enemy in this manner.<sup>293</sup>

Our Master, the Prophet immediately took some of His Ashâb and went to see where the trench should be dug. There were gardens in the south of Medîna so it was covered with dense trees. The possibility of polytheists attacking collectively from there was weak. Furthermore, a small force could defend there. In the east, there was a Jewish tribe called Banî Qurayzâ, with whom a treaty was made. For this reason, the polytheists could attack only from the open lands in the west and the north. The locations where the trench should be dug were determined. A space of around 3 metres was allotted to each of the Ashâb al-kirâm. Everyone would dig his space two men tall (about 3,5 metres), and the trench should be too wide (7-8 metres) for a fast-running horse to jump. Time was short. The enemy had left Mecca, and they were marching towards Medîna. The trench had to be dug as soon as possible.

*"A sword strike of  
Alî is more val-  
uable than the ibâ-  
dats of all humans  
and jinns."*

**Hadîth  
ash-shârif**

Our beloved Prophet struck the first pickax by saying, **"Bismillâhirrahmânirrahîm,"** with His heroic Ashâb. Everyone was trying to dig the trench as soon as possible with all their power. Even the children participated in this task. A Turkish tent was prepared for our Master, the Prophet on Zubâb Hill.<sup>294</sup> The soil excavated from the trench was dumped around this hill, and stones were drawn from Mount Sal to throw at the enemy. Those who couldn't find a vessel were carrying soil with their clothes. Our beloved Prophet was also working until He was tired. The Ashâb al-kirâm who saw this situation was saying, "May our lives be sacrificed for you, O Rasûlallah! Our work will suffice. Do not work, rest." He would reply, **"I want to share in the thawâb you earn by working."**

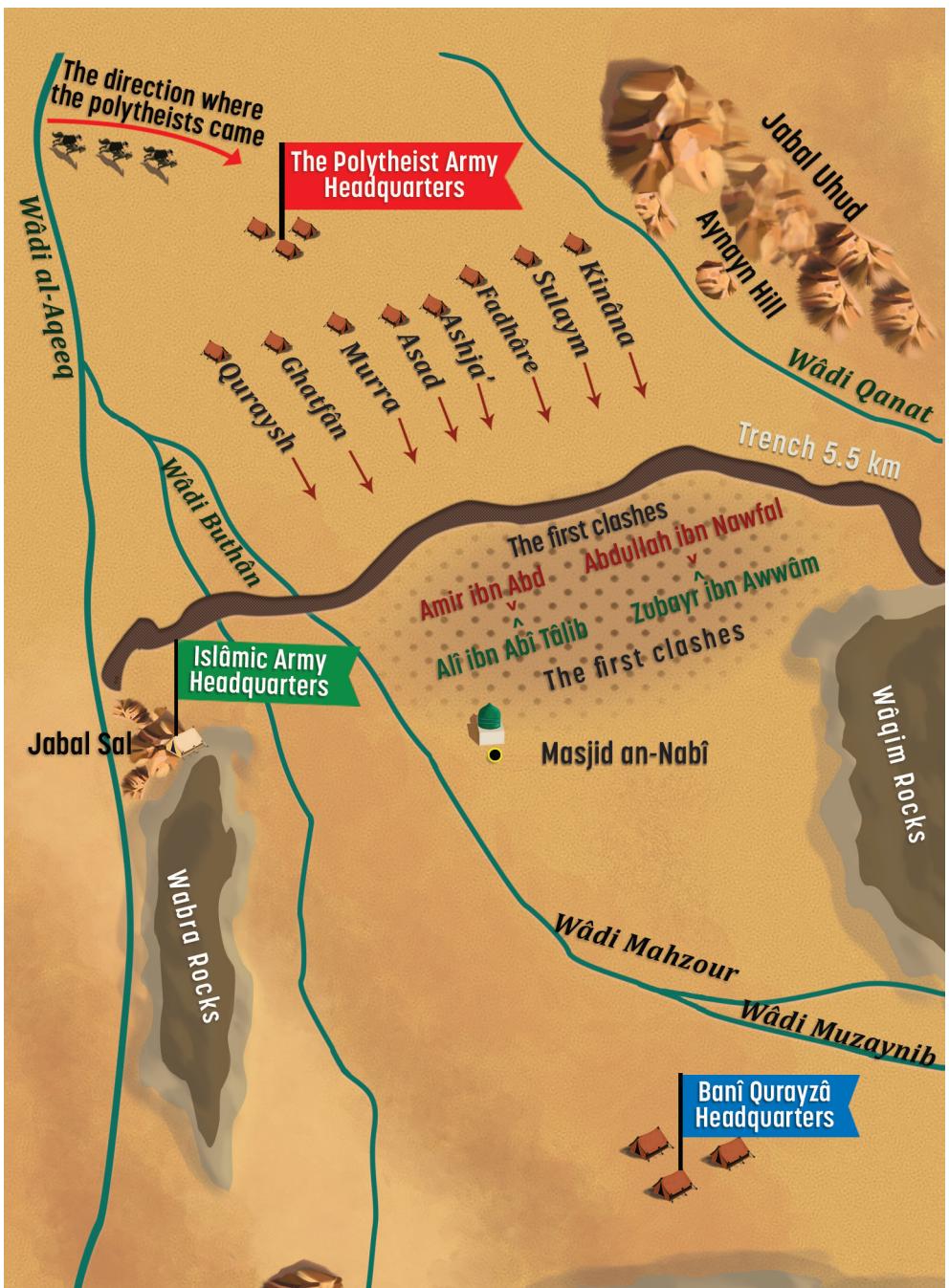
It was very cold in those days. Furthermore, that year, there was a famine due to drought. It was very difficult to find food. Including the Master of the worlds, all the Ashâb al-kirâm were suffering a terrible hunger. In order to feel strong, they tied stones to their stomachs so that the feeling of hunger would be eliminated by pressing on their stomachs.

Our beloved Prophet, who has been sent as a mercy to the worlds, wasn't thinking about His hunger; He felt very sorry for His Ashâb working hungry in this cold and the hardships they endured. He would pray, **"O my Allah! There is no life (to be desired) other than the life of âkhirat. O my Rabb! Forgive the Ansâr and the Muhâjirs."** They would reply to our Master Habîb al-akram, whom they loved more than their own lives, saying, "We have followed our Master Rasûlullah on the path of Allah, to spread the religion of Islâm until the end of our lives." This mutual love uprooted many difficulties such as hunger and thirst.

<sup>293</sup> Ibn Hishâm, as-Sîra, I, 220; Wâqidî, al-Maghâzî, I, 441; Ibn Sa'd, at-Tabaqât, II, 65-74; Suhaylî, Rawzu'l-unf, III, 415.

<sup>294</sup> Ibn Sa'd, at-Tabaqât, II, 83; Tabarî, Târikh, III, 45, 51;

## The Ghazâ Of Trench





## A lightning struck

The digging of the trench started early every morning and continued until the evening. One day, during the digging, Hadrat Alî ibn Hakam was injured in his foot. They put him on a horse and brought him to the presence of our Master, the Prophet. The Master of the worlds rubbed his foot while saying, **"Bismillâhirrahmânirrahîm."** As a miracle of our Master, his foot's bleeding and the pain stopped in an instant.

The trench digging continued. The Ashâb came across solid earth. It was not possible to dig. They came to our Master, the Prophet and told Him about the situation. He came and went in the trench. He asked for a cup of water. He took a sip and poured it back into the cup. Then He sprinkled the water on the hard earth. He then took a sledgehammer and smashed that place like sand in one strike. It became easy to dig. During this strike, the garment covering the blessed stomach of our beloved Prophet opened, and the people there saw that our Master had tied a stone on His blessed stomach due to hunger. Hadrat Jâbir ibn Abdullah, who saw this state of our Master Rasûlullah, came to His presence and asked for permission by saying, "May my mother and father be sacrificed for you, O Rasûlallah! If you allow me, I will go home and come back." Hadrat Jâbir described what happened after he got permission as follows:

After getting permission, I went home and asked my wife, "I saw such a state of hunger in Rasûl 'alaihis-salâm that it was unbearable. Is there anything to eat at home?" She answered, "There is nothing but that goat and a few handfuls of barley." I immediately slaughtered the goat, and my wife ground the barley in a hand mill and turned it into flour. With that, she made dough. She put the meat in the pot and began to cook it in the tandoor oven. When I was going back to Rasûlullah's side, my wife sternly warned me that the food was only enough for a few people, and we would embarrass ourselves if any more came. After that, I went to our Master Rasûlullah and said, "O Rasûlallah! I have very little food. Please take a few people and come to our home for dinner."

Our Master Rasûlullah said to me, **"Tell your wife not to take the meat pot or the bread from the tandoor until I come."** Then He turned to the mujâhids and said, **"O people of the trench! Jâbir has prepared a feast for us and invites us to dinner. His food is both bounteous and delicious. Stand up! We will go to the feast of Jâbir!"** Upon this order, the Ashâb al-kirâm gathered and started to walk behind our Prophet. I immediately went home and told my wife what happened. When I asked, "What will we do now?" she said, "Did Rasûl 'alaihis-salâm not ask about the quantity of the food?" I replied, "Yes, He did, and I told Him." My wife asked, "Did you or our Master Rasûlullah invite the Ashâb al-kirâm?" When I said, "Rasûlullah invited them," she soothed me, saying, "Rasûl 'alaihis-salâm knows better."

After a short while, the luminous face of our Master, the Prophet was seen at our door. He said to the large number of sahâbîs, **"Enter without crowding each other."** My sahâbî brothers sat down in groups of ten people.

*"I swear by Allâhu taâ'lâ, who holds my existence in His hand, that the troubles we face will definitely be lifted from you, and you will be brought to peace."*

**Hadîth  
ash-shârif**

The esteemed Prophet prayed for the abundance of the bread and the meat. Then, without taking the pot out from the tandoor, He placed its content on the breads with a ladle and gave them to His Ashâb. He continued like this until all the Ashâb were full. I swear that although more than a thousand people ate, the bread and the meat remained the same. After we ate, we distributed it to our neighbours.<sup>295</sup>

Hadrat Salmân al-Fârisî dug trenches very well. He alone would do the work of ten people. While he was digging the place allotted to him with his friends, they came across a very hard and large white rock. They tried very hard to break it. However, all their efforts were in vain. Furthermore, their sledgehammers, pickaxes and shovels were broken. Hadrat Salmân went to our beloved Prophet and submitted the situation to Him, saying, “May my parents, my life be sacrificed for you, O Rasûlallah! While we were digging the trench, we came upon a hard rock. Although all of our iron tools were broken, we couldn’t even move it.”

Our Master Habîb al-akram (sallallahu ‘alaihi wa sallam) went there and asked for a sledgehammer. The Ashâb al-kirâm were curiously waiting for the result. Our Master, the Sultân of the prophets went into the trench. Saying, “**Bismillâhirrahmânirrahîm**,” He lifted the sledgehammer and struck the rock with such strength that, from this impact, a lightning that illuminated Medîna flashed, and a piece of the rock broke off.

Our Master Rasûl al-akram said takbîr, “**Allahu akbar!**” Hearing this, the Ashâb said takbîr too. Then He struck with the sledgehammer a second time. Again, a lightning that illuminates all sides! And pieces break off from the rock... Our beloved Prophet said takbîr, “**Allahu akbar!**” This was followed by the takbîr of the Ashâb al-kirâm. When the sledgehammer struck for the third time, there was another lightning bolt that illuminated all directions, and the rock was shattered into pieces. The Master of the worlds said takbir again, “**Allahu akbar!**” And His honourable Ashâb followed Him and uttered takbîr again.

Hadrat Salmân extended his hand. Our beloved Prophet climbed up. When Salmân al-Fârisi asked, “May my parents, my life be sacrificed for you, O Rasûlallah! I have just seen something I have never seen in my life. What is the explanation of this?” Our Master, the Prophet turned towards His Ashâb and asked, “**Did you also see what Salmân saw?**” They answered, “Yes, O Rasûlallah! When you hit the sledgehammer against the rock, we saw a violent lightning strike. When you said takbîr, we said takbîr too.” Our Master, the Prophet said to them, “**In the light of the first strike, the palaces of the Shah** (in Madâin) **appeared to me. Jabrâîl** (‘alaihis-salâm) **came and said, ‘Your ummah will own those lands.’ In the second strike, the red mansions of the Roman province** (Damascus) **appeared. Jabrâîl** (‘alaihis-salâm) **came and said, ‘Your ummah will own that land, too.’ In the third, the mansions of Sana'a** (Yemen) **appeared. Jabrâîl** (‘alaihis-salâm)

<sup>295</sup> Bukhârî, al-Maghâzî, 27; Dârimî, Muqaddima, 7; Ibn Abî Shayba, al-Musannaf, VII, 425.



**said, 'Your ummah will own that land, too.'**" After this, when the Sultân of the worlds described the palace of the Persian Shah in Madâin, Hadrat Salmân, who was from that place, said, "May my life be sacrificed for you, O Rasûlallah! I swear by Allahu ta'âlâ, who sent you with the true religion and Book, those palaces are just like you described. I bear witness that you are the Rasûl of Allahu ta'âlâ." Our Master, the Prophet said, "**O Salmân! Certainly, Damascus will be conquered. Heraclius will flee to the most desolate place of his country. You will rule over every part Damascus. No one will be able to oppose you. Certainly, Yemen will be conquered. Certainly, that 'Eastern Land' too will be conquered, and the Shah will be killed. Allahu ta'âlâ will grant these conquests to you after me.**"<sup>296</sup>

Hadrat Salmân al-Fârisî said, "I saw all these glad tidings of our Master Rasûlullah come true."

The enemy was about to come. They were digging the trench swiftly and trying to complete it as soon as possible. Only in case of strong necessity, by taking permission from our Master, the Prophet, the mujâhids would stop working long enough to meet their need and would run back to their task.

The munâfiqs were working in an extremely lazy manner. They were coming to work whenever they wished and leaving the work, without taking permission, whenever they wanted. Furthermore, they were making fun of the efforts of the Ashâb al-kirâm. Even about the glad tidings of our Master, the Prophet, they were saying, "We are taking refuge in trenches from fear of the enemy. He is promising us the mansions of the Yemen, Roman and Persian lands. We are astonished by you!"

Upon this, an âyat al-karîma descended regarding the mujâhids, in maal, "**The true believers are only those who believe in Allahu ta'âlâ and His Rasûl, and when they are with Him (Rasûlullah) on a matter requiring collective action (that concerns everyone) they do not go away unless they have asked leave of Him. Then (O My Habîb!) those who ask for your leave are those who truly believe in Allahu ta'âlâ and His Rasûl. When those mu'min people ask your leave, for some business of theirs, give leave to whomever you wish and ask Allahu ta'âlâ for their forgiveness. Undoubtedly, Allahu ta'âlâ is Ghafûr ar-Rahîm, very forgiving, very merciful.**"<sup>297</sup>

In the âyat al-karîmas revealed about the munâfiqs, it was said, in maal, "**Do not make the calling of the Rasûl like your calling one another! Verily, Allahu ta'âlâ knows those of you who sneaked away by shielding each other. Those who oppose His order should beware of affliction in**

*"O my Allah! I thank You for You pitied me and my Ashâb."*

**Hadîth  
ash-shârif**

<sup>296</sup> Wâqidî, al-Maghâzî, I, 450; Ibn Kathîr, as-Sîra, III, 159; Bayhaqî, Dalail an-Nubuwwa, III, 482.

<sup>297</sup> Sûrah an-Nûr, 24/62.

**this world and a painful torment in the âkhirat! Pay attention! Whatever is in the heavens and the earth, all of it belongs to Allahu ta’âla. He also knows your states** (all your characteristics, intentions, whether you are a believer or a munâfiq). **Allahu ta’âlâ will inform you of all your deeds on the day of qiyâmat, when you will be returned to Him. Allahu ta’âlâ knows everything.**<sup>298</sup>

Six days had passed since the trench digging began. Everyone had duly completed their work. However, due to insufficient time, one place couldn't be dug deep and wide enough. Our Master, the Prophet expressed His concerns about this place and said, "**The polytheists cannot pass through any other place but here.**" He set sentries there.

### **Allahu ta’âlâ is the most beautiful guardian**

When the polytheist army came very near to Medîna, Huyay, the chief of the Jewish sons of Nadîr, informed the Quraysh army that the Qurayzâ Jews in Medîna were in a treaty with the Muslims, but that he could deceive their leader, Ka'b ibn Asad and make them join their ranks. The commander said, "O Huyay! Go to Ka'b ibn Asad at once. Tell him to break the treaty they made with the Muslims and help us." One of the articles of this treaty was, "**to unite with the Muslims and resist, if an enemy army attacks Medîna**".

The Jewish Huyay left the polytheist army and came to the house of Ka'b, the chief of Banî Qurayzâ, at night. He knocked on the door and introduced himself. He said, "O Ka'b! I have brought the whole army of Quraysh and many tribes such as the sons of Kinâna and Ghatfân as an army of ten thousand soldiers. Now Muhammad and His Ashâb won't be able to survive. We have made an oath with the Qurayshîs not to leave here until we destroy them completely!" Ka'b expressed his concern, "If Muhammad and His Ashâb cannot be killed and Quraysh and Ghatfânites return to their lands, we will be left alone here. I am afraid that they will kill us all in the end." By saying, "To eliminate this fear, demand seventy people as hostage from Quraysh and Ghatfânites. They cannot leave here as long as these hostages are with you. If they are defeated and leave, I won't abandon you. The calamity that befalls you, will befall me," Huyay deceived Ka'b, then the other Jews. He made them tear apart the treaty with the Muslims. Thus, the treaty was broken.

Huyay returned to the polytheist army and told them about the situation. He informed them that Banî Qurayzâ would stab the Muslims in the back.

On the seventh day, the polytheists came to the north and northwest of Medîna with a large army of ten thousand people and established their military headquarters. This headquarters was across from the place where the trench had been dug. The polytheists planned to burn down and destroy Medîna completely with this great army and annihilate Islâm by killing our Master, the Prophet and His Ashâb. This was seemingly an army very large and very difficult to resist.

<sup>298</sup> Sûrah an-Nûr, 24/63-64.



When the polytheists saw the trench barrier, which they had never expected, they became perplexed and dispirited. Because the trench had a width which a good and speedy horse couldn't jump over. No one who fell into it could get out easily. It was especially difficult for an armoured person to climb up.

When our beloved Prophet learned that the polytheists had come, He immediately gathered His Ashâb, who were tired due to six days' ceaseless work, and established His military headquarters on the foot of Mount Sal. Behind them were Mount Sal and Medîna, in front of them was the trench and beyond it the enemy... Again, Ibn Umm Maktûm was left in Medîna as the deputy of our Master, the Prophet. Women and children were placed in the fortresses. In the Islâmic army of three thousand soldiers, there were thirty-six cavalries. The banners were carried by Hadrat Zayd ibn Hâritha and Hadrat Sa'd ibn Ubâda.<sup>299</sup> The leather tent of our Master Rasûlullah was set up on the foot of Mount Sal.

The Ashâb al-kirâm, who would show many heroic deeds again, began to carefully follow the movements of the enemy. Meanwhile, it was seen that Hadrat 'Umar came to the presence of our beloved Prophet. He said, "O Rasûlallah! I heard that the Jews of Qurayzâ have broken

the treaty between us, and they are preparing for war against us!" The Master of the worlds replied to this unexpected news by saying, "**Hasbunallâhu wa ni'mal wakîl** (Allahu ta'âlâ suffices for us. What a beautiful guardian He is)." He was greatly saddened. Now the Islâmic army was caught between two fires. There were polytheist armies in the north and west, and the Jews in the southeast.

Our Master Rasûlullah sent Hadrat Zubayr ibn Awwâm to the fort of the sons of Qurayzâ. Hadrat Zubayr went there and learned the situation. When he came, he told what he saw, "O Rasûlallah! I saw them repairing their forts, practicing fighting and maneuvers. They were also gathering their animals." Upon this, our Master Habîb al-akram, (sallallahu 'alaihi wa sallam) sent Sa'd ibn Mu'âz, Sa'd ibn Ubâda, Hawwât ibn Jubayr, Amr ibn Awf and Abdullah ibn Rawâha to advise the sons of Qurayzâ and to renew the treaty.<sup>300</sup>

These five sahâbîs, who were given the task, went to the fort of the Qurayzâ Jews and advised them. However, they didn't accept the advice. They also began to insult them. As a final word, they said, "You have broken our arms and wings by expelling our brothers, the sons of Nadîr, from their lands. Who is Muhammad? There is neither a promise nor a treaty between Him and us. We have sworn to attack your Prophet all together and kill Him. We will definitely stand up and help our brothers!"

Hadrat Sa'd ibn Mu'âz and his friends came to the presence of our Master Rasûlullah and explained the situation inexplicitly so that not everyone would understand. Our Master, the Prophet said, "**Keep your news secret. Tell it**

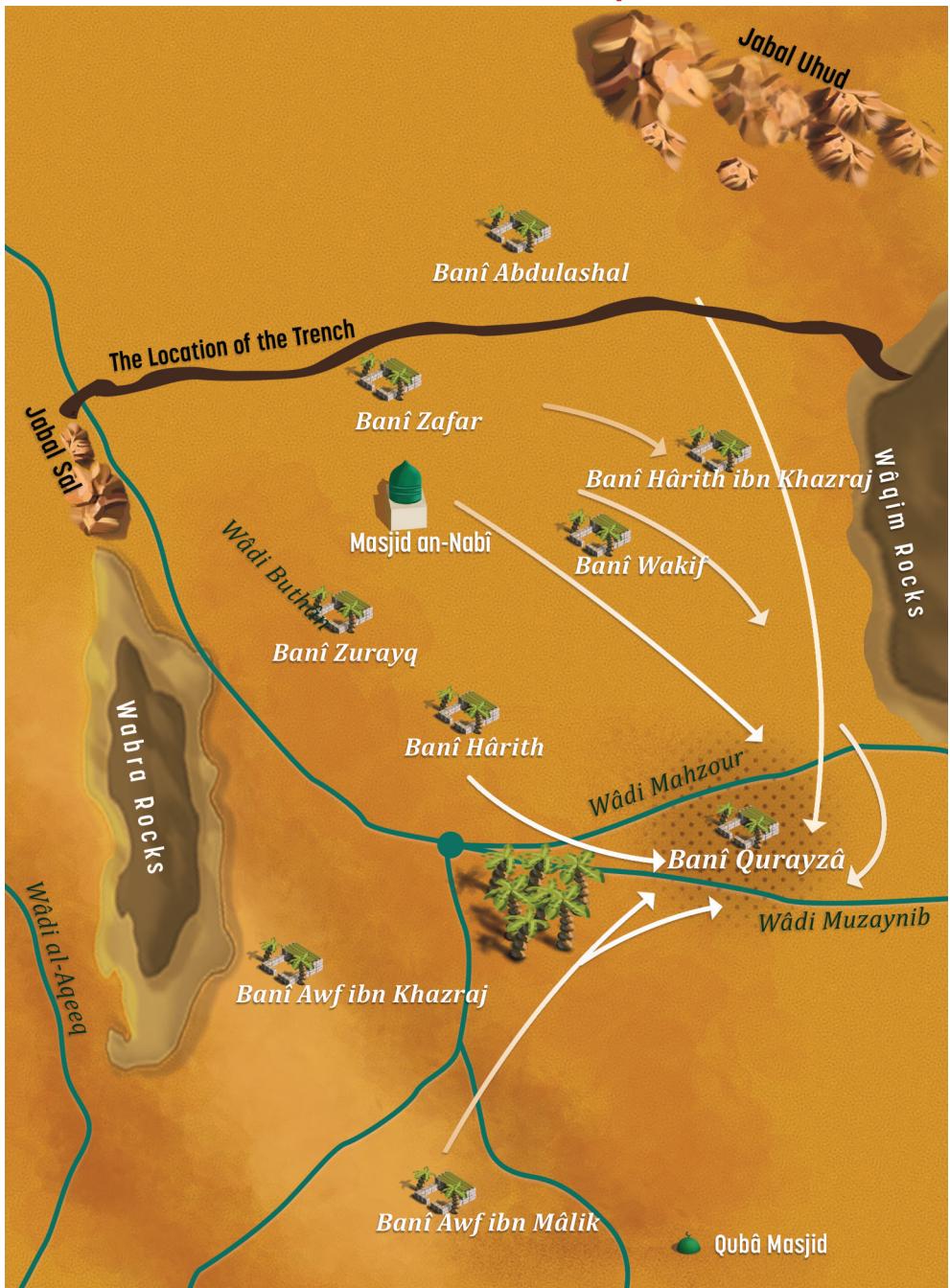
*"Now, it is your turn. From now on, Quraysh will not be able to march against you."*

**Hadîth  
ash-sharîf**

<sup>299</sup> Ibn Sa'd, at-Tabaqât, II, 67.

<sup>300</sup> Wâqidî, al-Maghâzî, I, 460; Bayhaqî, Dalail an-Nubuwwa, IV, 8.

## The Ghazâ of Banî Qurayzâ





**to only those who already know it. Because war is all caution and deceit.”<sup>301</sup>**

The Ashâb al-kirâm were waiting for our Master, the Prophet on this side of the trench and wondering what their course of action would be. After a short while, the Sultân of the universe honoured the place where His heroic Ashâb were and said takbîr, “**Allahu akbar! Allahu akbar!**” Hearing this, the glorious sahâbîs said takbîr in unison, declaring the majesty of the blessed name of Janâb al-Haqq and instilling fear in the heart of the unbelievers, who crowded the other side of the trench. When the polytheists heard the takbîrs, they said, “Likely, good news came to Muhammad and His Ashâb.”

*“O my Ashâb! Get up and mount your horses, your camels! Those who obey shall perform the namâz of late afternoon in the lands of the sons of Qurayzâ!”*

**Hadîth  
ash-sharîf**

Our Master, the Prophet told His Ashâb, “**O Muslim community! Rejoice with the conquest and help of Allahu ta’âlâ!**” Thus, He gave the good news that they would be victorious. The glorious Ashâb had participated in many military expeditions and joined the Ghazâs of Badr and Uhud. With the permission of Allahu ta’âlâ and the blessings of our Master Rasûl al-akram’s prayer, they defeated the polytheists, who were more in number and strength, every time. As long as “**the Crown Jewel**” of beings was with them, there was no task they couldn’t do, no trouble they couldn’t endure. The weather was cold, the famine was severe, and the hunger was great... Including our Master, the Prophet, many of them tied stones to their blessed stomachs. Across them, the enemy was innumerable! However, for the glorious Ashâb, the number of the enemy and the hardships they suffered were of no importance. Allahu ta’âlâ was the most beautiful helper. They depended on Him; they counted on Him, and they took refuge in Him.

The prominent commanders of the Quraysh and the chiefs of other tribes that came with Quraysh began to search for a place where they could pass to the other side of the trench, before making a decision to launch an all-out attack. They walked along the trench from one end to the other. Finally, they stopped in the narrow place left unfinished due to the lack of time and decided to attack from there. The polytheist soldiers were following their commanders, looking at the trench and the glorious Ashâb in amazement. They said, “We swear that this is not a method used by Arabs. Surely, that Persian man recommended this!”

When the Quraysh commanders showed their soldiers the narrow part of the trench and asked, “Who can jump over here and pass to the other side?” five cavalrymen came forward. They would pass over to the other side of the trench to fight one-on-one. The glorious Ashâb al-kirâm and the polytheist soldiers began to watch the actions of these five cavalrymen curiously. The cavalry moved back to gain speed. Then they turned their horses’ heads to the

<sup>301</sup> Bukhârî, Jihad, 157; Abû Dâwûd, Jihad, 101; Tirmidhî, Jihad, 5; Ibn Mâja, Jihad, 28; Ahmad ibn Hanbal, al-Musnad, I, 126.

narrowest part of the trench and accelerated. At full gallop, five thoroughbred horses managed to cross the trench in one leap. Many cavalrymen wanted to follow them, but they failed and stayed on the other side of the trench. Among those who passed over, there was a very strong, undefeated man named Amr ibn Abdûd, whom everyone feared and couldn't stand before. He alone was equal to an army. The fact that he came here in an army of ten thousand showed this. He was wearing armour from head to toe. On his horse, he had a very majestic look. This man, who caused fear by his appearance, shouted at the mujâhids, "If there is anyone who can fight me, let him come to the battlefield!"

Seeing this arrogance, Hadrat Alî came to the presence of our beloved Prophet and asked for His permission, saying, "May my life be sacrificed for you, O Rasûlallah! Let me fight him." He didn't even have his armour on. The Ashâb al-kirâm watched him in admiration. Our beloved Prophet removed His blessed armour and put it on Hadrat Alî. He gave His sword to Hadrat Alî. He removed His turban from His blessed head and wrapped it around Hadrat Alî's head. Then He prayed, "**O my Allah! In the Ghazâ of Badr, my uncle's son Ubayda and in the Ghazâ of Uhud, my uncle Hamza were martyred. Alî, who is my brother and my uncle's son, is left with me. Protect him. Grant him Your help. Don't leave me alone.**" The Ashâb al-kirâm said, "Âmîn!"

The lion of Allahu ta’âlâ walked forward, surrounded by prayers and takbîrs, and stood before Amr ibn Abdûd, who looked like a monster on his horse. Amr, who was fully covered by armour except for his eyes, couldn't recognize this hero and asked who he was. When he introduced himself by saying, "I am Alî ibn Abî Tâlib," Amr replied, as if he pitied him, "O my brother's son (a customary way of addressing a person)! Your father was my friend. For this reason, I don't want to shed your blood. Isn't there any of your uncles who can face me?" Hadrat Alî provoked him by saying, "O Amr! I swear by Allah that I want to shed your blood. But shouldn't we both be in equal standing? Isn't that what's suitable for the glory of valor? I am on foot; you are on a horse!"

Hearing this, Amr's vein of valor swelled; he immediately got off his horse and cut his horse's legs with his sword. Then he angrily stood in front of Hadrat Alî. While he was about to attack, the lion of Allahu ta’âlâ asked him, "O Amr! I heard that you swore to fulfil one of the two requests of a Qurayshi when you faced him. Is this true?" When answered, "Yes, it is true," Hadrat Alî invited him to îmân, "Then, my first request is that you believe in Allahu ta’âlâ and His Rasûl and embrace Islâm." Hearing this, Amr got angry and said, "Don't mention this! I don't need this!" Hadrat Alî said, "My second request is that you stop fighting and return to Mecca. Because, if Rasûlullah becomes victorious over the enemy, you will have helped Him with this action of yours!" Amr said, "Don't mention this either! I swore not to use fragrance unless I take revenge. If you have another request, say that!" Hadrat Alî said, "O enemy of Allahu ta’âlâ! Now there is nothing left but to fight you!"

Amr laughed at these words. He said, "Unbelievable! I would never



have thought that there was a warrior in Arabia who could face me! O my brother's son! I swear that I don't want to kill you. Because your father was my friend. I wish one of the notables of the Quraysh, like Abû Bakr or 'Umar, would confront me." When Hadrat Alî said, "Even so, I came here to kill you," blood rushed to Amr's head. He raised and lowered his sword in an instant. The lion of Allahu ta'âlâ, Hadrat Alî (karramallahu wajhah), was expecting something like this and jumped to the side like lightning and met the attack with his shield. However, Amr had smashed many shields like this. Even the strongest shields couldn't withstand his blow. Indeed, it was so now. Hadrat Alî's shield shattered, and the sword grazed his head and injured it. It was Hadrat Alî's turn to attack; he took refuge in Allah and saying, "**Yâ Allah!**" he swung Zulfikâr at Amr's neck. With his strike, the sounds of "**Allahu akbar! Allahu akbar!**" in the Islâmic army rocked the sky and earth; cries rose from the army of infidels... Yes, the prayer of the Sultân of the prophets, the crown jewel of beings, had been accepted. The monstrous Amr had fallen to the ground; his blood was pouring from his body, and his head in his helmet had flown away. His friends, seeing that Amr, whom they trusted the most was defeated, immediately attacked Hadrat Alî. Seeing this, the Ashâb al-kirâm rushed there. Zubayr ibn Awwâm injured Nawfal ibn Abdullah and made him fall into the trench with his horse. Hadrat Alî went down into the trench and parted Nawfal into two. The others passed the trench in difficulty and fled back. The commander-in-chief of the polytheist army fell into despair at the very beginning of the war.

Now the shape of the war was clear. The trench prevented hand-to-hand combat. They tried to inflict casualties on each other by shooting arrows. This move did nothing but prolong the outcome. The polytheists, realizing that they couldn't win in this way, decided that the most suitable way was to attack from all sides of the trench, and went on the offensive. The huge enemy army of ten thousand people was trying to pass through the trench, while the glorious Islâmic army of three thousand people was trying not to let them pass through with arrows and stones. A great struggle had started. This struggle lasted until the evening.

Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) set sentries at various points of the trench at night. He Himself started to keep watch in the narrow part. He sent a patrol of five hundred men to Medîna and ordered them to loudly say takbîrs in the streets. Thus, a danger from the Jews or the Quraysh polytheists would be prevented in time; women and children would be protected.

The Qurayzâ Jews sent Huyay ibn Akhtab to the polytheists and asked for a force of two thousand soldiers to make night raids. At night, they would attack women and children who were left defenceless. But, the mujâhids patrolling until the morning and saying takbîrs with cries of "**Allahu akbar!**" had put great fear in their hearts. They retreated to their fort and began waiting

*"No! You have no choice but to bow to my verdict unconditionally, to surrender and obey!"*

**Hadîth  
ash-sharîf**

for an opportunity. From time to time, they tried to enter Medîna in small groups.

One night, Ghazzâl, one of the notables of the sons of Qurayzâ, managed to come to the mansion our mother Safiyya, the paternal aunt of our Master, the Prophet, was in, with a troop of ten. Inside, there were women and children. They didn't even have a single weapon to protect themselves. The Jews first tried to shoot arrows at the mansion, then they tried to enter. One of them managed to get into the inner courtyard and started searching for a place to enter the building. Meanwhile, the heroic aunt of our beloved Prophet, after instructing those around her not to make any noise, went downstairs and came to the door. After wrapping her head tightly with a headscarf and making herself look like a man, she took a stick and placed a knife at her waist. She slowly opened the door, approached that Jew from behind and fiercely slammed the pole on his head. Without losing any time, she killed the Jew who fell to the ground. Then, she threw the head of the Jew at his friends who were busy shooting arrows from outside. When they saw the decapitated head of their friend, the Jews were terrified and started running away. They were saying, "We had been told that Muslims sent all the men to war, without leaving any in their homes!"<sup>302</sup>

The war continued with the same intensity in the morning. Arrows were zooming through the air. The Master of the worlds (sallallahu ‘alaihi wa sallam) told His glorious Ashâb, "**I swear by Allahu ta’âlâ, who holds my existence in His hand, that the troubles we face will definitely be lifted from you, and you will be brought to peace.**" He advised them to be patient and gave the glad tidings that the victory would belong to the believers. Having heard this good news, the heroic sahâbîs forgot about the troubles such as hunger and famine and worked hard and heartily. They didn't allow even one polytheist to pass through the trench.

Hadrat Sa’d ibn Mu’âz, one of the prominent of the Ashâb al-kirâm, was fighting with great zeal. During the battle, he was wounded on his arm by an arrow shot by a polytheist named Hibbân ibn Qays ibn Araka. The arrow hit an artery and caused a lot of blood loss. Seeing how those around him were trying to stop the bleeding, he understood that his situation was serious and prayed, "**O my Rabb! If Quraysh will continue to fight, grant me life. Because I do not like anything else as much as I like to fight these polytheists who have denied and tormented your Rasûl. If the war between us is coming to an end, raise me to the rank of martyrdom. But, do not take my soul until I see the end of Banî Qurayzâ.**" His prayer was accepted, and the bleeding stopped.

Munâfiqs like Abdullah ibn Ubayy, who were seemingly fighting among the Ashâb al-kirâm, were taking it very slowly and not approaching the front lines. In addition, they were doing all they could to demoralize the mujâhids and trying to cause disorder, saying, "Muhammad keeps promising you the treasures of the Roman Emperor and Iranian Shah. However, we are

<sup>302</sup> Wâqidî, al-Maghâzî, I, 463.



now trapped in the trench. Out of fear, we cannot even go to the toilet. Allah and His Rasûl do nothing but deceive us, they promise nothing worldly either!" Whenever they felt difficulty, they would leave their places of duty, using the excuse that the enemy might attack their homes. These actions of the munâfiqs were becoming a separate trouble and issue.

The polytheist army, to obtain results as soon as possible, was exerting all its power, however, they couldn't succeed against the heroic defence of the honourable sahâbîs.

The place where they attacked the most was the narrow passage. Our Master, the Prophet didn't leave there, and He encouraged His Ashâb to fight. The Ashâb al-kirâm, who wanted to have the honour of fighting next to our Master, the Prophet, were performing unprecedented feats in the battlefield. At one point, it was seen that the polytheists started a vehement barrage of arrows. Their only target was the tent where the Sultân of the universe was located.

An armour covered the blessed body of our beloved Prophet. He had a helmet on His blessed head. He was standing in front of the tent and commanding His Ashâb according to the course of the war. Sometimes, the polytheists would make a joint attack to the place that seemed weakest, and the blessed sahâbîs would rush there and fight with passion until they repelled the enemies of the religion. This unprecedented struggle was so intense that the heroic sahâbîs couldn't even find time to look to the side. That day, this fight that had started in the morning continued until late in the night. Whenever a salât time came, the glorious sahâbîs said, "O Rasûlallah! We couldn't perform our salât," the Master of the worlds and the Sultân of the universe would reply with great sadness, "**Wallahi, I couldn't either.**" Around the time of night salât, they drove back the herd of polytheists, who didn't let them perform their ibâdat, with a very violent attack and dispersed them. Quraysh and the Ghaffânites couldn't reorganize, and they retreated to their headquarters for the night. The mujâhids walked to the tent of our beloved Prophet. Then our Master Fakhr al-âlam, who was sent as a mercy for the worlds, even though it wasn't His custom to curse, He couldn't stand it for salât and said about the polytheists, "**Just as they kept us from performing our salât by occupying us until the sunset, may Allahu ta'âlâ fill their houses, their bellies and their graves with fire!**" After performing the delayed salât of early afternoon, late afternoon and evening, He led the night salât

*"O my Allah! Sa'd fought on Your path for Your contentment. He believed in Your Rasûl. Grant him ease."*

**Hadîth  
ash-shârif**

### **O my Rabb, rout the unbelievers**

After these struggles to demolish Islâm completely, the polytheists understood that Muslims couldn't be defeated during the day. According to them, the only solution was to organize night raids with the same intensity. The Muslims could be defeated only in this way. They immediately put these

decisions into practice and started to carry out night raids, together with the Jewish sons of Qurayzâ. The polytheists divided their soldiers into groups and attacked in turns. These attacks continued for many days. Our beloved Prophet and the heroic Ashâb al-kirâm continued their defence even though they were hungry, sleepless and tired. They didn't allow any enemy soldier to pass the trench. This hearty defence was more fearful, more intense and more difficult than all the previous ghazâs.

Food shortages began to appear among the polytheists who have been fighting for days. Their horses and camels were also starting to die since they couldn't find a wisp of dry grass on the ground. For this reason, the commander of the polytheists sent a unit under the command of Dirâr ibn Khattâb to the Jews of Qurayzâ to obtain provisions. The Jews, who sacrificed all they had for the unbelievers, immediately loaded and delivered twenty camel loads of wheat, barley, dates and hay for the animals. While Dirâr was happily returning with his soldiers, they met a group of sahâbîs near Qubâ. The heroic Ashâb attacked at once. After a bloody fight, they put the enemy to flight. They delivered the loaded camels to our Master, the Prophet and received many prayers.<sup>303</sup>

Our Master, the Sultân of the universe (sallallahu 'alaihi wa sallam) showed a great deal of compassion, much more than their fathers, for His brave Ashâb, who endured very difficult situations in this fierce battle that lasted for about a month. In the face of these extraordinary efforts of His glorious Ashâb, He would put His blessed head to the ground and beg Allahu ta'âlâ for them, **"O my Allah, who comes to the rescue of those in distress. O my Allah, who answers the prayers of the needy and helpless! Verily, You see and know the state of me and my Ashâb. O my Rabb! Rout the unbelievers, spread disunity among them, give us strength against them and grant us victory!"**

Our beloved Prophet was repeating this invocation frequently in the last days.

Due to the suffering caused by the famine, the polytheists were exerting all their strength to eliminate the Muslims as soon as possible. One evening, a person from the polytheist army, whose heart had the love of Islâm, came to the presence of our Master, the Prophet. This person was Nu'aym ibn Mas'ûd from the Ghatfân tribe. He told our beloved Prophet, "O Rasûlallah! I have come here to testify that Allahu ta'âlâ is one, and you are a true prophet. Praise be to Allahu ta'âlâ that I am honoured by becoming a Muslim. So far, I fought against you. From now on, I will fight against the unbelievers. I am ready to do whatever you order me! O Rasûlallah! Even my people don't know that I have become a Muslim!" Our Master Rasûl al-akram said, **"Can you infiltrate the ranks of these unbelievers and try to separate them by causing disagreements among them?"** He said, "O Rasûlallah! With the help of Allahu ta'âlâ, I can separate them from each other. However, am I allowed to say whatever I want?" Our Master said, **"War is deceit, you may tell whatever you want."**

Hadrat Nu'aym ibn Mas'ûd firstly went to the Jews of Qurayzâ and told

<sup>303</sup> Wâqidî, al-Maghâzî, I, 467.



them, "You know my love for you. What we will speak must remain between us. No one else should know!" The Jews swore and said, "No one will know." Upon this, Hadrat Nu'aym said, "The business of that man (our Master, the Prophet) is a real problem. You know what He did to the sons of Nadîr and Kaynukâ. You all saw that He drove them out of their homelands, their homes. Now the Qurayshîs and Ghatfânites have come, and they are fighting against the Muslims. You are helping them. Although we have fought for many days, we couldn't get any results. If it continues like this, the siege will be prolonged. The properties, homes and children of the Qurayshîs and Ghatfânites are not here like yours. If they find an opportunity in this war and become victorious, they will collect the booty and leave. If they lose, they will go away and leave you alone with the Muslims. However, you do not have enough power to overcome the Muslims. The current state of the war shows that the Muslims will be victorious. If it happens as I predict, the Muslims will put you to the sword. For this reason, we must urgently take precautions."<sup>304</sup>

The Jews, who listened to these words with great excitement and fear, were very pleased that Hadrat Nu'aym thought of them so much and said, "You have shown us your friendship duly. Tell us what kind of precaution we should take." Nu'aym ibn Mas'ûd, who was waiting for this, replied, "The truth is, never go to war with the Muslims unless you take some of the Quraysh and Ghatfân notables hostage! As long as the hostages are with you, they cannot escape the war!" Accepting that this was a very good precaution, the Jews thanked him and offered gifts.

Hadrat Nu'aym left the Jews and went directly to the Quraysh headquarters. He told their commanders, "You know my enmity towards Muhammad, and how much I like you. For the sake of our friendship, I have regarded it as a great duty to inform you of something I have learnt. But you must give your word and swear not let anyone know what I'm about to say!" They swore and said curiously, "Tell us, we are listening to you." He replied, "Know that the Qurayzâ Jews have regretted making an alliance with you, and they sent a message to Muhammad. They told Him, 'Let us take hostages from the notables of the Quraysh and Ghatfân and deliver them to you to be beheaded. Then, let us unite with you and fight until we eradicate the polytheists! However, you must forgive our brothers, the sons of Nadîr, and give their homes back.' Muhammad has accepted these requests of the Jews. If the Jews ask for hostages from you, do not accept it, they will kill all of them! Don't let anyone hear what I just said!" The Quraysh people thanked Hadrat Nu'aym very much for this important news and paid respect to him.

Nu'aym ibn Mas'ûd (radiyallahu 'anh) left there and came to the Ghatfânites. He told them what he told the Quraysh people.

The next day, the Quraysh commander notified the sons of Qurayzâ, "It

*"Sa'd ibn Mu'âz's handkerchiefs in Jannah are more beautiful than this clothing."*

**Hadîth  
ash-sharîf**

<sup>304</sup> Ibn Hishâm, as-Sîra, II, 228; Wâqidî, al-Maghâzî, I, 481; Suhaylî, Rawzu'l-unf, III, 433; Kattânî, at-Tarâ-tîbu'l-idâriyya, I, 543.

has become very difficult for us to stay here now. Because the weather is cold and our animals are dying of hunger. Let us make good preparations tonight and launch an intense attack tomorrow." The Jews replied, "First, we do not make war on Saturday. Second, in order for us to join the fight with you, you need to give us many of your notables as hostages. If the siege period is prolonged and you become helpless and return to your lands, you will have handed us over to Muhammad. If you give us hostages, you will not abandon us!"

When this news reached the Quraysh commander, he said, "So, the words of Nu‘aym ibn Mas‘ud were true!" He sent a message to the Jews again, "We will not give you even a single one of our men as hostage. If you come and fight together with us tomorrow, it is very good. If not, we will go to our homeland, and you will be left alone against Muhammad and His Ashâb!"

Hearing this, the Qurayzâ Jews thought the words of Nu‘aym came true and replied, "In this case, we will not unite with you and fight against the Muslims..." Thus, fear spread into the hearts of both parties.<sup>305</sup>

Jabrâil ‘alaihis-salâm came to our Master, the Prophet and gave the good news that Allahu ta‘âlâ would destroy the polytheists with a hurricane. Upon this, the Master of the worlds knelt down, raised His blessed hands and expressed His gratitude to Allahu ta‘âlâ by saying, "**O my Allah! I thank You for You pitied me and my Ashâb.**" He conveyed the good news to His heroic Ashâb.

It was a Saturday night. There was a great darkness all around. Then, came the bitter cold, and a strong wind started. Hadrat Huzayfa tabni Yemân described that night as follows:

"We were in such a night that we had never seen a darker night before. Along with this fierce darkness, a terrible wind began to blow with a thunderous noise. Meanwhile, our Master, the Prophet informed us that the polytheist army was alarmed and frightened, and that they were in conflict among themselves. We couldn't stand up due to the severe cold, hunger and the terror of the night. We had put on some covers and waited where we were."

Rasûlullah started performing salât and after spending part of the night in salât, He turned towards us and said, '**Is there anyone among you who will go to the polytheist army, inspect their condition and bring me news? I shall request from Allahu ta‘âlâ that the one who brings me the news will be a friend to me in Jannah.**' Due to the severe hunger and cold, no one there could stand up. Then, our Master Rasûlullah came to me. I was sitting crouched on my knees from the cold and hunger. Our Master Rasûlullah touched me and asked, '**Who are you?**' I answered, 'I am Huzayfa, O Rasûlallah.' Our Master Rasûlullah said, '**Go and see what those people are doing! Until you return to me, do not shoot any arrow or throw any stone at them, do not attack them with your sword or spear. Until you come back to me, you will not be harmed by the cold or the heat, nor will you be captured or tortured.**'

I took my sword and bow and prepared to go. Our Master Rasûlullah

<sup>305</sup> Ibn Hishâm, as-Sîra, II, 228; Wâqidî, al-Maghâzî, I, 481; Suhaylî, Rawzu'l-unf, III, 433.



prayed for me by saying, '**O my Allah! Protect him from the front and behind of him, from his right and left, from above and below him.**'

I started walking towards the polytheists. It was as if I were walking in a bath. I swear by Allah that there was neither fear, nor cold, nor shiver in me. Finally, I reached the headquarters of the polytheists. Their commanders and leaders had built a fire, and they were warming up. Abû Sufyân was saying, 'We should go away from here.' I immediately thought of killing him there and then. I took out an arrow from my quiver and placed it on my bow. I wanted to shoot him by taking advantage of the light of the fire. When I was about to shoot, I remembered that Rasûlullah had told me, '**Until you return to me, you will not cause any incident,**' and I gave up killing him. After this, I found great courage in myself. I approached the polytheists and sat by the fire. The unprecedented strong wind and the invisible army of Allahu ta'âlâ (the angels) struck them. In the wind, their kitchen tools were falling down, their fires and lights were put out, and their tents were collapsing over their heads. At one point, Abû Sufyân, the commander of the polytheist army, stood up and said, 'Beware! There may be scouts and spies among you; everyone should check who the person beside him is! Everyone should hold the hand of the person sitting next to him.' Abû Sufyân seemed to sense that there was a stranger among them. Immediately, I stretched out my hands, took the hands of the two people on my right and left and asked their names before they did. Thus, I prevented being recognized.

Finally, Abû Sufyân addressed his army, 'O Quraysh! You are not at an appropriate place to stay. Horses and camels have begun to die. Famine is everywhere. You see what has happened to us because of the wind. Immediately leave here and go! Now, I am going!' and got onto his camel. The polytheist army gathered in a miserable state and moved towards Mecca. Sand and pebbles were raining down on them.<sup>306</sup>

When the polytheists army left, I walked towards our Master Rasûlullah. When I reached halfway along the way, I met with twenty cavalries (angels) with white turbans. They told me, '**Inform Rasûlullah. Allahu ta'âlâ destroyed the enemy...**' When I returned to where Rasûlullah was, He was performing salât on a rug. However, as soon as I returned, the cold and trembling state before I left started again. After salât, our Master Rasûlullah asked me what news I brought. I told Him about the wretched state of the polytheists and that they had departed. Rasûlullah was very happy with this news and smiled. We were sleepless for days. Our Master, the Prophet took me to His side and covered both of us with a part of the rug He had used as a blanket. That's how we spent the night. Rasûlullah woke me up at dawn. In the morning, there was no trace of the polytheist army."

Until the polytheists approached Mecca, a strong wind blew after them and they heard takbîrs behind them.

*"Today, the best of our cavalry (in the Ghazâ of Ghâbâ) is Abû Katâda, and the best of our infantry is Salama ibn Akwa."*

**Hadîth  
ash-sharîf**

<sup>306</sup> Wâqidî, al-Maghâzî, I, 489.

When the Quraysh polytheists left their headquarters and fled, other polytheist tribes that came with them also left Medîna. They were drowned in the sorrow and sadness of a great loss that they could not forget. While they were suffering this defeat, the Master of the universe (sallallahu 'alaihi wa sallam) and His honourable Ashâb (radiyallahu 'anhum) were performing sajda of shukr (gratitude) to Allahu ta'âlâ, praising Him and expressing their gratitude. The mujâhids headed toward luminous Medîna with sounds of "**Allahu akbar! Allahu akbar!**" The streets of Medîna were suddenly invaded by children; they were out to meet the Sultân of the universe and their blessed fathers, uncles and older brothers. Our Master, the Prophet was responding to them by smiling...

"Now, it is your turn. From now on, Quraysh will not be able to march against you."

**Hadîth ash-sharîf**

In the Ghazâ of Trench, six Muslims were martyred...

Regarding this ghazâ, Allahu ta'âlâ said in âyat al-karîmas, in maal, "**Allahu ta'âlâ turned back those unbelievers** (in the Ghazâ of Trench) **with their anger, even though they could not achieve any good or victory.** Thus, Allahu ta'âlâ (with the angels and the wind) **sufficed for the believers** (for their victory) **in the battle. Allahu ta'âlâ's power suffices for everything.** He is almighty and triumphant over everything."<sup>307</sup>

"O believers! Remember the blessings of Allahu ta'âlâ on you. When armies attacked you (in the Ghazâ of Trench), We sent against them a wind and armies (of angels) that you did not see."<sup>308</sup>

After this war, our beloved Prophet said, "Now, it is your turn. From now on, the Quraysh will not be able to march against you."

## THE GHAZÂ OF BANÎ QURAYZÂ

After the Ghazâ of Trench, when our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) returned to Medîna, He came to the house of our mother Hadrat Âisha. He took off His weapons and armour. His blessed body was covered in dust. He bathed. At that moment, an armed and armoured cavalry in the guise of Hadrat Dihya came. This was Jabrâîl 'alaihis-salâm. When our Master, the Prophet reached him, he delivered the command, saying, "**O Rasûl of Allahu ta'âlâ! Janâb al-Haqq orders you to march against the sons of Qurayzâ immediately!**" The Sultân of the universe called for Hadrat Bilâl and gave the following order to announce to the Ashâb al-kirâm, "**O my Ashâb! Please get up and mount your horses and camels! Those who obey shall perform the late afternoon salât in the lands of the sons of Qurayzâ!**"

Our Master Habîb al-akram immediately put on His armour and sword. He wore His helmet on His blessed head, His shield on His back and took His spear in His hand. Then He got on His horse. Reaching His Ashâb, He gave the

<sup>307</sup> Sûrah al-Ahzâb, 33/25.

<sup>308</sup> Sûrah al-Ahzâb, 33/9.



banner of Islâm to Hadrat Alî and sent him as a vanguard to the fortress of the Qurayzâ Jews on the plain just southeast of Medîna. As usual, He left Abdullah ibn Umm Maktûm as His deputy in Medîna.<sup>309</sup>

The glorious Ashâb surrounded our beloved Prophet and set off from Medîna amidst takbîrs, “**Allahu akbar! Allahu akbar!**” They met the sons of Ghamm on the way. They were armed and waiting for our Master Rasûlullah. Our Master, the Prophet asked them, “**Did you come across anyone?**” They answered, “O Rasûlallah! We came across Dihya al-Kalbî. He was riding a saddled white mule. There was satin velvet on that mule.” Our beloved Prophet told them, “**He is Jabrâîl. He was sent to Banî Qurayzâ to shake their fortress and cast fear into their hearts...**” By the time they reached the fortress of the Qurayzâ Jews, the number of the Islâmic Army had reached three thousand.

Hadrat Alî planted the banner of Islâm in front of the fortress of the Qurayzâ Jews. Seeing that, the Jews spoke ill of our Master, the Prophet. Hadrat Alî went and informed our Master of the situation. After Rasûl al-akram (sallallahu 'alaihi wa sallam) arrived there with three thousand soldiers, He invited the Jews to Islâm due to His compassion. They didn't accept this beautiful offer. They also rejected this offer of our beloved Prophet: “**In that case, come down from the fortress and surrender by yielding to the order of Allahu ta'âlâ and His Rasûl.**”

Upon this, the Master of the worlds said to Sa'd ibn Abî Waqqâs, the master of the archers, “**O Sa'd! Advance and shoot arrows at them!**” Hadrat Sa'd and other archers began to shoot the arrows in their quivers at the Jewish fortress, amidst sounds of takbîr. The Jews retaliated by shooting arrows, slinging stones and started the battle.

This group of Jews, who stabbed Muslims in the back when they were weak and didn't accept the prophethood of Muhammad 'alaihis-salâm due to their jealousy, didn't have the courage to open the gates of the fortress to go out to the battlefield.

The war continued in the form of a siege, and the munâfiqs (hypocrites) among the Muslim soldiers sent secret messages to the fortress and said, “Do not surrender! Even if they ask you to leave Medîna, do not accept it! If you continue to fight, we will help you with all our power; we will not deny you anything. If they expel you from Medîna, we will go with you!” With this news, the Jews, who were waiting for the help of the munâfiqs, continued their defense with a new determination and hope. The siege continued, and even though it was close to a month, no help came from the munâfiqs. Their hearts filled with fear and they declared that they wanted to make a treaty.

*“I swear by Al-lahu ta'âlâ that whatever Quraysh requests from me, with the condition of honouring the Bayt ash-sharîf, I will accept it!”*

**Hadîth  
ash-sharîf**

<sup>309</sup> Ibn Hishâm, as-Sîra, II, 234; Wâqidî, al-Maghâzî, I, 497; Ibn Sa'd, at-Tabaqât, II, 74; Suhaylî, Rawzu'l-unf, III, 436.

## Hudaybiya Expedition





In order to make a treaty, a Jew named Nabbâsh ibn Qays went to the presence of our Master Rasûlullah and said, "O Muhammad! Please show us the same mercy you showed the sons of Nadîr. Take our goods and weapons! Just don't spill our blood. Permit us to leave our land with our children and women. Excluding weapons, allow us to take a camel load for each family!" The Master of the worlds replied, "**No, I cannot accept this offer!**" This time, he said, "We have given up on the idea of taking goods with us. Don't spill our blood! Allow us to take our women and children with us." Our beloved Prophet said, "**No! You have no choice but to bow to my verdict unconditionally, to surrender and obey!**" The Jewish Nabbâsh returned to the fortress wretchedly and reported the conversation. This time, the sons of Qurayzâ were overwhelmed with great despair and sorrow.<sup>310</sup>

Ka'b ibn Asad, one of their leaders, acted with justice. He made this confession and offer to his nation, "O my people! As you can see, a great catastrophe has befallen us. In this case, I will offer three pieces of advice to you. You may choose the one you want and act accordingly!

First, let us follow this person and accept His prophethood. I swear by Allah, we all know that He is the prophet sent by Allah and whose attributes we saw in our books. If we believe in Him, our blood, children, women and goods will be saved. The only reason we don't follow Him is our jealousy towards the Arabs and because He is not one of the sons of Isrâel. However, this is something only Allah can know. Come, let us become obedient to Him!" The Jews protested all at once and said, "No! We will not accept this, and we will not follow anyone who is not one of us."

This time, Ka'b made his second offer, "We kill all of our children and wives, and when there is no one left behind us we would worry about, we will march against the Muslims and fight until we die!" The Jews rejected this offer too.

In his third offering, Ka'b said, "Tonight is Saturday night. Since Muslims know that we will not fight tonight, they might be unwary and heedless. Let us draw our swords and exit from the gate together. Maybe we can win with such a raid!" The Jews rejected this offer too, saying, "We can't lift the ban on working on Saturdays!" Only Asîd and Sa'laba brothers and their paternal uncle's son Asad accepted the first offer and were honoured by becoming Muslims. They went out of the fortress and joined the Ashâb al-kirâm.<sup>311</sup>

The Jews quarreled among themselves for a long time. In the end, they raised the white flag and requested an arbitrator from our Master, the Prophet to give a verdict on themselves. Our Master Rasûlullah told them, "**Choose any one of my Ashâb as the arbitrator.**" They said, "We will be content with the

*"Do the Quraysh polytheists think they have power? Wallahi, I will never stop fighting them until my head is separated from my body, or until I make this religion, which Allahu ta'âlâ sent me to spread, dominant and superior!"*

**Hadith  
ash-sharîf**

<sup>310</sup> Wâqidî, al-Maghâzî, I, 460.

<sup>311</sup> Ibn Hishâm, as-Sîra, II, 235; Wâqidî, al-Maghâzî, II, 501; Suhaylî, Rawzu'l-unf, III, 439; Ibn Kathîr, as-Sîra, III, 230.

verdict of Sa’d ibn Mu’âz.” Our Master, the Prophet accepted and ordered Hadrat Sa’d ibn Mu’âz to be brought.

Sa’d ibn Mu’âz was seriously injured in the Ghazâ of Trench. Our Master Rasûlullah was having him treated in a tent in Masjid an-Nabî. When he was chosen as the arbitrator, they brought Hadrat Sa’d on a stretcher to the fortress of Qurayzâ. On the way, Hadrat Sa’d said to himself, “I swear by Allahu ta’âlâ that I will not listen to the condemnation of any critic on the path of Allahu ta’âlâ!” They brought him to the presence of our Master Rasûlullah. Our Prophet told him, **“O Sa’d! Those people have accepted to surrender according to your verdict. Tell me your verdict about them.”** Sa’d ibn Mu’âz replied, “May my life be sacrificed for you, O Rasûlallah! Surely, Allahu ta’âlâ and His Rasûl are more worthy to judge.” Our Master Rasûlullah said, **“Allahu ta’âlâ has ordered you to give a verdict about these people.”** Hadrat Sa’d took a definite promise from the Jews that they would agree to his verdict. Both sides curiously awaited the verdict.

Upon this, Hadrat Sa’d announced his great verdict, which showed his excellence:

**“My verdict is that all the sane and pubescent men shall be beheaded! Their women and children shall be taken captive, and their properties shall be divided among the Muslims!”**

In the face of this definite verdict, the Jews were stunned. Because, in their own books, this was exactly the penalty to be given to those who commit such transgressions. It was written, **“When you arrive in a city to fight, invite them to peace. If they accept this and open their doors, all the insiders shall pay tribute and serve you. If they decide to fight, besiege them. When you are victorious over them by the grace of Allahu ta’âlâ, put all of their men to the sword. Take their women, children and properties as booty!”**

Since Hadrat Sa’d ibn Mu’âz’s verdict was in accordance with the divine verdict, the Master of the worlds, our beloved Prophet congratulated him and expressed His appreciation, saying, **“You have given a verdict about them in accordance with the verdict of Allahu ta’âlâ, written above the seven skies, in the Lawh al-mahfûz!”** The Jews couldn’t raise an objection against this verdict stated in their own books.

Every sane and pubescent man was taken to Medîna with their hands bound to their necks. The next day, with Rasûlullah’s order, Hadrat Alî and Hadrat Zubayr carried out the verdict. Children, women and properties were divided among the Ashâb al-kirâm.<sup>312</sup>

Thus, this insidious, treacherous and seditious nation, who stabbed Muslims in the back during their most difficult times, who broke all treaties, who tried to kill our Master, the Prophet since His childhood, were purged from Medîna and its environs.

A woman among the captives attained the bliss of becoming a Muslim. This lady named Rayhana had fallen into the share of our Master, the Prophet.

<sup>312</sup> Ibn Sa’d, at-Tabaqât, II, 75; Suhayl, Rawzu'l-unf, VI, 294.



Our Master Rasûlullah allowed her to choose as she wished between staying in her religion and becoming a Muslim. Rayhana said she wanted to stay in her religion. She was sent to Umm Munzir's house. Later on, with the advice and effort of Sa'laba ibn Sâya, her heart warmed to Islâm. Upon this, our Prophet said to Rayhana, "**Would you like to take Allahu ta'âlâ and His Rasûl's path? I think it's suitable like this.**" Rayhana said, "Yes." Our Master, the Prophet rejoiced at this act of hers, and since He wanted her to rejoice and have very high degrees in Jannah, He emancipated her and accepted her as His wife. He gave her mahr and married her (performed nikâh). Their wedding was in Umm Munzir's house. Thus, Rayhana radiyallahu 'anhâ attained the honour of becoming the mother of all Muslims.<sup>313</sup>

*O Urwa! Tell me for Allah's sake!  
Is it appropriate to hinder the sacrificing of those camels, visiting the Kâ'ba al-mu'azzama and circumambulating it?*

**Hadîth  
ash-sharîf**

### The martyrdom of Sa'd ibn Mu'âz

After giving his verdict about the Jews of Banî Qurayzâ, Sa'd ibn Mu'âz was brought to his tent again. His wounds became aggravated, and his condition worsened. Our Master, the Prophet (sallallahu 'alaihi wa sallam) came and embraced him. He prayed, "**O my Allah! Sa'd fought on Your path for Your contentment. He believed in Your Rasûl. Grant him ease...**" When Hadrat Sa'd ibn Mu'âz heard these blessed words of our beloved Prophet, he opened his eyes and whispered, "O Rasûlallah! I submit my salâm and regards to you. I bear witness that you are the prophet of Allahu ta'âlâ."

After that, Sa'd ibn Mu'âz's relatives took him from the tent he was staying to the house of the sons of Abdulashal. His condition got worse that night. Jabrâîl 'alaihis-salâm came and asked our Master, the Prophet, "**O Rasûlallah! Who is the person from your ummah that passed away tonight and whose death was announced among the angels?**" Upon this, the Master of the universe asked at once about Sa'd ibn Mu'âz's condition. They said he had been brought to his home. With some of the Ashâb al-kirâm, our Master, the Prophet went to Sa'd ibn Mu'âz. They were going very quickly. The Ashâb al-kirâm said, "**We are tired, O Rasûlallah!**" Our Master, the Prophet explained why they were going so fast, "**The angels will be present at his funeral before us, as they were at the funeral of Hanzala. We will not be able to arrive before.**"

When our Master, the Prophet came to Sa'd ibn Mu'âz, He saw that he had passed away. Coming to his bedside, He said, by mentioning the nickname of Sa'd ibn Mu'âz, "**O Abû Amr! You were the best of the chieftains. May Allahu ta'âlâ grant you bliss and the best reward! You have fulfilled your promise to Allahu ta'âlâ. Allahu ta'âlâ, too, will give you what He promised!**" Meanwhile, the mother of Sa'd ibn Mu'âz, with tears in her eyes, recited the following couplet:<sup>314</sup>

<sup>313</sup> Ibn Hishâm, as-Sîra, II, 245; Wâqidî, al-Maghâzi, II, 519; Ibn Sa'd, at-Tabaqât, II, 75; Suhaylî, Rawzu'l-unf, III, 449; Ibn Kathîr, as-Sîra, III, 242.

<sup>314</sup> Ibn Hishâm, as-Sîra, II, 250.

*How can she endure, oh his poor mother!  
Patience is required, I weep for what has befallen me!*

Aslam ibn Hârith has narrated, “Rasûlullah came to the house of Sa'd ibn Mu'âz. We were waiting at the door. Rasûl al-akram (sallallahu 'alaihi wa sallam) came in. He was walking with wide steps. We walked after Him. When Rasûlullah signaled us to stop, we stopped and turned back. There was no one inside except the body of Sa'd. After staying inside for a while, Rasûlullah came out. I was curious, so I asked, ‘O Rasûlallah! What is the reason behind your walking with wide steps?’ Upon this, He replied, **‘I have never been to an assembly so crowded.** (The angels filled there.) **One of the angels took me on his wing; I could only sit down like that.**’ Then, by mentioning the nickname of Sa'd ibn Mu'âz, He said, **‘Enjoy the blessings, O Abâ Amr! Enjoy the blessings, O Abâ Amr! Enjoy the blessings, O Abâ Amr!’**

His death made Rasûlullah and the Ashâb al-kirâm very sad; they shed tears and wept. All the Ashâb al-kirâm gathered for his funeral. Our beloved Prophet led his janâza salât and carried his body. While the Ashâb al-kirâm were carrying away Sa'd ibn Mu'âz's body, they said, “O Rasûlallah! We have never seen a corpse this easy to carry.” Upon this, our Master, the Prophet replied, **“Angels have descended; they are carrying him!”** While he was being carried, to speak ill of him, the munâfiqs said, “How light!” Our beloved Prophet replied, **“Seventy thousand angels have descended for Sa'd's funeral. They had never descended to the earth in such a large number before.”**

Abû Sa'id al-Khudrî narrated that his grandfather told him, “I was one of those who dug the grave of Sa'd ibn Mu'âz. When we started digging a grave for him, the smell of musk spread from the grave!” Sharahbil ibn Hasana reported, “While Sa'd ibn Mu'âz was being buried, a person had taken a handful of earth from his grave. When he brought it to his home, that earth became musk. While his body was being descended to the grave, our Prophet sat by his grave. His blessed eyes were filled with tears; He was holding His blessed beard, and He was heavy with grief. He said, **‘The Arsh trembled because of the death of Sa'd ibn Mu'âz.’**”

Once, our Prophet was given a very precious clothing as a gift. When the Ashâb al-kirâm said how beautiful it was, He replied, **“Sa'd ibn Mu'âz's handkerchiefs in Jannah are more beautiful than this.”**

### **Abû Sufyân's pursuit of vengeance**

One day, after they returned from the Ghazwa of Trench, Abû Sufyân was sitting among his tribe and said to them, “Is there no one who will take our revenge on Muhammad!” A bedouin heard these words and went to Abû Sufyân. He said, “If you take care of my needs, I will do this job. I know the roads well, and I have a sharp dagger. I also don't fear anyone.” Abû Sufyân fulfilled his requirements and wishes. He bought a camel and gave it to him and told him to keep this matter a secret.



The bedouin left Mecca at night and arrived in Medîna in a short time. He learned that the Prophet 'alaihis-salâm was at the Banî Abdulashâl tribe. He tied his camel and reached there on foot. Our Master, the Prophet was giving advice in the masjid of that tribe. When He saw the bedouin from afar, He said, **"There is an evil idea in that person. But Allahu ta'âlâ's grace and blessing will be a veil between him and me."**

*"None of those who truly pledged allegiance under the tree will enter Jahannam."*

**Hadîth  
ash-sharîf**

The bedouin walked towards Rasûlullah. At that moment, Usayd ibn Hudayr grabbed him and pulled him back. Saying, "Stay away from Rasûlullah, O accursed," he reached for his belt and saw the dagger on his waist. He understood that he had bad intentions. The bedouin fell at Usayd's feet and cried, "Don't touch my blood." Usayd took him to Rasûlullah. The Prophet 'alaihis-salâm said, **"O bedouin, tell the truth, who are you? Nothing but true words will help you. If you lie, Allahu ta'âlâ has informed me of your idea."** The bedouin asked for safety and explained the situation. By the order of Rasûlullah, they imprisoned him.

The next day, Rasûlullah had him brought to His presence and said, **"I have given you security, go wherever you want. But let me offer you something better."** The bedouin said, "What is it?" Rasûl 'alaihis-salâm said, **"I want you to bear witness to the oneness of Allah and my prophethood."** The bedouin immediately said the Kalima ash-shahâda and said, "O Rasûlallah. I was never afraid of anyone. When I saw you, I lost my head. You knew what was on my mind. No one but Abû Sufyân and I knew that. I understood that you are Allah's Rasûl and under His protection; Abû Sufyân's idea is an evil idea."

When such evil came from Abû Sufyân, our beloved Prophet (sallallahu 'alaihi wa sallam) sent Amr ibn Umayya and Damra tabni Aslam to Mecca, to kill Abû Sufyân if they find a chance. While those two sahâbis were making tawâf at the Kâ'ba, a jâriya recognized them. She cried, "O Meccans! Wake up, those are Amr and Ibn Umayya." When the people recognized them, they split up.

Amr went into a cave in one of the mountains of Mecca and hid there. Ibn Aslam went to Medîna. A few days later, Amr came out of the cave. He came across two spies of Abû Sufyân. He killed one of them with an arrow, the other one ran. Then Amr reached Medîna safely. When Abû Sufyân learnt about this, he was very scared.

### Some important incidents of the fifth year of the Hegira

Hadrat Zaynab bint Khuzayma passed away at the age of thirty, eight months after the month of Rabî'ul-âkhir in which she was honoured by marrying Rasûlullah.<sup>315</sup> Our Master Rasûl al-akram got married to Zaynab bint Jahsh in the month of Dhu'l-qâdah.<sup>316</sup>

<sup>315</sup> Tabarâñî, al-Mu'jamu'l Kabîr, XXIV, 58; Ibn Kathîr, as-Sîra, IV, 593

<sup>316</sup> Ibn Sa'd, at-Tabaqât, III, 42; Tabarî, Târikh, II, 231.

This year, the hijâb âyat al-karîmas came, and Muslim women were commanded to cover themselves.<sup>317</sup> The Muzayna tribe, who lived near Medîna al-Munawwarah, sent envoys and became Muslims. They were regarded among the Muhâjirs.<sup>318</sup> Again this year, an earthquake and a lunar eclipse took place. In addition, hajj became fard (an act or thing that is commanded by Allahu ta’âlâ in the Qur’ân al-karîm) this year.

After the Ghazâ of Trench, some of the surrounding tribes accepted the power of the Islâmic State. They began to think that the right thing to do was to be friends with the Muslims or even to embrace Islâm. Some of them came to the presence of our Master, the Prophet and were honoured by becoming Muslims.

The Master of the worlds (sallallahu ‘alaihi wa sallam) formed troops from His Ashâb to spread the religion of Islâm and sent them to invite the surrounding tribes to Islâm. He went to some tribes Himself. Tribes such as the people of Dûmatu'l-Jandal accepted the advice and became Muslims. Tribes such as the Ghatfânites and the sons of Lihyâن were afraid of confronting the Muslim soldiers and ran away. Thus, the tribes in that area were intimidated.

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### **The Ghazwa of Banî Lihyâن**

At the Rajî' incident, the polytheists martyred Âsim ibn Thâbit, Khubayb ibn Adiy and their friends (radîyallahu ‘anhum ajma’în). Our Master, the Prophet was very saddened and devastated by this. He waited for a suitable time to make them pay for their actions. Because they had committed treachery. When the conditions were right, they marched against Banî Lihyâن with a force of two hundred people. He left Abdullah ibn Umm Maktûm as His deputy in Medîna. In order to mislead the enemy, they pretended to go to Damascus and arrived at the Rajî' water where those Mu’mins were martyred. Here, they asked forgiveness from Janâb al-Haqq for Âsim and his friends. When the people of Banî Lihyâن heard the Islâmic army was coming, they fled to the mountains. Our Prophet and His Ashâb stayed there for a day. They sent soldiers to the surrounding areas. No matter how much they searched, they couldn’t find them. But this fear was enough for them. Then the Ashâb al-kirâm arrived at Usfân. Rasûlullah (sallallahu ‘alaihi wa sallam) said to Hadrat Abû Bakr (radîyallahu ‘anh), “**With ten men, scan the area to Ganim and come back.**” The infidels heard the voices of the soldiers of Islâm, and fear struck them. They disappeared into the mountains. The Muslims didn’t come across anyone. But this expedition was

<sup>317</sup> Bukhârî, Tawhid, 22; Ibn Sa’d, at-Tabaqât, VIII, 106.

<sup>318</sup> Ibn Sa’d, at-Tabaqât, I, 291.



like a record of dominance against the polytheists. Then they returned to Medîna. This expedition lasted for fourteen days.

### The Ghazâ of Ghâba

This is also called **Ghazwa al-Qarda**. Rasûlullah had a camel with twenty calves. The son of Abû Zarr radiyallahu 'anh was grazing them in a field. On a Wednesday night, someone called Uyayna ibn Hasin from the Farâza tribe came with forty horsemen and martyred Ibn Abî Zar. They left with the camels.

When this news reached Rasûlullah, He left Abdullah ibn Umm Maktûm as His proxy in Medîna and set off with five hundred horsemen. He gave a banner to Hadrat Mîkdâd ibn Aswad (radiyallahu 'anh) and sent him forward with some of the Ashâb as a vanguard. He also sent Salama ibn Akwa' radiyallahu 'anh against the unbelievers.

Rasûlullah (sallallahu 'alaihi wa sallam) set up the headquarters in a place called Zî Qarda. The vanguard caught up with the enemy's rear. Hadrat Abû Katâda killed the unbeliever Masâdat'ul Fazârî. Hadrat Ukâsha killed an unbeliever named Ibbân ibn Amr. One person from the Âhl al-Islâm was martyred. Hadrat Salama ibn Akwa' went after the unbelievers. He was very good at shooting arrows. He killed many of the accursed and wounded many of them. He made them leave their goods and took ten of the calves back. When Hadrat Abû Katâda came to the headquarters, Rasûlullah prayed for him, "**O my Allah! Give Abû Katâda health and make him hale until the end of his life!**" Rasûlullah gave Masâdat'ul Fazârî's horse and weapon to Hadrat Abû Katâda. After Abû Katâda, Hadrat Salama ibn Akwa' came. He had with him the horses of the polytheists. Our Prophet, after receiving and congratulating him, said, "**Today, the best of our cavalry is Abû Katâda, and the best of our infantry is Salama ibn Akwa'.**"

This expedition was an unforgettable lesson to the polytheists, who dared to lay their hands on the property of a prophet, and to the other tribes. They stayed in Zî Qarda for a day and night. Then, they returned to Medîna. This expedition lasted for five days.

*Your arrival is compassion and pleasure, O Rasûlallah,  
Your appearance is the cure for the trouble of the lover, O Rasûlallah.*

*While Âdam's state was between water and clay, you were a prophet,  
Certainly, your being the leader of prophets is appropriate, O Rasûlallah.*

*Awliyâ reached perfection by means of your nûr, O Rasûlallah,  
Your existence is the precise reflection of Allah, O Rasûlallah,*

*They have reached Allah and all sorts of spiritual flavours through you,*

*"O Abû Jandal! Be patient for a little longer! Endure what is being done to you! Ask their rewards from Allahu ta'âlâ. Verily, Allahu ta'âlâ will grant you and other Muslims who are weak and alone like you ease, a way out."*

**Hadîth  
ash-sharîf**

*Your deeds are blessings for those in need, O Rasûlallah.*

*Intercede for Hudâyî, both in this world and the next,  
He is a beggar, who took refuge at your door, O Rasûlallah!*

### **Aziz Mahmûd Hudâyi**

#### **Rain prayer**

In the sixth year of the Hegira, there was a terrible famine and not a single drop of rain fell from the sky. For this reason, there was not a green plant on the ground. Humans and animals were suffering from hunger.

On a Friday in the month of Ramadân ash-sharîf, people informed our beloved Prophet of their wish, “O Rasûlallah! Please pray so that Allahu ta’âlâ will bestow rain upon us!” Our Master, the Prophet went out to the desert with His Ashâb and performed a salât of two rak’ats without reciting the adhâن and qamat. Our Master, the Prophet turned His blessed cardigan inside out. Then He lifted His blessed arms until His blessed armpits were visible through His sleeves and started praying:

**“O my Allah! Grant us rain!”** The Ashâb al-kirâm were saying, **“Âmîn! Âmîn!”**

At that moment, the sky was clear; there was no cloud. While our Master Rasûl al-akram was praying, a wind started to blow, and it was seen that the sky was covered with clouds. Then a light rain started. This time, the Master of the worlds prayed, “O my Allah! Make this rain pour down abundantly and make it beneficial for us!” At that moment, it started to rain heavily.

No dry place was left on the clothes of our Master, the Prophet and the Ashâb al-kirâm. By the time they reached their homes, water covered everywhere. Everyone was wading through water. The rain went on. That day, the next day... The next day... At the next Friday salât time, the Ashâb al-kirâm said, “O Rasûlallah! Our houses started to collapse from rainwater; our animals started to drown. Please pray to Allahu ta’âlâ so that the rain stops!” Our beloved Prophet smiled and raised His blessed hands and prayed:

**“O my Rabb! Send this rain to the hamlets, woodlands and valleys!”**  
At that moment, the rain, which had been falling for a week, stopped, and those places mentioned began to receive the rainfall.

*All the universe was filled with nûr,  
On the night Muhammad was born,  
Mu’mîn and munâkiq was separated,  
On the night Muhammad was born.*

*From the skies, nûr was poured,  
Âwliyâ and pious joined,  
Monks’ tongues were tied,  
On the night Muhammad was born.*



## THE HUDAYBIYA INCIDENT

### The intention is 'umra, the result is Hudaybiya

It was the month of Dhu'l-qâdah in the sixth year of the Hegira. One night, the esteemed Prophet (sallallahu 'alaihi wa sallam) dreamt that He and the Ashâb al-kirâm went to Mecca, performed tawâf around the Kâ'ba and that some of them shortened their hair, some of them shaved it. When our Master Rasûlullah told His Ashâb about His dream, they were very excited. They would go to Mecca, their beautiful homeland, full of memories, where they grew up and hadn't seen since the Hegira. They would visit and perform tawâf around the muqaddas (holy) Kâ'ba, towards which they turned in the five daily salât and longed for. What good news this was... As soon as they received the glad tidings of our beloved Prophet, "**You will certainly enter Masjid al-Harâm!**" the Ashâb al-kirâm immediately started preparations.

After our Master Habîb al-akram finished His preparations, He left Abdullah ibn Umm Maktûm as His deputy in Medîna. On the first Monday of the month of Dhu'l-qâdah, He got on His camel named Quswâ. Together with His 1400 Ashâb, they said farewell to those who stayed in Medîna. They made niyyah (the intention in one's heart to do an act for the sake of Allah) for 'umra (sunnah pilgrimage to Mecca) and walked towards the muqaddas city of Mecca. They had taken with them their swords, which were their travel weapons, and seventy camels to sacrifice. Two hundred of the convoy were horsemen, and four were lady sahâbîs. One of the ladies was Hadrat Umm Salama, blessed and pure wife of our beloved Prophet.

When they came to the place of mîkât (places outside Mecca at which Muslims assemble before entering the Haram. On reaching these assembly points, they prepare themselves both physically and spiritually for this sacred duty), which was called Dhu'l-Hulayfa, they wore ihrâm (the attire worn for hajj and 'umra) and performed the afternoon salât. Then they marked the ears of the camels that would be sacrificed and tied ropes around their necks. Nâjiya tabni Jundub Aslamî was given helpers, and he was appointed to look after the camels. Abbâd ibn Bishr was appointed as the commander of a cavalry unit of twenty people and sent in advance for reconnaissance. Bishr ibn Sufyân was sent as a messenger to Mecca.<sup>319</sup>

Dressed in ihram, our beloved Prophet and the heroic Ashâb started praising Allahu ta'âlâ, confirming His glory and entreating Him:

**"Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka  
Labbayk! Innal hamda wenni'mata laka wal-mulka lâ shârika lak!"**

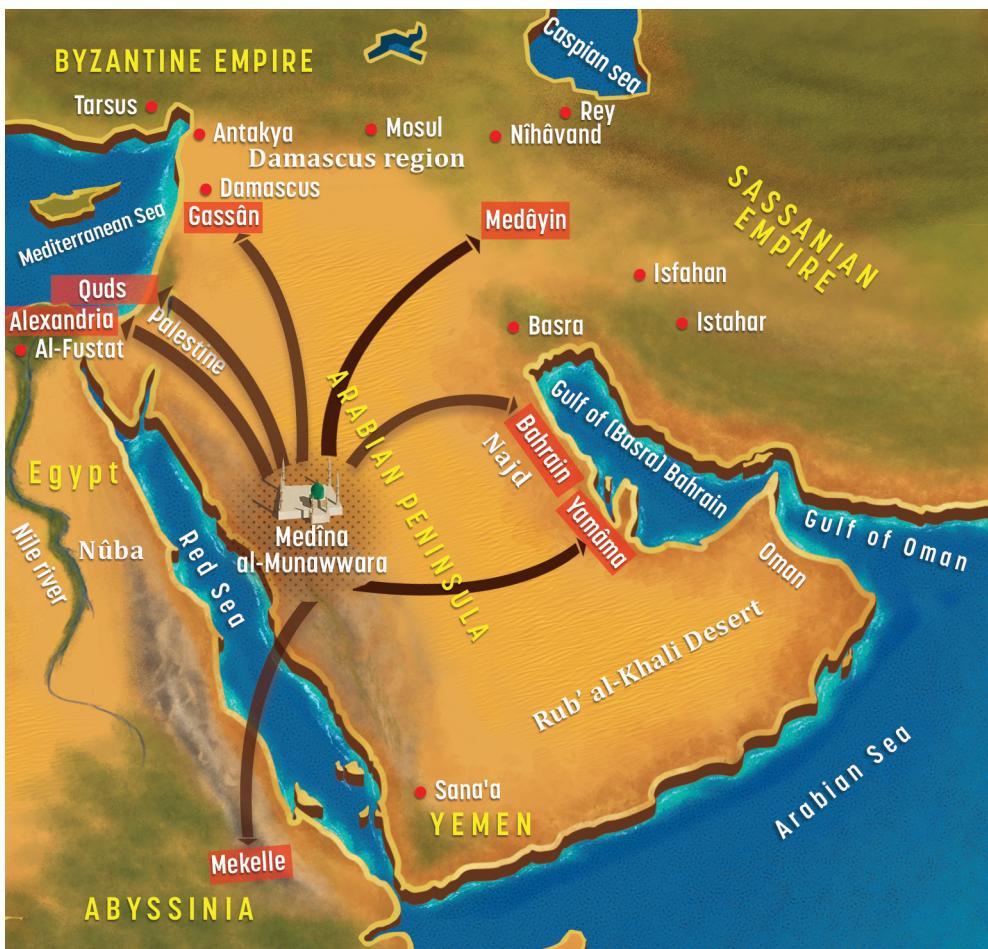
(Here I am! O my Allah, here I am! I respond to Your invitation over and over with my words and being; I submit to Your command. You have no partner; I turn to You with all my being. All praise and blessings are for You. The sovereignty is Yours. You have no partner.)

*"Certainly, We have granted you a clear victory."*

**al-Fath: 1**

<sup>319</sup> Wâqidî, al-Maghâzî, II, 574; Ibn Sa'd, at-Tabaqât, II, 95.

## Our Master Rasûlullah's Letters of Invitation



The sun wouldn't have reached the earth,  
If it weren't for that beloved,  
It wouldn't have illuminated the earth,  
If it weren't for that birth.

It wouldn't have been blended with nûr,  
His rose face with bliss,  
With nûr reflecting into hearts,  
If He didn't materialize.

Ayyûbî



With this blessed talbiya, the earth and sky were trembling, and Dhu'l-Hulayfa was taking on a luminous state. Everyone was excited. They left Dhu'l-Hulayfa to reach Mecca as soon as possible.

On the way, Hadrat 'Umar and Hadrat Sa'd ibn Ubâda approached our Master Habîb al-akram and expressed their concern by saying, "O Rasûlallah! Will we go to the people who are at war with you without any weapons? We fear that Quraysh will attack you and cause harm to your blessed body." The Master of both worlds said, "**I have made an intention for 'umra. I do not want to carry weapons while I am in this state.**"

The journey was peaceful. They were stopping by various tribes on the way, and our Master, the Prophet was inviting them to Islâm. Some were hesitant to accept, some would send gifts. In this manner, they had passed half the way and came to the place called Gadîr al-Ashtât behind Usfân. Here, Hadrat Bishr ibn Sufyân, who had been assigned to send news to the Meccans, returned after meeting with Quraysh. He told our beloved Prophet what he saw, "O Rasûlallah! The Qurayshîs have learned that you are coming. Out of fear, they gave feasts to neighbouring tribes and asked for their help. They have sent a cavalry unit of two hundred men to reconnaissance towards you. The neighbouring tribes accepted this request, and they have united at the location known as Baldah. They have built many military fortifications and made an oath not to allow you into Mecca."

Because of this news, the Master of the worlds became very sad and said, "**Quraysh is destroyed. The war has already consumed them... Do the Quraysh polytheists think they have power? Wallahi, I will never stop fighting them until my head is separated from my body, or until I make this religion, which Allahu ta'âlâ sent me to spread, dominant and superior!**"

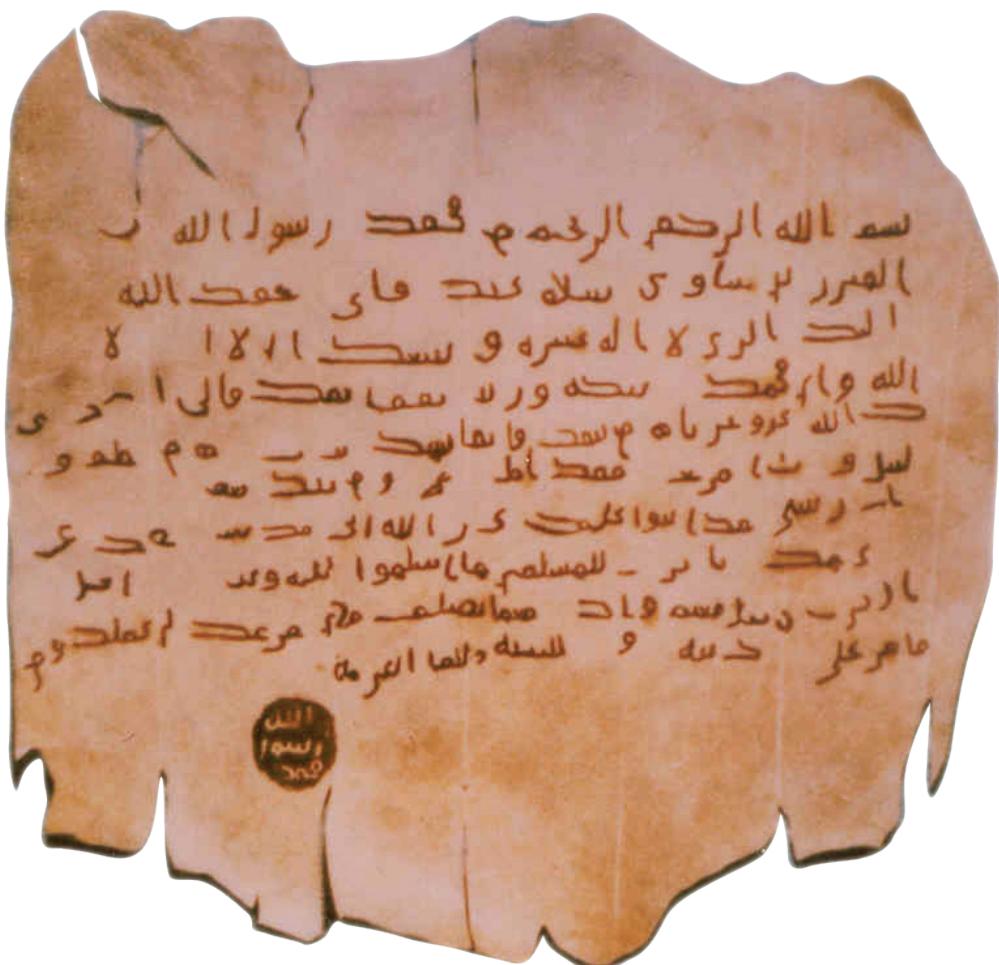
Then He turned towards His heroic Ashâb and asked for their opinions and views on this matter. The glorious Ashâb, who devoted themselves to Rasûlullah with their whole being, said, "Allahu ta'âlâ and His Rasûl know better. May our lives be sacrificed for you, O Rasûlallah! We have set off with the intention of performing tawâf around the Baitullah. We are not here to kill anyone or to fight. However, if they want to prevent us from visiting the Kâ'ba, we will certainly fight them and reach our goal!"

Our beloved Prophet was pleased by the determination of the Ashâb al-kirâm. He said, "**Then walk with the glorious name of Allahu ta'âlâ!**" Around our Master, the Prophet, the sahâbîs started heading towards Mecca, saying talbiyas, "**Labbayk! Allahumma Labbayk!**" and takbîrs, "**Allahu akbar! Allahu akbar!**"

One afternoon, Hadrat Bilâl al-Habashî had recited the adhâن al-Muhammadî with all the beauty of his voice and announced that the time of

*"O Ruler! I invite you to believe in Allahu ta'âlâ who has no partners, to worship Him and to follow me and to believe in what Allahu ta'âlâ has sent to me. Because I am Allahu ta'âlâ's Rasûl, whose duty is to convey these."*

**Our beloved Prophet Muhammad 'alaihis-salâm**



### One of the letters sent by our Master Rasûlullah sall-Allahu 'alaihi wa sallam to the rulers

The phrase “Muhammad, Rasûl, Allah” is written from bottom to top in three lines on the seal at the left bottom corner of the letter.

Every invitation letter would be stamped on the bottom with this seal, which was engraved on a silver ring.

Rasûlullah sall-Allahu 'alaihi wa sallam used this seal as the seal of state until He passed away.

Then, during their caliphate, it was the seal of Hadrat Abû Bakr, Hadrat 'Umar and lastly Hadrat 'Uthmân. Hadrat 'Uthmân only used it for six months.

One day, the ring slipped from the Khalîfa's finger and fell into the Aris Well. Despite all the searches, it hasn't been found.



salât came. Meanwhile, the Quraysh cavalry of two hundred men had arrived there and stopped between the sahâbîs and Mecca. They were ready to attack. Despite that, the Master of the worlds, with His exalted Ashâb, formed lines and started performing salât. It was a sight worth seeing; His Ashâb, who were around fourteen hundred, standing behind our beloved Prophet in rows, standing motionless in qiyâm and bowing for rukû'. Especially when they all went down for sajda together, it was like a majestic mountain bowing and rising.

The fact that they showed modesty by putting their honourable foreheads into the ground in the presence of Allahu ta'ala brought the love of Islâm into the hearts of some of the Quraysh cavalrymen. When the Ashâb al-kirâm finished the salât by performing salâm, the Quraysh cavalry commander expressed his regret by saying, "If we took advantage of this state of the Muslims and raided, we would have killed most of them! Why didn't we attack while they were performing salât?" Then he told his friends they would not miss the opportunity this time, "Don't worry. Certainly, they will start another salât, which is dearer to them than their own lives and children!"

Allahu ta'âlâ conveyed these words of theirs to our Master, the Prophet by sending wahy with Jabrâl 'alaihis-salâm.

In the descended âyat al-karîma, it was stated, "(O My Habîb!) **When you are among them and** (in front of the enemy) **lead them** (your Ashâb) **in salât** (divide them into two groups), **let some of them stand with you** (in salât, and the others against the enemy). **Let them take their weapons.** **Let those who were with you and performed one rak'at go against the enemy** (while avoiding deeds that nullify salât). **After this, let the other group who have not performed their salât yet come and perform the second rak'at with you, and let them take their armour, shields and weapons.** (Let them recite the tashahhud with you. When you perform salâm, they should go against the enemy without performing salâm, let those who had prayed one rak'at come back, pray one more rak'at on their own and perform salâm. Those who had performed the second rak'at with imâm should come again, complete the salât by performing one more rak'at and salâm). **The unbelievers wish that you will neglect your weapons and goods so that they might make a sudden raid... If you are troubled by the rain or if you are ill, there is no blame on you for putting away your weapons. However, take all precautions. Verily, Allahu ta'âlâ has prepared a humiliating torment for the unbelievers.**"<sup>320</sup>

In the late afternoon, when Hadrat Bilâl recited the adhân, the Quraysh cavalry stood between the Ashâb al-kirâm and Mecca again, ready to attack. Our Master, the Prophet led His Ashâb in salât as stated in the âyat al-karîma.

The polytheists were amazed by this cautious salât of the Muslims. Allahu ta'âlâ put fear in their hearts. They didn't dare to take any action. They

*"I swear that He is the prophet who the Jews and the Christians, who are the people of the books, have waited for the arrival of, and He is the prophet who was heralded by previous prophets."*

**Negus Ashama  
(radiyallahu 'anh)**

<sup>320</sup> Sûrah an-Nisâ, 4/102.

left there to bring news to Mecca. Our Master, the Prophet and His Ashâb also headed to Mecca.

When they reached the borders of muqaddas Mecca, Quswâ, the camel of our Master Rasûlullah (sallallahu 'alaihi wa sallam), suddenly sat down for no apparent reason. They tried very hard to make it rise; however, it didn't get up. Upon this, the Sultân of the universe said, "**It does not have such a tendency to sit down like this. However, Allahu ta'âlâ, who once prevented the elephant (of Abraha) from entering Mecca, has now seized Quswâ. I swear by Allahu ta'âlâ, who has my existence in His power, that whatever Quraysh requests from me, of the things which Allahu ta'âlâ has prohibited to do in the Haram (such as abandoning fighting and shedding blood), I will certainly fulfil their requests!**"

After that, they tried to make Quswâ rise. The camel leaped up. It did not enter the borders of the Haram, but stopped at the Hudaybiya area, which is right on the border. Our Master, the Prophet and the Ashâb al-kirâm stayed at this place with little water.

Rasûl al-akram (sallallahu 'alaihi wa sallam) had His tent set up outside the border of the blessed Mecca. He started to wait there with His Ashâb. When the time came, they would perform their salât within the boundaries of Mecca al-Mukarramah. There was no water left in the wells, for either drinking or using. There was water only in the ewer of our Master, the Prophet. The sahâbîs who were in a difficult situation said, "May our lives be sacrificed for you, O Rasûlallah! There is water only in your ewer. We are ruined."

The Master of the worlds said, "**You will not perish while I am among you.**" Then saying, "**Bismillah,**" He put His blessed hand on the ewer. When He lifted it and said, "**Please take it!**" water started pouring down from between His blessed fingers, like a fountain. The Ashâb al-kirâm drank it, performed abdast (wudu, ritual ablution), filled all their water skins and watered their horses and camels. Our beloved Prophet, the ocean of mercy, who was watching His Ashâb with a smile, praised Allahu ta'âlâ.

Hadrat Jâbir ibn Abdullâh, who was present there that day, said, "We were fourteen hundred people. If we were even a hundred thousand people, that water would have sufficed for all of us."

### Bî'at ar-Ridwân

While our Master Rasûl al-akram was at Hudaybiya, Budayl, the chief of Khuzâa tribe, who had been friends with the Muslims, came and reported that the Quraysh army, joined by the neighbouring tribes, stopped at Hudaybiya and swore to fight until their armies dispersed. Upon this, our Master, the Prophet said, "**We have not come here to fight anyone. We have come here only to perform 'umra, to circumambulate and visit the Kâ'ba al-mu'azzama. Despite this, we will fight anyone who tries to prevent us from visiting the Baitullah. Undoubtedly, the wars greatly eroded Quraysh, rendered them weak and inflicted many damages. If they**



wish, I shall set a period of truce for them. Within this period, they shall be safe from me. They shall not come between me and other tribes. They shall leave me alone with them. If I become victorious over those tribes, and Janâb al-Haqq guides them and they become Muslims, if the Quraysh polytheists wish, they can become Muslims like them. If I do not prevail over other communities, as they think, then they themselves will find comfort and gain strength. If the Quraysh polytheists do not accept these and try to fight me, I swear by Allahu ta'âlâ, in whose power my existence is, that I will fight them until my head separates from my body for the sake of this religion that I am trying to spread. Then, Allahu ta'âlâ will certainly fulfil His promise of helping me!"

*"Wallahi, He is the prophet whom Mûsâ and Isâ ('alaihimas-salâm) gave the glad tidings of. We were already waiting for Him to come."*  
*Uskûf of Quds*

Budayl, the chief of the Khuzâa tribe, set out to convey what our Master, the Prophet said to the Quraysh headquarters. After the polytheists listened to what our Master Rasûlullah had said from Budayl, they sent one of their prominent men, Urwa ibn Mas'ûd, to meet our Master, the Prophet. When Urwa stated that Quraysh was determined not to let anyone into Mecca, our Master Habîb al-akram asked, "O Urwa! Tell me for Allah's sake! Is it appropriate to hinder the sacrificing of those camels, visiting the Kâ'ba al-mu'azzama and circumambulating it?" Then He told Urwa what He had said to the chief of the Khuzâa tribe.

While Urwa was listening to our Master, the Prophet, he was also paying attention to the behaviour and actions of the Ashâb al-kirâm, their behaviour towards each other and towards the Master of the universe, their respect and reverence. After he listened to the offer of our beloved Prophet, he stood up and walked away to tell Quraysh about this. He went to them and said, "O Quraysh people! You know that I had gone as an envoy to the presence of many rulers such as the Caesar, Negus and Shâh. I swear that I have never seen any ruler treated with the same respect and reverence that the Muslims show to Muhammad. None of His sahâbîs speak without His permission. If a hair falls from His head, they snatch it and keep it on their chests to be blessed. When they talk near Him, they lower their voices so much so that they can hardly be heard. Due to their respect for Him, they cannot look at His face; they look down at the ground. If He gives a signal or an order to His Ashâb, they strive to carry it out, even at the cost of their lives.

O Quraysh people! No matter how many times you draw your swords, whatever remedy you try, they will not deliver even a single hair of their prophet to you. They will not let anything harm Him; they will not even allow anyone to touch Him. This is the situation. Think carefully about what's next! This being the case, Muhammad is offering us a good truce, take advantage of it!"

The Quraysh polytheists did not accept these words and treated Urwa rudely and offended him.

When there was no news from the Quraysh headquarters, our Master Rasûl

al-akram (sallallahu 'alaihi wa sallam) sent Hirâsh ibn Umayya as an envoy to repeat His offers. The polytheists treated the envoy of Islâm very rudely. They slaughtered and ate his camel and attacked to kill him. When Hirâsh ibn Umayya, who had barely escaped from their grasp, came to our Master, the Prophet and explained the situation, He was very upset about this insult to His envoy.

Meanwhile, Hulays, the leader of the Ahâbîsh tribe, appeared from the polytheist headquarters. He was coming towards our Master, the Prophet. The polytheists had appointed him as an envoy. When our beloved Prophet saw Hulays coming, He said, "**That person who is coming is from a nation that respects sacrifices and aspires to fulfil the commands of Allahu ta'âlâ and to worship. (O my Ashâb!) Drive the sacrificial camels towards him so that he will see them!**" The Ashâb al-kirâm released the sacrificial camels towards him and said talbiya, "**Labbayk! Allahumma Labbayk!**"

When Hulays saw the sacrificial animals with their necks tied and their ears marked, he looked at them for a long time. With tears in his eyes and a sorrowful voice coming from the depth of his soul, he couldn't help saying, "Muslims have no intention other than making tawâf and visiting the Kâ'ba. What a bad thing it is to prevent them from doing this! I swear by the Rabb of the Kâ'ba that Quraysh will be perished because of this wrong action of theirs." The Master of the worlds heard these words and said, "**Yes, they will, O brother who belongs to the sons of Kinâna.**" Because of his shame, Hulays couldn't come to the presence of our Master Rasûlullah, nor could he even look at His blessed face. He returned to the Quraysh headquarters. He told them what he saw and expressed his opinion openly, "I do not think it is right for you to prevent Him from visiting the Kâ'ba." The Quraysh polytheists became very angry and accused Hulays of ignorance.

This time, the polytheists sent Mikraz ibn Hafs, who was well known for his cruelty, as an envoy. He also got his answer and returned. After the mission of Mikraz, the polytheists were afraid of a sudden attack by the Muslims.

Our Master, the Prophet didn't want to leave the job unfinished and wanted to send one of His Ashâb, who was respected by Quraysh. Finally, it was decided that Hadrat 'Uthmân would be sent. Our beloved Prophet told 'Uthmân ibn Affân, "**Tell them that we have not come here to fight anyone. We have come only to visit the Kâ'ba al-mu'azzama and make tawâf. We will slaughter the sacrificial camels we have and return. And invite them to Islâm!**" In addition, He instructed him to give the glad tidings to Muslims in Mecca that Mecca would be conquered in the near future.<sup>321</sup>

Hadrat 'Uthmân went to the polytheists and told them exactly what our Master, the Prophet had said. They also responded negatively to Hadrat 'Uthmân's offer. They said that only Hadrat 'Uthmân could perform tawâf around the Baitullah if he wished. Hadrat 'Uthmân responded, "Unless Rasûl 'alaihis-salâm performs tawâf at the Baitullah, neither will I!"

The polytheists were very angry at this and detained him. This news reached the Ashâb al-kirâm as "Uthmân was martyred." When they informed our Master, the Prophet of the situation, He became very sad and said, "**If this news is**

<sup>321</sup> Ibn Sa'd, at-Tabaqât, II, 97.



**correct, we will not leave this place until we fight these people.**" Then He sat under a tree called Samûra and invited His Ashâb to bî'at by saying, "**Allahu ta'âlâ ordered you to swear allegiance to me.**"

The heroic Ashâb put their hands over the blessed hand of our Master, the Prophet and promised, "**We have pledged our allegiance to fight in front of you to achieve the conquest or to be martyred for this cause until Allahu ta'âlâ grants you victory!**" Our Master, the Prophet put one of His hands over His other hand and pledged allegiance to Himself on behalf of Hadrat 'Uthmân, who was not present there. Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) was very pleased with this bî'at of His Ashâb and said, "**None of those who truly pledged allegiance under the tree will enter Jahannam.**" This bî'at was called **Bî'at ar-Ridwân.**"<sup>322</sup>

The Ashâb al-kirâm (radiyallahu 'anhum) had unsheathed their swords, and they were eagerly waiting for a signal from Rasûl 'alaihis-salâm.

Meanwhile, the Quraysh spies watching the Islâmic headquarters had seen the mujâhids pledging allegiance to our beloved Prophet to fight until martyrdom for this cause and making preparations. The spies immediately arrived at the Quraysh headquarters and told them what had happened.

Our Master, the Prophet would set sentries at night as a precaution to protect His Ashâb. One night, while Hadrat 'Uthmân was imprisoned, a group of fifty polytheists under the command of Mikraz attacked so that they could raid while Muslim soldiers were asleep. That night, Muhammad ibn Maslama and his friends were on duty. They caught the unbelievers after a short struggle. Only Mikraz could escape. They brought the captives to our Master Rasûlullah. Some of them were imprisoned, some of them were pardoned. The polytheists wanted to make another raid the next night, but they were caught again. Our Master, the Prophet pardoned and released them too.

### The peace treaty of Hudaybiya

Fear filled the hearts of the army of the unbelievers, who realized that the Islâmic Army was ready for war, day and night, and could attack at any time. Seeing that there was no way out except to make a treaty, they quickly selected a committee of envoys. This envoy, elected under the chairmanship of Suhayl bin Amr, was told, "Make a treaty on the condition that the Muslims do not enter Mecca this year."

Our beloved Prophet met the Quraysh envoys. The first request of the envoys was the release of their captured men. The Master of the worlds said, "**Unless you release my Ashâb you arrested in Mecca, I will not release these men of yours.**" Suhayl, saying, "Honestly, you have treated us very justly and fairly," ensured the release of Hadrat 'Uthmân, who was imprisoned in Mecca,

*"There is no doubt  
that He is the  
prophet of the last  
age, whose coming  
was informed by  
Hadrat Mûsâ and  
Hadrat Isâ."*

**Priest Safâtir**

<sup>322</sup> Bukhârî, al-Maghâzî, 19; Ahmad ibn Hanbal, al-Musnad, I, 59; Wâqidî, al-Maghâzî, I, 279; Ibn Sa'd, at-Tabaqât, II, 97.

and about ten sahâbîs whom they had previously imprisoned. After that, the polytheists who had been caught and imprisoned during the raid were released.

After long discussions, an agreement was reached. It was then time to write it down. Hadrat Alî was chosen to be the scribe. Paper and pen were brought to write the peace treaty. Our Master Habîbulâh, who has been sent as a mercy for the worlds, told Hadrat Alî, "**Write. Bismillâhirrahmânirrahîm!**" Suhayl immediately objected to this and said, "I swear that I do not know what the word Rahmân means. Do not write like that, write Bismika Allâhumma! Otherwise, I will not make peace!" Our Master, the Prophet saw great wisdom in making peace. For this reason, He said, "**Bismika Allâhumma is beautiful, too,**" and told Hadrat Alî to write it that way. After it was written, when our Master, the Prophet said, "**These are the articles on which Muhammad Rasûlullah signed with Suhayl ibn Amr in order to fulfil the conditions the parties agreed upon and made peace with,**" it was seen that Suhayl held the hand of Hadrat Alî. He turned towards our Master, the Prophet and said, "We swear that if we had accepted you were the Rasûl of Allâh, we would not have opposed you or prevented you from visiting the Kâ'ba. Therefore, write Muhammad, son of Abdullâh, instead of Rasûlullah!"

Our Master, the Prophet accepted that too and said, "**I swear by Allah, even if you deny me, I am undoubtedly the Rasûl of Allâhu ta’âlâ. Having my name and my father’s name written does not eliminate my prophethood. O Alî! Erase it and write Muhammad, son of Abdullâh.**"

None of the Ashâb al-kirâm consented to erase the word Rasûlullah. Forgetting everything for a moment, they said, "O Alî! Write down Muhammad Rasûlullah; otherwise, our problem with the polytheists will be solved only with the sword!" Our Master, the Prophet was pleased about His Ashâb's zeal, but He signaled with His blessed hands to be quiet. When He commanded Hadrat Alî to erase it, he asked to be pardoned by saying, "May my life be sacrificed for you, O Rasûlallah! I cannot erase this blessed attribute of yours!" Our beloved Prophet asked him to show the mentioned word. When he showed it, He took the treaty and erased the word with His own blessed finger. He had son of Abdullâh written down.

Then, the articles started to be written down:

- 1- The treaty shall be valid for ten years. During this period, the two parties shall not fight each other.
- 2- Muslims shall not visit the Kâ'ba this year. However, they shall be able to visit it after a year.
- 3- Muslims who come to visit the Kâ'ba shall stay at Mecca for three days, and they shall not carry any other weapon except usual weapons for travel.
- 4- While Muslims are performing tawâf around the Kâ'ba, the Meccan polytheists shall go out of the Kâ'ba and facilitate them to freely perform tawâf.
- 5- If a person from Quraysh becomes a Muslim and goes to Medîna without his guardian's permission, he shall be returned, but if a Muslim changes sides and goes to Mecca, he shall not be returned. Regarding this article, Hadrat ‘Umar asked, "O Rasûlallah! Will you accept this condition too?" Our beloved Prophet



smiled and said, “**Yes. May Allahu ta’âlâ make us away from those who will go to them from us!**”

6- If one of the Ashâb comes to Mecca with the intention of performing hajj or ‘umra, his life and property shall be safe.

7- If one of the polytheists stops by Medîna on his way to Damascus, Egypt or elsewhere, his life and property shall also be safe.

8- Other Arab tribes shall be able to accept the protection of any party they want and shall be free to unite with Muslims or polytheists.<sup>323</sup>

It was time to sign the treaty. At that moment, it was seen that a person was coming towards the Islâmic army, dragging the chains on his feet. He came closer and closer and shouted, “Save me!” Hearing this voice, the leader of the Quraysh committee immediately jumped up. He took a thorny tree branch and started hitting that person’s head and face. The chained person threw himself to the blessed feet of our Master Rasûlullah and begged, “Save me, O Rasûlallah!” This person had embraced Islâm in Mecca, and for this reason, he had been chained by his father. He was severely tortured every day and forced to worship idols. Taking advantage of the polytheists’ departure to Hudaybiya, he broke his chains, left Mecca without being seen by anyone and threw himself among the Muslims. This blessed person who attained guidance was Hadrat Abû Jandal, the son of Suhayl, who was the leader of the polytheist committee. Suhayl pointed to his son Abû Jandal and said to our beloved Prophet, “This is the first man you will return to me in accordance with the treaty we just wrote.”

Our Master, the Prophet and the sahâbîs were very upset. Everyone was waiting for the reply of our Master Rasûlullah with curiosity. On the one hand, there was the peace treaty, and on the other hand, there was a sahâbî under torture. The Master of the worlds told Suhayl, “**We have not signed the peace treaty yet!**” Suhayl persisted, saying, “O Muhammad! We had written down and finished the articles of the treaty before my son came here. If you do not return my son, I will never sign this peace treaty!”

Although our Master, the Prophet said, “**Keep him out of the agreement for my sake,**” the polytheists didn’t accept this. While Suhayl ibn Amr was dragging his son away, Abû Jandal was crying, “O Rasûlallah! O my Muslim brothers! Even though I was honoured by becoming a Muslim and took refuge in you, do you hand me over to the polytheists? Do you think it suitable that I am subjected to unbearable torture every day? O Rasûlallah! Do you return me so that they will make me abandon my religion?”

It was very difficult to bear this heart-rending plea. The sahâbîs, whose hearts were filled with sorrow, started crying. The eyes of our beloved Prophet, the ocean of mercy, were full of tears. He came to Suhayl and requested, “**Don’t do this! Grant him to me!**” However, Suhayl replied, “It is not possible, I will not pardon him!”

Upon this, our beloved Prophet consoled him by saying, “**O Abû Jandal! Be**

*“O Khâtib! May Allahu ta’âlâ make this duty of yours blessed for you!”*

**Hadîth  
ash-sharîf**

<sup>323</sup> Bukhârî, al-Maghâzî, 35; Abû Dâwûd, Jihad, 168; Ahmad ibn Hanbal, al-Musnad, IV, 323; Ibn Hishâm, as-Sîra, II, 307; Wâqidî, al-Maghâzî, II, 608; Ibn Sa’d, at-Tabaqât, II, 97-98.

**patient for a little longer! Endure what is being done to you! Ask their rewards from Allahu ta'âlâ. Verily, Allahu ta'âlâ will grant you and other Muslims who are weak and alone like you ease, a way out.**" Then He said, "It would not behoove us not to keep our promise." Abû Jandal said, "I understand, O Rasûlallah," and expressed that he will be patient.

Even the polytheists in the committee could not bear this heart-rending incident and said, "O Muhammad! For your sake, we are taking Abû Jandal under our protection. We will not let Suhayl torture him!"

After this, our Master Rasûlullah and the Ashâb al-kirâm were relieved a bit. (Suhayl ibn Amr became a Muslim and one of the Ashâb al-kirâm after the conquest of Mecca.)

Two copies of the peace treaty were written and signed by the parties. The polytheists returned to their headquarters.<sup>324</sup>

The Quraysh committee was very happy about these articles that seemed to be against the Muslims. On the contrary, this peace treaty was a great victory for the believers, and these articles were in favour of the Muslims. First of all, the polytheists recognized the Islâmic State. If a polytheist from Mecca stopped by Medîna on his way to Damascus or Egypt for trade or another purpose, his life and property would be safe. Thus, the polytheists would closely see the lives of Muslims, would be amazed by the justice of Islâm and the beautiful attitudes of the Ashâb to each other, and they would love Islâm. Consequently, they would become Muslims and join the ranks of the sahâbîs.

With this treaty, which was supposed to last for ten years, the Muslims would increase in number and gain strength. Islâm would spread everywhere.

However, the article which read, "If anyone from Quraysh becomes a Muslim and wants to take refuge in Medîna, he shall be returned," saddened our Master, the Prophet. He said, "**Certainly, Allahu ta'âlâ will create an opportunity, a way of out for them.**"

There was nothing left to do with the polytheists. Our Master Rasûl alakram (sallallahu 'alaihi wa sallam) said to the Ashâb al-kirâm, "**Please stand up! Slaughter your sacrificial animals. After shaving your heads, get out of ihrâm.**" Our Master, the Prophet slaughtered His sacrificial animal before everyone. Hadrat Khirâsh ibn Umayya, His barber, shaved Him. The Ashâb al-kirâm caught those blessed hairs in the air before they could fall to the ground and kept them for blessings. The sahâbîs also slaughtered their sacrificial animals; some had their hair shaved, some had it shortened.<sup>325</sup>

They had stayed at Hudaybiya for about twenty days. Our Master, the Prophet set out with His friends to return to Medîna. On the way, Allahu ta'âlâ revealed Sûrah al-Fath to our Master, the Prophet and gave the glad tidings that He would complete His blessings and help.

During the days when the Sultân of the universe (sallallahu 'alaihi wa sallam) victoriously came to the luminous Medîna, Abû Basîr from the Thaqîf tribe of

<sup>324</sup> Ibn Hishâm, as-Sîra, II, 321; Wâqidî, al-Maghâzî, II, 608; Ibn Sa'd, at-Tabaqât, VII, 405; Suhaylî, Rawzu'l-unf, IV, 56.

<sup>325</sup> Bukhârî, Shurût, 15; Ahmad ibn Hanbal, al-Musnad, IV, 323; Tabarî, Târikh, II, 283.



Quraysh was honoured by becoming a Muslim. Realizing that he couldn't live among the polytheists, Abû Basîr came to Medîna on foot. Pursuant to the Hudaybiya Treaty, he left Medîna and settled in a place called Îys, on the coast of the Red Sea.<sup>326</sup>

This place was located on the trade route where the Quraysh polytheists went to Damascus. After this, those who became Muslims from Quraysh left Mecca and went to Îys, to Abû Basîr, instead of Medîna. The first of them was Hadrat Abû Jandal. This process continued. They became fifty people, a hundred people, two hundred people, three hundred people. The Quraysh caravan had to pass through here on its way to Damascus. Hadrat Abû Basîr and the Muslims with him would catch the polytheists passing through here and ask them to become Muslims. They would fight those who didn't become Muslims and put them in a difficult situation.

The Meccan polytheists, seeing that their trade routes to Damascus were blocked, sent a committee to Medîna. They begged to remove the article of the Hudaybiya Treaty which read, "If a person from Quraysh becomes a Muslim and goes to Medîna without the permission of his guardian, he shall be returned." Our Master, the Prophet showed mercy and accepted their request. Thus, the Quraysh's trade route to Damascus was opened. In return for their patience, Muslims came to Medîna, to our Master, the Prophet.

"(My Rasûl,) Say:  
O (Jews and Christians who are)  
people of the book!  
Come to the word  
which is common  
between us. That  
is, we do not wor-  
ship anyone other  
than Allahu ta'âlâ  
and attribute any  
partner to Him. We  
do not abandon  
Allahu ta'âlâ and  
recognize anyone  
among us as the  
creator. If they  
turn away from  
this word, then  
say: Bear witness,  
We are the true  
Muslims!"

**Âl-i 'Imrân: 64**

## O THE MOST BEAUTIFUL OF THE BEAUTIFUL!

*O the most beautiful of the beautiful, you burn me with your love!  
My eyes don't see anything; my mind is filled with your vision!*

*You are the Shah of "Ka'bâ Qawsain" and me a disobedient slave,  
How can this bewildered one speak of being a guest of yours?*

*When you pitied and glanced once, you revived dead hearts,  
Taking refuge in your endless mercy, I knocked at your door*

*You are the source of goodness, the ocean of cures!  
Grant me a drop, I am at a loss of remedy!*

*Everybody comes to Mecca, Kâ'bâ, Safâ and Marwa.  
But I have crossed mounts and hills for you.*

*Last night, in a dream, my head touched the skies,*

<sup>326</sup> Ibn Hishâm, as-Sîra, II, 324; Wâqidî, al-Maghâzî, II, 625; Suhaylî, Rawzu'l-unf, IV, 57

*I thought the servants at your door had stepped on my neck.*

*O Hadrat Jâmi, the nightingale of my darling!  
From amongst your poems, I selected this couplet:*

*“Like mangy dogs, with tongues hanging down,  
Hoping for a tiny drop, I came to your ocean of favour.”*

**Mawlânâ Khâlid al-Baghdâdî (quddisa sirruh)**

## LETTERS OF INVITATION

### The letters sent to rulers

After returning from Hudaybiya, our Master Nabi al-muhtaram (sallallahu ‘alaihi wa sallam) wished for Islâm to spread all over the world and for people to be saved from the torment of Jahannam and attain true bliss. Because He had been sent as a mercy to the whole universe. For this reason, He thought of sending envoys to the surrounding rulers and inviting them to Islâm.

Towards the end of the month of Dhu'l-hijja in the sixth year of the Hegira and at the beginning of the month of Muharram in the seventh year, He sent Amr ibn Umayya (radiyallahu ‘anh) as an envoy to the ruler of Abyssinia, Dihya al-Kalbî (radiyallahu ‘anh) to the ruler of the Roman Empire, Khâtib ibn Abî Baltaa (radiyallahu ‘anh) to the ruler of Egypt. In addition, with the same duty, He sent Abdullah ibn Huzâfa (radiyallahu ‘anh) to the ruler of Iran, Shuja’ ibn Wahb (radiyallahu ‘anh) to Ghassân, Salît ibn Amr (radiyallahu ‘anh) to Yamâma and Alâ ibn Hadramî (radiyallahu ‘anh) to Munzir ibn Sâvî, the ruler of Bahrain.<sup>527</sup>

These envoys were the most distinguished of the Ashâb al-kirâm. They were the ones who had the most beautiful appearances and words. Separate letters of invitation to Islâm were written to each ruler. Our beloved Prophet sealed the letters with the seal on His silver ring written in three lines from bottom to top, “**Muhammad, Rasûl, Allah**”. As a miracle of our Master, the Prophet, the envoys to be sent to the rulers woke up in the morning having learnt the language of the states they were going to.<sup>528</sup>

### Letter to Negus Ashama

Hadrat Amr ibn Umayya, who was going to Abyssinia, would also ask Negus Ashama to send the Ashâb al-kirâm who had previously migrated there to Medîna. Our Master Rasûlullah sent two letters to the Negus. Amr ibn

<sup>527</sup> Bukhârî, Tafsir, 4; al-Maghâzî, 77, 82, 84; ‘Ilm, 7; Muslim, Jihad, 109; Ahmad ibn Hanbal, al-Musnad, I, 262; III, 441; Ibn Hishâm, as-Sîra, II, 607; Bayhaqî, as-Sunan, II, 43, 353; Ibn Sa’d, at-Tabaqât, I, 259; Huzâfâ, at-Tahrîj, 183-184; Kattânî, at-Tarâtilbu'l-idâriyya, I, 345-346.

<sup>528</sup> Ibn Sa’d, at-Tabaqât, II, 15



Umayya soon reached Abyssinia and went to the presence of Negus Ashama. Firstly, he presented the first letter. The Negus came down from his throne, took the letter with great respect and love. He kissed it, wiped it on his face and eyes, opened it and had it read out loud:

**"Bismillâhirrahmânirrahîm!"**

**From the Rasûl of Allahu ta'âlâ, Muhammad 'alaihis-salâm, to the ruler of Abyssinia, Negus Ashama!**

**May peace be upon those who follow the true guidance!**

**O Ruler! I wish you to be in peace, and I praise Allahu ta'âlâ for His blessings upon you. There is no god but Him. He is Al-Malik (He is the only One who has control in the entire universe, and the One whose dominion and sovereignty are permanent). He is Al-Quddûs (the One who is free from all defects and worthy of all praise). He is As-Salâm (the One who keeps His servants safe from all dangers). He is Al-Mu'min (the One who bestows security and serenity and who gives the light of îmân). He is Al-Muhaymin (the One who watches over and protects everything).**

**I bear witness that Îsâ ('alaihis-salâm) is the soul and word of Allahu ta'âlâ that He put in Maryam (Mary), who was pure and chaste and who abstained from all worldly life. Thus, she became pregnant with Îsâ. Just as Allahu ta'âlâ created Âdâm with His power, He also created Îsâ in the same way.**

**O Ruler! I invite you to believe in Allahu ta'âlâ who has no partner, to worship Him and to follow me and to believe in what Allahu ta'âlâ has sent to me. Because I am Allahu ta'âlâ's Rasûl, whose duty is to convey these.**

**Now, I have made the necessary notification to you and given you the advice that will ensure your happiness in this world and the âkhirat. Accept my advice! Salâm (peace) be upon those who have attained guidance and reached the true path."**

Ruler Ashama, who listened to the letter of our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) with great respect and humility, immediately became a Muslim by saying the Kalima ash-shahâda, "Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan abduhu wa rasûluh." Then he said, "I swear that He is the prophet whose coming the Jews and Christians, who are the people of the book, have been waiting for and whose coming was heralded by the previous prophets. If I had the opportunity to go, I would certainly go and be honoured by being at His service!" Respectfully, he put the letter into a beautiful box and said, "As long as these letters are here, auspiciousness and benediction will not go away from Abyssinia."<sup>329</sup>

*"O my Allah! Rip him (the Shah) and his reign to pieces as he ripped my letter!"*

**Hadîth  
ash-sharîf**

<sup>329</sup> Ahmad ibn Hanbal, al-Musnad, IV, 198; Ibn Hishâm, as-Sîra, I, 223; Bayhaqî, as-Sunan, II, 79; Ibn Sa'd, at-Tabaqât, I, 207-208; Tabarâni, al-Mu'jamu'l Kabîr, XX, 80.

Negus Ashama read the orders given in the second letter with respect and married our mother Umm Habîba to Rasûl al-akram upon amr an-Nabawî (the order of the Prophet). Then, after hosting our mother Umm Habîba and the Ashâb al-kirâm who were there for about two months, he put them on ships and sent them to Medîna with many gifts. In the letter he sent, he stated that he had embraced Islâm.

### **Letter to the Roman Emperor Heraclius**

Hadrat Dihya al-Kalbî was assigned to invite the Roman Emperor to Islâm. He was going to give the letter to Hârith, the Gassân ruler in Busrâ, and he would send it to Heraclius, the Roman Emperor.

Hadrat Dihya, who respectfully took the letter of invitation of our Master, the Prophet (sallallahu ‘alaihi wa sallam), quickly came to Busrâ. He met with Hârith and told him about the situation. Hârith paired Adiy ibn Khâtam, who had not become a Muslim yet, with Dihya and sent them to Heraclius, who was in Quds at that time. The two of them came to Quds together and tried to meet with the emperor. The emperor’s men told Hadrat Dihya, “When you come to the presence of the emperor, you will walk by bowing your head, and when you come near him, you will prostrate before him. Unless he allows you to stand up, you shall never raise your head from the ground.”

These words offended Hadrat Dihya, and he said to them, “We Muslims do not prostrate to anyone other than Allahu ta’âlâ. Furthermore, it is against human nature to prostrate to another human being.” Upon this, the emperor’s men said, “Then the emperor will never accept the letter you brought and will dismiss you.” Hadrat Dihya replied, “Our prophet Muhammad ‘alaihis-salâm doesn’t allow anyone to bow down slightly to Him, let alone prostrate before Him. If a person wants to talk to Him, even if he is a slave, He pays attention to him. He accepts him to His presence, listens to his requests, relieves his troubles and pleases him. For this reason, all of His subjects are free and honourable.”

One of the listeners said, “Since you will not prostrate before the emperor, I will show you another way so that you can fulfil your task. In front of the palace, there is a place where the emperor rests. Every afternoon, he goes out to this courtyard and walks around. There is a pulpit. If there is any writing on it, firstly he takes and reads it, then rests. Now, go and put the letter on that pulpit and wait outside. When he sees the letter, he will send for you. Then you will fulfil your duty.”

Upon this, Hadrat Dihya left the letter at the place mentioned. Heraclius took the letter and asked for a translator who knew Arabic. The translator began to read out the letter of our Master Rasûlullah. At the top of the letter, it was written, **“Bismillâhirrahmânirrahîm! From the Rasûl of Allahu ta’âlâ, Muhammad (‘alaihis-sallam), to the head of Romans, Heraclius.”** Yennak, the son of Heraclius’ brother, became very angry about how the letter began and punched the translator hard in the chest. The translator fell to the ground with the force of the punch and the blessed letter fell from his hand. When Heraclius





asked Yennak, "Why did you do this?" he replied, "Don't you see the letter? He both began the letter with His name before yours and didn't mention that you are the ruler, but said 'to Heraclius, the head of Romans'. Why didn't He write, 'the ruler of Romans' and start with your name first? His letter will not be read out today."

Upon this, Heraclius said, "I swear, you are either very stupid or completely insane. I didn't know that you were such a person. Do you want to tear the letter up, even before I see its content? I swear by my life, if He is the Rasûl of Allah as He says, He has a right to write His name before my name in His letter and to call me the head of Romans. I am only their head, not their ruler." He dismissed Yennak from his presence.

Then he called for a person named Uskûf, who was the head and most knowledgeable of the Christians. He was also Heraclius' adviser. He had him read the letter. In the following part of the letter, it had been written as follows: **"Peace be upon those who obey the guidance of Allahu ta'âlâ and attain the true path!" Then, "(O the head of Romans!) I invite you to Islâm. Accept Islâm so that you will obtain salvation. Become a Muslim so that Allahu ta'âlâ will reward you twice as much. If you turn away from it, the sins of all Christians will be on you. '(My Rasûl!) Say: O (Jews and Christians who are) people of the book, come to the word that is common between us. That is, we do not worship anything other than Allahu ta'âlâ and attribute any partner to Him. We do not abandon Allahu ta'âlâ and recognize anyone among us as the creator. If they turn away from this word, then say: Bear witness. We are the true Muslims."**<sup>330</sup>

While the letter of our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) was being read out, sweat was running down Heraclius' forehead. When the letter was finished, he said, "I have never seen a letter that starts with 'Bismillâhirrahmânirrahîm' since the time of Sulaymân 'alaihis-salâm.' When Heraclius asked Uskûf his opinion on this matter, he answered, "Wallahi, He is the prophet whom Mûsâ and Îsâ ('alaihimas-salâm) gave the glad tidings of. We were already waiting for Him to come."

Heraclius asked, "What do you recommend me to do regarding this issue, what do you think is appropriate?" Uskûf answered, "I find it appropriate for you to follow Him." Heraclius said, "I know very well what you say. However, I do not have the power to follow Him and embrace Islâm. Because not only will my reign end, but they will also kill me."

Upon this, he called for Hadrat Dihya and Adî ibn Khâtam. Adî said, "O Ruler! This person next to me, an Arab owner of cattle and camels, is talking about a surprising event that took place in his country." When Heraclius asked, "What is that event in your country?" Hadrat Dihya said, "A person has appeared among us. He has declared that He is a prophet. Some of the people follow Him; some

*"O my Allah! The hardships Umm Rûman suffered on Your path and for Your Rasûl is not hidden from You."*

**Hadîth  
ash-sharîf**

<sup>330</sup> Sûrah Âl-i 'Imrân, 3/64.

oppose Him. There are clashes between us, the believers and the non-believers.”

After this, Heraclius began to inquire about our Master, the Prophet. He ordered the governor of Damascus to find a person from the same lineage as our Master Rasûl al-akram. In the meantime, he wrote a letter to a scholar in Rome, who was his friend and knew Hebrew, and asked about this matter. A letter came from his friend in Rome stating that the person he had written about was the prophet of the last age. The governor of Damascus encountered a Quraysh caravan going for trade. Among them was the leader of Quraysh, Abû Sufyân, who wasn’t yet a Muslim.

Abû Sufyân narrates: While we were in Gaza, Heraclius’ governor of Damascus came as if he were attacking us. He asked, “Are you from the people of this person in Hijâz?” We answered, “Yes.” He said, “Come on, you will go to the emperor with us!” He took Abû Sufyân and his companions to Damascus, before Heraclius. Meanwhile, Heraclius was at Bayt Al-Maqdis in Quds. He was sitting with his minister and had his crown on. Heraclius received Abû Sufyân and about thirty other Meccans with him here.

He called for a translator and asked them, “Which of you is closest in lineage to the person who claims to be a prophet?” Abû Sufyân answered, “I am the one closest to Him in lineage.” Heraclius wanted Abû Sufyân to be brought closer to him and told the others to stand behind Abû Sufyân. When Heraclius asked, “What is your degree of kinship?” he said, “He is my paternal uncle’s son.” (Abû Sufyân’s grandfather is Umayya. Rasûlullah’s grandfather is Abdulmuttalib. Their grandfathers were paternal cousins. He said, “He is my paternal uncle’s son” in that sense. Their lineages unite in their grandfathers’ grandfather, Abd al-Manâf.) Although Abû Sufyân lied at first, he was afraid of the ruler’s threat and couldn’t lie.

Then, this conversation took place between them. Heraclius:

- What is the lineage of the person who says He is a prophet?
- He is the noblest person of our time. He is the most distinguished of us in terms of lineage.
- Was there anyone among you who claimed to be a prophet before Him?
- No, there wasn’t.
- Was there any ruler among His ancestors?
- No.
- Do the nobles of the people or the poor and weak follow Him?
- Those who follow Him are the poor, the weak, the young and women. Not many of the elders and notables of His people follow Him.
- Is the number of His followers increasing or decreasing?
- It is increasing.
- Is there anyone who, after entering His religion, turned away from it disapprovingly or angrily?
- There isn’t.
- Before He said He was a prophet, did He ever lie?
- No.



- Has that prophet ever broke His word or not fulfilled His promise?

- No, He hasn't. However, we have now made a treaty with Him to stop fighting for a while. We do not know what He will do during this time.

- What does He command you to do?

- He commands us to worship only Allah, who is the only god, and not to attribute any partner to Him. He prohibits us from worshipping the things (idols) our ancestors worshipped. He orders us to perform salât, to be honest, to help the poor, to refrain from the prohibitions, to keep our word, not to usurp the entrusted property and to visit our relatives.

This conversation had taken place in Bayt Al-Maqdis, and the blessed letter of Rasûlullah (sallallahu 'alaihi wa sallam) had been read. When Heraclius kissed the letter and put it on his eyes and head, the murmuring among the Romans increased. The Ceaser ordered for Abû Sufyân and the other Quraysh people to be taken out. Abû Sufyân, who wasn't yet a Muslim, swore here that he believed that the cause of our beloved Prophet would be successful.

Hadrat Dihya stood in front of Heraclius and said with his blessed, beautiful face and sweet voice, "O Ceaser! A person (Hârith) from Busrâ sent me to you. He is more auspicious than you are. I swear by Allahu ta'âlâ that the person (Rasûlullah) who sent me to him is more auspicious than both him and you. You should listen to my words with humility and accept the advice given! Because if you are humble, you will understand the advice. If you don't accept advice, you cannot be fair!"

When Heraclius told him, "Go on," Hadrat Dihya said, "Thus, I invite you to believe in Allahu ta'âlâ to whom Îsâ 'alaihis-salâm performed salât. I invite you to believe in that ummî (a person who never learnt how to read and write) Prophet whose coming was heralded and announced previously by Mûsâ 'alaihis-salâm and then by Îsâ 'alaihis-salâm. If you know something about this subject and want to attain bliss in this world and the âkhirat, bring them before your eyes. Otherwise, you will lose the bliss of the âkhirat and remain in disbelief and polytheism. Be well aware that Allahu ta'âlâ, who is your Rabb, destroys the cruel and changes the blessings."

Heraclius said, "I do not leave any writing unread, and I do not leave a scholar who came to me without asking and learning what I don't know from him. By doing so, I only obtain goodness and benefit. Give me some time to think this over and discover the truth." Later on, he called for Hadrat Dihya and spoke to him in private. He explained what was in his heart as follows: "I know that the person who sent you is the prophet of the last age, whose coming is heralded in the books and whose arrival was awaited. However, I am afraid that if I follow Him, the Romans will kill me. I will send you to Safâtir, their greatest scholar and someone they respect more than me. All Christians follow him. If he believes, all the Romans will believe. Then I will reveal what is in my heart and my faith."

Then Heraclius wrote a letter, gave it to Hadrat Dihya and sent it to Safâtir.

*"Khaybar fortress  
will be conquered  
by Alî ibn Abî  
Tâlib."*

***Hadîth  
ash-sharîf***

## Priest Safâtir

Our Master Rasûlullah had sent a letter to Safâtir as well. When Safâtir read the letters and heard the attributes of our Master, the Prophet, he said that there was no doubt that He was the prophet of the last age, whose coming was informed by Hadrat Mûsâ and Hadrat Îsâ, and he embraced Islâm. He went home, shut himself up, and for three weeks, he didn't appear for the sermons he preached every Sunday. Christians shouted, "What happened to Safâtir that he hasn't come out since he spoke to that Arab? We want him!"

Safâtir removed his black priest's clothes. He wore white clothes and came to the church with his staff in his hand. After gathering the people of the town, he stood up and said, "**O Christians! Know that a letter from Ahmad ('alaihis-salâm) has come to us. He has invited us to the true religion. I clearly know and believe that He is the true rasûl of Allahu ta'âlâ.**"

When the Christians heard this, they attacked Safâtir and martyred him by beating him. Hadrat Dihya came and informed Heraclius of the situation. Heraclius said, "Did I not tell you? To Christians, Safâtir is more beloved and superior than me. If they heard, they would kill me like him."

According to the report of Bukhârî in his book called **Sahîh**, narrated from Zuhîrî, it is stated that: Heraclius called the notables of the Roman to his mansion in Homs and ordered the doors to be closed. Then he stood on a high place and said, "O Roman community! Do you want to attain happiness and peace, maintain your sovereignty forever and obey what Hadrat Îsâ (Jesus) said?" The Romans asked, "O our ruler! What shall we do to attain these?" Heraclius replied, "O Roman community! I have gathered you for a good cause. I have received the letter of Hadrat Muhammad. He is inviting me to the religion of Islâm. I swear by Allahu ta'âlâ that He is the prophet whom we were waiting for, who is mentioned in our books, whose signs we know. Come, let us follow Him and attain salvation in this world and the âkhirat." Upon this, they all started cursing, grumbling and ran to the gates to go out. But since the doors were closed, they couldn't leave.

When Heraclius saw these actions of the Romans and realized how they were refusing Islâm, he feared for his life and said, "O Roman community! The words I said were to test your devotion to your religion. I saw with my own eyes your devotion to your religion and your actions that made me happy." Upon this, the Romans prostrated themselves to Heraclius and left when the doors of the mansion opened.<sup>331</sup>

Heraclius called for Hadrat Dihya and explained what happened. He gave him many valuable presents. In addition, he wrote a letter to our Master, the Prophet (sallallahu 'alaihi wa sallam). He sent his letter and the presents he had prepared for our beloved Prophet with Hadrat Dihya.

Heraclius had wanted to become a Muslim, but he didn't embrace Islâm due to his fear of losing his office and life. In his letter to our Master, the Prophet, he

<sup>331</sup> Ibn Sa'd, at-Tabaqât, I, 259.



said, "To Allahu ta'âlâ's Rasûl Muhammad, whose glad tidings were given by Hadrat Îsâ, from Ceaser, the Roman Emperor! Your envoy came to me with your letter. I bear witness that you are the true rasûl of Allah. We have already found you mentioned in the Injîl, and Hadrat Îsâ had given your glad tidings to us. Even though I invited the Romans to believe you, they refused. If they had listened to me, it certainly would have been good for them. I very much wish to be with you, to serve you and wash your feet."

*"We prophets don't bequeath. What we leave behind is sadaqa for the poor."*  
**Hadîth  
ash-shârif**

Hadrat Dihya left Heraclius and came to Hismâ. On the way, in the Shanâr Valley, one of the valleys of Juzâm, Hunayd ibn Us, his son and his men robbed Hadrat Dihya. They took everything he had except his old clothes. In this location, Dubayb ibn Rifâa ibn Zayd and his people had embraced Islâm. When Dihya came to them and told them what had happened, they marched against Hunayd ibn Us and his tribe and took back all his belongings. Later, our Master Rasûlullah sent Zayd ibn Hârith against Hunayd ibn Us and his men. All the people in that town became Muslims.

When Hadrat Dihya arrived in Medîna, he went straight to the door of our Master Habîb al-akram without stopping at his house. He knocked on the door. Our Prophet asked, "**Who is it?**" Dihya replied, "Dihyat al-Kalbî." The Master of the worlds said, "**Come in.**" Hadrat Dihya entered the house and told everything that happened in detail. He read the letter of Heraclius to our Master, the Prophet. Rasûlullah said, "**He will stay (at his throne) for some time. As long as my letter is with them, their rule will continue.**"

Although Heraclius wrote in his letter that he believed in our Prophet (sallallahu 'alaihi wa sallam), our Master Rasûlullah said, "**He is lying. He has not abandoned his religion.**" Heraclius wrapped our beloved Prophet's letter in a silk cloth and kept it in a round golden box. The Heraclius family preserved this letter and kept it a secret from everyone. They said and believed that their reign would continue as long as they had this letter. Indeed, that is what happened.<sup>332</sup>

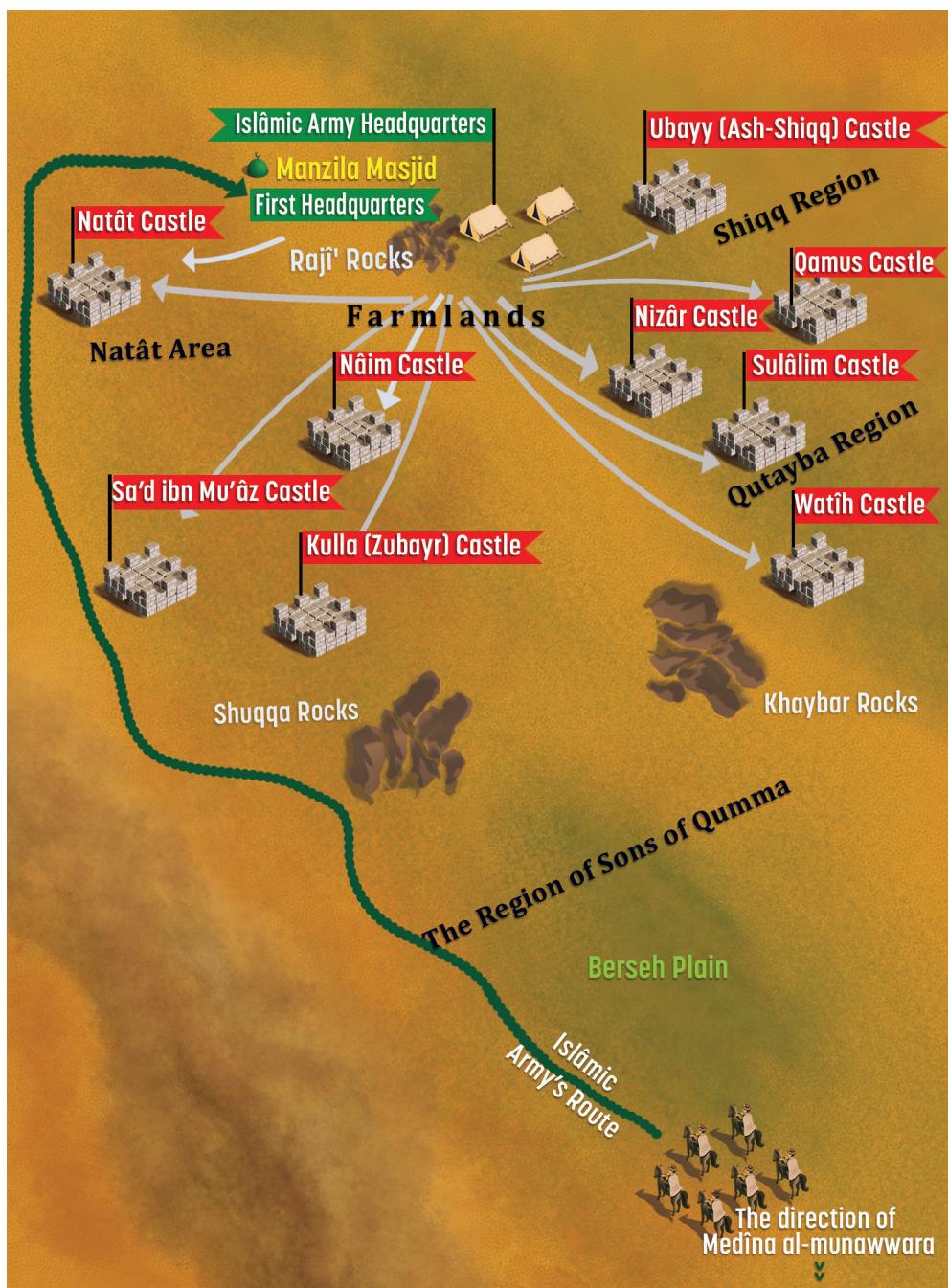
### **Letter to the Egyptian Ruler, Muqawqas (Cyrus of Alexandria)**

Before sending Khâtib ibn Abî Baltaa to the ruler of Egypt, when our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) asked, "**O my Ashâb! Which of you will take this letter to the Egyptian ruler, expecting the reward from Allahu ta'âlâ?**" Hadrat Khâtib rushed forward and said, "O Rasûlallah! I will take it!" Our Prophet said, "**O Khâtib! May Allahu ta'âlâ make this duty of yours blessed for you!**"

Hadrat Khâtib ibn Abî Baltaa took the letter from our beloved Prophet. He bid farewell and went to his house. He prepared his animal. After bidding farewell to his family, he set out.

<sup>332</sup> Bukhârî, Tafsîr, 4; Ahmad ibn Hanbal, al-Musnad, III, 441; Bayhaqî, as-Sunan, II, 353; Ibn Sa'd, at-Tabaqât, I, 259.

## The Ghazâ of Khaybar





Hadrat Khâṭib learned that Muqawqas, the ruler of Egypt, was in Alexandria. He reached his palace. The gatekeeper, who learned his purpose before letting him in, paid much respect to Hadrat Khâṭib. He didn't make him wait. At that time, Muqawqas was on a ship in the sea and talking to his men. Hadrat Khâṭib got on a boat and came to where Muqawqas was. He gave him the letter of our Master, the Prophet. Muqawqas took the letter from Khâṭib and started reading:

"Bismillâhirrahmânirrahîm!

**From Muhammad, the slave and rasûl of Allahu ta'âlâ, to Muqawqas, the head of the Copt (ancient people of Egypt)!**

**May peace be upon those who follow the guidance. I invite you to Islâm for your salvation. Become a Muslim so that you will attain salvation and be rewarded twice by Allahu ta'âlâ. If you turn away, the sins of all Copt will be on you! (My Rasûl,) Say: O (Jews and Christians who are) people of the book! Come to the word which is common between us. That is, we do not worship anyone other than Allahu ta'âlâ and attribute any partner to Him. We do not abandon Allahu ta'âlâ and recognize anyone among us as the creator. If they turn away from this word, then say: Bear witness. We are the true Muslims!"<sup>333</sup>**

When the letter of the Sultân of the universe was read out, Muqawqas told Hadrat Khâṭib, "May it be auspicious!" The ruler of Egypt gathered his commanders and statesmen and started talking to Khâṭib. He said:

"I will ask you about some things I want to understand; I will talk to you on this issue." When Hadrat Khâṭib replied, "Very well, let us talk," Muqawqas said:

- Inform me about the person who sent you. Is He a prophet? Tell me about Him!

- Yes, He is a prophet.

- If He is truly a prophet, why didn't He curse His people who forced Him to leave His homeland and take refuge elsewhere?

- You believe that Îsâ ibn Maryam 'alaihis-salâm is a prophet, don't you? When His people wanted to catch and kill Him, He did not curse them, and Janâb al-Haqq ascended Him to the sky. He rewarded Him. However, shouldn't He have prayed Allahu ta'âlâ for the annihilation of His people? That's not what He did.

- You gave a very good answer. Indeed, you are a wise man who has come from the side of a wise person. Stay with us tonight, and I will give you my answer tomorrow.

Hadrat Khâṭib said to Muqawqas, referring to the Pharaoh in the time of Hadrat Mûsâ:

- There was a ruler here before you. He had claimed divinity, saying, "I am the greatest god!" Allahu ta'âlâ punished him with torments of this world and the âkhîrat and took revenge on him. Draw a lesson from this, do not be a lesson for others!

*"On the day we conquered the Khaybar fortress, Rasûlullah (sallallahu 'alaihi wa sallam) forbade eating tame donkeys and making mut'a nikâh."*

**Hadrat Alî (radiyallahu 'anh)**

<sup>333</sup> Sûrah Al-i 'Imrân, 3/64.

- We already have a religion. We will not abandon this religion unless there is a better one.

- The religion that is better than the religion that you adhere to and say you will not abandon unless there is something better, is undoubtedly Islâm. We are inviting you to Islâm, the last religion of Allahu ta’âlâ. Allahu ta’âlâ has completed His religion through Him, made it sufficient for human beings, and this is definite. This Prophet has invited not only you but all people to Islâm. At that time, among people, Quraysh were the most reactive and rude; the Jews were the most hostile, and the Christians were the closest to Him. I swear by Allahu ta’âlâ that Mûsâ ‘alaihis-salâm’s heralding the coming of Îsâ ‘alaihis-salâm is like Îsâ ‘alaihis-salâm’s heralding the coming of Muhammad ‘alaihis-salâm. Therefore, us inviting you to the Qur’ân al-karîm is like your inviting the Jews to the Injîl. You doubtlessly know well that each prophet had been sent to a people who could understand and comprehend Him. And it became obligatory for that people to obey that prophet. You are one of those who reached this prophet. We invite you to this new religion.

Upon these words of Hadrat Khâtib, Muqawqas said:

- I have observed the state of this prophet. I couldn’t find anything unreasonable in His commands and prohibitions. As far as I understand, He is not a sorcerer, a soothsayer, or a liar. I found some of the signs of prophethood in Him. Revealing hidden things is one of these signs. Giving information on certain secrets appeared from this person.

Then, saying, “Let me consider awhile,” he asked for some time.

In the night, Muqawqas awoke Hadrat Khâtib and told him that he wanted to ask many more questions about our Prophet. Then this conversation took place between them:

- If you answer the questions I will ask about Him correctly, I want to ask you three things.

- Ask whatever you want! I will always tell you the truth.

- What does Muhammad invite people to?

- He invites people to worship only Allahu ta’âlâ. He orders to perform salât five times a day, to fast in Ramadân, to keep promises. He prohibits eating carrion.

Upon this, Muqawqas asked:

- Describe His shape and outward form (physical appearance) to me!

He briefly described His appearance. He hadn’t mentioned many. When Muqawqas said:

- There are still some things you haven’t told, such as the fact that He has a little redness in His eyes and the seal of prophethood on His back. He rides a donkey, wears woollen cloth and lives on dates and food with little meat. He is protected by His paternal uncles or sons of His paternal uncles.

Hadrat Khâtib replied:

- These are His attributes too.

Muqawqas asked Hadrat Khâtib about our Prophet again:

- Does He use kohl?





- Yes! He uses a mirror, combs His hair and always keeps with Him His mirror, kohl box, comb and miswâk (which is the twig of the arak tree that grows in Arabia and is used for brushing the teeth), whether He travels or stays home.

- I knew that there was a prophet left to come, and I thought that He would come out of Damascus. Because the previous prophets always came from there. Although I had seen in the books that the last prophet would appear in Arabia, a land of harshness, scarcity and famine. This is undoubtedly the time for the prophet, whose attributes we have found written in the books, to appear. We had found His attributes written in the book as, "He does not unite two sisters in one marriage, He accepts presents but does not accept sadaqa, He sits and walks with the poor." The Copts won't listen to me about following Him. I won't abandon my reign, either. I am very greedy in this regard. That prophet will dominate countries, and after Him, His sahâbîs will come and settle in these lands of ours. In the end, they will be victorious over those here. I will not mention a word of this to the Copts, nor do I wish to inform anyone of these words of mine!

After this conversation, Muqawqas called his scribe who wrote in Arabic. He had him write the following answer to the letter of our Master, the Prophet:

"To Muhammad, son of Abdullah, from Muqawqas, the head of the Copts!

Peace be upon you. I have read the letter you sent. I understood what you mentioned and your invitation therein. I, too, knew that a prophet would come. But I thought he would come out of Damascus. I have shown honour to your envoy. I have sent you two female slaves, who are of great value to the Copts, and clothes. I also have given you a female mule as a gift for you to ride."

Muqawqas did nothing but this, and he didn't become a Muslim. He hosted Hadrat Khâtib in Egypt for five days. He showed great respect and gave him presents. Then, he said, "Immediately return to your land, to your Master! I have commanded that they send two female slaves, two mounts, a thousand mithqâl (one mithqâl is 4.8 gr.) gold, twenty sets of Egyptian fine clothes and other presents for Him. I have commanded them to give a hundred dinâr and five sets of clothing to you. Now, leave me and go! Don't let the Copts hear a single word from your mouth!"

As presents for our Master, the Prophet, Muqawqas also sent a crystal goblet, aromatic honey, a turban, Egyptian linen fabric, fragrances such as agarwood and musk, a walking stick, kohl in a box, rose oil, comb, scissors, miswâk, mirror, needle and thread.

Muqawqas sent away Hadrat Khâtib ibn Abî Baltaa, the Islâmic envoy, with guard soldiers. When they set foot on the lands of Arabia, they came across a caravan going to Medîna. Khâtib sent Muqawqas' soldiers back and joined that caravan.

Khâtib ibn Abî Baltaa came with the presents to Medîna and went to the presence of Rasûlullah. Our beloved Prophet (sallallahu 'alaihi wa sallam)

*"I am such a person that my mother named me Haydar (Lion). I am like a majestic lion!"*

**Hadrat Alî  
(râdiyâllahu 'anh)**

accepted the presents of Muqawqas. When Khâṭib gave Muqawqas' letter and reported his words, our Master, the Prophet said, **“What an evil man! He couldn’t give up his reign. However, the sovereignty that prevents him from believing will not remain with him!”**<sup>334</sup>

The two jâriyas that Muqawqas sent to our Prophet as a gift were Mâriya and her sister Sîrîn. When Khâṭib ibn Abî Baltaa had offered them to become Muslims while travelling, they accepted and became Muslims. Our Master, the Prophet was very happy that our mother Hadrat Mâriya became a Muslim and honoured her by marrying her. He had a son named Ibrâhîm from her. As for Sîrîn, our Prophet gave her to Hassan ibn Thâbit, one of His Ashâb, who was the Poet of the Prophet.

Of the two pure-blooded mounts with whitish-grey hair, the mule was named Duldul and the donkey was named Ufayr or Yâfûr. Until that day, a white-furred mule hadn't been seen in Arabia. Duldul was the first white-furred mule Muslims saw. Our Prophet would drink water from the crystal goblet that was given as a gift.

Muqawqas showed great respect to our Prophet's letter and put it in a box made of ivory. He sealed the box and handed it to one of his female slaves. (The aforementioned letter was found among the Coptic books in an old monastery in the Ahmin region of Egypt in 1267 [AD 1850] and purchased by the Ottoman Sultân Abdulmajîd Han, the 96th Khalîfa. It was placed in the Sacred Relics Section of Topkapi Palace in Istanbul.)

### **Letter to the Shah of Iran, Khosrow Parviz**

Abdullah ibn Huzâfa was sent to the ruler of Iran. When Hadrat Abdullah presented the precious letter of the Master of the universe to the arrogant ruler of Iran, he gave it to his secretary to read aloud.

**“Bismillâhirrahmânirrahîm!**

**From Muhammad (‘alaihis-salâm), the Rasûl of Allahu ta’âlâ, to the Shah and head of the Persians...”**

The secretary had read this far when the arrogant Shah became furious; he took the letter and tore it up. He was extremely angry that our Master, the Prophet had started the letter with His blessed name. When he wanted to dismiss Hadrat Abdullah ibn Huzâfa, the Islâmic envoy, Hadrat Abdullah said the following to the Shah and the fire-worshippers gathered around him:

**“O people of Persia! You do not believe in the prophets, and you do not accept the Heavenly Books. You are living in a dream; your limited days are passing by on these lands you live on!**

**O Shah! Many rulers before you sat on this throne and ruled. Those who did the commandments of Allahu ta’âlâ passed away from this world having won their âkhîrat, and those who didn’t do so had suffered divine punishment! Ibn Hishâm, as-Sîra, II, 607; Ibn Sa’d, at-Tabaqât, I,**

**O Shah! This letter that I brought and presented was actually a great**

<sup>334</sup> Ibn Hishâm, as-Sîra, II, 607; Ibn Sa’d, at-Tabaqât, I, 260.



**blessing for you. You scorned it. I swear by Allahu ta'âlâ that when the religion you disdain comes here, you will look for a place to escape!"**

Then, he left the Shah's palace and mounted his animal. He quickly went away from there. When he came to Medîna and explained the situation to the Sultân of the universe, He said, **"O my Allah! Rip him and his reign to pieces as he ripped my letter to pieces!"**

Allahu ta'âlâ accepted His Rasûl's prayer, and one night, the Shah was stabbed and ripped to pieces by his own son. During the time of Hadrat 'Umar, all Iranian lands were seized and taken by Muslims.<sup>335</sup>

*"O my Ashâb! Remove your hands from this dish! Because this meat informed me that it was poisoned."*

**Hadîth  
ash-sharîf**

### **Letter to the Ruler of Ghassân, Hârith ibn Abî Shimr**

Hadrat Shuja' ibn Wahb was sent to the ruler of Ghassân. Firstly, Shuja' radiyallahu 'anh spoke to the ruler's gatekeeper. When he invited him to Islâm, the gatekeeper accepted and offered his respects and greetings to our Master Rasûlullah. Immediately, he arranged the meeting of Hadrat Shuja' with the ruler.

When Harith ibn Abî Shimr read the letter out loud, the ruler became angry and threw it to the ground. Hadrat Shuja' immediately returned to Medîna and told the Darling of Allahu ta'âlâ what happened. Our beloved Prophet was upset that His letter was thrown to the ground and said, "May his reign be destroyed!" Shortly after, Hârith ibn Abî Shimr died, and his state dispersed.<sup>336</sup>

### **Letter to the Ruler of Yamâma, Hawza ibn Alî**

Salît ibn Amr was sent to the ruler of Yamâma. Hawza was a Christian. Our Master, the Prophet said in His letter:

**"Bismillâhirrahmânirrahîm!"**

**From Muhammad** ('alaihis-salâm), the Rasûl of Allahu ta'âlâ, **to Hawza ibn Alî!** Peace be upon those who have attained guidance and reached the true path! (O Hawza!) Know that Islâm will spread to the farthest places where camels and horses can go, and it will be triumphant over all religions. Accept Islâm so that you will obtain salvation. If you become a Muslim, I will leave the administration of the lands under your sovereignty to you..."

Hawza, the ruler of Yamâma, refused to accept this blessed invitation. His love of rulership and greed for position blinded him. Because of this, he was deprived of the blessing of attaining the prayer of the Sultân of the universe. Hadrat Salît ibn Amr, the Islâmic envoy, pitied him and said:

**"O Hawza, the ruler of Yamâma! You are the head of this people! The**

<sup>335</sup> Bukhârî, Tafsîr, 4; al-Maghâzî, 77, 82, 84; 'Ilm, 7; Ibn Hishâm, as-Sîra, II, 607; Ibn Sa'd, at-Tabaqât, I, 189, 259; Huzârî, at-Tahrîj, 184.

<sup>336</sup> Ibn Hishâm, as-Sîra, II, 607; Ibn Sa'd, at-Tabaqât, I, 261.

**Caesars whom you deem great have already died and become soil.**

Real superiors are those who deserve Jannah by doing the commandments of Allahu ta’âlâ and avoiding His prohibitions. If a community is honoured by having faith, beware of leading them astray from the right path with your own corrupt belief! Honestly, I advise you to do the commandments of Allahu ta’âlâ and to abstain from His prohibitions. If you believe in Allahu ta’âlâ and carry out His orders, you will enter Jannah. If you follow shaytan, you will stay in Jahannam.

If you accept this advice of mine, you will be safe from what you fear, and you will attain what you hope for. If you reject my advice, I have nothing left to do for you. It is up to you!”

Hawza didn’t listen to this beautiful advice of the Islâmic envoy. Sâlit ibn Amr realized that it was no longer necessary to stay in Yamâma and quickly returned to Medîna. He informed our beloved Prophet of the result. Our Master Rasûl al-akram was saddened that Hawza deprived himself of the bliss of embracing Islâm. After a short while, the news of Hawza’s death came. His love of rulership and ambition for rank ended in his grave, which was a pit of Jahannam.<sup>337</sup>

### **Letter to the Governor of Bahrain, Munzir ibn Sawa**

Hadrat Alâ ibn Hadramî brought the letter to the governor of Bahrain. The governor read the glorious letter with affection, understood its content and was honoured with îmân.

Unlike the others (except for Negus Ashama), he didn’t say, “People will say this and that to me, I will lose my throne.” By saying, “**Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan abduhu wa rasûluh!**” he saved himself and his subjects who followed him from the fire of Jahannam. Another ruler showed the intelligence to believe through a letter of invitation to become a Muslim. Some of his subjects followed him and became Muslims. Some of them didn’t believe.

Munzir wrote his situation and submit it to our beloved Prophet by Alâ ibn Hadramî radiyallahu ‘anh. Our Master, the Prophet’s response letter was

as follows: **“Those who obey you shall be taught Islâm. Those who are rebellious and resist shall be subject to jizya ( tax taken by an Islâmic state from its non-Muslim subjects). They (Muslims) shall not eat animals slaughtered by the Zoroastrians, and they shall not give or take brides from them.”**

Thus, the seven envoys of Islâm did their duty and announced the existence of Islâm to the great states of the time. They informed them of true bliss and left no room for saying, “We had not heard of it,” on the day of qiyâmat.

In short, two of the rulers became believers. One of them is the Negus, and the other is Munzir. The others remained in unbelief.

The Abyssinian ruler Ashama (rahmatullahi ‘alaih) had been honoured by

<sup>337</sup> Ibn Hishâm, as-Sîra, II, 607; Ibn Sa’d, at-Tabaqât, IV, 203; Suhaylî, Rawzu'l-unf, IV, 390.



becoming a Muslim, seeing some of the Ashâb al-kirâm, attaining the blessed prayers of our Master, the Prophet and performing the nikâh of Rasûlullah and Umm Habîba radiyallahu 'anhâ.

Heraclius, the Eastern Roman Emperor, and Muqawqas, the Sultân of Egypt, did not become Muslims, but they had shown great respect to the letters and given mild replies, treated the envoys well and sent presents to our Master Rasûlullah.

The rulers of Ghassân and Iran did not treat the envoys well and showed their animosity openly.

The ruler of Yamâma treated the Islâmic envoy politely.

*"I didn't lift the gate of the Khaybar fortress with physical strength but with spiritual strength."*

**Hadrat Alî  
(radyallahu  
'anh)**

## Other incidents that happened in the sixth year of the Hégira

Zihâr (a way of divorcing) happened between Hawla ibn Sa'laba ibn Kays ibn Mâlik al-Hazraji and her husband Aws ibn Samit ibn Ahzami Ansârî. And Sûrah Al-Mujadala was revealed.

Rasûlullah (sallallahu 'alaihi wa sallam) allowed horse and camel races. When His camel, which has never lost before, was beaten by an Arab's camel and His Ashâb were saddened, He said, **"Every ascent has a decent."**

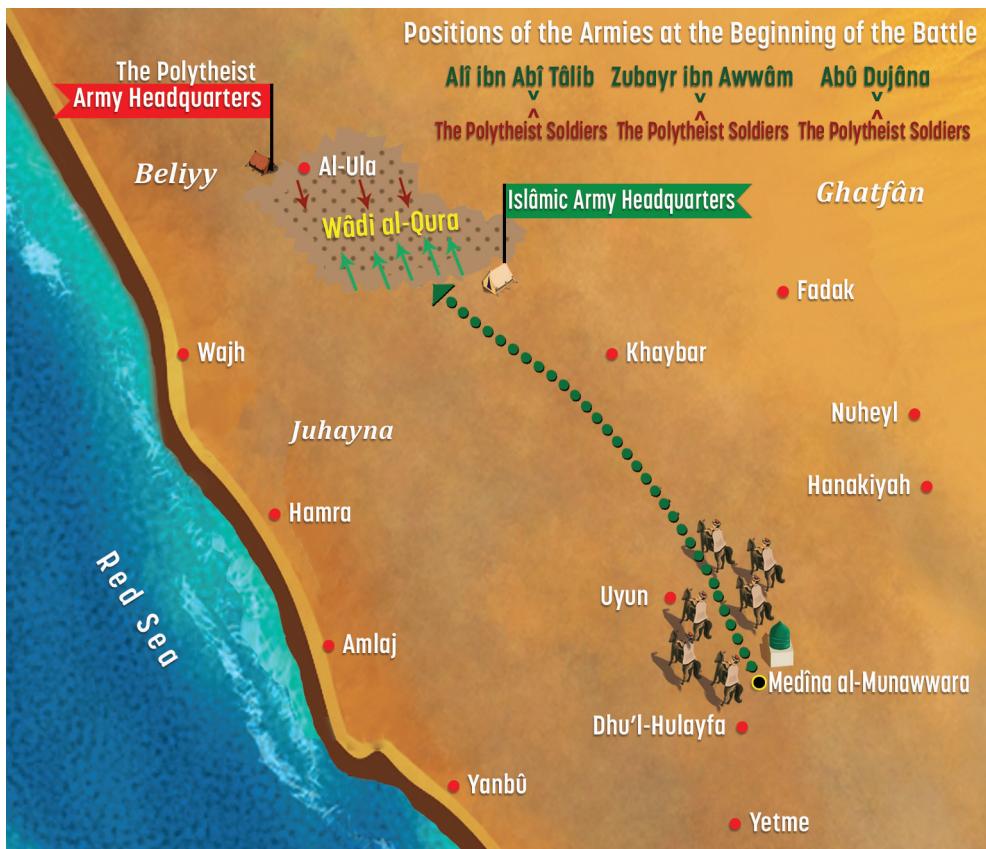
Umm Rûman, the mother of our mother Âisha (radyallahu 'anhâ) passed away. Rasûlullah (sallallahu 'alaihi wa sallam) led her funeral salât and buried her. Rasûlullah personally took her down to the grave. Our Master, the Prophet gave her glad tidings of Jannah and said, **"Whoever enjoys looking at Jannah hourîs, should look at Umm Rûman."** And after praying for her to be forgiven, He said, **"O my Allah! The hardships Umm Rûman suffered on Your path and for Your Rasûl is not hidden from You."**

## THE CONQUEST OF KHAYBAR

In the luminous Medîna, there were some Jews who were Muslims in appearance but munâfiqs in reality. Before Rasûlullah (sallallahu 'alaihi wa sallam) migrated to Medîna, the people of Medîna had made Abdullah ibn Salûl their leader. They had given him a crown decorated with jewels. When Rasûlullah came to Medîna, the people of Medîna started showing Him respect and affection and following Him. Ibn Salûl was left at a corner, worthless. They stopped paying attention to him. Upon this, he decided to kill or cause trouble for Rasûlullah.

One day, the Jews gathered around him. They made some plans regarding this issue. They asked for help from Labîd ibn Âsim. Labîd said, "There is an old woman called Hayra in the so-and-so neighbourhood. She is very advanced in doing sorcery. Find her." They found that accused woman and gave her a thousand dirhams of gold and ten rolls of fabric. They said, "If you kill Muhammad, we

## The Ghazâ of Wâdi al-Qurâ





will give you a lot more.” The old woman stuck needles into a baby pigeon, knotted threads and wrapped them around the baby pigeon. She put it into a dilapidated well outside Medîna and closed its opening. Our Master, the Prophet became ill. His limbs were immobile. They gave Him various medicines, but they were of no use. This state continued for nine days.

Then Jabrâîl 'alaihis-salâm came and gave information on the situation. They took Rasûlullah (sallallahu 'alaihi wa sallam) there. He opened the well and took the pigeon out. But it wasn't possible to untie the knots on the threads. Jabrâîl 'alaihis-salâm brought Mu'awwidhatayn Sûrahs (Falaq and Nâs). He said, “O Muhammad 'alaihis-salâm! Recite these sûrahs on those knots.” Our Master, the Prophet started reciting those sûrahs. With every âyat He recited, one of the knots unraveled and one of the needles came out. When He recited the sûrahs (11 âyats in two sûrahs) entirely, all the knots were unraveled. Rasûlullah completely recovered from the illness and regained His health. Then He sent for those accursed people and rebuked them. The people of Medîna gave them such punishments that they perished.

The Jewish Labîd was caught and brought to the presence of our Master Rasûlullah. When our Master, the Prophet asked him, **“Why did you do that?”** he answered, “Because of my love for gold!” Some of the Ashâb al-kirâm said, “O Rasûlallah! If you give us permission, we will decapitate that Jew!” Our beloved Prophet, who never punished anyone for His own sake, didn't allow him to be killed, saying, **“The divine punishment he will face in the end is more severe.”**<sup>338</sup>

When the Jews were exiled from Medîna, they had gone to the northern parts of Arabia. Some of them stayed and settled in Khaybar. Some of them went to Damascus in the north. They were expelled from their homes because they plotted to assassinate our Master Rasûlullah. However, their feelings of hatred, rage and revenge against Muslims never faded. In fact, it intensified day by day. They wanted to end the life of the Habîb of Allahu ta'âlâ, the Sultân of the universe, and eliminate the religion of Islâm as soon as possible. Some of their notables said, “Let us go to the Ghatfânites and ask for their help, let us fight against the Muslims with them!” Some others said, “Let us also call the Jews of Fadak, Taymâ and Wâdi al-Qurâ for help and attack their cities before the Muslims attack us and take all of our revenge!” The Jews of Khaybar accepted these words and called the surrounding Jewish tribes and the Ghatfânites for help. A great number of elite warriors came from the Ghatfânites, and they started preparations in Khaybar.

While they were making these preparations, the Master of the universe (sallallahu 'alaihi wa sallam) learned of the situation of the Jews. He immediately sent Hadrat Abdullah ibn Rawâha with three sahâbîs to Khaybar to find out what was going on. Abdullah ibn Rawâha and his three friends quickly came to

*“Labbayk!  
Alla-humma  
Labbayk! Labbayk!  
Lâ sharîka laka  
labbayk! Innal  
hamda wan-ni'ma-  
ta laka wal-mulka,  
lâ sharîka lak.”*

**Talbiya**

<sup>338</sup> Bukhârî, Tibb, 47; Ahmad ibn Hambal, al-Musnad, IV, 63; Ibn Sa'd, at-Tabaqât, II, 198.

Khaybar. This was a rich city with eight strong fortresses, some smaller forts, fertile lands, many vineyards and gardens. Hadrat Abdullah sent one of his friends to the Ash-Shiqq fort, one to the Katîba fort and the other to the Natat fort. He entered another fort. For three days, they closely examined the situation of the Jews and war preparations. After three days, they united at a meeting point and quickly returned to Medîna. They told our Master, the Prophet about the preparations in detail.

Our beloved Prophet ordered His Ashâb to prepare quickly. He decided to march against Khaybar, to prevent the Jews from attacking Medîna al-Munawwarah. The Jews in Medîna were alarmed when they heard this decision. In order to dishearten Muslims, they said, “We swear that you would never set foot there if you saw the forts of Khaybar and the brave warriors gathered there! The forts with high bastions on the top of the mountains are protected by armoured brave men. Thousands of soldiers from the surrounding area come to help them! Is it possible for you to conquer Khaybar?” Against these, the heroic sahâbîs said,

“Allahu ta’âlâ promised His Habîb that He would conquer Khaybar,” and made clear that they would never be afraid of Jews. This determination of the Ashâb made the Jews sadder and more anxious.

Abdullah ibn Ubayy, the leader of the munâfiqs, sent an urgent message to Khaybar, saying, “Muhammad is coming against you with a small force. There is nothing to fear, but be cautious and transfer your goods to your forts. Confront them by going out of the fort!”

The Ashâb al-kirâm completed their preparations, said goodbye to their families and gathered around our Master, the Prophet. They were two hundred cavalrymen and fourteen hundred infantries. They were ready for the command of their beloved Prophet to spread Allahu ta’âlâ’s religion, to make jihâd and attain the rank of martyrdom. Meanwhile, it was seen that some women asked for duties in the war from our Master, the Prophet, to prepare food for the Ashâb al-kirâm, look after the sick and wounded, bandage wounds, prepare medicine and do whatever else they could do. Our Master Rasûlullah felt compassion for them and didn’t deprive them of this thawâb. Thus, twenty ladies, headed by Hadrat Umm Salama, the blessed wife of our beloved Prophet, joined the mujâhids.<sup>339</sup>

Rasûl al-akram (sallallahu ‘alaihi wa sallam) left Hadrat Sibâ’ from the Ghifâr tribe as His deputy in Medîna and then gave the order to march towards Khaybar. (It has also been reported that the deputy was Numayla ibn Abdullah.) The journey started with takbirs. The sahâbîs, who couldn’t join the war for various reasons or who weren’t permitted because they were too young, were looking at our Master, the Prophet and their heroic fathers, grandfathers, uncles and older brothers with admiration and bidding them farewell with takbirs and prayers.

The calendar showed the month of Muharram in the seventh year of the Hegira. Hadrat Alî was carrying the muqaddas banner of our Master, the Prophet,

<sup>339</sup> Abû Dâwûd, Jihâd, 152; Wâqidî, al-Maghâzî, II, 685.



and Hadrat 'Umar was in command of the right flank.<sup>340</sup> He placed another sahâbî in command of the left flank. The journey was joyful. With their poems, the poets were thanking Allahu ta'âlâ for the blessings He granted, saying salawâts for our beloved Prophet and praising the glorious Ashâb. As if going to an eid, the sahâbîs were saying together, “**Allahu akbar!** **Allahu akbar! Lâ ilâha illallahu wallahu akbar!**”

At each stop, the Master of the universe prayed, “**O my Allah! I take refuge in You from worrying about the future, from grieving about the past, from weakness and laziness, from stinginess, cowardice and the heavy burden of debt, and from the harassment of cruel and unjust people!**”

When they approached Khaybar, it was seen that our beloved Prophet stopped His Ashâb. He opened His hands and started supplication, “**O my Allah, who is the Rabb of the skies and what they shade! O my Allah, who is the owner of the earth and those on it! O my Allah, who is the Rabb of the shaytans and those who are deviated by them! O my Allah, who is the Rabb of the winds and what they blow! We wish, from You, the good and the goodness of this land, the good and the goodness of the people who live in this land, the good and the goodness of everything in this land. We take refuge in You from the evil of this land, the evil of the people and the evil of everything in it!**”

Voices of “**Âmîn, âmîn,**” were coming from the lips of the sahâbîs. Then, He told His Ashâb, “**Advance by saying Bismillâhirrahmânirrahîm.**”

Around our Master Rasûl al-akram, the Ashâb al-kirâm started marching again. They came near the Natât fort, one of the strongest forts of Khaybar, and set up their headquarters. It was evening. Our Master Rasûlullah's custom was that He wouldn't attack until it was morning, and He would firstly invite the enemy to Islâm. For this reason, the Ashâb al-kirâm waited for the morning. None of the Jews realized that the Islâmic army had come.

After leading the morning salât, the Master of the universe completed His preparations and mobilized the mujâhids. Two hundred cavalrymen and fourteen hundred infantrymen approached the Natât fort. In the meantime, the Jews, who came out of the fort to tend to their vineyards, gardens and fields, were shocked when they suddenly encountered Muslim soldiers and said, “We swear that these are Muhammad and His regular army!” They started running back. Seeing their situation, our beloved Prophet said, “**Allahu akbar! Allahu akbar! Khaybar has been ruined,**” and He repeated this blessed word of His three times.

Our Master, the Prophet (sallallahu 'alaihi wa sallam) told the Jews to either become Muslims or surrender and give kharaj and jizya, otherwise there will be war and bloodshed. The Jews went to one of their notables, Sallâm ibn Mishkam,

*“I swear by Allahu ta'âlâ that his (Ibn Rawâhâ) words are faster and more effective on these Quraysh polytheists than shooting arrows at them.”*

**Hadîth  
ash-sharîf**

<sup>340</sup> Bukhârî, al-Maghâzî, 40; Wâqidî, al-Maghâzî, II, 653; al-Kilâ'î, al-Iktifâ, II, 258.

and notified him of the situation. Sallâm encouraged them to fight by saying, “Previously, I had told you to march against Muhammad, you didn’t accept. At least don’t hesitate to fight Him now. It is better for you to die fighting with Muslims than to be left alone in life!” The Jews quickly gathered their children and women in the Katiba fort, their provisions in the Nâim fort and their soldiers in the Natât fort.

The Jews replied to the Islâmic army’s offer to become Muslims by shooting arrows. The mujâhids met the arrows with their shields. Upon the order of our beloved Prophet, bows were stretched and arrows were shot at the Jews in the bastions with cries of **“Allahu akbar!”** Now, the war had started. On the one side, the Sultân of the universe and His heroic Ashâb were fighting to spread Islâm and for the Jews to attain Islâm and be saved from Jahannam. On the other side, there were Jews, who did not accept any advice, who wanted to stab the Muslims in the back at every opportunity and insisted on not seeing the truth. When they saw that the last prophet didn’t come from their own people, out of their jealousy, they didn’t accept Him. They had tried every trick they could think of to kill our Master, the Prophet since His childhood, but they couldn’t do anything due to the protection of Allahu ta’âlâ.

More than ten thousand Jewish soldiers were shooting arrows at sixteen hundred glorious mujâhids. The Ashâb al-kirâm protected themselves with their shields against those ceaseless arrows, and whenever they found an opportunity, they were shooting the arrows which had fallen to the ground back at the Jews. However, some sahâbîs were wounded.

At one point, Hadrat Khabbâb ibn Munzir was seen respectfully going to the presence of our Master Habîbullah. He asked, “May my life be sacrificed for you, O Rasûlallah! Can’t we set up our headquarters somewhere else?” Our Master, the Prophet said, **“Inshâallahu ta’âlâ, we will change it in the evening!”** The mujâhids were within the range of the arrows. The arrows shot by the Jews from the fort could reach the back of the Islâmic headquarters.<sup>341</sup>

That day, the combat continued with arrows until the evening. Around fifty sahâbîs were wounded from the arrows that were shot. When the evening fell, Hadrat Muhammad ibn Maslama was entrusted with the task of finding a new location for the headquarters. When he stated that the place called Rajî was suitable, the Islâmic headquarters was relocated there. The wounded began to receive treatment.<sup>342</sup>

The next day, the heroic Ashâb, who came before Natât, fought until the evening. The siege continued on the third, fourth and fifth days. The Jews always remained on the defensive. In those days, our beloved Prophet couldn’t be among the mujâhids for two days because He had a severe headache. On the first day, He gave the banner to Hadrat Abû Bakr, on the second day, to Hadrat ‘Umar. Both of them, in charge of the Ashâb al-kirâm, fought against the Jews very fiercely, yet they weren’t able to conquer the fort.

<sup>341</sup> Wâqidî, al-Maghâzî, II, 641.

<sup>342</sup> Wâqidî, al-Maghâzî, II, 641; Suhaylî, Rawzu'l-unf, VI, 507.



Meanwhile, it was seen that the Jews, whose courage increased, opened the gates of the fort and made an attack. Now, they had started fighting face to face. The battle had become even more heated. When our Master, the Prophet told His Ashâb, "**Say takbîrs, Allahu akbar! Allahu akbar!**" they would eagerly strike the enemy with cries of takbirs. At one point, Mahmûd, the brother of Muhammad ibn Maslama, was martyred. The clashes continued violently until the evening.

The next day, Marhab, one of the most famous commanders of Khaybar, came out of the fort in full armour. He was a strong, giant-like man. Until now, no one could defeat him. He turned towards the mujâhids and started boasting, saying, "I am Marhab, known for his courage and bravery!" While he was boasting like this, a mujâhid was seen stepping forward among the sahâbîs. In response to Marhab, he shouted, "As for me, I am Âmir, who does not fear diving into horrific and violent battles," and stood in front of him. Giant-like Marhab struck Hadrat Âmir with his sword, which had the words, "Whoever it touches, it destroys!" written on it. Brave Âmir instantly raised his shield. When the thick sword hit the shield, a loud sound rang out. It got stuck into the shield.

Âmir took refuge in Allah and shouting, "Yâ Allah!" he slammed his sword on Merhab's armoured legs. As soon as the sword touched the steel armour, it recoiled and hit the sahâbî's leg. The violent recoil of the sword caused the artery in Hadrat Âmir's leg to be cut. The Ashâb al-kirâm ran and picked up Âmir. They brought him to the headquarters for treatment. However, Âmir attained martyrdom there and flew to Jannah.<sup>343</sup>

The combat continued fiercely. Towards the evening, our beloved Prophet proposed to the polytheist Ghatfânites, who came with four thousand soldiers to join the war to help the Jews, to leave and return to their lands. He also promised to give them a year's crop of Khaybar's dates if they did this. However, the Ghatfânites rejected this offer. Upon this, the Master of the universe (sallallahu 'alaihi wa sallam) ordered His Ashâb to stay the night around the fort where the Ghatfânites were. The Ghatfânites, fearing that the mujâhids might attack at night, couldn't sleep. That night, a voice from an unknown source announced that the lands of the Ghatfânites were raided, and their families and property were taken over. This was repeated three times, and all the Ghatfânites listened to it in horror. Uyayna, their commander, had heard this voice too, and before dawn, he gathered his soldiers. Hastily they departed from Khaybar and set out for their homeland. In the morning, the Jews were surprised and despaired that the Ghatfânites had left Khaybar for no reason. They very much regretted calling them for help.

*"May Allahu ta'âlâ forgive with His mercy those brave men who will show themselves strong and energetic against those polytheists today!"*

**Hadith  
ash-sharîf**

<sup>343</sup> Ahmad ibn Hanbal, al-Musnad, IV, 51; Wâqidî, al-Maghâzî, II, 639; Bayhaqî, as-Sunan, II, 174; Ibn Sa'd, at-Tabaqât, II, 211.

## The heroism of Hadrat Alî

On that day as well, there were violent clashes in front of Khaybar. But the fortress couldn't be conquered. In the evening, the Sultân of the universe gave the glad tidings, saying, “**Tomorrow, I will give the banner to such a brave man who loves Allahu ta'âlâ and His Rasûl. And Allahu ta'âlâ and His Rasûl love him. Allahu ta'âlâ will realize the conquest with his hand!**”

That night, the Ashâb al-kirâm waited for the morning in excitement. Each of them hoped that the banner would be given to himself and made supplications to Allahu ta'âlâ for this. Hadrat Bilâl al-Habashî recited the adhân for morning salât with his touching and beautiful voice. While the adhân was being recited, a unique excitement, a unique pleasure would arise in everyone. It was a divine pleasure. After leading His Ashâb in morning salât, our beloved Prophet stood up. He commanded the blessed banner of Islâm to be brought. While the muqaddas banner was being brought, the Ashâb al-kirâm were standing and waiting with curiosity to hear the words that would come out of our beloved Prophet's blessed lips. Finally, the Master of the worlds said, “**I swear by Allahu ta'âlâ, who has honoured Muhammad with prophethood, I will give this banner to a brave man who doesn't know what running away is.**” Then He scanned His Ashâb and asked, “**Where is Alî?**” The sahâbîs answered, “O Rasûlallah! His eyes hurt.” Our Master said, “**Call him to me.**” In those days, Hadrat Alî suffered from eye pain and couldn't open his eyes. They went to him and informed him of the situation. Holding his blessed arms, they brought him to the presence of Rasûlullah. The Sultân of the universe prayed to Allahu ta'âlâ for Hadrat Alî to heal. He wet His blessed fingers in His mouth and applied them to his eyes. At that moment, all the pain in Hadrat Alî's eyes vanished. In addition, our Prophet prayed for him, “**O my Rabb! Eliminate the troubles of heat and cold from this person.**” Then He put armour on Hadrat Alî with His blessed hands, girded him with His own sword and handed him the white banner of Islâm, saying, “**Fight until Allahu ta'âlâ grants you victory. Never turn back!**”

Hadrat Alî said, “May my life be sacrificed for you, O Rasûlallah! I will fight them until they embrace the religion of Islâm.” Our beloved Prophet replied, “**I swear by Allah that it is far better for you that Allahu ta'âlâ guides a single person among them because of you than you owning many red camels and giving them as sadaqa on the path of Allahu ta'âlâ.**”<sup>344</sup>

While Hadrat Alî was advancing towards the fort of the Jews with the banner in his hand, the glorious sahâbîs followed him. When they approached the fort and the banner was planted next to a stone, it was seen that the gates of the Natât fort were opened. The assault forces of the Jews came out. They were the most distinguished heroes of Khaybar. All of them were in double iron armour. It was seen that one of them walked towards Hadrat Alî and stopped in front of him to fight. This was Marhab's brother Hârith, who had no equal in courage. He attacked with speed... While the sound of the two steels filled the square, it

<sup>344</sup> Wâqidî, al-Maghâzî, II, 653.



was seen that Zulfikâr descended like lightning and separated Hârith's head from his body. At this moment, the sounds of "**Allahu akbar! Allahu akbar!**" filled the skies.

Marhab, who heard that his brother was killed, walked to the battleground with the soldiers under his command. He stood in front of Hadrat Alî. He, too, had double armour on. With his two swords and large body, he resembled a giant. He started boasting with all his rage, "I am Marhab who springs forward and fights bravely when the wars are most severe! I pierce even roaring lions with my spear or sword!"

Our master Hadrat Alî (karramallahu wajhah wa radiyallahu 'anh) replied, "**I am such a person that my mother named me Haydar (Lion). I am like a majestic lion! I am the champion who will make you fall with one strike!**"

When Marhab heard the word Haydar from Hadrat Alî, his heart filled with fear. Because, in his dream that night, he was torn apart by a lion. Was this person the lion he dreamt of? At that moment, it was seen that the giant Marhab attacked, and Hadrat Alî met the attack with his shield. Then, taking refuge in Allahu ta'âlâ, saying, "**Yâ Allah!**" he hit the infidel's head with Zulfikâr so hard that Marhab's thick steel shield he held against Zulfikâr and his steel helmet were split, and his head was divided into two, down to his neck. It was seen that blood poured out of his neck and his giant-like body fell to the ground. The terrifying sound that came from Zulfikâr had been heard all over Khaybar.

Our Master, the Prophet said, "**Rejoice! Now, the conquest of Khaybar has become easier.**" The Ashâb al-kirâm were amazed by the bravery of Hadrat Alî, and they made the skies ring with shouts of "**Allahu akbar! Allahu akbar!**"

The fierce battle continued. While the Ashâb al-kirâm were fighting and coming closer to the gates of the fort, a Jew hit Hadrat Alî's shield with his sword. The shield fell to the ground. But there was no time to pick it up. Not wanting to miss the opportunity, the Jew grabbed the shield and ran back. The lion of Allahu ta'âlâ was very saddened by this. After dispersing the enemies around him with his sword Zulfikâr, he intended to use the gate of the fort as a shield. Saying, "**Bismillâhirrahmânirrahîm,**" he pulled on the rings of the huge iron gate. He pulled out the hooks from the wall. While Hadrat Alî was pulling the gate out, the fort shook. He used this gate, which eight or ten men couldn't move, as a shield with one hand and began to fight. This incredible incident was a mu'jiza (miracle) of our beloved Prophet and a karâmat<sup>345</sup> of our Master Hadrat Alî.

Six of the bravest champions of the Jews appeared before him, one after the other. Hadrat Alî, who defeated them with the permission of Allahu ta'âlâ, entered the fort with his heroic friends. Now they were fighting inside the fort. In a short time, there was no one left to face them. They raised the banner of Islâm on the fort. Thus, Natât, their strongest fort, was conquered.

*"Islâm cuts off the sins committed before it."*

**Hadîth  
ash-shârif**

<sup>345</sup> Karâmat is something extraordinary that Allah causes to happen at the hand of people who are pious and loved by Allah.

After kissing Hadrat Alî’s eyes, our beloved Prophet said, “**Because of the bravery you have shown, Allahu ta’âlâ and His Rasûl are pleased with you.**” Hearing these blessed words, Hadrat Alî cried with joy. When our Master, the Prophet asked, “**Why are you crying?**” he replied, “May my life be sacrificed for you, O Rasûlallah! I am crying from joy. Because Allahu ta’âlâ and His Rasûl were pleased with me.” Upon this, our beloved Prophet said, “**Not only me, but Jabrâîl, Mikâîl and all the angels are pleased with you.**”

Meanwhile, four hundred Muslims from the Daws tribe came to help our Master, the Prophet.<sup>346</sup> After this, fighting continued fiercely to conquer the other forts. When the remaining seven fortified forts of Khaybar fell one by one, the desperate Jews sent a delegation and requested peace. Our Prophet (sallallahu ‘alaihi wa sallam) accepted this proposition, and they agreed on the following articles:

**1-** The blood of the Jews who fought against Muslims in this war will not be shed.

**2-** Jews who leave Khaybar will take only their children and a camel’s load of necessary household goods with them.

**3-** All remaining movable and non-movable goods; all weapons such as armour, swords, shields, bows and arrows; all clothing other than the clothes they are wearing; fabrics, gold, as well as treasures; all animals such as horses, camels, sheep... everything will be left to Muslims.

**4-** Anything that should be left to Muslims will not be hidden in any way. Those who hide it will be excluded from Allahu ta’âlâ’s and His Rasûl’s security guarantee and protection...

Kinâna ibn Rabî, who didn’t comply with these conditions and buried his treasures in the ground with goatskins, was punished. The booties of war taken were innumerable. The fertile lands and date palm gardens of Khaybar were completely left to the Islâmic army.<sup>347</sup>

In the meantime, the Ghatfânites, who had returned to their homeland, came back to Khaybar to help the Jews. When they saw that our Master, the Prophet had conquered Khaybar and subjugated the Jews, they said, “O Muhammad! You had promised to give us a year’s worth of dates from Khaybar’s crops if we left Khaybar. We have kept our promise. Now, give them to us!” Our Master said to them, “**The so-and-so mountain shall be yours.**” The Ghatfânites attempted to threaten, saying, “Then we will fight you!” Our Master Rasûl al-akram replied, “**Janafa shall be our battle ground.**” Janafa was the name of one of the Ghatfânite regions. When the Ghatfânites heard this, they left out of fear.

Our beloved Prophet (sallallahu ‘alaihi wa sallam) and His heroic Ashâb were very tired from the conquest of Khaybar. While the wounded were being treated, the others were resting. Zaynab, the wife of Sallâm ibn Mishkam, one of the prominent figures of the Jews, wanted to kill our Master, the Prophet by poisoning Him. To do this, she slaughtered a lamb, cooked it and added a large

<sup>346</sup> Ibn Sa’d, at-Tabaqât, I, 353; Ibn Sa’d, at-Tabaqât, I, 353.

<sup>347</sup> Ibn Hishâm, as-Sira, II, 336; Wâqidî, al-Maghâzî, II, 672.



amount of poison to the meat. Then, she went to the presence of our Master Rasûlullah and said that she brought a gift. Our Master Rasûl al-akram accepted it and called His Ashâb. They all sat down to eat together.

The Master of the worlds took a piece of the lamb kebab and saying, **“Bismillâhirrahmânirrahîm,”** He put it in His blessed mouth. After chewing it a few times, He immediately took it out of His blessed mouth and said, **“O my Ashâb! Remove your hands from this dish! Because this meat informed me that it was poisoned.”**

The sahâbîs immediately withdrew their hands from the dish. However, after eating a bite of the meat, Hadrat Bishr ibn Barâ's body immediately turned purple, and he became a martyr. Jabrâl 'alaihis-salâm came to our beloved Prophet and told Him to draw blood from between His shoulders by doing blood-letting in order to get rid of the effects of the poison mixed in His blessed saliva. It was done. Then the poisoned meat was buried in the ground. Zaynab, who was responsible for this poisoning, was caught and brought to the presence of our Prophet. Our Master asked her, **“Did you poison the lamb kebab?”** She confessed, “Yes! I poisoned it!” When our Master, the Prophet asked, **“Why did you want to do this?”** she answered, “You killed my husband, my father and my uncle. I said to myself, ‘If He is truly a prophet, Allahu ta’âlâ will inform Him. If not, this poison will affect Him, and He will die. Thus, we will be rid of Him.’” The Ashâb kirâm were very saddened by this incident. When they asked, “May our lives be sacrificed for you, O Rasûlallah! Shall we kill this woman?” the Master of the worlds, who forgave every insult to His own person, forgave her too. Seeing this great mercy, Zaynab became a Muslim by reciting the Kalima ash-shahâda.<sup>348</sup>

Among the war booty and captives seized in Khaybar was Safiyya, daughter of Huyay ibn Akhtab. As the right of the commander-in-chief, she had fallen into the lot of our Master, the Prophet. The Master of the worlds emancipated her. She was very touched and sincerely became a Muslim by saying the Kalima ash-shahâda. Our beloved Prophet, who very happy with this situation, honoured Hadrat Safiyya with His nikâh and made her happy. Thus, Hadrat Safiyya became the mother of believers. The wedding was held in the Sahbâ area, and a wedding meal of melons and dates was served.<sup>349</sup>

There was a bruise around the blessed eyes of our mother Hadrat Safiyya. When our beloved Prophet asked, **“What is this mark?”** she said, “One night, I dreamt that the moon came down from the sky and entered my chest. When I told my husband Kanâna, he hit me on my eye, saying, ‘You have your eyes set

*“I have appointed  
Zayd ibn Hâritha  
as the commander!  
If he is martyred,  
let Ja’far ibn Abî  
Tâlib take his  
place. If he is martyred,  
let Abdullâh ibn Rawâha take  
his place. If he is  
also martyred,  
you shall choose  
a suitable person  
among you!”*

**Hadîth  
ash-sharîf**

<sup>348</sup> Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Ibn Sa’d, at-Tabaqât, II, 202; Tabârî, Târikh, II, 303; Suhaylî, Rawzu'l-unf, IV, 81; Ibn Kathîr, as-Sira, III, 398; Ghazâlî, Ihyâ, II, 891; Zahabî, Siyar, II, 86.

<sup>349</sup> Bukhârî, Salât, 12; Jihad, 74; Abû Dâwûd, Haraj, 21; Ahmad ibn Hanbal, al-Musnad, III, 101; Ibn Hishâm, as-Sira, II, 330; Wâqidî, al-Maghâzî, II, 669; Ibn Sa’d, at-Tabaqât, VIII, 121; Ibn Kathîr, as-Sira, IV, 645.

on becoming the wife of that Arab ruler who come against us!' and, as you can see, it became bruised."

After Khaybar was conquered, the Jews said to our Master, the Prophet, "O Muhammad! We will leave Khaybar. However, we know agriculture, maintenance of farm fields and gardens well. If you wish, rent these fertile lands to us. We will work on these lands and give you half of the crop!" Our beloved Prophet and sahâbîs had no time to deal with farm work. They were striving to spread the religion of Islâm and for jihâd fî sabîllillah.<sup>350</sup> Our Master, the Prophet was pleased with this offer and said, "**On the condition that we will expel you whenever we want.**" The Jews accepted this and started to work the lands of Khaybar.<sup>351</sup>

Our Master, the Prophet and His Ashâb returned to Medîna victorious.

Around that time, the last of the Ashâb remaining in Abyssinia, including Umm Habîba radiyallahu ‘anhâ, under the care of Ja’far ibn Abî Tâlib, boarded the two ships provided by the Negus and landed at the port of Jar. They got on camels and came to Medîna. Our Prophet was very happy when He saw that His Ashâb, who migrated to Abyssinia twelve years ago, had arrived under the leadership of Ja’far ibn Abî Tâlib. He kissed Hadrat Ja’far’s forehead, embraced him and said:

**"I don't know whether to be happy about the conquest of Khaybar or the arrival of Ja'far. Your migration is twice. You have migrated both to Abyssinia and to my land."** They presented the gifts and letter sent by Negus Ashama to Rasûlullah. His wedding to our mother Umm Habîba also took place this year. She was thirty-six years old at the time.

The booty taken in Khaybar were distributed to all the Ashâb al-kirâm who attended the Peace Treaty of Hudaybiya, to those who joined the Ghazâ of Khaybar, to the Ashâb who migrated to Abyssinia and to the Daws tribe who joined the conquest.<sup>352</sup>

With the conquest of Khaybar, all the Jews in Arabia had been taken under the control of our Master, the Prophet. Now, they had no way of helping the polytheists. The surrounding tribes and states also realized that the Muslims who had taken the Khaybar fort, which seemed impossible to conquer in terms of weapons and soldiers, had great power and began to fear this Islâmic State. The Meccan polytheists were overcome with great sadness and despair after the conquest of Khaybar. After this conquest, many tribes, small and large, came to Medîna al-Munawwarah to become Muslims and were honoured by becoming Ashâb al-kirâm, even the Ghatfânites... Some tribes that didn't comply were subdued by sending forces against them.

<sup>350</sup> Holy War only for the sake of Allah.

<sup>351</sup> Ahmad ibn Hanbal, al-Musnad, II, 157; Ibn Hishâm, as-Sira, II, 641; Haythamî, Majmâ’uz-Zawâid, I, 205.

<sup>352</sup> Ibn Sa’d, at-Tabaqât, I, 353; Zahabî, Siyar, II, 82.



## Layla at-Ta'ris incident

On the way back from the Ghazâ of Khaybar, they stopped at the Ta'ris location. That night, Rasûlullah called Hadrat Bilâl and said, **“O Bilâl! Don’t sleep tonight. Watch for the morning and wake us up for salât.”** Then Rasûlullah went to sleep with His Ashâb. Hadrat Bilâl performed salât for a while. He turned his face toward the east and leaned his back on his load. While waiting for the salât time, he fell asleep.

They were so tired that no one could open their eyes until the sun's rays warmed the earth and hit their faces. Before everyone else, Rasûlullah woke up. They got up and performed abdast. Hadrat Bilâl recited the qâmat. As a jamâ'at, they performed the qada of the morning salât.

After the salât, Rasûlullah (sallallahu 'alaihi wa sallam) said, **“If someone forgets his salât, he should perform it the moment he remembers it. Because Haqq ta'âlâ said, ‘akimi’s-salâta li dhikrî (perform salât to remember Me, to remember My greatness).”**

*“Always remember Allahu ta’âlâ. Because remembering Allahu ta’âlâ will help you achieve what you hope for.”*

**Hadîth  
ash-sharîf**

## The sun turning back for Hadrat Ali

On the way back from the Ghazâ of Khaybar, Rasûlullah (sallallahu 'alaihi wa sallam) was resting in Sahbâ. He had put His blessed head on Hadrat Alî's lap. At that moment, a wahy started to descend. The sun was on the horizon. Hadrat Alî (radiyallahu 'anh) hadn't performed his afternoon salât yet.

When the wahy was completed, the sun set. Rasûlullah prayed, **“O my Rabb! If Alî is on Your and Your Rasûl’s side, turn the sun back.”** Allahu ta’âlâ accepted His prayer. After Hadrat Alî performed the salât, the sun set again. Asmâ bint Umays said, “I saw that after it had already set, the sun rose again and illuminated the earth.”

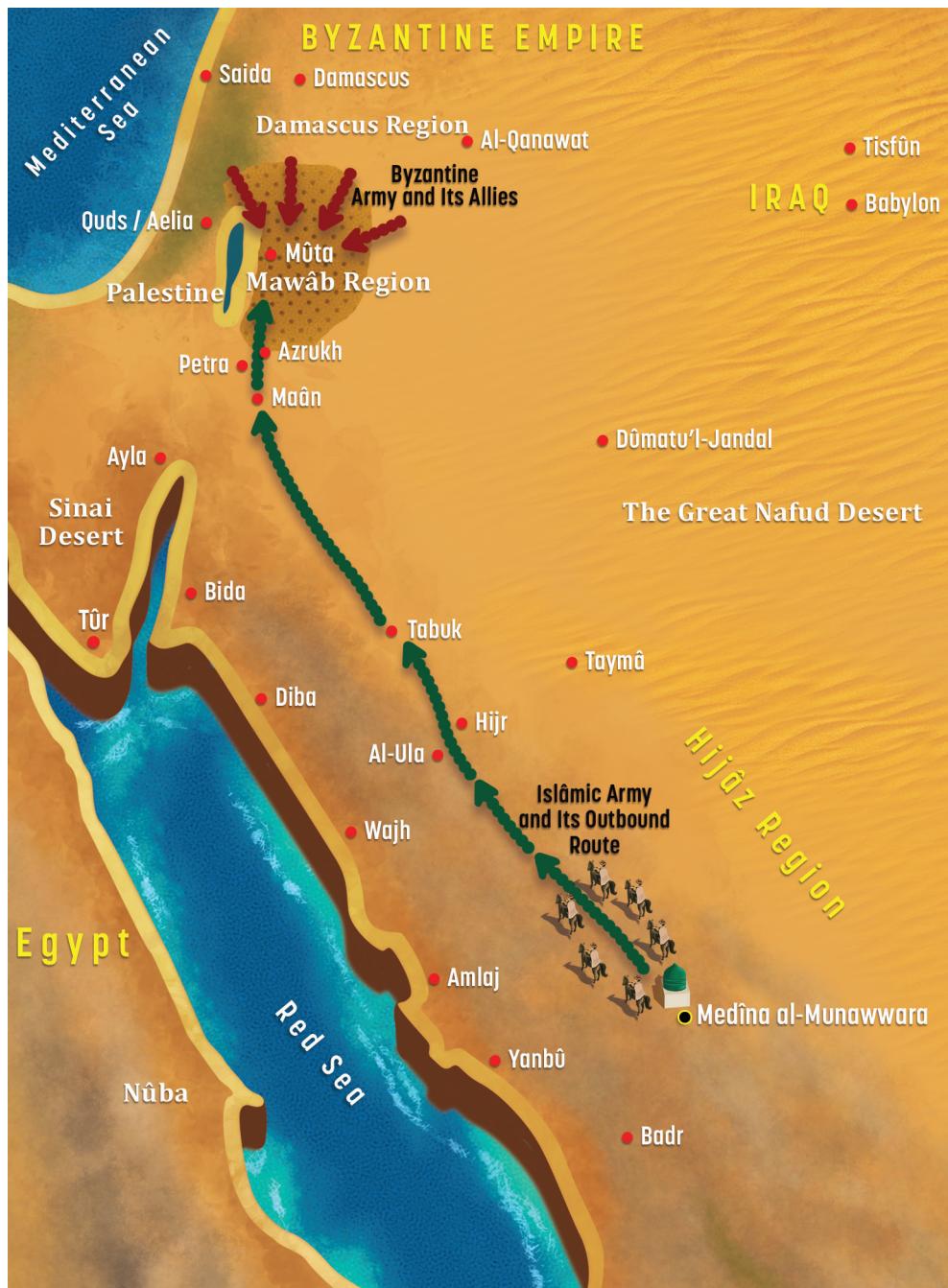
## The Ghazâ of Wâdi al-Qurâ

This ghazâ happened in Wâdi al-Qurâ in the month of Jamad’al-âkhir. The Jews in the region who heard that Rasûlullah had come to Wâdi al-Qurâ with the Islâmic soldiers got ready for war with the help of a group of Arab polytheists. They left their place and took up battle formations.

The Prophet 'alaihis-salâm ordered for battle formation and gave the banner to one of the Ashâb. He invited the unbelievers to Islâm. He said, **“If you come to faith, you will save yourselves and your property.”** They didn't accept advice. One of the polytheists came forward and asked for combat. Zubayr ibn Awwâm radiyallahu 'anh killed him. Another one faced Hadrat Alî. Hadrat Imâm instantly sent that infidel to the fire of Jahannam. Another came forth. He killed him too. Abû Dujâna radiyallahu 'anh killed two Jews. That day, fifteen unbelievers died.

When the evening came, everyone returned to their place. In the morning, the

## The Môta War





two sides drew their swords and got ready for war. When the sun rose a spear's length, the unbelievers, stricken by fear, fled. The mujâhids obtained many goods and booty. The Jews of Taymâ were afraid of this fate of the Jews of Wâdi al-Qurâ. They agreed to pay jizya to protect their property, and a truce was made.

*"O my people, what is the reason for your hesitation? Have we not come to fight with martyrdom as our intention?"*

*Abdullah  
ibn Rawâha  
(râdiyallahu 'anh)*

## THE EXPEDITION TO 'UMRAT AL-QADÂ

A year had passed since the Hudaybiya Peace Treaty. One month before the Eid al-Adha, at the beginning of the month of Dhu'l-qâdah, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) ordered His Ashâb al-kirâm to make preparations for 'umra. Those who went to Hudaybiya and participated in the Bî'at ar-Ridwân, except for those who passed away, would participate in the 'umra. Upon this order, two thousand sahâbîs completed their preparations. Seventy camels were taken to be sacrificed. Nâjiya ibn Jundub and his four friends were instructed to bring the camels to Mecca by grazing them. In addition, one hundred cavalrymen were given to the command of Hadrat Muhammad ibn Maslama and sent ahead to take the weapons to be used in war, such as armours, spears and swords. The polytheists were not to be trusted. In case of an attack, these weapons would be utilized. Some of the Ashâb al kirâm said, "O Rasûlallah! According to the Hudaybiya Peace Treaty, we would not come for 'umra with any weapons other than sheathed swords." The Master of the worlds replied, **"We will not bring these weapons into the Haram, near the Qurayshîs. However, they will be kept near, at our fingertips, in case of an attack from the Qurayshîs."**

Abî Zarr Ghifârî was appointed as our Prophet's deputy in Medîna al-Munawwarah.<sup>353</sup> It is also reported that Abû Ruhm Ghifârî was left as deputy. Two thousand sahâbîs set out for Mecca with our beloved Prophet. The Ashâb al-kirâm were very excited. They would see their hearths and homes and their homeland that they had abandoned for years on the path of Allahu ta'âlâ, for the sake of our beloved Prophet... They would visit the Kâ'ba, to which they turned towards at five daily salât... They would reunite with their relatives who had become Muslims but couldn't come to Medîna in accordance with the treaty. They would show the dignity and honour of Islâm to the Quraysh polytheists, who made them shed blood instead of tears for years, who had made them moan under oppression, and who martyred many of their brothers to make them worship the idols. Perhaps, when the polytheists saw this, love for Islâm would fill their hearts, and they would become Muslims!

Those who stayed in Medîna went along with the Master of the worlds up to Wadâ Hill (Farewell Hill), all the while saying takbîrs, and returned after bidding

<sup>353</sup> Ibn Hishâm, as-Sira, I, 434; II, 289; Wâqidî, al-Maghâzî, I, 8; Ibn Sa'd, at-Tabaqât, II, 59; Kettânî, Terâ-tîb-ul-idâriyye, I, 484-486.

farewell...

When our beloved Prophet came to Dhu'l-Hulayfa, which was about ten kilometres away from Medîna, He put on His ihrâm. The glorious Sahâbîs followed Him. Everyone was dressed in white. Now, the journey to Mecca to perform 'umra had started. The sky and the earth were ringing with the sounds of:

**"Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka labbayk!  
Innal hamda wan-nî'mata laka wal-mulka, lâ sharîka lak."** The journey was very joyful with praising Allahu ta'âlâ and supplicating to Him, mentioning His blessed name.

When the leading unit under the command of Muhammad ibn Maslama approached Mecca, the Quraysh polytheists saw them. In fear, the polytheists came near and asked, "What is this?" It was as if they were saying, "Is this how we agreed a year ago?" Muhammad ibn Maslama gave them the following answer that chilled them to the bone: "These are the cavalry of the Rasûl of Allahu ta'âlâ... If Allahu ta'âlâ allows, He, too, will honour here tomorrow!" The polytheists returned in fear and conveyed the news to Mecca. The Meccan polytheists said, "We swear that we have adhered to the treaty. Why would Muhammad fight us?" Immediately, they sent a delegation to talk with our Master, the Prophet.

Meanwhile, the Master of the worlds (sallallahu 'alaihi wa sallam) came to the place called Batn al-Yâjâj, where He could see Mecca. They left all their weapons here, except for the sword they had on them. He set two hundred sahâbîs as sentinels to protect the weapons.

When these preparations were finished, the Quraysh delegation requested permission to meet our Master, the Prophet and be admitted to His presence. When it was granted, they said, "O Muhammad! Since the Hudaybiya Peace Treaty, we haven't done anything against you. Despite this, will you come to Mecca, to your people, with these weapons? However, according to our treaty, you wouldn't have anything other than sheathed swords!" The Master of the universe replied, **"Since my childhood, I am known for keeping my promises and being loyal. We won't enter the Haram with anything other than our sheathed swords. But I want the weapons to be somewhere near me."** Realizing that the news conveyed to them was different, the delegation was relieved and said, "O Muhammad! Indeed, we have always seen loyalty and kindness from you. This is what suits you." They came to Mecca and reported the situation to Quraysh. They were relieved too.

Out of their hatred and jealousy, the notables of Quraysh left Mecca and went to the mountains in order not to see these happy moments of our Master, the Prophet and His Ashâb.

Our beloved Prophet sent the marked sacrificial camels ahead to the Zî-Tuwâ location. Then, He and His Ashâb completed the preparations and walked to enter the muqaddas city of Mecca. The Ashâb al-kirâm had encircled the Master of the worlds. The Sultân of the universe was on His camel Quswâ; He was



radiating light around Him like a sun covering the existence of thousands of stars. O my Rabb! What a beautiful, what a magnificent scene that was!

There were the sounds of “**Labbayk! Allahumma Labbayk!** **Labbayk! Lâ sharîka laka Labbayk!**” on the lips and the love of Allahu ta’âlâ and His Rasûl in the hearts.

Step by step, they were advancing towards the Kâ’ba al-mu’azzama. As they approached, their excitement increased. The chants of talbiya said in unison filled Mecca. The polytheists were melting as they saw this magnificent sight, and they felt the warm sherbet of love flowing into their hearts. The love of Islâm had already fallen into the hearts of many... Finally, the Sultân of the universe, the Master of the two worlds, our beloved, glorious Prophet Muhammad ‘alaihis-salâm was victorious.

And here, our beloved Prophet and His glorious Ashâb were entering the Kâ’ba with their swords on their waists. Hadrat Abdullah ibn Rawâha was holding the reins of Quswâ, the camel of our Master, the Prophet, and moving forward. Some Meccan polytheists, women and children had lined up along Dâr an-Nadwa and were watching our beloved Prophet and His heroic Ashâb. As Abdullah ibn Rawâha advanced, he began reciting these couplets as if hammering them on the heads of the polytheists:

*O unbelievers, step aside from the path of the Prophet,  
To whom Allahu ta’âlâ sent the Qur’ân.*

*Every goodness and kindness are in His religion,  
The best death is dying for this religion.*

*He really is Rasûlullah, I accepted it with my heart,  
I believe His every word; I accepted it all.  
O infidels! When you denied that the Qur’ân,  
Is descended by Allahu ta’âlâ,*

*Like how we suddenly descended strikes,  
How we separated your heads from your bodies,*

*If you don’t believe its meaning,  
Strikes will descend on your head like that.*

*I begin with the blessed name of that Allah,  
Apart from His religion, there is no true religion.*

*And again, I begin with the name of that Allah,  
To whom Muhammad is both a slave and rasûl.*

*“O Khâlid! Take the  
muqaddas banner  
of Rasûlullah  
quickly! Wallahi,  
I had taken it to  
give it to you. You  
know the art of  
war better than  
I do!”*

*Thâbit ibn  
Akram (radiyal-  
lahu ‘anh)*

Hadrat 'Umar couldn't stop himself from warning him by saying, "O Ibn Rawâha! How can you recite poetry in front of Rasûlullah and in the Haram ash-sharîf?" But our Master, the Prophet said, **"O 'Umar! Don't stop him! I swear by Allahu ta'âlâ that his words are faster and more effective on these Quraysh polytheists than shooting arrows at them. O Ibn Rawâha, continue!"**

After a short while, our Master, the Prophet said to Hadrat Abdullah ibn Rawâha:

**"Say: There is no god but Allahu ta'âlâ! He is the One. He is the One who fulfills His promise! He is the One who helped this slave of His! He is the One who empowered His soldiers! And He is the only One who defeated the gathered tribes!"**

Upon this, Abdullah ibn Rawâha started to recite;

*There is no god, but Allahu ta'âlâ!  
He has no partner, Lâ ilâha illallah!*

*He is the One who empowered Muslim soldiers!  
And He is the One who defeated, dispersed the unbelievers!*

Muslims were repeating these words too.

When our beloved Prophet entered the Baitullah, He revealed His blessed right shoulder. The beauty of His blessed skin caught the eyes, attracted the hearts and radiated light like the sun. Then He said, **"May Allahu ta'âlâ forgive with His mercy those brave men who will show themselves strong and energetic against those polytheists today."** Upon these words, the Ashâb al-kirâm revealed their right shoulders and made tawâf around the Kâ'ba three times, walking quickly and majestically. But they walked slowly between Rukn al-Yamâni and the corner of the Hajar al-Aswad. Our Master, the Prophet and His Ashâb were approaching the Hajar al-Aswad, kissing it or outstretching their arms towards it.

The polytheists were watching the Ashâb. They were amazed by this majestic and spectacular walk. Because they had been told that Muslims had become weak and sick since they went to Medîna, and similar news had spread. Now, they were witnessing the exact opposite, and their astonishment was increasing.

The remaining four tawâfs were completed slowly, with slow steps. After the tawâf, they performed a salât of two rakâts at the site called Maqâm al-Ibrâhîm. Then, they strode between Safâ and Marwa hills seven times. After the sacrificial animals were butchered, our Master, the Prophet had His blessed head shaved. His blessed hair was snatched from the air.

The Ashâb al-kirâm shaved too. Thus, the dream, which our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) saw exactly one year ago, came true.

The 'umra visit had been completed, and it was the time of afternoon salât.



When the Master of the worlds commanded Hadrat Bilâl to recite the adhân at the Kâ'ba, Bilâl al-Habashî immediately fulfilled the order. While he was reciting the adhân al-Muhammadî at the Kâ'ba, all Mecca was shaken up. The Ashâb al-kirâm were listening to the adhân with great awe and repeating it in a low voice. When it was finished, our Master Habîbulâh became the imâm. The afternoon salât performed in jamâ'at had a different effect on the hearts of the polytheists.

A leather tent was set up for our beloved Prophet in Abtah. The sahâbîs stayed in the tents around Him for three days. During salât times, they would gather in the Baitullah and perform their salât in jamâ'at. At other times, they were visiting their relatives and setting an example for them with the good morals that Islâm had given them. Seeing the beautiful behaviour of the Ashâb, they couldn't hide their admiration. During these three days, Mecca was conquered from within.

The three days had elapsed... It was time to leave. Towards the evening, our Master, the Prophet said, "**None of the Muslims** (who have come for 'umra) **will spend the evening at Mecca, they will all depart!**" Everyone packed up and started off for Medîna...

When Rasûlullah met Hadrat Abbâs while He was in Juhfa, Hadrat Abbâs suggested, "O Rasûlallah! Maymûna bint Hârith became a widow. Can't you take her as your wife?" Upon this, our Master, the Prophet sent Abû Râfi' and a person from the Ansâr to Mecca to ask for her hand in marriage. When Hadrat Maymûna, who was on a camel at that moment, was told that Rasûlullah wanted her hand in marriage, she said, "The camel and the one on it belong to Rasûlullah." She gave herself away to our Master, the Prophet. She left the arrangements to her sister Umm al-Fadl, and Umm al-Fadl handed this duty to her husband Hadrat Abbâs. While they were returning from 'umra, when they came to the Sharîf location, Hadrat Abbâs married Hadrat Maymûna to Rasûlullah with four hundred dirhams as mahr. The wedding was also held here. Hadrat Maymûna was honoured with the nikâh of Rasûlullah and became His last wife. Our Prophet didn't marry again after this.

*"O my Allah!  
Forgive Zayd! O  
my Allah! Forgive  
Ja'far! O my Allah!  
Forgive Abdullah  
ibn Rawâha!"*

***Hadîth  
ash-sharîf***

*I have dared to present a candlestick, Yâ Rasûlallah!  
My motive is service to your exalted door, Yâ Rasûlallah!*

*Not a gift worthy of your highness from your humble slave;  
Please do accept it with your kindness and grace, Yâ Rasûlallah!*

*Who do I have, except you, to take refuge in?  
By your side lie kindness and blessing, Yâ Rasûlallah!*

*I take refuge in you, and in you alone; I'm at your mercy;*



**An old view of Kâ'ba al-mu'azzama / Mecca al-muqarrama  
[1890]**





*Please have mercy and intercede for me, Yâ Rasûlallah!*

*In both worlds, claim Hân-i Mahmûd-i adlî as your own!*

*The sovereignty is yours in the beginning and the end, Yâ Rasûlallah!*

*"(O Meccan Muslims!) Labbayk!  
I accept your invitation!"*

**Hadîth  
ash-sharîf**

## II. Mahmûd Hân

### **Khâlid ibn Walîd's conversion to Islâm**

When our Master Habîb al-akram (sallallahu 'alaihi wa sallam) who has been sent as a mercy for the worlds, went to Mecca for 'umra, He asked Hadrat Walîd ibn Walîd, one of His Ashâb, **"Where is Khâlid? It is not suitable for someone like him not to know Islâm. What a good thing it would have been if he had displayed all his efforts and heroism on the side of Muslims against the polytheists. We would have loved and appreciated him."** Walîd ibn Walîd used to write letters to his older brother from time to time and encourage him to become a Muslim. When he conveyed these blessed words of our Master, the Prophet, Khâlid ibn Walîd's inclination to Islâm increased even more. The sahâbîs had returned to Medîna from the 'umra visit. Days had passed, and the eighth year of the Hegira had begun. Khâlid ibn Walîd could no longer wait and was yearning to reach Medîna as soon as possible, to kneel in the presence of the Master of the universe and be honoured by becoming a Muslim. He narrated it as follows:

**"Allahu ta'âlâ bestowed upon me the love of our Master, the Prophet. He placed the love of Islâm in my heart. He made it possible to distinguish between good and evil. I said to myself: I was present in all the battles against Muhammad 'alaihis-salâm. Leaving each battlefield, I felt that I was on a wrong path, and He would definitely be victorious over us one day. I was the commander of the enemy cavalrymen when Rasûlullah (sallallahu 'alaihi wa sallam) came to Hudaybiya. In Usfân, I approached the Muslims and was seen by them. Feeling safe from us, Rasûlullah was leading His Ashâb in the afternoon salât. We wanted to make a sudden raid on them, but it wasn't possible. It was a good thing that it happened like this. Rasûlullah must have understood our intention because they performed the late afternoon salât cautiously.**

This situation affected me greatly. I said to myself that this person must be protected by Allah. I was deep in thoughts and didn't appear to Muhammad 'alaihis-salâm when He came to Mecca for 'umra. He had come with my brother Walîd and couldn't find me. My brother left a letter saying: **'Bismillâhirrahmânirrahîm! After thanking and praising Allahu ta'âlâ and greeting and invoking blessings on Rasûlullah, I say, truly, I do not know anything as surprising as your turning away from Islâm. However, you are not incapable of understanding that the path you are following is wrong. Why don't you**

**use your mind? How strange that you cannot know and understand a religion like Islâm. Our Master, the Prophet asked me about you. He wishes you to know Islâm and for you to use your efforts and heroism among Muslims against the polytheists. O my brother! You have missed many opportunities, don't delay any more!**

When my brother's letter reached me, my desire to become a Muslim became very strong. I was in a hurry to leave. What Rasûlullah said made me very happy. While I was sleeping that night, I dreamt that I had gone from a troublesome, narrow and waterless place like a desert to a lush, wide and spacious place. I decided to tell my dream to Hadrat Abû Bakr when I reached Medîna and ask for its interpretation.

While I was making preparations for going to Rasûlullah, I was thinking, 'I wonder who might accompany me during this journey?' Meanwhile, I came across Safwân ibn Umayya. I told him about the situation. He rejected my offer. Then I met Ikrima ibn Abû Jahl. When he rejected too, I went home. I got on my horse and went to 'Uthmân ibn Talha. I said to him that I was going to Rasûlullah to become a Muslim and asked him to accompany me. He accepted without hesitation, and we set out together at dawn the next day. When we reached the place called Hîrâ, we met Amr ibn Âs. He asked where we were going. When we told him our purpose, he said that he came from Abyssinia, and he had become a Muslim while he was with Negus Ashama. Now, he was going to Medîna to make bî'at to Rasûlullah. The three of us arrived in Medîna. I learned that when our Master, the Prophet heard that we came, He said, 'Mecca had sent its darlings to our side.'

When I arrived in Medîna, I took off my travelling clothes. I wore my best clothes and prepared to meet our Master Rasûlullah. At that moment, my brother Walîd came and said, 'Hurry up. Our Master, the Prophet has been informed of your arrival, and He is very happy. Now, He is waiting for you.' In a hurry, I went to the presence of that great Prophet. I greeted Him and said, 'I bear witness that there is no god but Allahu ta’âlâ, and you are Allahu ta’âlâ’s prophet.' He said, '**Hamd (praise) be to Allahu ta’âlâ, who guided you and showed you the right path.**' Then I asked Him to pray to Allahu ta’âlâ for my sins' to be forgiven. He prayed for me and said, '**Islâm cuts off the sins committed before it.**' My other two friends also became Muslims.<sup>”</sup><sup>554</sup>

Thus, these three brave men, among the bravest of Mecca, who didn't hesitate to give their lives for their cause, had been honoured by joining the Ashâb al-kirâm in the presence of our Master Rasûlullah with their hearts overflowing with sincerity. From now on, they would work with all their might to destroy disbelief. The sahâbîs were very happy when they became Muslims and expressed their joy by saying takbirs, "**Allahu akbar!**"

*Hadrat Muhammad is the voice of Haqq,  
He is the master of both worlds.  
Arabs and Persians are His slaves.*

<sup>554</sup> Bayhaqî, Dalail an-Nubuwwa, IV, 455; Ibn Asâkir, Târikh Dimashq, XVI, 228; Zahabî, Siyar, II, 118.



*Time hasn't seen a rose like that Rose,  
You, too, bow down for that Beauty.*

**Imâm al-Busayrî**

## THE WAR OF MÛTA

In the eighth year of the Hegira, our Master Sarwar al-kâinat, who is a mercy for the worlds, sent envoys to various tribes and states to spread Islâm. Some of them yielded positive results, but Hadrat Hârith ibn Umayr, who was sent to the governor of Busrâ, was arrested by Christian soldiers in the Mûta village of Balkâ township of Damascus. Hadrat Hârith, who was taken to Sharahbil ibn Amr, the governor of Damascus, was brutally murdered and martyred, even though he was an envoy.<sup>355</sup>

*"O my Rabb! Until we suddenly reach their homelands, hold the spies and message bearers of Quraysh, make them blind and deaf. May they see and hear us suddenly."*

**Hadîth  
ash-sharîf**

Our beloved Prophet was very saddened by this news and immediately ordered His heroic Ashâb to gather. The sahâbîs who received this order bid farewell to their children and hurriedly gathered in the Jurf encampment. After leading the afternoon salât, our Master Habîb al-akram said, "**I have appointed Zayd ibn Hâritha as the commander for those people who will go to jihâd! If Zayd ibn Hâritha is martyred, let Ja'far ibn Abî Tâlib take his place. If Ja'far ibn Abî Tâlib is martyred, let Abdullah ibn Rawâha take his place. If Abdullah ibn Rawâha is also martyred, let Muslims choose a suitable person among themselves and make him their commander!**" Upon this, the Ashâb al-kirâm understood that the heroes whose names were mentioned would be martyred. They started crying and said, "O Rasûlallah! We wish they would be alive so that we could benefit from them." Our Master, the Prophet didn't answer them and remained silent.<sup>356</sup>

Hadrat Zayd, Ja'far and Abdullah, who were there, also heard these and were filled with great joy. Because their greatest goal was to become martyred while spreading Allahu ta'âlâ's religion. Now, the glad tidings had been given, and they had heard it with their own ears. The mujâhîds had completed their preparations and were waiting for their commander. Our beloved Prophet delivered the white banner of Islâm to Hadrat Zayd ibn Hâritha. He ordered him to go to where Hârith ibn Umayr was martyred and to communicate Islâm. He ordered him to fight the enemy if they didn't accept.

Hadrat Abdullah ibn Rawâha cried as he and his fellow commanders said goodbye. They asked him, "O son of Rawâha! Why are you crying?" Abdullah ibn Rawâha, who was a poet, said:

*The reason why I am weeping,*

<sup>355</sup> Wâqidî, al-Maghâzî, II, 756; Ibn Sa'd, at-Tabaqât, II, 128; Ibn Asâkir, Târikh Dimashq, XI, 464.

<sup>356</sup> Bukhârî, al-Maghâzî, 46; Wâqidî, al-Maghâzî, II, 756-758; Ibn Sa'd, at-Tabaqât, II, 128-130

*Is not the love of living,  
And I swear by Allahu ta’âlâ,  
The reason is not my missing you.*

*The real reason is that,  
In the Qur’ân al-karîm,  
Our Rabb decrees,  
In one of its verses:*

*‘Know that certainly,  
There is no one among you,  
Who will not have  
Gone through Jahannam...’*

*I had heard this âyat,  
While Rasûlullah recited it,  
How can I endure it,  
If I stop by Jahannam?*

His friends prayed for him, “May Allahu ta’âlâ make you one of His beloved slaves; may you be one of the pious!” Then Hadrat Abdullah ibn Rawâha said, **“I pray to Allahu ta’âlâ for forgiveness. And I want to be martyred by a sword blow that makes blood spurt and foam, or a spear thrust that wreaks havoc on my liver and intestines!”** When the army was ready to move, Hadrat Abdullah ibn Rawâha came to our Master Rasûlullah, and after saying goodbye, he asked, “O Rasûlallah! Could you please advise me something that I will memorize and keep in my mind?” Our Master, the Prophet told him, **“Tomorrow, you will reach a country where performing sajdas for Allahu ta’âlâ is very seldom. Increase your sajdas and salât there.”** Abdullah ibn Rawâha asked, “O Rasûlallah! Could you please advise me more?” Our beloved Prophet responded, **“Always remember Allahu ta’âlâ. Because, remembering Allahu ta’âlâ will help you achieve what you hope for.”**

The Islâmic army of three thousand people began to march with cries of **“Allahu akbar! Allahu akbar!”** Our beloved Prophet and the sahâbîs who stayed in Medîna followed

the mujâhid ghâzis up to Wadâ Hill. Here, the Master of the worlds addressed the blessed Islâmic army as follows: **“I advise you to do Allahu ta’âlâ’s commandments and avoid His prohibitions, to be beneficent to the Muslims with you and to treat them well. Fight on the path of Allahu ta’âlâ by saying His name. Do not betray the goods taken as booty. Do not renege on your promise. Do not kill children! There, in the churches of the Christians, you will find some people who have separated themselves from people and devoted themselves to worship. Avoid harming those people! Apart from them, you will also come across some people with**



**devils nesting in their heads, cut off their heads with your swords. Do not kill the women or the old. Do not burn or cut the trees. Do not destroy the houses!"**

He told Zayd ibn Hâritha, the commander-in-chief, "When you encounter your polytheist enemies, invite them to one of three alternatives! (If they become Muslims) Invite them to migrate to Medîna, the home of the Muhâjirs! If they accept your invitation, tell them that they will have the same rights as the Muhâjirs have, and they will have the same duties as the Muhâjirs have. If they choose to become Muslims and live in their own country, tell them they will be like the nomadic Arab Muslims and that the same divine decree applied to them will also be applied to them; nothing will be reserved from the war booties for them and only those who fight along Muslims will benefit from the booty!"

If they do not accept Islâm, invite them to give jizya! Do not hurt anyone who accepts that! If they refuse to pay jizya either, fight them by taking refuge in Allahu ta'âlâ's help!"

After this advice, He bid farewell to the mujâhids. The army of Islâm departed with calls of takbîr. Those who stayed behind were waving their hands at the departing people and praying, "May Allahu ta'âlâ protect you from every kind of danger and bring you back safe and sound..." Until they disappeared on the horizon, they watched them with tearful eyes...

The muqaddas banner in the hand of Zayd ibn Hâritha was waving; the mujâhids were taking an unknown and long journey to serve the religion of Allahu ta'âlâ. The Islâmic army was quickly advancing towards Syria. The journey was uneventful and joyous. The mujâhids were looking forward to encountering the enemy as soon as possible. One of the most eager of those who wanted martyrdom was Hadrat Abdullah ibn Rawâha. Zayd ibn Arqâm narrated:

"I was an orphan who grew up under the care of Abdullah ibn Rawâha. When he went on the Mûta expedition, he put me on the back of his camel. While we went in the night for a while, he recited these couplets:

*O my camel! If you can carry me to the sands, till the well,  
And an additional distance of four-days, from there.*

*I promise I will not bring you on trips any more,  
Soon, you will be without any owner.*

*I probably won't be returning to my home,  
I hope in this battle, a martyr I'll become.*

*O Rawâha's son, at the last stop, the believers,*

"Whoever enters the house of Abû Sufyân and takes refuge there will be protected and safe from being killed..."

"Whoever enters Masjid al-Harâm and takes refuge there will be safe!  
Whoever closes his door and stays in his house will be safe."

**Hadîth  
ash-sharîf**

*Passed me with speed, even your closest relatives,*

*By breaking the ties of brotherhood, they passed,  
They left you to Haqq ta’âlâ and went ahead.*

*I do not think about my worldly goods,  
I do not care any more for trees, or dates!*

When I heard these, I wept. Abdullah ibn Rawâha touched me with his whip and said, ‘O you naughty one! What is it to you? What harm does it do to you if I say so? If Allahu ta’âlâ grants me martyrdom, you will return on the animal and reach your destination. As for me, I will be free from all the troubles and grievances of the world and find peace.’ He climbed down and performed a salât of two rak’ats. After he made a long supplication to Allah, he called me, ‘O child!’ When I said, ‘Yes,’ he said, ‘Inshâ-Allah, martyrdom will be granted to me in this expedition!’

While the brave sahâbîs were approaching Syria, the governor of Damascus, Sharâhbil ibn Amr had already received news that the Islâmic army was coming. He immediately reported the situation to the Byzantine Emperor Heraclius and was relieved to receive great help. Because, according to his intelligence, the Muslims were only three to five thousand people. On the other hand, his own army exceeded one hundred thousand. As for weaponry, they were innumerable.

When the Ashâb al-kirâm (‘alaihimur-ridwân) reached Maân, one of the lands of Damascus, they learned that the Eastern Romans were marching towards them with an army of one hundred thousand soldiers. They camped there and stayed for two nights. Their commander Hadrat Zayd ibn Hâritha gathered his friends and informed them of the situation. He asked for their views about what should be done against the Roman army. Some of the sahâbîs said, “Without confronting the Roman army, let’s launch sudden raids in their country, capture their people and return to Medîna,” some others said, “Let’s write a letter to Rasûl ‘alaihis-salâm, inform Him of the number of the enemy and ask Him to send soldiers to us urgently or tell us what we should do.” While they were about to decide that the second opinion was more appropriate, Hadrat Abdullah ibn Rawâha said:

*O my people, what is the reason for your hesitation?*

*Have we not come to fight with martyrdom as our intention?*

*We have never fought against the unbelievers,  
Because we were superior in numbers.*

*We fought with the power of this religion,  
Granted by Allahu ta’âlâ, as if we were a lion.*





*Go and fight, certainly, there is goodness,  
Either martyrdom or conquest, at the end of this business.*

*Wallahi, in the day of Badr, two horses we had,  
We owned one horse and few weaponries at Uhud.*

*If it is in our destiny to be victorious in this battle,  
Already it was promised by Allah and His Rasûl.*

*Haqq ta'âlâ never breaks His promise,  
So, march forward, O believers!*

*If martyrdom is a part of our fate,  
With our brothers in Jannah, we will unite.*

*"Today is a day  
when Allahu ta'âlâ  
will increase the  
glory of the Kâ'ba.  
Today is the day  
when the Baitul-  
lah will be veiled!  
Today is the day  
of mercy... Today  
is the day when  
Allahu ta'âlâ will  
glorify Quraysh  
(with Islâm)."*

**Hadîth  
ash-sharîf**

These words of Hadrat Abdullah ibn Rawâha encouraged the mujâhidîn. They said, "Wallahi, the son of Rawâha is telling the truth."

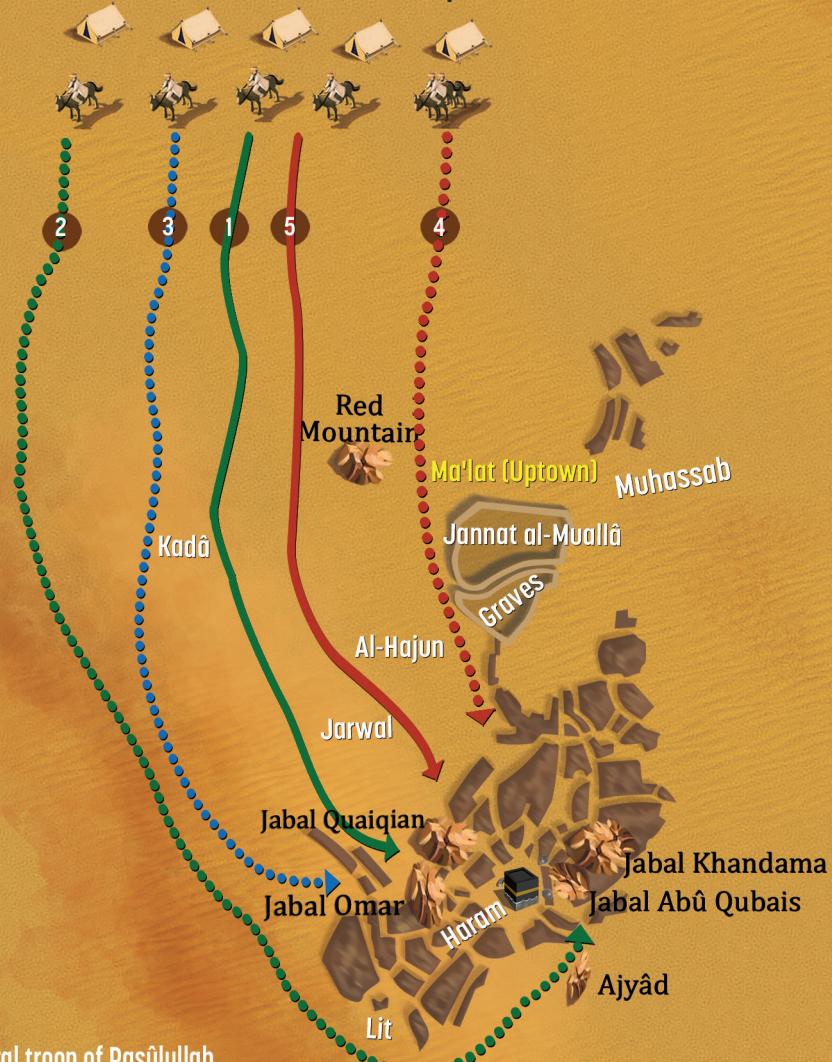
Now, the decision had been made. They would continue to fight until they were martyred. When the glorious sahâbîs came to the village called Mûta, they encountered the Roman army of one hundred thousand soldiers. Mountains and valleys were covered with enemy soldiers. On one side, there was an Islâmic army of three thousand people that came from Medîna to Damascus to spread the religion of Allahu ta'âlâ; on the other side, there was a herd of infidels of one hundred thousand people gathered to strangle Islâm. In appearance, there was a great imbalance of powers. One Muslim would have to fight more than thirty Roman soldiers.

Both sides took battle formation. Meanwhile, in accordance with the order of our Master, the Prophet, a committee from the Islâmic army advanced towards the Roman encampment. They offered the Roman army to embrace Islâm or to pay jizya. But they rejected this invitation. There was no time to waste any more. The commander Hadrat Zayd ibn Hâritha, holding the muqaddas banner of Islâm, ordered his army to attack. The mujâhids, who were waiting for this moment, sprang forward like arrows with cries of "**Allahu akbar!**" They drew their swords like lightning and rushed into the middle of the enemy like a storm... The neighing of horses, the clanking of swords, chants of takbîr and the cries of the wounded filled the air, and at the very beginning of the battle, the battlefield turned into a bloodbath. With every swing of the glorious sahâbîs' swords, either a head or an arm fell down.

Holding the white banner of Rasûlullah, Hadrat Zayd was fighting right in the middle of the enemy, saying, "**Allah, Allah.**" With the swings of his sword, he was making the enemy retreat and regret confronting him. The glorious sahâbîs, seeing their commander's heroic fight, were attacking as he was. Each of the sahâbîs was trying to fight thirty enemy soldiers. At one point, it was seen that several spears were stabbed into the blessed chest of the commander Hadrat

## The Conquest of Mecca al-Muqarrama

The location where Rasūlullah divided the troops into branches



- 1 Central troop of Rasūlullah
- 2 The troop of Khālid ibn Walīd
- 3 The troop of Sa'd ibn Ubâda
- 4 The troop of Zubayr ibn Awwâm
- 5 The troop of Abû Ubayda ibn Jarrâh



Zayd. Other spears followed them. The body of this glorious sahâbî was riddled with holes. Zayd ibn Hâritha fell on the hot ground and attained the martyrdom he had longed for.

Hadrat Ja'far, who was following Zayd ibn Hâritha, immediately seized the banner. Seeing the banner of Islâm waving, the mujâhids continued to battle with a renewed zeal. Hadrat Ja'far was fighting heroically like Zayd ibn Hâritha. While he was attacking the enemy, he was also encouraging his friends. This new commander, who fought bravely, was swinging his sword with faster and quicker movements and giving the enemy no respite. While he was intensely fighting, Hadrat Ja'far had gone much further than his friends. He was fighting alone among the Romans, striking each of them with his sword. He soon realized that there was no turning back. The heroic commander said, "My duty is to strike each unbeliever with my sword." He was renewing his strength by saying the blessed words, "**Allahu akbar! Allahu akbar!**" With every strike of his sword, he was wiping out an enemy and not letting anyone approach him. He kept repeating the blessed name of Allahu ta'âlâ and fought with endless strength. Eventually, an enemy soldier struck the right hand of Hadrat Ja'far with his sword. His right hand cut off, Hadrat Ja'far grasped the muqaddas banner of Islâm with his left hand before it could fall to the ground. He picked it up and waved it again. Then another sword strike... His left hand was cut off. This time, he tried to keep the banner flying by pressing it to his chest between his severed arms. However, with the enemy swords falling violently one after another, he attained the rank of martyrdom he had longed for. His blessed soul flew to the highest levels of Jannah... His body had received more than ninety sword and spear wounds.<sup>357</sup>

Seeing that their commander was martyred, the heroic mujâhids grabbed the banner of Islâm that had fallen to the ground and handed it over to Hadrat Abdullah ibn Rawâha. He also attacked the enemy fiercely, waving the banner on his horse. On the one hand, he was crushing the enemy that came his way, and on the other hand, he was saying:

*O my nafs, you will obey me, certainly,  
I have sworn, in this battle, a martyr I will be.*

*Either you will accept it happily,  
Or I will make you agree.*

*Tell me! If you are not killed in this war,  
Do you think you will not die, ever?*

*Know that it will be good if you do what,  
Ja'far ibn Abî Tâlib and Zayd ibn Hâritha have done.*

*"When the truth comes, falsehood vanishes; falsehood is always bound to vanish."*

*Isrâ: 81*

<sup>357</sup> Wâqidî, al-Maghâzî, II, 756.

*They have become martyred, O my nafs, do not stay back.  
Otherwise, you will be sorry, go ahead now attack!*

With cries of “**Allahu akbar**,” Hadrat Abdullah was fighting fiercely against the enemies. At one point, a sword struck his finger, and the severed finger was dangling from his hand. This blessed commander, who was burning with the love of Allahu ta’âlâ and His Rasûl, immediately jumped down from his horse. He put his wounded finger, which prevented him from fighting, under his foot and saying, “Aren’t you just a wounded finger? This incident happened to you on the path of Allahu ta’âlâ!” he tore it off. He jumped on his horse and started fighting again with all his strength. However, he began to reproach himself because he was not able to attain the state of martyrdom despite all his efforts... He attacked the enemy again and again. Finally, he fell to the ground with a spear blow. He was martyred while fighting on the path of Allahu ta’âlâ and His Rasûl, and his blessed soul flew to Jannah...

At that moment, Abû'l-Yusr Ka'b ibn Umayr, who was fighting near Hadrat Abdullah, tried to carry the banner. He looked around among the Ashâb, searching for someone older and more mature than himself. When he saw Thâbit ibn Akram, he delivered the banner to him. Hadrat Thâbit set the banner in front of the mujâhids and said, “O my brothers! Hurry, choose a commander among you and obey him.” They replied, “We choose you,” but Hadrat Thâbit didn’t accept this. He eyes fell on Hadrat Khâlid ibn Walîd. He told him, “O Abû Suleymân! Take the banner!” Hadrat Khâlid had recently become a Muslim. Due to his virtue, he didn’t want to take the holy banner and said, “**I cannot take this banner from you! You deserve this much more than me. Because you are older, and you had been honoured by fighting alongside Rasûlullah at the Ghazâ of Badr!**”

But time was precious. The Ashâb al-kirâm around them were fighting fiercely against the enemy and trying to push back the hundred thousand-strong enemy. Hadrat Thâbit repeated his words, “O Khâlid! Take the muqaddas banner of Rasûlullah quickly! Wallahi, I had taken it to give it to you. You know the art of war better than I do!” and asked the mujâhids around him, “O my brothers! What is your opinion on Khâlid being commander?” They unanimously said, “**We have made him our commander.**”

Upon this, Hadrat Khâlid, with great respect and reverence, took the banner that the Master of the worlds had delivered with His blessed hand and kissed it. He jumped on his horse and attacked the enemy with all his majesty and grandeur.<sup>358</sup>

The heroic sahâbîs attacked again, following their new commander. Hadrat Khâlid was fighting with unprecedented courage and skill, striking down everyone in his path. Meanwhile, Hadrat Kutba ibn Katâda decapitated Mâlik

<sup>358</sup> Wâqidî, al-Maghâzî, II, 756; Ibn Sa'd, at-Tabaqât, I, 129, Abdurazzâq, al-Musannaf, III, 390; Tabarânî, al-Mu'jamû'l Kabîr, II, 105; Suhaylî, Rawzu'l-unf, IV, 130.



ibn Zâfila, one of the enemy commanders. The morale of the Romans was shaken. But time was running out, it was evening and getting dark. Fighting in the dark was very dangerous. Because they could accidentally kill their own friends...

For this reason, both sides retreated to their headquarters. The wounded were treated. Hadrat Khâlid was a genius in the art of war. He wanted to confront the enemy with a new tactic in the morning and confuse them. That night, he changed the positions of the soldiers. He moved those on the right to the left, those on the left to the right, those in the front to the rear, and those in the rear to the front.

The brave mujâhids attacked again in the morning. They started fighting with calls of "**Allahu akbar**". The enemy soldiers were seeing the soldiers attacking them for the first time. They were not the ones they fought yesterday.

A new army must have come to help the Muslims! Fearing that reinforcement had come, the Roman soldiers were demoralized. They panicked and started to flee. The army of Islâm used this opportunity and made an intense attack on the Roman soldiers.

After the enemy was defeated, they went to the fortress of Mûta. They conquered the fortress and eliminated many of the notables. Hadrat Khâlid and the heroic sahâbîs fought even better that day, striking the enemy with their swords and sending the souls of thousands of them to Jahannam. That day, nine swords broke in the hands of Hadrat Khâlid ibn Walîd.<sup>359</sup>

With the blessings of Allahu ta'âlâ and the prayers of our Master Rasûl al-akram (sallallahu 'alaihi wa sallam), three thousand mujâhid ghâzîs routed one hundred thousand enemy soldiers. In this great battle, fifteen Muslims were martyred. Thus, the Byzantine Empire was put in its place and prevented from raiding further south...

Before the news came to Him from the battlefield, our Master Rasûl al-akram, our honourable Prophet, gathered His Ashâb in the masjid to inform them about what happened in Mûta. It was obvious from our beloved Prophet's blessed face that He was very sad, and no one could ask anything for fear of making Him even sadder. Finally, one of the Ashâb al-kirâm said, "May our lives be sacrificed for you, O Rasûlallah! Our hearts are crying ever since we saw the sadness in you, only Janâb al-Haqq knows the extent of our sadness!" Tears flowed from the blessed eyes of our beloved Prophet and He said, **"The cause of my grief, the thing that filled me with the sorrow you see in me, was the martyrdom of my Ashâb. This state continued until I saw them as brothers sitting on thrones across from each other in Jannah. Zayd ibn Hâritha held the banner. Eventually, he was martyred. Now, he has entered Jannah. He is running around there. Then Ja'far ibn Abî Tâlib took the banner."**

*"The situation between us will be like what Yûsuf 'alaihis-salâm said to His brothers. I say to you as He said, 'Today, I will not call you to account for what you did. May Allahu ta'âlâ forgive you. (Surâh Yûsuf: 92)' Go. You are free."*

**Hadîth  
ash-sharîf**

<sup>359</sup> Bukhârî, al-Maghâzî, 42; Ibn Sa'd, at-Tabaqât, IV, 253; Ibn Abî Shayba, al-Musannaf, IV, 582; Hâkim, al-Mustadrak, III, 44.

**He attacked the enemy armies. He fought, and eventually he, too, was martyred. He entered Jannah as a martyr and flies as he wishes with two wings made of ruby. After Ja'far, Abdullah ibn Rawâha took the banner. He fought against the enemies with the banner in his hand, was martyred and entered Jannah. They were shown to me on golden thrones in Jannah. O my Allah! Forgive Zayd! O my Allah! Forgive Ja'far! O my Allah! Forgive Abdullah ibn Rawâha!"**

Tears were still flowing from the blessed eyes of the Master of the worlds. He continued through tears, "**After Abdullah ibn Rawâha, Khâlid ibn Walîd took the banner. Now, the battle has intensified. O my Allah! He (Khâlid ibn Walîd) is a sword from Your swords. Help him!**"<sup>360</sup>

As a miracle, with the permission of Allahu ta'âlâ, our beloved Prophet had seen the situation on the battlefield, which was more than a thousand kilometres away, and reported it to His Ashâb. After telling this incident on the day when Hadrat Ja'far ibn Abî Tâlib was martyred, He got up and went to Hadrat Ja'far's house. His wife Asmâ had finished her household chores, washed her children and combed their hair. Our beloved Prophet said, "**O Asmâ! Where are Ja'far's sons? Bring them to me!**" When Lady Asmâ brought the children, our Master Rasûlullah embraced them and kissed and smelled them to His heart's content. His blessed heart couldn't bear it, tears began to flow like strings from His blessed eyes. Seeing this, Hadrat Ja'far's wife asked pleadingly, "May my parents be sacrificed for you, O Rasûlallah! Why are you showing the same compassion to my children that you show to orphans? Have you received sad news about Ja'far and his friends?!" The Master of the worlds was very sad. He replied, "**Yes! They were martyred today!**" Our mother Hadrat Asmâ, began to cry, embracing her orphaned children. Our beloved Prophet couldn't stand this sight for long and left.<sup>361</sup>

Our Master Habîb al-akram (sallallahu 'alaihi wa sallam) returned to His house of bliss and told His pure wives, "**Do not forget to prepare food for Ja'far's family!**" For three days, meals were sent to the families of the martyrs.

Days had passed when Hadrat Ya'lâ ibn Umayya brought the good news of victory to Medîna. Before he started to report what happened, our Master Rasûl al-akram told him, "**Would you rather you tell us what happened or I tell you,**" and explained in detail what happened on the battlefield. Upon this, Hadrat Ya'lâ ibn Umayya said, "I swear by Allahu ta'âlâ, who has sent you as a prophet with a true religion and book, that you haven't left anything untold of the events that the mujâhîds went through." Our Master replied, "**Allahu ta'âlâ removed the distance for me, so I saw the battlefield with my own eyes.**"

A few days later, the heralds announced that the Islâmic army was approaching Medîna. Our Master, the Prophet rose with His Ashâb and went out of Medîna to meet them. In the distance, a cloud of dust was rising, and the

<sup>360</sup> Ahmad ibn Hanbal, al-Musnad, V, 299; Ibn Sa'd, at-Tabaqât, VII, 395; Ibn Abî Shayba, al-Musannaf, VIII, 546; Tabârî, Târikh, II, 322; Haythamî, Majmâ'u Zawâid, VI, 150.

<sup>361</sup> Ahmad ibn Hanbal, al-Musnad, VI, 370; Ibn Hishâm, as-Sira, II, 380; Ibn Sa'd, at-Tabaqât, VIII, 282; Ibn Kathîr, al-Bidâya, III, 474; IV, 251; Haythamî, Majmâ'u Zawâid, VI, 156.



muqaddas banner of Islâm was waving. The glints of swords and shields made the surroundings shine like a mirror... Great excitement was evident in everyone. After a short while, the mujâhid ghâzîs, led by Hadrat Khâlid ibn Walîd, entered Medîna (radîyallahu 'anhum ajma'în)...

*"Inshâ-Allah,  
they (Hawâzin  
and Thaqîf) will  
become Muslims'  
booties."*

**Hadîth  
ash-sharîf**

*Houri girls came,  
Swaddled Him in nûr,  
They all revered Muhammad,  
On the night Muhammad was born.*

*The gates of skies opened,  
The universe was filled with mercy,  
Garments of Jannah were sewed,  
On the night Muhammad was born.*

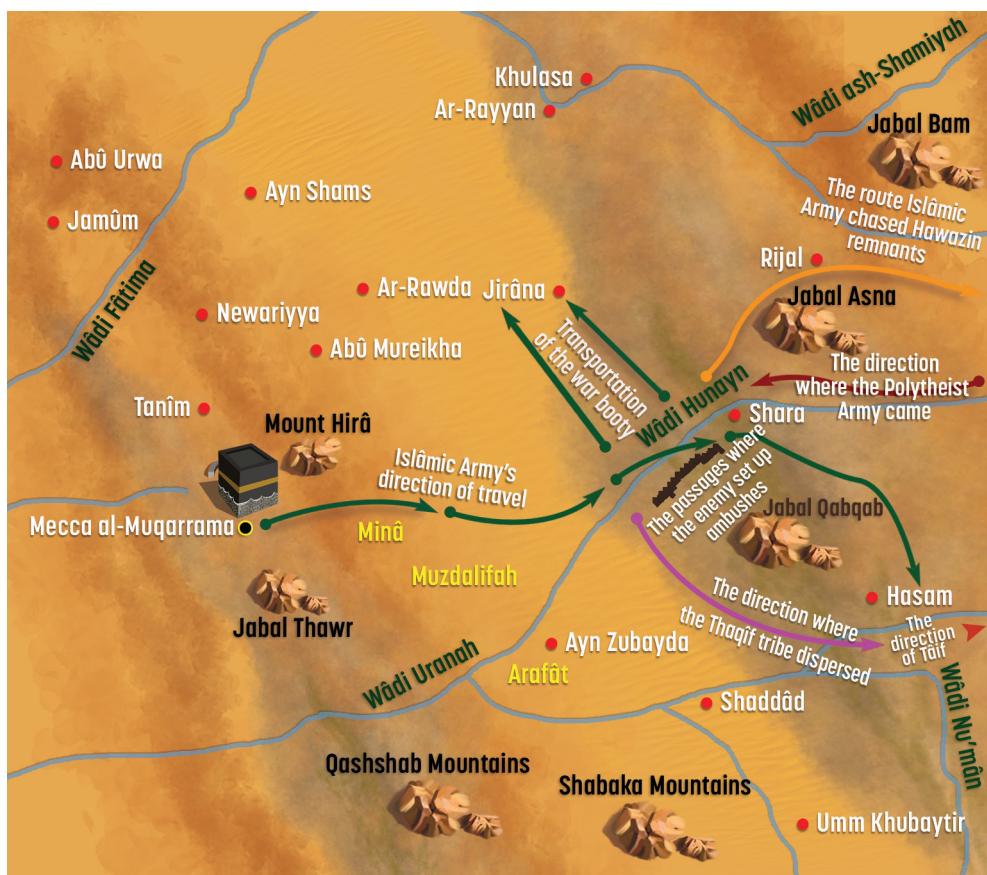
*Yûnus says, O brothers,  
Tears of blood streamed out of eyes,  
Mountains and stones made sajda,  
On the night Muhammad was born*

## THE CONQUEST OF MECCA

It was the eighth year of the Hegira. One of the articles of the Hudaybiya Peace Treaty was, **“Arab tribes, other than the two parties, can accept the protection of any party; they are free to unite with Muslims or polytheists.”** Accordingly, the Khuzââ tribe, the ally of our Master, the Prophet sided with Muslims, and the Banî Bakr tribe sided with the polytheists. The Khuzaâ tribe and the Banî Bakr tribe were old enemies, and they would attack each other whenever they found an opportunity. Following the Hudaybiya Peace, they had also stopped their attacks for a while. However, the Banî Bakr tribe could comply with this for only two years. Someone from the Banî Bakr had recited a poem, insulting our beloved Prophet, and a young man from the Khuzââ tribe, who heard this, couldn't stand it and hit him on the head. The sons of Bakr took this as an opportunity and attacked the Khuzââ tribe, which was safe from danger according to the treaty. The Quraysh polytheists had assisted this attack by giving them weapons and secretly sending men. They had killed more than twenty people from the Khuzââ tribe in the Haram ash-sharîf. During the fight, some Muslims from the Khuzââ tribe had asked for help from our Master, the Prophet. Some people had seen that there were Quraysh polytheists among the sons of Bakr in these night raids.

That night, while our beloved Prophet, who was in Medîna at the house of our mother Hadrat Maymûna, was performing ablution for salât, He heard

## The Ghazâ of Hunayn



with the permission of Allahu ta'âlâ and as a miracle, the Muslims in Mecca were asking for His help. Replying to them, He said, "**Labbayk!** (I accept your invitation!)" When our mother Maymûna saw our Master, the Prophet talking like this even though no one was around, she asked, "O Rasûlallah! Is there someone with you?"

Our beloved Prophet informed her about the incident that took place in Mecca and that the Qurayshîs had taken part in this.

By helping the Banî Bakr and raiding the Khuzâa tribe and killing them, the Quraysh polytheists had violated the conditions of the Hudaybiya Peace





Treaty, thus breaking the peace.

Our beloved Prophet had learned this news immediately. In addition, three days after the incident, Amr ibn Sâlim of the Khuzâa tribe came with forty cavalrymen and explained the situation to our Master Rasûl al-akram (sallallahu 'alaihi wa sallam).

However, the Quraysh leader Abû Sufyân, who had gone to Damascus for trade at that time, wasn't aware of this incident.

Our Master Habîbullah said, "**May I not be helped if I do not help the sons of Khuzâa!**" and He had a letter written. In this letter sent to the Quraysh polytheists, our beloved Prophet said, "**You will either give up your alliance with the sons of Bakr and stay back, or you will pay blood money of those killed from the Khuzâa tribe! If you do not fulfil any of these, I declare that I will fight you!**"

The Qurayshîs couldn't even understand this mercy. They sent a message, saying, "We will neither break our alliance nor pay blood money! We can only fight!" However, they regretted what they had done a thousand times, and out of fear, they began to wait for Abû Sufyân to renew the treaty.

When Abû Sufyân returned from Damascus, they told him about the incident and said, "This is something that must be corrected. If it is not corrected, Muhammad will expel us from Mecca!" Abû Sufyân replied, "Even though I wasn't aware of this incident, I must urgently go to renew and extend the treaty," and immediately set out for Medîna.<sup>362</sup>

Even before Abû Sufyân reached Medîna, our beloved Prophet informed His Ashâb al-kirâm that he was coming and said, "**I understand that Abû Sufyân is coming to renew the peace and extend the peace period. But he will return without attaining his goal!**"

Abû Sufyân, who hadn't become a Muslim yet, came to Medîna al-Munawwarah. He went to the house of his daughter, Umm Habîba radiyallahu 'anhâ, mother of the believers and the blessed wife of our beloved Prophet. He wanted to sit on the mattress of our beloved Prophet. Our mother Umm Habîba came and lifted the mattress before he could sit down. Her father was very upset by this and expressed his astonishment by saying, "O my daughter! Do you grudge me this bed?" Hadrat Umm Habîba, the mother of the believers who put the love of the Rasûlullah above everything else, replied to her father, "This bed is the bed of the Rasûl of Allahu ta'âlâ. Polytheists cannot sit on it! You are a polytheist and najis (impure)! It is not appropriate for you to sit on this bed!"

When her father said, "O my daughter! Something has happened to you since you left my house!" She said, "Alhamdulillâh, Allahu ta'âlâ granted me Islâm. And you still worship idols made of stone that cannot hear or see! O father! How can a person like you, who is the head and elder of Quraysh, stay away from

*"O Abbâs! Call to them, 'O people of Medîna! O sahâbîs who pledged allegiance under the Samura tree.'"*

**Hadîth  
ash-sharîf**

<sup>362</sup> Ibn Hishâm, as-Sira, II, 395; Wâqidî, al-Maghâzî, II, 783; Ibn Sa'd, at-Tabaqât, II, 134; Abdurrezzâk, Musannef, V, 374; Ibn Abî Shayba, Musannef, VIII, 531.

Islâm.” Her father got very angry and replied, “You disrespect and accuse me of ignorance! So, am I supposed to abandon the gods my ancestors worshipped for years and embrace Muhammad’s religion?!” Saying this, he left<sup>363</sup>.

The leader of Quraysh came to the presence of our beloved Prophet and said, “I have come to renew the Hudaybiya Peace Treaty and to extend its period. Let us renew this treaty between us in writing.” Our Master Habîb al-akram (sallallahu ‘alaihi wa sallam) replied, **“We don’t do anything contrary to the Hudaybiya Peace Treaty, and we aren’t changing it.”** Although the leader of Quraysh said again and again, “Let us change the peace treaty! Let us renew it!” our beloved Prophet didn’t give him any reply. When the leader of Quraysh saw that all his efforts failed, he returned to Mecca and explained the situation to the polytheists. They criticized him, saying, “So, you returned without being able to do anything, is that right?!” There was nothing left for them to do except waiting.

### **Whoever takes refuge in Masjid al-Harâm**

When Abû Sufyân left Medîna, our beloved Prophet decided to conquer Mecca. Because the Qurayshîs hadn’t kept their promise, and they had broken the treaty. He was keeping this as a secret; He wanted to take Mecca without giving the polytheists the opportunity to prepare and without shedding blood in the Haram ash-sharîf. This was a war precaution. Because when Mecca is conquered, who knows how many people would be honoured by becoming Muslims.

He informed Hadrat Abû Bakr and some of the notables of His Ashâb about this. He ordered His Ashâb to prepare for an expedition, but didn’t tell them where they would go. The Ashâb al-kirâm began to prepare for jihâd. Our Master, the Prophet also sent messages to the neighbouring Muslim tribes; Aslam, Ashjâ, Juhayna, Husayn, Ghifâr, Muzayna, Sulaym, Damra and the sons of Khuzâa. The message stated, **“Those who believe in Allahu ta’âlâ and the âkhirat, shall be present in Medîna at the beginning of Ramadân ash-sharîf.”** They were invited to join the war.

As a precaution, our Master Habîbullah (sallallahu ‘alaihi wa sallam) assigned Hadrat ‘Umar to break the links of communication by blocking the roads to Mecca. Hadrat ‘Umar immediately posted guards on mountain roads, passages and other roads and commanded them, “You will turn away everyone who wants to go to Mecca!”

Our beloved Prophet was praying for this work to be carried out secretly, **“O my Rabb! Until we suddenly reach their homelands, hold the spies and messengers of Quraysh, make them blind and deaf. May they see and hear us suddenly.”**

Our Master, the Prophet sent Hadrat Abû Katâda with a military unit to the north, towards the Izâm Valley, to give the impression that they were going to attack the polytheists in the north or Byzantines.

<sup>363</sup> Bayhaqî, Dalail an-Nubuwwa, V, 43; Ibn Kathîr, as-Sira, III, 530.



Meanwhile, our beloved Prophet, as a miracle, reported that a letter had been sent to inform the Meccan polytheists of the preparations in Medîna. He sent Hadrat Alî and had it caught.

Until the second day of Ramadân, help from the neighbouring tribes had come, and they had gathered in the encampment around the well of Abû Inaba. The number of the Ashâb al-kirâm had reached twelve thousand. Four thousand of them were Ansâr, seven hundred were Muhâjirs, and the rest were from the surrounding Muslim tribes.<sup>364</sup>

Our beloved Prophet left Hadrat Abdullah ibn Umm Maktum as His deputy in Medîna.<sup>365</sup> He sent Hadrat Zubayr ibn Awwâm forward as a scout at the head of a cavalry unit of two hundred people.

On Monday, the tenth of Ramadân ash-sharîf, in the eight-year of the Hegira, the Master of the worlds set out from Medîna with the name of Allahu ta'âlâ, at the head of His great army of twelve thousand people, whose hearts were filled with the love of Allahu ta'âlâ and His Rasûl. They were going to Mecca, their homeland from which they were expelled by tortures and torments eight years ago. They were going to clear the magnificent Kâ'ba from the idols. They were going to show the path of truth, justice and compassion to the polytheists who didn't want to give up their stubbornness... They were going to spread the religion of Allahu ta'âlâ and to help those there be saved from the eternal torment of Jahannam. O my Rabb! What a great mercy this was!

When the Islâmic army came to Dhu'l-Hulayfa, they met Hadrat Abbâs, the uncle of our Master, the Prophet. He was emigrating from Mecca with his family. Our beloved Prophet was very happy that His uncle came and pleased him by saying, "**O Abbâs! As I am the last of the prophets, you are the last of the Muhâjirs.**" He sent Hadrat Abbâs' load to Medîna. Hadrat Abbâs stayed with our Master, the Prophet and joined the conquest of Mecca.<sup>366</sup>

When they came to Qudayd, located near Mecca, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) had His glorious Ashâb take battle formations. He gave separate banners (flags) to each tribe. He handed them over to the flag-bearers of each tribe. The flags of the Muhâjirs were carried by Hadrat Alî, Zubayr ibn Awwâm and Sad ibn Abî Waqqâs. The Ansâr had twelve flag-bearers, the Ashjâs and the Sulayms had one flag-bearer, the Muzaynâs had three, the Aslams had two, the sons of Khuzâa had three, and the Juhaynas had four flag-bearers.<sup>367</sup>

Ten days had passed since they left Medîna. Towards the evening, they had come very close to Mecca, and by the time of the night salât, they arrived at Marruzzahrân. Our Master, the Prophet commanded His Ashâb to stop here. He also ordered Hadrat 'Umar to ensure that each mujâhid lit a fire.<sup>368</sup> When more

<sup>364</sup> Ibn Sa'd, at-Tabaqât, II, 135.

<sup>365</sup> Ibn Sa'd, at-Tabaqât, II, 135.

<sup>366</sup> Ibn Asâkir, Târikh Dimashq, XXVI, 297.

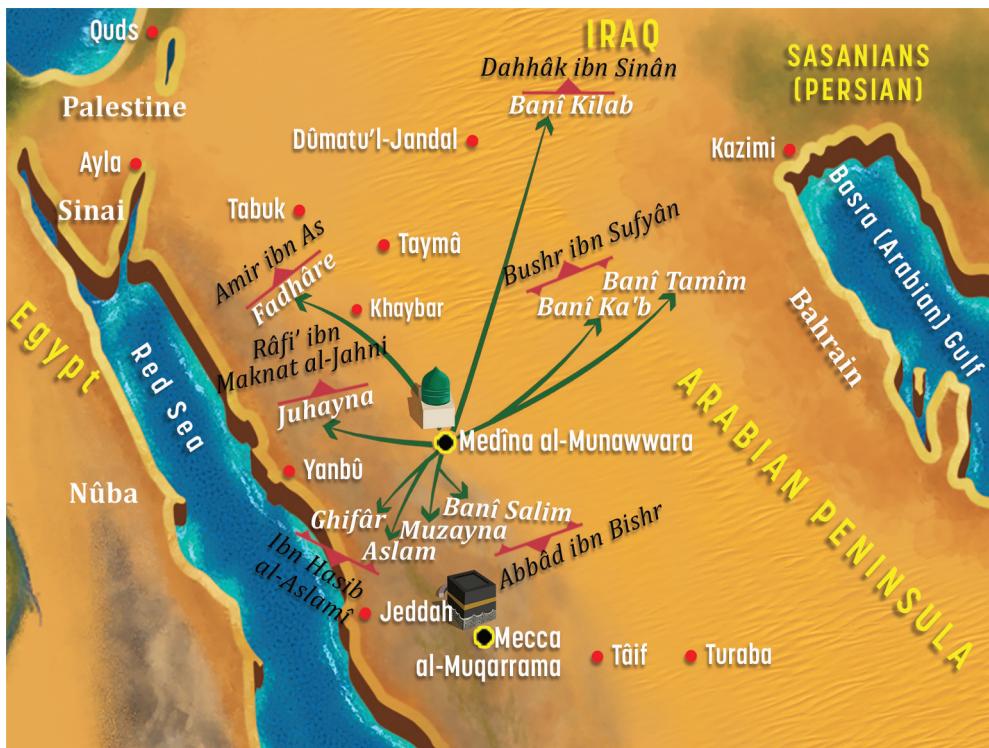
<sup>367</sup> Wâqidî, al-Maghâzî, II, 800.

<sup>368</sup> Ibn Sa'd, at-Tabaqât, II, 135.

*Loving one's homeland is a part of imân."*

**Hadîth  
ash-sharîf**

## The Regions Where The Zakât Officers Were Sent



than ten thousand fires were suddenly lit, Mecca was bathed in light. The Meccan polytheists, who weren't aware of anything, were astonished. They charged Abû Sufyân with the responsibility to discover what was going on. He took some people with him and secretly approached the Islâmic army. Meanwhile, our beloved Prophet told some of His Ashâb, "**Keep an eye out for Abû Sufyân. You will certainly find him!**"

As the Quraysh people moved forward, their astonishment increased, and they became terrified. How many soldiers had gathered around Mecca and how many fires they had lit... Talking about this, they came to the place called Erak.

At that moment, our Master, the Prophet said, "**Abû Sufyân is in Erak right now.**"

Hadrat Abbâs immediately moved towards the Erak location. And he said to himself, "I must find someone there to send to Mecca and inform them that the Islâmic army is coming towards them. So that the Meccans can come to Rasûlullah ('alaihis-salâm) and ask for safety before war breaks out." While he was searching for someone to do this, he recognized Abû Sufyân from his voice and called, "O Abâ Hanzala!" Abû Sufyân recognized him as well and said, "O Abu'l-Fadl! It is you! May my parents be sacrificed for you!" Then together they set off for the Islâmic encampment.



On the way, Abû Sufyân asked Hadrat Abbâs, "What is the news?" He answered, "O Abû Sufyân! Shame on you! Rasûl 'alaihis-salâm is coming against you with an army you cannot resist. I swear that the situation of Quraysh will be dire. Woe unto them!" Abû Sufyân and his companions passed through the mujâhids with great hope and came before our beloved Prophet. The Sultan of the universe greeted them kindly. He received information about the Meccans. After they talked until late in the night, He invited them to Islâm. Hâkim ibn Hizâm and Budayl recited the Kalima ash-shahâda immediately and became Muslims (radiyallahu 'anhuma). But Abû Sufyân's hesitation continued.

In the morning, our beloved Prophet, the ocean of mercy, said, "**O Abû Sufyân! Shame on you! Has the time not come to learn that there is no god but Allahu ta'âlâ?**" He replied, "May my parents be sacrificed for you! There is no one superior to you in gentleness, honour and observing the rights of relatives. After all the suffering we have inflicted on you, you still invite us to the path of guidance. What a beautiful generosity you have. I believe that there is no god but Allah... If there were, he would have helped me. You are the Rasûl of Allah." Thus, he was honoured by joining the Ashâb al-kirâm (radiyallahu 'anh).<sup>369</sup>

Hadrat Abbâs said, "O Rasûlallah! Will you grant Abû Sufyân something that would make him respected by the Meccans?" Our Master, the Prophet accepted this and said, "**Whoever enters the house of Abû Sufyân and takes refuge there will be protected and safe from being killed.**" When Hadrat Abû Sufyân requested, "O Rasûlallah! Will you increase it?" our beloved Prophet said, "**Whoever enters Masjid al-Harâm and takes refuge there will be safe!**  
**Whoever closes his door and stays in his house will be safe.**"

Our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) told Hadrat Abbâs, "**Take him to the mountain pass where the valley narrows and the horses have to crowd in order to pass so that he will see the magnificence of the Muslims, the army of Allahu ta'âlâ,**" so that Abû Sufyân would see the grandeur and the number of the Islâmic army and tell the Meccan polytheists about this.

Abû Sufyân should see so that he could tell the polytheists about the scene he witnessed and that no one would resist. **Thus, no blood would be shed in the Haram ash-sharîf.**

While Hadrat Abbâs was going to the ravine with Abû Sufyân, the mujâhids formed battle formation. Having unfurled their banners, each tribe started passing through the ravine. They were all armed and armoured. Each group was saying takbîrs as they passed. Hadrat Abû Sufyân would ask, "Who are these people?" Hadrat Abbâs would answer, "These are the sons of Sulaym! Their commander is Khâlid ibn Walîd... These are the sons of Ghifâr... These are the sons of

*"Wherever you are, stay on the path of taqwâ; there is no harm if you don't make hegira. It won't damage your religion or nation."*

**Hadîth  
ash-sharîf**

<sup>369</sup> Ibn Hishâm, as-Sira, II, 400; Wâqidî, al-Maghâzî, II, 811; Bayhaqî, Dalail an-Nubuwwa, V, 62; Suhaylî, Rawzu'l-unf, IV, 155.

Kâb!" The shouts of "**Allahu akbar! Allahu akbar!**" filled the sky and the earth, and the multitude of mujâhids and the flash of their weapons were dazzling the eyes. Hadrat Abû Sufyân was most interested in our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam). He was very curious about the march of the soldiers around Him and guessed that they would be different from the others. For this reason, he couldn't stop himself from asking, "Are these the troop of Rasûlullah?" Finally, the Sultân of the prophets, the Master of the worlds appeared on His camel Quswâ, shining bright like the sun. Around Him, there were the Muhâjirs and Ansâr. They were coming, each of them clad from head to toe in Davidic armour, armed with Indian swords and riding horses and camels.

When Hadrat Abû Sufyân saw them, he asked curiously, "O Abbâs, who are these people?" He answered, "The one in the middle is Rasûl 'alaihis-salâm. Those around Him are the Ansâr and Muhâjirs who burn with a desire to attain martyrdom!"

While our beloved Prophet (sallallahu 'alaihi wa sallam) was passing by them, He said to Hadrat Abû Sufyân, "**Today is a day when Allahu ta'âlâ will increase the glory of the Kâ'ba. Today is the day when the Baitullah will be veiled! Today is the day of mercy... Today is the day when Allahu ta'âlâ will glorify Quraysh (with Islâm)...**"

What Hadrat Abû Sufyân had seen and heard was enough for him. He said, "I have seen the reigns of the Roman and Iranian Emperors. But I have never seen anything as magnificent as this. Until today, I have never seen any army or community like this. No one can resist such an army. No one can overpower them," and set out for Mecca...

After Abû Sufyân came to Mecca and declared that he became a Muslim to the polytheists who were eagerly waiting for him, he said, "O Quraysh people! Muhammad 'alaihis-salâm has come right beside you with a large army you cannot resist. Do not deceive yourself in vain. Become Muslims so that you may be saved. I saw what you didn't see. I saw countless warriors, horses and weapons. No one can stop them. Whoever enters the house of Abû Sufyân has been given protection and is safe from being killed. Whoever takes refuge in the Baitullah, his safety has been guaranteed. Whoever enters his own home and closes his door, his safety has been guaranteed as well."<sup>370</sup>

Upon this, some of the ferocious polytheists opposed and insulted Hadrat Abû Sufyân. They even started making hasty preparations to confront the Islâmic army. But their numbers were very few. Others didn't listen to them and ran to their houses. Some of them took refuge in Masjid al-Harâm.

Sarwar al-âlam (sallallahu 'alaihi wa sallam) and the glorious sahâbis (radiyallahu 'anhum) came to the Zî-Tuwâ Valley and gathered. After the Master of the worlds looked at His Ashâb al-kirâm with His blessed eyes, His departure from Mecca eight years ago and His migration came to His mind. He remembered how the polytheists had surrounded His house of bliss, how He had come out of

<sup>370</sup> Abû Dâwûd, Haraj, 25; Ahmad ibn Hanbal, al-Musnad, II, 292; Ibn Hishâm, as-Sira, II, 401; Wâqidî, al-Maghâzî, II, 817; Suhaylî, Rawzu'l-unf, VII, 80.



His house while reciting âyat al-karîmas from Sûrah Yâsîn, how He and Hadrat Abû Bakr had entered the Thawr cave without being seen by anyone, how He had look at the city for the last time before leaving the Meccan territory and said, “(O Mecca!) I swear by Allah, I know that you are the best of places created by Allahu ta’âlâ. You are the most beloved among them to my Rabb and to me. If I had not been expelled from you, I would not have left you,” how, in the face of His sorrow, Jabrâîl ‘alaihis-salâm had recited the 85th âyat al-karîma of Sûrah al-Qasas to console His blessed heart and had given the glad tidings of His return to Mecca al-Mukarramah, how He, together with His few Ashâb, had been victorious over the enemy in Badr, Uhud, Trench, Khaybar and Mûta. Now, His twelve thousand Ashâb were gathered around Him, waiting for His order to enter Mecca. Our Master Sarwar al-âlam praised Allahu ta’âlâ, who bestowed all these, with the deepest feelings of gratitude and thankfulness. He bowed His blessed head in humility.

Our Master, Fakhr al-kâinât divided His heroic Ashâb into four groups. He appointed Hadrat Khâlid ibn Walîd commander to the right flank, Hadrat Zubayr ibn Awwâm to the left flank, Hadrat Abû Ubayda ibn Jarrâh to the infantry and Hadrat Sa’d ibn Ubada to the other group. Hadrat Khâlid would enter from the south of Mecca, punish any polytheist who would resist, and unite with our Master, Fakhr al-kâinât on Safâ Hill. Hadrat Zubayr would enter from the north of Mecca, set up the flag in the Hajun location and wait for our Master Sarwar al-âlam. From the west, Hadrat Sa’d ibn Ubâda would advance.<sup>371</sup>

Our Master Rasûl al-akram told His commanders, “Unless you are attacked, you are never to engage in combat with anyone. You will not kill anyone.” However, whoever was caught from those whose names were mentioned would be beheaded, even if they hid under the cover of the Kâ’ba.<sup>372</sup>

### The truth has come, falsehood has vanished

When they learned that Hadrat Khâlid ibn Walîd was coming, Ikrima tabni Abî Jahil, Safwân ibn Umayya, Suhayl ibn Amr and some people from Banî Bakr and Banî Hârith blocked the road and started to wait. Hadrat Khâlid ibn Walîd was the first person who took action among the mujâhids. When they came to the foothills of Mount Khandama from the south of Mecca, he saw the ferocious Quraysh polytheists raining arrows on them. Two mujâhids were martyred. One of them was Kurz ibn Jâbir, and the other was Habash ibn Ash’ar. After Hadrat Khâlid gave the order to his soldiers in battle formation, “Only those who are routed and flee shall not be killed,” they sprang forward. Repelling the polytheists in an instant, they advanced to Masjid al-Harâm. During the fight, seventy polytheists were killed.<sup>373</sup> Some of the polytheists fled to the mountains, some to their homes.

*“O ‘Umar! The difference between you (and Abû Bakr) is like the difference between your words.”*

**Hadîth  
ash-shârif**

<sup>371</sup> Abû Dâwûd, Haraj, 25; Abdurrazzâq, al-Musannaf, V, 377; Bayhaqî, Dalail an-Nubuwwa, II, 431.

<sup>372</sup> Ibn Hishâm, as-Sira, II, 859.

<sup>373</sup> Molla Miskîn Mu’în, Ma’âricu’n-nubuwwa (Altıparmak Tercumesi), 673/6.

The glorious sahâbîs who entered muqaddas Mecca from other directions faced no resistance. Five of those ordered to be killed were caught and executed immediately. Others fled from Mecca.

On Thursday, the twentieth of Ramadân, the mujâhids were entering Mecca with great excitement, wave after wave, among takbîrs, “**Allahu akbar! Allahu akbar!**”

Our Master Sarwar al-âlam (sallallahu 'alaihi wa sallam), with great humility, entered His birthplace, the muqaddas Mecca. He was on His camel Quswâ with Usâma ibn Zayd. He was praising Allahu ta'âlâ who let Him see this day and reciting Sûrah al-Fath, which had given the glad tidings of Mecca's conquest.

Our Master Fakhr al-kâinat, with great happiness, headed towards the Kâ'ba al-mu'azzama with His victorious Ashâb. He approached the Kâ'ba with Hadrat Abû Bakr on His right and Hadrat Usayd ibn Hudayr on His left. After visiting the Hajar al-Aswad, He said talbiya and takbirs. The sahâbîs followed this, and the skies of Mecca started resounding with the voices of “**Allahu akbar! Allahu akbar!**” Faced with this sublime sight, the Muslims were shedding tears of joy, while the polytheists, who had taken refuge in the Haram ash-sharîf and locked themselves in their homes, were waiting in fear.

Then the Master of the worlds and His glorious Ashâb began to make tawâf. After completing the seventh tawâf, our beloved Prophet dismounted His camel and performed a salât of two rak'ats in the place called maqâm al-Ibrâhîm. Then He drank the zamzam water Hadrat Abbâs drew from the well. He wished to perform an abdast (ritual ablution) with zamzam. While our Master Fakhr al-kâinât was performing abdast, the Ashâb al-kirâm started catching the water that touched the blessed body of our beloved Prophet before it could fall to the ground. The polytheists who saw this scene were amazed and said, “We have neither seen nor heard of such a ruler in our lives.”

Our Master Sarwar al-âlam (sallallahu 'alaihi wa sallam) wished to demolish all the idols made of stone and wood around the Kâ'ba. Reciting the âyat al-karîma, in maal, “**When the truth comes, falsehood vanishes; falsehood is always bound to vanish,**”<sup>374</sup> He extended the staff in His blessed hand towards the idols. Every idol that the staff touched fell down on its face, one by one. Three hundred and sixty idols were destroyed.<sup>375</sup>

When the time of afternoon salât came, our Master Rasûl al-akram ordered Hadrat Bilâl to recite the adhân al-Muhammadî at the Kâ'ba. He immediately performed this sacred duty. While the adhân was being recited, a deep joy was blooming in the hearts of the believers, and the polytheists were suffering a great grief and sorrow.<sup>376</sup>

Our beloved Prophet asked for the key to the Kâ'ba. They brought it. After having the interior cleaned of the pictures and all the idols that were demolished, He entered the Kâ'ba, accompanied by Hadrat Usâma ibn Zayd, Hadrat Bilâl and

<sup>374</sup> Sûrah Isrâ, 17/81.

<sup>375</sup> Ibn Hishâm, as-Sira, II, 416.

<sup>376</sup> Suhaylî, Rawzu'l-unf, IV 172.



Hadrat 'Uthmân ibn Talhâ. Inside, with His back to the door, our beloved Prophet performed a salât of two rak'âts. At each corner, He said takbîr and prayed. Hadrat Khâlid ibn Walîd was standing in front of the door and trying to prevent people from crowding there.

The Sultân of the universe held the two wings of the door of the Kâ'ba. All of the Quraysh people had gathered in Masjid al-Harâm and were looking at our beloved Prophet with hope mixed with fear. Because they had insulted our Master, the Prophet, tried to beat Him and attempted to kill Him! They had tortured His Ashâb in every possible way. They had tied ropes around their necks and dragged them. They had thrown them into fire and tried to burn them. They had put scorching rocks on their chests and tortured them until they fainted. They had put rods heated in fire into their bodies. They had imprisoned them in a neighbourhood without food or water for three years and deprived them of everything. They had tied their feet to camels and pulled them in different directions, tearing them to pieces. Above all, they had driven them out of their homeland. As if this wasn't enough, they had fought many times to completely destroy them.

Despite all these, they were hopeful. Because before them was the ocean of compassion sent as a mercy to the worlds. After looking at them for a while, our beloved Prophet asked, "O Quraysh people, what do you think I will do about you now?" They replied, "We expect goodness from you and hope for goodness. Because you are a generous brother. You are the son of a generous and good brother. You have defeated us. We hope for goodness from you."

Rasûl al-akram (sallallahu 'alaihi wa sallam) smiled at them and said, "The situation between us will be like what Yûsuf 'alaihis-salâm (prophet Joseph) said to His brothers. I say to you as He said, 'Today, I will not call you to account for what you did (I will not throw your mistakes in your face). **May Allahu ta'âlâ forgive you.**"<sup>377</sup> **Go. You are free.**"

This tremendous mercy had softened hard hearts and turned hatred into love. When the Master of the worlds invited them to Islâm, they gathered to become Muslims.

Our beloved Prophet climbed Safâ Hill, where, for the first time, He had announced His prophethood to Quraysh and invited them to Islâm. Again there, He accepted the allegiance of all Meccans, young and old, men and women. Thus, Quraysh became Muslims and were honoured by joining the Ashâb al-kirâm.

After making an agreement with men, promises were taken from women as well on some issues.<sup>378</sup> Among them were not to attribute partners to Allahu ta'âlâ, not to disobey our Master, the Prophet, not to steal, to protect their chastity (iffat) and virtue, not to slander (buhtân) and not to kill daughters.

The women who were in the presence of our Master, the Prophet (sallalla-

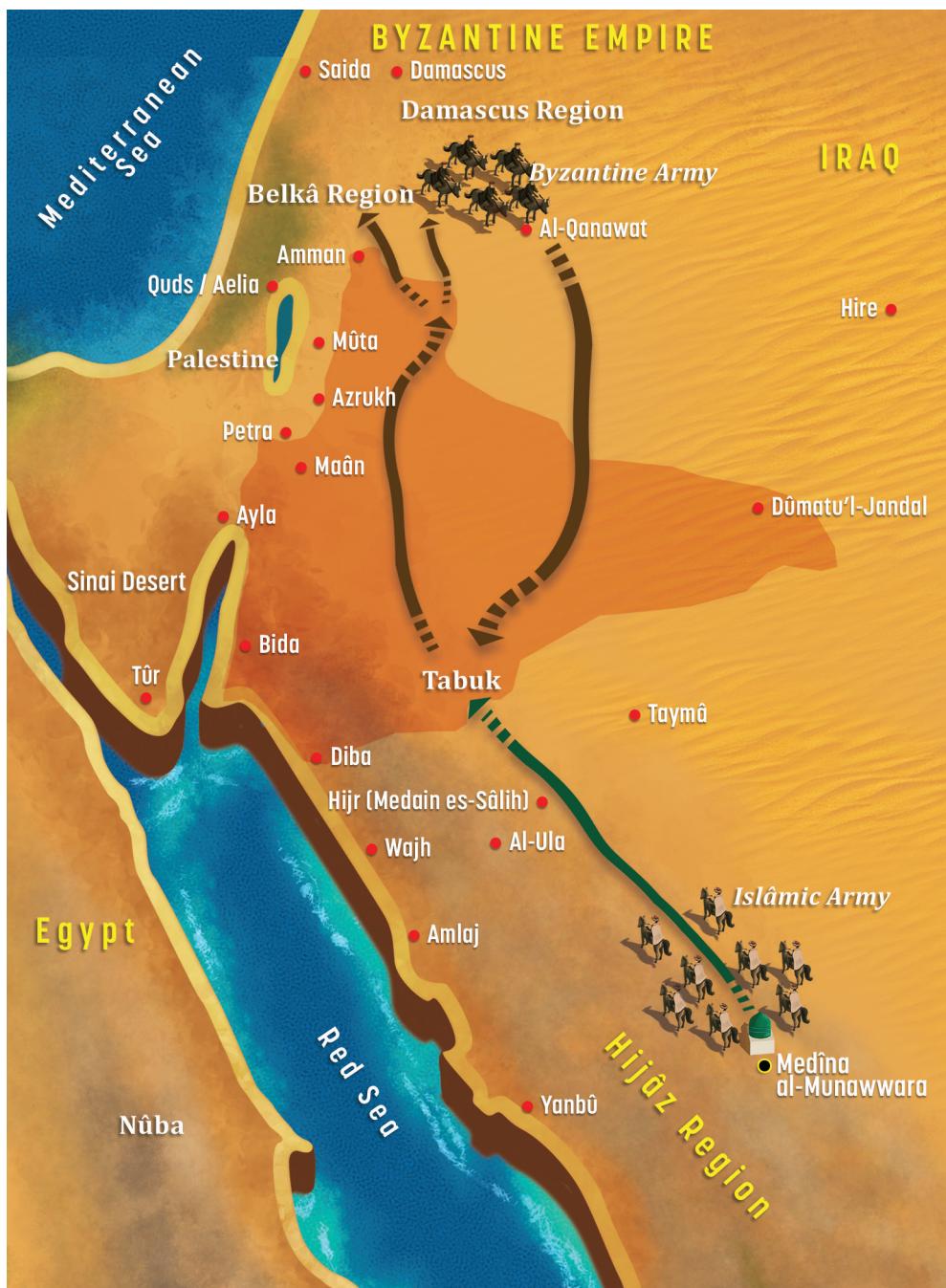
*"Whoever gives sadaqa today, his sadaqa will testify in his favour before Allahu ta'âlâ on the day of qiyâmat."*

**Hadîth  
ash-shârif**

<sup>377</sup> Sûrah Yûsuf, 12/92.

<sup>378</sup> Ibn Sa'd, at-Tabaqât, VIII, 9.

## The Ghazâ of Tabuk





hu 'alaihi wa sallam) accepted all these and took an oath only by words. Rasûlullah (sallallahu 'alaihi wa sallam) prayed for blessings on them and for them to be forgiven. Hadrat Hind (radyallahu 'anhâ), the wife of Abû Sufyân and the mother of Hadrat Mu'awiyya (radyallahu 'anhumâ), was among them and even acted as their leader. On this bîat of women, she spoke on behalf of them. (It is highly expected that she won her next world because of her oath and her attaining that prayer of forgiveness. If any Muslim woman accepts these conditions and abides by them, she will be considered to be included in this oath and benefit from this prayer.)

Everyone who became a Muslim, broke all the idols in their homes. Military units were sent to the surrounding tribes and the idols there were destroyed too. **Thus, with the coming of truth, falsehood was eradicated.**

*"Inshâ-Allah, you will arrive at the spring of Tabuk tomorrow at mid-morning. Until I come, do not touch that water."*

**Hadîth  
ash-sharîf**

### The convicts

From the first days of Islâm until the eighth year of the Hegira, there were those who were sentenced to the death penalty for various crimes. Rasûlullah (sallallahu 'alaihi wa sallam) said their names (eleven men and six women) and commanded, **"Kill these people wherever you see them."** The male convicts were Ikrima ibn Abî Jahil, Wahshî ibn Harb Habashî, Abdullah ibn Abî Sarh, Habâr ibn Aswad, Safwân ibn Umayya, Kâ'b ibn Zuhayr, Abdullah ibn Zabârî, Abduluzza ibn Hatal, Huwayris ibn Mu'âz, Maqis ibn Sabâba and Hârith ibn Tula. The women were Hind bint 'Utba, Karita, Karite, another jâriya of Ibn Hanzala, Sâra, the jâriya of Banî Abdulmuttalib, and Umm Sa'd.

### Those who received mercy

**Hind bint 'Utba:** Among the women who became Muslims, there was also Hind, Abû Sufyân's wife, who was on the list of those to be killed. But our beloved Prophet, who has been sent as a mercy for the worlds, had pardoned her too. She used to torture and torment Muslims. The cruelties that Hadrat Hamza and the other martyrs of Uhud suffered were done with her word. On the day of Mecca's conquest, Fakhr al-âlam (sallallahu 'alaihi wa sallam) went up Safâ Hill and sat down. Hadrat 'Umar al-Fârûq sat below Him. First men, then women, came and became Muslims one by one. Among the women were Hadrat Ali's sister Umm Hânî and Hadrat Mu'âwiya's mother Hind. She made bîat to Rasûlullah. She made a pact with Rasûlullah on behalf of the women. She received a beautiful prayer.

**Ikrima ibn Abî Jahil:** The son of Abû Jahl. He was among the men who received mercy. On the day of the conquest, he martyred a sahâbî and fled to Yemen. When this news reached Rasûlullah, He smiled. When the Ashâb asked about this, He said, **"Ikrima is walking around in Jannah holding hands with the person he martyred."** His wife Umm Hakîm bint Hârith ibn Hishâm became a

Muslim at the bî’at an-nisâ (allegiance of the women) and asked Rasûlullah to pardon Ikrima. He returned to Mecca with Umm Hakîm. He went to Rasûlullah’s presence and asked for forgiveness. Rasûlullah spread His hands and asked for him to receive forgiveness. After becoming a Muslim, Ikrima radiyallahu ‘anh showed great effort and dedication. He became one of the heroes of the Ashâb al-kirâm. He fought in Oman and Yemen and was martyred in the Battle of Yarmuk.

**Wahshî ibn Harb Habashî:** He had martyred Hadrat Hamza (radiyallahu ‘anh) in the Ghazâ of Uhud. Muslims were very eager to kill him. In Uhud, Rasûlullah cursed a few unbelievers. When they asked Him why He didn’t curse Wahshî, He said, “**On the Mi’râj night, I saw Hamza and Wahshî entering Jannah, arm in arm.**” Wahshî fled on the day of Mecca’s conquest. Filled with remorse, he came to the masjid in Medîna with the people of Tâif and said salâm. Rasûlullah answered his salâm. He became a Muslim. He was forgiven. However, he was ordered to go to Yamâma. He felt shame towards Rasûlullah and lived with his head down. He never came to Medîna again. After believing, he became pure. His rank is higher than all avliyâs.

On the eleventh year of the Hegira, a very fierce battle against the apostates happened in Yamâma. Twenty thousand from Musaylamah’s army and two thousand from Hadrat Khâlid ibn Walîd’s soldiers died. Muslims dispersed first. Then Hadrat Wahshî attacked heroically and killed Musaylamah al-Kadhdhâb with the same spear with which he had martyred Hadrat Hamza.<sup>379</sup> Seeing this, Muslims attacked and achieved victory. Thus, it became clear that it was a great miracle that Rasûlullah sent Wahshî to Yamâma back then. He also joined the Battle of Yarmuk, which took place in twelfth year of the Hegira, and showed great heroism against the Romans. He settled in Homs. He passed away there at the time of Hadrat ‘Uthmân’s caliphate.

*He would accept the apologies of offenders gracefully.*

*He had a noble character, full of compassion, that fount of generosity.*

*He preferred poverty over wealth and was proud of it,*

*He would befriend the helpless, that fount of generosity.*

*He would patch His own clothing and even wear clogs,*

*He would visit the ill and cure them, that fount of generosity.*

*He would personally serve His family.*

*And ease all difficulties, that fount of generosity.*

*Even if He were invited to a meal of only lentil soup and barley bread,*

*He would accept to be a guest, that fount of generosity.*

<sup>379</sup> Wâqidî, al-Maghâzî, II, 863; Tabarânî, al-Mu’jamu’l Kabîr, XXII, 36; Ibn Asâkir, Târikh Dimashq, LXII, 404.



*He would sometimes ride a camel or a horse, sometimes a mule or a donkey.*

*That Sultân would sometimes walk, that fount of generosity.*

*"I swear by Allâh ta'âlâ, who holds my existence in His hand, that on the day of qiyâmat, martyrs will come wearing their swords girded on their backs. They will sit on thrones of nûr."*

***Hadîth  
ash-shârif***

## THE GHAZÂ OF HUNAYN

Hunayn is a valley between Mecca and Tâif. This battle is also called **the Ghazwa of Hawâzin**. When our Master, Sarwar al-âlam (sallallahu 'alaihi wa sallam) went out of Medîna with the intention of conquering Mecca, two large tribes around Mecca called Hawâzin and Thaqîf began to prepare for war, thinking that the Muslims would march against them. Although they were a little relieved when they learned that the Master of the worlds had come to conquer Mecca, they accelerated their preparations thinking that it would be definitely their turn after Quraysh. In addition, they said, "We swear that the Muslims have never faced a nation that fights well. Let us march against Him before He marches against us and show Him what fighting is." They took action with a very strong army of twenty thousand soldiers under the command of Mâlik ibn Awf, the chief of Hawâzin Tribe. They were taking all their valuables, their women and children to increase the courage of their soldiers and to prevent them from running away when they faced difficulty.

This news was soon heard in Mecca. Our Master Fakhr al-kâinât sent Abdullâh ibn Abî Hadrad to the Hawâzin tribe to determine if this news was correct. Hadrat Abdullâh disguised himself and went among the enemy. He learned of their opinions, method of action and immediately reported the situation to our beloved Prophet.

Our Master Rasûl al-akram gathered His glorious Ashâb at once. He appointed Hadrat Attâb ibn Asîd, who was twenty years old, as governor of Mecca and set out quickly. With His army force of twelve thousand, He aimed to raid the polytheist Hawâzin and Thaqîf tribes in their headquarters. Hadrat Alî was carrying the banner of mujâhids.<sup>380</sup> Hadrat Khâlid ibn Walîd was the commander of the advance forces.<sup>381</sup> The Master of the worlds wore His helmet and two layers of armour and rode His mule named Duldul. On the eleventh day of the month of Shawwâl, they reached the Hunayn Valley. That night, our Master Sarwar al-âlam inspected His army and put it into battle order. After leading the morning salât, He took action.

The commander of the polytheists took advantage of the night and placed his army on both slopes of the Hunayn Valley and set up an ambush. Hadrat Khâlid ibn Walîd, who was in the front with his troops, rode his horse to the pass, unaware of the ambush. The twilight of the morning prevented them

<sup>380</sup> Ibn Sa'd, at-Tabaqât, IV, 357; Suhaylî, Rawzu'l-unf, IV, 204.

<sup>381</sup> Ahmad ibn Hanbal, al-Musnad, IV, 350; Ibn Hishâm, as-Sira, II, 428; Wâqidî, al-Maghâzî, II, 912; Suhaylî, Rawzu'l-unf, IV, 195.

from seeing the enemy. Suddenly, thousands of arrows started raining down on the mujâhids. The mujâhids had to retreat to escape from this unexpected rain of arrows.

*When the awliyâ and the prophets are amazed,  
Everyone shall cry with terror, what'll happen to me,  
With sorrow, the sinners' state will be wretched,  
With permission for interceding, you shall enter.*

*You are Ahmad and Mahmûd and Muhammad, my Master,  
You are the sultân affirmed by Haqq for us, my Master.*

### Shaykh Gâlib

This quick return caused a break in the order of the soldiers coming from behind. When they, too, turned to retreat, it was seen that the enemy army of twenty thousand soldiers began to pour into the valley.

Our beloved Prophet rushed forward alone towards the attacking polytheists. Only Hadrat Abbâs, Hadrat Abû Bakr and about a hundred heroic sahâbîs, by risking their lives, reached our Master Rasûl al-akram. They used their bodies as a shield for our beloved Prophet. Hadrat Abbâs was holding His mule's reins, and Hadrat Sufyân ibn Hâirth was holding His mule's stirrup, trying to slow Him down and prevent our Master Rasûlullah from diving into enemy ranks. The Master of the worlds, saddened that the religion of Allahu ta’âlâ might disappear, said, "**O Abbâs! Call to them, ‘O people of Medîna! O sahâbîs who pledged allegiance under the Samura tree.’**" Hadrat Abbâs was large and imposing. When he shouted, his voice could be heard from very far. He shouted with all his might, "O people of Medîna! O Ashâb who made a promise to our Prophet under the Samura tree, do not disperse! Gather here!" Hearing this, the Ashâb al-kirâm wanted to return. However, their animals were very frightened and prevented them from returning. Finally, they had to jump down from their animals, taking their armour, swords and spears. They immediately reached our Master Rasûlullah and started fiercely fighting the enemy. They were terrorizing them with thundering sounds of "**Allahu akbar! Allahu akbar!**" The Ashâb, who showed great heroism in Badr, Uhud, Handak and Khaybar, especially Hadrat Alî, Abû Dujâna and Zubayr ibn Awwâm, were fighting with unwavering valor, eliminating the enemy and pushing them back.

The Master of the worlds was watching His Ashâb fight with all their heart and soul. The prayer could be heard from His blessed lips, "**O my Allah, send down Your help to us. Verily, You don't want them to overcome us.**" In between His supplication to Allahu ta’âlâ, our beloved Prophet picked up a handful of sand from the ground and threw it over the polytheists by saying, "**May their faces be black.**" As a miracle of our beloved Prophet, there was no enemy soldier left whose eyes weren't filled with sand. The





angels also came to help. Our Master, the Prophet said, “**I swear by Allahu ta’âlâ that they have been routed.**” The polytheists had begun to disperse and run away. Whenever they looked back, they saw the glorious sahâbîs chasing them; they were running away at full speed, leaving behind their wives, children and property that they had brought to the battlefield. Some of the escapees took refuge in the Tâif fort.<sup>382</sup> Some of them went to Nakhla and Awtas. They had left seventy dead, six thousand prisoners and countless goods on the battlefield.

In this ghazâ, victory once again belonged to the Muslims with the permission of Allahu ta’âlâ and the blessings of our Master Rasûlullah (sallallahu ‘alaihi wa sallam). There were four martyrs, and some sahâbîs were wounded. Hearing that Hadrat Khâlid ibn Walîd was wounded too, our beloved Prophet went to him, and when He stroked his wound with His blessed hands, the wound instantly healed.

*“O my Rabb, save them (the Banî Murra tribe) with rain.”*

**Hadîth  
ash-sharîf**

### Awtas Troop

After the Hawâzin polytheists were devastated in the Hunayn Ghazâ, they gathered in Awtas. Rasûlullah sent a troop under the command of Abû Âmir, the uncle of Abû Mûsa’l-Ash’arî, to Awtas. Fierce clashes took place again in Awtas. Abû Âmir was martyred. Hadrat Abû Mûsa’l-Ash’arî took his place and defeated the enemy.<sup>383</sup> The mujahîds came back with many captives and war booty.

Among the captives was Rasûlullah’s milk-sister Shaymâ. She said, “I am your Prophet’s milk-sister.” They didn’t believe her. They put her on a camel and took her to Rasûlullah’s presence. Shaymâ told in detail many memories of her childhood days. Rasûl ‘alaihis-salâm laid His ridâ (an outer garment like a wrap) on the ground and had her sit on it. He also sat down and cried.<sup>384</sup> He asked about Lady Halîma and her father. She said, “They passed away a long time ago.” After seeing such kindness, she became a Muslim.<sup>385</sup> Rasûl ‘alaihis-salâm said, **“Stay with us if you wish.”<sup>386</sup> You would be taken care of. If you wish, we can send you to your destination.”** Shaymâ wanted her homeland as per the hadîth ash-sharîf, **“Loving one’s homeland is a part of îmân.”** Then Rasûlullah (sallallahu ‘alaihi wa sallam) sent her to her homeland with gifts; a jâriya, three slaves, some camels and sheep.

### The Ghazwa of Tâif

The Sultân of the universe (sallallahu ‘alaihi wa sallam) wanted a definite conclusion by marching against the enemy who fled from Hunayn to Tâif. Their commander, Mâlik bin Awf, was among those who took refuge in Tâif. This fort

<sup>382</sup> Ibn Ishâq, Ibn Hishâm, IV, 95; Wâqidî, III, 914; Ibn Sa’d, at-Tabaqât, I, 151.

<sup>383</sup> Wâqidî, al-Maghâzî, II, 925.

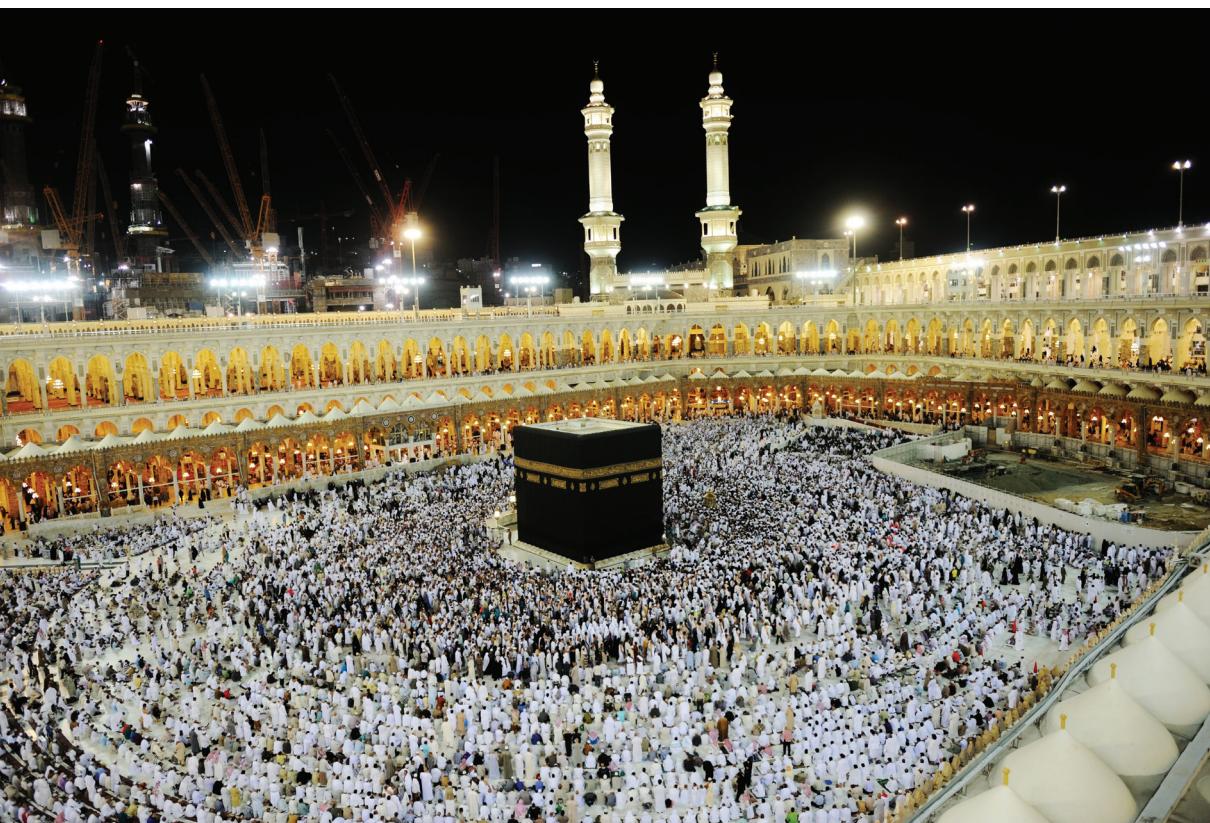
<sup>384</sup> Ibn Ishâk, Ibn Hishâm, as-Sîra, IV, 101; Wâqidî, al-Maghâzî, III, 913.

<sup>385</sup> Wâqidî, III, 913; Ibn Hajar, IV, 344.

<sup>386</sup> Ibn Ishâk, Ibn Hishâm, as-Sîra, IV, 101; Wâqidî, al-Maghâzî, III, 913.

Says Mawlânâ Khâlid, your genuine admirer,  
O sultân of the universe, O the beloved of the earth!  
I have one life from you, it's your gift to me,  
I can't even say I have brought a life to sacrifice.

**Mawlânâ Khâlid al-Baghdâdî**



**A Night View of Kâ'ba al-Mu'azzama**





near Mecca was one of the last but the strongest fortresses of disbelief. Our Master, the Prophet had come to Tâif before the Hegira, and He had advised them for a month. However, the people of Tâif had subjected the Master of the universe to unprecedented torments and cruelty. They even bloodied His blessed feet. Our Master lived the saddest and most painful days of His life here with Zayd ibn Hâritha.

In the month of Shawwâl in the eight-year of the Hegira, our beloved Prophet left the war booty from the Ghazwa of Hunayn in Jirâna and set off for Tâif. He sent Hadrat Khâlid ibn Walîd in advance.<sup>387</sup> Then He and His glorious Ashâb came before Tâif. The Thaqîf tribe had stored plenty of food in their fortress. When they saw the Ashâb al-kirâm coming, they closed the gates and began their defence. They responded by shooting arrows at the mujâhids who approached the fort. The battle continued like this. The people of Tâif didn't dare to leave the fort and fight in the field face to face.

Some of the Ashâb al-kirâm suggested throwing stones into the fortress with a catapult. Our Master, the Prophet approved of this and had catapults called dabbâba built. He continued the siege by throwing stones at the polytheists with them. The Ashâb al-kirâm were working with might and main to conquer the fort as soon as possible. The fact that the fortress was so well fortified impeded the conquest. Meanwhile, twelve sahâbîs had attained martyrdom. While Abû Sufyân ibn Harb was fighting heroically, one of his eyes came out of its socket.<sup>388</sup> Rasûlullah (sallallahu 'alaihi wa sallam) said, "**O Abâ Sufyân! Which would you rather? If you wish, I will pray for you, and your eye will be replaced. If you wish, Allahu ta'âlâ will give you an eye in Jannah.**" Abû Sufyân replied, "O Rasûlallah! I would like to be given an eye in Jannah," and threw the eye in his palm to the ground.<sup>389</sup>

One night towards the twentieth day of the siege, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) saw in His dream that a cup of butter that was given to Him as a gift was pecked by a rooster and spilled on the ground. Interpreting this dream as a sign that Tâif couldn't be conquered this year, He stopped the siege.

Eight years ago, when the angel said to Him about the people of Tâif who tormented Him, "If you allow me, I will turn those mountains over their heads," our beloved Prophet, who is an ocean of mercy, answered, "**I have been sent as a mercy for the worlds. The only thing I want is for Allahu ta'âlâ to create from the loins of these polytheists a generation that will worship Allahu ta'âlâ without attributing any partners to Him.**" Again, He was merciful and prayed, "**O my Rabb! Show the true path to the people of**

*"There (in the Kâ'ba) are clear signs and the station of Ibrâhîm. Whoever enters there is safe from being attacked. It is one of the rights of Allahu ta'âlâ over people, one of His commands, that those who can find a way to it (those who are able to) make hajj to (and visit) that Bayt."*

**Âl-i 'Imrân: 97**

<sup>387</sup> Ibn Sa'd, at-Tabaqât, II, 158; Ibn Sayyidînnâs, Uyûn-ul-eser, II, 200.

<sup>388</sup> Balâzûrî, Futuhul-buldân, I, 66; Qastalânî, Mawâhib al-Laduniyya, I, 215.

<sup>389</sup> Ibn Asâkir, Târîkh Dimashq, VI, 408; Ibn Hajar, al-Isâba, II, 179.

### **Thaqîf! Bring them to us.”**

Our Master Habîb al-akram left Tâif with His Ashâb and came to Jirâna where the captives and booty taken in Hunayn were gathered. In addition to six thousand captives, more than twenty thousand bovines, forty thousand sheep and goats, and countless jewelry had been taken as booty. He had distributed them to the rightful mujâhids.

At that time, it was learned that a delegation from the Hawâzin tribe was requesting an audience. Our beloved Prophet accepted them. When the delegation declared that all the Hawâzin tribe embraced Islâm, the Master of the worlds was very pleased. Upon this, He immediately emancipated the captives who were allotted to His share and returned them. The Ashâb al-kirâm followed our beloved Prophet. The mercy of our Master Rasûlullah caused the freedom of six thousand captives at once.

When this news reached Mâlik ibn Awf, the leader of the Hawâzin tribe, who took refuge in Tâif, he also came and became a Muslim. Our Master, the Prophet gave many gifts to him.<sup>390</sup>

There was nothing left to do there. After staying there for thirteen days, on a Wednesday night, our Master Rasûlullah put on ihram with the intention of ‘umra. As usual, the Sultân of the universe arrived victoriously in Mecca with His Ashâb. He made tawâf around the Kâ’ba and performed His ‘umra. He made Attâb ibn Asîd governor of Mecca with the duty of overseeing hajj (Amîr al-hajj).<sup>391</sup> He also assigned Hadrat Abû Mûsa’l Ash’arî in Mecca to teach the Qur’ân al-karîm and religious affairs.<sup>392</sup> He appointed Abû Sufyân ibn Harb the governor of Najrân in Yemen. He placed Kasir ibn Abdullah as his assistant.

The rest of the booty was distributed there. Then, He set off with His glorious Ashâb again and arrived in Medîna at the end of Dhu'l-qâdah. They had left Medîna on Wednesday, the tenth of Ramadân ash-sharîf. This expedition lasted about three months.

*One day, I was wandering in the sorrowful ocean of thoughts,  
Not knowing what I was doing, I lost myself,  
I feared for my end, remembering my sins,  
I heard a descendent of yours saying this couplet.  
You are Ahmad and Mahmûd and Muhammad, my Master,  
You are the sultân affirmed by Haqq for us, my Master*

*We are hopeful, we don't cry with despair.  
We don't ruin the capital of îmân.  
We don't take refuge in others when there is your gate.  
We don't need to look at others thanks to you.*

<sup>390</sup> Ibn Hishâm, as-Sîra, II, 452; Wâqidî, al-Maghâzî, III, 925; Ibn Sa’d, at-Tabaqât, I, 312; Zahabî, Siyar, II, 207.

<sup>391</sup> Ibn Mâja, Commerce, 20; Ibn Hishâm, as-Sîra, II, 440; Hâkim, al-Mustadrak, III, 687; Bayhaqî, as-Sunan, I, 498; II, 264; Wâqidî, al-Maghâzî, I, 890, 960; Ibn Sa’d, at-Tabaqât, II, 137; Azraki, Akhbâru Mecca, I, 232.

<sup>392</sup> Wâqidî, al-Maghâzî, III, 959, Ibn Sa’d, at-Tabaqât, II, 137.



*You are Ahmad and Mahmûd and Muhammad, my Master,  
You are the sultân affirmed by Haqq for us, my Master.*

### **Shaykh Gâlib**

#### **Some incidents that happened in the eighth year of the Hegira**

Four people from Banî Sa'laba came to Rasûlullah's presence. They said, "Our people sent us. We heard that if one doesn't make hegira, one's îmân is not complete." He said, "**Wherever you are, stay on the path of taqwâ (piety); there is no harm if you don't make hegira. It won't damage your religion or nation.**" Then He sent them to Ramla bint Hâarith' house and gave them a feast. He gave each of them four okas of silver and permitted them to go home.

In the same year, Zaynab, the daughter of Rasûlullah (sallallahu 'alaihi wa sallam), passed away. They made a coffin for her. The first coffin in Islâm was made for her. She was Abu'l As's wife. When he sent her off to Medîna from Mecca during the time of Badr, on the way, Habâr threw a spear at Hadrat Zaynab's camel. She became ill after she fell from the camel and miscarried her baby. She passed away because of this and left two children behind her.

That year, on the month of Dhu'l-hijja, Rasûlullah's son Ibrâhîm was born. His mother is Lady Mâriya radiyallahu ta'âlâ 'anhâ. Abû Râfi' came and gave the good news. He emancipated a slave for him. He slaughtered a ram as the aqîqa. He shaved Ibrâhîm's head and gave sadaqa equal to the weight of his hair in silver.

#### **The important incidents that happened in the ninth year of the Hegira**

On the ninth year of the Hegira, at the beginning of the month of Muharram, the Master of the worlds appointed zakât officers (âmil, sâi) to the tribes. As much as possible, each tribe was given an âmil who was a member of it. He sent Ibn Hasib al-Aslamî to Aslam and Gaffar, Abbâd ibn Bishr to Banî Salim and Muzayna, Amr ibn Âs to Fazâra, Dahhâk ibn Sinân to Banî Kilâb, Râfi' ibn Maknat al-Jahni to Jahina, Bishr ibn Sufyân Kâ'b to Banî Kâ'b and Banî Tamîm.

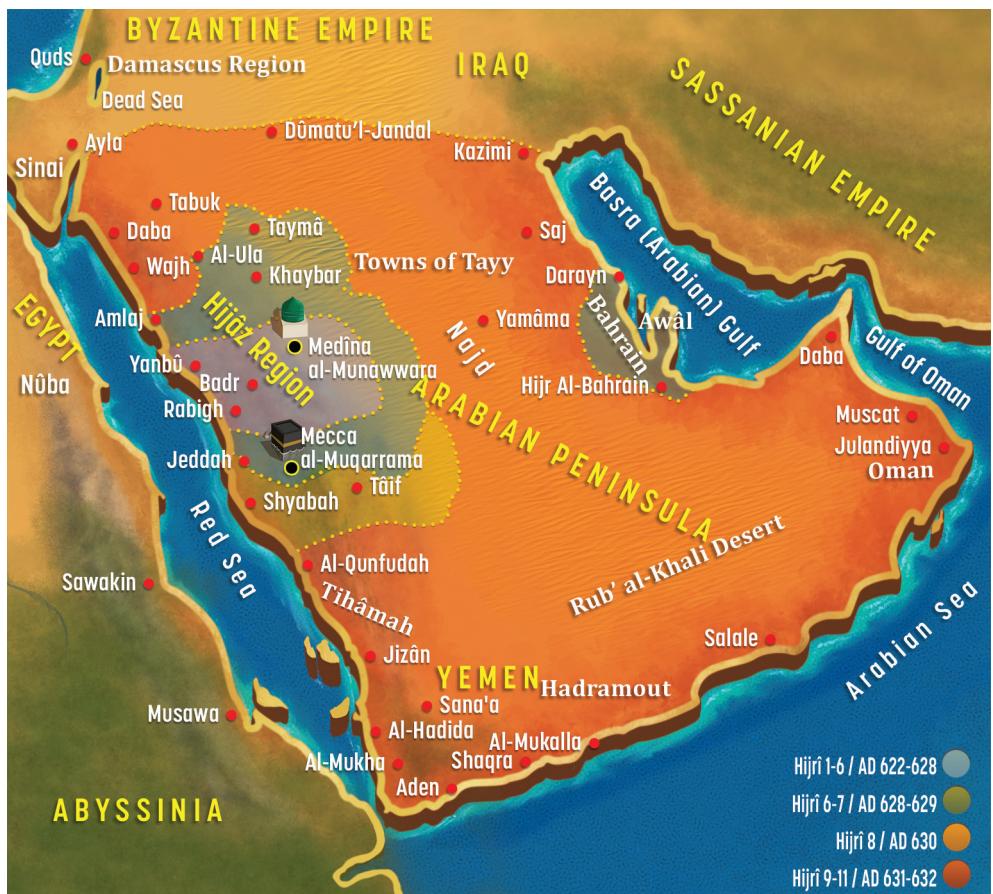
A year later, the people of Tâif sent a delegation of six people to Medîna, to the presence of our beloved Prophet, in order to become Muslims. When the Master of the worlds was leaving Tâif a year ago, He had prayed, "**O my Rabb! Show the right path to the people of Thaqîf, bring them to us.**" Now, the people of Thaqîf had come to become Muslims. Our Master Rasûl al-akram was very happy that they became Muslims. He gave some privileges to them and sent them to Tâif. He appointed Hadrat 'Uthmân ibn Abi'l As as their governor.<sup>393</sup>

*"Beware of the curse of the oppressed. There is no veil between the prayer of the oppressed and Hadrat Haqq ta'âlâ."*

**Hadîth  
ash-shârif**

<sup>393</sup> Abû Dâwûd, Salât, 12, Ibn Mâja, Masâjid, 3; Ahmad ibn Hanbal, al-Musnad, IV, 21; Ibn Hishâm, as-Sîra,

## Islâm's Spreading Course in Arabian Peninsula





*"O my Allah! Make this an accepted hajj for me, in which there is no hypocrisy, ostentation or fame."*

**Hadîth  
ash-sharîf**

### The passing away of Negus

It was the month of Rajab in the ninth year of the Hegira. One day, our Master Rasûlullah told His Ashâb, "**Today, one of your pious brothers has passed away. Please get up and perform his janâza salât.**" Our Master, the Prophet became the imâm and led the janâza salât in absence of the dead person. Then He said, "**We asked for forgiveness from Allahu ta'âlâ for your brother Ashama, the Negus.**"

After a while, with the news from Abyssinia, it was learned that Negus Ashama had passed away (rahmatullahi ta'âla 'alaih). It coincided with the day on which our Master, the Prophet led the janâza salât in Medîna.<sup>394</sup>

May my life be sacrificed for you,  
Muhammad, whose name is beautiful, whose person is beautiful,  
I hope He will intercede for this faulty servant of His,  
Muhammad, whose name is beautiful, whose person is beautiful.

Those who are believers have many hardships,  
Their joy and happiness are in the âkhirat,  
He is Mustafâ of the eighteen thousand worlds,  
Muhammad, whose name is beautiful, whose person is beautiful.

He is the one who travelled around the seven skies,  
The one who passed over the Kursî.  
The one who asked for His ummah in the Mi'raj,  
Muhammad, whose name is beautiful, whose person is beautiful.

What has Yûnus to do with the two worlds without you,  
Verily you are the true prophet, without doubt,  
Those who do not follow you will die as unbelievers,  
Muhammad, whose name is beautiful, whose person is beautiful.

## THE GHAZÂ OF TABUK

Tabuk is a well-known place halfway between Medîna al-Munawwarah and Damascus. Some said it is the name of a spring. This expedition was called **the Ghazwa of Tabuk** because it is the last expedition of our Master, the Prophet. It is also called **Fâdiha**. Because the munâfiqs were humiliated in this battle. It is also called **Jaysh al-ushrat**. Muslims suffered a lot during this expedition. Addi-

<sup>394</sup> II 541; Ibn Sa'd, at-Tabaqât, V, 509

Bukhârî, Janâiz, 52; Nasâî, Janâiz, 37; Ibn Abî Shayba, al-Musannaf, III, 183; Shamsaddîn Shâmî, Subu'l-Hudâ, III, 92.

tionally, the distance was far and the weather was very hot. The enemy soldiers were many and strong. There was a famine. Ten people rode one camel. Most of the soldiers ate nothing but dates for a month. Sometimes they ate roasted barley. Sometimes they couldn't even find that. They set off for the Tabuk expedition on Thursday in the month of Rajab in the ninth year of the Hegira.

In this ninth year, when Islâm rapidly spread over the Arabian Peninsula, Christian Arabs wrote a letter to Heraclius, the Byzantine Emperor, who was jealous of “**the Islamic State**” and wanted to prevent it from spreading. They said, “That person who emerged with the claim of prophethood passed away. Muslims are in famine and poverty now. If you want to convert them to your religion, now is the time.” Upon this letter, Heraclius sent an army of forty thousand people under the command of Kubâd to fight the Muslims.

Learning of this, our Master Fakhr al-kâinât gathered His Ashâb and ordered them to prepare for war. Because of the drought that year, the sahâbîs were in great financial difficulty. Only the merchants had a comparatively good financial situation. There were many Islâmic soldiers. Food and warfare equipment were scarce. There would be hardship. Our Master, the Prophet wished for His Ashâb to provide financial aid for the equipment of the soldiers who would join the war. This wish of our Master (sallAllahu ‘alaihi wa sallam) brought the sahâbîs into action. Everyone was bringing what they had and trying to prepare for jihad with their goods and lives.

Hadrat Abû Bakr, our Prophet's companion in the cave, had brought all his goods. When our Master Rasûl al-akram asked him, “**What have you left for your household, O Abâ Bakr?**” he replied, “I have left Allahu ta’âlâ and His Rasûl.” Hadrat ‘Umar had brought half of his goods. Our Master, the Prophet asked him, “**O ‘Umar! What have you left for your family?**” he replied, “I have left as much as I have brought.” Our Master, the Prophet said, “**The difference between the two of you is like the difference between your words.**” Upon this, Hadrat ‘Umar expressed his admiration by saying, “May my parents be sacrificed for you, O Abâ Bakr! You surpass me in every race on the way of goodness. I have now understood that I cannot surpass you in anything.”<sup>395</sup>

The Ashâb al-kirâm were trying to help as much as they could. But the munâfiqs were mocking them, saying, “You are giving these to show off.” Our Master, the Prophet said, “**Whoever gives sadaqa today, his sadaqa will testify in his favour before Allahu ta’ala on the day of qiyâmat.**” Upon these blessed words of our Master, the Prophet, the believers started helping even more. Hadrat ‘Uthmân ibn Affân equipped half of the army.<sup>396</sup> ‘Uthmân az-Zinnûrayn radiyallahu ‘anh had given this army 950 camels and 50 horses with their gears, and in addition to paying for the equipment of their cavalry, he also sent another ten thousand dinârs or seven hundred rukyas of gold.<sup>397</sup> Thus, he became the person who helped the most among Muslims. Hadrat ‘Uthmân

<sup>395</sup> Wâqidî, al-Maghâzî, II, 990; Ibn Asâkir, Târikh Dimashq, II, 34.

<sup>396</sup> Sunen ad-Dâra Qutnî, IV, 198.

<sup>397</sup> Turkîk book Cevâb Veremedi, 89.



met the needs of the army in such a way that he didn't even neglect to put the packing needles they would use to repair water skins. Upon this help of his, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) said, **"From now on, no sin will be recorded for 'Uthmân."**<sup>398</sup> One of the poorest sahâbîs had drawn water from a well in a date garden all night until the morning to attain the thawâb of helping jihâd. He brought the dates he earned to our Master, the Prophet and said, "O Rasûlallah! I have brought what I have to attain my Rabb's pleasure. Please do accept them."

While Muslim men worked to help as much as they could, women were also doing their part in this regard.

When they prepared for the expedition, the Muslims were in a very difficult time. The famine was so severe that many from the Ashâb al-kirâm who had nothing left would come to the presence of our Master Rasûlullah and say, "O Rasûlallah! We have no mounts! We have nothing to eat either! We want to stay with you during this ghazâ and attain the thawâb of jihâd." Our beloved Prophet would sadly inform them that He had no animal left for them to ride. Once, Sâlim ibn Umayr, Abdullah ibn Mugaffal, Abû Laila Mâzînî, Ulba ibn Zayd, Amr ibn Humâm, Haramî ibn Abdullah and Irbâd ibn Sâriya came before our beloved Prophet and asked for the same thing. When our Master said to them in great sadness, **"I cannot find anything for you to ride on,"** they started to cry because of the sorrow of being separated from our Master, the Prophet and not being able to join the jihâd. Upon this, Allahu ta'âlâ descended the âyat al-karîma, in maal, "(O My Rasûl!) **When they came to you (to join the jihâd), you said to them, 'I cannot provide you with rides.' They turned back with tears in their eyes, saddened because they had nothing to spend for this cause (and they couldn't join the battle). There is no responsibility (sin) for those.**"<sup>399</sup> In the end, Hadrat Abbâs and Hadrat 'Uthmân equipped them for ghazâ.

When the preparations were completed, our Master, the Prophet gathered the army on Wadâ Hill. There was nearly no one who didn't join the ghazâ. When our Master Rasûl al-akram gathered the army and decided to move, He left Muhammad ibn Maslama as His deputy in Medîna.<sup>400</sup> When He was about to begin the expedition, He said, **"Bring spare shoes with you. As long as you have spare shoes, you won't have trouble."**

When the army marched, Abdullah ibn Ubayy, the leader of the munâfiqs, said absurd things to frighten the Muslims. He even said, "I swear that it is as if I can see Him and His Ashâb tied with ropes to each other by twos..." The Ashâb al-kirâm weren't paying any attention to these words, and their zeal for partici-

*"O my Allah!  
Increase the glory,  
sublimity, majesty  
and reputation  
of this Bait. And  
increase the glory,  
majesty, esteem  
and goodness of  
those who honour  
it by making hajj  
and 'umra."*

*Hadîth  
ash-shârif*

<sup>398</sup> Wâqidî, al-Maghâzî, II, 990.

<sup>399</sup> Sûrah at-Tawba, 9/92.

<sup>400</sup> Ibn Hishâm, as-Sîra, II, 519; Wâqidî, al-Maghâzî, I, 8; Bayhaqî, Dalail an-Nubuwâ, V, 294; Ibn Kathîr, as-Sîra, IV, 12; Suhaylî, Rawzu'l-unf, IV, 297; Huzâî, et-Tahrîc, 327; Kattânî, at-Tarâtilbu'l-idâriyya, I, 485.

pating in jihâd was increasing. The munâfiqs who saw this became frustrated.

When our Master Rasûlullah was moving from Wadâ Hill to Tabuk, He had the flags and banners of the army unfurled. He gave the largest banner to Hadrat Abû Bakr and another banner to Hadrat Zubayr ibn Awwâm. He gave the banner of the Aws tribe to Usayd ibn Hudayr and the banner of the Khazraj tribe to Abû Dujâna.<sup>401</sup> The number of the Ashâb al-kirâm under the command of our Master, the Prophet was thirty thousand; ten thousand of them were cavalry. Hadrat Talha ibn Ubaydullah was appointed commander of the right flank, and Hadrat Abdurrahmân ibn Awf was appointed commander of the left flank.<sup>402</sup> Under the command of their Prophet, the glorious sahâbîs moved forward in very hot weather. As long as they had the Habîb of Allahu ta’âlâ leading them, the scarcity of food and water couldn’t deter them from their path, nor could the distance to the destination or the number of enemy soldiers intimidate them. They would go anywhere in this state.

Resting for a while at each stop, our beloved Prophet and the heroic sahâbîs continued on their way. Their eighth stop was at Hîjîr where the people of Sâlih ‘alaihis-salâm were annihilated. Allahu ta’âlâ had exterminated them with a violent sound because they didn’t listen to the command of their prophet. The Sultân of the universe told His Ashâb, “**Tonight, a strong storm will blow from the opposite direction. No one shall stand up unless he has a friend with him. Everyone shall tie the knees of his camel. This is a place where torment had descended. No one shall drink from this water or perform abdast with it!**” Everyone obeyed this order. A strong storm broke out at night and began to wreak havoc everywhere. Meanwhile, someone who had neglected to tie his camel stood up to search for it. He was swept away by the storm and thrown to the foothills of Mount Tayy. Another person had to relieve himself. Where he went to relieve himself, he contracted a disease called Hunnâk (pertussis, whooping cough). He regained his health after our Master, the Prophet prayed for him.

That morning, there was no water left in the waterskins. Everyone was about to die of thirst. The munâfiqs saw this as an opportunity and attempted to cause discord by saying, “If Muhammad was really a prophet, He would pray and cause it to rain.”

When the situation was presented to the Master of the universe, He raised His blessed hands and begged Allahu ta’âlâ for rain. In a hot and cloudless sky, rain clouds suddenly appeared. Heavy rain started. Everyone filled their waterskins, performed abdast and watered the animals. When the rain stopped and the clouds dispersed, it was seen that it had rained only over the army. Our beloved Prophet and the sahâbîs said takbîrs. They praised Allahu ta’âlâ. They said to the munâfiqs, “You have no excuse any more. Believe in Allahu ta’âlâ and His Rasûl and become pious Muslims!” But the abject munâfiqs replied, “So what? It rained

<sup>401</sup> Wâqidî, al-Maghâzî, II, 996; Ibn Asâkir, Târikh Dimashq, II, 36; Shamsaddîn Shâmî, Subulu'l-Hudâ, V, 443.

<sup>402</sup> Wâqidî, al-Maghâzî, II, 1001; Ibn Asâkir, Târikh Dimashq, II, 36.



and ended while a cloud was passing!"

Hunger had reached its final point. So much so that two people had to share one date. They had approached Tabuk despite the intense heat, hunger and thirst. Our Master Habîb al-akram (sallAllahu 'alaihi wa sallam) said, "**Inshâ-Allah** (If Allahu ta'âlâ wills), **you will arrive at the spring of Tabuk tomorrow at mid-morning. Until I come, do not touch that water.**" The next day, they arrived there. The spring had very little water. Our beloved Prophet had some water from the spring put into a container, and He put His blessed hand into it and prayed. Then He poured the water into the spring. The water increased and rose suddenly. Even though all the Islâmic army of thirty thousand people drank, the water didn't decrease at all. Later, everywhere in the region was irrigated with this water, which is a miracle of our Master Fakhr al-kâinât. That region became a lush green plain and overflowed with abundance.

*"This day, I have perfected your religion for you. I have completed My blessing upon you, and I have been pleased to assign for you Islâm as religion."*

**Mâida: 3**

When our Master Rasûl al-akram came to Tabuk with His glorious Ashâb, they couldn't find the Roman armies consisting of Byzantines and Christianized Arab tribes such as Âmila, Lahm and Juzam. At Mûtâ, a Roman army of one hundred thousand strong had suffered a defeat against three thousand mujâhids. Now, there were thirty thousand mujâhids against them, and their commander was the Master of the worlds. When the Romans heard that our beloved Prophet had gathered His heroic Ashâb and came, they all looked for a place to escape.

Having counseled with His Ashâb, our Master Rasûlullah didn't go farther than Tabuk. Meanwhile, some tribes and states in that region had heard that the Islâmic army was coming. Out of fear, they sent delegations to our Master, the Prophet and asked for safety by paying jizya. Our Master, the Prophet pitied them and accepted their offers. With each of them, separate articles of agreement were written, and they were told that they were in safety.

Our Master Sarwar al-kâinat ('alaihi afdalus-salawât) waited for the enemy for nearly twenty days. He had many conversations with His Ashâb al-kirâm in Tabuk and washed their hearts with the sea of light. He poured the fayz (spiritual knowledge) and blessings emitting from His blessed heart into their hearts. In one of His unique talks, He asked, "**Shall I inform you of the best and the most honourable of people?**" The Ashâb al-kirâm answered, "Yes, O Rasûlallah!" Upon this, He said, "**The best of people is the one who works on the path of Allahu ta'âlâ until his last breath, on the back of his horse or camel or on his two feet. The evil of people is the excessive person who reads the book of Allahu ta'âlâ and cannot benefit from it at all.**"

To a person who asked about martyrdom, He said, "**I swear to Allahu who holds my existence in His hand, that on the day of qiyâmat, martyrs will come wearing their swords girded on their backs. They will sit on thrones of nûr (light).**"<sup>403</sup>

<sup>403</sup> Wâqidî, al-Maghâzî, II, 1018.

Many miracles of our Master, the Prophet were seen in this expedition. In deed, at a time when preparations were being made to return from Tabuk to Medîna, the sahâbîs, whose hunger reached an unbearable level, submitted the matter to our Master, the Prophet. Our Master Rasûlullah had the remaining food gathered on a leather cloth. These barely filled a small pot. Our Master Sarwar al-âlam (sallallahu 'alaihi wa sallam) renewed His abdast and performed a salât of two rak'ats. He outstretched His blessed hands and prayed for the food to be plentiful. Then He ordered His Ashâb to bring their containers. They were all filled so that no container in the huge army was left empty. Moreover, it was seen that the food on the cloth didn't lessen, although all the mujâhids ate until they were full.

### **Khâlid ibn Walîd's expedition to Dûmatu'l-Jandal**

While Hadrat Habîb al-akram (sallallahu 'alaihi wa sallam) was in Tabuk, He sent Khâlid ibn Walîd (râdiyallahu 'anh) to Dûmatu'l-Jandal. The ruler there, Akîdir ibn Abdulmalik, was Christian. The soldiers of Islâm approached the fortress and lied in wait. When the news that a mountain cattle had come before the fortress has reached Akîdir, he jumped on his horse and went to hunt it. While Akîdir, his brother Hassân and his company were hunting, the mujâhids surrounded them. When Hassân attempted to draw his sword, he was killed. Akîdir was taken captive. Others fled and took shelter in the fortress. Hadrat Khâlid said to Akîdir, "I will keep you safe and take you to Rasûlullah's presence. But with this condition: You will go to the fortress and bring two thousand camels, eight hundred horses, eight hundred shields and four hundred spears. You will still be the ruler." Akîdir accepted. They went to the fortress, took the booty and came to Medîna. Akîdir and his brother Hasâr were accepted into the exalted presence and became Muslims.

### **Ambush**

The mujâhids had left Tabuk and headed for Medîna. The munâfiqs agreed among themselves to ambush and kill our beloved Prophet. One night, they lied in wait in the narrow passage on the path of the Muslim soldiers. Ammâr ibn Yâsar was pulling the reins of the camel of our Master, the Prophet, and Hadrat Huzayfa ibn Yamân was coming behind Him. Jabrâ'il 'alaihis-salâm informed that the munâfiqs conspired and plotted an assassination. When our Master, the Prophet approached the passage, He said to the army, "**You go to into the valley, it is easier and wider.**" While He moved toward the narrow passage, the army marched into the valley. When Rasûl al-akram (sallallahu 'alaihi wa sallam) came near the passage, this group of munâfiqs masked their faces and attacked. Hadrat Huzayfa bellowed, "O enemies of Allahu ta'âlâ!" and started hitting the munâfiqs and their animals with the stick in his hand. Frightened by these shouts, the twelve munâfiqs immediately dived into the ranks of the soldiers. Our Master Rasûlullah informed Hadrat Huzayfa of their names and





warned him not to tell others.

Having heard the incident, Hadrat Usayd ibn Hudayr came forward and beseeched, saying, "May my life be sacrificed for you, O Rasûlallah! Tell me who they are so that I can bring their heads to you!" However, Rasûlullah (sallallahu 'alaihi wa sallam) didn't allow it.<sup>404</sup>

*"The âkhirat is better for you than this world. Your Rabb will give to you whatever you want until you say that you are pleased."*

**Duhâ: 4-5**

### Masjid al-Dirâr

Having frightened the Byzantines and broken their resistance, our beloved Prophet and His heroic Ashâb had approached the luminous Medîna at last. The Sultân of the universe ordered His Ashâb to encamp at the place called Zî-awân, which was very close to Medîna. While the sahâbîs were resting, a few munâfiqs came and asked for our beloved Prophet to honour Masjid al-Dirâr.

Masjid al-Dirâr was located in Qubâ. It had been built by the munâfiqs across from the first mosque, which our Master Rasûlullah had built at Qubâ during His migration to Medîna. While our beloved Prophet was going to Tabuk with His Ashâb, the munâfiqs had come to His presence and invited Him by saying, "O Rasûlallah! We have built a new masjid. Would you honour there and lead us in salât?" But the Master of the worlds, who was on an expedition, replied that if it was possible, He might pay a visit on His return from Tabuk.

The aim of the munâfiqs was to divide the Muslim community, to use them for their own purposes, to cause strife and turn them against each other. They were even going to invite the Byzantine soldiers to Medîna and help them with the weapons stored in this masjid. By ensuring that our Master, the Prophet performed salât there, the impression that Masjid al-Dirâr was a holy place would be created. Thus, Muslims would race with one another to perform salât at that place and -supposedly- fall into the trap of the munâfiqs!

Our Master, Sarwar al-âlam (sallallahu 'alaihi wa sallam) had accepted this invitation of the munâfiqs and decided to go. Allahu ta'âlâ descended the 107th and 108th âyats of Sûrah at-Tawba and conveyed the truth of the matter. Upon this, Master of the universe said to Mâlik ibn Duhshum and Âsim ibn Adiy, "**Go to that masjid whose people are cruel! Demolish and burn it!**" Between the evening and night salât, they went and set the building on fire. Then they demolished it and razed it to the ground. The munâfiqs didn't say anything.<sup>405</sup>

Hearing that our Master, the Prophet and His glorious Ashâb were coming, the people of Medîna immediately gathered together and went out to meet them with great excitement...

<sup>404</sup> Wâqidî, al-Maghâzî, II, 1040.

<sup>405</sup> Ibn Hishâm, as-Sîra, II, 529; Wâqidî, al-Maghâzî, II, 1040; Ibn Sa'd, at-Tabaqât, III, 466, 549; Suhaylî, Rawzu'l-unf, IV, 306.

## The death of Abdullah ibn Ubayy

Two months after the return of our beloved Prophet from the Tabuk expedition, in the month of Shawwâl, Abdullah ibn Ubayy, the leader of the munâfiqs, died. After that, the unity of the munâfiqs broke, and they dispersed.

<sup>406</sup>

Thus, not only the munâfiqs but also the polytheists and Jews in Arabia had been suppressed, and their movements of opposition and prevention against Islâm had been extinguished.

## Other incidents that happened in the ninth year of the Hegira

When Rasûlullah came to Tabuk, first the ruler of Ayla, then the ruler of Jarbâ came and paid tribute. Rasûlullah had it recorded and gave the document to them. In this expedition, He sent a letter to Heraclius and invited him to Islâm again. But he didn't have the fortune of attaining guidance.

This year, Umm Gulthum, the daughter of Rasûlullah, passed away. Our Master, the Prophet led her janâza salât, and while she was being buried, tears fell from His blessed eyes on her grave.

## Sanat al-wufûd (Year of envoys)

After our Master, Sarwar al-âlam (sallallahu 'alaihi wa sallam) returned from the Tabuk expedition, He sent envoys to various states and invited them to Islâm. The people of Oman and Bahrain were honoured by becoming Muslims.

Now, Islâm was spreading very quickly. Teachers were sent to surrounding tribes and states to teach them the principles of Islâm, and governors were sent to rule them.

In the ninth year of the Hegira, many delegations that had converted to Islâm flocked to Medîna. Delegations from various tribes came and declared their obedience to the Master of the worlds, and thus they attained bliss. Because of the greatness of the number of envoys, this year was called **Sanat al-wufûd** (Year of envoys).

Whenever an envoy came, Rasûlullah would wear precious clothes. He would also have the Ashâb dressed in beautiful clothes. He would receive them in a clean and beautiful place. He would hold a feast and sent them off with many gifts. And they would go away pleased and with thanks and praises.

One of the tribes that sent envoys was the Banî Murra tribe. They sent thirteen people as envoys. They said that their tribe had become Muslims. They explained that there was no rain in their hometown, there was no grass growing, and they were suffering from a severe famine. They asked Rasûlullah (sallallahu 'alaihi wa sallam) to pray for their suffering to end. He prayed, "**O my Rabb, sate them with rain.**" When the Banî Murra envoys returned to their tribe, they saw that their people were completely relieved. Because, on the day

<sup>406</sup> Bayhaqî, Dalail an-Nubuwwa, II, 332; Ibn Kathîr, as- Sîra, IV, 74.



Rasûlullah prayed for them, it had rained heavily. It coincided exactly with the time of the prayer.

Ten people from the Banî Asad tribe came and expected gratitude for becoming Muslims. They said, "We came from far away on a year of famine. We have become Muslims by our own accord without soldiers coming for us." The seventeenth âyat of Sûrah al-Hujurât descended about them.

Mu'âwiya tabni Savr ibn Ubâda ibn Bikâr, the leader of the Banî Bikâr delegation, was a hundred years old. His son Bushayr, Majma' ibn Abdullah and Abd al-Amr ibn Asam were with him. He asked Rasûlullah to touch his son's limbs with His blessed hands. He said, "He has treated me with respect and was very good to me." Rasûlullah touched Bushayr's face with His blessed hands and gave them many goats. He also changed Abd al-Amr's name to Abdurrahmân.

The Banî Najîb delegation consisted of ten people. They had brought the zakâts of their goods and animals with them. Rasûlullah was very happy that they had come. He ordered for them to be settled in a good location. The Najîb envoy asked so many questions about fard and sunnah that Rasûlullah's affection for him grew even more. He increased His respect and hospitality to him. He treated him differently from other envoys. He called the young man who was staying with the belongings and prayed for blessings on him when He observed that he had turned away from everything other than Allahu ta'âlâ. He gave him gifts like the others. That group returned to their tribe with joy, as they wished.

A group from Banî Kanâna came and became Muslims. Their leader was Vâsila tabni Aska'. When he came, Rasûlullah was preparing for the Tabuk expedition. After he made bî'at, he went back to his tribe. His father didn't become a Muslim, but his sister did. He went to Medîna and followed the Tabuk expedition. He caught up with Rasûlullah. He was sent to the fight between Hadrat Khâlid and Akîdar. Many camels fell into his share.

From Banî Sâide, Damam ibn Sa'laba came. He came to the presence and asked Rasûlullah many questions about salât, fasting, hajj and zakât. When his questions ended, he said, "I believe, I believe everything you brought from Allah." He went to his people and conveyed Islâm. That entire tribe became Muslims.

*"O Mu'mins! For the love of Allah, whoever has rights on me, come and take it here before the qiyâmat."*

***Hadîth ash-sharîf***

*O Rasûlallah! If a person doesn't kiss,  
The soil that touched the feet of your gate's slave,  
And if he doesn't sacrifice his life for this bliss,  
He doesn't love you; I won't believe his words.*

*I shall make the soil you stepped on the crown of my head,  
I shall kiss and rub it on my face, make it the remedy to my heart,  
I shall make it the candle that shows the true path,  
And I shall take your road, admiring and in love with you.*

*I smell every wind coming from your way,  
Search for a trace of your lovely scent,  
May my wife and children be sacrificed for you,  
My mother, father, relatives and thousands of lives.*

*Says Mawlânâ Khâlid, your genuine admirer,  
O sultân of the universe, O the beloved of the earth!  
I have one life from you, it's your gift to me,  
I can't even say I have brought a life to sacrifice.*

### **Mawlânâ Khâlid al-Baghdâdî**

## **HAJJ BECOMING FARD**

Hajj (pilgrimage), one of the five pillars of Islâm, became fard in the ninth year of the Hegira. It was stated in the revealed âyat al-karîma, in maal, “**There (in the Kâ'ba) are clear signs and the station of Ibrâhîm. Whoever enters there is safe from being attacked. It is one of the rights of Allahu ta’âlâ over people, one of His commands, that those who can find a way to it (those who are able to) make hajj to (and visit) that Bayt. Whoever denies that fard, certainly, Allahu ta’âlâ is not in need of anything.**”<sup>407</sup>

Our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam) conveyed this order of Allahu ta’âlâ to His Ashâb. He wished to make hajj at the end of Dhu'l-qâdah. However, when the news came that the polytheists were making tawâf naked, He didn't deem it appropriate to be with them in this situation. He appointed Hadrat Abû Bakr as the hajj amîr to teach the manâsiq (procedure and principles) of hajj.

### **Hadrat Abû Bakr and Hadrat Alî going to hajj**

That year, the Ashâb al-kirâm went to Mecca as a caravan of three hundred people under the command of Hadrat Abû Bakr. Meanwhile, the first verses of Sûrah al-Barââ had descended. In these, some rules were stated about the treaty. Our beloved Prophet sent Hadrat Alî to Mecca to declare those rules.<sup>408</sup>

According to a tradition common among the Arabs at that time, if a treaty was made or broken, the maker himself or a relative appointed by him would announce it. Our Master, the Prophet sent Hadrat Alî to Mecca following the hajj convoy for this purpose. Hadrat Alî caught up with the convoy, and they entered Mecca together.<sup>409</sup>

<sup>407</sup> Sûrah Âl-i 'Imrân, 3/97.

<sup>408</sup> Kattânî, at-Tarâtîbu'l-idâriyya, I, 256.

<sup>409</sup> Bukhârî, al-Maghâzî, 68; Jizya, 16; Ibn Hishâm, as-Sîra, IV, 545-546; Ibn Sa'd, at-Tabaqât, II, 169; al-Kî-



Hadrat Abû Bakr gave a khutba and explained the hajj ibâdat. The Ashâb al-kirâm performed hajj according to the principles taught. While the ibâdat of hajj was being performed, Hadrat Alî gave a khutba at the place called Jamra al-Aqaba in Minâ. He started his khutba by saying:

**"O people! I have been sent by Rasûlullah to you,"** and recited the first âyat al-karîma of Sûrah al-Barâa. After this, he said, "I am tasked to inform you of four things." These four items were:

- 1- No one other than Muslims can enter Jannah.**
- 2- After this year, no polytheist shall approach the Kâ'ba.**
- 3- No one shall make tawâf at the Kâ'ba naked.** (At that time, the polytheists would circumambulate the Kâ'ba while naked.)

**4- Whoever has an agreement with Rasûlullah, it is valid until its time expires. Apart from these, others are given four months. After that, there shall be no guarantee of safety or protection for any polytheist.**

After that day, no polytheist came to the Kâ'ba, and no one performed tawâf around the Kâ'ba naked. After these issues were announced, most of the polytheists became Muslims. After fulfilling the commandment of hajj, Hadrat Abû Bakr, Hadrat Alî and the Ashâb al-kirâm with them returned to Medîna.<sup>410</sup>

The most severe calamities befall the prophets. Despite this, the prophets rejoice more for these troubles than you rejoice for benevolences."

**Hadîth  
ash-sharîf**

### **Khâlid ibn Walîd's Yemen Expedition**

In the tenth year of the Hegira, our beloved Prophet sent Hadrat Khâlid ibn Walîd with four hundred mujâhids in the month of Rabî'u'l-awwal to invite the sons of Hârith ibn Ka'b, in the vicinity of Yemen, to Islâm. Upon this order of our Master Rasûlullah, Hadrat Khâlid ibn Walîd invited this tribe to Islâm for three successive days. They accepted this invitation and became Muslims.

*From the fountain of the sun, cold and sweet water would descend,  
If the builder, who repairs your tomb, needed water.*

*The fear of Jahannam has spread fire to my burned heart,  
I have hope that on it, your cloud of grace will pour water.*

*Due to the fortune of your naat, Fuzûlî's words turned to jewels,  
Like the pearl being formed by the April cloud's drop of water.*

*On the day of qiyâmat, when the eyes open from the sleep of oblivion,  
And, because of their longing for you, shed water,*

*My hope is that, on the day of qiyâmat, I won't be deprived,*

lâ'î, al-Iktifâ, II, 409; Kattânî, at-Tarâtîbu'l-idâriyya, I, 256.

<sup>410</sup> Wâqidî, al-Maghâzî, II, 974; Ibn Sa'd, at-Tabaqât, II, 160; Ibn Asâkir, Tarikh Dimashq, XVIII, 23.

*That to me who yearns for your face, your fountain of love will give water.*

### **Fuzûlî**

### **The incidents that happened in the tenth year of the Hegira**

In the tenth year of the Hegira, Islâm spread throughout the Arabian Peninsula.

This year, as in the ninth year, people from all over Arabia would come to Medîna in large numbers and vied with one another to be honoured by becoming Muslims and to attain endless bliss.

There was no force left in Arabia to oppose Muslims, and Islâm ruled everywhere. Only some Jewish and Christian tribes hadn't become Muslims.

In this year, our Master Rasûl al-akram (sallallahu ‘alaihi wa sallam) sent a letter to the Christians of Najrân and invited them to Islâm. They selected fourteen people and sent them to Medîna to observe Rasûlullah's behaviour. After a while, the delegation made a peace treaty. Some of them later became Muslims on their own.

That year, Yemen governor Bâzân passed away. When the news of his death reached Rasûlullah, He divided his country and gave some of it to his son Shahr, some of it to Abû Mûsa’l Ash’arî, some to Ya’li ibn Umayya and some to Mu’âz ibn Jabal.

This year, our Master, the Prophet sent governors to all the cities where Islâm spread. Hadrat Alî was sent with three hundred people to the Mudlaj tribe in Yemen to invite them to Islâm. They first refused and shot arrows at the soldiers of Islâm. An immediate response was given. Twenty of them died. Most of them dispersed. Hadrat Alî (radiyallahu ‘anh) stopped the Ashâb from following the enemy. He gave them advice and invited them to Islâm again. They accepted and became Muslims. Hadrat Alî and the sahâbis immediately returned to Medîna and caught up with Rasûlullah in Mecca.

This year, as in the ninth year, envoys continued to come. One of them was the envoy of Ghâmid, the other was of Banî Hanifa. They came to Rasûlullah's presence and became Muslims.

Fîrûz, the son of Negus' sister, came and became a Muslim. A delegation from Abd al-Kays also came and became Muslims.

That year Rasûlullah's son Ibrâhîm passed away at the age of one and a half. When Rasûlullah lost His darling, His blessed eyes filled with tears. Hadrat Ibrâhîm was buried next to ‘Uthmân ibn Maz’ûn in the Baqî cemetery. He was the first one to have water sprinkled on his grave.<sup>411</sup>

*Your ummah is desperate, pardon our sins,*



*Don't deny your hands and burn us with the fire of yearning,  
Show mercy, don't burn us with your longing,  
In short, don't leave your guilty slave Gâlib.*

*You are Ahmad and Mahmûd and Muhammad, my master,  
You are the sultân affirmed by Haqq for us, my master.*

**Shaykh Gâlib**

*"O my Ashâb! You are under the protection of Allahu ta'âlâ, and I have entrusted you to Allahu ta'âlâ! Have taqwa (piety)."*

**Hadîth  
ash-sharîf**

## FAREWELL HAJJ

In the tenth year of the Hegira, our Master, the Prophet prepared for hajj and commanded the Muslims in Medîna to make preparations for hajj. He also sent news to those outside Medîna. Upon this, thousands of Muslims gathered in Medîna. Our Master Rasûlullah bought a hundred camels to sacrifice. He performed ghusl abdast (ritual bathing) before their departure. He brushed His blessed hair, applied beautiful fragrances, wore His izar and rida (two pieces of cloth that makes up the ihrâm for men). When the preparations were completed, our beloved Prophet set off from Medîna with a convoy of more than thirty thousand people, following the early afternoon salât on the 25th of the month of Dhu'l-qâdah. They came to Dhu'l-Hulayfa through the Shajara road. Here, the Ashâb's number exceeded four thousand. They spent the night there. Our beloved Prophet had one of the hundred camels He took with Him brought to Him. He scratched the right side of its hump to mark it as a sacrifice, hung two clogs on its neck and ordered His Ashâb to do the same. He performed two rakâts of ihrâm salât. After praising and thanking Allahu ta'âlâ, our Master Sarwar al-kâinât prayed, **"O my Allah! Make this an accepted hajj for me, in which there is no hypocrisy, ostentation or fame."**

He put on the ihrâm and started saying talbiya loudly upon the words of Jabrâîl 'alaihis-salâm. When the Ashâb al-kirâm joined, the skies and the earth began to shake with exclamations of talbiyah....

**"Labbayk! Allahumma labbayk! Labbayk! Lâ sharîka laka labbayk! Innal hamda wannî'mata laka wal mulka lâ sharîkalak!"**

Following the Baydâ road, He headed to Malal. The Ashâb poured after Him. There were still new additions on the road. When our Master Rasûlullah arrived at the Rahwâ Valley, where nearly seventy Prophets – including Mûsâ 'alaihis-salâm – had performed salât, He said, **"This valley is one of the valleys of Jannah."** He performed salât here. From there He moved to Munsaraf and performed the morning salât in Asâsa. When He came to Lahy al-Jamal, He became ill and had hacâmat (blood-letting) done. He stayed in Sukyâ. When He came to Abwâ, where His venerable mother Hadrat Âmina had passed away, He visited her grave and cried. Those who were with Him cried as well. After this,

they went to Talaât al-yaman, Juhfa, Gadîr al-Hum, Qudayd and reached the Usfân Valley. Here, our Master, the Prophet said to Hadrat Abû Bakr, “**Hûd and Sâlih ‘alaihimus-salâm passed through here saying talbiya for hajj, with wool clothes wrapped around their waists and pied clothes on top, on young and red camels with palm fibre halters.**”<sup>412</sup> Going through Ganîm, Marruzzahrân and Sharîf, they reached Zî-Tuwâ. After spending the night here and performing the morning salât, they passed Hajun and entered Mecca from the Qadâ slope. After a ten-day journey, they arrived in Mecca on the 4th of Dhu'l-hijja. With those who came for hajj from Yemen and other lands joining, the number of the Muslims exceeded 90 thousand. (In another report, it was one hundred and fourteen thousand; in another, it was around one hundred and twenty thousand.) When our Master Rasûlullah saw the Baitullah, He prayed, “**O my Allah! Increase the glory, sublimity, majesty and reputation of this Bait (House). And increase the glory, majesty, esteem and goodness of those who honour it by making hajj and ‘umra,**” and started the manâsiq. For the duration of hajj, He stayed in a tent set up in Atbah, between Mecca and Minâ. Our beloved Prophet went to Minâ on the 8th (Tarwiya) day of Dhu'l-hijja and to Arafât on the 9th (Arafa) day. He came to the Urana Valley in the middle of the Arafât Valley and stopped. In the afternoon, on His camel called Quswâ, He recited His Farewell Khutba and bid farewell to the Ashâb al-kirâm (radiyal-lahu ‘anhum).<sup>413</sup>

### I CAME TO YOU!

*O refuge of sinners, I came to seek refuge in you!  
I have many faults; I came to entreat you!*

*I had turned to dark places, I was stuck in the swamp,  
I came to the source of light that illuminates the true path.*

*I only have my life, O life of all lives!  
Is it appropriate to say, I came to give my life.*

*You are the healer of the afflicted, I am ill in the heart.  
I came to knock on your door for the cure of my heart.*

*It is a mistake to bring anything to the door of the generous.  
I came to kiss the soil which you honoured by stepping on.*

*My sins are many, like a mountain, my face is black, like tar.  
I came to completely get rid of this burden and blackness.*

<sup>412</sup> Ahmad ibn Hanbal, Musned; I, 232.

<sup>413</sup> Bukhârî, “Hajj”, 95; Ibn Sa’d, at-Tabaqât, II, 173; Ibn Kathîr, as-Sira, IV, 617.



A drop from your ocean of kindness will surely clean it all,  
Though, I have come with my deeds' book as black as my face.

If only I could touch your door, O beloved dearer than my life.  
Things that can't be achieved with water, arise from that soil!

"O my Allah!  
Forgive me! Grant  
me Your mercy!  
Make me attain  
the grade of Rafiq  
al-a'lâ!"

**Hadîth  
ash-sharîf**

## THE FAREWELL KHUTBA

All praise is to Allahu ta'âlâ alone. We praise Him, ask for forgiveness from Him and repent to Him. We take refuge in Allahu ta'âlâ from the evil of our nafs and the sins of our deeds. There is no one who can lead astray the one Allahu ta'âlâ guided to the true path, and there is no one who can guide to the true path the one He led astray.

I bear witness that there is no god but Allahu ta'âlâ. He is one. He has no equal or partner. And I bear witness that Muhammad ('alaihis-salâm) is His servant and rasûl.

O servants of Allah! My will to you is to fear Allahu ta'âlâ and to obey Him.

O people! Listen to my words very carefully! I don't know, maybe after this year I won't ever meet you here again.

People! Just as these days of yours are sacred days, as these months of yours are sacred months, as this city of yours (Mecca) is a blessed city, so are your lives, property and honour. They are protected against all kinds of assault.

My Ashâb! Tomorrow you will reach your Rabb, and you will definitely be questioned about your every state and action from today. After me, do not return to your old heresies and behead each other!

Let those who are present here inform those who are not here about this will of mine! It may be that the person who is informed of this will can understand and preserve it better than the person who was here and heard it.

My Ashâb! Those who have a thing entrusted to them shall give it to its owner!

All forms of interest have been prohibited. They are under my foot. However, you must pay the original amount of your debt.

Do not oppress nor be oppressed.

**By the command of Allahu ta’âlâ, interest is forbidden henceforth. Every form of this ugly custom, which is left over from the era of nescience, is under my foot. The first interest I cancel is the interest of (my uncle) Abbâs, the son of Abdullmuttalib.**

**My Ashâb! The blood feuds carried out during the era of nescience have also been completely abolished. The first blood feud I cancel is the blood feud of (my uncle’s son) Rabîa, the grandson of Abdulmuttalib.**

**O people! Changing the places of the harâm (forbidden to make war) months in order to wage war is undoubtedly going too far in disbelief. This is something by which the unbelievers are led astray. One year, they accept (a month) as halâl (permitted), the next year they declare it as harâm (forbidden). They do this to match the numbers of the months that Janâb al-Haqq has made halâl and harâm. They make halâl what Allahu ta’âlâ made harâm and harâm what Allahu ta’âlâ made halâl.**

**O my Ashâb! We are performing hajj at its exact time. The order of the months is the same as when Allahu ta’âlâ created them. There is no doubt that time has returned to the shape and order it had on the day Allahu ta’âlâ created it.**

**O people! Today, the shaytan has forever lost his power to re-establish his influence and dominance in your lands. However, if you follow him in the things you deem small, apart from the things I have removed, it will please him. In order to protect your religion, avoid these too!**

**O people! I advise you to observe the rights of women and to fear Allahu ta’âlâ in this matter. You took women as a trust from Allahu ta’âlâ; you made their honour and chastity halâl for you by making a promise in the name of Allahu ta’âlâ. You have a right over women, and they have rights over you. Your right over women is that they should not violate your family privacy to anyone you do not like. If they let anyone into your family home that you do not approve of, you can beat them lightly to make them refrain from this. Women’s rights over you are that you provide them with all kinds of food and clothing through permissible ways.**

**O Mu’mins (believers)! I am leaving you a trust, as long as you hold on to it tightly, you will never lose your way. That trust is the Qur’ân al-karîm, the book of Allahu ta’âlâ. (In other narrations, it is also reported as “My sunnah” and “My Ahl al-bayt”.)**

**O Mu’mins! Listen to my words very carefully and preserve them well! A Muslim is the brother of another Muslim; thus, all Muslims are brothers. It is not halâl to infringe on the rights of your brother in religion. Unless he voluntarily gives permission.**



**My Ashâb! Do not torment your nafs (yourself). You also have rights over yourself.**

**O people! Allahu ta'âlâ has given every rightful owner his due (in the Qur'ân al-karîm). There is no need to choose an heir or to bequeath. The child belongs to whose bed it was born. There is deprivation for the adulterer. May the degenerate who claims lineage from someone other than his father, or the ingrate who claims to belong to someone other than his master, incur the wrath of Allahu ta'âlâ and be accursed by the angels and all Muslims! Janâb al-Haqq accepts neither the repentance nor the testimony of such people.**

"O Fâtima! Do you know who is at the door? He is the one who destroys pleasures, disperses communities, leaves women widows and children orphans, destroys homes and prepares graves; he is Azrâîl, the angel of death."

**Hadîth  
ash-sharîf**

**O people! Your Rabb is one. Your father is also one, you are all children of Âdam. As for Âdam, He was created from soil. In the sight of Allahu ta'âlâ, the most precious one among you is the one who has the most taqwâ (piety, fear of Allahu ta'âlâ). An Arab has no superiority over a non-Arab. Superiority is only in taqwâ. If a crippled black slave is appointed your ruler and he rules you with the book of Allah, listen and obey him.**

**The guilty cannot be charged with any blame but his own. The father cannot be blamed for his son's crime, nor can the son be blamed for his father's crime.**

**O people! Beware! You should certainly not do these four things:**

- 1- Do not appoint any partner to Allah.**
- 2- Do not unjustly kill a life that Allah made harâm.**
- 3- Do not commit adultery.**
- 4- Do not steal.**

**I have been commanded to make jihâd with people until they say, 'Lâ ilâha illallah, Muhammadun rasûlullah (that is, until they become Muslims).' When they say this, they protect their blood and property. But their accounts belong to Allahu ta'âlâ.**

**O people! Tomorrow you will be asked about me, what are you going to say?"**

The Ashâb al-kirâm replied, "We will testify that you conveyed the religion of Allahu ta'âlâ, that you fulfilled your duty, and that you guided and advised us."

Thereupon, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) raised His blessed index finger, lowered it on the gathering and said, "**Bear witness, O my Rabb! Bear witness, O my Rabb! Bear witness, O my Rabb!**"

On the day our beloved Prophet recited His Farewell Khutba, the third âyat al-karîma of Sûrah al-Mâida, in maal, “**Today, I have perfected your religion for you. I have completed My blessing upon you and chosen Islâm as your religion...**” was revealed. When our Master, the Prophet recited this âyat al-karîma to His Ashâb, Hadrat Abû Bakr started to cry. When the Ashâb al-kirâm asked him the reason for his crying, he said, “This âyat al-karîma indicates that death of Rasûlullah is near. That is why I am crying.”<sup>414</sup>

Following the khutba, He performed waqfa (one of the fards of hajj, to stay in certain places for a certain period of time) in Jabal ar-Rahmah. He didn’t lead the evening salât in Arafât but in Muzdalifah together with the night salât. He stayed in Muzdalifah that night. The next morning, He performed waqfa at Mashâr al-harâm. On the first day of Eid, He set off from Muzdalifah to Minâ. He didn’t stop at the valley called Muhassar, which the Ashâb al-fîl<sup>415</sup> had stayed in. He came to Minâ, where He slaughtered 63 of the sacrificial camels Himself and then gave the knife to Hadrat Alî. Hadrat Alî slaughtered the rest. On the second, third and fourth days of the Eid, they performed jamrahs (stoning the shaytan). On the fourteenth of Dhu'l-hijja, before the morning salât, He came to the Baitullah and made Farewell Tawâf.

Our Master Rasûlullah stayed in Mecca for 10 days, performed His Farewell Hajj and Farewell Tawâf and returned to Medîna. He performed a salât of two rakâts in Masjid an-Nabî and honoured His home of bliss. After the Farewell Hajj, the Ashâb al-kirâm went back to where they had come from and conveyed to the people there what Rasûlullah communicated and commanded.

### The other incidents that happened in the tenth year of the Hegira

Another incident that happened in the tenth year of the Hegira was the emergence of liars who claimed to be prophets. One of them is Aswad al-Anasî, who emerged in Yemen. Upon the order of our beloved Prophet, Aswad al-Anasî was killed in his home by the Muslims in Yemen.

(The other one is Musaylamah al-Kadhdhâb. After our Master, the Prophet’s demise, Hadrat Abû Bakr sent an army under the command of Khâlid ibn Walîd. Musaylamah was killed by Wahshî radiyallahu ‘anh.)<sup>416</sup>

*O pâdishah of the world, O Sultân of sea and earth!  
O the one superior to angels, the last and unique Prophet!*

<sup>414</sup> Ibn Hishâm, as-Sîra, II, 603; Suhaylî, Rawzu'l-unf, IV, 383.

<sup>415</sup> The army that had come to demolish the Kâ'ba with elephants in our Prophet’s grandfather Abdul-muttalib’s time.

<sup>416</sup> Wâqidî, al-Maghâzî, II, 863; Tabarânî, al-Mu'jamu'l Kabîr, XXII, 36; Ibn Asâkir, Târikh Dimashq, LXII, 404.



*“Lî ma’allahi waktun,” clearly tells your state,  
You are the life in body, taste in tongue, sultân in the heart.*

*Ahmad, Muhammad, Mahmûd, always exalts you Allah;  
With your name ends Lâ ilâha illallah.*

*The sinner doesn’t understand the fine secret in this!  
Rahman wrote your name along with His.*

*The slaves who love you become sultâns, my shah!  
Sit on my heart’s throne, O my unique padishah!*

*Even though I have many sins, I love you so dearly!  
I believe that those who love get a share of your favour.*

*How can I not love, you are the life in my body,  
I was created for your sake; you are the reason I exist.*

*You are closer to me than me, you are the blood in my veins,  
You are the beloved of those who love, you are the life of lives.*

*You are the cure to every grief, you are the remedy to every soul,  
The kohl to eyes, crown of heads, you are the polish of hearts.*

*You are Habîbullah, you are the superior of the highest realm,  
Those who know you a little can’t knock on another door.*

*You are the guide of awliyâ, you are the leader of the wise,  
You are the one whose arrival elates the seven skies and lands.*

*The last Prophet of Haqq for the humans and the jinns!  
They shall stay underground, those who aren’t your door’s servants.*

## THE PASSING AWAY OF OUR MASTER, THE PROPHET

It was the eleventh year of the Hegira. When Jabrâîl ‘alaihis-salâm came that year, he recited the Qur’ân al-karîm from beginning to end twice to our beloved Prophet. However, in the previous years, he had recited the Qur’ân al-karîm only once each year. After our Master Sarwar al-âlam (sallallahu ‘alaihi wa sallam) listened to Sûrah an-Nasr, which is what Jabrâîl ‘alaihis-salâm brought last, in maal:

*“Trust in the blessings and favours of Allahu ta’âlâ.  
Hold on to Him and expect from Him. Do not wail!  
The real calamity is being deprived of thawab!”*

**Khidir  
‘alaihis-salâm**



### Mihrâb ash-sharîf Rawda al-Mutahhara / Masjid an-Nabî

*The section that is called "Rawda al-Mutahhara / The Garden of Jannah" of our Master, the Prophet's ('alaihissalâtu wa sallam) Masjid ash-sharif.*

*The mihrâb at which our beloved Prophet (sall-Allahu 'alaihi wa sallam) led namâz as imâm can be seen.*

*Though it can't be seen in this picture, His blessed grave (Hujra as-saâda) is on the left.*





### Minbar ash-sharîf - Rawda al-Mutahhara/ Masjid an-Nabî

*The minbar at which our beloved Prophet (sall-Allahu 'alaihi wa sallam) said the Friday khutba.*

*The minbar ash-sharîf at the time had three steps, and it was one meter high. It burned entirely at the 654 (AD 1256) fire. At various years, various minbars were made. The current twelve stepped and seven-meter high marble minbar was sent by Sultân Murâd Khân III at 998 (AD 1590) from Istanbul.*

**“When the help of Allahu ta’âlâ and victory comes, and you see people enter Allahu ta’âlâ’s religion (Islâm) in crowds, extol the praises of your Rabb and ask Him for forgiveness! For He always accepts repentance,”<sup>417</sup>** He said, “O Jabrâl! I feel inside me that my death is approaching.” Thereupon, Jabrâl ‘alaihis-salâm recited the following âyat al-karîmas, in maal: **“The âkhîrat is better for you than this world. Your Rabb will give to you whatever you want until you say that you are pleased.”**<sup>418</sup>

On the twenty-seventh day of the month of Safar, in the eleventh year of the Hegira, our Master Rasûlullah’s (sallallahu ‘alaihi wa sallam) blessed head started to ache. He honoured His muqarram wife Hadrat Âisha’s (radiyallahu ‘anhâ) room. He called Abdurrahmân ibn Abû Bakr and informed him that He would have a will written for Abû Bakr as-Siddîq to be elected khalîfa after His death and ordered him to bring ink and pen. When Hadrat Abû Bakr’s son Abdurrahmân was leaving to carry out the order, He said, **“Not now, bring it later!”** and went to Masjid ash-sharîf.

Our beloved Prophet sent a message to all His Ashâb who were in Medîna that day to gather in the masjid for the afternoon salât. After leading the salât, our Master Sarwar al-âlam went up to the minbar (similar to a pulpit) and delivered a khutba. He advised His Ashâb and asked them to forgive all their (spiritual and material) claims on Him. Then He talked about Abû Bakr as-Siddîq’s superiority among the Ashâb, his value and how much He was pleased with him. This was such a khutba that all the hearts that listened to it trembled and tears flowed from the eyes. Afterwards, when He said, **“O people! How did you find me as your prophet?”** they replied by saying, “O Rasûlallah! May Allahu ta’âlâ grant you abundant blessings from us. You were like a very compassionate father to us, a compassionate brother who gave advice. You have fulfilled the duty of prophethood that Allahu ta’âlâ has bestowed upon you. You conveyed to us what was revealed. You have invited to the path of your Rabb and to Islâm with wisdom and good advice. May Allahu ta’âlâ give you the most beautiful and highest rewards.”

Our Master, the Prophet said, **“O Mu’mins! For the love of Allah, whoever has rights on me, come and take it here before the qiyâmat.”** However, no one came to get their rights. Our Master Rasûlullah mentioned the name of Allahu ta’âlâ and repeated it for the second and third times by saying, **“Whoever has rights should come and take it.”** Thereupon, Hadrat Ukâsha, who was a very old person from the Ashâb al-kirâm, stood up. He came to the presence of Rasûlullah and said, “May my parents be sacrificed for you, O Rasûlallah! I was with you in the Ghazâ of Tabuk. When we left Tabuk, my camel and your camel came side by side. I got off my camel and approached you. My purpose was to kiss your blessed body, however, you hit me on the back with a whip. I don’t know why you hit me.”

Then our Master, the Prophet said, **“O Ukâsha! May Allahu ta’âlâ pro-**

<sup>417</sup> Nasr: 110/1-3

<sup>418</sup> Sûrah ad-Dukha, 93/4-5



tect you from being hit by His Rasûl intentionally," and ordered, "**O Bilâl! Go to the house of my daughter Fâtima and bring that whip to me.**" Hadrat Bilâl went out of the masjid. With his hands on his head, he was astounded by the thought, "Rasûlullah will have him perform retaliation!" When he arrived at the house, he knocked on the door and said, "O daughter of Rasûlullah! Please give me Rasûlullah's whip!" Thereupon, our mother Hadrat Fâtima asked, "O Bilâl! Now is neither the time for pilgrimage nor ghazâ! What will my father do with the whip?" Hadrat Bilâl replied, "O Fâtima! Don't you know? Retaliation will be done to Rasûlullah with it!"

Our mother Fâtima firmly warned Hadrat Bilâl by saying, "O Bilâl! Who's heart can consent to take his right from Rasûlullah through retaliation? Since He requested, I will give it. But tell Hasan and Husayn that they should let the person who will take his right to perform the retaliation on them. Let that person take his right from them. Don't let the retaliation to be done to Rasûlullah." Hadrat Bilâl came to the masjid and gave the whip to our Master Rasûlullah, and He gave it Hadrat Ukâsha.

When Hadrat Abû Bakr and Hadrat 'Umar saw this scene, they begged, "O Ukâsha! We are here, take your right from us. Please, don't take it from Rasûlullah!" Thereupon, our Master, the Prophet said to Hadrat Abû Bakr, "**O Abû Bakr! Leave it, move aside. O 'Umar! You, too, move aside. Allahu ta'âlâ knows your high ranks.**" Then Hadrat Alî stood up and said, "O Ukâsha! My heart will not consent to you hitting Rasûlullah. Here is my back and abdomen. Come and take your right from me, hit me a hundred times if you want. But don't touch Rasûlullah!" However, our Master, the Prophet said, "**O Alî! You, too, sit down. Allahu ta'âlâ also knows your high rank and state.**" This time Hadrat Hasan and Husayn stood up and said, "O Ukâsha! As you know, we are the grandchildren of Rasûlullah. Therefore, retaliation on us means retaliation on Rasûlullah. Take your right from us, please don't hit Rasûlullah!" Our Master Rasûlullah said to them, "**You, too, sit down, O joys of my two eyes.**" Then He said, "**O Ukâsha! Come and hit!**"

When Ukâsha said, "O Rasûlallah! When you hit me, my back was bare," our beloved Prophet uncovered His blessed back. At that moment, sobs were heard from the Ashâb al-kirâm, and they said, "O Ukâsha! Will you hit Rasûlullah's blessed back?"

Everyone was waiting in sadness. When Hadrat Ukâsha saw the seal of prophethood on our Master Rasûlullah's blessed back, he said, "May my parents be sacrificed for you, O Rasûlallah! Who could muster the strength and dare to hit your blessed back and retaliate against you in order to take his right?" and kissed the seal of prophethood. Thereupon, our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) said, "**No, you will either hit me or forgive me.**" Then Hadrat Ukâsha said, "May my life be sacrificed for you, O Rasûlallah! I have forgiven. I wonder if Allahu ta'âlâ will forgive me on the day of qiyâmat?"

Our Master, the Prophet said, "**Whoever wishes to see my friend in Janânah should look at this old person.**" Hearing these blessed words of our

Master Rasûlullah, the Ashâb al-kirâm started to kiss Hadrat Ukâsha between his two eyes. They were all saying, “How happy you are! How happy you are! O Ukâsha! Ukâsha! In honour of accompanying Rasûlullah, you have attained high degrees in Jannah.”<sup>419</sup>

### Appointing Usâma ibn Zayd the commander

It was the last days of the month of Safar. The Master of the worlds (sallallahu ‘alaihi wa sallam) wanted to invite the Byzantine Empire in the north to Islâm once again, before it became a great threat to Muslims, and if they didn’t accept, to wage war and to take them under the reign of the Islâmic State. For this reason, He ordered His heroic Ashâb to prepare to fight against the Byzantines. The Ashâb al-kirâm dispersed to make preparation. Our Master Rasûl al-akram called Hadrat Usâma ibn Zayd and said to him, **“O Usâma! Go with the name and benediction of Allahu ta’âlâ to Damascus, the Balqâ border, to Darum in Palestine, to the place where your father was martyred. Have the horses trample those places. I have appointed you as the commander-in-chief of this army. Fall on the people of Abnâ suddenly and attack them like lightning. Go fast so that no news reaches your destination. Take the guides with you and sent the spies and scouts ahead of you. If Allahu ta’âlâ grants you victory, stay among them for a short time.”** He ordered them to set up headquarters in Jurf, tied the banner with His blessed hands and handed it over.<sup>420</sup>

Our Prophet went up to the minbar in the masjid and said, **“O my Ashâb! Just as Usâma’s father Zayd was worthy of the command and was the most beloved in my sight, so is his son Usâma worthy of the command after him. Usâma is one of the most beloved people in my sight.”**

Among those who would go to war under the command of Hadrat Usâma, there were prominent members of the Ashâb such as Hadrat Abû Bakr, Hadrat ‘Umar, Hadrat Abû Ubayda ibn Jarrâh and Hadrat Sa’d ibn Abî Waqqâs.

However, since the Sultân of the universe suddenly fell ill the next day, the army’s departure was postponed until after our Master, the Prophet passed away. Our beloved Prophet had contracted malaria. His fever was increasing, and the disease was getting worse.

One night, when His pains had lessened, He got out of His bed. He put on His clothes and prepared to go out. When our mother Hadrat Âisha saw this, she asked our Prophet, “May my parents be sacrificed for you, O Rasûlallah! Where are you going?” our Master Sarwar al-âlam replied, **“I have received a command to beg for forgiveness for those buried in the Baqî Cemetery. I am going there.”** He left, taking Abû Muwayhib and Abû Râfi’ with Him. He prayed for a long time in the cemetery and begged Allahu ta’âlâ for them to be forgiven. In the face of this insistent plea of our Master, the Prophet, the sahâbîs who were with Him said, “If only we were also buried here right now and were

<sup>419</sup> Tabarânî, al-Mu’jamu'l Kabîr, III, 58; Suhaylî, Rawzu'l-unf, VIII, 318.

<sup>420</sup> Wâqidî, al-Maghâzî, III, 1117; Ibn Asâkir, Târikh Dimashq, II, 46; Suhaylî, Rawzu'l-unf, IV, 384.



honoured by receiving this prayer of our Master Rasûlullah!" Our beloved Prophet turned to Abû Muwayhib and said, "**O Abû Muwayhib! I was left free to choose the treasures of this world and the blessings of the âkhirat. I was told, 'If you want, be eternal in this world and then go to Jannah, or if you want, Liqâullah (meeting with Allahu ta'âlâ) will take place, and then you will enter Jannah.'** I chose Liqâullah and then Jannah."

On another day, He set out to ask for forgiveness for the martyrs in Uhud. For a long while, He begged and prayed to Allahu ta'âlâ for them. He then came to the masjid and said to the Ashâb al-kirâm, "**Among you, I will be the first to reach the Kawthar Pond and welcome you there. That will be our meeting place... I am not afraid that you will return to polytheism after me. However, I am afraid that you will sink into worldly desires, envy each other for them, kill each other and in the end, perish, just as those before you perished...**" Then He went to His home of bliss.

His illness became worse. His blessed wives said that our beloved Prophet should stay in the house of our mother Hadrat Âisha and that they had renounced their rights regarding this subject. He was pleased with the sacrifices of His blessed wives and prayed for all of them and thereafter started to spend His remaining days in our mother Hadrat Âisha's house.

Our Master Rasûl al-akram's (sallallahu 'alaihi wa sallam) fever had severely increased. Due to the intensity of His fever, He would turn from side to side in His bed. While He was in this state, the Ashâb al-kirâm were visiting Him and were deeply saddened about the severe distress our Master was going through. Abû Sa'îd al-Khudrî narrated, "I had gone to the blessed presence of Rasûlullah. There was a velvet cover on Him. The heat of the fever could be felt through the cover; we couldn't touch it due to its temperature. Seeing our astonishment and sorrow, our Master Rasûlullah said:

**"The most severe calamities befall the prophets. Despite this, the prophets rejoice more for these troubles than you rejoice for benevolences."**

Umm Bishr ibn Barâ narrated, "I had gone to visit Rasûlullah. His blessed body was burning like fire. I said, 'May my life be sacrificed for you, O Rasûlallah! I have never seen such an intense illness!' He said, '**O Umm Bishr! The intensity of the fever is for my thawâbs (rewards) to be abundant. This illness is the result of the poisonous meat I tasted at Khaybar. I always felt the pain of that poison. Due to that poison I ate that day, my aorta almost fails to function now.**'"<sup>421</sup>

Our beloved Prophet said to Hadrat Abdullah ibn Mas'ud, "**There is no Muslim that becomes ill, whose mistakes and sins wouldn't be shed by Allahu ta'âlâ like a tree sheds its leaves!**"<sup>422</sup>

The illness was getting worse day by day. The Ashâb al-kirâm were very

<sup>421</sup> Ibn Hishâm, as-Sîra, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarânî, al-Mu'jamu'l Kabîr, II, 303; Ibn Kathîr, as-Sîra, III, 399.

<sup>422</sup> Ibn Hibbân, as-Sahih, VII, 189; Bazzâr, al-Musnad, II, 460; Suyûtî, Jâmi-ul Ahâdis, XIX, 336.

upset and couldn't feel at ease in their homes. They gathered in the masjid. They sent Hadrat Alî to ask about the condition of our Master, the Prophet. The Master of the worlds asked with a sign, "**What do my Ashâb say?**" Hadrat Alî said, "They are very sad and worried, thinking what if Rasûlullah leaves us!" Our beloved Prophet, who had great compassion for His Ashâb, endured the severity of His illness, got up and came to the masjid by leaning on Hadrat Alî and Hadrat Fadl ibn Abbâs. After ascending the minbar and praising Allahu ta'âlâ, He said to the Ashâb al-kirâm:

**"O my Ashâb! I have heard that you are worried about my death. Is there any prophet who remained with His ummah eternally, so that you expect me to remain with you eternally? Know that I will reach my Rabb. My advice to you is to respect the notables of the Muhâjirs. O Muhâjirs! My will to you is this: Do good to the Ansâr! They did good to you. They granted you asylum in their homes. Although they had difficulty in making their living, they put you above themselves. They shared their property with you. Whoever rules over the Ansâr should watch over them and forgive those who might make mistakes."** Then He gave them some beautiful and effective advice and said, "**Allahu ta'âlâ has granted a slave of His the choice between staying in this world or reaching His Rabb. That slave wanted to reach His Rabb.**" Hadrat Abû Bakr as-Siddîq understood that our Master Rasûlullah was indicating His death with His words and began to cry, saying, "May our lives be sacrificed for you, O Rasûlallah!" The ocean of mercy, our beloved Prophet (sallallahu 'alaihi wa sallam), by saying, "**Do not cry, O Abâ Bakr,**" ordered him to be patient and endure. Tears were flowing from His blessed eyes. He said, "**O my Ashâb! I am very pleased with Abû Bakr who sacrificed his property with loyalty and ikhlâs on the path of the religion of Islâm. Were it possible to acquire a friend on one's way to the next world, I would choose him.**" Then He ordered, "**Close all the doors leading to the masjid except Abû Bakr's.**"

Then He came down the minbar and went back to the room of our mother Hadrat Âisha. The Ashâb al-kirâm started to cry. Thereupon, leaning on Hadrat Alî and Hadrat Fadl ibn Abbâs, our Master, the Prophet honoured the masjid again. He stood on the lower step of the minbar and said to the Ashâb al-kirâm:

**"O Muhâjirs, O Ansâr! When the time for something is known, there is no use in rushing to attain it. Allahu ta'âlâ does not rush for any of His slaves. If a person attempts to change the qadhâ and qadar (fate and destiny) of Allahu ta'âlâ and overpower His Will, He will destroy and ruin him. If a person wants to trick and deceive Allahu ta'âlâ, he will deceive himself and lose control of his own affairs. Know that I am compassionate and merciful towards you. You, too, will meet me. The place you will meet me is the Kawthar Pond. Those who want to enter Jannah and meet me, should not talk idly. O Muslims! Being an unbeliever and committing sins causes the blessing to change and the sustenance to decrease. If people obey the commandments of Allahu ta'âlâ, their heads**





of government, chiefs and governors will have mercy and compassion on them. If they commit infidelity, indecency, excess and sin, they cannot have merciful leaders. Just as my life has been a blessing to you, my death is also good and a mercy. If I have beaten someone unjustly or said a bad word to him, I am willing for him to take his due by retaliation; if I have taken something from one of you unfairly, I am willing for him to ask for it back, and I am ready to return his right. Because the punishment in this world is much lighter than the punishment in the âkhirat. It is easier to endure.” Just as He had previously expressed His satisfaction with Hadrat Abû Bakr, in this khutba He expressed His satisfaction with Hadrat ‘Umar and said, “**‘Umar is with me, and I am with him. After me, justice is with ‘Umar.**”

After this khutba, our Master Rasûlullah came down from the minbar. After performing the salât, He went up to the minbar again and gave His will and advice. Then He said, “**I entrust you to Allahu ta’âlâ,**” and left His Ashâb and honoured His room.

One day, while under intense pain, the Master of the worlds (sallallahu ‘alaihi wa sallam), in order to settle the rights the Ashâb al-kirâm had on Him and to go to the âkhîrat having settled other people’s rights on Himself, called Hadrat Bilâl al-Habashî. He said to him, “**Call the people! Let them gather in the masjid. I want to make my last will to them!**”

Hadrat Bilâl gathered all the Ashâb in the masjid. Leaning on Hadrat Alî and Hadrat Fadl ibn Abbâs, our beloved Prophet came to the masjid. After sitting on the minbar and praising Allahu ta’âlâ, He said, “**O my Ashâb! Know that my leaving you is near. Whoever has rights on me come and ask it from me. Whoever is dear to me should ask for his due from me or make your rights halal on me** (forgive your rights on me) **so that I can reach my Rabb and His mercy having paid these things.**” He then came down from the minbar and led the noon salât. After the salât, He went up to the minbar once again and repeated what He had said before the salât.

During His illness, whenever the adhân was called, our Master, the Prophet would always go out to Masjid ash-sharîf and perform salât in jamâ’at as the imâm to the Ashâb al-kirâm.<sup>423</sup>

Three days before our beloved Prophet passed away, His illness became worse. He couldn’t go to the masjid and lead the jamâ’at in salât. The first salât He couldn’t perform in jamâ’at was the night salât. As usual, Hadrat Bilâl came to the door at that time and said, “As-salât, O Rasûlallah!” Our beloved Prophet had no strength left to go to the masjid due to His weakness. He said, “**Tell Abû Bakr! He shall lead my Ashâb in salât.**” Our mother Hadrat Âisha asked, “May my life be sacrificed for you, O Rasûlallah! My father is soft-hearted and sorrowful. If he stands in your stead and doesn’t see you there, he cannot recite and lead the salât due to crying. Would you please order ‘Umar to lead the salât?” Our Master, the Prophet said again, “**Tell Abû Bakr! He shall be the**

<sup>423</sup> Kisâs al-Anbiyâ, I, 241/3.

**imâm and lead my Ashâb in salât.**" Hadrat Bilâl informed Hadrat Abû Bakr of the situation. When Hadrat Abû Bakr couldn't see our Master Rasûlullah on the mihrâb, he was heart-stricken, he almost lost his mind. He cried... and cried! The Ashâb al-kirâm also started to cry. When our Master Habîbulâh asked what this cry coming from the masjid was, our mother Hadrat Fâtimah explained the situation, "May my life be sacrificed for you, O Rasûlallah! Your Ashâb are crying because they cannot bear your separation!"<sup>424</sup>

Our beloved Prophet (sallallahu 'alaihi wa sallam), the ocean of mercy, was very saddened. Despite the intensity of His illness, He got up with great difficulty to console His Ashâb. He came to the masjid with the help of Hadrat Alî and Hadrat Abbâs. After the salât, He said, "**O my Ashâb! You are under the protection of Allahu ta'âlâ, and I have entrusted you to Allahu ta'âlâ! Have taqwâ (piety). Fear Allahu ta'âlâ. Obey and carry out the commands of Allahu ta'âlâ. I will soon leave this world.**"

It was three days before our beloved Prophet passed away. Jabrâîl 'alaihis-salâm came to visit our Master Rasûlullah and said, "**O Rasûlallah! Allahu ta'âlâ has sent His salâm to you. Even as He is aware of your situation, He is asking how you are, how you feel.**" The Master of the worlds said, "**I am sad!**"

On Sunday, Jabrâîl 'alaihis-salâm came again and said the same things. Our Master, the Prophet gave the same reply. Jabrâîl 'alaihis-salâm gave Him the good news that Aswad al-Anâsî, who had been claiming to be a prophet, was killed in Yemen. Rasûl al-akram gave the good news to His Ashâb. Before the illness, He gave the few gold coins He had received to the poor and a few to Hadrat Âisha. On Sunday, Rasûlullah's illness worsened. He didn't say anything to the army commander Hadrat Usâma, who came to His presence. But He raised His blessed arms and rubbed them gently on him. It was understood that He was praying for him.

The thirteenth and the last day of His illness... That day was Monday, the twelfth of Rabî'u'l-awwal, just like the day our beloved Prophet honoured the world. The Sultân of the universe felt a lightness in His blessed body... While the Ashâb al-kirâm were about to perform the morning salât behind Hadrat Abû Bakr as-Siddîq, the Master of the worlds honoured Masjid ash-sharîf. He saw His ummah standing in rows and worshipping. He smiled happily. When the Ashâb al-kirâm saw Rasûlullah in the masjid, they thought He had recovered from His illness and rejoiced. Hadrat Abû Bakr Siddîq understood that our beloved Prophet had honoured there and attempted to step back. However, our Master signaled him to stay in his place. He, too, followed Hadrat Abû Bakr and performed the salât behind him.<sup>425</sup> Thus, with Rasûlullah's order, Hadrat Abû Bakr led the Ashâb al-kirâm in salât seventeen times.

After the salât, Rasûl al-akram (sallallahu 'alaihi wa sallam) honoured Hadrat Âisha's room with His presence and went to bed. He said, "**I want to go**

<sup>424</sup> Suhaylî, Rawzu'l-unf, VII, 572; Tirmidhî, Shamâl ash-sharîf, 386-387.

<sup>425</sup> Bayhaqî, As-Sunan, II, 4; Abû Ya'la, Al-Musnad, XIII, 428.



**the presence of Allahu ta'âlâ without leaving any worldly property behind. Distribute the remaining gold to the poor.”** Then His fever increased. After a while, He opened His eyes again and asked Hadrat Âisha whether she had distributed the gold. She said she would. He ordered her, again and again, to distribute them immediately. When they were all dealt out at once, He said, “**I feel at ease now.**”

After resting in His bed for a while, He called Hadrat Alî to His presence. He put His blessed head on his lap. His blessed forehead had sweated, and His blessed colour had changed. When our mother Hadrat Fâtima saw her blessed father in that state, she couldn't bear to look at Him and went to her sons Hadrat Hasan and Hadrat Husayn. Holding their hands, she started crying, “O my father! Who will take care of your daughter? To whom are you entrusting Hasan and Husayn? O my father! May my life be sacrificed for you! How will my situation be after you? At whom shall my eyes look after your blessed face?”

When our Master Rasûlullah heard those heart-wrenching words of His daughter, He opened His blessed eyes and called her to Him. After praying, “**O my Rabb, grant her patience,**” He said, “**O Fâtima! O light of my eyes! Your father is in the state of death-agony.**” Her heartfelt moans and crying increased even more. When Hadrat Alî said, “O Fâtima! Please be quiet, don't sadden Rasûlullah any more!” our beloved Prophet said, “**Don't hurt her, O Alî! Let her cry for her father!**” After saying this, He closed His blessed eyes and seemed to lose consciousness.

Then Hadrat Hasan came to the presence of his blessed grandfather, and when he said while weeping, “O my blessed grandfather! Who can bear your separation? To whom can we submit the misery of our hearts? Who will have compassion for my mother, father and brother after you? Where will your wives and Ashâb find your beautiful morals?” the blessed wives of our Master, the Prophet could no longer bear it. They all started to cry silently.

When the Ashâb al-kirâm, who were dolefully waiting outside, heard that the illness of our Master, the Prophet had increased greatly, their hearts were torn out. They started to cry. They were begging, “Please open the door! Let us see the blessed face of Rasûl 'alaihis-salâm once again!” When the habîb, the beloved of Allahu ta'âlâ, who was sent as a mercy for the worlds, heard those entreaties of His Ashâb, He showed mercy and said, “**Open the door.**” The notables of the Ashâb entered.

After advising them to be patient, our beloved Prophet said, “**O my Ashâb! You are the most superior and most honourable of human beings. No matter who comes after you, you will enter Jannah before all of them. Stand firm about keeping up the religion and make the Qur'ân al-'azîm your imâm (guide). Don't be remiss about the commands of religion.**” Then He said, “**Yâ Rabbî! Have I conveyed?**” and closed His blessed eyes. His blessed face was sweating. Hadrat Alî signaled the Ashâb to leave.

After they left, our mother Hadrat Âisha came to His presence and asked for advice. Our Master, the Prophet said, “**O Âisha! Protect yourself by sitting**

**in a corner of your house!"** and tears began to flow from His blessed eyes. The Sultân of the universe was crying... The hearts of people who were present there were wounded and torn out. Our mother Hadrat Umm Salama asked, "May my life be sacrificed for you, O Rasûlallah! Why are you crying?" He said, "**I am crying for my ummah to be shown mercy.**"

The sun was rising overhead. The time had drawn close... Our beloved Prophet's blessed head was leaning on our mother Hadrat Âisha's chest. The Master of the worlds was living His last moments, and words were falling out of His blessed mouth, "**For mercy's sake! Treat your slaves well! Clothe them and feed them. Speak softly to them. Salât, continue to perform your salât. Fear Allahu ta'âlâ regarding your women and slaves! O my Allah! Forgive me! Grant me Your mercy! Make me attain the grade of Rafîq al-a'lâ!**" Our mother Hadrat Fâtima's tears were flowing like floods, and her weeping was searing the hearts. Our beloved Prophet (sallallahu 'alaihi wa sallam) made her sit next to Him and said, "**My daughter, be patient for a while and do not cry. For, the (angels of) Hamala al-Arsh cry when you cry.**" He wiped our mother Hadrat Fâtima's tears. He consoled her and asked Al-lahu ta'âlâ for patience and told her, "**O my daughter, my soul will be taken. Say, 'Innâ illâhi wa innâ ilaihi râjî'ûn.'** O Fâtima! There will be a reward given for each tribulation." He closed His blessed eyes for a while and then said, "**From now on, there will be no sadness or sorrow for your father. For, He is freed from the mortal world and the place of suffering.**" Then He said to Hadrat Alî, "**O Alî! There is property of so-and-so Jew under my responsibility. I had taken it to prepare soldiers. Don't forget to pay it. Certainly, you will pay my debt, and you will be the first of those who will meet me by the Kawthar Pond. A lot of harm will happen to you after me, be patient and choose the âkhîrat when people want this world.**"

Hadrat Usâma came again. Our Master Rasûlullah said, "**May Allahu ta'âlâ help you! Go out for war!**" So Usâma went out to his army and immediately gave the order to move.<sup>426</sup>

The Master of the worlds was drawing His last breaths... The time was very near... Allahu ta'âlâ revealed to Azrâl 'alaihis-salâm, "**Go to My beloved in the most beautiful form! If He allows, take His soul very tenderly and gently. If He does not allow, turn back!**" Azrâl 'alaihis-salâm came to the door of our beloved Prophet's home of bliss in the most beautiful form and in human clothes, and He said, "**Assalâmu 'alaikum, O owner of the house of prophethood! Would you allow me to enter? May Allahu ta'âlâ have mercy on you!**"

Our mother Hadrat Âisha said to Hadrat Fâtima, who was sitting next to our beloved Prophet (sallallahu 'alaihi wa sallam), "You answer the person at the door." Hadrat Fâtima came to the door and said in a very sad voice, "O slave of Allahu ta'âlâ! Rasûlullah is busy with His own situation right now." Azrâl 'alaihis-salâm asked for permission again. The same answer was given. When he

<sup>426</sup> Ibn Hishâm, as-Sîra, II, 650; Tabarî, Târikh, II, 474; Suhaylî, Rawzu'l-unf, VII, 542.



repeated his greeting for the third time and said loudly that he really had to enter, our Master, the Prophet noticed and said, "**O Fâtima! Who is at the door?**"

Hadrat Fâtima replied, "O Rasûlallah! Someone at the door is asking for permission to enter. I have replied several times. But when he called for the third time, I shuddered." Thereupon, our Master Rasûlullah said, "**O Fâtima! Do you know who is at the door? He is the one who destroys pleasures, disperses communities, leaves women widows and children orphans, destroys homes and prepares graves; he is Azrâîl, the angel of death. O Azrâîl, come in!**" At that moment, our mother Hadrat Fâtima fell into indescribable agony, and the following words came out from her blessed mouth, "Oh Medîna, you have been ruined!"

*"O my beloved Prophet! Say, 'If you love Allah and want Allah to love you as well, follow me! Allah loves those who follow me.'"*

**Al-i 'Imrân: 31**

Our Prophet took Hadrat Fâtima's hand, placed it on His blessed chest and closed His blessed eyes. Those who were present thought that His blessed soul had been taken. Our mother Hadrat Fâtima couldn't stand it any more, she leaned towards her father's blessed ear and called out in a heartbreakin voice, "O my father!" When no answer came, this time she said, "May my life be sacrificed for you, O Rasûlallah! Please open your blessed eyes and say something to me..." The Master of worlds opened His blessed eyes, wiped His daughter's tears and whispered in her ear that He will die. Thereupon, Hadrat Fâtima started to cry. Then our Prophet said in her ear, "**Of my Ahl al-bayt, you will be the first one to join me.**" She rejoiced at the good news and felt solace.

Our mother Hadrat Fâtima asked, "O my father! This is the day of separation! When will I be reunited with you?" Our Master Rasûlullah said, "**O my daughter! You will find me by the pond on the day of qiyâmat. I will give water to those of my ummah who will come to the pond.**" When Hadrat Fâtima asked, "If I cannot find you there, what shall I do?" our Master, the Prophet said, "**You will find me next to the Mîzân.** (In the âkhirat, there will be a Mîzân, scale, for weighing deeds and conduct. It does not resemble worldly scales.) **There, I will intercede for my ummah.**"

When our mother Hadrat Fâtima asked, "O Rasûlallah, If I cannot find you there either?" our Master, the Prophet said, "**Then you will find me next to the Sirât Bridge. There, I will beg my Rabb saying, 'O my Rabb! Protect my ummah from fire.'**"

After that, Hadrat Alî asked in a sad voice, "O Rasûlallah! After you give your soul, who will wash you, and what will we enshroud you with? Who will lead your salât, and who will place you into the grave?" Our Master, the Prophet said:

**"O Alî, you wash my body and let Fadl ibn Abbâs pour the water. Jabrâîl will be the third of you. After my ghasl (washing), you will do the shrouding. Jabrâîl will bring a beautiful fragrance from Jannah. Then take me to the masjid and leave. Because first Jabrâîl, then Mîkâîl, then Isrâîl, then all the angels will perform my salât in groups. Then you**

**shall all enter and form rows. No one should be ahead of me.”<sup>427</sup>**

Then He asked Azrâîl ‘alaihis-salâm who was waiting, “O Azrâîl! Have you come to visit or to take my soul?” Azrâîl ‘alaihis-salâm replied, “I have come both as a guest and on duty. Allahu ta’âlâ commanded me to enter your presence with permission. I can take your blessed soul only with your permission. O Rasûlallah! If you allow me, I will obey your command and take your soul. Otherwise, I will return and go to my Rabb.”

Our Master, the Prophet asked, “O Azrâîl! Where have you left Jabrâîl?” Azrâîl ‘alaihis-salâm replied, “I have left Jabrâîl in the sky of the world. Angels are condoling him for your death.” While they were talking so, Jabrâîl ‘alaihis-salâm came. Our Master Rasûlullah said, “O my brother Jabrâîl! It is time to migrate from this world. What is there for me in the presence of Allahu ta’âlâ? Give me its glad tidings so that I will deliver this trust to its Owner with peace of mind.” Jabrâîl ‘alaihis-salâm said, “O beloved of Allahu ta’âlâ! I have left the gate of the sky open. The angels are standing in rows, waiting for your soul with love.” Our beloved Prophet said, “Praise belongs to Allahu ta’âlâ. Give me glad tidings! What is there for me in the presence of Allahu ta’âlâ?” Jabrâîl ‘alaihis-salâm said, “O Rasûlallah! Due to the honour of your arrival, the gates of Jannah have been opened, the rivers in Jannah have flowed, the trees of Jannah have bowed, and the houris of Jannah have adorned themselves.”

Our Master, the Prophet said again, “Praise belongs to Allahu ta’âlâ. Give me other glad tidings, O Jabrâîl!” Jabrâîl ‘alaihis-salâm said, “O Rasûlallah! You are the first to intercede on the day of qiyâmat and the first whose intercession will be accepted.” When our Master, the Prophet said again, “Praise belongs to Allahu ta’âlâ. Give me other glad tidings, O Jabrâîl!” Jabrâîl ‘alaihis-salâm said, “O Rasûlallah! What are you asking?” Thereupon, our Master, the Prophet said, “All my worry, sadness and sorrow are for my ummah I leave behind after me.” Hadrat Jabrâîl said, “O beloved of Allahu ta’âlâ! Allahu ta’âlâ will forgive your ummah on the day of qiyâmat until you are satisfied. He will put you into Jannah before all other prophets and your ummah before all other ummâhs.” Our beloved Prophet said to Jabrâîl ‘alaihis-salâm, “I have three wishes in the presence of Allahu ta’âlâ: One is to be the intercessor for the sinners of my ummah. Secondly, for Him not to punish them for the sins they committed in the world. Thirdly, for me to be informed about the deeds of my ummah on every Thursday and Monday. (If their deeds are good then I will pray, and Allahu ta’âlâ will accept them. If they are bad, I will intercede and ask for them to be erased from the book of deeds.)” Jabrâîl ‘alaihis-salâm informed Him that Allahu ta’âlâ accepted His three wishes. Thereupon, our beloved Prophet was relieved.

Allahu ta’âlâ revealed, “O My Habîb! Who inspired your blessed heart to show so much love and compassion to your ummah?” Our Master,



the Prophet replied, “**My Rabb ta’âlâ who created and edified me.**” Janâb al-Haqq said, “**My mercy and compassion for your ummah is a thousand times greater than yours. Leave them to me.**” Then our beloved Prophet said, “**Now I am at ease. O Azrâîl! Perform the duty you have been commanded to do!**”

Azrâîl ‘alaihis-salâm approached the Sultân of the universe, for whose sake he was created, to do his duty. Our beloved Prophet dipped His blessed hands into the water container next to Him, rubbed His wet hands on His blessed face and said, “**Lâ ilâha illallah! O my Allah! Rafiq al-a'lâ!**” Azrâîl ‘alaihis-salâm started to take the soul of the Master of the worlds. At times, the blessed complexion of our Master Rasûlullah was turning red, and at times it was turning yellow. When He said to Azrâîl ‘alaihis-salâm, “**Do you also take the souls of my ummah with such violence and force?**” Azrâîl ‘alaihis-salâm replied, “**O Rasûlallah! I have never taken anyone’s soul so easily.**” Our beloved Prophet, who didn’t forget His ummah even in His last moments, said, “**O Azrâîl! Use the force that you would show my ummah on me! Because they are weak and cannot endure...**” Then He said, “**Lâ ilâha illallah! Rafiq al-a'lâ!**” His blessed soul was taken and reached to a'lâ al-illiyyîn, the highest Jannah...

*If it weren’t for  
Abû Bakr, Ummah  
al-Muhammad  
would have  
perished after the  
death of Mu-  
hammad ‘alai-  
his-salâm!”*

*Abû Hurayra  
(radiyallahu  
‘anh)*

*Intercede, O Rasûlallah!  
Dahiylaq, O Rasûlallah!*

*Assalâtu wassalâmu ‘alaika, yâ Rasûlallah!  
Assalâtu wassalâmu ‘alaika, yâ Habîballah!  
Assalâtu wassalâmu ‘alaika, yâ Sayyid al-awwalina wal-âakhirîn!*

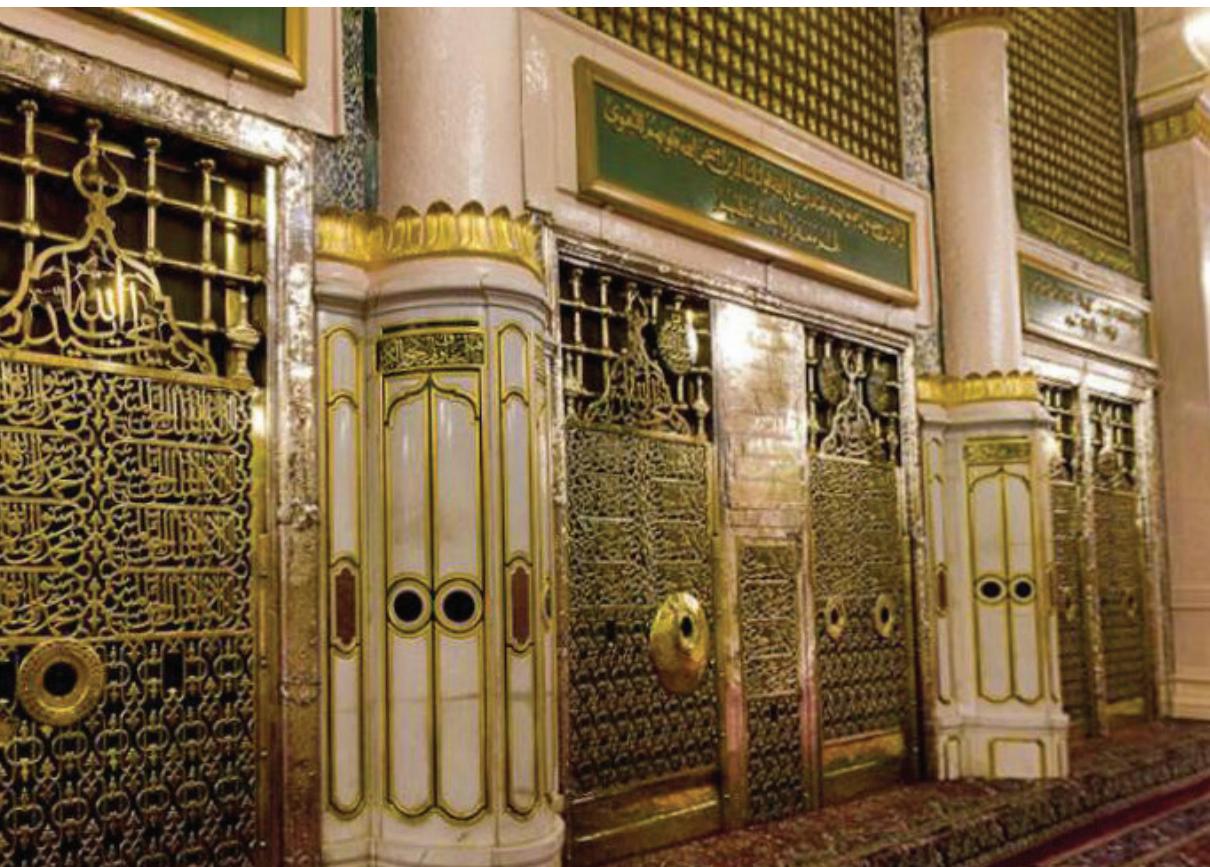
Jabrâîl ‘alaihis-salâm bid farewell to our Master, the Prophet, saying, “**Assalâmu ‘alaikum, O Rasûl of Allahu ta’âlâ! You were my purpose and my desire. I will never come to earth again!**”

When the blessed soul of our Master Rasûl al-akram ascended to the higher world, our mother Hadrat Fâtima and the azwâj at-tâhirat (blessed wives, radiyallahu ‘anhunna) of our Prophet started to cry quietly.<sup>428</sup> At that moment, there was a voice from an unknown source said:

**“Assalâmu ‘alaikum, O Ahl al-bayt! Wa Rahmatullahi wa barakâtuuhu,”** and recited the 185th âyat al-karîma of Sûrah Âl-i ‘Imrân, in maal, “**Know that every living being will taste death. And on the day of qiyâmat, you will receive your full reward.**” Then consoled them by saying, “**Trust in the blessings and favours of Allahu ta’âlâ. Hold on to Him and expect from Him. Do not wail! The real calamity is being deprived of thawâb!**”

All those there heard these words and replied to his salâm. It was Khidir

<sup>428</sup> Ibn Sa’d, at-Tabaqât, II, 262.



### Hujra as-sa'âdat / Masjid an-Nabî

*The frontal view, that is, the qibla side of the blessed graves of our beloved Prophet ('alaihissalâtu was-salâm) and from His Ashâb, Hadrat Abû Bakr and Hadrat 'Umar, the dearest of the Muslims (radiy-Allahu 'anhumâ).*

'alaihis-salâm who said those words.

When the signs of death were seen on Rasûl al-akram, Hadrat Umm Ayman sent a message to her son Usâma. Upon receiving this sad news, Usâma, Hadrat 'Umar and Abû Ubayda left the army and came to Masjid an-Nabawi. When Âisha as-Siddîqa and the other women began to cry, the Ashâb al-kirâm in Masjid ash-sharîf were confused, confounded and paralysed. Hadrat Alî was motionless as if he were dead. Hadrat 'Uthmân was speechless. Hadrat Abû Bakr was in his home at that moment. He came running and entered the Hujra as-sa'âdat. He uncovered Fakhr al-âlam's face and saw that He had passed away. His blessed face and every part of him were elegant, clean and shining like light. He said, "O Rasûlullah! You are as beautiful in your death as you were living!" and kissed Him. He covered His blessed face again. He consoled the people in the





house. He went to Masjid ash-sharîf and up the minbar and delivered a khutba to the Ashâb al-kirâm. He praised Allahu ta'âlâ and after reciting salât to our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) he said, **"Whoever believed (îmân) in Muhammad 'alaihis-salâm should know that Muhammad 'alaihis-salâm passed away. Whoever worships Allahu ta'âlâ, know that Allahu ta'âlâ is Hayy (Ever-living) and Baqî (He does not die, He is eternal)"** and then he recited the 144th âyat al-karîma of Sûrah Âl-i Imrân, in maal, **"Muhammad ('alaihis-salâm) is a rasûl. There were also Rasûls who came before Him. He, too, will die. If He dies or is killed, would you turn away from your religion? If anyone abandons the religion, he will not harm Allahu ta'âlâ. He harms himself. Allahu ta'âlâ gives thawâbs to those who do not abandon their religion."** He advised the Ashâb al-kirâm and settled things.<sup>429</sup> Thus, they all believed that Rasûlullah had passed away. Sorrow and grief struck the hearts of the Ashâb al-kirâm like a poisonous dagger. Eyes were crying, tears were flowing, and the fire of longing was burning everyone's hearts.

The first thing the Ashâb al-kirâm ('alaihimur-ridwân) did was to elect Hadrat Abû Bakr as the Khalîfa (Caliph) to manage all affairs. They made bî'at to and obeyed him and began to carry out his orders.<sup>430</sup>

**Our Master Rasûl al-akram passed away in the 11th year of the Hegira (AD 632), on the 12th of the month of Rabî'u'l-awwal, on Monday before noon. At that time, He was 63 years old according to the Lunar Year (and 61 years old according to the solar year).**<sup>431</sup>

Hadrat Alî, Hadrat Abbâs, Hadrat Fadl ibn Abbâs and Hadrat Usâma ibn Zayd washed our Master, the Prophet.<sup>432</sup>

While washing, His blessed body emitted such a scent of musk that no one had ever smelled such a scent before. Then, with His blessed tunic still on, He was washed three times and wrapped in three layers of new white shroud. His body was carried on a stretcher to the masjid. As our beloved Prophet had previously told, everyone went out of the masjid. Angels came in groups and performed His salât. When the angels finished their salât, a sound from an unknown source said, "Enter! Perform the salât of your prophet!" Thereupon, the Ashâb al-kirâm entered the masjid. They came in groups and performed our Prophet's salât without an imâm. They were only able to finish it by Tuesday evening.

Regarding the digging of the blessed grave of our beloved Prophet, the Ashâb al-kirâm abided by the following hadîth ash-sharîf, which they were reminded by Hadrat Abû Bakr, **"Prophets are buried in the place where they passed away."** He was buried toward midnight on the night between Tuesday and Wednesday (Wednesday night) in the grave, which was dug like a sarcophagus

<sup>429</sup> Bukhârî, Fadâ'il-us-Sâhâba, 5; Ibn Hishâm, as-Sîra, II, 655; Ibn Sa'd, at-Tabaqât, II, 271; Hâkim, al-Mustadrak, II, 323; Suhaylî, Rawzu'l-unf, IV, 443; Ibn Kathîr, as-Sîra, IV, 480.

<sup>430</sup> Ibn Hishâm, as-Sîra, II, 655; Suhaylî, Rawzu'l-unf, IV, 444; Tabarî, Târikh, II, 442.

<sup>431</sup> Ibn Sa'd, at-Tabaqât, II, 272; Suhaylî, Rawzu'l-unf, VII, 578; Tabarî, Târikh, II, 441.

<sup>432</sup> Tirmidhî, Shamâil ash-sharîf, 396.

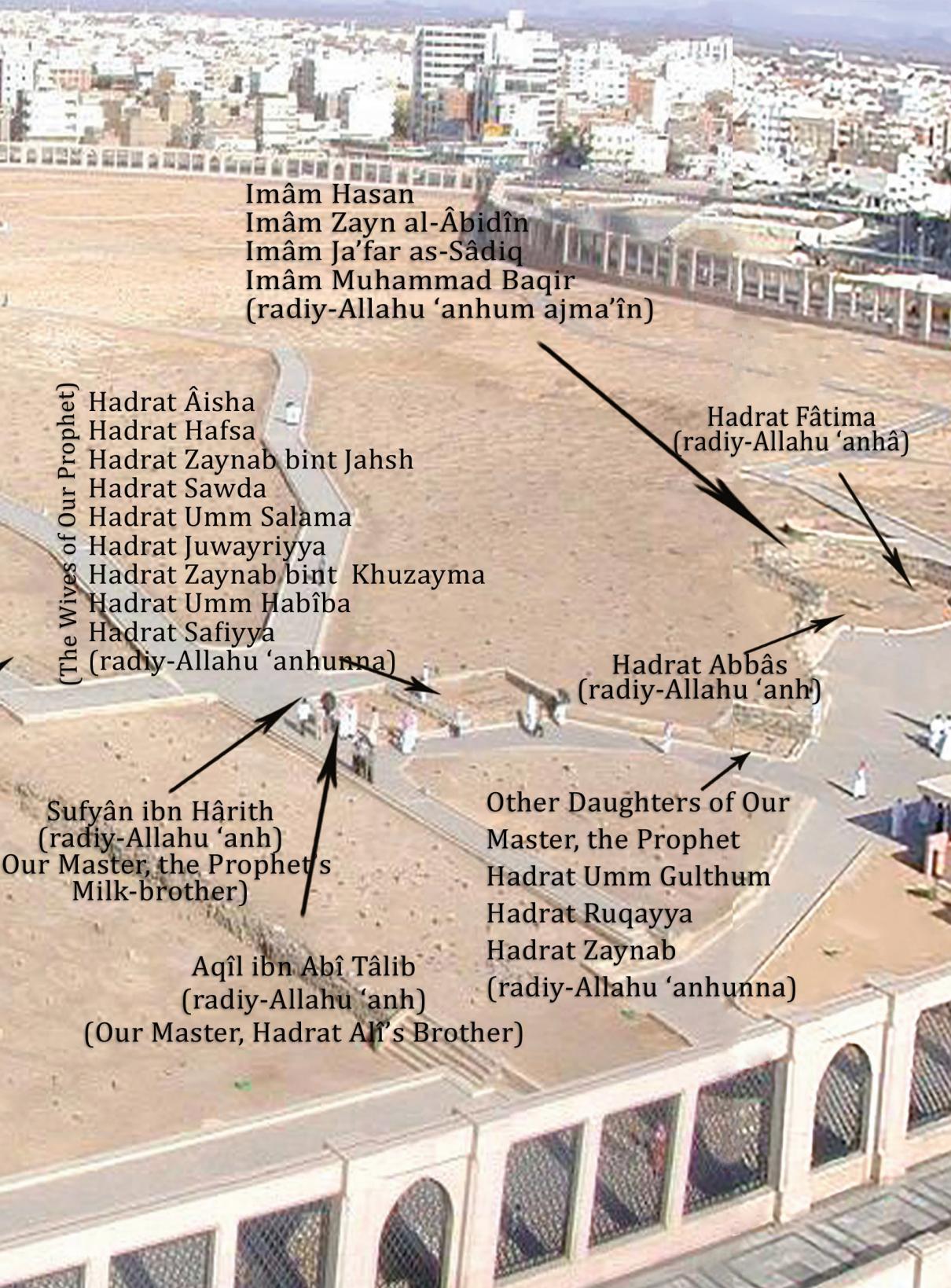
*"I bear witness  
that you are indeed Rasûlallah!"*

**Hadrat 'Umar  
(radiyallahu 'anh)**

# Jannat al-Baqî



*The Jannat al-Baqî cemetery at Medina al-munawwara. This was the cemetery where thousands of Ashâb al-kirâm were buried. The Wahhâbî sons of Suud demolished all those beautiful graves and tombs and turned there into a field.*



by Hadrat Abû Talha al-Ansârî. Hadrat Abbâs's son Qusam was the last to finish his service in the grave and come out. He said, "I am the last person to see the blessed face of Rasûlullah. His blessed lips were moving. I leaned over and listened to Him. He was entreating, "**O my Rabb! My ummah! O my Rabb! My ummah!**"<sup>433</sup>

On the day that our beloved Prophet passed away, Hadrat Abdullah ibn Zayd prayed by saying, "O my Rabb! I wanted my eyes to look at the blessed, luminous face of Your Habîb. What do I need them for when He can't be seen?! O my Rabb, take my eyes!" and lost his sight...

Upon our Master Rasûlullah's passing away, His venerable aunt Safiyya bint Abdulmuttalib (radiyallahu ‘anhâ) said the following elegy:

*O Rasûlallah! You were the hope for us,  
You were the one who showed us goodness.*

*You were never one to do any injustice,  
You were compassionate and a guide.*

*An ineffable ocean of knowledge, also.  
The wails of those who cry today are for you.*

*For your path, may my ancestors be sacrificed!  
May my goods, my life, my whole being be sacrificed!*

*Oh! Only if you were alive among us,  
How happy we would be if you stayed with us.*

*This is the rule of Haqq ta’âlâ, we say yâ sabir (patience),  
We are always crying; I do not know what we shall do.*

*May Allah’s salâm be upon you, O Rasûlallah!  
May you enter and stay in the Adn Jannah, O Rasûlallah!*

<sup>433</sup> Ibn Sa’d, at-Tabaqât, II, 298.



## CHRONOLOGY

**Note:** (b) stands for the bi'that years, (**AD**) for the common calendar and (**h**) for the Hegira years.

- AD. 570** Hadrat Abdullah and Hadrat Âmina married.  
Our beloved Prophet's blessed nûr passed to His mother (Jamad'ul-awwal/ July).  
The year of abundance  
Rasûlullah's father Hadrat Abdullah passed away (Rajab/September).
- 571** The Incident of the Elephant (Muharram/February)  
**The birth of the Sultan of the Universe Muhammad 'alaihis-salâm**  
(12 Rabî'u'l-awwal, Monday/20 April, h.53  
[AD.51] years before the Hegira, 55 days after the Incident of the Elephant).  
He was given to His wet nurse Lady Halîma (Rabî'u'l-âakhir).
- 573** Hadrat Abû Bakr (radiyallahu 'anh) was born.
- 576** He was brought to Mecca by His wet nurse and delivered to His mother Hadrat Âmina.
- 577** Our beloved Prophet's mother Âmina passed away at Abwâ.  
Umm Ayman delivered Rasûlullah to His grandfather Abdulmuttalib in Mecca.  
Hadrat 'Uthmân (radiyallahu 'anh) was born.
- 579** His grandfather Abdulmuttalib passed away, and He was entrusted to His paternal uncle Abû Tâlib.
- 583** Rasûlullah set out with Damascus trade caravan with His uncle Abû Tâlib and turned back from Busrâ.  
Hadrat 'Umar (radiyallahu 'anh) was born.
- 588** He travelled to Yemen with His paternal uncle Zubayr.
- 591** He travelled to Damascus with Hadrat Abû Bakr.  
Rasûlullah joined the Hilf al-Fudûl Association.
- 595** He went to the city Busrâ with the trade caravan belonging to Hadrat Khadîja.
- 596** He married Hadrat Khadîja.
- 599** Hadrat Alî (radiyallahu 'anh) was born.
- 600** Quss ibn Saîda gave a speech at the Ukâz fair heralding the prophethood of Rasûlullah.
- 605** He acted as an arbitrator for the replacement of the Hajar al-Aswad during the repair of the Kâ'ba ash-sharîf.
- b.1/610 Bi'that:** He was informed of His prophethood when He was 40

"Do not suppose that those who are killed in the way of Allah are dead! They are alive next to their Rabb. They are well provided for."

**Al-i 'Imrân: 169**

- years old (17 Ramadân, Monday).  
 The first wahy was revealed to Him in the cave in Mount Hirâ (Jabal an-Nûr) (The first five âyats of Sûrah al-‘Alaq was revealed) (Ramadân/August).
- 2/611 Upon the wahy stopping for a while, our Master, the Prophet frequently went to the cave on Mount Hirâ, wishing to see Jabrâîl ‘alaihis-salâm.
- 3/612 Isrâfîl ‘alaihis-salâm came and taught Him some things.  
 First Muslims: Hadrat Khadîja, Abû Bakr as-Siddîq, Alî ibn Abû Tâlib, Zayd ibn Hâritha (and his wife Umm Ayman), ‘Uthmân ibn Affân, Talha ibn Ubaydullah, Zubayr ibn Awwâm, Abdurrahmân ibn Awf, Sa’d ibn Abî Waqqâs.
- 4/613 Rasûlullah invited people to Islâm, starting from His close relatives.  
 The polytheists began to torment and torture Muslims.  
 First martyrs: Hadrat Yâsar, his son Hadrat Abdullah and his wife Sumayya. Hadrat Âisha (radiyallahu ‘anhâ) was born.
- 5/614 Muslims' first migration to Abyssinia (Rajab/May)  
 The Muhâjirs returned to Medîna from Abyssinia (Shawwâl/July).
- 6/615 Hadrat Hamza became a Muslim. Hadrat ‘Umar became a Muslim. Second migration to Abyssinia  
 Rasûlullah and the Muslims came out of Dâr al-Arqâm.  
 The siege began (Muâarram).
- 7/616 Hadrat ‘Uthmân and his wife Hadrat Ruqayya returned from Abyssinia.
- 9/618 The Miracle of Shaqq al-qamar: The moon split into two when Rasûlullah pointed at it.  
 The siege was lifted.
- 10/619 Abû Tâlib died (7 Ramadân/April).  
 Hadrat Khadîja passed away (10 Ramadân/April)
- 10/620 Rasûlullah married Hadrat Sawda bint Zam'a (Ramadân/May).  
 Rasûlullah went to Tâif with Zayd ibn Hâritha (Shawwâl/May).  
 The Jinnies of Nusaybin accepted Islâm.  
 Rasûlullah returned to Mecca from Tâif (23 Dhu'l-qâdah).  
 Aqaba meeting (10 Dhu'l-hijja /17 July)
- 11/621 The Mi'râj miracle and five times of salât became fard (27 Rajab). Jabrâîl ‘alaihis-salâm was imâm to Rasûlullah for two days next to the door of the Kâ'ba ash-sharîf. (There are other reports about the date of Mi'râj. Mi'râj occurred many times. One of them happened while He was awake and with His blessed body. The others happened only with His blessed soul.)  
 Rasûlullah's nikâh with Hadrat Âisha (Shawwâl)





	The first bî’at of Aqaba (10 Dhû'l-hijja/6 July, Rasûlullah sent Mus’ab ibn Umayr to Medîna to teach Islâm.	<i>“He who sees me in a dream is as if he saw me while awake.”</i>
	12/622 Sanat as-surûr (Year of joy): Most of the people of Medîna accepted Islâm.	<b>Hadîth ash-sharîf</b>
	The second bî’at of Aqaba (12 Dhû'l-hijja/28 June, Monday)	
	13/1/622 13th year of the bi’that, 1st year of the Hegira, 622nd year of AD	
	Hegira (Hijrî) year: Muslims’ Hijrî lunar year began (1 Muharram/16 June).	
	Sanat al-izin: Muslims were allowed to migrate from Mecca to Medîna. The polytheists’ gathered at Dâr an-Nadwa and decided to kill Rasûlullah (25 Safar/8 September).	
	HEGIRA: Rasûlullah and Hadrat Abû Bakr started towards Thawr cave (26 Safar, Thursday/9 September). They set out towards Medîna from the cave on Mount Thawr (1 Rabî’ul-awwal, Monday/13 September).	
	They arrived at Qubâ village (8 Rabî’ul-awwal, Monday/20 September).	
	Masjid al-Qubâ was built (8-11 Rabî’ul-awwal/20-23 September).	
	Rasûlallah led the first Friday salât in the salâtgah in the Ranona Valley between Qubâ and Medîna (12 Rabî’ul-awwal, Friday/24 September).	
	They arrived in Medîna (12 Rabî’ul-awwal, Friday/24 September).	
	He stayed in the house of Abû Ayyûb al-Ansârî.	
	The construction of Masjid an-Nabawî started (Rabî’ul-awwal/September).	
	His family members came to Medîna.	
	Adhân al-Muhammad began to be recited five times a day.	
	Salmân al-Fârisî’s become a Muslim.	
h.1/623	Brotherhood was established between the Muhâjirs and Ansâr.	
	The first written treaty: Medîna record and the Medîna Valley becoming untouchable, forbidden region (Ramadân/March).	
	The permission for war was granted.	
	The first expedition: The Îys/Sif al-bahr Expedition of Hadrat Hamza (Ramadân/March)	
	The construction of Masjid an-Nabawî was completed (Shawwâl/April).	
	“Soffa” was established in Masjid an-Nabawî.	
	A bazaar and market place were built in Medîna.	
	The first census of Muslims	

The Rabigh Expedition of Ubayda ibn Hârith  
(Shawwâl/April)

Harrâr Expedition of Sa’d ibn Abû Waqqâs  
(Dhu’l-qâdah/May)

As’ad ibn Zurâra, Barâ ibn Ma’rûr and Kulthum  
ibn Hidm passed away.

‘Uthmân ibn Maz’ûn passed away, and Jannat al-Baqî was  
assigned as a cemetery (Dhu’l-hijja/June).

2/623 The first time Rasûllâh fasted on the day of ashûra  
(10 Muharram/14 July).

The First Ghazâ: The Ghazâ of Abwâ (Waddân) (12 Safar/15  
August)

The Ghazâ of Buwât (1 Rabî’ul-awwal/2 September)

The Ghazâ of First Badr/Safawâ (Rabî’ul-awwal/September)

The Ghazâ of Dhu’l-Ushayra (1 Jamad’al-awwal/31 October)

2/624 The Batn an-Nakhla Expedition of Abdullâh ibn Jahsh (20  
Rajab/17 January)

The nikâh of Hadrat Alî and Hadrat Fâtima (Rajab/January)

The direction of the qibla was turned from Masjid al-Aqsâ to  
the Masjid

al-harâm/Kâ’ba al-mu’azzama (11 Shâban, Tuesday/7 February).

Fasting became fard (Shâban/February).

The tarâwih salât began to be performed (1 Ramadâن/ 26  
February).

33 people from the Ashâb in Abyssinia returned to Mecca before  
the Ghazâ of Badr. Of them, 2 passed away in Mecca al-  
Mukarramah,

7 of them were imprisoned by the polytheists,

24 of them arrived in Medîna al-Munawwarah and joined the  
Ghazâ of Badr.

The Ghazâ of Badr (12 Ramadâن/13 March)

Abû Jahl was killed.

Rasûllâh’s daughter Hadrat Ruqayya passed away (Ramadâن/  
March).

Zakât became fard (Ramadâن/March).

Fitr sadaqa became wâjîb (Ramadâن/March).

First Eid of Ramadâن (al-Fitr) and performing the eid salât (1  
Shawwâl/27 March)

Rasûllâh married Hadrat Âisha (Shawwâl/April).

Hadrat Zaynab was attacked while coming to Medîna from  
Mecca (the beginning of Shawwâl/March).

The Ghazâ of Karkarat al-Qadr (5 Shawwâl/31 March)

The Ghazâ of Banî Kaynukâ (15 Shawwâl/10 April)

The Ghazâ of Sawîq (5 Dhu’l-hijja/29 May)





	Hadrat Fâtimah and Hadrat Alî got married (Dhu'l-hijja/May).	<i>“It has been reported unanimously by the ‘ulamâ of hadîth that Rasûlullah can be seen while awake as well as in dreams.”</i>
3/624	The first Eid of Qurban (al-Adha) took place (10 Dhu'l-hijja/3 June).	
	Kâ'b ibn Ashraf was killed (4 Rabî'ul-awwal/25 August).	
Rabî'ul-awwal/	The Ghazâ of Anmâr (Ghatfân, Zi-amr) (12 2 September)	<i>Ibrâhîm Lâqânî (rahmatullahi ‘alaih)</i>
	The Ghazâ of Bahrân (Najrân) (6 Jamad’al-awwal/25 October)	
married	Hadrat ‘Uthmân and Hadrat Umm Gulthum got married (Jamad’al-âakhir).	
3/625	Rasûlullah married Hadrat Hafsa (Sha'bân/January). Hadrat Hasan was born (15 Ramadân/1 March).	
	The Ghazâ of Uhud (7 Shawwâl, Saturday/23 March)	
	The Ghazâ of Hamrâ al-asad (16 Shawwâl/1 April)	
4/625	Abdullah ibn Unays killed Khâlid ibn Sufyân (5 Muharram/17 June). The Rajî’ Incident (Safar/July)	
	The Bi'r Maûna Incident (19 Safar/31 July)	
	The Ghazâ of Banî Nadîr (Rabî'ul-awwal/August)	
	Alchol was made partially harâm (Rabî'ul-awwal/August-September).	
	Abdullah, Hadrat ‘Uthmân and Hadrat Ruqayya's son, passed away (Jamad’al-âakhir/October).	
	Abû Salama passed away (23 Jamad’al-âakhir/30 November).	
4/626	Hadrat Husayn was born (5 Sha'bân/10 January).	
	Rasûlullah married Hadrat Zaynab bint Khuzayma (Ramadân).	
	Rasûlullah married Hadrat Umm Salama (the end of Shawwâl/beginning of April).	
	Fâtimah bint Asad passed away.	
	The Ghazâ of Little Badr (1 Dhu'l-qâdah/4 April)	
5/626	The Ghazâ of Dhât al-Riqâ' (10 Muharram/11 June)	
	The Ghazâ of Dûmatu'l-Jandal (25 Rabî'ul-awwal/24 August)	
	Our mother Hadrat Zaynab bint Khuzayma passed away (Rabî'ul-âakhir/September).	
	The Banî Muzayna delegation, who became Muslims, came to Medîna (Rajab/December).	
	The Ghazâ of Muraisî (Banî Mustalaq) (2 Sha'bân/27 December)	
	Hadrat Âisha was slandered.	
	The tayammum âyat was revealed.	
5/627	Rasûlullah married Hadrat Juwayriyya ibn Hâarith (Shâbân).	
	The Ghazâ of Trench (Handak) (Shawwâl/March)	

- The Ghazâ of Banî Qurayzâ (23 Dhu'l-qâdah/15 April)  
Rasûlullah married Hadrat Zaynab bint Jahsh (1 Dhu'l-qâdah/ 24 March).  
Rasûlullah married Hadrat Rayhâna bint Amr (Dhu'l-hijja/April-May).
- 6/627      The Kurtâ Expidition of Muhammad ibn Maslama (10 Muharram/1 June)  
The Banî Sa’d ibn Fadak Expidition of Hadrat Alî  
The Ghazâ of Ghâba (Zî Qarda) (2 Rabî’ul-awwal/22 July)  
The Gamra Expidition (Rabî’ul-awwal)  
The Dhu'l-Qussa Expidition of Muhammad ibn Maslama (Rabi'ul-awwal)  
The Dhu'l-Qussa Expidition of Abû Ubayda ibn Jarrâh (Rabî’ulâkhîr/September)  
The Jamûm Expidition of Zayd ibn Hâritha (Rabî’ul-âkhîr)  
The Ghazwa of Banî Lihyân (1 Jamad’al-awwal/18 September)  
The Îys Exploration Expedition of Zayd ibn Hâritha (Jamad’al-awwal)  
Abû'l-Âs became a Muslim.  
The Tarf Expidition of Zayd ibn Hâritha (Jamad’al-âkhîr/October-November)  
The Wâdi al-Qurâ Expidition of Zayd ibn Hâritha (Rajab/November-December)  
The Damascus Expidition/Trade Caravan of Zayd ibn Hâritha (Rajab)  
The Dûmatu'l-Jandal Expidition of Abdurrahmân ibn Awf (Sha'bân/December)  
The Madyan Expidition of Zayd ibn Hâritha (Sha'bân/December)  
The Fadak Expidition of Hadrat Alî (Sha'bân/December)  
The Umm Qirfa Expidition of Zayd ibn Hâritha (Ramadân/January)  
Drought in Medîna/Going out for rain prayer (Ramadân)  
The Abû Râfi’ Expidition of Abdullah ibn Atik (Ramadân/January)  
The Khaybar Exploration Expidition of Abdullah ibn Rawâha (Ramadân/February)  
The Usayyir ibn Zarim Expidition of Abdullah ibn Rawâha (Shawwâl/February)  
The Kurz ibn Jâbir al-Fîhrî Expidition (Dhu'l-qâdah/March)  
The Umra Expidition (2 Dhu'l-qâdah/14 March)  
Bî'at ar-ridwân (Dhu'l-qâdah/March-April)  
The Peace Treaty of Hudaybiya (Dhu'l-hijja/April)  
Sûrah al-Fath was revealed.





The delegations of Banî Khuzâa, Banî Aslam and Banî Hushanâ

came to Medîna and became Muslims.

Alcohol became absolutely harâm.

Rasûlullah allowed camel and horse races.

6, 7/628 Rasûlullah sent letters to invite to Islâm (the last days of Dhu'l-hijja-the beginning of Muharram/May).

7/628 The Hasmi Expidition of Zayd ibn Hâritha (Jamad’al-âkhir)

Ashama, the Negus of Abyssinia, became a Muslim.

The nikâh of Hadrat Umm Habîba

Muqawqas of Egypt sent Mâriya to Rasûlullah.

The mother of Hadrat Âisha, Umm Rumân (radiyallahu ‘anhâ) passed away.

Abu'l-Âs became a Muslim and made nikâh with Rasûlullah’s daughter Zaynab again (Muharram/May).

The Ghazâ of Khaybar (the end of Muharram-Safar/June)

Zaynab bint Hârith attempted to poison Rasûlullah.

The rest of the Ashâb that migrated to Abyssinia came to Medîna (Safar).

Ash’arîs came to Medîna and was honoured by becoming Ashâb al-kirâm.

Layla at-Târis: Rasûlullah and His Ashâb fell asleep and couldn’t wake up for morning salât.

Rasûlullah married Hadrat Umm Habîba.

Rasûlullah’s milk mother Suwayba passed away.

Bâzân, the ruler of Yemen, became a Muslim (Jamad’al-awwal/September).

The miracle of the sun coming back from the horizon for Hadrat Alî’s afternoon salât

The Ghazâ of Wâdi al-Qurâ (Jamad’al-âkhir/October)

Rasûlullah married Hadrat Safiyya bint Huyay.

The Turaba Expidition of Hadrat ‘Umar (Sha’bân/December)

The Najd Expidition of Hadrat Abû Bakr (Sha’bân/December)

The Fadak/Murra Expidition of Bashîr ibn Sa’d Ansârî (Sha’bân/December)

7/629 The Mayfaa Expidition of Ghâlib ibn Abdullah Laysî (Ramadân/January)

The Jinâb Expidition of Bashîr ibn Sa’d Ansârî (Shawwâl/February)

The ‘Umrat al-Qadâ Expidition (Dhu'l-qâdah-Dhu'l-hijja/March)

Rasûlullah married Maymûna bint Hârith (Dhu'l-qâdah/March).

*If a person comes to visit me, without any other intentions, he will deserve my intercession on the day of qiyâmat.”*

**Hadîth ash-sharîf**

8/629	Rasûlullah's daughter Hadrat Zaynab passed away (Safar). Khâlid ibn Walîd, Amr ibn Âs and ‘Uthmân ibn Talha became Muslims (Safar).
(Safar/June)	The Qudayd Expedition of Ghâlib ibn Abdullah
(Safar/June)	The Fadak Expedition of Ghâlib ibn Abdullah
September	The Battle of Mûta (Jamad’al-awwal/
(Jamad’al-âkhir/October)	The Dhât as-Salâsil Expedition of Amr ibn Âs Abû Sufyân attempted to make peace after the Qurayshîs violated the Hudaybiya Peace Treaty.
8/630	Rasûlullah set off for the Conquest of Mecca (10 Ramadân/1 January). The Conquest of Mecca (20 Ramadân, Thursday/11 January) Rasûlullah visited His mother Hadrat Âmina's grave at Abwâ. The idols were destroyed. The Ghazâ of Hunayn (11 Shawwâl/1 February) Rasûlullah met His milk sister Shaymâ. The Ghazâ of Tâif (Shawwâl/February) Rasûlullah distributed the war booties of Hunayn at Jirâna (5-18 Dhu'l-qâdah/24 February-9 March). Rasûlullah made ‘umra (19 Dhu'l-qâdah/10 March). A minbar with three steps was made for Masjid an-Nabawî. Rasûlullah's son Ibrâhîm was born (Dhu'l-hijja). Rasûlullah sent zakât officers to some tribes (Muâharram/April-May).
9/630	The Uyayna ibn Hisn Al-Fazârî Expedition (Muâharram) The Ghazâ of Tabuk (Rajab/October) The Dûmatu'l-Jandal Expedition of Khâlid ibn Walîd (Rajab) Rasûlullah had Masjid al-Dirâr of the munâfiqs demolished. The Ruler of Abyssinia, Negus Ashama, passed away (Rajab/October). The Raml Expedition of Hadrat Abû Bakr (Sha'bân) Rasûlullah's daughter Hadrat Umm Gulthum passed away (Sha'bân). Rasûlullah sent a second letter to Heraclius, inviting him to Islâm. Sanat al-wufûd (Year of envoys) Kâ'b ibn Zuhayr became a Muslim, and Rasûlullah gifted him His hirka.
9/631	The leader of munâfiqs Abdullâh ibn Ubayy died (Dhu'l-qâdah).





	Hajj became fard.	<i>"Between my grave and my minbar is a garden from the gardens of Jannah. My minbar is on my hawz (pond)." Hadîth ash-sharîf</i>
(overseer of ginning of Sûrah March).	Hadrat Abû Bakr was appointed the amîr al-hajj hajj) (Dhu'l-qâdah-Dhu'l-hijja/February-March). Hadrat Alî was sent to Mecca to convey the be- ginning of Sûrah al-Barââ (Dhu'l-hijja/ March).	
10/631 (Rabî'u'l-awwal/ (Ramadân/	The Banî Hârith Expidition of Khâlid ibn Walîd June) The Yemen/Mazhij Expidition of Hadrat Alî December)	
	Bâzân, the governor of Yemen, passed away. Fîrûz, the son of Negus' sister, became a Muslim. Musaylamah al-Kadhdhâb claimed to be a prophet.	
10/632	Rasûlullah's son Ibrâhîm passed away. The Farewell Hajj: Rasûlullah set off from Medîna for hajj (25 Dhu'l-qâdah/22 February). Rasûlullah gave His Farewell Khutba (9 Dhu'l-hijja/7 March). Farewell Tawâf (14 Dhu'l-hijja/12 March, Thursday) Hadrat Rayhâna bint Amr passed away.	
11/632	Jabrâîl 'alaihis-salâm recited the entirety of the Qur'ân al-karîm twice to Rasûlullah. Usâma ibn Zayd was appointed the commander of the army that was going to Damascus. Rasûlullah's headache began (26 Safar/24 May, Sunday). Rasûlullah's fever intensified; malaria began (27 Safar/25 May, Monday). Aswad al-Anasî, who claimed to be a prophet, was killed (8 Rabî'u'l-awwal/4 June, Thursday). Rasûlullah made Hadrat Abû Bakr the imâm (8 Rabî'u'l-awwal/4 June, Night salât). Rasûlullah performed His last salât behind Hadrat Abû Bakr as-Siddîq (12 Rabî'u'l-awwal, Monday, Morning salât). Rasûlullah passed away (12 Rabî'u'l-awwal/8 June, Monday, before noon). Hadrat Abû Bakr was chosen the Khalîfa (12 Rabî'u'l-awwal/8 June, Monday). Rasûlullah was buried at midnight between Tuesday and Wednesday (Wednesday night). Usâma ibn Zayd was sent against the murtads (apostates) (16 Rabî'u'l-awwal/12 June, Friday). Usâma ibn Zayd returned with victory (26 Rabî'u'l-awwal/22 June, Tuesday).	

## WHAT I AM, AND WHAT DO I OWN?

*There are neither roses nor tulips in this garden for me,  
There is neither buying nor selling nor money in this market,  
There is neither power nor sovereignty nor wealth nor property,  
There is neither trouble nor pleasure nor balm nor injury.  
If I knew, in this world, what am I and what do I own?*

*Existence, a divine grace, life, a mercy of al-Karîm!  
Mouth, a gift of ar-Rahmân, speech, a bestowal of al-Qadîm!  
Body, a building of al-Hudâ, soul, a gifted breath!  
Strength, a trust from His power, senses, placed by al-Hakîm!  
If I knew, in this world, what am I and what do I own?*

*In this world, I have nothing, really,  
Whatever is there, all existence is His only,  
To come or not to the world is something beyond me,  
I have no evidence of title to property.  
If I knew, in this world, what am I and what do I own?*

*My existence is a mere vision; my soul is a trust!  
To say, “I,” before Him, is an act that should disgust!  
For the slave to obey the owner is a ‘must’!  
He says that I am ‘His slave,’ like ascribing honour to dust!  
If I knew, in this world, what am I and what do I own?*

*I am poor and needy; wealth and grace belong to Haqq;  
'Nil' is my sole asset, existence and life belong to Haqq;  
Eternity, past and future, and wrath belong to Haqq;  
All that is seen in this world and the next belongs to Haqq.  
If I knew, in this world, what am I and what do I own?*

*Eating, drinking, relishing are all from Razzâq<sup>434</sup> attribute of His;  
Taking a breath in freedom from anxiety is a Kindness of His,  
Every goodness coming unto you is again a gift of His,  
Also Îmân, the greatest of blessings, is again a Favour of His.  
If I knew, in this world, what am I and what do I own?*

*If not predestined, my food will not come to me from the skies or the earth,  
Neither from plants nor from meat, in short, from nowhere on the earth.*

<sup>434</sup> (He) who creates and sends food.



*What has been prearranged will reach me, beyond my illusion's worth;*

*Food comes, neither more nor less than destined before birth.  
If I knew, in this world, what I am and what do I own?*

*Change the black night into day, day to night, I cannot,  
Turn the snow and water into fire, silver into wolfram, I can-  
not.*

*Stop the spinning of the earth and destroy it, I cannot,  
Make a snow cloud of winter into a cloud of April, I cannot.  
If I knew, in this world, what I am and what do I own?*

*As I was nonexistent, my Rabb, in a breath, chose me;  
Within my mother's womb, He made my food ready,  
Ordering His angels, He made them servants to me,  
He placed me on the world to cover His sovereignty.  
If I knew, in this world, what I am and what do I own?*

*"O our Rabb!  
Forgive us and our  
faithful brothers  
who lived before  
us! Do not leave  
any grudge in our  
hearts against  
those who have  
îmân! O our Rabb!  
You are certainly  
Compassionate  
and Merciful!"*

**Hashr: 10**

## THE MOVEMENTS OF APOSTASY

During our Master, the Prophet's (sallallahu 'alaihi wa sallam) twenty-three years of prophethood, the entire Arabian Peninsula and many people from different places came in groups and became Muslims. They believed in Allahu ta'âlâ and obeyed every word and action of the prophet He sent. When Rasûlullah passed away, there were more than one hundred and twenty-four thousand (according to another report, one hundred and fifty thousand) sahâbîs on earth.

After the Farewell Hajj, some people among the Arabs declared themselves prophets. The first one was Aswad al-Anasî from the Banî Ans tribe. His real name is Abhala ibn Ka'b. With various tricks, he fooled many people of Yemen. The people of Najrân followed him as well. He seized Sana'a and expanded the circle of corruption. Even though He was ill, our Master Rasûlullah gave weight to the destruction caused by liars like Aswad al-Anasî. When this liar was killed, it was revealed to our Master, the Prophet with wahy. Rasûlullah gave the good news to His Ashâb the next day, saying, **"Last night, the liar Aswad al-Anasî was killed by one of our brothers."**

After the demise of our Master, the Prophet, apostasy (irtidâd) movements began in groups with the provocations of munâfiqs, Jews and Christians. These movements expanded significantly.

After Rasûlullah passed away, all the Ashâb al-kirâm ('alaihimur-ridwân) unanimously elected Hadrat Abû Bakr (radiyallahu 'anh) as the Khalîfa.

Although they appeared to be Muslims, some of the bedouin Arabs, who didn't warm up to Islâm yet, took our Master, the Prophet's death as an opportunity and began to deny some of the fard ibâdats, especially zakât. They martyred

the Ashâb al-kirâm that came to them on duty. They abandoned the religion of Islâm. They became apostates (murtads). The officers from Yemen and other locations came back with bad news. The danger of apostasy suddenly grew. There was terror everywhere.

Compared to the number of murtads, Muslims were very few. Abû Bakr as-Siddîq (radiyallahu ‘anh) took the risk of fighting the murtads. At night, He marched against the enemy that was preparing to attack Medîna and fought until the morning. He dispersed them all. He mounted his camel to march against the murtads farther away.

Hadrat Âisha said, “When my father drew his sword and mounted his camel in those days when the Arabs had apostatized, Hadrat Alî came to him, held the reins of his camel and said, ‘O Khalifâ of the Rasûl! Where are you going? I will tell you what Rasûlullah said in the Ghazâ of Uhud. On that day, He said to you, “Sheathe your sword! Do not burn us with your death!” I swear by Allah that if something happens to you, Muslims will not find order after you!” All of the Ashâb al-kirâm supported Hadrat Alî (radiyallahu ta’âlâ ‘anhum ajma’în). Hadrat Khalîfa returned to Medîna al-Munawwarah. He sent troops against the apostates.

First, the Khalîfa marched against the four tribes close to Medîna and made them submit. Then, he sent troops to eleven tribes. Of those, the troops under the command of Ikrima couldn’t stand against Musaylamah’s forty thousand soldiers in Yamâma. The Khalîfa sent Khâlid ibn Walîd to help. Khâlid destroyed Talîha ibn Huwaylid, Sujah bint Hâirth and Mâlik ibn Nuwayra and came back to Medîna. He was triumphant in Yamâma as well. He killed twenty thousand murtads. Nearly two thousand Muslims were martyred. Amr ibn Âs brought the Khuzâa tribe to Îmân. Alâ ibn Hadramî fought fiercely in Bahrain and dispersed the murtads. Huzayfa, Arfaja and Ikrima united in Oman and Bahrain and defeated the murtads. They killed ten thousand murtads. The Khalîfa sent Khâlid ibn Walîd towards Iraq. He took one hundred thousand gold jizya from Hîra and defeated the Iranian army under the command of Hurmuz. He devastated an army of thirty thousand in Basra. Seventy thousand infidels were killed from the enemy army that came to help. Then he captured large cities through various battles. The Khalîfa gathered an army in Medîna and sent Abû Ubayda towards Damascus and Amr ibn Âs to Palestine. Then he sent Yazîd ibn Abû Sufyân to Damascus as reinforcement. Next, he gathered soldiers and sent them under the command of Hadrat Mu’âwiya to help his brother Yazîd. He also sent Khâlid ibn Walîd from Iraq to Damascus. Khâlid left some of his soldiers in Musannâ and came to Syria after many battles and victories. Islâmic soldiers united and defeated the great Roman army in Ajnâdayn. After long and fierce battles, the Islâmic army of forty-six thousand won against the two hundred and forty thousand soldiers of Heraclius in Yarmuk. More than a hundred thousand Roman soldiers were killed. Three thousand Muslims were martyred. In this battle, Muslim women fought as well. Astonishing heroism was seen from the commander-in-chief Hadrat Khâlid ibn Walîd and the division commander Hadrat Ikrima. All





these victories happened with the courage, genius, great management and blessing of the Khalîfa.

With Hadrat Abû Bakr's superior determination, unshakable will and the accurate adjustments he made in the army, the riot and the apostasy movements that spread like fire all over the Arabian Peninsula after Rasûlullah's demise were suppressed in a short period of one year. Hadrat 'Umar (râdiyallahu 'anh) made great contributions in sending Usâma's army to Syria and preventing the riots. Abdullâh ibn Suhayl stopped many people from apostatizing with his speeches. Abû Dujâna also played a great role in suppressing the events. Nu'mân ibn Muqarrin and Khâlid ibn Sa'îd participated in the battles against the murtads and had great success. Thus, by not allowing the discord of apostasy to grow, a great disaster was prevented and a great fire of discord aimed at shaking the unity of Islâm was extinguished.

*(O Âdam!) He is a Prophet that will come from your lineage. If I had not created Him, I wouldn't have created you and your descendants. Since you had made Him an intercessor, I have forgiven you."*

**Hadîth al-qudsî**

However, some people who attempted apostasy and realized that they couldn't achieve their goals openly also participated in the sedition movements in later periods. They caused religious and political divisions among Muslims. In the history of Islâm, after those incidents, the phrases, "**irtijâ** (reaction) and **murtaji** (reactionist)" started to be used for renunciation of religion, apostatizing.

Hadrat Abû Bakr contributed significantly to the fight against murtads. If there hadn't been such an astute person, that danger would have spread all over Arabia. Thereupon, Hadrat Âisha as-Siddîqa (râdiyallahu 'anhâ), the mother of Muslims, stated, "When Rasûl al-akram (sallallahu 'alaihi wa sallam) passed away, the Arabs apostatized. Hypocrisy rose. The disasters that befell my father would have crushed mountains had they befallen them."<sup>435</sup>

Hadrat Abû Hurayra said, "If it weren't for Abû Bakr, Ummah al-Muhammad (the ummah of Muhammad 'alaihis-salâm) would have perished after the death of Muhammad 'alaihis-salâm!"<sup>436</sup> He also said, "I swear by Allah, besides whom there is no god, if Abû Bakr hadn't undertaken the Caliphate, there would be no one who would worship Allah Almighty!" and repeated it three times.

Abû Râja' al-Utaridi said, "When I entered Medîna, I saw people were gathering, and one man kissed another man's forehead by saying, 'May I be sacrificed for you! Wallahi, if it weren't for you, we would surely have perished!' I asked, 'Who are the kisser and the kissed?' Some people replied, 'Because of his war against the apostates, 'Umar is kissing Abû Bakr's head.'"<sup>437</sup>

Hadrat Âisha describes those days as follows: After Rasûlullah passed away, many of the Arab tribes apostatized. Muslims were shocked as if they were caught in rain on a winter night. Moreover, at that time most of the Meccans were preparing to abandon Islâm.

Hadrat Suhayl ibn Amr stood at the gate of the Kâ'ba and addressed the Mec-

<sup>435</sup> Ibn Hishâm, as-Sîra, II, 665; Suhaylî, Rawzu'l-unf, IV, 474; Ibn Asâkir, Târikh Dimashq, XXX, 312.

<sup>436</sup> Suhaylî, Rawzu'l-unf, IV, 467.

<sup>437</sup> Ibn Asâkir, Târikh Dimashq, XXXIII, 502; Suyûtî, Jâmi-ul Ahâdis, XXV, 300.

cans. He made a powerful speech and cleared their doubts and prevented them from apostatizing. He told them:

“O Meccans! You were the last of those who became Muslims. Do not be the first of those who apostatize and abandon Islâm! Wallahi, Almighty Allah will definitely complete this affair as Rasûl ‘alaihis-salâm said! I saw Him while standing alone where I am now and saying, **‘Say La ilâha illallah with me, so that Arabs may become Muslims by taking you as an example and the non-Arabs will pay jizya to you! I swear by Allah that the treasures of the Ceaser and the Iranian Shah will be spent on the way of Allah!’**

You have seen that the mockers became the collectors of zakât and sadaqa. Wallahi, the rest will also come true! Wallahi, I know very well that as long as the sun continues to rise and set, this religion will continue. Do not let those people among you deceive you! Those people also know what I know.

However, their jealousy towards the sons of Hâshim has sealed their hearts.

O people! I am the one among Quraysh who has the most vehicles on land and at sea. Obey the orders of your leader and pay your zakât to him.

If Islâm does not continue until the end, I guarantee to pay back your zakât!”  
He said and cried. Upon this, the people calmed down.<sup>438</sup>

When Hadrat Suhayl ibn Amr dissuaded Meccans from apostatizing with his powerful speech, Attab ibn Asid, the governor of Mecca, was able to emerge.

Suhayl bin Amr was among the prisoners in the Battle of Badr. Hadrat ‘Umar wanted him killed. At that time, our Master, the Prophet said to Hadrat ‘Umar, **“Why do you want to kill him? Leave him, maybe Allah will bring him to a place that you will like. It is hoped that he will address the people!”** It turned out that the good news conveyed by the hadîth ash-sharîf was this speech of Suhayl bin Amr (radiyallahu ‘anh) made in a revered place.<sup>439</sup>

When Hadrat ‘Umar heard of Suhayl’s speech, he remembered the words our Prophet said about Hadrat Suhayl, and he couldn’t help saying in our Prophet’s absence, “I bear witness that you are indeed Rasûlullah!”<sup>440</sup>

*Your love is the cure for all afflictions, O Rasûlallah,  
Your gate is where the needs are met, O Rasûlallah.*

*The eyes that saw your nûr wouldn’t look at the moon and stars,  
Because of your nûr the night and days are bright, O Rasûlallah.*

*Roses bloom from your sweat, honey from your words,  
With you, sick hearts heal, O Rasûlallah.*

*You are the Habîb of pâdishahs, you are the healer of the ill,  
Your intercession is the delight of sinners, O Rasûlallah.*

<sup>438</sup> Belâzûrî, Ansâb, I, 304.

<sup>439</sup> Ibn Ishâq, Ibn Hishâm, Sîrat ar-Rasûl, IV, 303, 304.

<sup>440</sup> Ibn Abî Shayba, al-Musannaf, VIII, 484; Suhaylî, Rawzu'l-unf, III, 100.



*The moon, the sun and the seven stars praise you clearly,  
A word separate from yours is a mistake, O Rasûlallah.*

*Shaytan is envious of you, that fool became deceitful,  
Idrîs is superior, for He loves you, O Rasûlallah.*

*They sustain your sunnah by calling it at the five times,  
Whoever answers to this call, the invitation is to him, O  
Rasûlallah.*

*Thistles wore silk, the beautiful applied scents,  
Your suffering is the sorrow of the faithful, O Rasûlallah.*

*Yûsuf al-Kenân was sold secretly for very little,  
Seeing you is worth a thousand lives for me, O Rasûlallah.*

*His blessed tomb is on the ground, filled with those nurtured  
with nûr*

*But your soul is apparent in the skies, O Rasûlallah.*

*It is your robe of reign on Dâwûd's back, your blessings on  
Ibrâhîm's table,*

*Your lesson in the hand of Mûsâ is the staff, O Rasûlallah.*

*Your station is Kâ'ba al-Zamzam, it will always be standing and sturdy  
Khidir always lends a hand to your ummah, O Rasûlallah.*

*Shayyâd al-Hamza asks of that Shah to be saved from grief,  
Praising you is a gift from Allah, O Rasûlallah.*

### **Shayyâd Hamza**

## **SLOWLY**

*When Azrâîl comes upon you,  
Legs and arms will break slowly.*

*May Mawlâ grant religion and îmân,  
A flood flows from your eyes slowly.*

*The heart flying high will tire one day,  
A scale for it will be set up one day.*

"Whoever was harmed by a thing should perform a perfect abdast and perform a namâz of two rak'ats!  
Then say, 'Yâ Rabbî! I ask of You. I beg You through the intercession of Your prophet Muhammad 'alaihis-salâm, who is the mercy for the worlds. Yâ Hadrat Muhammad! I make you the intercessor for my Rabb to accept my invocation. Yâ Rabbî! Make this exalted Prophet my intercessor!"

**Hadîth ash-sharîf**

*What everyone did will be asked one day,  
O my Rabb, will tongue move slowly?*

*You always obeyed your nafs, didn't repent,  
You ate what you found, didn't give thanks.*

*Finally, you had come to this black soil,  
Your hands will withdraw from the world, slowly.*

*They will put a stone on your grave,  
You will lay your head on a handful of soil.*

*Father won't see son, brother his brother,  
It doesn't turn back; the road goes slowly.*

*They will put the lukewarm water with qâfûr,  
They will strip that delicate body entirely.*

*Your neighbours will hear your death,  
Your friends will go back slowly.*





## PART TWO

# LIFE IN THE GRAVE

### Our Master, the Prophet is alive in His grave

The prophets are alive in their graves with a life that we do not know. Awliyâ (those whom Allah loves) and martyrs are also alive in their graves. Their aliveness is not just in words. They are literally alive. It is declared in the 169th âyat al-karîma of Sûrah Âl-i 'Imran, in maal, “**Do not suppose that those who are killed in the way of Allah are dead! They are alive next to their Rabb. They are well provided for.**”

This âyat al-karîma states that the martyrs are alive. Prophets are certainly ahead of and much superior than martyrs.

According to the scholars of Islâm, every prophet died as a martyr. During His last illness, our Master Rasûlullah said, “**I always felt the pain of the food I ate in Khaybar.**”<sup>441</sup> This hadîth ash-sharîf shows that our Master Rasûlullah died as a martyr. Therefore, it is also understood from this that our Master is alive in His grave like all martyrs.

In the hadîth ash-sharîf reported in “**Bukhârî**” and “**Muslim**”, it was stated that, “**On the night of Mi'râj, I was passed by the grave of Mûsâ ('alaihis-salâm). He was performing salât standing in His grave.**”<sup>442</sup>

In another hadîth ash-sharîf, it was stated, “**Allahu ta'âlâ has forbidden the soil to decompose the bodies of the prophets.**”<sup>443</sup> Scholars unanimously state that this is true. It is written in “**Bukhârî**” and “**Muslim**”, “Allahu ta'âlâ sent all the prophets to our Prophet on the night of Mi'râj. He became the imâm and led them in a salât of two rak'âts.”

Salât is performed by making rukû' (bowing) and sajda (prostrating). The above report indicates that they perform the salât bodily and alive. Mûsâ 'alaihis-salâm performing salât in His grave shows this too. It is stated in the hadîth ash-sharîf, which is at the end of the first section of the Mi'râj chapter in the book of “**Mishqât**” and reported by Abû Hurayra taken from the book of Muslim, “**Allahu ta'âlâ showed me. Mûsâ ('alaihis-salâm) was performing salât while standing. He was thin. His hair was not messy and lank. He was like a young man from the tribe of Shan'a. Îsâ ('alaihis-salâm) resembled Urwa ibn Mas'ud Sakafi.**”<sup>444</sup> Shan'a is the name of two tribes in Yemen.

These hadîth ash-sharîfs show that the prophets are alive with their Rabb. Their corpses (bodies) have become ethereal like their souls. They are not dense and solid. They can be seen in the material and spiritual worlds.

“After oppressing their own nafses, if they come to you asking for Allahu ta'âlâ's forgiveness, and if My Rasûl prays for their forgiveness, they will certainly find Allahu ta'âlâ Compassionate and Merciful.”

**An-Nisâ: 64**

<sup>441</sup> Ibn Hishâm, as-Sîra, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarî, Târikh, II, 303; Ibn Kathîr, as-Sîra, III, 399.

<sup>442</sup> Shamsaddîn Shâmî, Subulu'l-Hudâ, XII, 355.

<sup>443</sup> Nasâî, Juma, 5; Ibn Mâja, Iqamat-us-Salât, 79; Dârimî, Salât, 206.

<sup>444</sup> Muslim, Îmân, 346, Ibn Sa'd, at-Tabaqât, I, 215; Bayhaqî, Dalail an-Nubuwwa, II, 243; Suyutî, Jâmi-ul-Ahâdis, XVII, 428.

For this reason, prophets can be seen with their souls and bodies. It is stated in the hadîth ash-sharîf that Mûsâ and Îsâ ‘alaihimus-salâm were performing salât. Performing salât means doing various movements. These movements are done with the body. Not with the soul. Our Prophet’s saying, “**I saw that he was of medium height, with little flesh and His hair tied up,**” indicates that He saw the body of Mûsâ ‘alaihis-salâm, not His soul.

Imâm al-Bayhaqî said, “After the prophets are laid in their graves, their souls are returned to their bodies. We cannot see them. They become invisible like angels. Only selected people to whom Allahu ta’âlâ grants karâmat (phenomena which happens beyond the laws of causation through the awliyâ of the ummahs of prophets) can see them.” Imâm as-Suyûti had also said so.

Many people heard many times that greetings are answered from the grave of our Master, the Prophet. It has also been heard many times that greetings are answered from other graves.

It is stated in the hadîth sharîf, “**When a person greets me, Allahu ta’âlâ sends my soul back to my body, and I answer to it.**”<sup>445</sup>

Hadrat Imâm as-Suyûti said, “Rasûlullah is engrossed in seeing the Jamâl al-ilâhi (Beauty of Allahu ta’âlâ). He has forgotten the sensations of the body. When a Muslim greets Him, our Prophet’s blessed soul leaves that state and takes on the senses of His body. There are a good number of people in a similar state in this world, as well. A person who is immersed in thoughts about this world or the âkhirat doesn’t hear what is being said next to him. Is it possible for a person who is engrossed in the Jamâl al-ilâhi to hear a sound?”

Hadrat Qadi Iyâd reported in his book “**Shifâ**” from the report of Suleymân ibn Suhaym, “One night I saw our Master Fakhr al-kâinat in a dream and asked Him, ‘O Rasûlallah! Do you know of the greetings of those who come and greet you?’ He said, ‘**Yes, I do. I receive their greetings and reply to them.**’”

There are so many hadîth ash-sharîfs stating that prophets (‘alaihimus-salawâtu wat-taslîmât) are alive in their graves that they strengthen each other. For example, “**I will hear the salawat recited for me next to my grave. I will be informed about the salawât recited in distant.**”

This hadîth ash-sharîf was reported by Abû Bakr ibn Abî Shayba. This and similar hadîth ash-sharîf are in the books of the six great hadith imams.

In the hadîth ash-sharîf reported by Ibn Abî’d-dunya from Hadrat Abdullâh ibn Abbâs, it is stated that, “**If a person visits the grave of one of his acquaintances and greets him, the deceased recognizes him and replies. If he greets a deceased person he doesn’t know, then the deceased person rejoices and replies.**”

If it is asked how Rasûlullah replies individually to each greeting of those who send their salât and salâm at the same time all over the world, the answer is that it is like the sun at noon shedding light on thousands of cities at once.

Hadrat Ibrâhîm ibn Bishar said, “After I performed hajj, I went to Medîna to

<sup>445</sup> Abû Dâwûd, Manâsiq, 100; Ahmad ibn Hanbal, al-Musnad, II, 527; Bayhaqî, as-Sunan, II, 245; “Shu’ab-ul-Iman”, IV, 101



visit the blessed grave of our Prophet. I said salâm in front of the Hujra as-sâ'âdat (the blessed grave of our Prophet). I heard the answer, Wa 'alaikas-salâm."

In a hadîth sharîf, it was said, "**After my demise, I will understand the same as when I was alive.**" In another hadîth ash-sharîf, He said, "**Prophets are alive in their graves and perform salât.**"<sup>446</sup>

It is written in very reliable books that Sayyid Ahmad Rifâ'i, one of the great awliyâ, and many awliyâ heard the reply when they greeted Rasûlullâh, and that Ahmad Rifâ'i attained the honour of kissing Rasûlullah's blessed hand.

Imâm as-Suyûtî wrote in his book, "Awliyâ of high status see the prophets as if they hadn't died. Our Master, the Prophet's seeing Mûsâ 'alaihis-salâm alive in His grave was a mu'jiza. A walî's seeing in the same way is a karâmat. Not believing in karâmat comes from ignorance."

In the hadîth sharîf reported by Ibn Hibbân, Ibn Mâja and Abû Dâwûd, it is stated, "**Recite a lot of salawâts for me on Fridays! They will be conveyed to me.**" When He was asked, "Are they also conveyed to you after your demise?" He said, "**Soil does not rot prophets' bodies. When a Muslim says salawât for me, an angel informs me and says, 'So-and-so's son from your ummah sent his salâm and prayed for you.'**"

Just as our Master Rasûlullah was a mercy and a great blessing of Allahu ta'âlâ for His Ashâb while He was alive, He is a great blessing to His entire ummah after His demise. He is the cause of all goodness.

In the hadîth ash-sharîf narrated by Bakir ibn Abdullah Muzani, Rasûl al-akram said, "**My life is beneficial for you. You talk to me, and I talk to you. My death, too, will be beneficial for you after I die. Your deeds will be shown to me. I will thank Allahu ta'âlâ when I see your good deeds. And I will ask for pardon and forgiveness for you when I see your bad deeds.**"<sup>447</sup>

Hadrat Qusam ibn Abbâs was honoured by being in the service of our Master Rasûlullah's burial. When the service in the grave was over, he was the last to come out. He said, "I am the last person to see the blessed face of Rasûlullah. His blessed lips were moving in His grave. I leaned over and listened. He was saying, '**O my Rabb! My ummah! O my Rabb! My ummah!**'"<sup>448</sup>

### To see our Master Rasûlullah

Can our Master Rasûlullah be seen while one is asleep or awake? If He can be seen, is it Him who is seen, or an image resembling Him? Our 'ulamâ (scholars) have given various answers to these questions.

In addition to the unanimity that He is alive in His grave, most of them said

*"Whoever sends-salât on me once, Allahu ta'âlâ sends salâts (mercy) on him ten times, forgives ten sins of his and raises his rank ten times."*

**Hadîth  
ash-sharîf**

<sup>446</sup> Ibn Asâkir, Târikh Dimashq, XIII, 326; Suhaylî, Rawzu'l-unf, I, 89; Suyutî, Jâmi-ul Ahâdis, XI, 43.

<sup>447</sup> Haythamî, Majmâ'u Zawâïd, XIII, 313; Ibn Kathîr, as-Sîra, IV, 547; Ibn Sa'd, at-Tabaqât, II, 194.

<sup>448</sup> Ibn Sa'd, at-Tabaqât, II, 298.

that He Himself can be seen. This is also understood from the hadîth ash-sharîfs. It is stated in hadîth ash-sharîf, **“He who sees me in a dream is as if he saw me while awake.”**<sup>449</sup>

This is why Imâm an-Nawawî said, “Seeing Him in a dream is really seeing Him.” It is said in the hadîth ash-sharîf, **“Whoever sees me in a dream has seen me correctly. Because the devil cannot take my shape.”**<sup>450</sup>

Hadrat Ibrâhîm Lâqânî says, “It has been reported unanimously by the ‘ulamâ of hadîth that Rasûlullah can be seen while awake as well as in dreams. Many examples can be given for both situations. Let’s report a few of them:

Hadrat Mu'inuddin Chashtî would visit cemeteries in every town he went to and would stay for a while. When he became well known in that place, he wouldn’t stay there and would leave quietly without notice. One of these trips was to Mecca. He went to Mecca al-Mukarramah and visited the Kâ'bâ al-mu'azzama. He stayed in Mecca for a while and then went to Medîna al-Munawwarah. One day, when he was visiting the blessed grave of our Prophet, a voice was heard from His tomb saying, **“Call Mu'inuddin.”**

Thereupon, the tomb keeper called, “Mu'inuddin!” Then several voices saying, “Yes!” were heard from several places. People asked, “Which Mu'inuddin are you looking for? There are many men named Mu'inuddin here.”

Then the tomb keeper turned back and stood at the door of the Rawda al-mutahhara. He heard a voice saying, **“Call Mu'inuddin Chashtî,”** two times. Upon this order, the tomb keeper called out to the people there, saying, “Mu'inuddin Chashtî is being summoned.”

When Hadrat Mu'inuddin Chashtî heard these words, he entered a completely different state. Weeping, shedding tears and reciting salâwâts, he approached the tomb of our beloved Prophet and stood respectfully. At that moment, he heard a voice saying, **“O Qutb al-mashayih! Come in!”**

Our Prophet said, **“You are a helper of my religion. You have to go to India. Go to India. There is a city named Ajmir. There is one of my children (grandchildren) named Sayyid Husayn. He went there with the intention of jihâd and ghazâ. Now, he has been martyred. Ajmir is about to fall into the hands of the unbelievers. Due to your going there and its blessings, Islâm will spread, and the unbelievers will be contemptible, incapable and ineffective.”** Then He gave him a pomegranate and said, **“Look at this pomegranate carefully, then see and understand where you are going.”**

Hadrat Mu'inuddin Chashtî took the pomegranate given by our Master, the Prophet and looked as commanded and saw completely between the East and the West.

Hadrat Ahmad Rifai had gone to hajj. On the way back, when visiting the blessed tomb of our Master Rasûl al-akram in Medîna al-Munawwarah, he utte-

<sup>449</sup> Tirmidhî, Sharâ'îl ash-sharîf, 409

<sup>450</sup> Bukhârî, Tabir, 10; Muslim, Ruya, 22; Abû Dâwûd, Adab, 96; Tirmidhî, Ruya, 4; Ibn Mâja, Tabir-ur-Ruya, 4; Ahmad ibn Hanbal, al-Musnad, I, 400; Ibn Abî Shayba, al-Musannaf, VII, 232.



red a poem with the following meaning:

*I was far away, to kiss your land, my Master,  
I couldn't come, so I sent my soul in place of myself.*

*Now I am granted the blessing of visiting you.  
Give me your blessed hand, let me kiss it, O Habîb!*

"When you have  
ringing in your ears,  
remember me and  
recite salât for me."

**Hadîth  
ash-sharîf**

When he finished the poem, the blessed hand of our beloved Prophet appeared from His grave. Sayyid Ahmad Rifai kissed our Master, the Prophet's hand with the utmost respect. Everyone there watched the incident with astonishment.

After kissing the blessed hand of our Master, the Prophet, he lay down on the doorway of the Rawda al-mutahhara. Crying, he begged the people who were there, "Step over me!" The scholars had to go out through other doors. This is a well-known karâmat that has been told from person to person until today.

Hadrat Ibn Abidin is famous for his piety and has many karâmats and anecdotes about him. He would see our Master Rasûlullah with his eyes while reciting the tahiyyat (the duâ that beings with "at-tahiyyâtu lillâhi..." that is recited during the sitting posture in salât) during the five daily salât. If he couldn't see Him, he would perform that salât again.

One of the greatest Islâmic scholars, Hadrat Imâm ar-Rabbânî Ahmad Fârûqî Sarhandî, who was the mujaddid (strenghtener, renewer of Islâm) of the second millennium, said, "In the last days of Ramadân, a very beautiful state appeared. I was lying on my bed. My eyes were closed. Then I felt someone come and sit on my bed. What was I seeing! It was the sayyid and master of those before and after. I immediately gathered myself. He said, '**I have come to write an ijâzat (authorization) for you. I have never written such an ijâzat for anyone.**' I saw that in the text of that ijâzat, great favours of this world were written, and behind it were written many blessings of the other world."

Hadrat Abdulqâdir al-Geylânî relates in his book "**Gunya**" from Hadrat Ibrâhîm Tamimi:

Khidir 'alaihis-salâm said to me, "**If you want to see Rasûlullah in your dream, you should stand up after performing the evening salât, and without speaking to anyone until the night salât, you should perform the salât of awwâbîn. You should make the salâm at the end of every two rak'ats.**

**You should recite Hamd, that is, Sûrah al-Fâtiha, once and Sûrah al-Ikhlas seven times in every rak'at. After performing the night salât with jamâ'at, you should go home and perform the witr salât. Before going to bed, you should perform a salât of two rak'ats and recite Sûrahs Hamd and al-Ikhlas seven times in each rak'at. After the salât, you should make sajda and ask Allahu ta'âlâ for forgiveness seven times (that is, you should say istighfâr) and say seven times, 'Subhânallâhi walhamdu**

**lillâhi walâ ilâha illallahu wallahu akbar walâ hawla walâ quwwata illâ billâhil aliyyil azîm.** Then you should raise your head from sajda and sit, raise your hands and say, ‘Yâ hayyu, yâ qayyûm, yâ zal jalâli wal ikrâm, yâ ilâhal awwalîna wal âkhirîn wa yâ Rahmân-ad-dunya wal âkhirati wa rahimahuma, yâ Rabbî, yâ Rabbî, yâ Rabbî, yâ Allah, yâ Allah, yâ Allah.’

**Then you should stand up and recite the same duâ. And then make sajda and recite the same duâ, again. After that, you should raise your head from sajda and turn towards the qibla and lie down how you would like and sleep. Until you fall asleep, you should say salawât ash-sharîfa to our Master, the Prophet.”**

I said, “I wish for you to tell me the person from whom you learned this prayer.” Hadrat Khidir said, “Do you not believe me?” I said, “I swear to Allahu ta’âlâ, who sent Muhammad ‘alaihis-salâm as a true prophet, I believe you!”

Khidir ‘alaihis-salâm said, “I was present in the gathering where Rasûlullah taught and advised this duâ. I had learned this prayer. I learnt this prayer from the person He taught it to.”

I did everything Khidir ‘alaihis-salâm said. I started to recite salawât ash-sharîfa to our Master, the Prophet in my bed. Due to my joy from the anticipation of seeing our Master, the Prophet, I couldn’t sleep, and I stayed up until morning.

I performed the morning salât and sat until the sun rose. I performed duhâ, that is, mid-morning salât. I said to myself, “If I am alive this evening, I will do as I did last night.” Meanwhile, I fell asleep. In my dream, angels came and took me to Jannah. There I saw mansions and palaces made of rubies, emeralds and pearls, and rivers of honey, milk and Jannah drinks.

I asked the angels who took me to Jannah, “Who is that mansion for?” They said, “It is for those who perform the deed you did.” They didn’t take me out of Jannah until they made me eat the foods of Jannah and drink the beverages of Jannah. Afterwards, they took me out of Jannah and brought me to the place where I had been.

Then our Master Rasûlullah came to me, accompanied by seventy prophets and seventy rows of angels, the distance between every row as wide as the distance between east and west, and greeted me and held my hand. At that moment, I said, “O Rasûlallah! Khidir ‘alaihis-salâm told me that he heard this hadîth from you.” Our Master, the Prophet said, **“Khidir spoke the truth, what he said is true. Khidir is the most knowledgeable person on earth. He is the leader of the abdâl (the plural version of the name of a group of Awliyâ). He is one of the soldiers of Allah on earth.”**

Then I asked, “O Rasûlallah! Is there any reward other than what I see here to be given to the one who performs this deed?” He said, **“Which reward can be greater than what you have seen and what is bestowed upon you? You have seen your place and station in Jannah. You have eaten the fruits of Jannah and drunk the beverages of Jannah. You have seen the angels and prophets with me. You have seen the houris.”**



I asked, "O Rasûlallah! Will the person who does the same deed that I did, but doesn't see what I had seen in the dream, be given what I have been granted?" He said, "**I swear by Allahu ta'âlâ, who sent me as a true prophet, that the major sins of that person will be forgiven. Allahu ta'âlâ's wrath on that person will be lifted. I swear by Allahu ta'âlâ, who sent me as a true prophet, that what is given to you will also be given to the person who does this deed, even if he doesn't see what you have seen in the dream. A voice from the sky will say that Allahu ta'âlâ has forgiven the person who performed this deed and the ummah of Muhammad from east to west.**"

*"O the sons of Isrâel! I am Allah's prophet to you. I came as the confirmier of Tawrat and the herald of a prophet who will come after me, and the name of that prophet is Ahmad."*

**Saf: 6**

I asked, "O Rasûlallah! Will that person also have such fortune as me, as I have seen your face and Jannah?" He said, "**Yes, all of that will be granted.**" When I asked, "O Rasûlallah! Is it appropriate to teach this prayer to all believers, men and women, and to inform them of its rewards?" He answered, "**I swear by Allahu ta'âlâ, who sent me as a true prophet, that no one will do this deed except those whom Allahu ta'âlâ created as blessed people.**"

Whoever sees our Prophet Muhammad 'alaihis-salâm in His real appearance in his dream has certainly seen Him. Because the devil cannot take His form. But the devil can appear in a different form. It isn't easy to distinguish for someone who doesn't know Rasûlullah.

Some of the scholars said, "Seeing our Prophet in a dream, in another appearance, is still seeing Him. But this is a sign of that person's deficiency in religion. Anyone who sees our Master, the Prophet in His real appearance in a dream and dies as a Muslim will go to Jannah."

Abû Hurayra reported the following hadîth ash-sharîf of our Prophet, "**If a person performs a salât of two rak'ats on Friday night, recites al-Fâtiha and Âyat-al Kursî once and Sûrah al-Ikhlâs fifteen times in each rak'at and after the salât says, 'Allahumma salli alâ Muhammadi nabiyyil ummîyi,' a thousand times, he will see me in his dream before the next Friday comes. All past and future sins of that person will be forgiven. Jannah is for those who see me.**"

### To visit our Master, the Prophet's blessed grave

Our Master Fakhr al-kâinat said, "**Whoever visits me after my death is as if he visited me when I was alive.**" He said in a hadîth ash-sharîf reported in the book "Mir'ât al-Medîna", "**It is wâjîb (obligatory) for me to intercede for those who visit my grave.**" This hadîth ash-sharîf was conveyed by Ibn Khuzayma, Bazzâr, Dâra Qutnî and Tabarânî (rahimahum-Allah). In another hadîth ash-sharîf reported by Bazzâr, it is stated, "My intercession has become halâl for those who visit my grave."

In the hadîth ash-sharîf reported in "Muslim ash-sharîf" and in Abû Bakr ibn Makkârî's book "**Mu'jam**", it is stated, "**If a person comes to visit me,**

**without any other intentions, he will deserve my intercession for him on the day of qiyâmat.”** This hadîth ash-sharîf informs us that Rasûlullah (sallallahu ‘alaihi wa sallam) will intercede for those who go to Medîna to visit Him.

*Beware of disrespect, here is where Allah’s Beloved is,  
To where the Divine Look is directed; maqâm al-Mustafâ this is!*

*The sorrowful admirer of His Salâm Gate is the new moon in the sky,  
From the nûr of its candle rises the Gemini.*

*This is where the beloved of Janâb al-Haqq rests,  
Higher than the arsh of Janâb al-Kibriyâ its value is.*

*From the brightness of this soil, the darkness of nil dissolved,  
All of the existence opened its eyes from blindness with its kohl.*

*Only if you resolve to act modestly, Nâbî, go in this presence,  
This is where angels visit; here is kissed by the prophets!*

### Nâbî

Another hadîth ash-sharîf reported by Dâra Qutnî is, **“A person who performs hajj but doesn’t visit me will have hurt me.”** The reason why Rasûlullâh (sallallahu ‘alaihi wa sallam) wanted to be visited was for His ummah to gain thawâb in this manner as well.

It was for this reason that our scholars of fiqh would come to Medîna and perform salât in Masjid ash-sharîf after they performed their hajj duty. Then they visited and received blessings by seeing the Rawda al-mutahhara, the Minbar al-munîr and the Qabr ash-sharîf (Rasûlullah’s blessed grave), which is superior to the Arsh al-a’lâ; the places where the Prophet sat, walked and leaned against; the pole He leaned against when the wahy came, and the places where the Ashâb al-kirâm and the Tâbi’în (radiyallahu ta’âlâ ‘anhum ajma’în), who worked while the masjid was being built and repaired and who were honoured by giving their goods and money, had walked. Those scholars and sulahâ (pious people) who came after them would come to Medîna after hajj and do as our ‘ulamâ of fiqh did. Today, just like yesterday, hajjis adhere to this and visit Medîna al-Munawwarah.

Hadrat Abû Hanîfa, the sun of the ‘ulamâ of Islâm, said, **“Visiting the Qabr as-sa’âdat (our Prophet’s blessed grave), one of the most valuable of mustahabs (an action which is liked by Allahu ta’âlâ), is an ibâdat (worship) of a degree nearly equal to wâjîb (an action that is almost as compulsory as fard, so not to be omitted).”**

A person who goes to visit the blessed grave of our Master Rasûlullah should recite many salawât ash-sharîfas. It was stated in a hadîth ash-sharîf that these





salawâts and salâms reach our Prophet. The etiquette of visiting our beloved Prophet is as follows:

When you see the city of Medîna al-Munawwarah from afar, you recite salât and salâm. Then say, "**Allâhumma hâzâ haramu nabiyyika faj'alhu vikâyatan lî min-an-nâr wa amânan min-al-'azâb wa sû-il-hisâb.**" If possible, perform ghusl before entering the city or the masjid. Apply a nice scent. Wear new, clean clothes. Because these acts indicate homage and respect. Enter Medîna al-Munawwarah in humility, dignity and a tranquil state. After saying, "**Bismillâhi wa alâ millat-i Rasûlillah,**" the 80th âyat al-karîma of Sûrah al-Isrâ should be recited. After that, say, "**Allâhumma salli alâ Muhammadin wa alâ âl-i Muhammad. Wagfir lî zunûbî waftâh lî abwâba rahmatika wa fadlika,**" and enter Masjid an-Nabawî. Then perform two rak'ats of tahiyyat al-masjid salât near the minbar of our Master Rasûlullah; the pillar of the minbar should be to your right shoulder.

Our beloved Prophet used to perform salât here. This is the place between the grave and minbar of our Master, the Prophet. It was stated in a hadîth ash-shârif, "**Between my grave and my minbar is a garden from the gardens of Jannah. My minbar is on my hawz (pond).**"<sup>451</sup> Then you make sajda to Allahu ta'âlâ for granting you the fortune of visiting the blessed grave of Rasûlullah. After praying, get up and come to the Hujra as-sâ'âdat, the grave of our Master, the Prophet. With your face toward Rasûlullah's blessed face and your back toward the qibla, you stand respectfully about two metres from the blessed grave. It is not appropriate to go nearer. You should be in a state of khushû' (deep and humble reverence) and hudû (in total surrender) and stay respectfully, as if He were alive and you were at His high presence according to how Allahu ta'âlâ decreed in the Qur'ân al-karîm. You should always keep your tranquility and composure. It is more appropriate to not place your hands on the walls of qabr ash-shârif and to stay reverently away. You should stay there as if you were in salât.

You should bring to your mind the blessed appearance of our Master Rasûlullah and think that Rasûlullah sees you, hears your words, salâm and prayers and answers you and says âmîn. Because our Master Rasûlullah said, "**When someone says salât to me in my grave, I hear him.**" Again, it is stated in a hadîth ash-shârif that at the blessed grave of our Master Rasûlullah, an angel is charged with the duty of conveying to Him the salâms of those from His ummah who send salâms. Then you should say, "**Assalâmu 'alaika yâ sayyidî yâ Rasûlullah! Assalâmu 'alaika yâ Nabiyyallah! Assalâmu 'alaika yâ Safiyyallah! Assalâmu 'alaika yâ Habîballah! Assalâmu 'alaika yâ Nabiyyarrahmati! Assalâmu 'alaika yâ Shafî-al-ummahi! Assalâmu 'alaika yâ Sayyid-al-mursalîn! Assalâmu 'alaika yâ Khâtam-an-nabiyyîn!**

May Allahu ta'âlâ bestow upon you the highest reward. I testify that you

*"If a person does not love me more than his own life, his îmân is incomplete."*

**Hadîth  
ash-shârif**

<sup>451</sup> Bukhârî, I'tisam, 16; Muslim, Hajj, 588; Ahmad ibn Hanbal, al-Musnad, II, 236; Bayhaqî, Shu'ab-ul-îmân, III, 491.



**"Qubba al-Khadra / Green Dome" of our Master, the Prophet's  
(sall-Allahu 'alaihi wa sallam) Masjid ash-sharîf**





fulfilled your duty of prophethood. You performed your duty. You advised your ummah. You made jihâd on the path of Allahu ta'âlâ until you passed away. May Allahu ta'âlâ grant you salât and salâm until the day of qiyâmat. O Rasûlallah! We came to you from far away places. We have come to visit your blessed grave, to pay your dues, to see what you did on site, to be blessed by visiting you and to ask you to intercede for us before Allahu ta'âlâ. Because our faults have ruined us. Our sins weigh heavily on our shoulders. O Rasûlallah! You are both the intercessor and the one whose intercession is accepted. The rank of Mahmûd has been promised to you.

Moreover, Allahu ta'âlâ states (in the 64th âyat al-karîma of Sûrah an-Nisâ) in the Qur'ân al-karîm, in maal, '**We sent every prophet solely to be obeyed** (by the tribe he was sent to) **with the command of Allahu ta'âlâ. After oppressing their own nafses** (wronging themselves), **if they come to you, asking for Allahu ta'âlâ's forgiveness, and if My Rasûl prays for their forgiveness, they will certainly find Allahu ta'âlâ All-Forgiving and All-Compassionate.**' We have come to your high presence. But we have oppressed our nafses. We wish for our sins to be forgiven.

O Rasûlallah! Intercede for us before Allahu ta'âlâ. O Rasûlallah! Ask Allahu ta'âlâ to take our souls while we are on your path, to include us among those who will go to the Mahshar place with you on the day of qiyâmat and to grant us to come and drink from your pool. O Rasûlallah! We ask for your intercession." Then the 10th âyat al-karîma of Sûrah al-Hashr should be recited, in maal, "... **O our Rabb! Forgive us and our faithful brothers who lived before us!** Do not leave any grudge in our hearts against those who have îmân! **O our Rabb! You are certainly Compassionate and Merciful!**"

Then you convey the salâms of those who sent their greetings and say, "Assalâmu 'alaika yâ Rasûlullah! This person wishes you to be an intercessor for him before Allahu ta'âlâ. Intercede for him and all Muslims," and say the salawât as many times as you would like.

Then, moving a half meter to your right, in line with the blessed head of Hadrat Abû Bakr, you greet him by saying, "**Assalâmu 'alaika yâ khalîfata Rasûlillah! Assalâmu 'alaika yâ rafîkahu fil-gâr!** **Assalâmu 'alaika yâ amînahu alal-asrâr!** May Allahu ta'âlâ grant you the highest reward as the imâm of this ummah. You became the khalîfa of Rasûlullah in the most beautiful way. You followed His exalted sunnah in the best way possible. You fought against the murtads (apostates) and those who strayed from the right path. You always spoke the truth. You helped those on the right path until you passed away. May Allahu ta'âlâ's salâm, mercy and blessings be upon you! O my Allah! Take our souls with Your mercy while we have his love in our hearts. Don't make our visit to him

*"I asked about Rasûlullah's (sallallahu 'alaihi wa sallam) attributes and hilya (appearance and shape) to the pastor of every church I visited and memorized every single one of them. When I returned to Medîna, I told them all to Rasûlullah (sallallahu 'alaihi wa sallam). He was pleased."*

**Mugîra ibn Shu'bâ (radîyal-lahu 'anh)**

**in vain!"**

Then, moving again half a metre to the right, in line with the grave of Hadrat 'Umar, you greet him by saying, **"Assalâmu 'alaika yâ Amîr-al-mu'minîn! Assalâmu 'alaika yâ Muzhir-al-Islâm! Assalâmu 'alaika yâ Muksir-al-asnâm! May Allahu ta'âlâ grant you the highest reward. You helped Islâm and Muslims both in your life and in your death. You protected the orphans. You were good towards your relatives. For Muslims, you were a guide who they were pleased with and who was both on the right path and led people to the right path. You put their affairs in order. You made their poor rich and healed their wounds. May Allahu ta'âlâ's salâm, mercy and blessings be upon you!"**

Then, addressing Hadrat Abû Bakr and Hadrat 'Umar, you should say, **"Assalâmu 'alaikumâ yâ dajîay-Rasûlillah wa rafîqayhi wa wazîrayhi wa mushîrayhi wal muâwinayni lahû alal-qiyâmi fid-dîni wal-qâimayni ba'dahû bi-masâlihil-muslimîn! May Allahu ta'âlâ grant you the most beautiful reward. We hold you as our intermediary before Rasûlullah, for Rasûlullah to intercede for us and ask Allahu ta'âlâ to accept our sa'y, take our souls as Muslims, resurrect us as Muslims and resurrect us on the day of qiyâmat among those close to Rasûlullah."**

Then you should pray for yourself, your parents, those who asked for prayers and all Muslims. Next, you stand towards the blessed face of our Master Rasûlullah and after saying, "O my Allah! You say (in maal), **'We sent every prophet solely to be obeyed** (by the tribe he was sent to) **with the command of Allahu ta'âlâ. After oppressing their own nafses** (wronging themselves), **if they come to you and ask for Allahu ta'âlâ's forgiveness, and if My Rasûl prays for their forgiveness, they will certainly find Allahu ta'âlâ All-Forgiving and All-Compassionate.'**<sup>452</sup> O my Rabb! By complying with Your exalted word and obeying Your command, we supplicate to You for Your beloved Prophet's intercession before You," you say the following prayer, which is the 10th âyat al-karîma of Sûrah al-Hashr and which you recited before (in maal), "... **O our Rabb! Forgive us and our faithful brothers who lived before us! Do not leave any grudge in our hearts against those who have îmân!** O our Rabb! You are certainly Compassionate and Merciful!" Then you recite the âyat al-karîmas, "**Rabbanagfir lanâ wa liâbâ-inâ wa li-ummahâtinâ wa li-ihwânînâ sabakûna bil-îmâni**" "**Rabba-na âtinâ...**" and "**Subhâna rabbika...**" and complete the visit of the Hujra as-sâ'adat.

Then, you come to the Rawda al-mutahhara, which is between Rasûlullah's grave and minbar. This is a square shaped place. You should perform salât here as much as you want and pray. Say tasbîhs. Praise Allahu ta'âlâ. Then you come to the minbar, and with the intention of receiving the blessings of Rasûlullah, place your hand where our Master, the Prophet used to place His blessed hand while He was delivering khutba. Perform two rak'ats of salât here. Supplicate to

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Allahu ta'âlâ for your wishes. Take refuge from Allahu ta'âlâ's wrath in His mercy. Then you come to the pillar placed where the **Hannâna** pillar used to be. Hannâna is the pillar that moaned because our Master Rasûlullah went to the minbar to deliver the khutba and abandoned it, and then found peace when Rasûlullah came down and embraced it. Then you come to the pillar which Hadrat Abû Lubâba tied himself and made tawba (repentance). Here, you perform two rak'ats of salât and make tawba and istigfâr to Allahu ta'âlâ. You pray as you want. During the time you stay here, you should spend your nights reading the Qur'ân al-karîm, mentioning the name of Allahu ta'âlâ, praying secretly and openly next to the minbar and the grave and making râbita (tying one's heart to the heart of an awliyâ).

It is mustahab to go and visit the Baqî Cemetery after visiting our Master Rasûlullah's blessed grave. Then the other graves, especially the grave of Hadrat Hamza, who is the Sayyid ash-shuhadâ (the master of martyrs), should be visited. Also, in Baqî, the graves of Hadrat Abbâs, Hasan ibn Alî, Zayn al-Âbidîn, his son Muhammad Bâkir and his son Ja'far as-Sâdiq, Amîr al-Mu'minîn Hadrat 'Uthmân, our Master Rasûlullah's son Ibrâhîm, the blessed wives of our Master Rasûlullah, His paternal aunt Safiyya and many more Sahâbas and the people from Tâbi'in (radiyallahu 'anhuma ajma'in) should be visited. You should perform salât in the Fâtima Mosque in Baqî. It is mustahab to visit the martyrs of Uhud on Thursday. There you should say, "**Salâmun 'alaikum bimâ sabartum. Fani'ma uqbaddâr. Salâmun 'alaikum yâ ahla dâr-il-kavm-il-mu'minîn wa innâ inshâallahu an karîbin bikum lâhikûn.**" Then recite Âyat al-kursî and Sûrah al-Ikhlas.

Those who visit the Hujra as-sâ'âdat should be very vigilant and not have worldly thoughts in their hearts. They should think of the blessed nûr of Muhammad 'alaihis-salâm and His high status. Allahu ta'âlâ doesn't accept the prayers made with the thought of worldly affairs, meeting with people of high rank and gaining benefits, and trade; those won't achieve their wishes.

Visiting the Hujra as-sâ'âdat is a very honourable ibâdat. It is feared that those who do not believe this may exit Islâm. Because they would be opposing Allahu ta'âlâ, His Rasûl and all Muslims. Although a few of the Mâlikî scholars said that visiting our Master Rasûlullah (sallallahu 'alaihi wa sallam) was wâjib, it is unanimously stated that it is mustahab.

*"I served Rasûlullah for ten years. His blessed hands were softer than silk. His blessed skin smelled nicer than musk and flowers."*

**Anas ibn Mâlik**

## AS-SUBHU BADÂ

Assubhu badâ min tal’atihî.  
Vallaylu dacâ min vafratihî.

Fâka’r rusulâ fazlan ve ulâ.  
Ahda’s subulâ li dalâlatihî.

*The morning’s nûr comes from His face.  
The night’s darkness comes from His hair.*

*With His virtue and sublimity, He is superior to all Rasûls.  
Those who have guidance found the path with His showing.*

Kanzul karamî mawlanni’amî.  
Hâdil umami li shariatihî.

Az kannasabî a’lal-hasebî.  
Kullu'l-arabî fî-hizmatihî.

*That fount of generosity bestowed from His trove.  
He delivered people to the religion and guidance.*

*His lineage is pure, His glory is exalted.  
All the Arabs are under His service.*

Sa’atish-shajarû natakal hajarû.  
Shukkal kamarû bi isharatihî.

Jibrilû atâ laylete esrâ.  
Var-Rabbu da’â li-hadratihi.

*Trees ran, stones spoke in His presence,  
With His signal, the moon split in two.*

*On the night of Isrâ, Jabrâîl came to Him,  
And His Rabb invited Him to His presence.*

Nâlesh-sharafâ wallâhu afâ.  
Ammâ selafâ min ummahihî.

Fe Muhammadunâ huva Sayyidûna.  
Fel izzulenâ bi ijabatihî.





*He attained high ranks,  
Allah forgave His ummah.*

*Our Muhammad, He is our Master,  
The glory is ours, for we accepted Him.*

**Abdullah ibn Rawâha (radiyallahu 'anh)**

*"Among my ummat, those who love me the most are the ones that sacrifice their families and properties to see me after my demise."*

**Hadîth  
ash-sharîf**

## TAWASSUL WITH OUR MASTER, THE PROPHET

People made tawassul<sup>453</sup> with our Master, the Prophet all the time; before He was created, after He was created, during His life on earth and after His death, during the life of grave, and will make tawassul with Him at the place of Arasât, after the resurrection on the day of qiyâmat and in Jannah. Wasila (intermediary, recourse) is everything Allahu ta'âlâ has made a cause for closeness and the fulfillment of needs.

It is permissible to make tawassul with Rasûl al-akram, that is, to make our Master Rasûlullah wasila before Allahu ta'âlâ and ask for His help and intercession. This is something that has been done by the Prophets ('alaihimus-salâm), the Salaf as-sâlihîn (Ashâb al-kirâm and the early savants), 'ulamâ and other Muslims. No Muslim deemed this as bad. Until now, except for those in a corrupt creed, there hasn't been anyone who denied this.

When Âdam 'alaihis-salâm, the father of humans, was sent down to earth, He made our Master, the Prophet wasila. Our beloved Prophet related this incident in one of His hadîth ash-sharîfs as follows, "**When Âdam ('alaihis-salâm) had erred and was taken out of Jannah, He said, 'Oh my Rabb! Forgive me for the sake of Muhammad! Allahu ta'âlâ asked, 'O Âdam! How do you know Muhammad? I haven't created Him yet!' Âdam ('alaihis-salâm) answered, 'O my Rabb! When You created me and gave me my soul, as soon as I opened my eyes, I saw Lâ ilâha illallâh Muhammadun Rasûlullâh written on the edges of the Arsh. He is the one whose name You love with Your name.'** Allahu ta'âlâ said, '**You spoke the truth, O Âdam! He is the one I love most among My creatures. I forgive you because you asked for forgiveness for His sake.**'"<sup>454</sup> According to another report, He said, "**He is a prophet who will come from your lineage. If I hadn't created Him, I wouldn't have created you and your children. Since you had made Him**

<sup>453</sup> Tawassul means to make someone a wasila (intermediary, recourse) to ask for his help and prayers. To ask for his intercession means to pray to Allahu ta'âlâ through his intermediation and to beg for death with faith.

<sup>454</sup> Hâkim, al-Mustadrak, II, 672, Ibn Kathîr, as-Sîra, I, 320.

**an intercessor, I have forgiven you.”<sup>455</sup>**

There are thousands of examples of this. Some of them are stated below:

A man blind in both eyes asked our Master Rasûlullah (sallallahu ta’âlâ ‘alaihi wa sallam) to pray so that his eyes could see. Rasûlullah said, “**I will pray if you want. But if you are patient and endure, it will be better for you.**” He said, “I have no strength left to be patient. I beg you to pray!” Then our Prophet said, “**Perform abdast and say this prayer:**

**“Allâhumma innî as’aluka wa atawajjahu ilayka bi-Nabiyyika Muhammadin Nabiyyir-rahma, yâ Muhammad innî atawajjahu bika ilâ Rabbî fî hâjatihâzihî, li-taqdiya lî Allahumma shaffi’hu fiyya.”**

Imâm an-Nasâî, a hadîth ‘âlim (scholar), reports that when that man said the prayer, Allahu ta’âlâ accepted his prayer, and he was able to see.

Hadrat ‘Uthmân ibn Hanîf told the following incident about making tawassul with our Master Rasûlullah, “When ‘Uthmân ibn Affân was the Khalîfa, someone who was in great distress complained to me because he was ashamed to appear in front of the Khalîfa. I said to him, ‘Perform abdast immediately and go to Masjid as-sâ’adat! Say the prayer mentioned above and what you want.’

After praying, the man went to the place where the Khalîfa was, and he was brought before him. The Khalîfa had him sit on his sajjâda (salât rug), listened to his trouble and accepted his request. When the man saw that his problems were solved at once, he came to me with joy and said, ‘May Allahu ta’âlâ be pleased with you! I wouldn’t have been able to get rid of these troubles if you hadn’t had a word with the Khalîfa.’ He assumed that I had spoken with the Khalîfa.”

While Hadrat ‘Umar was the Khalîfa, there was a famine. Hadrat Bilâl ibn Hars, one of the Ashâb al-kirâm, went to Rasûlullah’s grave and said, “O Rasûlallah! Your ummah is starving to death. I beg you to intercede for it to rain.” That night, our Master Rasûlullah appeared in his dream and said, “**Go to the Khalîfa! Give my salâm to him and tell him to go out to pray for rain!**” When Hadrat ‘Umar went out to pray for rain, it started raining.

Allahu ta’âlâ accepts prayers for the sake of those He loves. Allahu ta’âlâ declared that He greatly loves Muhammad ‘alaihis-salâm. Therefore, if someone prays, saying, “**Allâhumma innî as’aluka bi-jâhi Nabiyyikal-Mustafâ,**” his prayer won’t be refused. But it is against âdâb to make Rasûlullah a wasila for minor worldly affairs.

Burhânaddîn Ibrâhîm Mâlikî said, “A poor man who was very hungry and went to the Hujra as-sâ’adat and said, ‘O Rasûlallah! I am hungry.’ After a while, someone came and took him to his house and fed him. When the poor man said that his prayer had been accepted, he said, ‘My brother! You left your family at home and had a long, strenuous journey to visit Rasûlullah. Is it appropriate to go to Rasûlullah’s presence for a bite of bread? In that exalted presence, you should have asked for Jannah and endless blessings! Allahu ta’âlâ doesn’t reject requests there.’ Those who attain the honour of visiting Rasûlullah should pray for His intercession on the day of qiyâmat.”

<sup>455</sup> Haythamî, Majmâ’uz-Zawâid, VIII, 198.



One day, Imâm Abû Bakr al-Mukrî was sitting in Masjid as-sâ'âdat with Imâm al-Tabarânî and Abû Shaikh. They were very hungry because they hadn't eaten anything for a few days. Imâm Abû Bakr couldn't bear it any more and said, "I am hungry, O Rasûlallah!" and retreated to a corner. A sayyid man came with his two servants and said, "My brothers! You have asked my grandfather Rasûlullâh to help you with your hunger. He ordered me to feed you." They all ate together. He left them the remaining food and departed.

*"When Rasûlullah caressed a child's hair, that child would immediately be recognised among other children by its beautiful scent."*

**Hadrat Âisha  
(râdiyallahu 'anhâ)**

Abû Abdullah ibn Nu'mân Marrâkûshî Tilimsanî (died in H. 683/AD 1284), one of the Islâmic scholars, writes in detail about hundreds of Muslims who achieved their wishes and their prayers through making our Master Rasûlullah wasila, in his valuable book **Misbâh-u-z-zulâm**. One of those who achieved their goals through making Rasûlullah wasila is Muhammad ibn Munkadir. He tells, "A man left eighty gold coins to my father for safekeeping and went to jihad. He had said, 'Keep them for me! You may lend them to the needy.' There was a famine in Medîna. My father distributed all the gold to those who were starving. The man came back and asked for his gold. My father said, 'Come back the next night.' He went to the Hujra as-sâ'âdat and supplicated to Rasûlullah till morning. At midnight, a man came and said, 'Open your hand.' He gave him a bag of gold and left. When my father counted the gold coins at home and saw that there were eighty pieces, he was delighted and immediately gave it to its owner."

In this book, Hadrat Abû Abdullâh Tilimsanî describes an incident he experienced as follows: "In the year 637 (AD 1239), we left the Sadar Castle with a group of distinguished people. There was a person who was guiding us. After going for a while, we ran out of water. We started looking for water. Meanwhile, I went to relieve myself. At that moment, I felt terribly sleepy. Thinking that they would surely wake me up when they are leaving, I laid my head on the ground.

When I woke up, I found myself alone in the middle of the desert. My friends had forgotten me and left. All alone, I was seized by fear. I started wandering around in the desert. I had no idea where I was or where to go. There was smooth sand everywhere. Soon it got dark. There was not even a trace of the caravan I was travelling with. I was all alone in the dark of night. My fear became worse. I started walking faster in a hurry.

After going for a while, I fell to the ground, very thirsty, tired and exhausted. I had now given up on my life and felt that my death was approaching. I was in indescribable pain; my suffering and pain had reached their fullest. It suddenly occurred to me. In the darkness of the night, gathering all my strength, I said one last time with sincerity and ikhlâs, 'O Rasûlallah! Help! I ask you to help with the permission of Allahu ta'âlâ!'

As soon as I finished what I was saying, I heard someone calling me. When I looked where the voice was coming from, I saw a person I had never seen before, dressed in pure white clothes, radiating lights around Him in the darkness

of the night, calling me. He approached me and took my hand. At that moment, all my tiredness and thirst disappeared. It was as if I was born again. I suddenly warmed up to Him. We walked hand in hand for a while. I felt that I was having one of the most beautiful moments of my life. After climbing over a sand dune, I saw the lights of the caravan I was travelling with and heard the voices of my friends. We approached them.

The animal I had been riding was following the caravan from behind. Suddenly it came and stopped in front of me. When I saw my mount in front of me, I let out a cry of joy. When I cried out, the person who was with me let go of my hand. Then He held my hand again and helped me mount my animal. After that, He said, '**We do not turn away anyone who asks us for something or asks for help,**' and left. At that moment, I understood that He was our Master Rasûlullah. While He was going away, it could be seen that the nûr He was radiating was rising towards the sky in the darkness of the night. When He disappeared from my sight, I suddenly came to my senses. I said to myself remorsefully, 'Why did I not kiss our Master Rasûlullah's hands and feet?' However, it was too late, and I had missed the opportunity."

Abul-Khair Aqta', after five days of hunger in Medîna, came to the Hujra as-sâ'adat and greeted Rasûlullah. He said that he was hungry and soon fell asleep off to the side. In his dream, he saw Rasûlullah coming with Abû Bakr as-Siddîq on His right, 'Umar al-Fârûq on His left and Alî al-Murtadâ (radiyallahu ta'âlâ 'anhuma ajma'in) walking in front of Him. Hadrat Alî came and said, "O Aba'l-Khair! Get up, why are you lying down? Rasûlullah is coming!" He immediately got up. Rasûlullah came and gave him a big loaf of bread. Later Abul-Khair said, "I started eating immediately because I was very hungry. When I had eaten half of it, I woke up. I found the remaining half in my hand."

It is also written in **Misbah-uz-zulam:** Ahmad ibn Muhammad Sûfî said, "While in the Hijâz deserts, I had no possessions left. I reached Medîna. I gave salâm to Rasûlullah next to the Hujra as-sâ'adat. Then I sat aside and slept. Rasûlullah appeared and said, '**Have you come, Ahmad? Open your hands!**' He filled my hands with gold. I woke up. My hands were full of gold coins."

Imâm as-Samhûdî describes an incident he experienced in his book "**History of Medîna**": I lost my house key. I couldn't find it. I came to the Hujra as-sâ'adat and said, "O Rasûlallah! I lost my key; I can't go home!" At that moment, a boy came. Showing the key in his hand, he said, "I found this key. Is it yours?"

Mustafâ Ishkî Effendi of Kilis wrote in his history book **Mawârid-i Majidîyya:** "I stayed in Mecca for twenty years. After saving up sixty gold coins, I, my wife and children came to Medîna in H.1247 (AD 1831). We spent all the money during the journey. We went to a friend as guests. I visited the Hujra as-sâ'adat and asked Rasûlullah for help. Three days later, a gentleman came to the house we were staying and said that he had rented a house for us. He had my belongings carried there. He paid the rent for one year. After a few months, I fell ill and stayed in bed for a month. There was nothing left to eat or sell in the house. With my wife's help, I climbed up to the roof. I wanted to tell my troubles





towards Rasûlullah's tomb and ask for help. But when I raised my hands to pray, I felt ashamed to ask for something worldly. I couldn't say anything. I descended into my room.

The next day, someone came and said, 'So-and-so person sent these gold coins as a gift.' I took the pouch. Although our livelihood improved, I couldn't get rid of the sickness. With help, I went to the Hujra as-sâ'âdat and asked Rasûlullah for recovery. I left the masjid and walked home without asking anyone for help. I completely recovered by the time I entered the house. To avoid nazar (evil eye), I went out leaning on a cane for a few days. Soon, the money ran out. Leaving my wife and children in the dark, I went to Masjid an-Nabawî. After the night salât, I told Rasûlullah about my problem. On the way back home, a person I didn't know approached me and gave me a purse. I saw there were forty-nine gold coins, each worth nine kurus. I bought candles and other needs and returned home."

*"My brother Yûsuf is more beautiful than me, and I am lovelier than Him. His visible beauty is more than my visible beauty."*

**Hadîth ash-shârî**

It is written in the second volume of the translation of the book **Shaqâiq-i Nu'mâniyya** that the great Islâmic scholar Mawlânâ Shamsaddîn Muhammad ibn Hamza Fanârî, the first Shaikh al-Islâm of the Ottoman Empire and the mujaddid of his time, became blind from cataracts. One night, he saw our Master Rasûlullah in his dream. When He said to him, "**Explain** (make a tafsîr of **Sûrah Tâhâ!**)" he replied, "I do not have the strength to explain the Qur'ân al-karîm in your presence, nor can I see." Our Master Rasûlullah, who was the healer of prophets, pulled out a piece of cotton from His blessed hirka, wet it with His blessed saliva and placed it over his eyes. Mollâ Fanârî woke up, found the piece of cotton on his eyes. When he took it off, he began to see. He praised and thanked Allahu ta'âlâ. He kept the piece of cotton and willed that when he died it should be put on his eyes. When he died in Bursa in 834 (AD 1431), they fulfilled his will.

Hadrat Imâm Mâlik was talking with Abû Ja'far Mansûr, one of the Abbâsîd Khalîfas, in Masjid an-Nabawî. He said, "O Mansûr! This is Masjid as-sâ'âdat! Lower your voice! Allahu ta'âlâ reprimanded a group by saying in Sûrah al-Hujurât, in maal, '**Do not raise your voice higher than the voice of Rasûlullah!**'<sup>456</sup> And in the âyat al-karîma, '**Those who speak softly in Rasûlullah's presence...**'<sup>457</sup> He praised those who speak softly. Respecting Rasûlullah after His death is like respecting Him while He was alive."

Mansûr bowed his head and said, "O Abâ Abdullâh! Should I face the qibla or Qabr as-sâ'âdat?" Hadrat Imâm Mâlik said, "Do not turn your face away from Rasûlullah! That exalted Prophet (sallallahu ta'âlâ 'alaihi wa sallam), who is the intercessor of the day of qiyâmat, will be the wasila for the salvation of you and your father Âdam 'alaihis-salâm on the day of qiyâmat.

You should ask for His intercession facing Qabr as-sâ'âdat and attach yourself to Rasûlullah's blessed soul. In the 64th âyat of Sûrah an-Nisâ, it is stated, in

<sup>456</sup> Hujurât: 49/2.

<sup>457</sup> Hujurât: 49/3.

maal, '**After oppressing their own nafses (wronging themselves), if they come to you, asking for Allahu ta'âlâ's forgiveness, and if My Rasûl prays for their forgiveness, they will certainly find Allahu ta'âlâ Compassionate and Merciful.**' This âyat promises that the tawba of those who make Rasûlullah a wasila will be accepted."

Thereupon, Mansûr stood up and went in front of the Hujra as-sa'âdat. He said, "O my Rabb! In this âyat al-karîma, You promised that You would accept the tawba of those who make Your Rasûl a wasila! I, too, supplicate to You for forgiveness in Your great Prophet's exalted presence. Forgive me like Your servants whom You had forgiven when they asked for forgiveness when He was alive! O my Rabb! I beg You by making Your great Prophet, who is the Nabî-ar-Rahma (Prophet of Mercy), a wasila. O Muhammad, the greatest of the prophets! I begged my Rabb by making tawassul to you. O my Rabb! Make that exalted Prophet an intercessor for me!" While he prayed, he stood with his back to the qibla and his face to the window of the Muwâjahat as-sa'âdat. The Minbar an-Nabawî was on his left.

The advice given to Khalîfa Mansûr by Hadrat Imâm Mâlik shows that those who pray in front of the Hujra as-sa'âdat should be very vigilant. It was stated that it wouldn't be appropriate for those who can't show the proper modesty and respect for that place to stay long in Medîna al-Munawwarah.

An Anatolian villager, who had stayed and got married in Medîna al-Munawwarah and had been doing a certain service at the Hujra as-sa'âdat for years, one day caught a feverish illness and longed for ayran (a cool drink made of yogurt and water). He thought, "If I were in my village, I would have ayran made from yogurt and drink it." That night, Rasûlullah appeared in Shaikh al-Haram's dream and ordered him to entrust that certain service to someone else. When he answered, "O Rasûlallah! So-and-so person from your ummah is in that service," the Prophet said, "**Tell that person to go to his village and drink ayran!**" The next day, when this order was conveyed to him, the villager said, "As you command!" and went to his homeland.

When a single thought passing through the heart can cause so much damage, may Allah forbid, one must understand from here how great harm an inappropriate word or an act that does not comply with adab can cause, even if it is a joke.

*You are the îmân in the heart of the mu'min who loves you,  
He will never be troubled, the cure to his sorrow is you.  
He awaits your intercession, the decree of his heart is you,  
He who hopes for help will surely attain it, O Rasûlallah.*

### **The importance and virtue of saying salawât ash-sharîfa to our Master Rasûlullah**

It is one of our most important duties to recite salawât ash-sharîfa on our Master, the Prophet as an expression of respect whenever His name is heard





or written. It is stated in the 56th âyat al-karîma of Sûrah al-Ahzâb in the Qur'ân al-karîm, in maal, "**Verily Allahu ta'âlâ and His angels say salât on the Prophet** (to exalt His honour and glory). **O believers! You, too, say salât and salâm to Him and submit to Him wholeheartedly.**"

*"Verily, you are with Khuluq al-'azîm (You have a great akhlâq)."'*

***Qalam: 4***

The scholars of tafsîr (the science of interpretation of the Qur'ân al-karîm) have informed that the word "**salât**" mentioned in this âyat al-karîma means rahmat (mercy) from Allahu ta'âlâ, istighfâr (praying for forgiveness) from the angels and duâ (prayer) from the Muslims. All Islâmic scholars have unanimously said that it is fard to say salawât once in a lifetime. It is wâjib to say it every time one says, hears, reads, or writes (one of His blessed names) for the first time, and it is mustahâb whenever His blessed name is repeated.

Anyone who wants something from Allahu ta'âlâ should first make hamd and thanâ (laud, praise and thank) to Allahu ta'âlâ and then say salât for our Master Rasûlullah. Such a prayer is very worthy of acceptance. A prayer made with two salâts (at the beginning and the end of the prayer) is not rejected.

Hadrat Abû Talha narrates: I entered the presence of Rasûlullah. I saw a joy and contentment in Him that I had never seen before. When I asked the reason for it, He said, "**How can I not be happy? A short while ago, Jabrâîl ('alaihis-salâm) brought glad tidings. Allahu ta'âlâ said, 'When one of your ummah recites one salawât on you, Allahu ta'âlâ recites ten salawât in return.'**"<sup>458</sup>

Some of the hadîth ash-sharîfs on this subject are as follows:

**"May he be disgraced, he who doesn't recite salât and salâm on me when my name is mentioned near him. May he be disgraced, he who fails to have his sins forgiven as the month of Ramadân comes and goes. May he be disgraced, he who reaches his parents' old age and cannot please them and enter Jannah."**

**"The miser is one in whose presence I am mentioned, but he doesn't send salât and salâm upon me."**

Hadrat Abû Humaid as-Sa'îdî says, "Some of the Sahâba al-kirâm asked our Master Rasûlullah and said, 'O Rasûlallah! How shall we recite salât and salâm on you?' Our Master Rasûlullah said, '**Say: Allâhumma salli alâ Muhammadi wa azwâjîhi wa surriyatihi kemâ sallayta alâ Ibrâhîma wa bârik alâ Muhammadi wa azwâjîhi wa surriyatihi kemâ bârakta alâ Ibrâhîma innaka hamîdun majîd.**'"<sup>459</sup>

**Some of the salawât ash-sharîfas are as below:**

**"Alaihis-salâm."**

**"Sallallahu 'alaihi wa sallam."**

**"Alaihissalâtu wassalâmu wattahiyya."**

**"Allâhumma salli 'alâ Sayyidinâ Muhammad."**

<sup>458</sup> Ahmad ibn Hanbal, al-Musnad, III, 102; Ibn Abî Shayba, al-Musannaf, II, 399.

<sup>459</sup> Shamsaddîn Shâmî, Subulu'l-Hudâ, XII, 434.

**"Allâhumma salli 'alâ Muhammadi wa 'alâ Âlihî wa Sahbihî ajma'în."**

**"Alaihi wa 'alâ jami'i minassalawâti atammuhâ wa minattahiyyati aymanuha."**

**"Allâhumma salli 'alâ Muhammadi wa 'alâ âl-i Muhammad, kemâ sallayta 'alâ Ibrâhîma wa 'alâ âl-i Ibrâhîm..."**

Someone related as follows: One of my friends had written "**sallallahu 'ala-ihi wa sallam tasliman kathîrân kathîrâ**" wherever the blessed name of Rasûlullah is mentioned in the letter he sent. When I saw him and asked why he did so, he said, "I wrote hadîth books when I was young. I wouldn't write salawât after writing the blessed name of Rasûlullah. I saw the Master of the worlds in my dream and went to Him. He turned His blessed face away from me. As I moved to the other side, He again turned His face away. When I stood in front of Him and said, 'O Rasûlullah! Why do you turn your face away from me?' He replied, '**Because you did not write salât when you wrote my name in your book!**' Since then, I always write His blessed name with salât."

It is stated in the hadîth ash-sharîfs:

**"Whoever sends salât on me once, Allahu ta'âlâ sends salâts (mercy) on him ten times, forgives ten sins of his and raises his rank ten times."**

**"On the day of qiyâmat, the one who will be closest to me and deserve my intercession the most is the one who recites the most salât and salâm on me."**

Haqq ta'âlâ said to Hadrat Mûsâ, "**O Mûsâ, do you want Me to be closer to your tongue than your words, closer to your heart than your thoughts, closer to your body than your soul and closer to your eyes than their light?**" When He said, "Yes, O my Rabb!" Allahu ta'âlâ said, "**Then recite many salawât on Muhammad** (sallallahu 'alaihi wa sallam)." Allahu ta'âlâ said, "**O Mûsâ, do you want to not suffer thirst on the day of qiyâmat?**" When He said, "Yes, O my Rabb!" Allahu ta'âlâ said, "**Then recite many salawât on Muhammad** (sallallahu 'alaihi wa sallam)."<sup>460</sup>

Our Master, the Prophet said:

**"The closest of you to me in every rank on the day of qiyâmat will be the one who recites many salawâts on me in this world. Whoever recites a hundred salawâts on me during the day and night of Friday, Allahu ta'âlâ will see to his hundred needs. Seventy of them are matters of the âkhirat and thirty of them are matters of this world. Then Allahu ta'âlâ brings those salâts to my grave with an angel. They are like gifts that you receive. That angel informs me of the name, descent and tribe of the sender and records it on a white page next to me. My knowing after death is like my knowing while I am alive."**<sup>461</sup>

**"On Thursdays, Allahu ta'âlâ sends angels who have silver notebooks and golden pens with them. They record those who recite many salât on the Prophet on the day of Thursday and Friday evening (the night betwe-**

<sup>460</sup> Abû Nu'aym, Hilyat-ul-awliyâ, VI, 33.

<sup>461</sup>



en Thursday and Friday).

**"If two Muslims meet, kiss each other and send blessings to the Prophet, their previous and subsequent sins will be forgiven."**

**"When one of you enters the masjid, let him say salâm to the Prophet and say, 'O my Rabb, protect me from shaytan!'"<sup>462</sup>**

According to another narration, **"When leaving the masjid, let him say, 'Allahumma innî as'aluka min fadlika.'**"

If the prayer is not preceded by thanâ (hamd) to Allahu ta'âlâ and salawât to Rasûlullah, the duâ stays behind a curtain. A prayer preceded by praise and salawât is accepted.

Unless salawât is recited on Rasûlullah and His family, there is a curtain between the prayer and the sky. When salawât is recited, that curtain is torn, and the prayer ascends to the sky. In case the salawât is not recited, the prayer comes back.

If the name of Allahu ta'âlâ is not mentioned and no salât is recited on Rasûlullah in a gathering, a whip stands ready over the attendants, and if He wishes, He will punish them and if He wishes, He will forgive them.

**"When you have ringing in your ears, remember me and recite salât for me."**

**"He who intends to do something should consult regarding that matter. Allahu ta'âlâ will grant him making the right decision in his task. If one wants to say a word but forgets it, let him recite salât on me. Because when he recites salât for me, his words will follow. Hopefully, he will remember."**<sup>463</sup>

**"If a beneficial action is not started with Allah's name and salât upon me, there is no good in that work and all its blessings are removed."**<sup>464</sup>

After the demise of Hadrat Abû Hafs Kaghidî, one of the notables in Islâm, someone saw him in his dream and asked, "How did Allahu ta'âlâ treat you?" He said, "He showed mercy, forgave me and put me in Jannah." The man asked, "What was the reason?" He replied, "He made me stand among the angels. They calculated my sins and my salawâts on Rasûlullah and found my salawâts more than my sins. Allahu ta'âlâ said to them, '**O My angels, your work is over. Don't ask anything else. Take him to My Jannah!**'"

Someone from the Salaf (as-Sâlihîn) relates: A friend of mine with whom I was learning hadîth passed away. In a dream, I saw him wearing the green garments of Jannah. When I asked its reason, he said, "I would write 'sallallahu 'alaihi wa sallam' next to Rasûlullah's name in every hadîth I saw. Allahu ta'âlâ rewarded that deed of mine with this."

Again, someone from the Salaf relates: One of my neighbours, who was a

*"I was offered that Mecca's earth and stones be turned into gold. I said, 'No, my Rabb! Let me be hungry one day and satiated one day. On the days I am hungry, I will pray to You. On the days I am satiated, I will thank and praise You.'"*

**Hadîth ash-sharîf**

<sup>462</sup>

<sup>463</sup> Tirmidhî, Fitan, 78; Suyutî, Jâmi-ul Ahâdis, III, 457.

<sup>464</sup> Ahmad ibn Hanbal, al-Musnad, II, 359; Abdurazzâq, al-Musannaf, XI, 163.

scribe, passed away. I saw him in a dream and asked him how Allahu ta’âlâ had treated him. He told me that Allahu ta’âlâ had forgiven him. When I asked its reason, he said, “Because every time I wrote Rasûlullah’s name, I wrote the words ‘sallallahu ‘alaihi wa sallam’ next to it.”

Abû Sulaymân Dârâni narrates: When writing hadîth, after the glorious name of our Prophet, I would write ‘sallallahu ‘alaih’ and not add ‘wa sallam’. I saw Him in a dream. He said to me, **“O Abâ Sulaymân! When you write my name in hadîth, also write ‘wa sallam’ with the salât. It is four letters. There are ten rewards for each letter. If you don’t write, it means that you give up forty rewards.”** There was another person who had the same habit. Rasûlullah said to him in his dream, **“What happened to you that you do not completely write the salât on me?”**

Abû Bakr as-Siddîq said, “Those who fear losing their memory should recite many salawâts on Rasûlullah.”

Muhammad ibn Said Mutarrif, one of the notables of devoted Muslims, narrates: Every night, I would recite a certain amount of salawâts when I went to bed. One night, I saw Rasûlullah in a dream. He came in. My room was filled with nûr. Then He came towards me and said, “Let me kiss your mouth that recite many salawâts on me.” I felt ashamed to extend my mouth, so I stuck out my cheek. He kissed with His blessed mouth. I awoke with joy. My room was filled with the scent of musk. That beautiful scent didn’t go away from my cheeks for eight days.

When Hallad ibn Kathîr, one of the prominents of the Salaf, passed away, they found a paper under his head with the words: “This is Hallad ibn Kathîr’s charter of salvation from Jahannam.” They asked his relatives what his deed was. They said, “He used to recite salawât every Friday.”

In Sheikh Aynî’s book **Zayn al-Majalis**, it is written: Rasûlullah (sallallahu ‘alaihi wa sallam) said, **“On the day of qiyâmat, three groups of people will be under the Arsh, where there is no shadow other than its shadow.”** When He was asked who they are, He said, **“They are those who resolve the problems of my ummah, those who revive my sunnah, and those who recite many salawâts on me.”**

Sheikh Abû Mûsâ Darîrî narrates, “We were caught in a hurricane at sea. Everyone was crying with the fear of death. At that time, I fell asleep. I saw Rasûl al-akram in my dream. He told me to say to those on the ship to recite, a thousand times, **‘Allâhumma salli ‘alâ sayyidinâ Muhammadin wa ‘alâ âli sayyidinâ Muhammad, salâtan tunjînâ bihâ min jamî’il ahwâli wal-âfât wa takdî lanâ bihâ jamî’al hâjât wa tutahhirunâ bihâ min jamî’is-sayyiât wa tarfa’unâ bihâ indaka a’laddarajât wa tuballigunâ bihâ aksal-gâyât min jamî’il hayrâtî fil-hayâtî wa ba’dal mamât.’** We had only recited it three hundred times when the storm ceased, and we were out of danger.” It was recommended to recite this salât in every important action and in every trouble, disaster and earthquake.



*Night and day my tongue says salât and salâm,  
To your blessed soul, O Fakhr al-anâm!*

There are more than forty hadîths in reliable books about how the salât should be. One of them is as follows:

**Allâhumma salli 'alâ Muhammadin wa 'alâ âli Muhammad, kamâ sallayta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, wa bârik alâ Muhammadin wa 'alâ âli Muhammad, kemâ bârakta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, innaka hamîdun majîd.**

**Allâhumma salli wa sallim wa bârik warham 'alâ sayyidinâ Muhammadin huwa sayyid-ul-Arabi wal Ajam.**

**Wa imâmi Makkat-il Mukarramatî wal Madînat-il Munawwarati wal haram.**

**'Allam-al insâne mâ lam ya'lam.**

**Asluhû nûrun wa nasluhâ Âdam.**

**Ba'suhâ muahharun wa halkuhâ mukaddam.**

**Ismuh-ush sharîfu maktûbun alal Lawh-il mahfûzi biyâkût-il kalam.**

**Wa jismuh-ush sharîfu madfûnun fil Madînat-il Munawwarati wal haram.**

**Yâ layta aktahilu turâballazî taht-al qadam.**

**Fatûbâ summa tûbâ liman daâ wa tabiahû wa liman aslama sahib ash-shafâati lil âlamîn.**

**Kâilan yâ Rabbî! Sallim ummahî, ummahî wâ ummahâ yâ zal-lutfi wal karam.**

**Fayunâd-il munâdî min kibal ir-Rahmân, kâbiltu shafâ'ataka yâ Na-biyyal muhtaram.**

**Udhul-ul-Jannata lâ hawfun 'alaikum walâ huznun walâ alam.**

**Thumma Radiyallahu ta'âlâ an Abî Bakrin wa 'Umara wa 'Uthmâna wa Aliyyin zil-karam.**

**Wa sallallahu 'alâ sayyidinâ Muhammadin wal hamdu laka yâ Rabb-al âlamîn.**

**Bihurmeti Sayyid-il mursalîn.**

*When the morning breeze touches His hair,  
It is filled with the loveliest scent, the air.*

*From the brightness of His pearly teeth,*

*A needle could have been found in the night.*

*From the nûr of His chest on a dark night,*

*People would walk by its light.*

*When the beloved of Haqq pointed with a finger of His,*

*The moon fell into two pieces.*

*If He perspired, His sweat turned to roses,*

*People gathered those drops of roses.*

"Yes, I know you will do everything.  
But I don't want to sit alone, separated from those who work. Allahu ta'âlâ dislikes a person who parts and sits away from his companions."

**Hadîth  
ash-sharîf**

*The Shah of the world planted dates,  
In an instant, they bore many dates.  
If His miracles were told until the resurrection,  
Even after the resurrection it wouldn't end.  
If you want to escape the fire,  
Say as-salât with love and fervor.  
Assalâtu wassalâmu ‘alaika, yâ Rasûlallah!  
Assalâtu wassalâmu ‘alaika, yâ Habîballah!  
Assalâtu wassalâmu ‘alaika, yâ Nûr al-Arshullah.*

## THE BLESSED NAMES OF OUR MASTER, THE PROPHET

The most commonly used name of our beloved Prophet (sallallahu ‘alaihi wa sallam) is “**Muhammad**”. It means highly praised, greatly admired. This name is mentioned four times in the Qur’ân al-karîm, in the 144th âyat of Sûrah Âl-i ‘Imrân, in the 40th âyat of Sûrah al-Ahzâb, in the 29th âyat of Sûrah al-Fath and the 22nd âyat of Sûrah Muhammad. Îsâ ‘alaihis-salâm had informed His ummah, as it is stated in the 6th âyat al-karîma of Sûrah as-Saf, in maal, “**O sons of Isrâel! I am Allah's prophet to you. I came as the confirmator of the Tawrat (Torah) and the herald of a prophet who will come after me, and the name of that prophet is Ahmad.**” Ahmad means the most praised and loved.

Besides the names of “**Muhammad**” and “**Ahmad**”, our beloved Prophet (sallallahu ‘alaihi wa sallam) is mentioned in the Qur’ân al-karîm as: **Mahmûd**, **Rasûl**, **Nabî**, **Shahîd**, **Bashîr**, **Nazîr**, **Mubashshîr**, **Munzîr**, **Dâi al-ilâllah**, **Sirâj al-munîr**, **Râûf**, **Râhîm**, **Musaddîq**, **Muzaqqîr**, **Muddassîr**, **Abdullah**, **Karîm**, **Haq**, **Munîr**, **Nûr**, **Khâtam an-Nabiyyîn**, **Rahmat**, **Nî'mat**, **Hâdî**, **Tâhâ**, **Yâsîn**... Other than these, some of His blessed names are mentioned in the Qur’ân al-karîm, some in hadîth ash-shârifîs and some in the holy (muqad-das) books that were sent to the previous prophets.

Our Prophet's names are mentioned in some of His hadîth ash-shârifîs as: **Mahî**, **Âkib**, **Mukaffî**, **Nabi ar-Rahma**, **Nabi at-Tawba**, **Nabiyy al-Mulâhim**, **Qattal**, **Mutawakkil**, **Fâtih**, **Khâtam**, **Mustafâ**, **Ummî**, **Qusam** (the one who collected all blessings on Himself).

In a hadîth ash-shârifîs, our Prophet said, “**There are five names peculiar to me: I am Muhammad, I am Ahmad, I am Mahî with whom Allahu ta’âlâ demolishes unbelief. I am Hashir; people will be resurrected after me on the day of qiyâmat. I am Âkib; there is no prophet after me.**”<sup>465</sup>

Our beloved Prophet was given the nickname “**Abu'l Qâsim**” because of

<sup>465</sup> Bayhaqî, Shu'ab-ul-îmân, III, 436; Qâdî Iyâd, Shifâ ash-shârif, 230; Shamsaddîn Shâmî, Subulu'l-Hudâ, I, 403.



His son Qâsim who was born to Hadrat Khadîja and died when he was a young child. Again, before prophethood, He was called “**Al-Amîn**” among the Quraysh tribe because of His innumerable superior qualities such as honesty, reliability, trustworthiness.

One of the names of our Master Rasûlullah (sallallahu 'alaihi wa sallam) mentioned in the Qur'ân al-karîm is the word “**Yâsîn**” in Sûrah Yâsîn, which is the heart of the Qur'ân al-karîm. Hadrat Sayyid Abdulhakîm Arvâsî, one of the notables of 'Ulamâ ar-Râsihîn, said, **“Yâsîn means, O My beloved, who is the diver of My ocean of muhabbat (love).”**

Those who heard the name of this ocean, those who saw it from a distance, those who came close to it, those who entered it and went as deep as their share, all burned with the love of Rasûlullah at every phase of their lives and expressed their love through sorrowful cries, heartfelt tears and poignant verses. Hadrat Mawlânâ Khâlid al-Baghdâdî is one of the greatest and most famous of these and had gained a large share from that ocean of muhabbat. He wrote in one of his odes, in which he expressed his muhabbat for our Master Rasûlullah, as follows:

*The master and the most superior member of a community is the one who serves them.”*

**Hadîth ash-sharîf**

*I am burning with your love, O Sarwar al-âlam!  
I am always looking for your beauty, wherever I am.*

*I am nothing, you are the Sultân of the Qâba Qawsayn throne,  
I deem it disrespectful to say that I am your guest.*

*Everything in this universe has been created for your sake,  
If your mercy rains down on me, it is the time of my spring.*

*Everyone comes to Hejaz to circumambulate the Kâ'ba,  
I climb over the mountains with the enthusiasm of reaching you.*

*The crown of bliss was placed upon my head in a dream,  
The soil on your feet was sprinkled on my face, I assume.*

*O Jâmî, the nightingale of lovers who praise your friend,  
These excerpts express my feelings from your book of poetry:*

*“Like a dog which has mange and is thirsty,  
I long for a drop from your sea of generosity.”*

Aside from the pieces of poetry and eulogies written in praise of our Master, the Prophet, there are many books written about Him. Among the authors who

wrote these, even the ones whose fame and skills have spread worldwide for centuries, declared that they were incapable of praising Rasûlullah. Those who saw Him and fell in love with His beauty tried to describe Him as best they could and said that human power wasn't enough to convey that beauty.

Hundreds of what those lovers reported are written in the books of Islâmic scholars. Those who read them immediately understand that Allahu ta’âlâ created His beloved Prophet in an unimaginable order and with a beauty that one cannot stop looking at. They fall in love with Him without seeing Him. Those who love Habîbulâh feel the taste of His love in every breath, in the coolness of the air entering their lungs. Every time they look at the moon, they take pleasure in seeking the reflections of the rays which have come from His blessed eyes. Every particle of those who have received a drop from the ocean of His beauty say:

*Those who saw your beautiful cheek never looks at a rose,  
Those who melted in your love does not seek a cure!*

It was stated in a hadîth ash-sharîf conveyed by Anas ibn Mâlik, “**None of you will have a complete faith unless I am more beloved to him than his children, his father and all the people.**”<sup>466</sup>

One day, Hadrat ‘Umar said to our Master, the Prophet, “O Rasûlallah! I swear by Allahu ta’âlâ that you are beloved to me above all things, except my life,” Our Master Rasûlullah said, “**If a person does not love me more than his own life, his îmân is incomplete.**” Thereupon, Hadrat ‘Umar said, “O Rasûlallah! I swear by Allahu ta’âlâ, who has sent you the Qur’ân al-karîm, that you are more beloved to me than my own life.” Then He said, “**O ‘Umar, it is (complete) now.**”

*Space age, computers,  
Many advanced tools,  
The Qur’ân is all their source,  
You are a mercy, O Rasûlallah.*

*You have placed importance on experience,  
On learning knowledge and science,  
You have shown the road to advance,  
You are a nûr, O Rasûlallah.*

*Those who love you are darling to us,  
Without you, the world is dreary for us,  
For you, everything exists,  
You are a boon, O Rasûlallah.*

<sup>466</sup> Muslim, Iman, 76; Nasâî, Iman, 19; Ibn Mâja, Muqaddima, 9; Ahmad ibn Hanbal, al-Musnad, III, 207; Hâkim, al-Mustadrak, II, 528.



*From you, they took all the ideas,  
The knowledge, science and arts,  
Made use of them, East and West,  
You are the leader, O Rasûlallah.*

*Whatever you said came true,  
From fifteen centuries afore,  
Muhammad al-Amîn, you are,  
You are just, O Rasûlallah.*

In kindness, in justice,  
In generosity, in dignity,  
In mercy, in virtue,  
You are an example, O Rasûlallah.

*"Should I not be  
the most thankful  
slave of Allahu  
ta'âlâ?"*

**Hadîth  
ash-sharîf**

## HILYA AS-SA'ÂDAT

The appearance of our Master Habîb al-akram (sallallahu 'alaihi wa sallam) is called **Hilya as-Sa'âdat**.

Islâmic scholars have clearly written down all the visible limbs of Muhammad 'alaihis-salâm, His shape, His attributes, His beautiful habits and His entire life in detail with proofs and documents. This information was collected from the hadîth ash-sharîfs, which are our Master, the Prophet's own sayings, and from what was conveyed by His Ashâb. The books that contain them are called siyar books. The most well-known of the thousands of siyar books that explain our Master, the Prophet's Hilya as-Sa'âdat are "**Shamâ'il an-Nabawiyya**" by Imâm at-Tirmidhî, "**Ash-Shifâ**" of Qadi Iyâd, "**Dalâ'il an-Nubuwwa**" books by Imâm Bayhaqî and Abû Nuaym Isfahânî and "**Mawâhib al-Ladunniya**" by Hadrat Imâm al-Qastalânî.

Hilya as-Sa'âdat of our beloved Prophet is described in the hadîth ash-sharîfs and the reports conveyed by Ashâb al-kirâm as follows:

**"The blessed face of Fakhr al-kâinât, all His blessed limbs and His blessed voice were more beautiful than the faces, limbs and voices of all people.**

**His blessed face was somewhat round, and when He was cheerful, His face would shine like the moon.<sup>467</sup> When He was happy, it would be evident from His blessed forehead.**

**Our Master Rasûlullah could see at night the same as He saw during the day. He could see what was behind Him just as He saw what was in front of Him. When He was going to look sideways or backwards, He**

<sup>467</sup> Ahmad ibn Hanbal, al-Musnad, III, 459; Hâkim, al-Mustadrak, II, 605; Baghawî, al-Anwâr, I, 242.

would turn with His whole body and look. He looked at the earth more than the sky. His blessed eyes were big, and His eyelashes were long. There was a bit of redness in His blessed eyes, and His irises were very black. At night, He would put kohl on His blessed eyes.

Fakhr al-âlam (sallallahu 'alaihi wa sallam) had a broad forehead. His blessed eyebrows were thin, and they didn't meet in the middle. The vein between His two eyebrows would bulge when He got angry.

His blessed nose was very beautiful and was a little high in the middle.

His blessed head was large.

His blessed mouth was not small. His blessed teeth were white, and there was a gap between the front ones. When He spoke, it was as if nûr (light) came out from between His teeth. Among the slaves of Allahu ta'âlâ, no one more eloquent and sweet-spoken than Him has been seen.

When Fakhr al-âlam became forty years old,  
The crown of prophethood was put on His head.  
From time to time, a voice would say, O Beloved,  
I have made you the mercy of the world.

Âyat by âyat, the Qur'ân al-karîm descended.  
Many different miracles appeared.  
That pure person was nûr entirely,  
There were miracles in all His limbs certainly.  
Firstly, the shadow of that blessed body,  
Didn't fall on the ground in any way.  
It was nûr, His body from head to toe,  
That is clear since light doesn't have a shadow.  
Also, on top of the blessed head of His,  
always shaded Him, a cluster of clouds.

Wherever He went, it went with Him,  
It always stood on top of Him.  
The miracle in the blessed eyes of His,  
I shall tell you the way it is.  
Just as He saw the front clearly,  
He saw the back equally.  
Listen about that blessed nose,  
And hear all its miracles.  
When Jibrîl al-Amîn descended for wahy,  
The moment he departed the sky,  
He would smell the scent of Jabrâîl,  
Understand that he brought wahy.  
If He moved His moon like lips,  
The sun's circle moved on the skies.





*"I shall not be content if one (single member) of my ummah is left in Jahannam."*

**Hadîth  
ash-sharîf**

**His blessed words were easy to understand; they would touch hearts and attract souls. When He spoke, His words would string like pearls. Had someone wanted to count His words, it would have been possible to count them. Sometimes, He would repeat something three times for it to be understood well.** (In Jannah, everyone will speak like Muhammad 'alaihis-salâm.) **His blessed voice could reach distances no one else's could.**

**Our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam) had a smiling face. His laugh was a smile, and when He smiled, His blessed front teeth could be seen. When He smiled, His nûr would illuminate the walls. His crying was silent like His smiling. He didn't laugh out loud, nor did He cry loudly. But when He was sad, tears would flow from His blessed eyes, and the sound of His blessed chest could be heard. He would cry when He thought of the sins of His ummah and because of His fear of Allahu ta'âlâ, when He heard the Qur'ân al-karîm and sometimes when performing salât.**

**Our Master Fakhr al-âlam's blessed fingers were large, and His blessed arms were fleshy. His blessed palms were wide. The scent of His entire body was more beautiful than musk. His blessed body was both soft and strong.**

**Anas ibn Mâlik says, 'I served Rasûlullah for ten years. His blessed hands were softer than silk.'**

**His blessed skin smelled more beautiful than musk and flowers. His blessed arms, feet and fingers were long. His blessed toes were large. The archs of His feet weren't too high and were soft. His blessed abdomen was wide, and His chest and His abdomen were aligned. The bones at the point of His shoulders were big, and His blessed chest was wide. The blessed heart of our Master Rasûlullah was the nazargâh al-ilâhî (the place Allahu ta'âlâ looks at).**

**Our Master Rasûl al-akram was neither very tall nor short. If a tall person came near Him, He would look taller than that person. When He sat, His blessed shoulders would be higher than all those sitting next to Him.**

**His hair and the hairs of His beard weren't very curly and not very straight, but were naturally wavy. His blessed hair was long. He used to have a fringe of hair in front, but later, He parted His hair into two. Sometimes He would grow His blessed hair long, and sometimes He would have it cut and shortened. He didn't dye His hair and beard. When He passed away, the number of white hairs in His hair and beard were less than twenty. He would trim His blessed moustache. The length and the shape of His moustache were like His blessed eyebrows. He had personal**

**barbers in His service.**

**Our Master Rasûlullah** (sallallahu ‘alaihi wa sallam) **always had His miswâk and His comb with Him. He would look at the mirror while combing His blessed hair and beard.**

**Our Master Fakhr al-kâinat would walk fast, looking down at the ground in front of Him, and when He passed somewhere, it would be evident by His beautiful scent.**

**Our Master Rasûlullah was an Arab. That is, He had a white complexion mixed with red and was very handsome, luminous and lovely.”**

If someone says that our Master, the Prophet was black, he becomes an unbeliever.

The lexical meaning of “Arab” is “beautiful.” For instance, “lisân al-Arab” means “beautiful language”. Its terminological meaning, that is, “Arab” in the geographical sense, means someone who was born and raised in the peninsula called Arabia, who grew up with its climate, air, water and food, and who is of the blood of its people. As those of Anatolian blood are called Turks, those who are born and raised in Bulgaria are called Bulgarians and those in Germany German, likewise, Rasûlullah (sallallahu ‘alaihi wa sallam) is an Arab because He was born in the Arabian Peninsula. Arabs have a white, wheat-coloured complexion. Especially the family of our Prophet was white and very beautiful. In fact, His ancestor Ibrâhîm ‘alaihis-salâm had a white complexion and was the son of a believer named Târuh, who also had a white complexion and was from the people of the city of Basra. Âzar, who was an unbeliever, wasn’t the father of Ibrâhîm ‘alaihis-salâm; he was His uncle and stepfather.

The fame of our beloved Prophet’s father, Abdullah, had spread out even to Egypt, and because of the nûr on his forehead, nearly two hundred girls had come to Mecca to marry him. However, the nûr of Muhammad ‘alaihis-salâm fell to Âmina’s lot.

His uncle Abbâs and Abbâs’ son Abdullâh shared His white complexion. Also, our Prophet’s descendants until the end of the world will be beautiful and white.

Rasûlullah’s Ashâb were also white and beautiful. ‘Uthmân radiyallahu ‘anh was white with blond hair. Dihya al-Kalbî, the ambassador whom Rasûlullah sent to the government of the Byzantine Emperor Heraclius, was very handsome, and when he walked around the streets, the Byzantine girls would rush out into the streets to see his face. Jabrâîl ‘alaihis-salâm would often come in the guise of Dihya radiyallahu ‘anh.

The natives of Egypt, Damascus, Africa, Sicily and Spain are not Arabs. But, since the Arabs came to these places from the Arabian Peninsula to spread Islâm to the world, there are Arabs in these lands, too. Likewise, they exist in Anatolia, India and other countries. But today it wouldn’t be right to call the people of any of these countries Arabs.

The people of Egypt are dark-skinned. The people of Ethiopia (Abyssinia) are black. They are called Ethiopian. The people of Zanzibar are called Zanji, and



they are also black. It is an act of worship to love and respect our Prophet's relatives and descendants. Every Muslim loves them. Black people who came to Anatolia as visitors introduced themselves as Arabs in order to receive respect and kindness, and the innocent Anatolian Muslims believed their words and loved them. Because there is no black or white in this love. A black Muslim is many times superior, more valuable and more beloved than a white unbeliever. To be black does not diminish the value of īmân (faith). Hadrat Bilâl al-Habashî and Usâma, whom Rasûlullah loved very much, were black. The unbelievers Abû Jahl, whose evil and baseness are known by everyone, were white. Allahu ta'âlâ values a person's strength of īmân and taqwâ (abstaining from harâms by fearing Allahu ta'âlâ), not his colour. However, black people introducing themselves as Arabs served the enemies of Islâm and the Jews. On the one hand, they portrayed black people as inferior and disgusting. They used them as slaves. On the other hand, by calling black cats and dogs "Arab", by calling the pictures and caricatures of black people in newspapers and magazines Arab, they tried to introduce Arabs to the youth as black, thus alienating Muslim children from our Prophet.

**All the beautiful moral qualities were gathered in our beloved Prophet. His beautiful moral qualities were given to Him by Allahu ta'âlâ; He didn't acquire them later by striving.**

*He never cursed a Muslim by mentioning his name and never beat anyone with His blessed hand. He took revenge for the sake of Allah; He did not take revenge on anyone for His own sake. He treated His relatives, Ashâb and servants well and modestly. He was very gentle and genial in His home. He would visit the sick and attend funerals. He would help His Ashâb with their work and take their children in His arms. But His heart wouldn't be occupied with these. His blessed soul was in the world of angels.*

*Fear would grasp a person who suddenly saw our Master Rasûlullah. If He hadn't been gentle, no one would have been able to sit next to Him or have the strength to listen to His words because of His state of prophet-hood. However, out of His modesty, He Himself wouldn't look at anyone's face with His blessed eyes.*

*Our Master Fakhr al-âlam (sallallahu 'alaihi wa sallam) was the most generous of people. He had never been heard to say, "No," when something was asked from Him. If He had the thing asked for, He would give it; if He didn't have it, He wouldn't answer. He had so many good deeds and benevolences that the Roman emperors, Persian shahs and no other ruler could have done as much benevolence as He did. But He liked to live with hardship, He led such a life that He wouldn't even remember to eat or drink. He wouldn't say, "Bring something to eat," or "Cook such and such food." He would eat if they brought a meal to Him, and He would accept whatever fruit they gave Him. Sometimes He ate little for months and*

*"He who feels enmity towards my Ahl al-bayt is a munâfiq (hypocrite)." Hadîth ash-sharîf*

**liked hunger. And sometimes He ate a lot. He wouldn't drink water at the end of the meal. He would drink water while sitting.<sup>468</sup> When He ate with others, He would stop eating after everyone had finished.<sup>469</sup> He would accept presents from everyone. He would give many times more in return to anyone who brought a gift.**

**It was His custom to wear a variety of clothes. When ambassadors from foreign countries came, He would dress up, wear precious and exquisite clothes and show His beautiful face. He wore a silver ring with an agate stone and used it as a seal. "Muhammadun Rasûlullah" was written on His ring.**

**His bed was made of leather and filled with palm tree fibres. Sometimes He would lie on this bed, sometimes on a leather spread on the ground, and sometimes on a mat or dry soil. He would put His blessed palm under His right cheek and lie on His right side.<sup>470</sup>**

**Rasûlullah (sallallahu 'alaihi wa sallam) didn't accept zakât, and He didn't eat such things as raw onions or garlic, and He didn't recite poems.**

**Our Master, the Prophet's blessed eyes would sleep, but His blessed heart wouldn't sleep. He would go to bed hungry and wake up full. He never yawned.**

**His blessed body was luminous, and He didn't cast a shadow on the ground. No flies would land on His clothes, and mosquitoes and other insects wouldn't drink His blessed blood.**

**Our Master, the Prophet was an extraordinarily eloquent speaker. He knew perfectly where to start and end His words. Due to His manner of speech, His words were clear, extremely eloquent and articulate. The correctness of meaning was always evident in His words, and since His power of expression was extraordinarily high, He never got tired or troubled while speaking.**

When He was informed by Allahu ta'âlâ that He is Rasûlullah, the shaytans couldn't go up to the skies and receive news, and the soothsayers couldn't foretell any more. Our Master Sarwar al-âlam (sallallahu 'alaihi wa sallam) is alive now with a life we do not understand. His blessed body never decays. An angel stays in His tomb and informs Him of the salawât ash-sharîfas His ummah say for Him. Between His minbar and His blessed tomb is called **Rawda al-mutahhara**. This place is one of the gardens of Jannah. Visiting His grave is one of the greatest and most valuable acts of worship.

Notables of the Ashâb al-kirâm described the beauty of our Master, the Prophet as below:

**Abû Hurayra said, "I have never seen anyone more beautiful than Rasûlullah. It was as if the sun was shining on His face with all its brilliance. When He smiled, His blessed teeth would illuminate the walls."**

<sup>468</sup> Qastalânî, Mawâhib al-Ladunniyya, 318.

<sup>469</sup> Qastalânî, Mawâhib al-Ladunniyya, 319.

<sup>470</sup> Baghawî, al-Anwâr, I, 358.



Ibn Abî Hâla said, “*The blessed face of our Master, the Prophet shined like the full moon.*”

Hadrat Alî said, “*Fear would grasp a person who suddenly saw Rasûlullah. Anyone who talked to Him and got to know Him would immediately warm up to Him and love Him.*”

Jâbir ibn Samura said, “*Rasûlullah put His blessed hand on my face. His hand had a beautiful, refreshing scent, as if it had just been taken out of the bag of a perfumer. If our Master Rasûlullah touched His hand to someone else's hand for musâfaha (shaking hands in a manner prescribed by Islâm), that beautiful scent wouldn't go away from that person's hand all day long.*”<sup>471</sup>

Our mother Hadrat Âisha said, “*When Rasûlullah caressed a child's head, that child would immediately be recognized among other children by its beautiful scent.*”<sup>472</sup>

One day, our Master Rasûlullah (sallallahu 'alaihi wa sallam) was sleeping in His home. Umm Sulaym, Anas ibn Mâlik's mother, came. While sleeping, drops of sweat appeared on the blessed face of our Master Rasûlullah. Umm Sulaym started to collect the blessed sweat of our Master, the Prophet. When our Master, the Prophet woke up and asked why she was doing so, Umm Sulaym, milk-aunt of our Prophet, said, “*We add them to our fragrances. Your sweat is the most beautiful and pleasant-smelling of scents.*”<sup>473</sup>

Abû Hurayra said, “*I have never seen anyone who walked faster than Rasûlullah. It was as if the ground would roll up to Him. While walking with Him, we would use all our power and exert ourselves.*”

### **The beauty of our Master, the Prophet**

The great Islâmic scholars called 'Ulamâ ar-râsihîn, who are masters in both zâhir (apparent) and bâtin (concealed) knowledge and who are the heirs of our Master, the Prophet, have seen our Prophet in all His beauty and fallen in love with Him. Abû Bakr as-Siddîq is the first one among them. Seeing the nûr of prophethood in our Master Rasûlullah (sallallahu 'alaihi wa sallam) and comprehending His superiority, beauty and highness, he fell in love and went so far in his love that no other person could be like him. Hadrat Abû Bakr would see our Master Rasûlullah at every moment and wherever he looked. He once described his state by saying, “O Rasûlallah! I see you wherever I look!” And another time, he said, “I would exchange all my good deeds for an err of yours.” One of the people who saw, understood and explained the beauty of our Master Rasûlullah best was Hadrat Âisha, the mother of Mu'mins. Hadrat Âisha was a scholar, a mujtahid and a litterateur; she was clever and intelligent. She spoke eloqu-

<sup>471</sup> Muslim, Fazâil, 120; Tabarânî, al-Mu'jamu'l Kabîr, II, 228; Qâdî Iyâd, Shifâ ash-sharîf, 68; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 74.

<sup>472</sup> Qâdî Iyâd, Shifâ ash-sharîf, 68.

<sup>473</sup> Muslim, Fazâil, 125; Ahmad ibn Hanbal, al-Musnad, III, 221; Tabarânî, al-Mu'jamu'l Kabîr, XXV, 119; Bayhaqî, as-Sunan, I, 254.

ently and articulately. She knew the meaning of the Qur’ân al-karîm, halâls and harâms, Arabic poetry and the science of calculation very well. She has poems praising Rasûlullah. The following two couplets were composed by our mother Hadrat Âisha:

*Wa lav sami’û ahl-u Misra awsâfa haddihî,  
Lamâ bazalû fî sawmi Yûsufa min nakdin.  
Lavîmâ Zalîhâ lav ra ayna cabînahû,  
La âsarna bil-kat’il kulûbi alal aydi.*

**Translation:**

*If the Egyptians had heard the beauty of His cheeks,*

*They wouldn’t have given any money bargaining for Yûsuf (‘alaihis-salâm).*

*(They would have saved all their properties to see His cheeks.)*

*If the women that spoke ill of Zalîhâ saw His luminous forehead,*

*They would have cut their heart instead of their hands.*

Our mother Hadrat Âisha relates, “One day, Rasûlullah (sallallahu ‘alaihi wa sallam) was unfastening the straps of His blessed sandals, and I was spinning yarn. I looked at His blessed face. Sweat was dripping from His bright forehead. The drop of sweat was spreading light everywhere, dazzling my eyes. I was stunned. He looked at me and asked, **‘What happened to you, you look so distracted?’** I said, ‘O Rasûlullah! Looking at the brightness of the nûr on your blessed face and the lights spread by the drops of sweat on your blessed forehead, I have lost myself.’ Rasûlullah stood up and came to me. He kissed between my eyes and said, **‘O Âisha! May Allahu ta’âlâ bless you with goodness! I haven’t been able to make you happy as you have made me happy.’** In other words, He said, “Your making me happy has been more than me making you happy.” His kissing between Hadrat Âisha’s blessed eyes was to award and honour her because she loved our Master, the Prophet and saw His beauty with comprehension.

**A line:**

*I congratulate my eyes on seeing thy beauty!*

**And a couplet:**

*How good those eyes are for looking at the beauty.*

*How fortunate that heart is for burning with His love!*

Apparent beauties, which were gathered on the blessed body of Rasûl al-akram (sallallahu ‘alaihi wa sallam) and showed the internal beauties, have never been gathered on any other individual’s body.

Hadrat Imâm al-Qurtubî narrated as follows: “The beauty of our Master Rasûl





al-akram wasn't completely visible. If His real beauty had been seen, the Ashâb al-kirâm wouldn't have had the strength to look at Him. If He had shown His real beauty, no one could have endured looking at Him."

*"I wish prophet-hood as a born slave."*

**Hadîth  
ash-sharîf**

Yûsuf 'alaihis-salâm appeared to people with His apparent beauties, and our Master Rasûlullah appeared to people with His internal beauties. When the beauty of Yûsuf 'alaihis-salâm was seen, people cut their hands. With the kamâl (inner excellence) of our Master Rasûlullah, zunnârs (rope girdles worn by Christian priests) were cut, idols were broken, and the clouds of unbelief dispersed.

The Ashâb al-kirâm asked our Master, the Prophet, "O Rasûlallah! Are you more beautiful or was Yûsuf 'alaihis-salâm more beautiful?" In response, our Master said, **"My brother Yûsuf is more beautiful than me, and I am lovelier than Him. His visible beauty is more than my visible beauty."**

Our Master, the Prophet said in one of His hadîth ash-sharîfs, **"Every prophet sent by Allahu ta'âlâ has a beautiful face and a beautiful voice. As for your Prophet, He has the most beautiful face and the most beautiful voice among them."**

Someone came and asked our Master Rasûlullah, "O Rasûl of Allahu ta'âlâ! When is the day of qiyâmat?" Our Master, the Prophet asked him, **"What have you prepared for the day of qiyâmat?"** He replied, "Yes, I haven't prepared for the qiyâmat by performing a lot of salât, fasting or giving alms. However, I love Allahu ta'âlâ and His Rasûl." Thereupon, our Master, the Prophet said, **"One will be with those whom he loves."**<sup>474</sup>

**Loving Rasûlullah is fard al-ayn** (obligatory for every individual) **for all Muslims.**

If the love of that Sarwar settles in one's heart, it becomes very easy to live in accordance with Islâm, to attain the joy and pleasure of îmân and Islâm. This causes complete obedience to the Master of both worlds. With this love, one is honoured to receive the endless and indescribable blessings and benedictions that Allahu ta'âlâ granted to His Habîb. The Ahl as-sunnah scholars and their books, which lead every Muslim, young and old, directly to the love of Rasûlullah, are the proofs of these blessings.

**It is wâjib for a Muslim who mentions or hears the blessed name of Rasûl 'alaihis-salâm to be in a state of tranquility and humility and reverence with heart and body, as if he were in the presence of Rasûlullah.**

When one hears something reported from the blessed words or actions of our Master, the Prophet, responding in a way that exalts His glory is out of reverence and respect to our Prophet. Not describing Rasûlullah with words used for an inferior and low status among people is also out of respect for Him.

For example, Rasûlullah isn't called poor or a herdsman. When one he-

<sup>474</sup> Bukhârî, Ahkâm, 10; Tirmidhî, Zuhd, 50; Ahmad ibn Hanbal, al-Musnad, III, 104; Haythamî, Majâ'uz-Zawâid, XI, 186, Qâdî Iyâd, Shifâ ash-sharîf, 77.

ars, "Our Master Rasûlullah liked so-and-so," not saying, "However, I don't like that," is out of respect for Him. It means, after hearing that our Master Rasûl al-akram (sallallahu 'alaihi wa sallam) said, "**I do not eat while leaning on something,**"<sup>475</sup> not responding by saying, "I eat while leaning on something," and then eating while leaning on something. Complying with these is included in respecting Rasûlullah. Not doing them with the intention of making light of them opens the door to disbelief.

It is also due to reverence to Allahu ta'âlâ and His Rasûl not to place any other books or any household items on top of the Qur'ân al-karîm and hadîth ash-sharîf books. It is due to reverence to Allahu ta'âlâ and His Rasûl to remove the dust on them and not to throw away a piece of paper containing the blessed names of Allahu ta'âlâ or our Master Rasûlullah.

Such papers should not be torn. Papers that have Islâmic letters should be respected more. If the books and papers that contain the name of Allahu ta'âlâ and âyat al-karîmas are torn due to wear, they should be wrapped in a clean cloth and buried in the ground, or the writings on them should be removed by washing with water, or they should be burned. When they are burned, the ashes are buried. Burning is better than removing the writings by washing. Because the water used for washing can be stepped on.

Showing reverence and respect to Medîna al-Munawwarah, which is the haram of Rasûlullah, avoiding prohibited things there (or committing sins) and showing kindness to the people of Medîna al-Munawwarah are regarded as reverence to Rasûlullah.

*You are the sovereign of my existence,  
You are certainly the life in my veins,  
Sazâi has ruined all his possessions,  
All of existence is from your kindness.*

**Hasan Sazâî**

## THE BEAUTIFUL AKHLÂQ<sup>476</sup> OF OUR MASTER, THE PROPHET

Allahu ta'âlâ, while pleasing the blessed heart of His beloved Prophet (sallallahu 'alaihi wa sallam) by counting the goodness and blessings He gave to Him, said, "**You were created with moral excellence.**" It was stated in an âyat al-karîma, in maal, "**Verily, you are of Khuluq al-'azîm** (You have a great akhlâq)." <sup>477</sup>Khuluq al-'azîm means having secrets with Allahu ta'âlâ and being kindhearted

<sup>475</sup> Suyûtî, Awsaf-un Nabî, 81; Ghazâlî, Ihyâ, II, 877.

<sup>476</sup> Akhlâq: 1. a person's behaviour, manner, etiquette, natural character. 2. the practice of virtue, morality and manners in Islâm.

<sup>477</sup> Sûrah al-Qalam: 68/4.



towards people. Hadrat Ikrima said, "I heard from Abdullah ibn Abbâs: In this âyat al-karîma, '**Khuluq al-'azîm'**, that is, beautiful akhlâq, is the akhlâq declared in the Qur'ân al-karîm."

The beautiful akhlâq of Rasûlullah caused many people to embrace Islâm.

**His words were very sweet; they touched hearts and attracted souls.** His intellect was so great that, coming from the Arabian Peninsula, among harsh and stubborn people, He handled them very well, endured their torments and brought them to gentleness and obedience. Most of them abandoned their religion and became Muslims and fought against their fathers and sons for the cause of Islâm. For His sake, they sacrificed their property, their homeland and shed their blood. They weren't accustomed to such things. He was so good-tempered, tender, forgiving, patient, kind and generous that everyone admired Him. Those who saw Him and listened to Him would happily become Muslims.

No ugliness or flaw was ever seen in any of His actions, in any of His deeds, in any of His words. Although He was not offended by anyone for His own sake, He was harsh and severe towards the enemies of Islâm and those who spoke ill of or laid hands on the religion.

Thousands of miracles of Muhammad 'alaihis-salâm were seen, everyone, friend or foe, said this. Of these miracles, the most valuables were His high manners and beautiful akhlâq.

Hadrat Abû Sa'îd al-Khudrî (radiyallahu ta'âlâ 'anh) said: "**Rasûlullah** (sallallahu 'alaihi wa sallam) would give grass to the animals. He would fasten camels. He would sweep His house. He would milk the sheep. He would repair His shoes and mend His garments.<sup>478</sup> He would eat with His servant. When His servant got tired grinding with the hand mill, He would help him. He would buy things from the market and bring them home in a bag. When He met someone, He would be the first to greet, whether they were poor or rich, young or old. He would hold out His blessed hand first to make musâfaha. He equated slave, master, lord, black and white. He would go wherever He was invited, no matter who invited Him. He didn't look down on what was put in front of Him to eat, even if it was little. He didn't leave meals from evening to morning or from morning to evening. He was good-natured. He liked to do good deeds and got along well with everyone. He had a smiling face, and He was sweet-spoken, but He didn't smile when He spoke. He looked sad, but He didn't frown. He was humble, but He wasn't low-natured. He was majestic and inspired respect and fear. But He wasn't harsh. He was kind and generous, but He didn't waste anything and give anything in vain, and He pitied everyone. His blessed head was always bowed down. He didn't expect anything from anyone. Whoever wants happiness and peace should be like Him."

Anas ibn Mâlik (radiyallahu 'anh) said, "I served Rasûlullah for ten years. He never said 'Ugh! He never said why did you do this or why hadn't you

<sup>478</sup> Tirmidhî, Shamâil ash-sharîf, 343; Ghazâlî, Ihyâ, II, 877.

**done that.”<sup>479</sup>**

Abû Hurayra (radiyallahu ‘anh) said, “During a ghazâ, we asked Him to pray for the destruction of the unbelievers. He said, **‘I haven’t been sent to curse or for people to be tormented. I have been sent to do good to everyone and for people to attain peace.’**<sup>480</sup> Allahu ta’âlâ states in the 107th âyat of Sûrah al-Anbiyâ, in maal, **“We have sent you as a mercy, as a blessing to the worlds.”**

Abû Saîd al-Khudrî (radiyallahu ‘anh) said, **“The modesty of Rasûlullah was greater than the modesty of virgin Muslim girls.”**<sup>481</sup>

Anas ibn Mâlik said, **“When Rasûlullah made musâfaha with someone, He would not take His blessed hand away from that person before that person did so.”**<sup>482</sup> **He would not turn His blessed face away from that person before he did. When He sat next to someone, He would sit on His two knees and would not sit with His blessed knee up to show respect to that person.”**

Jâbir ibn Sumra says, **“Rasûlullah spoke little. He would talk when necessary or when He was asked a question.”** It is understood from this that all Muslims should refrain from saying trivial or useless things and should remain silent. He spoke very clearly and orderly and was easy to understand.

Anas ibn Mâlik (radiyallahu ‘anh) said, **“Rasûlullah would visit the sick, walk behind the dead as they were taken to the cemetery and go wherever He was invited. He would ride a donkey. I saw Rasûl ‘alaihis-salâm in the Ghazâ of Khaybar. He was on a donkey with a rope halter. When Rasûlullah came out of the morning salât, children and workers of Medîna would bring their containers full of water to Him and ask Him to put His blessed finger in them. Even if it was winter and the water was cold, He wouldn’t refuse their requests; He would please their hearts.”**<sup>483</sup>

Again, Anas ibn Mâlik says, **“If a little girl held Rasûlullah’s hand and wanted to take Him somewhere for some matter, He would go with her and solve her problem.”**

Jâbir (radiyallahu ‘anh) said, **“Rasûl ‘alaihis-salâm was never heard to say ‘no’ for anything asked from Him.”**

Our Master, the Prophet was superior to all creatures in terms of hayâ (virtue, modesty) as well. It was as if His eyes were closed to unseemly things. He would never address anyone with an unpleasant nickname.

Our mother Hadrat Âisha said, “When our Master Rasûlullah was informed that someone had done an unpleasant thing, He would say in general terms, without mentioning that person’s name, **‘Why do they do so?’** In this way,

<sup>479</sup> Ahmad ibn Hanbal, al-Musnad, III, 255; Qastalânî, Mawâhib al-Ladunniyya, 291.

<sup>480</sup> Ghazâlî, Ihyâ, II, 878.

<sup>481</sup> Muslim, Fazâil, 99; Ahmad ibn Hanbal, al-Musnad, III, 71; Ibn Abî Shayba, al-Musannaf, V, 213, Ibn Sa’d, at-Tabaqât, I, 368; Bayhaqî, as-Sunan, II, 477; Baghawî, al-Anwâr, I, 264.

<sup>482</sup> Ghazâlî, Ihyâ, II, 879.

<sup>483</sup> Ibn Mâja, Zuhd, 16; Hâkim, al-Mustadrak, II, 506; Ibn Sa’d, at-Tabaqât, I, 371; Bayhaqî, Shu’ab-ul-îmân, VI, 289.



without mentioning any name, He would prevent that person from doing or saying that inappropriate thing.”<sup>484</sup>

Anas ibn Mâlik reported, “One day, a man with something yellow smeared on his face entered the presence of our Master, the Prophet. He didn’t say anything that would upset him. When the person went out, He said, ‘You should have told him so that he could have washed his face!’”<sup>485</sup>

*Our Master Rasûlullah was a uniter of the people. He wouldn't make them hate each other. He would give presents to the head of every tribe and have them sit on the seat of honour.*

**He wouldn't deprive anyone from seeing Him. He would inquire about the well-being of His Ashâb al-kirâm and ask about those who weren't present. He would advise those who sat with Him.**

**By seeing His behaviour, no one would think that He loved one person more than the other. He would tolerate and listen to anyone who came to Him with a complaint.**

**Until the visitor left, He wouldn't leave him. He would show His beautiful akhlâq and morals to all people in the best possible way. Everyone was the same in His eyes in terms of rights and justice. No one had any superiority or privilege over anyone else.**

**Our mother Hadrat Âisha said, “I have never seen anyone with such beautiful akhlâq as our Master Rasûlullah. Whenever one of His Ashâb or household members called Him, He replied by saying ‘Yes (in a respectful manner).’”<sup>486</sup>**

**Our Master Rasûlullah would call His Ashâb with the most beautiful names. He wouldn't interrupt anyone while they were speaking. Unless the person himself ceased to speak or stood up to leave, He wouldn't interrupt him.**

Regarding His kind treatment, compassion and mercy, Allahu ta'âlâ stated in the 128th âyat al-karîma of Sûrah at-Tawba, in maal, “**Your having difficulty hurts and saddens Him. He is very devoted to you, very merciful to the believers and wishes goodness for them.**”

Allahu ta'âlâ said in the 107th âyat al-karîma of Sûrah al-Anbiyâ, in maal, “(O My Beloved!) **We have sent you as a mercy to the worlds.**” Our Master, the Prophet made some things easier, fearing that they would be difficult for His ummah. He said, “**If it wouldn't have caused trouble for my ummah, I would have ordered them to use miswak in every abdast.**”<sup>487</sup>

There is no one superior to our Master, the Prophet in terms of keeping His word.

Abdullah ibn Abi'l-Hamsa narrated, “I did business with our Master, the

*“A curtain (that prevents divine nûrs from coming) appears in my heart. For this reason, I make istighfâr seventy times every day.”*

**Hadith  
ash-sharîf**

<sup>484</sup> Qâdî Iyâd, Shifâ ash-sharîf, 116.

<sup>485</sup> Qâdî Iyâd, Shifâ ash-sharîf, 116.

<sup>486</sup> Shamsaddîn Shâmî, Subulu'l-Hudâ, VI, 7.

<sup>487</sup> Bukhârî, Tamanni, 9; Abdurrazzâq, al-Musannaf, I, 556; Qâdî Iyâd, Shifâ ash-sharîf, 123.

Prophet before His prophethood was communicated to Him. He had some receivables from me. I promised to meet Him at a certain time and place, then forgot it. Three days later, I remembered my promise and ran to that place. When I saw that He had been waiting there for three days, I was stunned. He said to me, **‘Young man, you tired me! I have been waiting for you here for three days.’**

Our Master, the Prophet’s trait of humility was so great and unique that it cannot be found in anyone, even in any prophet (‘alaihimus-salâm) The feeling of arrogance never occurred in Him. When our Prophet was given the freedom between being a kingly prophet and a servant (to Allah) prophet, He chose to be a servant prophet.<sup>488</sup>

Upon this, Isrâfil ‘alaihis-salâm told our Master, the Prophet, **“Verily, Allahu ta’âlâ has granted you the station you gave up with humility. Because on the day of qiyâmat, you will be the greatest of the sons of Âdâm (that is, mankind). You are the first person who will rise from His grave. You will be the first to intercede.”**

Our Master, the Prophet once told our mother Hadrat Âisha, **“I was offered Mecca’s earth and stones to be turned into gold. I said, ‘No, my Rabb! Let me be hungry one day and satiated the next. On the days I am hungry, I will pray to You. On the days I am satiated, I will thank and praise You.’”**<sup>489</sup>

One day, Jabrâîl ‘alaihis-salâm came to our Master, the Prophet and said, **“Allahu ta’âlâ has sent His salâm (greetings) to you. He said: If He wishes, I shall turn those mountains into gold for Him. Those mountains of gold will be with Him, wherever He goes.”**

Our beloved Prophet replied, **“O Jabrâîl! The world is the home of those who have no home. And again, (it) is the property of those who have no property. Those are hoarded by those who have no ‘aql (reason, mind).”**<sup>490</sup>

Upon this, Jabrâîl ‘alaihis-salâm said, **“O Muhammad! Allahu ta’âlâ has made you steadfast with firm words.”**

Our mother Hadrat Âisha said, “Sometimes, for a whole month, there would be no fire lit in our home (to cook a meal). There were only dates and water.”

Ibn Abbâs said, “Many nights, our Master Rasûlullah and His household would go to sleep without having eaten dinner. They couldn’t find anything to eat in the evening.”

Our mother Âisha said, “The blessed stomach of our Master Rasûlullah was never full with food. He never complained about this matter to anyone. To Him, poverty was better than being rich. Even if He suffered from hunger all night long, this wouldn’t prevent Him from fasting during the day.”<sup>491</sup>

<sup>488</sup> Qastalânî, Mawâhib al-Ladunniyya, 309.

<sup>489</sup> Ibn Sa’d, at-Tabaqât, I, 381; Shamsaddîn Shâmî, Subulu'l-Hudâ, VII, 75; Qastalânî, Mawâhib al-Ladunniyya, 308-309; Ghazâlî, Ihyâ, III, 196.

<sup>490</sup> Ahmad ibn Hanbal, al-Musnad, VI, 71; Ibn Abî Shayba, al-Musannaf, VII, 243; Bayhaqî, Shu'ab-ul-îmân, VII, 375.

<sup>491</sup> Bayhaqî, Shu'ab-ul-îmân, V, 25; Abû Ya'la, al-Musnad, VIII, 139; Ibn Sa'd, at-Tabaqât, I, 406.



If He wanted, He would ask His Rabb for all the treasures, food and prosperity of the earth. I swear, when I saw Him in this state, I would feel sorry and cry. I would rub His blessed abdomen with my hand and say:

'May my life be sacrificed for you! Is it not suitable if you have some benefits from this world that will strengthen you?'

He would reply, '**O Âisha! What will I do with the world? My prophet brothers who are also Ulul-'azm** (the most superior prophets) **tolerated more severe difficulties than this. But they continued to live as they were.** They reached their Rabb. For this reason, their Rabb made their return to Him very beautiful and increased their rewards. I am ashamed of living a prosperous life. That kind Ahmad ibn Hanbal, al-Musnad, VI, 71; Ibn Abî Shayba, al-Musannaf, VII, 243; Bayhaqî, Shu'abul-îmân, VII, 375. of life would cause me to fall behind them. **The most beautiful and lovely thing for me is to meet my brothers and friends and join them."**

Our mother Hadrat Âisha said, "Rasûlullah passed away about a month after these words of His."

Our Master, the Prophet's generosity was very well known. No one could rival Him in this beautiful quality either.

Ibn Abbâs once said, "Our Master Rasûlullah was the most generous of people in doing good deeds. In the month of Ramadân and when He met with Jabrâîl 'alaihis-salâm, He would be more generous than the morning breeze."

Anas ibn Mâlik (radiyallahu 'anh) said, "I was walking with Rasûl 'alaihis-salâm. He had burd an-Najrânî on Him. That is, He had a coat made of Yemen fabric. A villager came from behind and pulled His collar so harshly that it scratched His blessed neck and left a scar. Rasûlullah just smiled at his behaviour and ordered for something to be given to him."

There was an old woman who was Rasûlullah's (sallallahu 'alaihi wa sallam) neighbour. She sent her daughter to Rasûl 'alaihis-salâm to beg of Him, "I don't have a dress to cover myself for salât. Send me a dress to cover myself with during salât." Rasûlullah had no other clothes at that moment. He took the clothing off His blessed body and sent it to the woman. When the time for salât came, He couldn't go to the masjid without clothes. When the Ashâb al-kirâm heard about this situation, they said, "Rasûl 'alaihis-sallam is so generous that He has no clothes left, and He cannot come to the masjid for jamâ'at. Let us also give all we have to the poor." Immediately, Allahu ta'âlâ sent the 29th âyat of Sûrah al-Isrâ. First, He said to His Habîb, in maal, "**Do not keep your hands fastened to your neck nor outspread them altogether** (Don't be stingy nor be extravagant)," then He said, "**Do not give so much that you are left with nothing** (so much that you fall into straits and miss the salât, or become worried)! (Be moderate in giving alms.)"

That day, after salât, Hadrat Alî (karramallahu wajhah) came to Rasûlullah

*"He who does not believe in my shafâ'at cannot attain it."*

**Hadith  
ash-sharîf**

and said, “O Rasûlallah! Today I borrowed eight dirhams of silver to spend for the subsistence of my family. I’ll give you half of it. Please, buy a robe for yourself.” Rasûl ‘alaihis-sallam went to the market and bought a robe with two dirhams. While He was going to buy food with the remaining two dirhams, He saw a blind man sitting down, who kept saying, “Who will give me a shirt for the sake of Allah and to receive the clothes of Jannah?” He gave the robe He had bought to him.

When the blind man took the robe, he smelled a beautiful scent like musk. He realized that it came from the blessed hand of Rasûl ‘alaihis-sallam. Because anything Rasûlullah wore once, even if it wore out and fell apart, every piece of it would smell as good as musk.

The blind man prayed, “O my Allah! Open my eyes for the sake of this robe.” Both of his eyes opened at once. Rasûl ‘alaihis-salâm left there. He bought a robe for one dirham. As He was going to buy food with the other dirham, He saw a servant girl crying and asked, “**Why are you crying, daughter?**” She said, “I am a Jew’s maid. He gave me one dirham and told me to buy a bottle for half a dirham and oil with the other half. I bought them, and as I was going back, I dropped the bottle. Both the bottle and the oil are gone; I don’t know what to do now.” Our Master, the Prophet gave His last dirham to the girl. He said, “**Buy a bottle and oil with this and take them home.**” But the poor girl said, “I am afraid the Jew will beat me for being late.” Rasûlullah (sallallahu ‘alaihi wa sallam) said, “**Don’t be afraid! I will go with you and tell him not to beat you.**”

They came to the Jew’s house and knocked on the door. When the Jew opened the door and saw Rasûlullah (sallallahu ‘alaihi wa sallam), he was astonished. He told the Jew what had happened and interceded for him not to do anything to the girl. The Jew fell at Rasûlullah’s feet and said, “O great Prophet, who is the crown jewel of thousands of people and who thousands of lions are waiting to do bidding of! For a servant girl, you honoured the door of a wretched person like me. O Rasûlallah! I have emancipated this girl in your honour. Teach me îmân and Islâm. Let me become a Muslim in your presence.” Rasûl ‘alaihis-sallam taught him Islâm. He became a Muslim. He went back into his house and told his family what had happened. They all became Muslims. All of these happened thanks to Rasûlullah’s beautiful akhlâq.

Every Muslim should take these beautiful habits of Rasûlullah as an example! It is necessary for every Muslim to adapt their akhlâq to the akhlâq of Allahu ta’âlâ. For, our Master Rasûlullah said, “**Gain the akhlâq of Allahu ta’âlâ!**”

For example, one of Allahu ta’âlâ’s attributes is “**Sattâr**”. That is, coverer of sins. A Muslim must also cover the faults and defects of his brother in religion. Allahu ta’âlâ is forgiving of the sins of His servants. Muslims should also forgive each other’s flaws and misdeeds. Allahu ta’âlâ is karîm and rahîm. That is, His blessings are plentiful, and His mercy is vast. A Muslim must be generous and merciful. The same applies to all beautiful akhlâq.



Rasûl 'alaihis-salâm had many beautiful akhlâq. Every Muslim must learn them and change their akhlâq accordingly. Thus, avoiding disasters and troubles in this and the next world and receiving the intercession of the Master of both worlds.

**Some of His good akhlâq are listed below:**

1- The knowledge, irfân (wisdom), fahm (comprehension, insight), îqân (positive knowledge), intellect, intelligence, generosity, modesty, compassion, patience, zeal, patriotism, loyalty, trustworthiness, courage, grandeur, bravery, eloquence, rhetoric, wit, beauty, warâ' (to abstain from committing prohibited actions, as well as abstaining from those things that are doubtful; i.e., things that are close to harâm), chastity, kindness, fairness, hayâ, zuhd (not setting the heart on worldly affairs), and taqwâ (piety) of Rasûlullah (sallallahu ta'âlâ 'alaihi wa sal-lam) were greater than those of all the prophets.

2- He would forgive the harm and torment He received from His friends and enemies. He wouldn't retaliate. When unbelievers caused His blessed cheek to bleed and broke His blessed teeth during the Ghazâ of Uhud, He prayed for them, "**O my Rabb! Forgive them! Pardon them for their ignorance.**"

3- He had a lot of compassion. He would give water to the animals. He would hold the water container with His hand and wait for them to be satiated. He would wipe the face and eyes of the horse He rode.

4- Whoever called Him, He would reply, "Labbayk (saying yes respectfully)." He would never stretch His legs in front of anyone. He would sit on His knees.

5- He didn't consider Himself superior to anyone. During an expedition, when they were going to make lamb kebabs, someone said, I will slaughter the lamb; another said, I will skin it; another said, I will cook it. When Rasûlullah said, I will gather wood, they said, "O Rasûlallah! Please sit and rest! We will gather the wood." Upon this, He said, "**Yes, I know you will do everything. But I don't want to sit alone, separated from those who work. Allahu ta'âlâ dislikes a person who parts and sits away from his friends.**" He got up and went to gather wood.

6- Whenever He joined a group of His Ashâb (râdiyallahu ta'âlâ 'anhuma ajma'în) sitting together, He wouldn't take the seat of honour. He would sit in any vacant place He saw. One day, when He went out with His walking stick in His hand, people who saw Him stood up. He said to them, "**Do not stand up for me as some people stand at attention for each other! I am human like you. I eat like everyone else. And sit when I am tired.**"

7- He would have His servants eat and dress as He did. He didn't separate them from Himself in anything. He would help them with their work. He was never seen beating or cursing anyone.

Anas ibn Mâlik, who was always in His service, says, "I served Rasûlullah for ten years. The service He did for me was more than what I did for Him. I never saw Him cross with me or rebuke me."<sup>492</sup>

*"What they withheld in the world will be coiled around their necks on the day of qiyâmat."*

**Âl-i 'Imrân: 180**

<sup>492</sup> Ahmad ibn Hanbal, al-Musnad, III, 255.

8- He would mend His clothes, milk His sheep and feed His animals. He would take home what He bought from the market. While traveling, He would feed His animals and sometimes groom them. Sometimes He would do these alone, and sometimes He would help His servants do them.

9- When some people sent their servants for Him, He would go with the servants, walking hand in hand, as it was customary in Medîna.

10- He would visit the sick and attend funerals. In order to win their hearts, He would also visit the sick of the unbelievers and munâfiqs.

11- After leading the morning salât, He would sit facing the jamâ’at and ask, “**Is there any brother of ours who is sick? Let us visit him.**” If there was no one sick, He would ask, “**Is there any funeral? Let us go and help.**” If there was a funeral, He would help with the washing and shrouding of the corpse, lead the (salât performed before the burial of a Muslim, which is called the) salât of janâza, and walk with the procession to the grave. If there was no funeral, He would say, “**If anyone had a dream, tell it! Let us listen and interpret!**”

12- If He didn’t see one of His Ashâb for three days, He would ask after him. If that sahâbî had gone on a journey, He would pray for him, and if he was in the city, He would pay him a visit.

13- When He met a Muslim on the road, He would say salâm first.

14- He would ride a camel, horse, mule and donkey, and sometimes He would have someone else sit behind Him on the animal.

15- He would serve His guests and His Ashâb and say, “**The master and the most superior member of a community is the one who serves them.**”

16- He was never seen laughing out loud. He would smile silently. Sometimes when He smiled, His blessed front teeth would be seen.

17- He always looked thoughtful and sad and spoke little. He would begin talking with a smile.

18- He wouldn’t say anything unnecessary or useless. When necessary, He would speak briefly, effectively and with clear meaning. He would sometimes repeat it three times to be understood well.

19- He would joke with strangers and acquaintances, with children and old women, and with women who were mahram to Him (His blessed wives, close relatives and milk relatives). But these wouldn’t cause Him to forget Allahu ta’âlâ for a moment.

20- No one could look at His face because of His majesty. Someone looked at His blessed face and trembled. Thereupon, He said, “**Don’t be nervous! I am not a king, and I am not a tyrant. I am the son of a woman who ate dried meat.**” These words eased the man’s fear, and he began to say what he wished to say.

21- He had no guards or doormen. Everyone could easily come to Him and tell Him their problems.

22- He had a powerful sense of modesty. He was too shy to look at the face of the person He was talking to.

23- He wouldn’t throw anyone’s fault in his face. He wouldn’t complain abo-





ut anyone or talk behind a person's back. When He didn't like someone's behaviour or words, He would say, "**Why do some people do so?**"

24- Although He was Allahu ta'âlâ's darling, rasûl and beloved, He would say, "**Among you, I am the one who knows Allahu ta'âlâ best and fears Him the most.**"

**"If you saw what I have seen, you would laugh little and cry much."**<sup>493</sup> When He saw a cloud in the sky, He would say, "O my Rabb! Do not send us torment with this cloud!" When a wind blew, He would pray, "O my Rabb! Send us beneficial winds." When He heard thunder, He would say, "O my Rabb! Do not kill us with Your wrath, and do not perish us with Your torment, and before this, bless us with health."

When He performed salât, a sound could be heard from His chest, like the sigh of a person crying. The same would happen when He recited the Qur'ân al-karîm.

25- The strength of His heart and His bravery were astonishing. During the Ghazâ of Hunayn, the Muslims dispersed, and only three or four people remained with Him. He resisted the attacks of the unbelievers on His own several times and never retreated. He stood against them and made them flee.

26- Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) was very generous. He would donate hundreds of camels and sheep and leave nothing for Himself. Many hard-hearted unbelievers embraced Islâm after seeing this generosity of His.

27- He was never heard to say, "No," when asked for something. If He had what was asked of Him, He would give it. If He didn't have it, He would stay silent.

28- While Allahu ta'âlâ has said, "**Ask and I shall give,**" He didn't ask for worldly wealth. He never ate bread made from sifted wheat-flour. He always ate bread made from unsifted barley-flour. He was never seen to eat till He was full.

There were times when nothing was cooked in His home; no bread was made for two to three months; He would only eat dates. There were times He didn't eat anything for two or three days.

29- When He passed away, His iron armour jacket was found pawned to a Jew for thirty kilos of barley.

30- He was never heard to say, "I don't like this food." He would eat the ones He liked; He wouldn't eat the ones He disliked, and He wouldn't say anything.

He had one meal a day. Sometimes He would eat in the morning, and sometimes in the evening. When He came home, He would say, "Is there anything to eat?" He would fast if the answer was in the negative. Instead of putting the food on something like a tablecloth, tray or table, He would place it on the ground, kneel down and eat without leaning on anything. He would start eating by saying the Basmala. He ate with His right hand.

31- He would sometimes reserve a year's worth of barley and dates for His wives and a few servants and give alms from it to the poor.

*"You will see every ummat fallen on their knees due to the fear of Janâb al-Haqq. Each of them will be invited to the book of the deeds they performed in the world."*

**Jâthiya: 28**

<sup>493</sup> Qâdî Iyâd, Shifâ ash-sharîf, 145.

32- Like other prophets, He wouldn't receive alms or zakât. He would accept gifts. Most of the time, He would give abundantly in return.

33- His bed was made of tanned leather filled with palm threads. When they brought Him a bed filled with wool, He didn't accept it and said, "**O Âisha! I swear to Allah ta’âlâ that if I wanted Allahu ta’âlâ would keep piles of gold and silver with me everywhere.**" Sometimes He would sleep on a mat, wood, mattress, rugs woven with wool or dry soil.

34- After the night salât, He would sleep until midnight and then perform ibâdats until morning salât. He would lie on His right side, put His right hand under His cheek, recite some sârahs and sleep.

35- He would make tafa’ul (to draw good omen from events). In other words, He would interpret the things He saw for the first time or suddenly as good. He didn't consider anything as ominous.

36- When He was sad, He would hold His beard and think.

37- Whenever He felt sad, He would begin performing salât. The joy and pleasure He felt during salât would relieve His sorrow.

38- He would never listen to those making giybat (talking behind someone).

39- While walking, if He needed to look to the side or behind, He would turn with His whole body and look. He wouldn't just turn His head.

40- Our Master, the Prophet's fear of Allahu ta’âlâ and His obedience and worship to Him were so great that no one could have endured this state of His. He would perform salât until His blessed feet became swollen. When they asked Him, "O Rasûlallah! Why do you trouble yourself so much when all your past faults have been forgiven?" He replied, "**Should I not be the most thankful slave of Allahu ta’âlâ?**"

*The soul’s nightingale longs for a rose,  
Don’t assume it wants a feud with strangers.*

*It keeps revolving around it, like a compass,  
Waiting for a chance to sacrifice its life.*

*I saw that the lovely rose didn’t reveal its secret to others,  
Like a rosebud, for the nightingale, it always longs.*

*It has concealed its beautiful cheek from strangers,  
They are waiting in vain for its affections.*

*Zâtî! Like Majnûn, he is walking on the path to reach the beloved,  
Melting himself away, he longs for Laylâ.*





## THE VIRTUES OF OUR MASTER, THE PROPHET

There are hundreds of books reporting the virtues of Muhammad 'alaihis-salâm. In this case, virtue means superior qualities. Some of them are mentioned below:

1- Among all creatures, the nûr and soul of Muhammad 'alaihis-salâm were created first.

2- Allahu ta'âlâ wrote His name on the Arsh, on Jannahs and on the seven skies

3- "**Lâ ilâha illallah Muhammadun Rasûlullah,**" is written on the leaves of a rose growing in India.

4- A fish that was caught in a river close to the city of Basra had "Allah" written on its right flank and "Muhammad" written on its left flank.

There are many other similar cases. On the 200th page of the book **A History of Fish**, published in London in 1975, there is a picture of a fish with "**Shânullah**" written on its tail with the letters of the Qur'ân al-karîm. In the information given, it was stated that "**Lâ ilâha illallah**" was written on the other side of the tail. There are many more examples like this.

5- There are angels whose sole duty is to say the name of Muhammad 'alaihis-salâm.

6- The reason that angels were commanded to prostrate themselves before Âdam 'alaihis-salâm was that He had the nûr of Muhammad 'alaihis-salâm on His forehead.

7- Allahu ta'âlâ informed all the prophets that Muhammad 'alaihis-salâm would come and to command their ummahs to believe in Him if they reached His time.

8- When He was about to come to the world, many great signs were seen. They are written in books of history and mawlid (books that elaborate on the birth of our Prophet and on the events that took place before His birth, during it and afterwards.)

9- When He came to the world, it was seen that His umbilical cord was cut, and He was circumcised.

10- After He came to the world, the shaytans (devils) could no longer ascend to the skies or steal information from angels.

11- When He was born, all the idols and statues worshipped on earth fell face down.

12- Angels would rock His cradle.

13- While He was in His cradle, He would talk to the moon in the sky. It would move to where His blessed finger pointed at.

14- He began to speak while He was in the cradle.

15- As a child, when He walked outside, a cloud above His blessed head would

*"Thousands of miracles of Muhammad alaihis-salâm were seen; enemy or friend, everyone spoke about them. Of these miracles, the most valuables were His high manners and beautiful akhlâq."*

**Riyâd-un  
nâsihîn**

move with Him and shade Him. This state continued until the beginning of His prophethood.

16- Every prophet had the seal of prophethood on His right hand. Muhammad ‘alaihis-salâm had it on His blessed back, near His left shoulder blade, on His heart. When Jabrâîl ‘alaihis-salâm washed His heart and closed His chest back, he sealed His back with a seal he brought from Jannah.

17- He saw what was behind Him as He saw what was before Him.

18- He saw in the dark as He saw in the light.

19- His saliva sweetened bitter water, cured the sick, and fed babies like milk.

20- While His eyes were sleeping, His heart was awake. (This was the same for every prophet.)

21- Throughout His life, He never yawned.

22- His blessed sweat smelled as sweet as roses. A poor man asked for His help while marrying his daughter. Our Prophet had nothing to give at that moment. He put some of His sweat in a small bottle and gave it to him. Whenever that girl applied it to her face and head, her house would smell like musk. Her house became famous as “the fragrant house”.

23- Although He was of medium height, when He was around tall people, He looked taller than them.

24- When He walked in the sunlight or in the moonlight, He didn’t have a shadow on the ground.

25- Flies, mosquitoes and other insects wouldn’t land on His body or clothes.

26- His clothes would never become dirty however long He wore them.

27- Whenever He walked, angels followed behind Him. Therefore, He would have His Ashâb walk ahead of Him, saying, **“Leave my back to the angels.”**<sup>494</sup>

28- When He stepped on a rock, His foot would make a print on the rock. But when He walked on sand, He would leave no footprints behind. When He relieved Himself, the ground would split open and swallow what was defecated. (All prophets were like this.)

29- Of all the human beings and angels, He was given the most knowledge. Although He was ummî, that is, He had not learned anything from anyone, Allâhu ta’âlâ informed Him of everything. Just as Âdâm ‘alaihis-salâm had been informed of the names of everything, the names and knowledge of everything were revealed to Him.

30- He was informed of the names and appearances of all His ummah and everything that will happen among them.

31- His mind is greater than the minds of all people.

32- He was endowed with all the beautiful moral qualities and habits that can be found in humans. When the great poet ‘Umar Ibn al-Fârid was asked why he never praised Rasûlullah, he answered, “I have realized that I won’t be able to praise Him. I cannot find words to eulogize Him.”

33- Allahu ta’âlâ placed His name next to His Own Name in the Kalima ash-shahâda (the phrase beginning with “Ash-hadu...”), in the adhân (the call to

<sup>494</sup> Qâdî Iyâd, Shifâ ash-sharîf, 69.



salât), in the iqâmat (the words recited while standing before beginning one of the five daily fard salât), in the (duâ recited during) tashahhud (sitting posture and saying prayers) in salât, in various duâs, in some ibâdats and khutbas, in advising, (in prayers said) at times of trouble, in the grave, at the Mahshar (the place of Judgment), in Jannah and in languages spoken by all creatures.

34- The highest of His superiorities is that He is the Habîbulâh (the Beloved of Allahu ta'âlâ). Allahu ta'âlâ made Him His beloved and friend. He loves Him more than anyone else, more than any angel, and said, **“As I have made Ibrâhîm Khalîl (friend to Myself), I have made you Habîb to Myself.”**

35- The âyat al-karîma, in maal, **“I shall give you all you want till you are contented** (till you say, ‘Enough’),”<sup>495</sup> promises that Allahu ta'âlâ shall bestow on His Prophet all the sciences, all the superiorities, the rules of Islâm, help and victory against His enemies, conquests and victories that will be realized by His ummah, and all sorts of intercession and manifestation on qiyâmat. When this âyat al-karîma descended, the blessed Rasûl looked at Jabrâl 'alaihis-salâm and said, **“I shall not be content if one** (single member) **of my ummah is left in Jahannam.”**

36- In the Qur'ân al-karîm, Allahu ta'âlâ addresses every prophet by their names, but He addresses Muhammad 'alaihis-salâm as **“O My Rasûl, O My Prophet.”**

37- He spoke every dialect of the Arabic language, and His speech was very clear and easily comprehensible. He had visitors from various places, and He would answer their questions in their own dialect. Those who listened to Him would be amazed; He would say, **“Allahu ta'âlâ has taught me beautifully.”**<sup>496</sup>

38- He said a lot with few words. His more than a hundred thousand hadîth ash-sharîfs show that He is **“Jawâmi al-kalîm”**.

According to some scholars, Muhammad 'alaihis-salâm stated the four foundations of Islâm with four hadîth ash-sharîfs, which are as follows:

“He who feels enmity towards my Ahl al-bayt is a munâfiq (hypocrite).”  
Hadîth ash-sharîf

- **“Actions are evaluated according to intention.”**<sup>497</sup>
- **“Halâl is clear, and harâm is clear.”**<sup>498</sup>
- **“The plaintiff has to produce witnesses, and the defendant has to swear an oath.”**<sup>499</sup> and,
- **“Unless a person wishes for his Muslim brother what he wishes for his own self, his imân will not be perfect.”**<sup>500</sup>

*“Yâ Rabbî! Just as I have covered my uncle (Abbâs) and my Ahl al-bayt, protect them from the fire of Jahannam.”*

**Hadîth  
ash-sharîf**

<sup>495</sup> Sûrah ad-Duhâ: 93/5.

<sup>496</sup> Suyûtî, Jâmi-ul Ahâdis, XXXI, 237; Munâwî, Fayd al-Qadîr, I, 224.

<sup>497</sup> Bukhârî, Bad'ul-Wahy, 1; Abû Dâwûd, Talaq, 11; Ibn Mâja, Zuhd, 26.

<sup>498</sup> Abû Dâwûd, Buyû', 3; Nasâî, Buyû', 2; Bukhârî, Îmân, 39; Buyû', 2; Muslim, Musâkât, 107, 108.

<sup>499</sup> Tirmidhî, Ahkâm, 12; Ibn Mâja, Ahkâm, 7.

<sup>500</sup> Bukhârî, Iman, 7; Tirmidhî, Sifat-ul-Qiyâmat, 59; Ahmad ibn Hanbal, al-Musnad, III, 176.

The first of these four hadîth ash-sharîfs is the basis for the knowledge on worship, the second is transactions (e.g., buying and selling, renting, joint-ownership, etc.), the third is affairs of justice and politics, and the fourth is manners and akhlâq.<sup>501</sup>

39- Muhammad ‘alaihis-salâm was protected and innocent. He never committed sins, knowingly or unknowingly, big or small, before or after the age of forty. He was never seen to behave in an unseemly manner.

40- Muslims are commanded to say salâm during the sitting in salât to Muhammad ‘alaihis-salâm by saying, “**Assalâmu ‘alaika ayyuhannabiyyu wa rahmatullahi.**” It is not permissible to convey salâm to another prophet or angels during salât.

41- It was stated in a hadîth al-qudsî, “**Were it not for you, I wouldn’t have created anything!**”<sup>502</sup>

42- Other prophets themselves responded to the slanders of the unbelievers. Allahu ta’âlâ responded to the slanders made against Muhammad ‘alaihis-salâm and defended Him.

43- The number of Muhammad ‘alaihis-salâm’s ummah is greater than the total number of other prophets’ ummâhs. They are superior and more honourable than other ummâhs. It is stated in hadîth ash-sharîfs that two-thirds of those who will enter Jannah will be from this ummah.

44- The thawâbs (rewards) that will be given to Rasûlullah are many times greater than the thawâbs that will be given to the other prophets.

When a person does an ibâdat or a good deed accepted by Allahu ta’âlâ, not only this person but also his religious teacher will be rewarded for this. The thawâbs that will be given to the teacher’s teacher are four times the thawâbs given to the teacher, and his teacher will be rewarded eight times more, and his teacher sixteen times more. Every teacher, until Rasûlullah, will be given twice as much thawâb as his student. For example, the twentieth teacher backwards will receive 524,288 thawâbs. Muhammad ‘alaihis-salâm will be rewarded for every single deed of His ummah.

If the number of thawâbs that will be given to Muhammad ‘alaihis-salâm for every deed is considered according to this calculation, no one but Allâhu ta’âlâ knows the amount of all of them. It has been stated that the Salaf as-sâlihîn (Ashâb al-kirâm and the other prominent Muslims of the first century of Islâm) are superior to those who came after them. This superiority is evident in terms of the number of thawâbs.

45- It was harâm to call Him by name, to speak loudly in His presence, to call Him from a distance, or to walk ahead of Him. The ummâhs of other prophets would call them by name.

46- He saw Jabrâîl ‘alaihis-salâm in his angelic form twice. No other prophet saw him in his real form.

47- Jabrâîl ‘alaihis-salâm came to Him twenty-four thousand times. Of all the

<sup>501</sup> Herkese Lâzım Olan Îmân, 353.

<sup>502</sup> Suyutî, al-Laâlî'l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.



other prophets, He went to Mûsâ 'alaihis-salâm the most. That was four hundred times.

48- Isrâfîl 'alaihis-salâm, too, came to Muhammad 'alaihis-salâm many times. Only Jabrâîl 'alaihis-salâm went to other prophets ('alaihimus-salawâtu wattaslîmât).

49- It is permissible to swear an oath to Allahu ta'âlâ with the name of Muhammad 'alaihis-salâm, but it is not permissible with the name of other prophets or angels.

50- After Muhammad 'alaihis-salâm, it was forbidden to marry His blessed wives (radiyallahu ta'âlâ 'anhunna), and in this respect, it was stated that they were the mothers of believers.

The wives of other prophets ('alaihimus-salawâtu wattaslîmât) were either harmful or useless to them. The blessed wives (radiyallahu ta'âlâ 'anhunna) of Muhammad 'alaihis-salâm helped Him in the affairs of this world and the âkhirat, endured poverty with patience, were grateful and served a lot in spreading Islâm.

51- Kinship through blood or through nikâh (marriage contract prescribed by Islâm) will be of no use on the day of qiyâmat. The relatives of Rasûlullah are an exception to this.

52- It is beneficial to be named with the blessed name of Rasûlullah in this and the next world. True believers carrying His blessed name won't go to Jahan-nam.

53- His every word, every deed is right. His every decision is made accurate by Allahu ta'âlâ.

54- It is fard (obligatory) for everyone to love Him. He said, "**He who loves Allahu ta'âlâ loves me.**" The sign of loving Him is to adapt oneself to His religion, His path, His sunnah and His akhlâq. In the Qur'ân al-karîm, He was commanded to say, "**If you follow me, Allahu ta'âlâ will love you.**"

55- It is wâjib (close to fard) to love His Ahl al-bayt. He said, "**He who feels enmity towards my Ahl al-bayt is a munâfiq** (hypocrite)." His Ahl al-bayt are His relatives who are forbidden to receive (Islâm's obligatory alms called) zakât. They are His wives and those believers descending from His grandfather Hâshim's lineage, that is, the descendants of Alî, Uqayl, Ja'far Tayyâr, and Abbâs.

56- It is wâjib to love all His Ashâb. He said, "**Do not harbour enmity towards my Ashâb after me. Loving them is loving me. Enmity towards them is enmity towards me. He who hurts them hurts me. He who hurts me hurts Allahu ta'âlâ. And Allahu ta'âlâ will torment those who hurt Him.**"

57- Allahu ta'âlâ created two helpers in the sky and two on the earth for Muhammad 'alaihis-salâm. They are Jabrâîl, Mikâîl, Abû Bakr and 'Umar (radiyallahu ta'âlâ 'anhum ajma'în).<sup>503</sup>

58- Everyone, male or female, who dies after reaching maturity will be questioned about Muhammad 'alaihis-salâm in their graves. The question, "Who is

*"O Hafsa! Abû Bakr  
and your father  
will govern my  
ummah."*

**Hadîth  
ash-shârif**

<sup>503</sup> Tirmidhî, Manâqib, 17; Hâkim, al-Mustadrak, II, 290; Huzâî, at-Tahrîj, 39.

your Rabb?" will be followed by the question, "Who is your Prophet?"

59- It is an act of worship to read the hadîth ash-sharîfs of Muhammad 'alaihis-salâm. Those who read them will be given thawâb.

To read hadîth ash-sharîfs, it is mustahâb to perform abdast, to wear clean clothes, to apply fragrance before reading and to place the book of hadîth ash-sharîfs on something higher (than your waist), for the reader not to stand up for those who come in and for the listeners not to talk among themselves. The faces of those who read hadîth ash-sharîfs constantly will be luminous, bright and beautiful. The same manners (which are called adab) should be observed when reading (or reciting) the Qur'ân al-karîm.

60- Azrâ'il 'alaihis-salâm came in human form to take His blessed soul. He asked permission to enter.

61- He is alive in His grave with a life we don't know. He recites the Qur'ân al-karîm and performs salât in His grave. (All prophets are like this.)

62- Angels hear Muslims reciting salawât for Rasûlullah (sallallahu ‘alaihi wa sallam) all over the world and inform Him in His grave. Thousands of angels visit Him every day.

63- The soil in His blessed grave is more valuable than any other place, including the Kâ'ba and Jannahs.

64- Every morning and every evening, the deeds and ibâdats performed by His ummah are shown to Him. He sees the people doing those acts and prays for the forgiveness of sinners.

65- It is mustahab for women to visit His grave as well. Women are permitted to visit other graves only when there are no men around and with the attire appropriate for a Muslim.

66- After the blessed Prophet's death as well as when He was alive, Allahu ta'âlâ accepts the prayers of those who make tawassul with Him, that is, asking for His sake, anywhere, anytime.

One day, a villager visited His grave and said, "O my Rabb! You ordered to free slaves. This is Your Prophet, and I am one of Your slaves. For the sake of Your Prophet, free me from the fire of Jahannam!" A voice was heard, "O My slave! Why have you asked only for yourself to be freed? Why didn't you ask for all My slaves to be freed? Go now! I have freed you from Jahannam."

Hâtim al-Esam Balhî, one of the widely known awliyâ, stood beside Rasûlullah's grave and said, "O my Rabb! I visit Your Prophet's grave. Don't turn me away empty-handed!" A voice was heard, "O My slave! I have accepted your visit to My beloved's grave. I have forgiven you and those who visited with you."

Imâm Ahmad Qastalânî (rahmatullahi 'alaih) relates, "I suffered from an illness for several years. Doctors couldn't find a cure. One night in Mecca, I begged Rasûlullah very earnestly. That night I saw a person in my dream. It said on a paper in his hand, 'Herein is written the medicine for the illness of Ahmad Qastalânî, with the permission of Rasûlullah.' When I woke up, the illness was already gone."

Again, Qastalânî relates, "A girl was suffering from epilepsy. I begged





Rasûlullah very earnestly to intercede for her to get well. In my dream, someone brought to me the jinnî that made the girl sick and said, 'Rasûlullah sent this to you.' I shouted at the jinnî and scolded him. He swore that he wouldn't hurt the girl again, and I woke up. I received news that the girl recovered from epilepsy.

*"O Mu'âwiya! If you should govern my ummah one day, reward those who do good deeds and forgive those who do bad deeds!"*

**Hadîth  
ash-sharîf**

67- On the day of qiyâmat, Rasûlullah will be the first to rise from the grave. He will be wearing garments of Jannah. He will ride (the mount of Jannah called) Buraq to the place of gathering (called the place of Mahshar), holding the flag called "Liwâ al-hamd" in His hand. Prophets and all people will stand under this flag. They will be exhausted from waiting there for a thousand years. People will go to the prophets Âdâm, Nûh, Ibrâhîm, Mûsâ and Îsâ ('alaihimus-salâm), one by one, and ask them to intercede for the last judgment to begin. Each prophet will ask to be excused and say that they are ashamed and afraid of Allahu ta'âlâ and will back away from interceding. Then, when they come to Rasûlullah and beg, He will make sajda (prostrate) and pray, and His intercession will be accepted. His ummah will be the first to have their accounts settled; they will be the first to cross the Sirât bridge and first to enter Jannah. They will illuminate wherever they go.

As Hadrat Fâtima passes the Sirât, a voice will say, "**Everyone close their eyes! The daughter of Muhammad 'alaihis-salâm is coming.**"

68- The rank Rasûlullah will occupy in Jannah is called Wasîla. It is the highest degree of Jannah. The root of the Sidrat al-muntahâ tree, whose branches extend to everyone in Jannah, is there. Blessings for those in Jannah will come from these branches.

69- The adhân that was called in the time of Âdâm 'alaihis-salâm contained the name of Muhammad 'alaihis-salâm, too.

70- Tawrât, Injîl and Zebûr contained passages eulogizing and praising Muhammad 'alaihis-salâm, His four Khalîfas (Abû Bakr, 'Umar, 'Uthmân and Alî), His Ashâb and some of His ummah. Allahu ta'âlâ derived the word "Muhammad" from His own name "Mahmûd" and gave it as a name to His Habîb. Allahu ta'âlâ also gave the names "Raûf" and "Rahîm" to His Habîb from among His own name.

71- Angels cleaved His chest when He was three years old, when He was informed of His prophethood at the age of forty, and when He was being taken to the Mi'râj at the age of fifty-two. They took out His heart and washed it with Jannah water in a basin they brought from Jannah.

72- He saw the seven stars in the cluster called the "Surayyâ (Pleiades)" in the constellation Taurus and said their number. This cluster of stars is also called Seven Sisters.

73- Some people had drunk His blood after blood-letting. He said, "**The fire of Jahannam won't burn him.**"

74- One of His greatest miracles is His ascent called Mi'râj. On the mount of Jannah called Buraq, He was taken from Mecca to Quds, and then up to the skies and the Arsh. He was shown extraordinary things there. He saw Allahu ta'âlâ

with real seeing in an unknown way (That seeing took place outside of the world of matter, that is, in the âkhirat). In an instant, He was brought back home. No other prophet was given the miracle of Mi’râj.

75- It was made fard for His ummah to recite salawât and salâm to Him once in their lives. Allahu ta’âlâ and the angels also say salawât and salâm to Him.

76- His blessed heart was always with Allahu ta’âlâ, at night, when asleep as well as when awake, when in company as well as when alone, on a journey, at home, at war, while laughing, while crying. There were times when He was only with Allahu ta’âlâ.

In order to fulfil His worldly duties and to turn His blessed heart back to the human world, He would go to His wife Âisha (radiyallahu ‘anhâ) and say, “**O Âisha! Talk with me a little** (so that I may come back to myself).” And then He would go out to see His Ashâb, to advise and guide them. After performing the (part which is not obligatory but which Muslims perform in order to follow the Prophet, and which is called) sunnah of the morning salât at home and then talking with Hadrat Âisha for a short while, He would go to the masjid to lead His Ashâb in the fard (obligatory two rak’ats of morning salât). This state is hasâis al-payghambarî (a quality peculiar to Hadrat Muhammad). If He had gone out without talking to Âisha (radiyallahu ‘anhâ), no one would have been able to look at His face due to the divine manifestations and nûrs on His face.

77- Instead of asking for rank and sovereignty, He preferred prophethood and poverty. One morning, while talking with Jabrâîl ‘alaihis-salâm, He said that they hadn’t had a morsel to eat the previous night. At that moment, Isrâfîl ‘alaihis-salâm came and said, “Allahu ta’âlâ heard what you said, and He has sent me. If you want, every stone you touch shall turn into gold, silver or emerald. If you want, you shall carry on your prophethood as a Ruler.” Rasûlullah said three times, “**I want prophethood as a born slave.**”

78- Other prophets (‘alaihimus-salawâtu wattaslîmât) were prophets for certain times and certain countries. Muhammad ‘alaihis-salâm was sent as the prophet for all humans and jinns on earth till qiyâmat. Some scholars say that He is also the prophet of angels, animals, plants and inanimate objects, in short, all creatures.

79- His mercy and favour reach all beings. His favour for believers is conspicuous. Unbelievers in the times of other prophets (‘alaihimus-salawâtu wattaslîmât) were tormented and destroyed in the world. Those who denied Muhammad ‘alaihis-salâm weren’t tormented in the world. One day, He asked Jabrâîl ‘alaihis-salâm, “**Allahu ta’âlâ has declared that I am a mercy to the worlds. Have you had a share from my mercy?**” Jabrâîl answered, “In the face of Allahu ta’âlâ’s glory and grandeur, I had always feared my fate. When I brought to you the âyats (the 20th and 21st âyats of Sûrah at-Takwîr) stating that I am trustworthy, I felt relieved from that terrible fear owing to that praise and began to feel secure. Is there a greater mercy than this?”

80- Allahu ta’âlâ willed that Muhammad ‘alaihis-salâm should feel fully contented. (As we have stated in the 35th virtue, Allahu ta’âlâ shall give Him wha-



tever He likes until He feels content. This fact is declared in Sûrah ad-Duhâ.)

81- As it is written in the book **Mawâhib al-ladunniyya**, there is a widely-known hadîth ash-sharîf, “**I asked my Rabb that my ummah would not unite on dalâlat** (something wrong, aberration, heresy). **He accepted it.**”

In another hadîth ash-sharîf, He said, “**Allahu ta’âlâ has protected you from three things: First, He has protected you from uniting on dalâlat. Second, a Muslim who dies from an infectious disease receives the thawâb of a martyr. Third, if two sâlih (pious, devout) Muslims attest to a Muslim’s goodness, that Muslim will go to Jannah.**”

In a hadîth ash-sharîf, He said, “**The difference of opinions among my Ashâb is a mercy for you,**” and “**The difference of opinions among my ummah** (separation into madhhabs in matters of ibâdats) **is a mercy.**” As His ummah exert themselves to find the truth and the right way, differences of opinion occur among them. Their exertions cause (Allahu ta’âlâ’s) mercy. This hadîth ash-sharîf is denied by two types of people: One is a mâjin, the second is a mulhid. Mâjin is a deceitful person who uses religion as a tool for worldly gain. And mulhid is a heretic who has become an unbeliever by interpreting the âyat al-karîmas according to his worldly advantages. Yahyâ ibn Sa’îd says, “Islâmic scholars are facilitators. Whereas one of them says that something (an act, behaviour, etc.) is halâl, another one says that it is harâm. What they said halâl for pious people, they called harâm at times of corruption.”

The above hadîth ash-sharîfs show that the **ijmâ’ al-ummah**, that is, the consensus of the scholars called mujtahids, is one of the **Adilla ash-sharîyya**. In other words, it is one of the four sources of knowledge of Islâm. The four different (ways, or paths of Islâm called) madhhabs are true. Madhhabs are the mercy of Allahu ta’âlâ for Muslims.

82- Rasûlullah’s blessed daughters and wives (râdiyallahu ta’âlâ ‘anhunna) are the most superior of women in the world. And all of His Ashâb are the highest of all people, except the prophets. His cities, Mecca al-Mukarramah and then Medîna al-Munawwarah, are the most precious places on earth. One rak’at of salât performed in His masjid ash-sharîf will be given the thawâb of a thousand rak’ats. The same is true for other ibâdats. Between His grave and His minbar is a garden of Jannah. He said, “**A person who visits me after my death is as if he visited me when I was alive. A believer who dies in one of the (places called) Haramayn will be resurrected with a sense of security on the day of qiyâmat.**” The cities Mecca and Medîna are called “**Haramayn**”.

83- Everyone’s lineage continues through their sons. Muhammad ‘alaihis-salâm’s lineage continues from His daughter Fâtimah. This fact is stated in a hadîth ash-sharîf.

84- Every human being has a friend from the jinn. This devil is an unbeliever. It always whispers waswasa (qualms, doubts), trying to take away his îmân and

*“Yâ Rabbi! Make this person (Abdul-lah ibn Abbâs) a profound scholar in the religion and an owner of hikmat (spiritual knowledge)! Bestow on him the knowledge of the Qur’ân al-karîm!”*

*Hadîth  
ash-sharîf*

make him commit sins. Rasûl ‘alaihis-salâm converted His jinnî friend to Islâm.

85- When Rasûlullah’s (sallallahu ta’âlâ ‘alaihi wa sallam) time of death was near, Jabrâîl ‘alaihis-salâm came and brought Allahu ta’âlâ’s salâm and said that He asked how He was. He said that His death was near. Then he gave Him many glad tidings about Him and His ummah.

*I wouldn't give the dust of your feet for the world, O Rasûlallah!  
I wouldn't trade a strand of your hair for the seven skies, O Rasûlallah!  
Siddîq's wish was a single err of yours, O Rasûlallah!  
Irfân's hope is to be the dust of your feet, O Rasûlallah!*

## THE ISTIGHFÂR<sup>504</sup> OF OUR MASTER, THE PROPHET

As our Master, the Prophet is the most superior of all creatures, He is also the person who truly knew and feared Allahu ta’âlâ the most. Even though Janâb al-Haqq protected Him from sinning, He would ceaselessly worship, pray to and ask for forgiveness from Allahu ta’âlâ. He would sleep in the first part of the night (after performing the night salât) and worship in the last part of the night.

Ibn Abbâs narrates as follows: “One night, I was a guest at the house of Hadrat Maymûna, the mother of Mu’mins. Rasûlullah slept until midnight or just before or after. Then He awoke and sat up. With His hands, He removed the signs of sleep from His face. He stood up, took the hanging water container and performed abdast. He recited ten âyat al-karîmas from the end of Sûrah Âl-i ‘Imran and started performing salât. I also stood up and performed abdast as Rasûlullah did. And started performing salât next to Him. He performed a salât of two rak’ats. Then He performed another two rak’ats and then another two rak’ats. After that He started performing the witr salât. Then He slept until the adhâن for morning salât was called. He got up, performed another salât of two rak’ats. Then He went out to the masjid and performed the fard of the morning salât there.”<sup>505</sup>

Our mother Hadrat Âisha narrates: One night, our Master Rasûlullah was asleep. When He awoke, He said, “**O Âisha, if you allow me, I will be busy with worshipping my Rabb tonight.**” Then He got up. He recited from the Qur’ân al-karîm and cried. So much so that His two knees were wet with tears. He continued reciting, and as He recited, His blessed tears wet everywhere they dropped on His body. This state went on until the morning.

<sup>504</sup> Istighfâr is asking for forgiveness from Allahu ta’âlâ for one’s sins, repenting, making tawba and saying, “Astaghfirullâh”.

<sup>505</sup> Qâdî Iyâd, Shifâ ash-sharîf, 217; Ahmad ibn Hanbal, al-Musnad, I 284; Bayhaqî, as Sunan, I, 89.



In the morning, when Bilâl al-Habashî came and saw the situation, he said, "May my parents be sacrificed for you, O Rasûlallah! Didn't Allahu ta'âlâ forgive your past and future mistakes?" Rasûlullah 'alaihis-salâm replied, **"O Bilâl! Should I not be a thankful slave that this night Allahu ta'âlâ descended the 190th âyat al-karîma of Sûrah Âl-i 'Imrân, in maal,<sup>506</sup> 'In the creation of the heavens and the earth, in the succession of day and night, there are surely many signs for those with intelligence.'"**

*"O glorious Prophet! Allah will protect you from the harm of people."*

**Mâida: 67**

In a hadîth ash-sharîf written in the book "Muslim", Muhammad 'alaihis-salâm stated, **"Such things come to my heart that, because of them, I make istighfâr to Allahu ta'âlâ seventy times every day and night,"** and **"A curtain (that prevents divine nûrs from coming) appears in my heart. For this reason, I make istighfâr seventy times every day,"** and again He said, **"I say one hundred istighfâr to Allahu ta'âlâ every day."<sup>507</sup>**

Our Master, the Prophet's fear of Allahu ta'âlâ was so great that He was never seen laughing out loud.

In a marfû' hadîth ash-sharîf<sup>508</sup> reported by Imâm at-Tirmidhî from Abû Zar, it is stated, **"Verily, I see what you do not see. I hear what you do not hear. There is not a space four fingers wide in the sky where the angels don't make sajda. I swear by Allah that if you knew what I know, you would laugh little and cry much. You would go out and implore Allahu ta'âlâ at the top of your voice."**<sup>509</sup>

In a hadîth ash-sharîf reported by Abû Hurayra, our Master Rasûlullah said, **"No one's deeds take them to Jannah."** When He was asked, "Even you, O Rasûlallah?" He replied, **"Yes, my deeds will not take me to Jannah either. However, the generosity and mercy of Allahu ta'âlâ will cover me."**

Ibn 'Umar reported, "When we were in the presence of Rasûlullah, we would count Him saying one hundred times, **"O my Rabb! Forgive me and accept my repentance. You are the acceptor of repentance and the merciful."**<sup>510</sup>

Anas ibn Mâlik reported, **"Rasûlullah (sallallahu 'alaihi wa sallam) would constantly say the duâ, 'Allâhumma yâ muqallibal-qulûb, thabbit qalbi 'alâ dînik'**<sup>511</sup> (O my Allah, who alone can change our hearts from good to evil, from evil to good. Make my heart fixed in Your religion, do not ever let it turn away from or abandon it.)"

In a hadîth ash-sharîf, reported by Tirmidhî from Abû Sa'îd al-Khudrî, our Master, the Prophet said, **"Allahu ta'âlâ forgives the sins of a person who**

<sup>506</sup> Ibn Hibbân, as-Sahîh, II, 386; Ibn Asâkir, Târikh Dimashq, IV, 142.

<sup>507</sup> Ibn Mâja, Adab, 57; Qâdfî Iyâd, Shifâ ash-sharîf, 148.

<sup>508</sup> The hadîth ash-sharîfs that were reported by the Ashâb al-kirâm from our Master, the Prophet directly and quoted by saying, "I have heard Rasûlullah say so."

<sup>509</sup> Ibn Abî Shayba, al-Musannaf, VII, 123; Hâkim, al-Mustadrak, II, 554; Bayhaqî, Shu'ab-ul-îmân, I, 484.

<sup>510</sup> Ahmad ibn Hanbal, al-Musnad, II, 89; Ibn Abî Shayba, al-Musannaf, VI, 57; Suyutî, Jâmi-ul Ahâdis, XXXVI, 323.

<sup>511</sup> Ahmad ibn Hanbal, al-Musnad, III, 257; Hâkim, al-Mustadrak, I, 706.

says, ‘Astaghfirullahal-‘azîm allazî lâ ilâha illâ huwal-hayyal-qayyûm wa atûbu ilayh,’ three times when he goes to bed, even if his sins are as much as the foam on the sea, or sands of the land of Tamim, or the number of tree leaves or days of the world.”

According to the reports of Bukhârî and Muslim, Rasûlullah would say this istighfâr duâ, “Allahummaghfirlî hatîatî wa jahlî, wa isrâfî fi emrî wa mâ anta a’lamu bihî minnî. (O my Allah! Forgive me for the mistakes that You know and that I have committed, knowingly or unknowingly, by transgressing my limits!)”

As reported by Abû Mûsal-Ash’arî (radiyallahu ‘anh), Rasûl al-akram (sallallahu ‘alaihi wa sallam) also made istighfâr as follows: “Allahummaghfirlî hazlî wa jiddî wa hataî wa amdî wa kullu zâlika indî. Allahummaghfirlî mâ kaddamu wamâ ahhartu wa mâ asrartu wa mâ a’lantu wa mâ anta a’lamu bihî antal mukaddamu wa antal mu’ahharu wa anta alâ kulli shay’in qadîr.”<sup>512</sup> (O my Allah! Forgive all my possible faults that I have made whether in jest or seriously, by forgetting or knowingly. O my Allah! Forgive all my faults that I have already made or will make, secretly or openly, which are known to You. You are the Eternal. You are the Almighty.)”

*Rasûlullah would fast during the daylight,  
He would be awake for salât in the night,  
If you are a part of that Precious’ ummah,  
Always pay attention to makrûh and sunnah.*

## THE SHAFÂ’AT OF OUR MASTER, THE PROPHET

Our Master Rasûl al-akram will intercede for His ummah and save them from troubles and sorrow on the day of qiyâmat. He stated in one of His hadîth ash-sharîfs, “I was allowed to choose between having half of my ummah enter Jannah or to make shafâ’at. I chose shafâ’at (intercession). Because it is more comprehensive. Don’t think it is only for those who have pity; it is also for the sinners who made mistakes...”<sup>513</sup>

Our Master, the Prophet said in one of His hadîth ash-sharîfs related by Hadrat Abû Hurayra, “My shafâ’at is for the one who recites the kalima ash-shahâda by saying, ‘La ilâha illallah’ with ikhlâs (sincerity), in a way that his heart confirms his tongue.”<sup>514</sup>

In some hadîth ash-sharîfs, our Master, the Prophet stated:

<sup>512</sup> Bukhârî, Da’wât, 60; Muslim, al-Dhikr, 70; Abû Dâwûd, Salât, 123; Tirmidhî, Daawât, 29; Dârimî, Salât, 169; Ahmad ibn Hanbal, al-Musnad, I, 94; Dâra Qutnî, as-Sunan, III, 264; Hâkim, al-Mustadrak, I, 692; Bayhaqî, as-Sunan, II, 420.

<sup>513</sup> Ahmad ibn Hanbal, al-Musnad, VI, 29; Tabarâñî, al-Mu’jamu’l Kabîr, XVIII, 58; Haythamî, Majmâ’uz-Zawâid, XI, 308; Qastalânî, Mawâhib al-Ladunniyya, 290.

<sup>514</sup> Abû Ya’la, al-Musnad, XI, 39; Haythamî, Majmâ’uz-Zawâid, XI, 321; Qâdî Iyâd, Shifâ ash-sharîf, 217.



**“Of my ummah, I will intercede for those who love my Ahl al-bayt.”**

**“Of my ummah, I will intercede for those who have committed grave sins.”**

**“I can intercede for any Muslim, except those who malign my Ashâb.”**

**“Of my ummah, I will intercede for those who oppress their nafses and are deceived by their nafses (carnal souls).”**

**“On the day of qiyâmat, I will be the first to intercede.”<sup>515</sup>**

**“He who does not believe in my shafâ'at cannot attain it.”<sup>516</sup>**

On the day of qiyâmat, from the terror of the “Sûr” being blown, people will shudder; eyes will be confused as to where to look, and believers and unbelievers will be sent to the Mahshar for judgment. This is a torment that will increase the severity of the day of qiyâmat.

At that moment, eight angels shoulder and move the Arsh. Each of these angels walks the world's journey of twenty thousand years with one step.

Until the Arsh al-a'lâ stops moving, angels and clouds praise Allahu ta'âlâ in an unfathomable way. In this manner, the Arsh al-a'lâ stops over the white ground that Allahu ta'âlâ has created for it. At this moment, heads are bowed with fear of Allahu ta'âlâ's punishment that no one can bear. All the people remain trapped and confused in their distress and long for compassion.

In the Mahshar, people's situation becomes increasingly worse. Their hardships and troubles increase. Each of them has put around their neck the property that they clung to in the world. Those who did not pay the zakât of their camels are burdened with a camel. It clamours and becomes so heavy that it is like a great mountain. Those who did not pay the zakât of cattle or sheep are in the same state. Their wailing is like thunder.<sup>517</sup>

Those who didn't pay the 'ushr, that is, the zakât of crops, are loaded with bales of crops. They are burdened with the same kind of crops they didn't give zakât for in the world. If it was wheat, they are burdened with wheat; if it was barley, they are burdened with barley. Under their weights, they yell, “Wâ-wayla, wâ-sabura.” (Wayl is a word expressing torment. People shout this word when they cannot endure the torment. The word sabur is also used at times of being perished.)

Those who did not pay their zakât of gold, silver, (paper) money and other commercial goods in the world are afflicted with a terrible snake. When they shout and ask, “What is this?” the angels reply, “These are your goods you didn't pay the zakât of in the world.” This terrifying situation is stated in the 180th âyat of Sûrah Âl-i 'Imran, in maal, **“What they withheld in the world will be coiled around their necks on the day of qiyâmat.”**

Pus flows from the private parts of another group. Those around them are very disturbed by their foul smell. These are those who committed adultery and harâm.

<sup>515</sup> Tabarânî, al-Mu'jamu'l Kabîr, XII, 421; Haythamî, Majmâ'u Zawâid, XI, 324.

<sup>516</sup> Tabarânî, al-Mu'jamu'l Kabîr, XII, 421; Haythamî, Majmâ'u Zawâid, XI, 324.

<sup>517</sup> Muslim, Iman, 399; Tirmidhî, Sifat-ul-Qiyâmat, 10; Ibn Mâja, Zuhd, 37; Ahmad ibn Hanbal, al-Musnad, I, 4.

Another group is hung from tree branches. These are those who committed sodomy while they were in the world.

Another group is in a very ugly state, with their tongues coming out of their mouths and hanging down to their chests. People don't want to see these. These are liars and slanderers.

And there is a group whose bellies have grown as large as high mountains. These are the people who buy and sell interest-bearing goods and money in this world without any necessity or using the permissible way of business transaction called muamala. The sins of those who commit such harâm acts are revealed in a terrible way.

Fear comes to prophets and scholars. Awliyâ (dear slaves of Allahu ta’âlâ) and martyrs, fearing the unbearable punishment of Allahu ta’âlâ, cry. While they are in this state, a light much greater than the light of the sun envelops them. People, who already cannot endure the heat of the sun, witness this, and they fall into turmoil. They remain in this state for a thousand years. Nothing is said to them by Allahu ta’âlâ.

At that time, people go to Âdam ‘alaihis-salâm, who is the first prophet, and beg Him, “O Âdam ‘alaihis-salâm! You are a valuable and honourable prophet. Allahu ta’âlâ created you and made the angels perform sajda towards you. He breathed into you from His Soul. Intercede for us so that He will start the reckoning. So that we will be convicted with whatever Allahu ta’âlâ wills. And everyone will go wherever He commands. So that Allahu ta’âlâ, who is the Ruler and Owner of everything, will do whatever He wishes to His creatures.”

Âdam ‘alaihis-salâm says, “I ate the fruit from the tree that Allahu ta’âlâ forbade. Now, I am ashamed before Allahu ta’âlâ. However, you go to Nûh.” Upon this, they consult among themselves for a thousand years.

Then they go to Nûh ‘alaihis-salâm and beg Him, “We are in an unbearable situation. Intercede for our judgment to be made quickly. Let us escape this punishment of the Mahshar.” Nûh ‘alaihis-salâm answers, “I prayed to Allahu ta’âlâ. Every human being on earth drowned because of that prayer. For this reason, I am ashamed of Allahu ta’âlâ. However, you go to Ibrâhîm ‘alaihis-salâm, who is Khalîlullah. Allahu ta’âlâ said in the last âyat of Sûrah al-Hajj, in maal, **‘Keep to the religion of your father Ibrâhîm** (‘alaihis-salâm). **Allahu ta’âlâ named you Muslims in the earlier books and the Qur’ân al-karîm so that the prophet may be a witness for you, and you may be a witness for all mankind.’** Maybe, He will intercede for you.”

They talk to each other for another thousand years, just like before. Then they come to Ibrâhîm ‘alaihis-salâm. They say, “O father of Muslims! You are the person whom Allahu ta’âlâ has made Khalîl (friend) to Himself. Please intercede for us! So that Allahu ta’âlâ will give His judgment among the creatures.” Ibrâhîm ‘alaihis-salâm replies to them, “In the world, I spoke indirectly three times. By saying them, I fought on the path of religion. Now, I am ashamed to ask Allahu ta’âlâ for permission to intercede here. You go to Mûsâ ‘alaihis-salâm. For, Allahu





ta'âlâ spoke to Him and showed spiritual closeness to Him. He will intercede for you."

Upon this, they consult among themselves for a thousand years again. However, at this time, their situation is very difficult. The Mahshar becomes very narrow. Then they come to Mûsâ 'alaihis-salâm and tell Him, "O son of Imran! You are the prophet to whom Allahu ta'âlâ spoke and to whom He descended the Tawrât. Intercede for us so that the reckoning starts! For, we have stayed here for too long. Due to crowding, people are stepping on each other."

Mûsâ 'alaihis-salâm tells them, "I prayed to Allahu ta'âlâ so that the Pharaoh's nation would be punished for years with things they would dislike. Then I asked for them to be an example to those who came after them. Now, I am ashamed to intercede. However, Allahu ta'âlâ has mercy and compassion. Go to Îsâ 'alaihis-salâm. Because He is the truest of Rasûls in respect of yaqîn (absolute belief), He is the most superior in respect of mârifat (knowledge about Allahu ta'âlâ's Dhât [Person] and Attributes) and zuhd and hikmat (wisdom). He will intercede for you."

To be free from the troubles of the Mahshar, they go to Îsâ 'alaihis-salâm. They say, "You are the rûh (soul) and word of Allahu ta'âlâ. In the 45th âyat of Sûrah Âl-i 'Imran, Allahu ta'âlâ revealed about you, '**He is very valuable** (honorable and glorious) **in the world and in the âkhirat.**' Intercede for us before your Rabb!"

Îsâ 'alaihis-salâm says, "My people took me and my mother as gods other than Allah. In this situation, how can I intercede? They also worshipped me, called me son and Allahu ta'âlâ father. But have you seen anyone among you whose purse's seal had not been broken, yet it was empty? Is it possible to reach that money without breaking that seal? Go to the greatest and last of the prophets, Muhammad sallallahu 'alaihi wa sallam. For, He prepared His invitation and intercession for His ummah. Because His people tormented Him many times. They split His blessed forehead. They broke His blessed tooth. They accused Him of insanity. Even though that exalted Prophet was the best and the most honorable among them. In response to their unbearable torments and oppressions, He would say what Yûsuf 'alaihis-salâm told His brothers, which was stated in the âyat al-karîma, in maal, "**Today, I will not call you to account for what you did** (I will not throw your mistakes in your face). **May Janâb Allah, who is Arhamurrâhimîn** (the Most Merciful) **forgive you.**"<sup>518</sup> When Îsâ 'alaihis-salâm explains the virtues of our Prophet (sall-Allah 'alaihi wa sallam), they all want to reach Him as soon as possible.

Immediately, they come to the minbar of Muhammad 'alaihis-salâm. They say, "You are the beloved of Allahu ta'âlâ. The beloved is the most useful of all intermediaries. Intercede for us! For, we went to Âdam 'alaihis-salâm, who is the first of the prophets. He referred us to Nûh 'alaihis-salâm. We went to Nûh

*"Yâ Rabbî! This is my uncle and my father's brother. And these are my Ahl al-bayt. Just as I have covered them, You too, cover and protect them from the fire of Jahannam!"*

**Hadîth  
ash-sharîf**

<sup>518</sup> Sûrah Yûsuf: 12/92.

‘alaihis-salâm. He referred us to Ibrâhîm ‘alaihis-salâm. We went to Ibrâhîm ‘alaihis-salâm; He referred us to Mûsâ ‘alaihis-salâm. We went to Mûsâ ‘alaihis-salâm; He referred us to Îsâ ‘alaihis-salâm. We went to Îsâ ‘alaihis-salâm; He referred us to you. O Rasûlallah (sallallahu ‘alaihi wa sallam)! After you, there is no one left to go to.”

Our Master Rasûlullah (sallallahu ‘alaihi wa sallam) says, “**If Allahu ta’âlâ allows and consents, I will intercede.**”

He reaches the **Suradikat al-jalâl**, that is, the curtain of jalal (greatness). He requests permission for shafâ’at from Allahu ta’âlâ. The permission is granted. The curtains are removed. He enters the Arsh al-a’lâ. He makes sajda. He remains in the sajda for a thousand years. After this, He praises Janâb al-Haqq with such praises that no one has praised Allahu ta’âlâ like this since the creation of the universe. Some arifs (people of wisdom) said that when Allahu ta’âlâ created the universe, He praised Himself with such praises.

Allahu ta’âlâ says, in maal, “**O Muhammad, raise your head from sajda! Speak, it shall be listened to.** (Whatever you say will be listened to. Whatever you want will be given.) **Intercede, it shall be accepted.**” Upon this, our Master, the Prophet (sallallahu ‘alaihi wa sallam) says, “**O my Rabb! Separate the good and the bad of your slaves from each other; they have been waiting for a very long time. Each of them is being disgraced and dishonoured in the Arasat place with their sins.**”

A voice is heard, “**Yes, O Muhammad!**”

Janâb al-Haqq commands Jannah to be brought. Jannah is adorned with all kinds of ornaments. It is brought to Arasat field. It has such a beautiful scent that it can be smelled from a distance of five hundred years’ journey. This state makes hearts pleased and souls revived. Those (unbelievers, apostates, those who mock Muslims, those who deceive young people and steal their faiths and those) whose deeds are evil and bad can’t smell the scent of Jannah.

Angels tie Jahannam with chains and bring it to the Mahshar place. Jahannam screams, roars, spews fire and emits an intense smoke that turns the entire sky black. Its noise, roar and heat are unbearable. Everyone’s knees give way, and they collapse where they are.

Even prophets and rasûls can’t control themselves. Hadrat Ibrâhîm, Hadrat Musa and Hadrat Îsâ cling to the Arsh al-a’lâ. Ibrâhîm ‘alaihis-salâm forgets Ismâ’îl ‘alaihis-salâm, whom He would have sacrificed. Musâ ‘alaihis-salâm forgets His brother Harun ‘alaihis-salâm, and Îsâ ‘alaihis-salâm forgets His mother Hadrat Maryam. Each of them says, “**O my Rabb! Today, I want nothing but myself.**”

As for Hadrat Muhammad ‘alaihis-salâm, He says, “**O my Rabb! Give safety and salvation to my ummah!**” There is no one who could endure this. For, Allahu ta’âlâ informed of this and said in the 28th âyat of Sûrah al-Jâthiya, in maal, “**You will see every ummah fallen on their knees due to the fear of Janâb al-Haqq. Each of them will be invited to the book of the deeds they performed in the world.**”



Allahu ta'âlâ says, in the 8th âyat of Sûrah al-Mulk, in maal,  
**“Due to the enormity of its boiling and fury, it will be as though Jahannam will burst into two.”**

Upon this, our Prophet (sallallahu 'alaihi wa sallam) appears and stops Jahannam. He says, **“Go back in contempt and humiliation! So that your people may come to you in droves.”**

Jahannam says, **“O Muhammad! Give me permission! For, you are harâm to me.”** A voice comes from the Arsh, **“O Jahannam! Listen to the word of Muhammad 'alaihis-salâm. And obey Him!”** Then our Master Rasûlullah pulls Jahannam and places it somewhere to the left of the Arsh al-a'lâ. Those at the Mahshar tell each other the news of this merciful treatment and shafâ'at of our Master, the Prophet. Their fears decrease slightly. The meaning of the 107th âyat al-karîma of Sûrah al-Anbiyâ becomes apparent, **“We have sent you as a mercy to the worlds.”**<sup>519</sup>

In short, our Master Rasûlullah will intercede in five places.<sup>520</sup>

First, with His shafâ'at called **“Maqâm al-Mahmûd”**, He will save all of humanity from the torment of waiting at the Mahshar.<sup>521</sup>

Second, His shafâ'at will allow many people to enter Jannah without reckoning.

Third, He will take Mu'mins who have committed many sins out of Jannaham.

Fourth, He will intercede for those who have an equal amount of rewards and sins and wait at the place called “A'râf” to enter Jannah.

Fifth, He will intercede for the people in Jannah to have higher ranks.

Each of the seventy thousand people, whom He will save from being called to account by interceding, will intercede for seventy thousand other people, who will enter Jannah without being called to account at all.

## SHAFÂ'AT, O RASÛLALLAH!

I am destitute, I came to you,  
 Shafâ'at, O Rasûlallah!  
 I know what my fault is,  
 Shafâ'at, O Rasûlallah!

I am a sinner, my face is black,  
 Maybe I will be thrown to fire,  
 The only solution is from you,

*“My marriages with all my wives and the marriages of my daughters all happened with the permission Jabrâîl ('alaihis-salâm) brought from Allahu ta'âlâ.”*

**Hadîth  
ash-shârif**

<sup>519</sup> Muslim, Iman, 399; Tirmidhî, Sifat-ul-Qiyâmat, 10; Ibn Mâja, Zuhd, 37; Ahmad ibn Hanbal, al-Musnad, I, 4; Qâdî Iyâd, Shifâ ash-shârif, 220.

<sup>520</sup> Herkese Lâzım Olan Îmân, 359.

<sup>521</sup> Qâdî Iyâd, Shifâ ash-shârif, 217.

*Shafâ’at, O Rasûlallah!*

*Your love is finer than everything,  
Your knowledge is greater than everyone,  
The one that praises you is Mawlâ,  
Shafâ’at, O Rasûlallah!  
How can one praise you?  
The only favour is from you,  
Please come to our rescue!  
Shafâ’at, O Rasûlallah!*

*The world is a prison without you,  
My deeds are faulty, my state is ghastly,  
The only cure is from you,  
Shafâ’at, O Rasûlallah!*

*You have cast light upon this world,  
Salâts and salâms are all for you,  
To dead and alive every Muslim,  
Shafâ’at, O Rasûlallah!*

*Certainly, I have many sins,  
I am both weak and lacking,  
But my îmân is true,  
Shafâ’at, O Rasûlallah!*

*Jahannam will boil and spill,  
The fate is unknown to all,  
To the friends who make jihâd,  
Shafâ’at, O Rasûlallah!*

*Curtains shall lift from my eyes,  
You are the cure of all troubles,  
To every Mu’mîn person,  
Shafâ’at, O Rasûlallah!*

*For your glory was said, Lawlâka,  
Again, was said, Âtaynâka,  
You are the shah, Arsâlnâka,  
Shafâ’at, O Rasûlallah!*

*To those who spread our faith,  
To those who follow your sunnah,  
To those who are devoted to your path,*





*Shafâ'at, O Rasûlallah!*

*To the contemptible of your ummah,  
To those who praise, to those who recite,  
To the rich and the poor,  
Shafâ'at, O Rasûlallah!*

**Muhammad Hâdimî (rahmatullahi 'alaih)**

*"No! No one better than her (Khadija) was given to me. When everyone was calling me a liar, she believed me. While everyone was tormenting me, she helped me. She alleviated my sorrows."*

**Hadîth  
ash-sharîf**

## THE MIRACLES OF OUR MASTER, THE PROPHET

The evidence proving that our beloved prophet Muhammad 'alaihis-salâm is the prophet of Allahu ta'âlâ is too numerous to count. Allahu ta'âlâ said, "**Were it not for you, I would not have created the universe!**"<sup>522</sup> Just as all beings show the existence and oneness of Allahu ta'âlâ, they also show the prophethood and superiority of Muhammad 'alaihis-salâm. All the karâmat (extraordinary things Allah creates) that happen through the awliyâ of His ummah are His miracles (mujizas). Because karâmats happen through those who follow Him and adapt themselves to Him. In fact, because all the other prophets ('alaihimus-salawâtu watta'lîmât) wanted to be from His ummah, or rather, because they were all created from His nûr, their miracles are also considered among the miracles of Muhammad 'alaihis-salâm.

The miracles of our beloved prophet Muhammad 'alaihis-salâm are divided into three in terms of time:

**First**, the miracles starting from the creation of His blessed soul until the time of the bi'that when He was informed of His prophethood.

**Second**, the miracles in the time between the bi'that and His passing away.

**Third**, His miracles that happened and will happen from His passing away to the end of time.

The miracles in the first category are called **îrhâs**. Each category is further divided into two: The miracles that were seen and those which are inferred. All the miracles are so numerous that it is not possible to count them. The miracles in the second category are estimated to be around three thousand. A few of the famous ones are listed below:

1- The greatest of the miracles of Muhammad 'alaihis-salâm is the Qur'ân al-karîm. All the poets and men of letters to this day have been helpless and amazed by the verse and meaning of the Qur'ân al-karîm. They haven't been able to write the equivalent of an âyat al-karîma. Its eloquence and rhetoric are unlike human language. That is, if a single word were taken out or added, the beauty in its wording and meaning is ruined. Efforts to substitute even one of its words have proven futile. Its poetic style is unlike any one of the Arabian poets.

It informs of many secret things that have happened in the past and will happen in the future. Those who hear and read it always want more. Even though they physically tire, they don't get tired of it. It has been understood through countless experiences that reading and hearing it relieves troubles. There have been cases of people who felt terror and fear in their hearts when they heard it and even died because of it. The hearts of many implacable enemies of Islâm softened when they listened to the Qur'ân al-karîm, and they embraced îmân.

Although there were enemies of Islâm and zindiqs (unbelievers who pretend to be Muslims to try to destroy Islâm from within) with Muslim names called muattala, malâhida and karâmita who tried to change the Qur'ân al-karîm, corrupt it or say something similar to it, none of them could achieve their desires. The Tawrât (Torah) and the Injîl (Bible) have always been changed by people and are being changed again. Beautiful things that cannot be found through all knowledge and experience, good morals, virtues that give superiority to people, goodness that will lead to bliss in this world and the âkhirat, information about the beginning and end of beings, and things that are beneficial or harmful to people are all stated openly or implicitly in the Qur'ân al-karîm. Only its masters can understand the implicit ones.

All the knowledge and mysteries found in all the heavenly books, the Tawrât, the Zebûr (Psalms) and the Injîl, are explained in the Qur'ân al-karîm. Only Allahu ta'âlâ knows all the knowledge present in the Qur'ân al-karîm. He revealed most of them to His beloved Prophet (sallallahu 'alaihi wa sallam). Alî and Hu-sayn (radiyallahu ta'âlâ 'anhumâ) stated that they knew most of this knowledge. Reading the Qur'ân al-karîm is a great blessing. Allahu ta'âlâ has bestowed this blessing on the ummah of His Habîb. Angels are deprived of this blessing. For this reason, they gather in places where the Qur'ân al-karîm is being read and listen. All the tafsîrs explain very little of the knowledge in the Qur'ân al-karîm. On the day of qiyâmat, when Muhammad 'alaihis-sallam climbs the minbar and recites the Qur'ân al-karîm, those who listen will understand all its knowledge.

2- One of the greatest miracles of Muhammad 'alaihis-salâm is His dividing the moon into two. No other prophet was blessed with this miracle. When Muhammad 'alaihis-salâm was fifty-two years old, the leaders of the Qurayshî unbelievers in Mecca came to Him and said, "If you are a prophet, divide the moon into two." Our beloved Prophet very much wanted everyone, especially His kith and kin, to become Muslims. He raised His hands and prayed. Allahu ta'âlâ accepted it and divided the moon into two. Half of it appeared on one mountain, the other half on another mountain. The unbelievers said, "Muhammad performed magic on us," and persisted in their denial.

#### A stanza:

When dogs look at the moon, they bark.  
Why should we blame the moon? Hark!  
You know, a dog will always bark!  
Of this, what a fool will think.





### **And a couplet:**

*Loss of taste is symptomatic of the loss of health,  
Delicious drinks taste bitter to one with bad health.*

*"Loving the  
Sayyids and  
Sharīfs brings  
about passing  
with īmān on one's  
last breath."*

**Abū Mucāhid  
Enver ibn Nazif  
(rahmatullahi  
'alaih)**

3- In some of His ghazâs, at times of shortage of water, Muhammad 'alaihis-salâm put His blessed hand into water in a container, water poured down from between His fingers, and the container continuously overflowed with water. The number of people who consumed that water was sometimes eighty, sometimes three hundred, sometimes fifteen hundred, and in the Ghazâ of Tabuk, seventy thousand people and their animals. When He took His blessed hand out of the water, it stopped flowing.

4- One day, He went to His paternal uncle Abbâs' house and sat him and his children next to Him. He covered them with His ihrâm and said, **"Yâ Rabbî! Just as I have covered my uncle and my Ahl al-bayt, protect them from the fire of Jahannam."** A voice was heard from the walls saying, "Âmîn," three times.<sup>523</sup>

5- One day, when some people asked Him to show them a miracle, He called to a tree in the distance. The tree came, dragging its roots, greeted Him and said, **"Ash-hadu an lâ ilâha ill-Allah, wa ash-hadu anna Muhammadan 'abduhu wa Rasûluh."** Then it moved back to its place and resumed its stand.

6- During the Ghazâ of Khaybar, when they put poisoned lamb kebâb in front of Him, a voice was heard to say, "Yâ Rasûlallah (O Messenger of Allah)! Don't eat me, I am poisonous."

7- One day, He said to a man with an idol in his hand, **"Will you become a believer if the idol speaks to me?"** The man answered, "I have been worshipping it for fifty years, and it has never said a word to me. How will it speak to you now?" When Muhammad 'alaihis-salâm asked, **"O idol! Who am I?"** a voice said, "You are the prophet of Allah." The owner of the idol became a Muslim immediately.

8- There was a date stump in Masjid an-Nabawî (the Prophet's Mosque) in Medîna.

Rasûlullah (sallallahu 'alaihi wa sallam) would lean on that stump whenever He gave (the speech called) khutba. The stump was called **Hannâna**. When a minbar was made, He didn't go to Hannâna to lean on it. The entire jamâ'at herald cries coming from it. Our Master, the Prophet came down from the minbar and hugged Hannâna. It stopped crying. He said, **"Had I not hugged it, separation from me would make it cry till qiyâmat."**

Such miracles have been seen and reported many times.

9- It has been seen many times that the pebbles He picks up and the pieces of food He holds glorify Allahu ta'âlâ (tasbîh), like the sound of a bee.

10- One day, an unbeliever came to Him and said, "How do I know that you are a prophet?" Rasûlullah (sallallahu 'alaihi wa sallam) asked, **"If I call the**

<sup>523</sup> Haythamî, Majmâ'u Zawâid, IX, 226; Ibn Asâkir, Târikh Dimashq, XXVI, 311.

**bunch on this date tree and it comes, will you believe?"** The unbeliever replied that he would become a believer. Rasûlullah called the bunch of dates, and it came jumping. When He said, "**Go back to your place,**" it went up to its place and hung there as before. Upon seeing this, the unbeliever became a believer.

11- In Mecca, a few wolves snatched sheep from a herd. When the shepherd charged at them and took the sheep back, one of the wolves began to talk, "Didn't you fear Allahu ta'âlâ, as you took away the sustenance Allahu ta'âlâ has sent to us?" Astounded, the shepherd mumbled, "Oh, a wolf talks!" The wolf went on, "Shall I tell you something which is even more surprising? Muhammad (sallallahu ta'âlâ 'alaihi wa sallam), the prophet of Allahu ta'âlâ, is performing miracles in Medîna." The shepherd came and told this to Rasûlullah (sallallahu 'alaihi wa sallam) and became a Muslim.

12- While our Master Muhammad sallallahu ta'âlâ 'alaihi wa sallam was walking in a meadow, He heard a voice saying, "O Rasûlallah!" three times. He turned to the direction of the voice and saw a deer tied up. A man was sleeping next to it. He asked the deer what it wanted. "This hunter has captured me," said the deer. "I have two babies on the hill over there. Please do let me go! I'll go, nurse them and come back." Rasûl 'alaihis-salâm asked, "**Will you keep your promise and come back?**" The deer said, "I promise to Allah, if I don't come back, may the wrath of Allah be upon me!" Rasûlullah set the deer free. It came a little later. When the man woke up and asked, "O Rasûlallah! Do you have an order for me?" our Master, the Prophet said, "**Set this deer free!**" The man untied the deer and let it go. The deer said, "**Ash-hadu an lâ ilâha ill-Allah wa annaka Rasûlullah,**" and went away.

13- One day, He invited a villager to îmân. The villager said, "If you revive the deceased daughter of a Muslim neighbour of mine, I will become a believer." They went to the girl's grave. Rasûlullah called the girl by saying her name. First, a voice was heard from inside the grave, and the girl came out. Our Master Rasûlallah asked, "**Would you like to come back to the world?**" The girl said, "O Rasûlallah! I don't want to go back to the world. I am more comfortable here than in my father's home. A Muslim's âkhirat (afterlife) is better than her worldly life." When the villager saw this, he immediately became a Muslim.

14- Jâbir ibn Abdullah (radiyallahu ta'âlâ 'anh) roasted a sheep. Rasûlullah (sallallahu 'alaihi wa sallam) and His Ashâb ate it. He said, "**Do not break the bones.**" He gathered the bones together, put His blessed hands on them and prayed. Allahu ta'âlâ revived the sheep.

15- They brought to Rasûlullah a child who didn't speak at all even though he had grown up. "**Who am I?**" asked our Prophet. The child replied, "You are Rasûlullah." From then on, he began to talk and didn't lose his speech till death.

16- Someone stepped on a snake egg and lost his sight. They brought him to Rasûlullah (sallallahu 'alaihi wa sallam). When He put His blessed saliva on the man's eyes, he began to see again. In fact, he was eighty years old when he still could thread a needle.



17- Muhammad ibn Khâṭib relates, "I was young. Boiling water spilled on me and burnt my body. My father took me to Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam). He applied His saliva to the burned areas with His blessed hands and prayed. The burns healed immediately."

18- A woman brought her bald son. Rasûlullah rubbed His blessed hands gently on the boy's head. He healed. His hair began to grow.

19- It is written in the "**Sunan**" books of Tirmidhî and Nesâî: One day, a man blind in both eyes came to Him and said, "O Rasûlallah! Please pray for me to regain my sight." Our Master pitied him; He told him to perform a perfect abdast, then to recite the following prayer, "**Yâ Rabbî (O my Lord)! I beg You. I ask of You through the intercession of Your beloved prophet Muhammad 'alaihis-salâm. O Hadrat Muhammad 'alaihis-salâm, whom I dearly love! I beg my Rabb through you. I ask Him to accept my invocation for your sake. Yâ Rabbî! Make this exalted Prophet my intercessor! For His sake, accept my invocation!**" When the man performed abdast and said the prayer, he started seeing. Muslims have always said this prayer and attained their wishes.

20- One day, Rasûlullah and (His paternal uncle) Abû Tâlib were going across a desert. Abû Tâlib said he was very thirsty. Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) got down from the animal and asked, "**Are you thirsty?**" When He hit the ground with His blessed heel, water gushed out. He said, "**Uncle, drink from this water!**"

21- During the Hudaybiya expedition, they were encamped by a waterless well. The soldiers complained about the shortage of water. Rasûlullah asked for a bucket of water. He performed abdast with the water in the bucket, then spat into it, and then had the water in it poured into the well. He took an arrow and threw it into the well. Then they saw the well fill with water to the brim.

22- In a ghazâ, the soldiers complained that they were thirsty. Rasûl 'alaihis-salâm sent two soldiers to search for water. They saw a woman on a camel with two waterskins full of water and brought her. Rasûlullah asked the woman for some water. He had it poured into a container. All the soldiers filled their cups and skins with the water in the container one by one. They gave the woman some dates and filled her waterskins. Rasûlullah said to her, "**We haven't decreased your water. It is Allahu ta'âlâ who gave us the water.**"

23- He was delivering khutba in Medîna, when someone said, "O Rasûlallah (sallallahu ta'âlâ 'alaihi wa sallam)! Our children, animals and fields are perishing due to lack of water. Please come to our rescue!" Our Prophet raised His blessed hands and prayed. It was a cloudless day, yet He had hardly rubbed His blessed hands on His face when clouds gathered. Immediately, it started raining. It continued for a few days. He was on the minbar delivering khutba again, when the same person complained, "O Rasûlallah! We will perish with this rain." Upon this, Rasûl 'alaihis-salâm smiled and prayed, "**O my Rabb! Bestow Your**

*"My Ahl al-bayt  
are like Nûh  
'alaihis-salâm's  
Ark. One who  
follows them  
will reach  
salvation. The  
rest will perish."*

**Hadith  
ash-sharîf**

# جَنَّةُ الْبَقِيعَ - بِالْمَدِينَةِ الْمُنَوَّرَةِ

1- Jannat al-Baqî - Medîna al-munawwara

2- Ahl al-bayt

3- Banâtun-Nabiyyi (the Daughters of Our Prophet)

4- Shuhadâ al-baqî (the Martyrs of Jannat al-Baqî)

5- Azwâj an-Nabiyyi (the Wives of Our Prophet)

6- Imâm Mâlik.



# The mausoleums in Jannat al-Baqî before they were demolished



**mercy on Your other slaves as well!"** The clouds cleared away, and the sun appeared.

24- Jâbir ibn Abdullâh (râdiyallahu ta'âlâ 'anh) relates: I had a lot of debt. I told Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) about it. He came to my orchard and walked around the pile of dates, making three rounds. Then He said, "**Tell your creditors to come here.**" Each creditor was given his due, and there was no decrease in the pile of dates.

25- A woman sent some honey as a present. Rasûl 'alaihis-salâm accepted the honey and returned the empty container. By the power of Allahu ta'âlâ, the container arrived full of honey. The woman came and asked, "O Rasûlallah! What is my sin? Why didn't you accept my present?" He said, "**We have accepted your present. The honey you see is the barakat (abundance) Allahu ta'âlâ has given you in return for your present.**" The woman was pleased and took the honey home. She and her children ate the honey for months. It never decreased. One day, without thinking, they put the honey into another container. When they ate it from that container, the honey was soon finished. They informed Rasûlullah about this. He said, "**If the honey had remained in the container I sent, they would have eaten it as long as the world lasted, and it wouldn't have decreased at all.**"

26- Abû Hurayra reports: I went to Rasûlullah with a few dates and asked Him to pray for blessings on them. He prayed so that they would have barakat and said, "**Take these and put them in their container. Whenever you need dates, pick them with your hand. Never tip it over to pick them.**" I always kept the bag containing the dates with me, day and night, and ate them all the time till the time of 'Uthmân (râdiyallahu 'anh). I would offer from those dates to whoever was with me and give handfuls of them as sadaqa. On the day 'Uthmân (râdiyallahu 'anh) was martyred, my bag was lost.

27- Rasûlullah (sallallahu ta'âlâ 'alaihi wa-sallam), like Suleymân 'alaihis-salâm, understood every animal's language. Animals coming and complaining about their owners or others were frequently seen. Rasûlullah would inform the Ashâb al-kirâm. During the Ghazâ of Hunayn, He said to the white mule named Duldul that He was riding, "**Get down.**" When Duldul immediately knelt down, He took a handful of sand from the ground and scattered it over the unbelievers.

28- One day, He said to His wife Hafsa (râdiyallahu 'anhâ), "**Abû Bakr and your father will govern my ummah.**" By saying so, He gave the good news that Abû Bakr and Hafsa's father 'Umar (râdiyallahu 'anhum) would become Khalîfas.

29- He had appointed Abû Hurayra (râdiyallahu ta'âlâ 'anh) to guard the dates that came as zakât in Medîna. Hadrat Abû Hurayra caught someone stealing dates. He told the man that he would take him to Rasûlullah. When the thief said that he was poor and had a crowded family to support, he let him go. The following day, Rasûlullah sent for Abû Hurayra and asked him, "**What had the man that you let go last night done?**" When Abû Hurayra related what had happened, He said, "**He deceived you. He will come back.**" Indeed, the fol-





lowing night the man came again and was caught. He begged again, "For the love of Allah, let me go," and was let go again. The third night, when he was caught, his begging was no good. So, this time, he said, "If you let me go, I'll teach you something that will be very useful to you." When Abû Hurayra accepted it, he said, "If you recite the **Âyat al-kursî** before you go to bed every night, Allahu ta'âlâ will protect you, and the shaytan won't approach you," and left. The next day, when Rasûlullah asked Abû Hurayra what had happened the previous night, he told Him everything. Upon this, our Master, the Prophet said,

**"He told the truth this time. However, He is an abject liar.**

**Do you know who you have been talking with for three nights?"** When Abû Hurayra answered, "No, I don't," He said, **"That person was the shaytan."**

30- He sent troops to a region called **Mûta** to fight against the armies of the Byzantine Emperor. The three commanders (Zayd ibn Hâritha, Ja'far ibn Abî Tâlib, Abdullah ibn Rawâha) of the sahâbîs were martyred one after another. In the meantime, Rasûlullah was on the minbar in Medîna; He saw with Allahu ta'âlâ showing Him and told it to the people with Him.

31- When He was sending Mu'âz ibn Jabal (radiyallahu ta'âlâ 'anh) to Yemen as governor, He saw him to the outskirts of Medîna and gave him a lot of advice. Then He said, **"You and I cannot meet again till qiyâmat."** Mu'âz was still in Yemen when Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) passed away in Medîna.

32- As He was passing away, He said to His daughter Fâtima, **"From my relatives, you will be the first to meet me."** Six months later, Fâtima (radiyallahu 'anhâ) passed away. No other relative of our Prophet passed away before her.

33- He said to Qays ibn Shemmâs (radiyallahu 'anh), **"You will lead a beautiful life and die as a martyr."** Qays attained martyrdom in the battle fought against Musaylamah al-Kadhdhâb in Yamâma during the caliphate of Abû Bakr (radiyallahu ta'âlâ 'anh).

He also foretold of the martyrdoms of Hadrat 'Umar al-Fârûq, Hadrat 'Uthmân and Hadrat Alî (radiyallahu ta'âlâ 'anhum ajma'in).

34- He gave the good news that the lands of the Persian Shah Khosrow and the Byzantine Emperor would be conquered by the Muslims, and their treasures would be spent and dispensed on the path of Allah.

35- He foretold that many people from His ummah would go out for a ghazâ at sea and that the lady named Umm Hirâm (radiyallahu ta'âlâ 'anhâ), one of the sahâba, would be in that ghazâ. During the caliphate of Hadrat 'Uthmân, Muslims sailed to the island of Cyprus and fought. That lady was with them. She attained martyrdom there.<sup>524</sup>

36- One day, Rasûl 'alaihis-salâm was sitting in a high place. He turned to

*"The ones who pass the Sirât Bridge without slipping are the ones who love my Ahl al-bayt and Ashâb very much."*

**Hadîth  
ash-sharîf**

<sup>524</sup> Bukhârî, Jihâd, 3; Isti'zân, 41; Abû Dâwûd, Jihâd, 10; Tirmidhî, Fezâ'ilu'l-Jihâd, 15; Nesâî, Jihâd, 40; Ahmad ibn Hanbal, Al-Musnad, VI, 423; Ibn Sa'd, at-Tabaqât, VIII, 435.

the people with Him and said, “**Do you see what I see? I swear that I see the fitna** (mischief, insurrection, malice) **that will take place amongst your houses and in the streets.**” During the days when ‘Uthmân (radiyallahu ‘anh) was martyred and later in the time of Yezîd, great fitnas erupted in Medîna; many people’s blood was spilled on the streets.

37- One day, He foretold that one of his wives would rebel against the Khalîfa. When Âisha (radiyallahu ta’âlâ ‘anhâ) laughed at this remark, He said, “**Yâ Humeyrâ**<sup>525</sup>! **Do not forget this word of mine! Maybe you are that woman.**” Then He turned to Alî (radiyallahu ‘anh) and said, “**If you should have the authority to decide about her, treat her gently!**” It was thirty years later when Âisha (radiyallahu ‘anhâ) fought against Alî (radiyallahu ‘anh) and was captured by him. Alî (radiyallahu ‘anh) showed her kindness and deference and sent her from Basra to Medîna.

38- He said to Hadrat Mu’âwiya (radiyallahu ‘anh), “**If you should govern my ummah one day, reward those who do good deeds and forgive those who do bad deeds!**” Mu’âwiya (radiyallahu ‘anh) was the governor of Damascus for twenty years during the caliphate of Hadrat ‘Umar and Hadrat ‘Uthmân (radiyallahu ‘anh), and later he served as caliphate for twenty years.

39- One day, He said, “**Mu’âwiya will never be defeated.**” When Alî (radiyallahu ta’âlâ ‘anh) heard about this hadîth ash-sharîf during the battle of Siffîn, he said, “I would never have fought against Mu’âwiya (radiyallahu ‘anh) had I heard that before.”

40- He said to Ammâr ibn Yâsar (radiyallahu ta’âlâ ‘anh), “**You will be killed by rebellious people, by bâgîs.**” Indeed, Ammâr attained martyrdom as he and Alî (radiyallahu ‘anh) were fighting against Mu’âwiya (radiyallahu ‘anh).

41- He said about Hasan, His daughter Fâtima’s son (radiyallahu ta’âlâ ‘anhûmâ), “**This son of mine is a source of khayr** (goodness). **Allahu ta’âlâ will make him the reason for the peace between two great armies of Muslims.**” Years later, when he was about to fight against Mu’âwiya (radiyallahu ‘anh) with a large army, he gave up and handed over the rightful caliphate to Mu’âwiya (radiyallahu ‘anh) in order to prevent fitna and bloodshed of Muslims.

42- Abdullah ibn Zubayr (radiyallahu ta’âlâ ‘anhûmâ) drank Rasûlullah’s (sallallahu ta’âlâ ‘alaihi wa sallam) blood after a blood-letting. When our Master, the Prophet saw this, He said, “**Do you know the things that you will suffer from people? And they will suffer much from you. The fire of Jahannam will not burn you.**” When Abdullah ibn Zubayr declared his caliphate in Mecca, Abdulmalik ibn Marwân sent Hajjaj from Damascus to Mecca with a large army. They caught and killed Abdullah.

43- One day, He looked at Abdullah ibn Abbâs’ mother and said, “**You are going to have a son. Bring him to me when he is born!**” Later, when the baby was born, they brought him to Rasûlullah. He recited the adhân and iqâmat into his ears and put His blessed saliva into his mouth. He named him Abdullah, gave

<sup>525</sup> A word of endearment Rasûlullah (sallallahu 'alaihi wa sallam) called Hadrat Âisha because He loved her dearly.



him back to his mother and said, "**Take the father of Khalîfas with you!**" When Hadrat Abbâs, father of the child, heard this, he came to our Prophet and asked Him, "Yes, I said so. This child is the father of Khalîfas. Among them, there will be a person who will perform salât with Saffâh, Mahdî and Îsâ 'alaihis-salâm." Many Khalîfas presided over the Abbâsid State. All of them descended from Abdullâh ibn Abbâs.

44- One day, He said, "**Many people called Râfidî will appear among my ummah. They will leave the religion of Islâm.**"

45- He prayed for many people among His Ashâb; all of them were accepted, and their benefits were seen.

Alî (râdiyallahu ta'âlâ 'anh) related: Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) wanted to send me as the qâdî (judge) to Yemen. I said, "Yâ Rasûlallah (sallallahu ta'âlâ 'alaihi wa sallam)! I don't know how to act as a qâdî." He put His blessed hand on my chest and prayed, "**Yâ Rabbî! Install the right things to his heart. Bless him with the quality of always telling the truth!**" From then on, I always sensed the right one among the complainants who came to me, and my verdicts were always correct.

46- The ten people whom Rasûlullah gave the glad tidings that they would go to Jannah are called '**Ashara al-mubash-shara**'. Sa'd ibn Abî Waqqâs (râdiyallahu 'anh) was one of them. During the Ghazâ of Uhud, our beloved Prophet said "**Yâ Rabbî! Make his arrows reach their targets and accept his prayers!**" From then on, every prayer of Sa'd was accepted, and every arrow he shot hit the enemy.

47- He put His blessed hand on the forehead of His uncle's son, Abdullâh ibn Abbâs, and said, "**Yâ Rabbî! Make this person a profound scholar in the religion and an owner of hikmat** (spiritual knowledge)! **Bestow on him the knowledge of the Qur'ân al-karîm!**" From then on, Abdullâh ibn Abbâs became peerless in his time in all science and especially in tafsîr (understanding murâd al-ilâhî -divine purpose- from the âyats in the Qur'ân al-karîm), hadîth and fiqh. The Sahâba and the Tâbi'în learned everything from him. He became well known with the names of '**Tarjumân al-Qur'ân**' (interpreter of the Qur'ân al-karîm), '**Bahr al-ilm'** (sea of knowledge), and '**Râis al-mufassirîn**' (the leader of scholars of tafsîr). Islâmic countries were filled with his students.<sup>526</sup>

48- For Anas ibn Mâlik (râdiyallahu ta'âlâ 'anh), one of His servants, He prayed, "**Yâ Rabbî! Give him a lot of wealth and children, a long life and forgive his sins!**" As time passed, Anas ibn Mâlik's wealth increased. His orchards yielded plenty of fruit every year. He had many children. He lived for a hundred and ten years. Towards the end of his life, he said, "Yâ Rabbî! You have accepted and granted three of the prayers Your Habîb made for me. I wonder if You will accept the fourth one and forgive my sins?" A voice was heard to say, "**I have accepted the fourth one as well. Allow your heart to be pleased!**"

49- He prayed for Mâlik ibn Rabîa (râdiyallahu ta'âlâ 'anh), "**May you have**

<sup>526</sup> Ahmad ibn Hanbal, al-Musnad, I, 266; Ibn Sa'd, at-Tabaqât, II, 365; Haythamî, Majmâ'u Zawâid, XI, 234.

**many children!**” Mâlik had eighty sons.

50- There was a widely-known poet named Nâbigha. When he recited some of his poems, Rasûlullah said the following prayer, which was widespread among the Arabs, “**May Allahu ta’âlâ not let your teeth fall!**” Nâbigha was a hundred years old, and his teeth were white and clear, aligned like pearls.

51- He said the following prayer about Urwa ibn Ju’d (râdiyallahu ta’âlâ ‘anh), “**Yâ Rabbî! Make his trade gainful!**” Urwa said, “From then on, all the trades I made were profitable. I never lost.”

52- One day, His daughter Fâtima (râdiyallahu ta’âlâ ‘anhâ) came to Him. She was pale with hunger. He put His hand on her chest and prayed, “**O my Rabb, who satiates the hungry! Do not leave Muhammad’s daughter Fâtima hungry!**” Fâtima’s face immediately became rosey and lively. She never felt hunger until she died.

53- He prayed with blessings to Abdurrahmân ibn Awf, who is one of the ‘As-hara al-mubash-shara. His wealth increased so much that he became legendary.

54- He said, “**Every prophet’s prayers are accepted. Every prophet prayed for their ummahs in the world. But I am praying for permission to intercede for my ummah on the day of qiyâmat. Inshâ-Allah, my prayer will be accepted. I will intercede for all those who are not polytheists.**”

55- He went to some villages in Mecca and tried hard to persuade them to become believers. They refused. He prayed for them to suffer hardship like the famine seen in Egypt during the time of the Prophet Yûsuf (Joseph ‘alaihis-salâtu was-salâm). That year there was such a famine there that they ate carrion.

56- Even though ‘Utayba, the son of our Master’s uncle Abû Lahab, was Rasûlullah’s (‘alaihis-salâtu was-salâm) son-in-law, he didn’t only persist in his denial of Rasûlullah, he also greatly saddened that Sarwar (Master of prophets, sallallahu ‘alaihi wa sallam). He divorced his wife Umm Gulthum, our Prophet’s blessed daughter. He said ugly things. Rasûlullah was deeply saddened and prayed, “**Yâ Rabbî! Set one of Your canines on him!**” While ‘Utayba was going to Damascus for trade, he was sleeping among his friends one night. A lion came and smelled all the members of the group one by one. When it came to ‘Utayba, it grabbed him and tore him to pieces.

57- A person was eating with his left hand. Our Prophet said to him, “**Eat with your right hand.**” He lied and said, “**My right arm doesn’t move.**” Rasûlullah said, “**May your right hand never move again.**”<sup>527</sup> That person was unable to raise his right hand until his death.

58- Rasûlullah sent a letter to the Persian Shah Khosrow Parviz, inviting him to Islâm. Despicable Khosrow tore the letter to pieces and martyred the envoy who brought it. When Rasûl ‘alaihis-salâm heard this, He was very saddened and said, “**O my Rabb! Tear his property to pieces as he tore my letter!**” Rasûlullah was still alive when Khosrow was sliced with a dagger by his own son Siravayh. And later, during the caliphate of ‘Umar (râdiyallahu ta’âlâ ‘anh), Muslims conquered the entirety of Persia, so that there was neither progeny nor

<sup>527</sup> Bayhaqî, As-Sunan, II, 45.



property left from Khosrow.

59- While Rasûl 'alaihis-salâm was giving advice and performing amr bil ma'rûf and nahy an al-munkar (to command the orders of Islâm and to forbid the prohibitions of Islâm) in the market, a scoundrel named Haqam ibn Âs, who was Marwân's father, was following Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) from behind, blinking his eyes in mockery and pulling funny faces. When Rasûl 'alaihis-salâm turned back and saw his ugly state, He said, "**Stay the way you showed yourself!**" His face stayed like that until his death.

60- Allahu ta'âlâ always protected His Habîb from troubles. Abû Jahl was the biggest enemy of Rasûlullah (sallallahu 'alaihi wa sallam). One day, when he raised a large stone to hit His blessed head, he saw two snakes on Rasûlullah's shoulders, the stone fell from his hand, and he ran away.

61- One day, Rasûlullah was performing salât beside the Kâ'ba al-mu'azzama when the vile Abû Jahl grabbed the opportunity and walked towards Him with a knife, but immediately turned back and ran away. When afterwards his friends asked him why he was scared, he explained, "I saw a ditch full of fire between Muhammad (sallallahu ta'âlâ 'alaihi wa sallam) and me. Many people were waiting for me. If I had taken a step, they would have caught me and thrown me into the fire." When the Muslims heard about that and asked Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam), He said, "**The angels of Allahu ta'âlâ would have caught him and tore him to pieces.**"

62- In the fourth year of the Hegira, as Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) was talking with His Ashâb under the walls of the fortress belonging to the Jews in Banî Nadîr, a Jew wanted to throw a large millstone from above. When he reached for the stone, both of his hands became crippled.

63- It was the ninth year of the Hegira, and crowds of people were coming from far away to embrace Islâm. Two unbelievers named Âmir and Arbad mixed into the masses. As Âmir was telling Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) that they had become Muslims, Arbad sneaked behind Rasûlullah and attempted to unsheathe his sword. His hands became paralysed. When Âmir gestured as if to say, "Why are you dithering?" Rasûl 'alaihis-salâm said, "**Allahu ta'âlâ has protected me from the harm of you two.**" When they left there, Âmir asked Arbad why he didn't keep his promise. He answered, "How could I have? I tried to draw my sword many times. At each attempt, I saw you between us." A few days later, on a sunny day, suddenly the sky was covered with clouds, and Arbad and his camel were struck by lightning and died.

64- One day, Rasûl 'alaihis-salâm performed abdast, put on one of His mests (waterproof footwear covering the part of the foot which is fard to wash in abdast), and as He was about to put on the other one, a bird snatched the mest and shook it in the air. A snake fell out of it. Then the bird dropped the mest on the ground and flew away. From that day on, it has become sunnah (any action not

*"Muhammad (sallallahu 'alaihi wa sallam) is the Rasûl of Allahu ta'âlâ. Those who are with Him (the Ashâb al-kirâm) are all harsh towards the unbelievers. Yet, they are very merciful (compassionate) towards one another."*

**al-Fath: 29**

commanded by Allahu ta’âlâ but is done and recommended by our Prophet) to shake shoes before putting them on.

65- Rasûl ‘alaihis-salâm assigned guards from His Ashâb to protect Him in ghazâs and deserts. When the 67th âyat al-karîma of Sûrah al-Mâida was revealed, in maal, “**Allah will protect you from the harm of people,**” He gave this up. He would walk alone among enemies and sleep alone without feeling any fear.

66 Hadrat Anas ibn Mâlik narrates: “Rasûlullah had a handkerchief with which He wiped His face. He would wipe His face with it, and when it became dirty, He would put it in the fire. The dirt would burn while the handkerchief wouldn’t burn but become clean.”

67- He drank water out of a bucket pulled up from a well and then poured the remaining water back into the well. From that time on, the well always smelled of musk.

68- A disease called hives (urticaria) broke out on ‘Urwa ibn Firqad’s (radi-yallahu ‘anh) body. Rasûl ‘alaihis-salâm took his clothes off, spat on His own blessed hands and rubbed his body with His hands. The patient was healed. His body smelled like musk. This continued for a long time.

69- One day, Rasûl ‘alaihis-salâm was performing salât when the shaytan came and attempted to disrupt His salât. He caught the shaytan with His blessed hands and let him go only after he promised not to disturb His salât.

70- Abdullah ibn Ubayy ibn Salûl, the leader of the munâfiqs (hypocrites) in Medîna, sent for Rasûlullah towards his death and begged Him, “Please make me a shroud from the shirt you are wearing.” Since it was His habit to give whatever was asked of Him, He presented His shirt to him. He even performed his janâza salât after his death. Admiring this generosity of Rasûlullah (sallallahu ta’âlâ ‘alaihi wa sallam), one thousand munâfiqs in Medîna embraced Islâm.

71- Among the unbelievers of Quraysh, Walîd ibn Mugîra, Âs ibn Wâil, Hârith ibn Qays, Aswad ibn Yaghûs and Aswad ibn Muttalib went further than others in persecuting and tormenting Rasûlullah (sallallahu ta’âlâ ‘alaihi wa sallam). Jabrâîl ‘alaihis-salâm came and brought the 95th âyat of Sûrah al-Hîjrah, in maal, “**We shall punish those who mock you...**” and pointed to Walîd’s foot, the second one’s heel, the third one’s nose, the fourth one’s head and the fifth one’s eyes. An arrow pierced Walîd’s foot. Being an extremely arrogant person, he didn’t bend down to pull the arrow out. The metal part of the arrow penetrated the tendon of the ankle and caused sciatica. Âs stepped on a sharp thorn, which entered deep into his heel and caused it to swell like a bag. Hârith’s nose bled constantly. Aswad was sitting happily under a tree when he hit his head on the tree, and the other Aswad became blind, and they all perished.

72- There was a beautiful woman among the tribe of Banî Nejjâr in Medîna. A jinnî had fallen in love with her and came to her all the time. One day, after Rasûl ‘alaihis-salâm migrated to Medîna, the jinnî was sitting on the wall in front of the woman’s house when the woman saw him and asked, “Why aren’t you visiting me any more?” The jinnî replied, “The Prophet of Allahu ta’âlâ (sal-





lallahu ta'âlâ 'alaihi wa sallam) has forbidden fornication (zinâ) and all harâm acts."

73- In the battle called Bi'r Maûna, the unbelievers reneged on their promise and martyred seventy of the Sahâba, except for one or two. Among them was Âmir ibn Fuhayra (radiyallahu ta'âlâ 'anh), one of the first believers and a former slave emancipated by Abû Bakr (radiyallahu ta'âlâ 'anh). When Âmir ibn Fuhayra (radiyallahu ta'âlâ 'anh) was bayoneted to death, angels raised him up to the skies before the unbelievers' eyes. When they reported this event to Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam), He said, **"The angels of Jannah interred him, and his soul was raised to Jannah."**

74- Sa'd ibn Mu'âz (radiyallahu ta'âlâ 'anh) was wounded in the Ghazâ of Uhud and attained martyrdom before long. Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) informed that seventy thousand angels attended his janâza salât. As his grave was being dug, the smell of musk spread everywhere.

75- A sahâbî named Sefîna, who was emancipated by Umm Salama (radiyallahu ta'âlâ 'anhâ), one of Rasûlullah's (sallallahu ta'âlâ 'alaihi wa sallam) wives, would never be remiss in his service to Rasûlullah. In a ghazâ fought against the Byzantine armies, he was separated from the army and captured by the unbelievers. Somehow, he escaped and was on his way back home when a terrifying lion appeared before him. He said, "I am the servant of Rasûlullah," and told the lion everything he had experienced. The lion rubbed its face and eyes on him and began to walk along with him. It kept close to him lest the enemy should harm him. When the Muslim troops came into sight, the lion turned back and walked away.

76- Someone named Jehjâh al-Ghaffârî rebelled against the Khalîfa 'Uthmân (radiyallahu ta'âlâ 'anh). He broke the staff that Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) always carried in His hand with his knee. A year later, a disease called anthrax appeared on his knee and caused him to die.

77- Mu'âwiya (radiyallahu ta'âlâ 'anh) came from Damascus for hajj and wanted to take Rasûlullah's (sallallahu ta'âlâ 'alaihi wa sallam) minbar in Medîna with him to Damascus, to benefit from its spiritual blessings. When they moved the minbar, the sun was eclipsed. It was dark everywhere, so much so that the stars appeared in the sky. He gave up that wish.

78- In the Ghazâ of Uhud, one of Abû Katâda's eyes came out of its socket and fell on his cheek. They took him to Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam). With His blessed hand, He put the eye back into its socket and prayed, **"Yâ Rabbî! Make his eye beautiful!"** This eye of Abû Katâda was more beautiful than the other, and its sight was better than the other one's. One day, one of Abû Katâda's grandsons was in the presence of Khalîfa 'Umar ibn Abdul'azîz. When the Khalîfa asked him who he was, he recited a couplet saying that he was the grandson of the person whose eye Rasûlullah had replaced with His blessed hand. When the Khalîfa heard the couplet, he treated him with utter respect and

*"My Ashâb are like the stars in the sky. If you follow any one of them, you will attain guidance."*

**Hadîth  
ash-sharîf**

generous kindness.

79- Iyâs ibn Salama relates: During the Ghazâ of Khaybar, Rasûlullah sent me for Alî (râdiyallahu 'anh). Alî's eyes were hurting. I held his hand and brought him with difficulty. Rasûlullah spat on His blessed fingers and rubbed them gently on Alî's eyes. He handed him the banner (of Islâm) and sent him off to fight before the gate of Khaybar. Alî (râdiyallahu 'anh) pulled the door, which couldn't be opened for a long time, off its hinges, and the Ashâb al-kirâm entered the fortress.

80- One day, our Master Rasûlullah visited the house of His daughter Hadrat Fâtima and asked about their state. Hadrat Fâtima replied, "Father! My sons and I haven't eaten or drank anything for three days. We endure hunger. My state is not important. However, the situation of Hasan and Husayn greatly saddens me."

Upon this, our Master Sarwar al-âlam said, "**O Fâtima! My beloved daughter! You have been hungry for three days. I have been hungry for four days.**" He was very sad that His blessed grandsons Hadrat Hasan and Hadrat Husayn were hungry...

81- Hadrat Alî set out to work and earn something to feed his blessed sons. When he went out of Medîna, he saw a villager trying to water his camels by a well.

Hadrat Alî approached him and asked, "O Arab! Do you need someone to water your camels for a fee?" The villager replied, "Yes, I have been looking for someone like that. If you want, come and water my camels! I will give you three dates for every bucket of water you draw."

Hadrat Alî accepted and started drawing water. When he had taken out nine buckets of water, the rope of the bucket suddenly broke and the bucket remained in the well. Seeing this, the villager stood up angrily and, unfortunately, slapped Hadrat Alî's face.

Then, he gave twenty-four dates in exchange for eight buckets of water. Hadrat Alî was very saddened by this, and he extended his arm into the well. He took the bucket out, placed it next to the well and left.

The villager was shocked! How could his arm reach the bottom of that deep well?! Did that person belong to the religion which was said to come? The villager, who was astonished by these thoughts, said, "His Prophet is a true prophet. I have believed!"

He was sorry that he had committed such a grave crime. He said to himself, "Hands that rise against such a person must be cut off, their bones must be broken." He took his sword and struck his wrist. He cut off his hand.

He felt great pain, but now his heart was at ease. He took his amputated hand and came straight to Masjid an-Nabî. He asked the Ashâb al-kirâm where their Prophet was. They told him that He had gone to the house of His daughter. He learned the location of Hadrat Fâtima's house and went there.

At that moment, our Master, the Prophet had His grandsons Hadrat Hasan and Hadrat Husayn sit on His blessed lap and was feeding them with the dates



that were brought.

When the villager thought about the magnitude of the mistake he had made, he felt like he was going crazy and tears were flowing from his eyes like fountains.

In this state, he came to the house of Hadrat Fâtimah and knocked on the door. The Master of the worlds came out of the house like the sun, radiating light. As soon as the villager saw our Master, he begged, "I believe that you are the Rasûl of Allah! I regret what I have done. Forgive me, O Rasûlullah!"

When our beloved Prophet asked, "**Why have you cut off your hand?**" he replied, "Because I felt ashamed to have this hand that hit a blessed face that believes in you! May my life be sacrificed for you, O Rasûlullah!"

Our beloved Prophet, the ocean of mercy, took the severed hand from the villager. Saying, "**Bismillâhirrahmânirrahîm**," He put it on the villager's bleeding wrist. With the permission of Allahu ta'âlâ, as a miracle of our Master, the Prophet, the hand returned to its previous state. Allahu ta'âlâ is all-powerful; He is Omnipotent.

*"Following Rasûlullah about actions related to customs, too, brings about many rewards in this world and the âkhirat and causes various bliss."*

*Maktûbât  
ar-Rabbâni,  
II, letter 5*

## THE AHL AL-BAYT OF OUR MASTER, THE PROPHET

All the family members of our beloved Prophet are called "**Ahl al-bayt**". His blessed wives, His daughter Hadrat Fâtimah and Hadrat Alî and their blessed children Hadrat Hasan and Hadrat Husayn and all of their children and grandchildren, as well as the Hâshim Family, to which the pure lineage of our Prophet belongs, are Ahl al-bayt.

Rasûlullah's Ahl al-bayt consists of three groups: **First** is His relatives by lineage, such as His paternal aunts. **Second** is His pure wives. **Third** is the maidservants who always stayed in His house to comb His wives' hair, cook meals, sweep the rooms, wash the clothes and do household chores. Bilâl, Salmân and Suhayb, who did the outdoor chores and recited the adhâñ in the masjid, would also have their meals in the house of bliss.

One day, He went to His paternal uncle Abbâs' house and sat him and his children next to Him. He covered them with His ihrâm and said, "**Yâ Rabbî! This is my uncle and my father's brother. And these are my Ahl al-bayt. Just as I have covered them, You too, cover and protect them from the fire of Jahannam!**"

### The reasons for our Master, the Prophet's marriages

Rasûlullah (sallallahu 'alaihi wa sallam) first married at the age of twenty-five to Hadrat Khadîja (radîyallahu 'anhâ). She was forty years old and a wi-

dow. But she had great wealth, beauty, intelligence, knowledge, honour, nobility, chastity and virtue. They lived together for twenty-five years. While Hadrat Khadîja was alive, Rasûlullah (sallallahu 'alaihi wa sallam) never entered into another marriage.

After the demise of our mother Hadrat Khadîja (radîyallahu 'anhâ), our Master Rasûlullah (sallallahu 'alaihi wa sallam) married for the second time to our mother Hadrat Âisha (radîyallahu 'anhâ), the daughter of Hadrat Abû Bakr, when He was fifty-five years old. Rasûlullah married her by the command of Allahu ta'âlâ. Until He passed away, He lived with her for eight years. She was very smart, intelligent, learned, virtuous, chaste and pious. Because her memory was very strong, the Ashâb al-kirâm would ask and learn many things from her.

His other marriages were always for religious and political reasons or out of mercy and benevolence. All of them were widows and most of them were elderly. For example:

When the Meccan unbelievers' persecution and harm to the Muslims had become unbearable, a group of the Ashâb al-kirâm migrated to Abyssinia. Negus, the Abyssinian emperor, was a Christian. He asked the Muslims various questions, and being amazed by the answers he received, he converted to Islâm. He did the Muslims many favours. Ubaydullah ibn Jahsh, who had a weak belief, was deceived by the priests and became an apostate to escape poverty and abandoned his faith for the world.<sup>528</sup> This accursed person, who was Rasûlullah's paternal aunt's son, forced and encouraged his wife Umm Habîba to abandon her religion and become rich. When she said that she would accept poverty and death, but wouldn't abandon the religion of Muhammad 'alaihis-sallam, he divorced her. He waited for her to die from poverty. But he died soon after. Umm Habîba was the daughter of Abû Sufyân, the commander-in-chief of Quraysh in Mecca. At that time, our Master Rasûlullah (sallallahu 'alaihi wa sallam) was fighting very tough battles with the Quraysh armies, and Abû Sufyân was fighting with his utmost power to annihilate Islâm.

Rasûlullah heard about the strength of our mother Umm Habîba's (radîyallahu 'anhâ) faith and the very painful situation that befell her. He wrote a letter to the Negus, saying, "**I will marry Umm Habîba, who is there. Perform my nikâh (marriage contract made in accordance with Islâm)! Then send her here.**" The Negus had become a Muslim before. He showed great reverence to the letter and gave a feast inviting the Muslims there to his palace. The nikâh was performed in the seventh year of the Hegira, and he gave many gifts. Thus, Umm Habîba attained the reward of her îmân and became rich and comfortable there. Thanks to her, other Muslims became comfortable, too. Since women will be with their husbands in Jannah, she was given the good news of the highest rank of Jannah. All the pleasures and blessings of this world are small compared to this good news. This nikâh was one of the reasons that contributed to Abû Sufyân's being honoured with becoming a Muslim in the future. As it is seen

<sup>528</sup> Ibn Hishâm, as-Sîra, I, 223; Ibn Sa'd, at-Tabaqât, III, 89; Tabarî, Târikh, II, 414; Suhaylî, Rawzu'l-unf, I, 379.



here, this nikâh also shows the degree of Rasûlullah's wisdom, intelligence, genius, generosity and mercy.<sup>529</sup>

A second example is Hadrat 'Umar's daughter, our mother Hadrat Hafsa, who was left a widow. In the third year of the Hegira, when Hadrat 'Umar said to Hadrat Abû Bakr and Hadrat 'Uthmân, "Would you marry my daughter?" each of them said, "I'll think about it." One day, when all three of them and others were present, our Master Rasûlullah (sallallahu 'alaihi wa sallam) asked, "**O 'Umar! I see you are sad. What's the reason?**" Just as it is easy to see the colour of ink in a bottle, Rasûlullah could understand everyone's thoughts at a glance. If He thought it necessary, He would inquire. Since it is fard for us to tell the truth to Him and everyone else, Hadrat 'Umar answered, "O Rasûlallah! I offered my daughter to Abû Bakr and 'Uthmân, but they didn't accept her." Since Rasûlullah didn't want these three Ashâb whom He loved the most to be sad, in order to make them happy, He immediately said, "**O 'Umar! Would you like me to give your daughter to someone better than Abû Bakr and 'Uthmân?**" Hadrat 'Umar was astonished. Because he knew that there was no one better than Hadrat Abû Bakr and Hadrat 'Uthmân. He said, "Yes, O Rasûlallah." Rasûlullah said, "**O 'Umar, give your daughter to me!**" Thus, Hadrat Hafsa became the mother of Abû Bakr, 'Uthmân and all Muslims, and they became her servants, and Hadrat Abû Bakr, Hadrat 'Umar and Hadrat 'Uthmân (radiyallahu 'anhumâ) became closer and more beloved to each another.<sup>530</sup>

A third example: In the fifth or sixth year of the Hegira, among the hundreds of captives taken from the Banî Mustalaq tribe was the chieftain Hârith' daughter, Juwayriyya. When Rasûlullah bought, emancipated and married her, all the Ashâb al-kirâm ('alaihim-ur-ridwân) said, "We would be ashamed to use the relatives of Rasûlullah's wife, our mother, as female slaves or servants." All of them emancipated their captives. This marriage caused the emancipation of hundreds of captives. Our mother Hadrat Juwayriyya (radiyallahu 'anhâ) always mentioned and prided herself on this. Hadrat Âisha said, "I have never seen a woman more blessed, more auspicious than Juwayriyya."<sup>531</sup>

It was said in a hadith al-sharîf, "**My marriages with all my wives and the marriages of my daughters all happened with the permission Jabrâ'il ('alaihis-salâm) brought from Allahu ta'âlâ.**"

Another important reason why our Master Rasûlullah married many times was to teach Islâm. Before the âyat of hijâb was revealed, that is, before women were commanded to cover themselves, women also used to come to Rasûlullah to ask and learn what they didn't know. If Rasûlullah (sallallahu 'alaihi wa sal-

*"Miswâk is the cleanliness of the mouth and contentment of my Rabb!"*  
**Hadith ash-sharîf**

<sup>529</sup> Ibn Hishâm, as-Sîra, II, 607; Ibn Sa'd, at-Tabaqât, I, 258; Bayhaqî, Dalail an-Nubuwwa, II, 188; Huzâî, at-Tahrîj, 184.

<sup>530</sup> Ibn Ishâq, Sîrat ar-Rasûl, 237; Ibn Sa'd, at-Tabaqât, VIII, 83; Ibn Kathîr, al-Bidâya, V, 294; Haythamî, Majmâ'u Zawâïd, IV, 320.

<sup>531</sup> Ahmad ibn Hanbal, al-Musnad, VI, 277; Ibn Hishâm, as-Sîra, I, 294; Tabarî, Târikh, II, 264; Ibn Habîb, al-Muhibbar, 90; Suhayl, Rawzu'l-unf, IV, 18.

lam) went to someone's house, women would also come, sit, listen and benefit from it. When the âyat of hijâb came and it was forbidden for nâ-mahram (unrelated by blood or marriage) women and men to sit together and talk, Rasûlullah didn't accept nâ-mahram women. He ordered them to ask and to learn from His blessed wife Hadrat Âisha. Because of the number of women who came and asked, Hadrat Âisha couldn't find time to answer all of them. In order to facilitate this important service and to ease the burden of our mother Âisha, He married as many wives as necessary. Through His blessed wives, He conveyed to Muslim women hundreds of delicate information concerning women. If He had one wife, it would have been difficult, even impossible, for all the women to learn from her. To fully convey Allahu ta’âlâ’s religion, He took on His shoulders the burden of marrying multiple wives.

### The blessed wives of our Master, the Prophet

**Khadîja-tul-kubrâ (radiyallahu ‘anhâ):** She comes from a noble and aristocratic Qurayshî family. She is the daughter of Huwaylid ibn Asad ibn Abdil-Uzzâ ibn Qusay. She is Rasûlullah's first wife. Her father's name is Huwaylid, and her mother's name is Fâtima.

She was a forty years old widow when she married Rasûlullah. Our Master, the Prophet was twenty-five years old at that time. He had four daughters and two sons from her. She was a widow engaging in trade. She had stewards, secretaries and slaves. She was very rich, learned and smart. She was the first free woman to become a Muslim.

When Jabrâîl ‘alaihis-salâm first appeared to Rasûlullah, He was frightened. He told Khadîja what had happened. Khadîja (radiyallahu ‘anhâ) became the first believer. The unbelievers would worship idols, deny Rasûlullah and mock Him. They tormented Him a lot. Khadîja (radiyallahu ‘anhâ) would console and inspirit Him. She sacrificed all her wealth and property for Him. She served Rasûlullah faithfully for twenty-five years. She never once hurt Him.

She passed away at the age of sixty-five in Mecca al-Mukarramah, three years before the Hegira and three days after the death of Abû Tâlib.

Rasûlullah would praise her on every occasion until He passed away. In fact, one day, while He was praising her at home, our mother Âisha couldn't help but say, "Janâb al-Haqq has given you a better one." In response, He said, "**No! No one better than her was given to me. When everyone was calling me a liar, she believed me. While everyone was tormenting me, she helped me. She alleviated my sorrows.**"

Hadrat Khadîja and her daughter Fâtima-tuz-zahrâ are two of the four women stated in the hadîth ash-sharîf as the most superior of all women in the world. The third is Hadrat Âsiya, Pharaoh's wife, and the fourth is Hadrat Mar-yam, Hadrat Îsâ's mother (radiyallahu ta’âlâ ‘anhunna).

**Âisha (radiyallahu ‘anhâ):** She is the the second pure wife of Rasûlullah. She is the daughter of Hadrat Abû Bakr. Her mother's name is Umm Rûman. She was born eight years before the Hegira. She didn't have children. Rasûlullah



made nikâh with her a year after Khadîja-tul-kubrâ passed away and two years before the Hegira. Three years later, she was honoured with being brought to the Hujra as-sâ'âdat in Medîna. Her wisdom, intelligence, iffat (chastity) and taqwâ were at incredible levels. She was loved and praised very much by Rasûlullah. Her nikâh was performed at the behest of Allahu ta'âlâ. She is praised in an âyat al-karîma. The Ashâb al-kirâm would turn to her to solve their problems. She was eighteen years old when Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam) passed away. Since her ijtihad (interpretation of problems not precisely covered by the Qur'ân al-karîm or hadîth ash-sharîfs by comparing them to problems clearly stated in them) didn't agree with Hadrat Alî's ijtihad, she was among the Ashâb al-kirâm that fought Hadrat Alî in the Camel Incident. She was very sad when Hadrat Alî was martyred. Hurîfîs greatly slander her. They say she disliked Hadrat Alî. However, she was the one who reported the hadîth ash-sharîf, "**Loving Alî is from îmân.**" Thus, she declared that she liked him and everyone should like him.

She passed away in Medîna, in the 57th year of the Hegira when she was sixty-five years old. Her grave is in the Baqî cemetery.

**Sawda bint Zam'a (radiyallahu 'anhâ):** She is the third wife of Rasûlullah. She and her husband had become Muslims and migrated to Abyssinia. When they returned to Mecca, her husband passed away. Rasûlullah married Hadrat Âisha first and then Hadrat Sawda. He took Sawda to His home in Mecca and Hadrat Âisha to His home in Medîna. She was a very compassionate and chaste lady.

She passed away during the time of Hadrat 'Umar's caliphate.<sup>532</sup>

**Hafsa (radiyallahu 'anhâ):** She is the daughter of Hadrat 'Umar (radiyallahu 'anh). Her first husband was Hunays. They migrated together to Abyssinia and Medîna. When she became a widow at a young age, her father offered her first to Hadrat Abû Bakr, then to Hadrat 'Uthmân. Both of them declined with apologies. Hadrat 'Umar was saddened. In the third year of the Hegira, she was honoured with Rasûlullah's nikâh. After a while, Rasûlullah divorced Hafsa. With the indication of Jabrâ'il 'alaihis-salâm, He remarried her. She fasted and performed salât a lot.

She passed away in the 41st year of the Hegira when she was sixty years old.

**Zaynab bint Khuzayma (radiyallahu 'anhâ):** She performed ibâdats a lot and gave many sadaqas. Previously, she was the wife of Abdullah ibn Jahsh. Abdullah's mother was Umayma, Rasûlullah's paternal aunt. He became a martyr in the Ghazâ of Uhud.

Although she was honoured with the nikâh of Rasûlullah, she passed away eight months later.<sup>533</sup>

**Umm Salama (radiyallahu 'anhâ):** Her name was Hind. She migrated to Abyssinia with her husband Abû Salama. Abû Salama was the brother of Ubay-

*"I do not eat while leaning on something."*

**Hadîth  
ash-sharîf**

<sup>532</sup> Ibn Ishâq, Sîrat ar-Rasûl, 238; Ibn Habîb, al-Muhabbar, 79.

<sup>533</sup> Ibn Sa'd, at-Tabaqât, VIII, 115.

dullah ibn Jahsh. Ubaydullah ibn Jahsh's mother was Barra, the paternal aunt of Rasûlullah. Abû Salama passed away in the fourth year of the Hegira due to the wound he received in the Ghazâ of Uhud. She didn't accept the marriage proposals of Hadrat Abû Bakr and Hadrat 'Umar. She was honoured with the nikâh of Rasûlullah.

She passed away in Medîna, in the fifty-ninth year of the Hegira, at the age of eighty-four. Of Rasûlullah's wives, she was the last one to pass away.<sup>534</sup>

**Juwayriyya (radiyallahu ‘anhâ):** She was the daughter of Hârith, the chieftain of the Banî Mustalaq tribe. She was taken captive in the Muraisî Ghazwa in the fifth year of the Hegira. Her husband, who was her uncle's son, was killed in the battle. She was twenty years old and very beautiful. When Juwayriyya was put up for sale, it is said that her father came to Medîna with a herd of camels to buy her. Not wanting to part with two fine camels, he hid them outside the city. Rasûlullah said, bring the two camels you hid at so-and-so place. Hârith was amazed; he, his two sons and many more became Muslims. Rasûl ‘alaihis-salâm took the camels and gave back his daughter. She became a Muslim as well. Rasûlullah (sallallahu ‘alaihi wa sallam) asked for Juwayriyya's hand from her father and married her.

She passed away in the fifty-sixth year of the Hegira.

**Zaynab bint Jahsh (radiyallahu ‘anhâ):** She was the daughter of Umayma, the paternal aunt of Rasûlullah, and the sister of Abdullah ibn Jahsh. Her father's name was Burra. Since he didn't become a Muslim, he was called Jahsh. Zaynab was among the first Muslims.

Our Master Rasûlullah (sallallahu ‘alaihi wa sallam) first married her to His stepson, Zayd ibn Hâritha. They divorced in the third year of the Hegira because Zayd didn't observe her rights.

Rasûl ‘alaihis-salâm wanted to marry her. When Zaynab heard this, she performed a salât of two rak'ats out of happiness and prayed, "O my Rabb! Your Rasûl wants to marry me. If You have decreed that I will be honoured by becoming His wife, You give me to Him." Her prayer was accepted. The 37th âyat of Sûrah al-Ahzâb was revealed, in maal, "**After Zayd had done what he wished about her** (that is, after he has divorced her), **we have made her a wife to you.**" Since her nikâh had been made by Allahu ta’âlâ, Rasûlullah (sallallahu ‘alaihi wa sallam) didn't perform another nikâh for her. Zaynab (radiyallahu ‘anhâ) always prided herself on that and said, "Every woman is given in marriage by her father. As for me, my nikâh was made by Allahu ta’âlâ." She was thirty-eight years old then.

She passed away in the twentieth year of Hegira, at fifty-three years old.<sup>535</sup>

She was very generous and loved giving sadaqas. She was also very skilful in handicrafts. She gave the things she handcrafted and everything she received to her relatives and the poor. Khalîfa 'Umar would give twelve thousand dirhams to each of the pure wives of Rasûlullah. Zaynab bint Jahsh would give sadaqa

<sup>534</sup> Ibn Sa'd, at-Tabaqât, VIII, 96; Ibn Habîb, al-Muhabbar, 85.

<sup>535</sup> Dâra Qutnî, as-Sunan, III, 301; Hâkim, al-Mustadrak, IV, 24.



and distribute it to the poor as soon as she received it. Hadrat Âisha praised her much. The hadîth ash-sharîf, “**Among my wives, the first one to reach me is the one who is very generous,**”<sup>536</sup> had communicated that she would pass away first. Because she was the one who gave the most sadaqas.

French poet Voltaire, who was immoral and a slanderer, wrote a play in which he wrote a poem about Rasûlullah accepting Hadrat Zaynab to His nikâh, using vile and fabricated slanders that were completely contrary to history, facts and reports. That ugly and disgusting book, which isn't suitable for an intellectual and a man of letters, pleased his great enemy, the Pope, who had excommunicated him before, and he wrote a flattering letter to him.

When Sultân Abdulhamid II, the Khalîfa of Muslims, heard that this play was going to be performed on stage, he immediately prevented it by giving an ultimatum to the French and British governments and saved all humanity from disgrace and baseness.

**Safiyya (râdiyallahu 'anhâ):** She was the daughter of Huyay ibn Akhtab, the head of the Jews of Khaybar. She was engaged to a Jew in Khaybar. Then she married Kanâna ibn Haqîq, who was very rich. When Khaybar was conquered in the seventh year of the Hegira, Safiyya was also taken captive. She fell into the share of Rasûlullah, and He emancipated her. She became a Muslim and was honoured with the nikâh of Rasûlullah.

She passed away in Medîna in the fiftieth year of the Hegira.<sup>537</sup>

**Umm Habîba (râdiyallahu 'anhâ):** She was the daughter of Abû Sufyân ibn Harb ibn Umayya and the sister of Hadrat Mu'âwiya. Her mother was Hind. She became a Muslim with her husband Ubaydullah ibn Jahsh and migrated to Abyssinia. Since her daughter Habîba was born in Abyssinia (Habashistan), she was known by the nickname Umm Habîba (Mother of Habîba). Her husband was deceived by the priest there, became an apostate and died. She was left alone and poor. She said, “I won't leave Rasûlullah's religion.” Rasûlullah (sallallahu 'alaihi wa sallam) wanted to marry her to make her happy. In the seventh year of the Hegira, He sent a letter to the Negus. Upon this order of the Prophet, the Negus married her to Rasûl al-akram and sent her to Medîna.

She passed away in Medîna in the forty-fourth year of the Hegira.

**Maymûna (râdiyallahu 'anhâ):** While her name was Barra, Rasûlullah changed it to Maymûna. Her husband had passed away. When they went to Mecca for 'umra (hajj al-asghar, minor pilgrimage) after the conquest of Khaybar, she was honoured with the nikâh of Rasûlullah while returning to Medîna. She became ill in the fifty-third year of the Hegira. She said, “Take me out of Mecca. Because Rasûlullah informed me that I would die outside of Mecca.” When they took her out, she passed away at the place (called Sarf) where her nikâh with

“When two  
Muslims come  
across each other,  
if they say the  
salâm and make  
musâfaha, they  
are forgiven  
before they are  
separated!”

**Hadîth  
ash-sharîf**

<sup>536</sup> Bukhârî, Zakât, 10; Muslim, Fadâ'il-us-Sahâba, 101; Ibn Sa'd, at-Tabaqât, VIII 108.

<sup>537</sup> Ibn Sa'd, at-Tabaqât, VIII, 129; Ibn Habîb, al-Muhabbar, 91.

Rasûlullah was performed.<sup>538</sup>

**Mâriya (râdiyallahu ‘anhâ):** She became a Muslim while she was a female slave of our Master, the Prophet and was honoured with the nikâh of Rasûlullah. Since Mâriya had been sent as a present from Muqawqas, the ruler of Alexandria, Egypt, her lineage and date of birth aren't known with certainty. Our Master Rasûl al-akram had a son named Ibrâhîm from our mother Hadrat Mâriya. Hadrat Mâriya was a very quiet and calm person. She passed away in the last years of the caliphate of Hadrat ‘Umar, in AD 637 (H 16). She was buried in the Baqî cemetery.<sup>539</sup>

**Rayhâna (râdiyallahu ‘anhâ):** While she was a female slave of our Master, the Prophet, she became a Muslim. She was from the Jewish Banî Qurayzâ tribe in Medîna. Her lineage is Rayhâna bint Sham’ûn ibn Yazîd or Rayhâna bint Zayd ibn Amr ibn Hanafa ibn Sham’ûn ibn Yazîd. Her exact date of birth isn't known.

She passed away in AD 631 (H 10) in Medîna, before the death of our Master, the Prophet. She was buried in the Baqî cemetery.<sup>540</sup>

### The children of our Master, the Prophet

Our Master, the Prophet had seven children, three sons and four daughters. Except for Hadrat Fâtima, all of them passed away before our Master Rasûlullah. The lineage of our beloved Prophet continued through our mother Hadrat Fâtima. Of His grandsons' descendants, Hadrat Husayn's are called sayyid, and Hadrat Hasan's are called sharîf.

Respecting sayyids and sharîfs is respecting our Master, the Prophet.

**Loving sayyids and sharîfs causes one to die as a Muslim at his last breath.**

**Qâsim (râdiyallahu ‘anh):** He is the first one of the three sons of Rasûlullah. For this reason, Rasûlullah was called “Abû'l Qâsim” (Father of Qâsim). He was born in Mecca before the bi’that. His mother is Khadîja-tul-Kubrâ.

He passed away when he was seventeen months old.<sup>541</sup>

**Zaynab (râdiyallahu ‘anhâ):** She is the first of the four daughters of Rasûlullah. She was born when our Master, the Prophet was thirty years old. Before Rasûlullah was notified of His prophethood, she had been married to Abu'l-Âs ibn Rabî, who was the son of the sister of her mother, Hadrat Khadîja.<sup>542</sup>

At first, Abu'l-Âs didn't become a Muslim. He was captured in the Ghazâ of Badr and released on the condition that he would send his wife to Medîna. Even though he sent her with his own brother, on the way, the unbelievers sent Zaynab back. Rasûl ‘alaihis-salâm sent Zayd ibn Hâritha to Mecca and took Zaynab to Medîna at night. Abu'l-Âs became a Muslim after the Hudaybiya expedition. Zaynab was given to him again.

<sup>538</sup> Ibn Sa’d, at-Tabaqât, VIII, 140; Qastalânî, Mawâhib al-Ladunniyya, I, 219.

<sup>539</sup> Ibn Sa’d, at-Tabaqât, VIII, 216.

<sup>540</sup> Ibn Sa’d, at-Tabaqât, VIII, 130.

<sup>541</sup> Ibn Sa’d, at-Tabaqât, VIII, 16.

<sup>542</sup> Ibn Ishâq, Sirat ar-Rasûl, 229; Abdurrazzâq, al-Musannaf, VII, 171; Ibn Sa’d, at-Tabaqât, VIII, 31.



"Gain the akhlâq of  
Allahu ta'âlâ!"

**Hadîth  
ash-shârif**

She passed away in the eighth year of the Hegira, at the age of thirty-one. Her two children were left behind. One was Alî, he died before his teens. The other was Umâma. Hadrat Zaynab made a will to Fâtima (râdiyallahu 'anhâ) that she left them in Hadrat Alî's care. Her son Alî was on the back of the camel of Rasûlullah in the conquest of Mecca. Hadrat Alî married Umâma himself.<sup>543</sup>

**Ruqayya (râdiyallahu 'anhâ):** She is the second daughter of our Master Rasûlullah. She was born when our Prophet was thirty-three years old. Khadîja-tul-kubrâ is her mother. She was very beautiful. She was Hadrat 'Uthmân's wife. Before, she was engaged to Abû Lahab's son 'Utba. To hurt Rasûlullah, Abû Lahab and his wife made their son break off the engagement. When the sûrah of "Tabbat yadâ" descended, 'Utba divorced her before the wedding. A wahy came, and she was married to Hadrat 'Uthmân. Together with Hadrat 'Uthmân, she migrated to Abyssinia two times and then to Medîna al-Munawwarah.

While Hadrat Ruqayya was twenty-two years old, before the Ghazâ of Badr, she became ill. Hadrat 'Uthmân was commanded not to come to the Badr but to serve his wife. She passed away on the day when the victory news of the Badr reached Medîna and was buried the same day.<sup>544</sup>

**Umm Gulthum (râdiyallahu 'anhâ):** She is the third daughter of Rasûlullah. She was engaged to 'Utabya, the second son of Abû Lahab. When the sûrah of "Tabbat yadâ" descended, 'Utabya divorced her before the wedding and said bitter words to Rasûlullah. Upon this, our Master Rasûlullah (sallallahu 'alaihi wa sallam) cursed him, "**O my Rabb! Make one of your monsters haunt him!**" A lion tore him to pieces on the way to Damascus. After Ruqayya passed away, a wahy came and Umm Gulthum also married to Hadrat 'Uthmân.

She passed away in the ninth year of the Hegira. Rasûlullah led her janâza salât and stood next to her grave while she was being buried, tears flowing from His blessed eyes.<sup>545</sup>

**Fâtima (râdiyallahu 'anhâ):** She is the fourth daughter of Rasûlullah, the wife of Hadrat Alî and the mother-in-law of Hadrat 'Umar. She was fifteen years old when she got married.<sup>546</sup> It is written in the book "**Mawâhib al-ladunniyya**" in the chapter of Sawîq expedition, that her mahr was four hundred mithqal silver. That amount was equal to 57.14 mithqal gold. (Today's 38 gold coins.) Alî (râdiyallahu 'anh) was twenty-five years old then. He is from the Ahl al-bayt. She was white and very beautiful. She was born in Mecca, thirteen years before the Hegira, and passed away in the eleventh year of the Hegira at the age of twenty-four. She had three sons, Hasan, Husayn and Muhsin, and two daughters, Umm Gulthum and Zaynab.<sup>547</sup>

The lineage of Rasûlullah has continued through Fâtima. Zaynab married

<sup>543</sup> Ibn Sa'd, at-Tabaqât, VIII, 31.

<sup>544</sup> Ibn Sa'd, at-Tabaqât, VIII, 36.

<sup>545</sup> Ibn Asâkir, Târikh Dimashq, XXXIX, 37.

<sup>546</sup> Ibn Sa'd, at-Tabaqât, VIII, 22.

<sup>547</sup> Ibn Ishâq, Sîrat ar-Rasûl, 231; Ibn Sa'd, at-Tabaqât, VIII, 26; Ibn Kathîr, al-Bidâya, V, 293.

Abdullah ibn Ja’far Tayyâr and had two children: Alî and Umm Gulthum. These are called **Sharîf al-Ja’fari**.

**Abdullah (radiyallahu ‘anh):** He is Rasûlullah’s last child from Hadrat Khadîja-tul-kubrâ. He was born after Rasûlullah was informed of His prophethood and passed away while he was still a baby. He is also called Tayyib and Tâhir. When Abdullah passed away, Âs ibn Wâil said, “Muhammad has lost His lineage.” Allahu ta’âlâ answered the unbeliever Âs with the sûrah of “**Innâ a’taynâ**”. <sup>548</sup>

**Ibrâhîm (radiyallahu ‘anh):** He is the third son and the last child of Rasûlullah. His mother is Mâriya, who was sent as a present by Mukawkas, Heraclius’ governor of Egypt. He was born in the eighth year of the Hegira and passed away when he was one and a half years old. While he was ill, Rasûlullah would hold him in His arms and tears would flow from His blessed eyes. When Ibrâhîm passed away, He said, “O Ibrâhîm! We are so saddened by your death. Our eyes are crying; our hearts are aching. But we don’t say anything that might offend our Rabb.”<sup>549</sup> He was buried in the Jannat al-Baqî cemetery.

There was a solar eclipse that day. Some people said the solar eclipse occurred because of his passing away. When our Master Rasûlullah (sallallahu ‘alaihi wa sallam) heard this, He said, **“The moon and the sun are two creatures of Allahu ta’âlâ that show His existence and oneness. They are not eclipsed due to anyone’s death or living. Remember Allahu ta’âlâ when you see them.”**

*Ilâhî! For the sake of Fâtima’s child,  
Make my last word, kalima at-tawhid!  
Whether this prayer of mine is accepted or refused,  
I have clang on to that Prophet’s Ahl al-bayt.*

### Ahl al-Bayt ar-Rasûl (Âl ar-Rasûl – Âl al-Abâ)

Allahu ta’âlâ says to the Ahl al-bayt in the Qur’ân al-karîm, in maal, **“Allahu ta’âlâ wants to remove rijs, that is, all faults and smears from you and wills to cleanse you with a complete purity.”**<sup>550</sup>

The Ashâb al-kirâm asked, “O Rasûlallah! Who are the Ahl al-bayt?” Just then, Imâm Alî came. He took him under His blessed coat. Then Fâtima-tuz-zahrâ, Imâm Hasan and Imâm Husayn came one after the other. Taking them to each of His sides, He said, **“Here, these are my Ahl al-bayt.”** These exalted people are also called **“Âl al-Abâ and Âl ar-Rasûl.”**<sup>551</sup>

Loving the Ahl al-bayt an-Nabawî causes one to go to the âkhîrat with îmân and to attain salvation in the last breath. Loving the Ahl al-bayt is fard for every Muslim. Sarwar al-âlam (sallallahu ‘alaihi wa sallam) says in one of His hadîth

<sup>548</sup> Se’âdet-i ebediyye, 1064/4; Anbul Fidâ, Tefsîr, IV, 559; Ibn Sa’d, at-Tabaqât, VIII, 16; Tabarî, Târikh, III, 175.

<sup>549</sup> Ibn Sa’d, at-Tabaqât, VIII, 212-215.

<sup>550</sup> Sûrah al-Ahzâb: 33/33.

<sup>551</sup> Tabarânî, al-Mu’jamu'l Kabîr, III, 55; Hâkim, al-Mustadrak, II, 451.



ash-sharîfs, “**My Ahl al-bayt are like Nûh ‘alaihis-salâm’s Ark. One who follows them will reach salvation. The rest will perish.**”<sup>552</sup>

The Ahl al-Bayt an-Nabawî have a myriad of virtues and goodness. They are countless. Human power is not enough to describe and praise them. Their value and greatness can only be understood by the âyat al-karîmas.

*There is Alî and Hasan, Husayn,  
Their love is in the hearts and souls,  
On the day of mahshar, in the high council,  
O Muhammad, my heart longs for you.*

*Our mountain is Mount Arafât,  
Our prayers are accepted there,  
In Medîna, lays our Prophet,  
O Muhammad, my heart longs for you.*

*“When one of you starts eating, eat with the right hand. When drinking, drink with the right hand because shaytan eats and drinks with his left hand!”*

**Hadîth  
ash-sharîf**

Imâm ash-Shâfi'i expresses this in the most beautiful way by saying, “O Ahl al-bayt ar-Rasûl! In the Qur'ân al-karîm, Allahu ta’âlâ commands to love you. The fact that the salât of those who don’t pray for you in their salât aren’t accepted shows your value and high rank. Your honour is so great that Allahu ta’âlâ greets you in the Qur'ân al-karîm.”

Hadrat Anas says, “It was asked of Rasûlullah, ‘Who do you love the most among the Ahl al-bayt?’ He answered, ‘**Hasan and Husayn.**’”<sup>553</sup>

Hadrat Abû Hurayra says, “I was with Rasûlullah. Hasan came. Rasûlullah said ‘**O my Rabb! I love him. You, too, love him and love those who love him,**’ and another time He said, ‘**Hasan and Husayn are my fragrance in the world.**’”

Again, our Master, the Prophet said, “**I leave to you two things after me. If you adhere to them, you will not go astray. The first is greater than the second. The first one is the Qur'ân al-karîm, the book of Allahu ta’âlâ, which is a strong rope extending from the sky to earth. The second one is my Ahl al-bayt. These two are inseparable. Whoever doesn’t comply with these will leave my path.**”<sup>554</sup>

Hadrat Hasan and Hadrat Husayn (râdiyallahu ‘anhuma) had fallen ill. Our Master, the Prophet said to Hadrat Alî and Hadrat Fâtima, “**Make a nazr (vow) for these darlings of yours!**” Hadrat Alî, our mother Fâtima and their servant Fidda made a nazr to fast for three days. Those two fragrances of heaven recovered their health. But there was nothing to eat at their home. Hadrat Alî borrowed

<sup>552</sup> Tabarânî, al-Mu'jamu'l Kabîr, III, 45; Hâkim, al-Mustadrak, II, 373.

<sup>553</sup> Abû Ya'la, al-Musnad, VII, 274; Ibn Asâkir, Târikh Dimashq, XI, 153; Shamsaddîn Shâmî, Subulu'l-Hudâ, XI, 58.

<sup>554</sup> Tirmidhî, “Manâqib”, 32; Ibn Abî Shayba, al-Musannaf, VI, 309; Tabarânî, al-Mu'jamu'l Kabîr, III, 66.

three sa'<sup>555</sup> of barley from a Jew. All three of them made intention for the fast they vowed. Hadrat Fâtima ground one scale of that barley and baked five loaves of bread. They were five people. It was time for iftâr (time for breaking a fast). She put one of the five loaves of bread in front of Hadrat Alî, one in front of Hadrat Hasan, one in front of Hadrat Husayn, one in front of Hadrat Husayn and one in front of the servant Fidda and one in front of herself. They were about to have iftâr. Just then, a very poor man came and said, "O Ahl al-bayt ar-Rasûlullah! I am a poor man among the poor Muslims. Please give me food. May Allahu ta'âlâ reward you with the blessings of Jannah." They gave him the bread in their hands as sadaqa and broke their fast with water. The next day they fasted again. The servant ground one more scale of barley and baked five loaves of bread again. At iftâr time, as they were about to break their fast with the bread in front of them, an orphan came. The five of them made that orphan happy by giving all their bread to him. They broke their fast with water and slept. The following day, they fasted again. They again baked five loaves of bread from the remaining one scale of barley and put the bread in front of them. As they were about to have iftâr, a captive came and said, "I have been hungry for three days. They tied me up and didn't give me any food, please have mercy on me for the sake of Allahu ta'âlâ." All five of them gave their bread to him and again made their iftâr with water. As a result of this, Allahu ta'âlâ stated in the âyat al-karîmas, in maal, "**They are those who fulfilled their nazr. Since they are afraid of the long and perpetual qiyâmat day, they gave the food they deeply desired and wanted to the poor, orphans and captives. They said, 'We fed you for the sake of Allahu ta'âlâ. We didn't expect thanks or anything in return from you, we want nothing.'**"<sup>556</sup> "**For this reason, Janâb al-Haqq gave them the sharâb al-tahur** (the purest drink)..."<sup>557</sup>

Abû Hurayra (radiyallahu 'anh) said that our Prophet stated, "**The good among you are the ones who do good to my Ahl al-bayt after me.**"

Hadrat Alî stated that our Prophet said, "**I will intercede on the day of qiyâmat for those who have been good towards my Ahl al-bayt.**"

**"The ones who pass the Sirât Bridge without slipping are the ones who love my Ahl al-bayt and Ashâb very much."**

In a hadîth ash-shârif reported by Hadrat Imâm ar-Rabbânî, it was said, "**He who loves Alî certainly loves me. He who is hostile towards Alî is certainly hostile towards me. He who hurts Alî certainly hurts me. And who hurts me certainly hurts Allahu ta'âlâ.**"

Our Master Rasûlullah said, "**Allahu ta'âlâ commanded me to love four people. He said that He loves them too.**" When it was asked of Him, "Who are they, please tell us their names, O Rasûlallah?" He said, "**Alî is one of them, Alî is one of them, Alî is one of them, Abû Zar, Mikdâd and Salmân.**"

**"There will be severe punishment for those who hurt me because of**

<sup>555</sup> Sa': A measure of volume which is equal to 4,2 liters. Its weight equivalent is 3500 grams. - See: Tam Ilmihâl Seâdet-i Ebediyye, 323; Religious Terms Dictionary, II, 149 - Turkiye Newspaper Publications.

<sup>556</sup> Sûrah Al-Insân: 76/7-9.

<sup>557</sup> Sûrah Al-Insân: 76/21.



**my family."**

In a hadîth ash-sharîf, He said, "**Fâtimah is a piece from me. He who hurts her hurts me.**" Hadrat Abû Hurayra said, "Our Master, the Prophet said to Hadrat Alî, '**Fâtimah is more beloved to me than you. You are more valuable** (that is, precious,) **to me than her!**'"<sup>558</sup>

Again, He said, "**I don't want anything in return from you for having brought the religion of Islâm to you. I only want you to love my Ahl al-bayt who are close to me.**"

Islâmic scholars have considered love for the Ahl al-bayt as a condition for dying with îmân. These people have particles of Rasûlullah. It is every Muslim's duty to esteem and show respect to the Ahl al-bayt.

The great Islâmic scholar Imâm ar-Rabbâñî (rahmatullahi 'alaih) said, "**My father was a very profound scholar in apparent and concealed knowledge, that is, in spiritual knowledge. He would always advise and encourage loving the Ahl al-bayt. He would say that this love greatly helps a person to keep his îmân at his dying breath. When his time came, I was at his bedside. In his final moments, when he was losing consciousness, I reminded him of that advice and asked how this love was affecting him. Even in that state, he said, 'I am swimming in the sea of the Ahl al-bayt's love.'** At once, I praised and eulogized Allahu ta'âlâ. **The love of the Ahl al-bayt is the capital of the Ahl as-sunnah creed. And this capital will bring the gains of the âkhirat.**"

Hadrat Fâtimah and her children that will come into this world until the day of qiyâmat are the Ahl al-bayt. It is necessary to love them even if they are rebellious. Loving them, helping them with heart, body and property, respecting them and obeying them will cause one to die with îmân.

(There was a court for sayyids [descendants of Rasûlullah] in Hama, Syria. Children born from this blessed lineage were registered in the presence of a judge with two witnesses. Mustafa Rashid Pasha, the loyal friend of the British, abolished this court.)

The imâms of the Ahl as-sunnah learned most of the knowledge of îmân, fiqh, tasawwuf and even the knowledge of tafsîr and hadîth from the imâms of the Ahl al-bayt. They grew under their education. They rose with their favours. They received glad tidings from them.

Muslims love Rasûlullah's Ahl al-bayt (râdiyallahu ta'âlâ 'anhuma ajma'în) more than anyone else, and they also love those who love the Ahl al-bayt. Those Muslims who love the Ahl al-bayt and follow their path are called "**Ahl as-sunnah**". All of the Ahl as-sunnah, in all their salât, pray for the Ahl al-bayt.

*"He, who eats his fill while his neighbor is hungry, is not a perfect Mu'min!"*

**Hadîth  
ash-sharîf**

<sup>558</sup> Ibn Asâkir, Târikh Dimashq, XXXXII, 125; Haythamî, Majmâ'uz-Zawâid, IX, 100; Shamsaddîn Shâmî, Subulu'l-Hudâ, XI, 44.

A believer who saw the Messenger of Allah is called ‘Sahâbî’.  
Ashâb al-kirâm is the name of the entire community.

Nûrs filled forthwith a heart that saw the Messenger,  
Holy Qur’ân lauds His Sahâbîs in large measure.

They all gave their property and lives for the Prophet’s cause.  
Sources of knowledge they were in peacetime and lions in wars.

Hadîth ash-sharîfs symbolize His Sahâba as stars in the night;  
Follow any one of them, and you are on a path that’s quite bright!

His Sahâba treated one another with love and eulogy;  
Muslims who came afterwards said so all with unanimity.

They conveyed to us the Qur’ân and the hadîths,  
The purity of their hearts provided trust for minds.

To abuse one of them means to injure Islâm’s root.  
He who maligns the Ashâb will decay Qur’ân’s fruit.

If you are a true Muslim, hold each of them with respect,  
And first say salât and salâm to Rasûl’s Ahl al-bayt!

## THE ASHÂB OF OUR MASTER, THE PROPHET

**The friends of our Prophet:** A Muslim, woman or man, child or adult, who sees our Master Rasûlullah once, even if it is very little, if a blind person speaks with Him once, and dies with îmân, is called “Sâhib” or “Sahâbî”. When they are more than one, they are called “Ashâb al-kirâm” or “Sahâba al-kirâm” or “Sahb” (radiyallahu ‘anhuma ajma’în).

A person who was an unbeliever when he saw Rasûlullah and became a believer after our Prophet passed away or a person who was a believer when he saw Him but then became an apostate is not a sahâbî. A person who became an apostate after being a sahâbî and comes back to îmân after Rasûlullah passed away is a sahâbî. Since our Master, the Prophet is also the prophet of the jinns, a jinn can also be a sahâbî.



After the prophets and the superiors of the angels, the Ashâb al-kirâm are the most superior ones of all the creatures. Each one's name must be mentioned respectfully with "Hadrat" or "râdiyallahu 'anh".

Everyone who believes that Muhammad 'alaihis-salâm is a prophet, that is, all Muslims, regardless of their ethnicity or country, is called the ummah of Muhammad 'alaihis-salâm.

Each and every one of the Ashâb al-kirâm is superior to all of this ummah.

Regarding the virtue and superiority of the Sahâba al-kirâm, it is stated in the âyat al-karîmas, in maal:

**"You are the best of ummahs."**<sup>559</sup>

**"Allahu ta'âlâ is pleased with the those who believed first among the Muhâjirs and Ansârs, and those who follow their example in goodness (those who follow their path). And they, too, are pleased with Allahu ta'âlâ. Allahu ta'âlâ has prepared for them Jannahs underneath which rivers flow. They will remain there for eternity. That is a great salvation."**<sup>560</sup>

**"Muhammad ('alaihis-salâm) is the prophet of Allahu ta'âlâ. All those who are with Him (that is, the Ashâb al-kirâm) are harsh towards the unbelievers. But they are merciful to each other. You will often see them making rukû' (bowing, with both hands on the knees during salât) and sajda (prostration during salât). They seek Janâb al-Haqq's favours and His being pleased with them with those ibâdats and the compassion and love they show to people. It is evident from their faces that they make many sajjâdas (there are signs and marks of making sajda on their faces). Thus, are they described in the Tawrât. Their description in the Injil is as follows: They are like a crop that puts forth its shoot, then strengthens it so that it becomes stout and stands firm on its stem, which pleases the farmers. (The Ashâb al-kirâm were like that. While they were few and weak, they increased and strengthened.) This analogy made the unbelievers and deniers hateful and angry. Allahu ta'âlâ has promised forgiveness and a great reward for those who believe and do good deeds."**<sup>561</sup>

Some hadîth ash-shârifâs about the Ashâb al-kirâm:

**"Do not curse my Ashâb! If a person who lives after my Ashâb gives a mountain of gold for sadaqa, he will not attain the thawâb equal to or even half of what my Ashâb attain for giving a handful of barley!"**<sup>562</sup>

**"My Ashâb are like the stars in the sky. Whichever one you follow, you will attain guidance (to the right path)."**<sup>563</sup>

**"Avoid holding enmity against my Ashâb! Fear Allah! Those who love**

*"The beginning of goodness is hunger."*

*The beginning of evil is being full."*

**Hadîth  
ash-shârif**

<sup>559</sup> Sûrah Âl-i 'Imran: 3/110.

<sup>560</sup> Sûrah at-Tawba: 9/100.

<sup>561</sup> Sûrah al-Fath: 48/29.

<sup>562</sup> Bukhârî, Fadâ'il-us-Sahâba, 5; Abû Dâwûd, "Sunnah", 11; Tirmidhî, "Manâqib", 70; Ibn Mâja, "Muqaddima", 31; Ahmad ibn Hanbal, al-Musnad, III, 11; Bayhaqî, as-Sunan, II, 116.

<sup>563</sup> Shamsaddîn Shâmî, Subulu'l-Hudâ, X, 329.

**them do so because they love me. Those who are an enemy towards them are so because they are an enemy to me. Those who hurt them hurt me. And those who hurt me certainly hurt Allahu ta’âlâ.”**

**“The best of my ummah are those who are in my time. The best after them are the believers who will come after them, and next are those who will succeed them.”**

**“The fire of Jahannam will not burn a Muslim who has seen me or who has seen those who have seen me.”<sup>564</sup>**

These âyat al-karîmas and hadîth ash-sharîfs clearly show the superiority and virtues of the Ashâb al-kirâm.

The Ashâb al-kirâm are the most reliable authorities regarding religious rules. Because they learned the Qur’ân al-karîm from our Prophet and taught and explained it to those after them. Information about what our Prophet did and said is based on what they personally saw and heard.

Thus, the rulings that they conveyed as a whole formed the basis of the hadîth ash-sharîfs.

In Islâm, ijmâ‘ al-ummah, that is, the unanimity of scholars, was fully and perfectly realized only in the time of the Ashâb. In addition, each and every one of the Ashâb is a mujtahid scholar whose words are proof in the religion. They are superior to other mujtahids who came after them.

Scholars of the Ahl as-sunnah classify the Ashâb al-kirâm (râdiyallahu ta’âlâ ‘anhû ajma’în) in three categories in respect of superiority:

**1. Muhâjirîn (Emigrants):** They are those who left their homeland and relatives in Mecca or elsewhere and migrated to Medîna, before the conquest of Mecca. Those people embraced Islâm either before or after joining Rasûlullah (in Medîna). Hadrat Amr ibn Âs is one of them (râdiyallahu ‘anhû ajma’în).

**2. Ansâr (Helpers, Supporters):** Muslims who lived in the city of Medîna or in places near it, as well as those who were in the two tribes called Aws and Khazraj, are called Ansâr. Because these people promised all sorts of help and sacrifice for our Master Rasûlullah and the Meccans, and they kept their promises (râdiyallahu ‘anhû ajma’în).

**3. Other Sahâbîs:** These are the Muslims who were not Muhâjirîn or Ansâr, but came from other places and were honoured by being in the presence of our Master, the Prophet (sallallahu ‘alaihi wa sallam). Those who became believers elsewhere or when the city of Mecca was taken are among them. They are only called sahâbîs (râdiyallahu ‘anhû ajma’în).

The four Khalîfas of Rasûlullah are the most superior of the Ashâb al-kirâm. In accordance with their chronological succession in caliphate: **Hadrat Abû Bakr, Hadrat ‘Umar, Hadrat ‘Uthmân and Hadrat Alî.**

After these, the most superior ones are the remaining six of the ten fortunate people from the ‘Ashara al-Mubash-shara, that is, those who were given the glad tidings of Jannah: **Talha ibn Ubaydullah, Zubayr ibn Awwâm,**

<sup>564</sup> Bukhârî, “ar-Riqâq”, 7; Muslim, Fadâil-us-Sahâba, 319; Nasâî, “Îmân”, 29; Ahmad ibn Hanbal, al-Musnad, I, 438.



**Abdurrahmân ibn Awf, Sa'd ibn Abî Waqqâs, Sa'îd ibn Zayd, Abû Ubayda ibn Jarrâh, and also Hadrat Hasan and Hadrat Husayn** (radiyallahu 'anhuma ajma'in).

"Eat onion and garlic cooked."

**Hadîth ash-sharîf**

The most superior ones after them are the forty people who were the first to become Muslims. After those, come the three hundred and thirteen sahâbîs who joined the Ghazâ of Badr. Then there are the seven hundred heroes who fought in the Ghazâ of Uhud. The superior ones after these are the fourteen hundred people who promised Rasûlullah under a tree in the sixth year of the Hegira, saying, "We will rather die than go back." This well-known covenant is called "**Bî'at ar-Ridwân**".<sup>565</sup>

**The number of the Ashâb al-kirâm:** There were twelve thousand Sahâbîs in the Conquest of Mecca, thirty thousand during the Ghazâ of Tabuk, ninety thousand during Rasûlullah's Farewell Hajj, and there were around one hundred and twenty-four thousand Sahâbîs on earth at the time of Rasûlullah's demise. There are other reports on this subject as well.<sup>566</sup>

**The last ones to pass away among the Ashâb al-kirâm are as follows:** Abdullâh ibn Awfâ passed away in Kûfa in H 86 (AD 705), Abdullâh ibn Yasr in Damascus in H 88 (AD 706), Sahl ibn Sa'd in Medîna in H 91 (AD 709) when he was a hundred years old, Anas ibn Mâlik in Basra in H 93 (AD 711), Abû't Tufayl Âmir ibn Wâsila in Mecca in H 100 (AD 718) (radiyallahu 'anhuma ajma'in).

After the death of our Prophet, in the era of the Four Khalîfas, the Ashâb al-kirâm remained true to their words to spread the religion of Islâm and to make jihâd. They never went back on their word. All of them left their homes and lands, went out of Arabia and spread everywhere. Most of those who left didn't return, they made jihâd where they went and spread the religion of Islâm until they died. Thus, in a short time, many countries were conquered. Islâm spread rapidly in the conquered lands.

All the Ashâb al-kirâm are reliable. All of them are equal in respect to communicating Islâm. They were the ones who compiled the Qur'ân al-karîm. They were the ones who reported the hadîth ash-sharîfs from our Prophet. Loving all of them is the most important, indispensable condition of being in the Ahl as-sunnah creed.

(Many books have been written and published that inform of the Ashâb al-kirâm's services to Islâm, their exemplary lives, their virtues, names of all of them and their biographies. The Turkish books, "**Sahâba – the Blessed**" and "**Manâkîb-i Chihâr Yâr-i Guzîn**" published by Hakikat Kitabevi Publications are very valuable.)

*Muhammad is the beloved of the Rabb of the universe,  
His body is clean, name is Ahmad, He is the mercy to the universe.*

<sup>565</sup> Ahmad ibn Hanbal, al-Musnad, I, 59; II, 101, 120; Ibn Hishâm, as-Sîra, II, 315; Wâqidî, al-Maghâzî, I, 279; Ibn Sa'd, at-Tabaqât, II, 97.

<sup>566</sup> Rehber (Guide) Encyclopedia, V, 206/II-7.

*He has beautiful akhlâq, the receiver of Lawlâke...  
The fount of knowledge, adab, fayz, nûr and love.*

*He is the real medium between Haqq and the slaves,  
His word is the cure for souls, His name is for the rust of hearts.  
He is the real healer for the sorrowful sick of hearts.  
Not only Himself but His ummah is higher than angels.*

*To that distinguished slave of His, Haqq sent helpers,  
He made the slaves He loved the most Ashâb to Him.  
Rasûlullah said, their path is my path,  
He showed that century as the best of centuries.*

*They loved Muhammad Mustafâ more than life itself,  
They left every worldly thing only for His sake.  
They gave their lives to spread Islâm readily.  
Yâ Rabb, what a beautiful state, yâ Rabb, what a glory.*

*One single sohbat with Him, and their nafses were purified,  
Their hearts were, with ma’rifat, fayz, nûr’n tajallî, occupied.  
States peculiar to Awliyâ took them a moment to obtain,  
And they always followed Him, what a great honour to attain.*

*All of them are just and never cruel to others,  
They would never want the caliphate for their nafses.  
Nor would they fight or hurt each other for that purpose,  
They are at the highest rank, and all of them are mujtahids.*

## SOME OF THE ZAWÂID SUNNAHS OF OUR MASTER, THE PROPHET

The things that our Master, the Prophet (sallallahu ‘alaihi wa sallam) did are divided into three categories. **The first category** is things that Muslims should also do. They are called “**Sunnah**”. **The second category** is the things that are specific to our Prophet (sallallahu ta’âlâ ‘alaihi wa sallam). They are called “**Khasâis**”. It is not permissible for others to do these things. **The third category** is things related to customs. Every Muslim should do them depending on the customs of his country. Doing them without adapting them to the customs of one’s country will cause fitna (unrest). And causing fitna is harâm.<sup>567</sup>

If our Master Rasûlullah (sallallahu ta’âlâ ‘alaihi wa sallam) didn’t deny, that is, didn’t get offended by, those who abandoned the things He did as a

<sup>567</sup> Translation of an excerpt from the Turkish book “Herkese Lâzım Olan Îmân”, 367.



form of ibâdat, these acts of ibâdats are called “**Sunnah al-hudâ**”. If He did these things continuously, it is called “**Sunnah al-muakkada**”. The things that Rasûlullah did as a custom are called “**Sunnah al-zâida – Sunnah al-zâwaïd**” or “**Mustahab**”.<sup>568</sup>

Some examples of Sunnah al-zâida are: Starting good things from the right-hand side, with the right hand, the things He did and used to construct buildings, eat, drink, sit, stand up (lie), and as clothes and tools. Things that appeared later are called “**Bid'at**”. It is not dalâlat (deviation from Islâm) to do things that are “**bid'at in custom**”, that is, customs that emerged later, such as using a flour sieve or a spoon. It is not a sin. It is understood from this that it is permissible to eat meals at a table, use forks and spoons, sleep on a mattress, use radios, television and tape recorders at conferences and in ethics and science classes in schools, to ride all kinds of transportation vehicles and use scientific equipment such as glasses and calculators. Because these are bid'ats in customs. It is harâm (forbidden) to use customary bid'ats and innovations to commit acts that are harâm. There is extensive information in the books “**Endless Bliss**” and “**Ethics of Islâm**” about using radios, loud-speakers and tape recorders during salât, adhân, preaches and khutbas. It is a grave sin to invent bid'ats or to make even the slightest alteration in the acts of worship.<sup>569</sup>

Making jihâd, that is, the government and the army fighting against enemies, is an ibâdat. However, it is not bid'at to use all kinds of scientific tools in warfare. On the contrary, it brings about many thawâbs. Because it is a commandment of Islâm to use all kinds of scientific means in war. It is necessary to make innovations that will help perform acts of worship. It is bid'at to make innovations and changes that help to do prohibited things. For instance, it is necessary to climb the minâret to call the adhân. Because it was commanded to recite it somewhere high. However, it is bid'at to call the adhân through loud-speakers. Because it is not a commandment of Islâm to call it through an instrument. It was commanded that a human should call it. The use of musical instruments, such as ringing bells and blowing trumpets, to announce the salât times or perform other ibâdats was also prohibited by Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam).<sup>570</sup>

It is makrûh (disliked, offensive) to abandon the “**Sunnah al-hudâ**”. It is not makrûh to abandon the “**Sunnah al-zâida**”.<sup>571</sup>

*“Allah turns away from the person who wears clothes for fame and ostentation until he abandons that intention! On the day of qiyâmat He will make him wear a garment of abasement!”*

*Hadîth ash-sharîf*

### The importance our Prophet gave to being clean and orderly

Our Master, the Prophet (sallallahu 'alaihi wa sallam) gave great importance to cleanliness, organization and order.

<sup>568</sup> Herkese Lâzım Olan Îmân, 365.

<sup>569</sup> Herkese Lâzım Olan Îmân, 365.

<sup>570</sup> Herkese Lâzım Olan Îmân, 365, 366.

<sup>571</sup> Herkese Lâzım Olan Îmân, 365.

He liked beginning everything from the right-hand side and with His right hand.<sup>572</sup> But He used His left hand to wash in the toilet.

Whenever possible, He would do everything in odd numbers.

He would say, “**Whoever has hair should take good care of it!**”

Once, while our Prophet was in the masjid, a man with dishevelled hair and beard came in. Our beloved Prophet said, “**Isn’t there any rose oil to tidy his hair?**” and then signaled with His hand that he should go out immediately and tidy his hair and beard. When that person did so and returned, our Prophet said, “**Which is better: one of you to come like this, or with messy hair and beard like the Shaytan?**”

Even when He was travelling, He would bring oil in a bottle. When He applied oil, He would first put on a turban on His head and put His headpiece on top of it. This way, the oil wouldn’t be noticeable.

Our Prophet would comb His beard twice a day.

Anas ibn Mâlik said, “Rasûl ‘alaihis-salâm would often apply rose oil on His blessed hair and comb His blessed beard by wetting it with water.”<sup>573</sup>

Our Master, the Prophet (sallallahu ‘alaihi wa sallam) would trim His blessed beard a little from its length and sides. Before going to Friday salât, He would trim His blessed moustache and cut His blessed nails. He commanded Muslims to shorten their moustaches as well.

Whenever our Prophet looked in the mirror, He would praise Allah and say, “**O my Allah! As you have created my appearance beautiful, beautify my akhlâq too.**”

Our Prophet would apply kohl to His blessed eyes three times every night before He went to sleep. He would apply kohl three times to His blessed right eye and two times to His blessed left eye. He would say, “**Apply kohl to your eyes! Because it polishes the eyes and increases the hair (eyelashes).**”<sup>574</sup>

The scholars of Islâm stated that it is permissible for a man to apply kohl for medical purposes, but it is not permissible to apply it for adornment. The words jamâl (beauty) and zînât (adornment) shouldn’t be confused with each other. Jamâl means to remove ugliness, protect one’s dignity and show the blessings to thank Allahu ta’âlâ. Showing the blessings for the sake of showing off or boasting is not jamâl, it is kibr (arrogance).

Our Master Rasûlullah placed great importance on using a miswâk (a natural toothbrush made from the twigs of the arak tree). He would always have it with Him. He would say, “**Apply miswâk, using the twig of the arak tree!**” It gives a pleasant scent to the mouth. Our Prophet said, “**It is both my sunnah and that of the prophets before me!**”

Our Master, the Prophet said:

**“If it would not have caused difficulty to my ummah, I would have commanded them to use miswâk before each salât!”**<sup>575</sup>

<sup>572</sup> Bukhârî, “Wudû”, 41

<sup>573</sup> Ibn Sa’d, at-Tabaqât, I, 484

<sup>574</sup> Ibn Sa’d, at-Tabaqât, I, 485.

<sup>575</sup> Tirmidhî, Purification, 18.



**"I strongly recommend you to use miswâk!"**

**"Miswâk is the cleanliness of the mouth and contentment of my Rabb!"**

The first thing our beloved Prophet did when He entered His house was to clean His blessed teeth with miswâk. He wouldn't go to sleep unless He had a miswâk with Him, and when He woke up, He would first clean His teeth with a miswâk. He would also clean His blessed teeth with miswâk when He got up for tahajjud salât (the salât that is performed after two-thirds of the night has elapsed).<sup>576</sup>

Our mother Hadrat Âisha (radiyallahu 'anhâ) said, "There was never a night or a day that Prophet 'alaihis-salâm, when awakening, did not use miswâk before performing a abdast!"

Ibrâhîm, the son of our beloved Prophet (sallallahu 'alaihi sallam), passed away. While he was being buried, one of the adobe bricks was put askew. Our Prophet interfered and righted it. He explained that the adobe being askew wouldn't benefit or harm the deceased, but that He was disturbed by things that weren't in order.

### **The house of bliss of our Master, the Prophet**

When our beloved Prophet had His masjid built in Medîna, He also had two rooms made of adobe built next to the masjid and had them covered with date logs and branches. While the Masjid ash-sharîf was being built, two rooms were built for Âisha and Sawda (radiyallahu 'anhumâ). The door of our mother Hadrat Âisha's room faced the path of the masjid. The door of the room constructed for our mother Hadrat Sawda faced the gate of Âl al-'Uthmân, which was the third gate of the masjid. As our Prophet married other wives, the number of rooms increased and became nine. They were built between Hadrat Âisha's room and the qibla. Some of the rooms were made of adobe and some of stone. Some of them were constructed with date branches (in the Baghîdâd style), plastered with mud mortar, and the roofs were made with date branches. Hasan ibn Abî'l-Hasan (radîyAllahu 'anh) says, "When I was a teen, I went to the house of Rasûlullah, and I was able to reach and touch the ceiling. The ceiling of Rasûlullah's room was only a hair cloth cover stretched over a cypress or juniper log."

According to Imâm al-Bukhârî, "There was no knocking ring on the door of Rasûlullah's house so the door would be knocked on with the end of a bow."

Muhammad ibn Khilal and Ata-ul'Khorasânî had seen the rooms of our Prophet's wives and said that they were made of date branches and had curtains made of black hair as doors.

According to what Dâwûd ibn Qays had seen, the width of each room between the door and the side walls was about 6-7 zrâ'<sup>577</sup> (3-3.5 m.), and the inside length was approximately 10 zrâ' (4.8 m.)

*"I feel a wind of mercy blowing from Yemen."*

**Hadîth  
ash-sharîf**

<sup>576</sup> Ibn Mâja, Purification, 7.

<sup>577</sup> Zrâ': A unit of measure of length. It is equal to 48 cm. Turkish books Se'âdet-i Ebediyye (Endless Bliss), 221, 845; Dinî Terimler Sozlugu (Religious Terms Dictionary), II, 317.

The day Khalîfa Abdulmalik's letter about the expropriation of the rooms belonging to the wives of our Master, the Prophet and their inclusion in the masjid was read in Medîna, many people couldn't hold back their tears, and the people of Medîna cried like the day our Prophet passed away.<sup>578</sup>

Sa’îd ibn Musayyab expressed his sorrow by saying, “I swear by Allah, how much I wish they were left as they were! Thus, the youth of Medîna and those who came to Medîna from outside would see what Rasûl ‘alaihis-salâm had been content with in His life, and people wouldn't care about having a lot of wealth and boasting about it.”

### **Our Master, the Prophet's behaviour in the home**

**Hadrat Husayn** relates, “I asked my father about the activities of our Master, the Prophet at home. My father replied as follows:

From the moment He entered His home our Master, the Prophet divided His time into three parts: worshipping Allah, taking care of the household and His personal affairs.

He divided the time He devoted to Himself between Himself and people. Within that portion of time, only the notable sahâbîs would enter His presence. He would communicate religious matters to the people through them and never keep information that was related to the people to Himself.

It was our Master, the Prophet's custom to divide the time belonging to His ummah among the people of virtue, according to their religious superiority, and invite them to His presence accordingly. Some of them had one need, some had two and some had many needs.

Our Master, the Prophet would deal with their religious matters, give the necessary answers to their questions and then say, **‘Those who are here should convey to those who are not here! Submit to me the needs of those who cannot come to submit their needs. Certainly, on the day of qiyâmat, Allah will make the feet of those who convey the needs of others, who cannot convey their needs, stable on the Sirât Bridge!’**

Nothing else would be mentioned or expressed in the presence of our Master, the Prophet. In fact, He wouldn't accept anything else from anyone.

Those who enter the presence of our Master, the Prophet, would enter seeking knowledge and leave as the greatest scholars, having tasted the pleasure of knowledge and having become an authority in it!”

### **Our Master, the Prophet's behaviour out of the house**

**Hadrat Husayn** asked his father Hadrat Alî about the state of our Master, the Prophet outside the home. He told these as follows:

The Master of the universe would not speak outside. He would only speak when His words would be beneficial for Muslims, warm them towards one another and remove disunity and coldness between them.

<sup>578</sup> Ibn Sa'd, at-Tabaqât, I, 499.



He would honour the person who had the highest moral character in every tribe and make him the governor of his people.<sup>579</sup> He would protect the people from bad people and harm; He would also avoid falling into such situations Himself. He would never withhold His smiling face and beautiful disposition.

If He did not see His Ashâb, He would seek them and ask what was happening among them. He would praise and reinforce kindness and criticize and weaken evil. Everything He did was done in moderation and consistently. He would not hesitate to warn Muslims out of concern that they would fall to ghaflat (heedlessness). He was never excessive.

Our Master Rasûlullah had a perfect aptitude for ibâdat. He would neither infringe on nor fail to fulfil a right. Those close to Him were the most blessed of people.

In His sight, the most superior among His Ashâb was the one whose advice was the most comprehensive, and the one who had the greatest rank was the one whose help and kindness to the needy was the best. The Master of the universe would never sit or stand up without mentioning the name of Allah.

*"Yâ Rabbi! For the sake of this Hirka ash-sharîf, for the sake of our beloved Prophet (sallallahu 'alaihi wa sallam), forgive all of ummah al-Muhammadi."*

**Hadrat Uwais (râdiyallahu 'anh)**

<sup>579</sup> Ibn Hishâm, as-Sîra, II, 254; Wâqidî, al-Maghâzî, III, 925; Ibn Sa'd, at-Tabaqât, I, 262; Tabarânî, al-Mu'jamu'l Kabîr, II, 289; Suhaylî, Rawzu'l-unf, IV, 364.

### Hirka ash-sharîf



*The blessed hirka of our beloved Prophet (sall-Allahu 'alaihi wa sallam), which He gifted to Waisal Qarânî (rahmatullahi 'alaih), is being visited in the month of Ramadân at the Hirka ash-sharîf Mosque in Fatih/Istanbul.*

He would not designate a place for Himself at the gatherings and would prohibit doing so. No matter where, when He met with a group of people sitting, He would not sit in the most distinguished place. Rather, He would sit at the end of the gathering and command Muslims to do so.

He would give a share to everyone who was sitting with Him and treat them in such a way that everyone would think that there was no one more valuable than themselves in the sight of Rasûlullah. He would endure everything from those who sat with Him or came with their needs until they left.<sup>580</sup>

When someone requested something from Him, He would not refuse their request; He would either give what was requested or turn them back with sweet and soft words. His beautiful morals were large enough to include all people.

He had become a compassionate father to them. Everyone was equal in His sight regarding their rights. The assembly of our Master, the Prophet was an assembly of knowledge, modesty, patience and trust.

In His presence, no one would raise their voice, nor would anyone accuse another, nor would anyone disclose the faults or mistakes of another. Those in the assembly of the Master of the universe were all equal to each other, and their superiority over each other was only in terms of taqwâ (abstaining from the harâms). They were all humble.

He would respect the elders, show compassion and mercy to the young. He preferred the needy over others and tried to meet their needs. He would protect and look after the poor and the foreigners.

Our Master, the Prophet was always smiling and gentle-natured. He was very protective and forgiving. He was not hard-hearted.

He didn't argue with anyone. He would never yell or say bad words. He would never reproach anybody. He wasn't stingy. He would turn a blind eye to what He disliked. He wouldn't dishearten the hopeful or reveal His displeasure about something.

**Our Master Rasûlullah would refrain from three things:**

- Arguing with people,
- Talking too much,
- Engaging in useless and vain things.

**He would leave people to their own about three things:**

- He would never blame or reproach anyone, neither to their face nor behind their back.
- He wouldn't investigate anyone's faults and flaws.
- He wouldn't say anything to anyone that wouldn't cause thawâbs or be beneficial for them.

While our Master, the Prophet was speaking, those in His presence would stay silent and motionless, as if birds had landed on their heads, and when He finished speaking and fell silent, they would say what they had to say, but they would never argue or dispute in His presence.

When someone was speaking with Master, the Prophet the others would re-

<sup>580</sup> Ghazâlî, Ihyâ, II, 880.



main silent until he finished speaking. In the sight of our Master Rasûlullah, there was no difference between those who spoke first and those who spoke last.

If those in His presence laughed at something, He would laugh along with them, and if they were amazed at something, He would be amazed by it too.

He would tolerate the rudeness and hurtful words and questions of strangers and foreigners who came to Him so that His Ashâb would behave like Him.

Our Master, the Prophet would say, **"When you see one in need requesting what he needs, help him to attain his needs!"**

Our Master, the Prophet wouldn't accept false praising. He wouldn't interrupt anyone's speech unless that person was infringing on someone's rights. When one would infringe on another's rights, He would either interrupt him, forbidding him from doing so, or leave that place. The Master the universe would remain silent because of four things: **hilm** (mildness, gentleness), **hazar** (abs-tention), **taqdir** (approval) and **tafakkur** (thinking deeply, taking lessons from things Allahu ta'âlâ created).

**His taqdir** was immediately evident in the way He treated and listened to people equally.

**His tafakkur** was apparent from His thinking of affairs of the world and the âkhirat.

He had gathered **hilm and patience** in Himself. Nothing from this world would ever anger Him.

As for **hazar**, four qualities were gathered in Him:

- He would take the best in order to follow it.
- He would avoid ugly things so that they would be refrained from.
- He would spend effort on things that would benefit His ummah.
- He was zealous over things that would provide His ummah's happiness in this world and the âkhirat.

The Master of the universe would never say, "No!" to anything. When He is asked to do something He wants to do, He would say, "All right!" and when He was asked to do something He didn't want to do, He would remain silent, and it was understood from His silence that He didn't want to do it.

He would endeavour towards everyone's bliss in this world and the âkhirat. During a ghazâ, when He was asked to pray for the annihilation of the unbelievers, He said, **"I have not been sent to curse people or for them to suffer torment. I have been sent to do good to everyone and for people to attain peace."**

It is stated in the 107th âyat of Sûrah al-Anbiyâ, in maal, **"We sent you as a mercy, as a blessing for beings."** That is why He would always strive for the good of everyone.

According to what Anas ibn Mâlik reported, when our Master, the Prophet

*"I bear witness  
that there is no  
god worthy of  
worship but Allah.  
Muhammad 'alai-  
his-salâm is His  
slave and rasûl."  
**Ka'b ibn Zuhayr**  
(râdiyallahu  
'anh)*

came across someone, He would make musâfaha<sup>581</sup> with that person, and unless that person withdrew his hand, our Master, the Prophet wouldn't withdraw His hand, and unless that person turned his face away, our Master, the Prophet wouldn't turn His face away from him.

Again, Anas ibn Mâlik related, "We asked of our Master, 'O Rasûlallah! Should some of us bow to others?' He said, 'No!' Then we asked, 'Should we embrace each other?' He said, '**No! But make musâfaha!**'"<sup>582</sup>

Hadrat Barâ ibn Âzib relates that our Master, the Prophet said, "**When two Muslims come across each other, if they say the salâm and make musâfaha, they will be forgiven before they even separate from each other!**"

The Master of the universe was always thoughtful. His times of silence would last longer than His speaking. Rasûlullah wouldn't talk unnecessarily. He would mention the name of Allah both when He started and finished His words.

When speaking, He would use short and concise words. Rasûlullah's words were always true and appropriate. When speaking, Rasûlullah would neither use too much nor too little words.

He wouldn't break anyone's heart nor look down on anyone.

Our Master Rasûlullah wouldn't get angry about the world or worldly affairs. However, when someone wanted to violate a right, His anger wouldn't subside unless justice was realized.

He would never get angry or take revenge for His own sake. When He was to point out something, He would point with His entire hand, not just His finger. When He was astonished and surprised, He would reverse the position of His hand, that is, if His palm was facing the sky, He would turn it towards the ground, and if His palm was towards the ground, He would turn it towards the sky. While speaking, He would make gestures and tap the palm of His blessed right hand on the inside of His thumb on His left hand. When He became angry, He would immediately abandon His anger and wouldn't show it.

When He was cheerful and relieved, He would close His blessed eyes. His laughter was a smile at most. While He was smiling, His blessed teeth could be seen like beads of pearls.<sup>583</sup>

*When doing good things, He preferred His right side,  
After performing abdast, He would cover in a haste, that fount generosity.*

*He would lay on His right side and turn His face towards the qibla.  
With every breath, He travelled the invisible universe, that fount generosity.*

*His bed and pillow were made of leather, filled with fibre,  
When He lay at night, He would sleep little, that fount generosity.*

<sup>581</sup> Musâfaha (to shake hands) is two Muslims attaching the palms of their right hands in a manner wherein the sides of their thumbs contact each other.

<sup>582</sup> Ibn Mâja, "Adab", 15; Abû Ya'la, al-Musnad, IV, 197.

<sup>583</sup> Qâdî Iyâd, Shifâ ash-sharîf, 132; Suyûtî, Awsaf-un Nabî, 85.



*His eyes slept, His heart was awake and with His Rabb,  
He was amazed by His beauty from eternity, that fount generosity.*

"Rasûlullah would have gold and iron rings removed, but not silver rings."  
Amr ibn Shu'âyb  
(râdiyallahu 'anh)

### Our Master, the Prophet's lying and sleeping

When our Master, the Prophet wanted to sleep on His bed, He would lie on His right side, His blessed right hand under His blessed right cheek, and then pray as follows:

**"O my Allah! I surrendered myself to You. I turned my face towards You. I entrust my work to You. I lean my back on You (I rely on You). I fear Your torment and hope for Your mercy. There is no refuge other than Your mercy. There is only Your torment to be protected from. Only in Your mercy can one seek refuge and can only be saved through Your mercy. I believe in Your Book that You sent and in Your prophet You sent."**

**O My Rabb! With Your name, I lay myself down. If You take and keep my soul, treat it with Your mercy! If You release it, protect it as You protect Your pious slaves!**

**O My Allah! I die with Your name and resurrect with Your name. My Allah, who feeds us, gives us drinks, meets and fulfills our every need and shelters us! There are many who have no one to meet their needs or shelter them! O my Allah! Protect me from Your torment on the day You gather Your servants in Your presence."**

**O my Allah! You are pre-eternal! There is nothing that existed before You! You are eternal! There is nothing that exists after You! You are evident! There is nothing other than You!"**

When He woke up, He would pray as follows: "There is no other god, only You! I mention Your name and glorify You, saying that You are free of any defects. O my Allah! I ask for Your forgiveness of my sins and Your mercy. Praise be to Allah, who has resurrected us after death. On the day of qiyâmat, our return will be to Him.<sup>584</sup>" Then He would pray by saying, "O my Allah! Increase my knowledge! Do not deviate my heart after You have shown me the right way! Bestow mercy upon me from Your almighty presence! Because You are the one who is the most gracious!"

Hadrat Barâ ibn Âzib narrates: The Master of the universe said to me, "When you go to where you will sleep, perform abdast as you do for salât! Then lie down on your right side and say, 'O my Allah! I surrendered myself to You. I turned my face towards You. I entrust my work to You. I lean my back on You (I rely on You). I fear Your torment and hope for Your mercy. There is no refuge other than Your mercy. There is only Your torment to be protected from. Only in Your mercy can one seek refuge and can only

<sup>584</sup> Tirmidhî, Shamâil ash-sharîf, 281.

**be saved through Your mercy. I believe in Your Book that You sent and in Your Prophet You sent.’ If you die during that night, you would die in accordance with the way of Islâm. Whoever says this prayer and dies during that night, they die in accordance with the way of Islâm!”**

Our Master, the Prophet said, “**When one of you gets up from his bed at night and goes back to bed, he should dust off his bed three times. Because one cannot know what happened after him and what came and settled on the bed.**”

Abdullah ibn Tahfa (radiyallahu ‘anh) from the Ashâb as-Soffa said: While I was sleeping on my stomach, that is, face down, in the masjid before the morning salât, someone touched me with His foot.

- **“Who is this?”** He asked.

- “I am Abdullah ibn Tahfa,” I said. Then I realized that it was the Master of the universe! I immediately gathered myself.

- **“This is the way of lying that Almighty Allah dislikes the most!”** He said.<sup>585</sup>

Our Master, the Prophet (sallallahu ‘alaihi wa sallam) wouldn’t step on the ground without abdast.

It was never seen that our Master Rasûlullah didn’t perform abdast after He went to the toilet.

### **Our Master, the Prophet’s walking**

**Hadrat Hind ibn Abî Hâla related as follows:** While walking, the Master of the universe would energetically raise His feet off the ground. He wouldn’t sway from side to side. He walked with ease and dignity; He would take wide steps and bend forward a bit as if stepping down from a high place.

He would turn His body entirely and look in the direction He wanted to look.

He would not look around without purpose.

He would look longer at the ground than the sky.

His looking at the ground would be only with a glance.

He would walk behind His Sahâbîs.

When He came across someone, He would be the first to greet.

**Hadrat Abû Hurayra relates as follows:** I have never seen anyone faster in walking than the Master of the universe. While He was walking, it was as if the ground would roll under His feet! We would strive and strain ourselves in order to catch up with Him. The Master of the universe wouldn’t need to strain Himself at all while walking.<sup>586</sup>

### **Our Master, the Prophet’s sitting**

He would mostly sit on His knees. It has also been seen that He would sit

<sup>585</sup> Ahmad ibn Hanbal, al-Musnad, I, 262; V, 426; Suhaylî, Rawzu'l-unf, VIII, 16.

<sup>586</sup> Tirmidhî, “Manâqib”, 12; Ahmad ibn Hanbal, al-Musnad, II, 350; Ibn Sa’d, at-Tabaqât, I, 380; Ibn Asâkir, Târikh Dimashq, III, 267; Baghawî, al-Anwâr, I, 352; Qastalânî, Mawâhib al-Ladunniyya, 282.



with His knees raised and His arms wrapped around them.<sup>587</sup>  
He would never stretch His legs towards those in His presence.  
Usually, He sat facing the qibla.

He would often lay the coat on His back on the floor for His visitors and have them sit on it. Sometimes He would give them His own cushion.

Hanzala ibn Hizyam said, "I went to our Master, the Prophet, I saw Him sitting cross-legged."

According to Jâbir ibn Samura, after performing the morning salât, our Master, the Prophet would sit cross-legged on His place of salât until sunrise.

Sharid ibn Suwayd said, "Our Master, the Prophet visited me. At that time, I was sitting with my left hand behind me and leaning on half of my palm. The Master of the universe said, '**Are you sitting like those who incurred the wrath of Allahu ta'âlâ (the Jews)?**'"

Abû Juhayfa relates: Our Master, the Prophet said, "**I do not eat while leaning on something.**"<sup>588</sup>

He would sit cross-legged, on His knees, or raising them,  
He was full of adab in the open and hidden, that fount of generosity.

*He would eat with His three fingers and lick them tastefully,  
He would drink water in three breaths, that fount of generosity.*

*He loved honey, halwa, squash, vinegar and tharid food, but,  
He never ate barley bread until He was filled, that fount of generosity.*

Sometimes He would tie a stone on His abdomen, for  
He was hungry.

He would say, so that my heart isn't shaky, that fount of generosity.

They couldn't light a fire for cooking in His home of  
bliss for many months,

He would eat date and pomegranate contentedly,  
that fount of generosity.

### Our Master, the Prophet's eating and drinking

Our Master, the Prophet said:

**"The blessing of the food is in performing abdast before a meal and washing the hands after**

<sup>587</sup> Abû Dâwûd, "Adab", 25.

<sup>588</sup> Tirmidhî, Shamâ'il ash-shârif, 164; Qâdî Iyâd, Shifâ ash-shârif, 86.

"Perform namâz  
with your clogs  
so that you won't  
resemble the Jews."

**Hadîth  
ash-shârif**



The shape of our Master,  
the Prophet's foot

the meal!”<sup>589</sup>

**“If something happens to someone who sleeps without washing off the smell or smear of meat or oil from his hands, he shouldn’t blame anyone but himself!”**

**“The blessing of the food is in the middle! When one of you eats, do not eat from the middle of the plate but from the edge. Because the blessings descend to the middle of the food!”**

Our mother Hadrat Âisha stated: The Master of the universe said, **“When one of you starts to eat, say Bismillâhirrahmânirrahîm and mention the name of Allah Almighty. If he forgets to say this before he starts eating, he should say ‘Bismillâhirrahmânirrahîm for the beginning and the end of the meal!”**<sup>590</sup>

According to Umayya ibn Machshi: A man was eating without saying the Basmala. Our Master, the Prophet realized that he didn’t say the Basmala and said, **“Say, for the beginning and end of this meal, Bismillâhirrahmânirrahîm!”** When that man said, **“Bismillâhirrahmânirrahîm,”** our Master, the Prophet smiled and said, **“The shaytan was eating with you. When you mentioned the name of Allah Almighty, the shaytan vomited all that was in his stomach!”**

Abdullah ibn ‘Umar reported that our Master, the Prophet said, **“When one of you eats, he should eat with his right hand. When he drinks something, he should drink with his right hand. Because the shaytan eats with his left hand and drinks with his left hand!”**<sup>591</sup>

Salama ibn Akwa related from his father: When our Master, the Prophet saw a man from the Ashja tribe known as Busr ibn Raiyul’ir, eating with his left hand, He told him, **“Eat with your right hand!”** That man lied by saying, “I am unable to do that, I can’t eat with my right hand!” Then our Master, the Prophet said, **“May you be unable to do it! It is only his arrogance and pride that prevents him from eating with his right hand!”** From then on, that man was unable to raise his hand to his mouth any more!<sup>592</sup>

Our Master, the Prophet said, **“Allah the Aziz and Jalil, is certainly pleased with His slave who praises Him after he eats what is edible or drinks what is potable.”**

Our Master, the Prophet (sallallahu ‘alaihi wa sallam) would sit and eat His meal on the ground. He would say, **“I sit like a servant of Allah and eat like a servant of Allah. I am only a servant! He who turns away from my sunnah is not from me!”**<sup>593</sup>

‘Umar ibn Abû Salama says, “I was a child under the care of the Master of the universe. While eating, my hand was all over the plate. The Master of the

<sup>589</sup> Tirmidhî, “At’ima”, 39.

<sup>590</sup> Abû Ya’la, al-Musnad, XIII, 62; Shamsaddîn Shâmî, Subul’l-Hudâ, VII, 170.

<sup>591</sup> Muslim, “Ashriba”, 142; Abû Dâwûd, “At’ima”, 20; Ahmad ibn Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43.

<sup>592</sup> Bayhaqî, as-Sunan, II, 45.

<sup>593</sup> Ibn Sa’d, at-Tabaqât, I, 381.



universe said to me, '**O son! Recite the Basmala. Eat with your right hand! Eat from in front of you!**'<sup>594</sup> After that, I always ate as He said."

Our Master, the Prophet had never slighted or belittled any food. He would neither praise a food because He liked it nor belittle a food because He disliked it. If He liked a food, He would eat it; if He did not like it, He would not eat it and keep silent. He would show respect for even the smallest of blessings and never belittle any blessing.

Our Master Rasûlullah wouldn't say make this, make that. He would eat whatever was available.

**Our mother Hadrat Âisha related,** "Our Master, the Prophet would come and ask me, '**Do you have any food with you?**' and I would say, 'No!' Thereupon, He would say, '**Then I am fasting!**'"<sup>595</sup>

**Our Mother, Hadrat Âisha relates,** "From the time our Master, the Prophet came to Medîna until He passed away, His household didn't eat wheat bread for three days in a row.<sup>596</sup> Most of the time, what they ate consisted of barley bread and dates, but not in large quantities. Our Master, the Prophet didn't have two kinds of food together in His stomach in one day; He didn't eat His fill of bread when He had eaten His fill of dates and didn't eat His fill of dates when He had eaten His fill of bread! And this is what makes me cry!"<sup>597</sup>

Our Master Rasûlullah liked halwa and honey, bread tharid, date tharid and vegetable dishes. When milk was brought and presented to our Master, He would say, "**There are two blessings in milk.**"<sup>598</sup>

**Abdullah ibn Abbâs relates,** "Khâlid ibn Walîd and I went with the Master of the universe to the house of my maternal aunt, Maymûna bint Hârith. My aunt asked, 'Can I offer you milk?'

The Master of the universe said, '**All right!**'

My aunt went and brought the milk in a vessel. The Master of the universe took it and drank from it. I was on the right side of our Master. Khâlid ibn Walîd was on His left. Rasûlullah gave me the remaining milk in the vessel and said,

**'Drink. If you wish, offer it to Khâlid!'**

I said, 'I would never prefer anyone over myself when it comes to drinking your leftovers!' Upon this, our Master Rasûlullah said:

**'The one whom Allahu ta'âlâ feeds should say, Allahumma barik lana fihi wa at'amnâ khairan minhu (O my Allah! Bestow abundance in this food for us! May we eat even more auspicious food as well)!**

**The one whom Allahu ta'âlâ permits to drink milk should say, Allahumma barik lana fihi wa zidnâ minhu, (O my Allah! Bestow abundance in this milk for us and increase what You grant from it to us!) For, there is not-**

<sup>594</sup> Tirmidhî, Shamâil ash-sharîf, 204.

<sup>595</sup> Tirmidhî, Shamâil ash-sharîf, 196.

<sup>596</sup> Nasâî, "Dâhâya", 37; Ahmad ibn Hanbal, al-Musnad, VI, 42; Bayhaqî, as-Sunan, II, 487; Bayhaqî, Shu'ab ul-îmân, II, 166; Ghazâlî, Ihyâ, II, 877.

<sup>597</sup> Bukhârî, "At'ima", 41; Muslim, "Zuhd", 39; Ahmad ibn Hanbal, Al-Musnad, VI, 71; Tirmidhî, Shamâil ash-sharîf, 366; Qastalânî, Mawâhib al-Ladunniyya, 306.

<sup>598</sup> Ibn Sa'd, at-Tabaqât, I, 393.



The shape of our Master, the Prophet's Na'lîn ash-sharîf



*"To the Na'lin  
al-Mustafâ, there  
is nothing similar,  
from them comes  
the heart's peace,  
the eyes nûr."  
Yûsuf Nabhânî  
(rahmatullahi  
'alaih)*

### **Na'lin ash-sharîf**

*The Na'lin of Rasûlullah rises to the skies,  
Every creature is under the shadow of His.*

*Moses was told, remove your na'lin, on the Tûr,  
But He was told on top of the Arsh don't remove.*

*It is the shape of the exalted Rasûl's Na'lin,  
Stars, too, want to be the soil He steps on.*

*Those of the seven skies are longing for Him,  
The crowns of sultâns are envying them.*

*To the Na'lin al-Mustafâ, there is nothing similar,  
From them comes the heart's peace, the eyes nûr.*

*Be very respectful to the shape of the na'lin,  
Every head wants to be their feet.*

*When everywhere is filled with disaster and calamity,  
Na'lin ash-sharîf is a safe fortress for me.*

*I am under protection in this solid fort,  
It protects me when I take refuge in it.*

*With service to the shape of the na'lin, the heart desires,  
To live under its shadow in both of the worlds.*

*Ibn Mas'ûd was blessed with servicing the na'lin,  
But my bliss is only with their model.*

**Yûsuf Nabhânî**

**hing that substitutes food and drinks, except milk.”<sup>599</sup>**

When the Muslims of Medîna saw the first crop of dates, they would bring them to our Master, the Prophet. Our Master Rasûlullah would take them into His hands, and after saying the prayer for abundance, He would call the youngest child He saw and give those dates to them. He would say, **“If there are no dates in a house, that household will be hungry.”**

Our Master, the Prophet enjoyed eating the food left at the bottom of the plate. He would say, **“If someone eats every morsel of food on his plate, that food begs for forgiveness on his behalf!”**

It was also reported that our Master, the Prophet said, **“O Abû Zar! When you cook meat, make plenty of broth and consider your neighbours, share it with them.”<sup>600</sup>**

**“He who eats his fill while his neighbour is hungry is not a perfect Mu'min!”**

**“Worship Allah! Feed people! Spread the salâm so that you will enter Jannahs!”<sup>601</sup>**

**“The food of one person suffices for two people. The food of three people suffices for four. The food of four people suffices for eight!”<sup>602</sup>**

**Hadrat Asma bint Abî Bakr related:** Rasûlullah (sallallahu 'alaihi wa sallam) would advise boiling the food and keeping it covered until the steam passes, and He would say, **“That is the biggest abundance!”**

At the time of the conquest of Mecca, our Master Rasûlullah visited the house of Hadrat Umm Hânî, His paternal uncle Abû Tâlib's daughter. He asked, **“Do you have anything to eat with you?”** Hadrat Umm Hânî said, “No! There are only dried breadcrumbs and vinegar! But I would be ashamed to offer them to you!” Our Master, the Prophet said, **“Bring them. Crumble them into water. Also, bring salt!”** Pouring the vinegar on it, He ate it and praised Allah Almighty. He said, **“O Umm Hânî! What a nice additive is vinegar! A home with vinegar will never be devoid of additives!”<sup>603</sup>**

He would eat bread alone or with dates, vinegar, fruit, soup, or by dipping pieces of bread into olive oil. He ate chicken, rabbit, camel, antelope, fish, dried meat and cheese. He liked the meat from the forelegs. He would hold the meat with His hands and eat it by taking bites. (It is also permissible to cut it with a knife and eat it.) Most of the time, He would drink milk or eat dates.

Among the foods, He liked mutton, meat broth, squash, desserts, honey, dates, milk, cream, watermelon, melon, grapes and cucumbers.<sup>604</sup>

When He drank water, He would say the Basmala, drink slowly and in three

<sup>599</sup> Abû Dâwûd, “Ashriba”, 21; Ahmad ibn Hanbal, al-Musnad, I, 284; Ibn Sa'd, at-Tabaqât, I, 397; Tirmidhî, Shamâ'il ash-sharîf, 220.

<sup>600</sup> Tirmidhî, “At'ima”, 30; Ahmad ibn Hanbal, al-Musnad, V, 149; Bayhaqî, as-Sunan, II, 232.

<sup>601</sup> Hâkim, al-Mustadrak, III, 14; Bayhaqî, as-Sunan, II, 259; Haythamî, Majmâ'u Zawâid, V, 29.

<sup>602</sup> Ibn Mâjâ, “At'ima”, 2; Tabarânî, al-Mu'jamu'l Kabîr, XII, 320.

<sup>603</sup> Tirmidhî, “At'ima”, 35; Hâkim, al-Mustadrak, IV, 59; Ibn Asâkir, Târikh Dimashq, IV, 243; Tirmidhî, Shamâ'il ash-sharîf, 181; Qastalânî, Mawâhib al-Ladunniyya, 307; Suyutî, Awsaf-un Nabî, 91.

<sup>604</sup> Ghazâlî, Ihyâ, II, 884.



sips. After drinking, He would say, "**Alhamdulillâh**" and pray.

Our Master, the Prophet would drink sweet water brought from Buyutussukya. The water of Buyutussukya was two days' distance from Medîna.<sup>605</sup> When He was asked, "Which beverage is more delicious?" our Master, the Prophet replied by saying, "**Sweet and cool water!**"<sup>606</sup>

*"There is no hero like Alî, no sword like Zulfikâr."*

**Hadîth  
ash-sharîf**

Our Master, the Prophet said, "**When one of you drinks something, do not exhale into the cup.**" As He forbade exhaling on to food and drink, He also forbade eating from vessels made from gold or silver.

While drinking water, our Master, the Prophet would take two or three breaths in a glass of water and say, "**This way is more beneficial and satisfactory.**" And, "**When one of you drinks something, he should not drink it all in one breath.**" And, "**Do not drink all in one breath like camels! Drink by taking two or three breaths! Say 'Bismillah' before drinking and 'Alhamdulillah' after you remove the cup from your mouth!**"<sup>607</sup>

**Hadrat Nawfal ibn Mu'âwiya relates**, "The Master of the universe would take three breaths when He drank something. He would first mention the name of Allah Almighty, say, '**Bismillâhirrahmânirrahîm**' and finish by praising, saying, '**Alhamdulillâh**'."<sup>608</sup>

**Abû Umâmat al-Bahilî reported:** Our Master, the Prophet said, "**When my Rabb the Aziz and Jalil offered me to turn the Valley of Mecca into gold, I said, 'No! O my Rabb! Let me be full one day and hungry the next. When I am hungry, let me pray to You and mention Your Name. When I am full, let me praise and offer thanks to You!**"<sup>609</sup>

Learning the knowledge of eating and drinking has precedence over learning the knowledge of worship.

It was Rasûlullah's custom to wash His hands before and after a meal and to eat and drink with the right hand. Before the meal, the young people wash their hands first, and after the meal, elderly people wash their hands first.<sup>610</sup>

It is the sunnah of Rasûlullah to eat from the edge of the plate, to eat from in front of oneself and to raise the right knee while sitting on the left foot.

One should not eat or smell food that is too hot.

Our Master, the Prophet deemed it inappropriate to be silent while eating. It is a custom of the fire-worshippers. One should speak cheerfully.

Starting and ending a meal with salt is a sunnah of Rasûlullah and is healing. One of the earliest bid'ats in Islâm is eating until being full.

Eating meat every day strains the heart. Angels don't like those who do so.

<sup>605</sup> Ahmad ibn Hanbal, al-Musnad, VI, 100; Hâkim, al-Mustadrak, IV, 154.

<sup>606</sup> Ibn Sa'd, at-Tabaqât, I, 391.

<sup>607</sup> Tirmidhî, "Ashriba", 13; Tabarânî, al-Mu'jamu'l Kabûr, XII, 166; Bayhaqî, Shu'ab-ul-î-mân, V, 116.

<sup>608</sup> Tirmidhî, Shamâ'il ash-sharîf, 228; Suyûtî, Awsaf-un Nabî, 100.

<sup>609</sup> Ibn Sa'd, at-Tabaqât, I, 381; Shamsaddîn Shâmî, Subulu'l-Hudâ, VII, 75.

<sup>610</sup> Muslim, "Ashriba", 142; Abû Dâwûd, "At'imâ", 20; Ahmad ibn Hanbal, Al-Musnad, II, 8, 33; Bayhaqî, As-Sunan, II, 43; Qastalânî, Mawâhib al-Ladunniyya, I, 315.

Eating too little meat spoils morals. Eating at a sufra, that is, on a cloth laid on the ground, is a good act. The sufra used to be made from leather. Eating vegetables is very good. A sufra without vegetables has been likened to an unwise old man.

Imâm Ja’far as-Sâdiq said, “He who wants to have a lot of wealth and children should eat a lot of vegetables!” Sit at the sufra first, then bring the food. Our Prophet said, **“I am a servant of Allahu ta’âlâ. I sit on the ground and eat like a servant.”**<sup>611</sup>

One should not eat without being hungry; one should stop eating before becoming full (one should not eat too much), and should not laugh unless there is something astonishing.

Our Master, the Prophet said, **“The beginning of goodness is hunger. The beginning of evil is being full.”** The flavour of food increases as the hunger increases. Fullness causes forgetfulness. It blinds the heart and spoils the blood, like alcoholic beverages. Hunger cleanses the mind and brightens the heart.

One should not eat or drink with fâsiqs (Muslims who sin openly) and evil people.

Boiling dishes should be cooled covered.

Our Master Rasûlullah said, **“Eat with your right hand. Drink with your right hand.”** It is sunnah to eat with three fingers. Our Master, the Prophet said, **“O Alî! Eat the food with three fingers because the shaytan eats with his two fingers.”** While eating watermelon, our Prophet would take bread with His right hand and then eat the watermelon with His left hand. One should break bread with both hands, not with only one.<sup>612</sup>

Morsels of food should be small and should be chewed well. Do not look around, but rather at your morsels of food and in front of you. Do not open your mouth widely. Do not wipe your hands on yourself. Turn the head toward the back when coughing or sneezing.

Do not sit at a sufra you are not invited to. At the sufra, do not eat more than the others. When full, pray not to use it to commit sins. Think about the account of this on the day of qiyâmat. Eat with the intention of gaining strength to perform ibâdats. Even when hungry, one should eat slowly. Elders should start to eat first. Do not trouble people by telling them to “eat” more than three times.

Our Master Rasûlullah ate little and strongly emphasized not eating too much. **“The human heart is like the crop in the field. Food is like rain. Just as too much water spoils the crop, too much food kills the heart. Allahu ta’âlâ doesn’t like those who eat too much and drink too much.”**

Rasûlullah recommended that one-third of the stomach be reserved for food and one-third for drinks. Reserving the one-third for air, that is, keeping it empty is the lowest degree. The best degree is to eat little and sleep little. Eating too much is the root of illnesses, and eating little is the root of medicines.

<sup>611</sup> Ibn Sa’d, at-Tabaqât, I, 381; Qâdî Iyâd, Shifâ ash-sharîf, 86.

<sup>612</sup> Muslim, “Ashriba”, 142; Abû Dâwûd, “At’ima”, 20; Ahmad ibn Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43; Qastalânî, Mawâhib al-Ladunniyya, 315.



The guest should not expect anything from the host other than salt and bread. The host should serve the food to the guest and pour water on his hand. The host should put food that the guest likes in the guest's mouth. Morsels dropped in a clean place can be offered to the guests. If it is dirty, it should be left for the cat or other animals. The benediction of such a house increases and even reaches one's grandchildren. If the fallen morsels aren't collected, the shaytan eats them.

It is sunnah to eat and finish the remnants of the food on the dish. It is very thawâb to pour water into the leftovers of something like compote and ayran (a drink made with yoghurt and water), swirl it and drink it. It is jâiz (permissible) to leave leftovers on the plate or in the glass. Rasûlullah liked to eat the remnants of a Muslim's dish.

It is Rasûlullah's sunnah to clean the teeth with a miswâk and a toothpick after a meal. It is cleanliness. Cleanliness strengthens the îmân. After the meal, prayer is said with benediction, mercy and forgiveness for the host. Then permission is requested to leave. The host, in turn, is invited to a meal.

Scary and disgusting things should not be spoken about during the meal. Death and illness should not be mentioned. One should not stare at the food coming to the table. One should not pick up another morsel before the previous one is swallowed. One should not leave the sufra during the meal for anything, even to perform salât. Salât should be performed beforehand.

If the prepared food will get cold or spoil and if the salât time is suitable for performing it after the meal, it should be eaten before the salât. Once the food is cleared, get up from the sufra. Do not eat on the road, while standing or walking.

One should not go to sleep while the smell of meat or food is on the hands or mouth. Children's hands should be washed too. One should not sleep while full. Food items should be bought in measured quantities, as needed, and should not be taken excessively or more than what is needed. Otherwise, it is isrâf (wastefulness). Food and drink containers should have lids. One should not stoop to drink water directly from a river or pool. Do not drink through the nozzle of an ewer or a pitcher either. Do not drink from the broken part of a cup or glass.

In summer, cool drinks should be drunk. Rasûlullah liked drinking cool sherbet. Zamzam water can be drunk while standing. It has been said that a traveller can drink any water while standing. One should not drink water on an empty stomach. Water should be sipped slowly.

Our Master Rasûlullah liked eating kashkak. Jabrâîl 'alaihis-salâm taught our Master, the Prophet how to cook harissa, that is, kashkak. Harissa makes people very strong. All the prophets ate barley bread. Rasûlullah liked pumpkin dessert, lentil soup, game and mutton. He liked the shank, breast and shoulder of the sheep. He very much liked young goat shoulder. Young goat meat is easy to digest. It is suitable for everyone.<sup>613</sup>

The meat of a male animal is easier to digest than the meat of a female

*"I will give the banner to such a champion who loves Allah and His Rasûl and whom Allah and His Rasûl love too!"*

**Hadîth  
ash-sharîf**

<sup>613</sup> Tirmidhî, Shamâ'il ash-sharîf, 188.

animal, and red meat is easier to digest than white meat. In terms of ease of digestion and flavour, sheep meat and cow milk are better. The best game meat is venison. Rabbit meat is halâl. Our Master, the Prophet had eaten rabbit meat. It causes increased passing of urine and eating too much causes insomnia. It is suitable for anyone.

Bird, chicken meat is good for everyone. The best meat among poultry is chicken.

Our Prophet said, “**What a nice food vinegar is.**” Vinegar is the most beneficial food. Dates are also food. That is, it is eaten with bread. Grapes are both food and fruit. It is sunnah to eat grapes with bread. It is sunnah to eat dates in odd numbers.

It is sunnah to eat raisins, walnuts and almonds. Honey is curative. Seventy prophets prayed for honey’s blessing. Our Master Rasûlullah liked dates very much. He would eat dates together with melon and watermelon. Melon and watermelon cleanse the kidneys and relieve headaches. They rid of worms and strengthen the eyes. Salawât ash-sharîfa should be said while eating rice.

Our Master, the Prophet praised eating broad beans with their pods on. He said, “**Khabbatussawda, that is, black cumin, is a cure for troubles.**” Eating walnuts with cheese is curative. It is harmful to eat them alone. They should be eaten together with something else. Our Master would take a bunch of grapes in His left hand and eat the grapes with His right hand.<sup>614</sup>

Quince removes the distress from the heart. There is a drop of Jannah water in every melon, watermelon and pomegranate. A pomegranate should be eaten alone and not a drop of it should go to waste. Pomegranate is good for palpitations. It strengthens the stomach. If it is squeezed with its pulp and then drunk, it cleans the gall bladder and relieves constipation. Figs give relief to the heart. It removes the pains of the digestive tract.

It is Rasûlullah’s sunnah to eat green cucumber with salt and walnuts with dates and honey.<sup>615</sup> Our Prophet praised eggplant and said, “**Cook it with olive oil.**”

He also praised purslane. Celery removes forgetfulness. It has a diuretic effect, helps the body to produce blood and milk and cleans the liver. Al-kharshaf, that is, artichoke dissolves gallstones, cleans the blood and is good for atherosclerosis. It also eliminates the smell of sweat.

When one arrives in a country, it is good for the health to eat some raw onions first. Onions increase resistance against microbes. If celery is eaten after onions, it removes the bad smell of the onion. It has been said that eating rue will also remove its odor. There was onion in the last meal Rasûlullah ate. He would say, “**Eat onion and garlic cooked.**” Angels are disturbed by the smell of them. Radish has a diuretic effect. It eases digestion.

<sup>614</sup> Ghazâlî, Ihyâ, II, 884.

<sup>615</sup> Ghazâlî, Ihyâ, II, 884.



## Our Master, the Prophet's blessed beard and hair

The blessed hair of our Master, the Prophet (sallallahu 'alaihi wa sallam) and the hair of His beard were not too curly nor too straight, they were naturally wavy. His blessed hair was long. He used to have bangs, but later He started to part it to two sides. Sometimes He would grow His blessed hair, and sometimes He would have His hair cut and shortened.

When Hadrat Anas ibn Mâlik was asked to describe our Master Rasûlullah's blessed hair, he said, "It wasn't too curly, it wasn't too straight either. It was between the two of them. With regards to how long or short it was, it was halfway between His ears and the top of His shoulders."<sup>616</sup>

Hadrat Ibn Abbâs said, "Our Master Fakhr al-âlam used to let His blessed hair fall onto His forehead. Later, He started to part His blessed hair."<sup>617</sup>

Scholars have said: "Parting the hair to two sides is a sunnah of our Master Fakhr al-kâinât. Because He started doing so later. It is jâiz to let the hair fall onto the forehead and also to part it to the sides. But parting is superior."

Our mother Hadrat Âisha as-Siddîqa said, "Our Master, the Prophet's blessed hair was above the jumma and below the wafra."<sup>618</sup> The hair that reaches the shoulder is called 'jumma'. And the hair that reaches the earlobe is called '**wafra**'. In short, according to the report of Hadrat Âisha, the length of our Master Rasûlullah's blessed hair was beyond the lobe of His blessed ears but didn't reach His shoulders. It was between the two.

Hadrat Qadi Iyâd said, "The reconciliation of these narrations is as follows: His hair on the side of His blessed ears was long enough to reach His blessed earlobes. As for His hair at the back, it reached His shoulders."

It was also said, "The reason why they say in some narrations that it came down to His ears, and in some narrations that it came down to His blessed shoulder is that it was like this at one time and like that at another time. All the narrations are true.

Sometimes our Master, the Prophet would grow His blessed hair until it reached His shoulders. Sometimes He would have His hair cut so that it would reach His earlobes or the middle part of His blessed ears."

It is sunnah for men to shave their heads or grow their hair long, comb it and part it into two. One should behave according to the circumstances, custom and time. It is makrûh to twist (like dreadlocks) or braid the hair. It is harâm to make one's face smooth like women's or to shave one's beard to resemble women or to shave the chin and grow hair on the cheeks.

Hadrat Anas informs about the characteristics of the blessed beard of our Master Rasûlullah: There was very little white in the blessed beard of our Mas-

*"O my Allah! As you have created my appearance beautiful, beautify my akhlâq too."*

**Hadith  
ash-sharîf**

<sup>616</sup> Bukhârî, "Libas", 68; Abû Dâwûd, "Tarajjul", 9; Tirmidhî, Shamâil ash-sharîf, 31; Suyûtî, Awsaf-un Nabî, 51.

<sup>617</sup> Ibn Sa'd, at-Tabaqât, I, 430; Qastalânî, Mawâhib al-Ladunniyya, 279.

<sup>618</sup> Ibn Sa'd, at-Tabaqât, I, 428.

ter, the Prophet. The number of white hairs in His hair and beard wasn't more than seventeen or eighteen.

One day, Hadrat Abû Bakr Siddîq said, “O Rasûlallah, you (your hairs) have turned white.” Our Master Rasûlullah replied, “**Hûd, Vâkia, Mursalat, Naba’** (Amma yatasâalûne) **and Takwîr** (Iza’sh-shamsu quwwirat) **sûrahs have whitened it.**”<sup>619</sup> That is, He said, the circumstances of Jannah and Jahannam are mentioned many times in those sûrahs. My hair and beard had turned white out of sorrow and sadness, thinking what would happen to my ummah.

Amr ibn Shuayb stated, “Our Master Rasûlullah would shorten both the width and length of His blessed beard.”

Our Master, the Prophet said in a hadîth ash-sharîf reported by Hadrat Tirmidhî, “**He who does not trim his moustache is not from us.**”<sup>620</sup> In another hadîth ash-sharîf, He said, “**Keep your beard ample and make your moustache shortened.**”<sup>621</sup>

Ibn al-Abdulhaqîm said, “The moustache should be trimmed a lot, and the beard should not be trimmed too closely. Trimming the moustache a lot does not mean shaving it.”

Hadrat Imâm an-Nawawî said, “The proper way of trimming the moustache is to trim until the edge of the lip is visible, not shaving it but shortening it.”

Scholars deemed it bad to trim the upper part of the moustache and to leave the ends down from two sides.

Ibn al-‘Umar relates as follows, “Someone told about the Zoroastrian people to our Master Rasûlullah. Upon this, our Master Rasûlullah said, **‘They grow the tips of their moustaches and shave their beards. So, act contrary to them.’**”<sup>622</sup>

When Abû Umâma said, “O Rasûlallah! The people of the book trim their beards and grow their moustaches,” our Master Rasûlullah replied, “**You trim the ends of your moustaches and grow your beards.**”

According to the scholars, it is sunnah to trim the moustache as short as the eyebrows.

It is sunnah to grow the beard as long as a handful and to cut the part exceeding the handful. Keeping the beard shorter than a handful is not compatible with the sunnah. Maintaining a beard shorter than a handful with the intention of following the sunnah is bid’at. It is harâm. Growing a beard is a sunnah al-zawâid. It becomes jâiz and even necessary to shave the beard completely in order to make amr bil ma’rûf (to teach Allahu ta’âlâ’s commandments and prohibitions), to earn a living and to prevent fitna (disorder, sedition). These can be excuses for abandoning a sunnah, but they are not excuses for committing bid’at.

<sup>619</sup> Tirmidhî, Tafsîr-ul-Qur’ân, 56; Ibn Sa’d, at-Tabaqât, I, 435; Tirmidhî, Shamâil ash-sharîf, 74; Suyûtî, Awsaf-un Nabî, 60.

<sup>620</sup> Qastalânî, Mawâhib al-Ladunniyya, 280.

<sup>621</sup> Ibn Sa’d, at-Tabaqât, I, 449; Qastalânî, Mawâhib al-Ladunniyya, 280.

<sup>622</sup> Ibn Sa’d, at-Tabaqât, I, 439; Qastalânî, Mawâhib al-Ladunniyya, 281.



## Our Master, the Prophet's clothing

He would wear whatever He found that was permissible to wear. He would cover Himself with seamless garments made from thick material, like ihrâm, wrap waist cloths around Himself and wear shirts and jubbas. These garments were woven from cotton, wool or animal hair. He usually wore white, sometimes green. There were also times when He wore sewn clothes. He would wear valuable shirts and jubbas (long robes with full sleeves) on Fridays and on Eids (religious holidays), when foreign ambassadors came and during war times. His garments were mostly white. There were also times when He wore green, red or black. He would cover His arms down to the wrists and His blessed legs down to the mid-shins.

Imâm at-Tirmidhî (rahimahullahu ta'âlâ) wrote in his book **Shamâil ash-sharîf**, "Rasûlullah liked wearing khamis, that is, shirts. The sleeves of His shirt were down to His wrists. There were no buttons on the sleeves or collar of His shirt. His shoes were made of leather, had one string and two kibâl. Kibâl is a strap, which is sewed on one side to the string and the other to the front. It passes between two toes.

When it comes to clothes and shoes, the custom of one's country is followed.

*"O Rasûlallah!  
I am short of  
lauding thee;  
we all were created  
for the sake of  
thee. O thou,  
the Shah of the  
country of loyalty,  
I wish to sacrifice  
my life, everything  
for thee!"  
**Huseyn Hilmi  
ibn Sa'id (rah-  
matullahi  
'alaih)***

## Golden Spout / Kâ'ba





Masjid an-Nabawî / Medîna al-munawwara





Diverging from the customs causes fame. Fame should be avoided. When He entered Mecca, He had a black turban wrapped around His blessed head."

He would wrap a scarf, usually white and sometimes black, around His head as a turban and let the end hang between His shoulders for about a handspan. His turban was neither too big nor too small, but was about three and a half metres long. He would wrap His turban without a takke (cap), and sometimes He would wear a corduroy takke without a turban.

Our Master, the Prophet had a garment made of striped Yemeni fabric called **Hibara**, woven from cotton and linen thread. He very much enjoyed wearing this garment.

Our Master, the Prophet (sallallahu 'alaihi wa sallam) also had a white garment. Our Master said, "**Among your clothing, wear the white one! Let those that are alive wear white. Wrap your dead in white shrouds! Because that clothing is your auspicious and good clothing!**"<sup>623</sup>

It had also been seen that our Prophet wore green clothes. Hadrat Abû Rimsa said that he had seen our Prophet wearing a two-piece green garment, one on the top, and one on the bottom.<sup>624</sup>

Our Prophet would also wear multicoloured **Hulla** (a kind of clothing consisting of two pieces). Hadrat Barâ ibn Âzib said, "I have never seen anyone more beautiful than Rasûlullah 'alaihis-salâm among those who wear a (multicoloured) red hulla and whose hair reaches their earlobes!"<sup>625</sup>

Our Prophet had a red jubba He would wear on Fridays and Eids.

Our Prophet also had a Yemeni jubba. During expeditions, our Prophet would wear a jubba that was made in Damascus with narrow sleeves.

During wartime, when encountering the enemy, our Prophet would wear a jubba made of Taylasan fabric worn by the Iranian Shahs. The collar of the jubba had atlas (satin like fabric with gold and silver threads) on it, as did the border hemming on the two open sides of the skirt at the front and back and the hemming on the sleeves. This jubba, which was with Hadrat Âisha until her death, was later taken by Asma bint Abî Bakr. The water used in the washing of this jubba worn by our Prophet would be used to bathe the ill, and they would recover their health.<sup>626</sup>

A jubba among the booty taken at the Ghazâ of Dûmatu'l-jandal had fallen into our beloved Prophet's lot. It was made of atlas fabric, with its weft and warp woven from satin. It was embroidered with gold thread and a palm leaf design. Our Prophet, wearing this jubba, went up to the minbar, sat and without saying a word, came down from the mimbar. The Ashâb al-kirâm were touching it, looking at it and admiring its beauty. Our Prophet asked, "**Are you amazed at its beauty? Do you like it very much?**" They replied, "We have never seen more beautiful clothing than this!" Our Prophet said, "**I swear by Allah, whose po-**

<sup>623</sup> Ibn Sa'd, at-Tabaqât, I, 449.

<sup>624</sup> Tirmidhî, "Adab", 48; Ibn Sa'd, at-Tabaqât, I, 450; Tirmidhî, Shamâil ash-shartf, 97; Abû Nu'aym, Hilyat-ul-awliyâ, IX, 40.

<sup>625</sup> Ibn Sa'd, at-Tabaqât, I, 450.

<sup>626</sup>

**wer holds my existence, the handkerchiefs of Sa’d ibn Mu’âz in Jannah are more beautiful and comelier than what you see now!”**

Our Master, the Prophet said, “**Allah turns away from the person who wears clothes for fame and ostentation until he abandons that intention! On the day of qiyâmat, He will make him wear a garment of abasement!**”

And again, He said, “**Allah will make the one who wears clothing for fame and ostentation wear the same type of clothing on the day of qiyâmat. Then He will set it aflame with fire!**”

Sahl ibn Sa’d said, “A woman brought a burda<sup>627</sup> with edging that she had woven. She said, ‘O Rasûlallah! I wove this with my own hands and brought it as a gift for you.’ Our Master Rasûlullah accepted her gift. He came to us wearing that burda. Someone from the jamâ’at touched it and said, ‘O Rasûlallah! There cannot be another burda more beautiful than this! Will you give it to me?’ Our Master Rasûlullah said, ‘**All right!**’ After having advised us in the masjid, He returned home. He had that burda wrapped and sent to that person. The jamâ’at reprimanded that person by saying, ‘What you have done was not good at all! You asked for something Rasûlullah was wearing and needed! Though you know that Rasûlullah ‘alaihis-salâm doesn’t reject anyone who asks, nor does He turn them away!’ That person said, ‘I swear by Allah that I didn’t want this to wear it. I just wanted it to be my shroud on the day I die!’ Indeed, that burda became his shroud on the day he died.”<sup>628</sup>

Our Prophet also wore a black woollen garment. Our mother Hadrat Âisha said, “A black woollen garment had been made for Rasûlullah ‘alaihis-salâm. Having sweated while wearing it, the smell of wool came to Him. He immediately discarded that garment. Because He only liked nice smells.”

Our Master, the Prophet would only allow the skirts of the caftans to be long enough to reach the middle of the leg or a little lower, to the ankles. He prohibited them to be lower than the ankles, that is, them being so long that they would drag on the ground. He said that on the day of qiyâmat, Allah Almighty won’t look with mercy upon the men who dragged their caftans on the ground in arrogance.

One day, our Master, the Prophet said to Hadrat Jâbir ibn Sulaym, “**Lengthen the skirt of your caftan halfway down to your legs! If you can’t do this, have it down to your ankles! Avoid making it so long that it drags on the ground! Because this is a sign of arrogance. Allahu ta’âlâ dislikes arrogance!**” Because of this, Abdullah ibn ‘Umar (radiyallahu ‘anh) had his caftan down to the middle of his legs.<sup>629</sup>

Our Master, the Prophet had a shirt made of cloth woven with single plied cotton yarn.

<sup>627</sup> Burda: a striped cloth made in Yemen, which is wrapped around the body like ihrâm. Aba, a loose and woollen garment, and hirka (cardigan) are also called burda.

<sup>628</sup> Ibn Mâja, “Libas”, 1; Ahmad ibn Hanbal, al-Musnad, V, 333; Ibn Sa’d, at-Tabaqât, I, 454; Tabarâni, al-Mu’jamu’l Kabîr, VI, 169; Bayhaqî, as-Sunan, II, 346.

<sup>629</sup>



Our mother, Hadrat Âisha relates: Hadrat Abû Jahm had gifted our Master, the Prophet a sajjada (salât rug) with motifs on it. One day, while Rasûlullah was performing salât on that sajjada, the motifs caught His blessed eyes. After He finished His salât, He said, **"Take this to Abû Jahm. It distracted me in my salât. Tell him to bring me an undecorated, plain one."**

Since the soil of Medîna is damp and barren, this sajjada was laid on the ground of our Prophet's blessed grave when He passed away.

### **The Hirka ash-sharîf He sent to Hadrat Waisal Qarânî**

Uwais ibn Âmir Qarnî (radiyallahu 'anh) is one of the notables of Tabiîn (the great Muslims who met the Ashâb al-kirâm). He is from the Qarn village of Yemen.

After becoming a Muslim, his whole life, he burned with the love of our beloved Prophet (sallallahu 'alaihi wa sallam) and didn't forget his Rabb even for a moment. He had reached such a degree in his servitude to Allah that his every state, every action and every word became a lesson and advice to people. He wasn't hurt by anyone, and no one was hurt by him. His most important qualities are his love for our Master, the Prophet, his continued ibâdats with heart and soul and his respect for his mother. He tended to his mother and attained many prayers from her. This love of his for our beloved Prophet and devotion to Islâm caused our Master to praise him.

From time to time, our Master Rasûlullah (sallallahu 'alaihi wa sallam) would turn His blessed face towards Yemen and say, **"I feel a wind of mercy blowing from Yemen."** And He said, **"On the day of qiyâmat, Allahu ta'âlâ will create seventy thousand angels in the image of Uwais, and they will take Uwais to Arasat among them. He will go to Jannah, and no one but those Allahu ta'âlâ wills (informs) will know which one is Uwais."** When He said, **"There is such a person among my ummah who will intercede on the day of qiyâmat for as many people as the number of hairs on the sheep of Rabî'a and Mudar tribes,"** the Ashâb al-kirâm asked, "O Rasûlallah, who is he?" He answered, **"One of the slaves of Allah."** They said, "We are all slaves, what is his name?" He replied, **"Uwais."** Upon this, they asked, "Where is he from?" Rasûlullah answered, **"He is from Qarn."** When they said, "Did he see you?" He replied, **"He didn't see me with his two eyes."** They said, "How surprising that he loves you that much but doesn't run to your presence and service." Rasûlullah said in response, **"For two reasons: One, he is lost to his spiritual states. Two, his devotion to my religion. He has an old mother who is a Muslim. Her eyes can't see; her arms and legs can't move. Uwais works as a camel shepherd during the day and spends the fee for his and his mother's needs."** They asked, "Will we see him?" He said to Hadrat Abû Bakr, **"You won't see him in your time."** Then He said to Hadrat 'Umar and Hadrat Alî, **"You will see him. His body is hairy. On his left side and on his palm, there is whiteness as big as one silver coin. This isn't the whiteness of baras illness. When you reach him, tell him my salâm and**

**to pray for my ummah."**

After his mother passed away, Hadrat Waisal Qarâñî (Uwais Qarnî) left the Qarn village and went to the city of Kûfa.

When our Master, the Prophet's (sallallahu 'alaihi wa sallam) death approached, they asked, "To whom should we give your hirka (coat, cardigan)?" He said, "**Give it to Uwais al-Qarnî.**" When Hadrat 'Umar and Hadrat Alî came to Kufâ after Rasûlullah passed away, Hadrat 'Umar asked, "O people of Najd, is there anyone from Qarn among you?" They said that there was. He asked about Hadrat Uwais. Those from Qarn said, "We know him. He is someone very lowly for

you to search. He is crazy, witless, and he avoids people." Hadrat 'Umar (radiyallahu 'anh) said, "I'm looking for him, where is he?" They said, "He is shepherding our camels in the Arna Valley, and in return, we give him dinner. His hair and beard are all tangled; he doesn't come to the town, talk to anyone or eat what the people eat. He doesn't know sadness or joy; when people laugh, he cries; when people cry, he laughs." He said, "That's who I'm looking for." They described his whereabouts. Hadrat 'Umar and Hadrat Alî went to where he was. They saw that he was performing salât. Allahu ta'âlâ had appointed an angel to shepherd the camels. When he completed his salât, Hadrat 'Umar stood up and said salâm. He answered back. Hadrat 'Umar asked, "What is your name?" He said, "Abdullah (that is, the slave of Allah)." When Hadrat 'Umar said, "We are all slaves of Allah, what is your real name?" he answered, "Uwais." Upon this, Hadrat 'Umar said, "Show me your right hand." When he showed it, Hadrat 'Umar said, **"Our Master, the Prophet said salâm to you. He sent His blessed hirka to you and made a will saying, 'He should take it and wear it and pray for my ummah.'**"

Uwais al-Qarnî said, "**O 'Umar! I am a weak, powerless and sinful slave. Please be careful, this will must be for someone else.**" Hadrat 'Umar answered, "**No. O Uwais, you are the one we were searching for. Our Master, the Prophet described your appearance and qualities.**"

Upon this, Hadrat Uwais took the hirka ash-sharîf with reverence, kissed it, smelled it, rubbed it to his face. He wept a lot and saying, "**Wait here,**" left.

When he went a little further, he made sajda. In tears, he started to beg Allahu ta'âlâ and pray for the ummah al-Muhammad. He prayed, begging and sobbing, "**Yâ Rabbî, our beloved Master, the Prophet sent His hirka ash-sharîf with Hadrat 'Umar and Hadrat Alî to your poor and powerless slave, even though I don't deserve it. He said that I should pray for His sinful ummah. Yâ Rabbî! For the sake of this Hirka ash-sharîf, for the sake of our beloved Prophet (sallAllahu 'alaihi wa sallam), forgive all of ummah al-Muhammad... Forgive, my Allah, forgive... My Allah...**" When he was informed that many sinful Muslims were forgiven, He wore the Hirka ash-sharîf with reverence.

This Hirka ash-sharîf that was gifted to Waisal Qarâñî came to the Irisân Beys (lords) near Van, and in 1618, it was brought as a gift to Sultân Osman ('Uthmân) II, one of the padishahs of Ottoman Empire. Sultân Abdulmejid Han



had “**Hirka-i Sharîf Mosque**” built in Fatih for this hirka ash-sharîf. This blessed Hirka ash-sharîf, which still carries the rose scent of our beloved, glorious Master, the Prophet’s blessed skin and has a creamy honey foam colour, is being visited every year in Ramadân ash-sharîf in a glass case.

### **The Hirka as-sâ'âdat He gave to Ka'b ibn Zuhayr**

Hadrat Ka'b ibn Zuhayr (radiyallahu 'anh), the son of a poet family, was also a poet. Before, he would write poems against our Master, the Prophet and Islâm. They informed our Master about this, and He ordered for him to be killed whenever he was seen.

His brother Hadrat Bujair (radiyallahu 'anh) had become a Muslim before and wrote to him about this order, and that if he became a Muslim our beloved Prophet, the ocean of mercy, would forgive him. Upon reading that letter, Hadrat Ka'b thought deeply and started to understand the absurdity of worshipping idols and the sublimity of Islâm and the greatness of our Prophet, and his heart began to be illuminated.

Finally, deciding to become a Muslim, he set off for luminous Medîna. He wrote a long poem praising our Master, the Prophet (sallallahu 'alaihi wa sal-lam) and how he repented and became a Muslim. When he arrived in Medîna, he came to the presence of Rasûlullah with a friend of his from the Juhayni tribe.

Our Master was talking with His Ashâb. Before introducing himself, Hadrat Ka'b said, “O Rasûlallah! Ka'b ibn Zuhayr regretted what he did and became a Muslim, and he has come to ask for forgiveness. If I bring him to you, will you forgive him and accept him as a Muslim?” Our Master, the Prophet said, “**Yes.**”

Upon this, Hadrat Ka'b said, “**I bear witness that there is no god worthy of worship but Allah. Muhammad 'alaihis-salâm is His slave and rasûl.**”

Our Master, the Prophet asked, “**Who are you?**” He answered, “I am Ka'b ibn Zuhayr, O Rasûlallah.” When one of the Ansâr said, “O Rasûlallah, please give me permission; I will behead this person who is against you,” our Master said, “**Give that up. He came repentant of the state he was in and turned to Haqq.**”

Upon this, Ka'b ibn Zuhayr (radiyallahu 'anh) read his famous ode describing his becoming a Muslim and about our beloved Prophet and the greatness and value of the Ashâb al-kirâm. Our Master, the Prophet liked this ode that began with “**Bânet su'âd/The beloved walked away**” and continued as:

*Verily, one day, every person will be carried in a coffin...  
O Rasûlallah, I came to your great presence, asking for pardon...  
His forgiveness is what is most hoped for...  
Apologies are accepted in His presence...  
Have mercy on me, O Rasûlallah...  
Forgive me, O Rasûlallah...  
Undoubtedly, Rasûlallah is Haqq ta'âlâ's  
Drawn sword from His sharp swords that destroy evil...  
He is a nûr that radiates guidance and shows the right path...*

*He forgave him. And when he came to this couplet:*

*Inna’r-Rasûla la nûrun yustadâu bihi,  
Muhammadun min suyûfi’lahi meslulu.*

*Rasûlullah is a nûr, people are enlightened with Him,  
He is a sword among the drawn swords of Haqq ta’âlâ.*

the Master of the two worlds, Fakhr al-âlam Muhammad Mustafâ (sallallahu ‘alaihi wa sallam) took off His “**Hirka as-sa’âdat**” from His blessed shoulders and put it on Hadrat Ka'b ibn Zuhayr’s shoulders.<sup>630</sup>

During his caliphate, Hadrat Mu’âwiya sent a message to Ka'b ibn Zuhayr saying, “Sell Rasûlullah’s cardigan to us!” and sent him ten thousand dirhams. Ka'b ibn Zuhayr refused the request of Hadrat Mu’âwiya by saying, “I cannot choose anyone over myself when it comes to wearing Rasûlullah’s hirka!”

When Hadrat Ka'b ibn Zuhayr passed away, Hadrat Mu’âwiya bought it from the sons of Ka'b for twenty thousand dirhams. That blessed hirka, which our Prophet gave to Hadrat Ka'b ibn Zuhayr, was inherited from Khalîfa to Khalîfa.

After the collapse of the Umayyad Sultanate, it was bought by the first Abbâsid Khalîfa named Abul-Abbâs Saffah ibn Abdullah ibn Muhammad for three hundred dinârs. It was worn by the Khalîfas during the Eids. The Abbâsids took it with them when they went to Egypt. When Yâvûz Sultân Selim Hân conquered Egypt and became the Khalîfa, this blessed hirka was among the “**Sacred Relics**” that were brought from Egypt to Istanbul. It is being visited by everyone in the Chamber of Hirka as-sa’âdat in Topkapi Palace.

This blessed hirka is made of black woollen fabric, 124 cm long, with wide sleeves. The inside of the hirka is lined with cream-coloured woollen fabric. Wrapped in many bundles, it is stored in a golden chest with a lid that opens from the top, built by Sultân Murad III. This stunning chest, adorned with emeralds, is an unrivaled work of art. On the chest, this is written:

**“Lâ ilâha illallah wa mâ arselnâka illâ rahmatan-lil-‘âlamîn. Lâ ilâha illallah al-malik-ul Haqq-ul mubîn, Muhammadun Rasûlullah, es-Sâdiq-ul va’dîl amîn.”**

### **Our Master, the Prophet’s bed**

The mattress our Master, the Prophet slept on was made of leather. It was filled with date palm fibres. He and His wife both slept on it. The pillow that our Prophet put under His blessed head was also made of leather and filled with date fibres.

**Our Master, the Prophet didn’t attach importance to the world and the things**

<sup>630</sup> Ibn Hishâm, as-Sîra, II, 514; Hâkim, al-Mustadrak, III, 673; Bayhaqî, As-Sunan, I, 381; Suhaylî, Rawzu'l-unf, IV, 33; Ibn Kathîr, as-Sîra, III, 708.



in the world.

**Abdullah ibn Mas'ud relates:** The Master of the universe had slept on a straw mat, and the mat left a mark on His blessed side. When He woke up, I rubbed His blessed side and said, "May my father and mother be sacrificed for you, O Rasûlallah! I wish you had told us so that we could spread something on the mat to protect you from it!" Then I suggested, "Shall we get a soft bed for you?"

The Master of the universe said, "**What do I need from worldly things? My state in this world is like that of a rider who, after getting some shade under a tree, leaves it and continues on his way!**"<sup>631</sup>

**Our mother Hadrat Âisha related:** A woman from the Ansâr tribe came to me. When she saw the bed of Rasûl 'alaihis-salâm, she went and sent a bed filled with wool.

Rasûl 'alaihis-salâm came to me and asked, "**What is this?**" I said, "O Rasûlallah! A woman from the Ansâr came to visit. When she saw your bed, she went and sent this bed to you." Our Prophet said, "**Send this back to her immediately!**" However, I didn't send it back to her. I liked having it in my house. Rasûl 'alaihis-salâm repeated His words three times. At last, He said, "**I swear by Allah, O Âisha! If I had wanted, Allah would have made gold and silver mountains walk with me!**"<sup>632</sup> The cushion of Prophet 'alaihis-salâm consisted of two abas (coarse woollen fabric).

One night, when He came to me, I had folded and made that aba narrow. He slept on it. Then He asked, "**O Âisha! Why was my bed not as usual tonight?**" I said, "O Rasûlallah! I folded and made it narrow for you." He said, "**Turn it back to its original state!**"<sup>633</sup>

It was also related by Hadrat Âisha: For the Quraysh people, there is nothing more lovely than sleeping on a bed in Mecca. When Rasûl 'alaihis-salâm came to Medîna and settled in Abû Ayyûb's house, He asked of him, "**O Abû Ayyûb! Don't you have a bed?**" Abû Ayyûb said, "I swear by Allah that I do not!"

When Sa'd ibn Zurara (radiyallahu 'anh) from the Ansâr heard of this, he sent a bed to Rasûlullah, the beams of which were made from black juniper and covered with a mat woven with linen fibre.

Rasûlullah had slept on it until He moved into His house. He slept on it until His death.

When Rasûlullah 'alaihis-salâm was washed and shrouded, He was placed on this bed, and His janâza salât was performed while He was on it. People would ask us for it to carry their dead and would be blessed with it. The bodies of Hadrat Abû Bakr and Hadrat 'Umar were also carried on it.

Hadrat Âisha said, "Rasûl 'alaihis-salâm had a mat on which He would perform salât during the night and lay it on the ground to sit with people during the daytime."<sup>634</sup>

<sup>631</sup> Hâkim, al-Mustadrak, IV, 344; Bayhaqî, Shu'ab-ul-îmân, II, 166; Qastalânî, Mawâhib al-Ladunniyya, 334.

<sup>632</sup> Ibn Sa'd, at-Tabaqât, I, 465.

<sup>633</sup> Ibn Sa'd, at-Tabaqât, I, 465.

<sup>634</sup> Ibn Sa'd, at-Tabaqât, I, 468

**An old view of Mecca al-muqarrama**



**MY BELOVED PROPHET** (sallallahu ‘alaihi wa sallam)



## Our Master, the Prophet's rings

Our Prophet explained that for men, only silver rings are halâl (permitted) and that it is harâm (forbidden) to wear rings made of gold, iron or brass. Until He passed away, He used only silver rings.

Rasûlullah would wear His ring on His blessed right hand. He was also seen wearing it on His left hand. It is jâiz to wear a ring on either the right or left hand. A ring is worn on the little finger or the finger next to it. It is mustahab for everyone to wear a ring on the days of Eid. It is harâm to wear ring to show off or to boast.

Among the gifts sent by Negus Ashama to our Prophet, there was a golden ring with an Abyssinian stone on it. Our beloved Prophet sent for Hadrat Umâma, who was Abu'l-Âs' daughter's daughter, and told her, "**O my daughter! You wear this ring!**"<sup>635</sup>

One day, Hadrat Nu'mân ibn Bashîr came to Rasûlullah (sallallahu ‘alaihi wa sallam). He was wearing a golden ring on his finger. Our Prophet said, "**Why have you been using an ornament of Jannah before you enter Jannah?**" Then he started to use an iron ring. When our Prophet saw this, He said, "**Why are you carrying something from Jahannam?**" Then he removed it and started wearing a bronze ring. When our Prophet saw it, He said, "**Why do I smell the scent of an idol from you?**" He asked, "What kind of a ring should I use, O Rasûlallah?" Our Prophet replied, "**You can wear a silver ring. Its weight should not exceed one mithqâl (4.8 grams) and wear it in your right hand!**"

Hadrat Amr ibn Shuayb says, "Rasûlullah would have gold and iron rings removed, but not silver rings."

When our beloved Prophet wanted to write letters to the Persian Shah, the Byzantine Kaisar and the Negus of Abyssinia, He was told:

- O Rasûlallah! They don't read a letter unless it is sealed!

Upon this, our Prophet acquired a silver ring with the words "**Muhammadun Rasûlullah**" engraved on top of it in three lines.

The inscription on the signet ring, from top to bottom, was in three lines as follows:

**"Allah"** on one line,

**"Rasûl"** on one line,

**"Muhammad"** on one line.

The stone on the silver ring of our Master, the Prophet was an Abyssinian stone.<sup>636</sup> It is also reported that the top of that silver ring was made of silver.

Hadrat Amr ibn Said had come to our beloved Prophet. When our Prophet saw the ring on his finger, He asked, "**What is this ring on your hand?**" Amr ibn Said replied, "O Rasûlullah! This is a ring. I made it." Our Prophet asked, "**What is the engravement?**" Amr ibn Said said, "Muhammadun Rasûlullah." Our

<sup>635</sup> Abû Dâwûd, "Hâtim", 8; Ibn Mâja, "Libas", 40; Ahmad ibn Hanbal, al-Musnad, VI, 119; Bayhaqî, as-Sunan, II, 407; Tirmidhî, Shamâil ash-sharîf, 121.

<sup>636</sup> Ibn Sa'd, at-Tabaqât, I, 471, 473; Tirmidhî, Shamâil ash-sharîf, 123; Suyutî, Awsaf-un Nabî, 74.



Prophet said, “**Let me look at it!**” He took it and started to use it as a Personal Seal and prohibited others from engraving “Muhammadun Rasûlullah” on their rings.<sup>637</sup> Our beloved Prophet passed away while He had this signet ring on His blessed finger.

Our Prophet would turn the top of His ring towards the palm of His blessed hand.

Before entering the toilet, He would remove His ring from His blessed finger.

After His death, Hadrat Abû Bakr, then Hadrat ‘Umar, and after Hadrat ‘Umar Hadrat ‘Uthmân wore our beloved Prophet’s signet ring. One day, during his caliphate, while sitting near the edge of the well known as Eris, Hadrat ‘Uthmân dropped it into the well. Although all the water was drained from the well and people searched for it for three days, this blessed ring couldn’t be found.<sup>638</sup>

Engraving on the stones of rings continued after our Prophet.

On Hadrat Abû Bakr’s ring, “**Ni’mal qâdir Allah**” (How beautifully Allahu ta’âlâ’s power is sufficient for everything) was written.

On Hadrat ‘Umar’s ring, “**Qafâ bil-mavt wâ’izan yâ ‘Umar**” (As advice, death is enough, O ‘Umar) was written.

On Hadrat ‘Uthmân’s ring, “**Le-nasbiranna**” (We will certainly be patient) was written.

On Hadrat Alî’s ring, “**Al-mulku lillah**” (Property belongs only to Allahu ta’âlâ) was written.

On Hadrat Hasan’s ring, “**Al-izzatu lillah**” (Glory and greatness belong to Allahu ta’âlâ) was written.

On Hadrat Mu’âwiya’s ring, “**Rabbigfir-lî**” (O my Rabb, forgive me) was written.

On Hadrat Ibn Abî Layla’s ring, “**Ad-dunya garûrun**” (The world is deceptive, a liar) was written.

On Hadrat Imâm al-a’zâm Abû Hanifa’s ring, “**Qul-il-khayr wa illâ fasqut**” (Either say good or remain silent) was written.

On Hadrat Imâm Abû Yûsuf’s ring, “**Man amila bi-ra’yihî nadima**” (He who acts according to his own view will regret it) was written.

On Hadrat Imâm Muhammad’s ring, “**Man sabara zafira**” (He who is patient, attains victory) was written.

On Hadrat Imâm ash-Shâfi’î’s ring, “**Al-Barakatu fil qanâ’a**” (Blessings are in being content) was written.

They would use their rings as their seals.

*“Islâm has gathered saâdat ad-dârâyñ, that is, the bliss of this world and the âkhîrat in itself.”*

**Sayyid Abdul-hakîm Arvâsî (rahmatul-lahi 'alaih)**

## Our Master, the Prophet’s Naksh al-qadam ash-sharîf

Naksh al-qadam ash-sharîf is the blessed footprint of our beloved Prophet

<sup>637</sup> Ibn Sa’d, at-Tabaqât, I, 474; Bukhârî, “Libas”, 50; Nasâî, “Zînat”, 82.

<sup>638</sup> Bukhârî, “Libâs”, 50; Nesaî, “Zînet”, 82; Ahmad ibn Hanbal, Al-Musnad, II, 22; Ibn Sa’d, at-Tabaqât, I, 476-477; Bayhaqî, As-Sunan, II, 239, Haythamî, Majmâ’uz-Zawâïd, V, 184.

Muhammad ‘alaihis-salâm.

One of the miracles of our Master, the Prophet is that when He stepped on a soft surface, for example, on the sand, His feet wouldn't leave a print. But when He stepped on a hard surface, on a stone, His feet would leave a print.

Some of the stones and marbles that His blessed feet stepped on and left its print has been kept as relics and entrusted from person to person, being blessed with, for centuries.

Especially, Muslim statesmen and padishahs had these precious relics preserved in important places and visited them and let others visit them.

The most well-known of the Naksh al-qadam ash-sharîfs that are known and preserved are these:

1. The Naksh al-qadam ash-sharîf that is in the mausoleum of Fateh Khan, the son of Fîrûz Shâh Tughlaq, in India.

2. The two blessed footprints in the mausoleum of Qaitbay in Cairo.

3. The two blessed footprints in the Athar al-Nabî Mosque in Cairo.

4. The blessed right footprint in the mausoleum of Khâlid ibn Zayd Abû Ayyûb al-Ansârî (Ayyûb Sultân) in Istanbul. This Naksh al-qadam al-Payghambarî was brought to the mausoleum from the Palace by the order of Mahmûd Han the First in 1734.

5. The two footprints kept in a cabinet on the wall on the New Mosque side in the mausoleum of Abdulhamîd Han the First.

6. The two blessed footprints on a stone that is preserved in a specially made cabinet on the wall of the mausoleum of Sultân Mustafâ Han the Third in Lâleli, Istanbul.

7. The footprints in the Chamber of Sacred Relics in the Topkapi Palace in Istanbul.

In the Hirka as-sâ’âdat chamber of Topkapi Palace, there are six Naksh al-qadam ash-sharîfs, four of which are stone and two are brick. One of them is the blessed footprint on the rock that our Master, the Prophet stepped on when He was ascending to the Mi’râj; it is preserved in a cabinet in the chamber of Hirka as-sâ’âdat. The building known as the Qubbat as-Sahra was built on this blessed rock that our Master Rasûlullah stepped on when He was ascending to the Mi’râj.

Naksh al-qadam ash-sharîfs, before they were moved to where they are now, were preserved at various places for centuries. At last, they were settled to where they are today. The real Naksh al-qadam ash-sharîfs are visited to be blessed.

### **Qadam ash-sharîf and Sultân Ahmed Hân the First**

The Ottoman Pâdishah, Sultân Ahmed the First, who ascended the throne at the age of thirteen and passed away when he was twenty-eight, was devoted to Islâm and our Master Rasûlullah wholeheartedly.

Sultân Ahmed the First, who also wrote poetry under the pseudonyms of Bahtî and Ahmedî, had a crest adorned with jewels made in the shape of the Naksh al-qadam ash-sharîf, and in the middle of it had this poem he had written





himself inscribed in gold on a blue enamel:

*If only I could always carry it on my head like my crown,  
The pure qadam of that Hadrat, the Shah of Rasûls.  
The owner of that qadam is the rose of the garden of prophets,  
O Ahmed, go ahead, rub your face on the qadam of that Rose.*

### **Sultân Ahmed I (Bahtî)**

Sultân Ahmed the First would wear that crest on his head on Fridays and Eid days and other blessed days. Ayintabî Mehmed Munîb Effendi wrote a book called **Âsâru'l-Hikem fî Nakşî'l-Kadem**, which describes the discovery of the Naksh al-qadam ash-sharîf and its placement in the mausoleum of Sultân Abdulhamîd Han the First.

Sultân Ahmed Hân wrote this verse in his own calligraphy and sent it to Shaykh Aziz Mahmûd Hudâyî Effendi.

Additionally, Sultân Ahmed had this poem painted on a board and hung it in front of the throne. This plate on which the poem is written still hangs in the Sultân Ahmed Mosque.

*"My ummah will part into seventy-three groups. Only one of those groups will be saved from Jahannam, and the others will perish; they will go to Jahannam."*

**Hadîth  
ash-sharîf**

### **Our Master, the Prophet's Na'lîn ash-sharîf**

The clogs of today are different than the ones used in the time of our Master, the Prophet. They were shoes that had leather bottoms, and the tops were open and had a strap. Rasûlullah and the Ashâb al-kirâm would perform salât with the clogs they wore in the streets. Their clogs were clean, and Masjid an-Nabi's ground was covered with sand. No one entered with dirty clogs.

In a hadîth ash-sharîf, it was said, "**Perform salât with your clogs so that you won't resemble the Jews.**"

Even the pictures of Nalin as-sa'âdats are believed to cause blessings, and they are hung in houses and workplaces. In the chamber of Hirka as-sa'âdat, together with the Nalin as-sa'âdats, there are also metal and wood models of them.

### **Seven things our Master, the Prophet would carry**

When our beloved Prophet travelled, He would take His comb, mirror, miswâk, rose oil, kohl and scissors with Him, and He would always keep them with Him whether He was travelling or settled.

Hadrat Âisha said, "For ghazâs (holy wars), I would prepare the rose oil, comb, mirror, two scissors, kohl box and miswâk of Rasûl 'alaihis-salâm."

Again, our mother Hadrat Âisha said, "Rasûl 'alaihis-salâm would take these seven things with Him while travelling or while settled:

- 1. A bottle of rose oil, 2. A comb, 3. A mirror, 4. A kohl box, 5. A**

**miswâk, 6. Two scissors, 7. A bone for parting hair.”<sup>639</sup>**

### **Our Master, the Prophet’s walking staff and cane**

While our Master, the Prophet was saying the khutba (sermon) on Fridays, He would lean on a walking staff or a bow. While travelling, He would say the khutba while leaning on a bow.

Our beloved Prophet would say that leaning on a staff was from the habits of the prophets. He Himself would lean on and recommend leaning on a staff.

During the caliphate of Mu’âwiya ibn Abî Sufyân (râdiyallahu ‘anhumâ), our Master, the Prophet’s staff was with Sa’d al-Karaz. In the fiftieth year of the Hegira, Hadrat Mu’âwiya ibn Abî Sufyân came for hajj. He wanted to remove the minbar (pulpit) from the masjid of our beloved Prophet and transfer it to Damascus. He also asked for the staff that was with Sa’d al-Karaz. Hadrat Jâbir ibn Abdullah and Hadrat Abû Hurayra went and said to him, “O Amîr al-Mu’mînîn (Ruler of Muslims)! It wouldn’t be right to remove the minbar of Rasûl ‘alaihis-salâm from where it was placed or to transfer His staff to Damascus!” Upon this, Hadrat Mu’âwiya left them and apologized.

One day, our Prophet took Hadrat Abdullah ibn Unays from the masjid to His house; He gave him a staff and said, **“Keep this staff with you, O Abdullah ibn Unays!”** When Abdullah ibn Unays (râdiyallahu ‘anh) went among the people with that staff, he was asked, “What is this staff?” He replied, “Rasûl ‘alaihis-salâm gave it to me and ordered me to keep it with me.” They said to Hadrat Abdullah ibn Unays, “You should go back to Rasûl ‘alaihissalâm and ask Him why He gave this staff to you!” Thereupon, Abdullah ibn Unays went to our Prophet and asked, “O Rasûlallah! Why did you give me this staff?” Our beloved Prophet said, **“This is a sign among us on the day of qiyâmat! At that time, few people will lean on a staff in Jannah! You shall lean on this in Jannah!”** Abdullah ibn Unays kept it with him along with his sword and never parted from it. When he was on his deathbed, he willed to his household for the staff to be put into his shroud and buried with him. The staff was put between his body and his shroud, so his will was fulfilled.

Our Master, the Prophet had a mihjan that was one arshin (about 68 cm) tall or slightly taller. **Mihjan** is a cane with a curved end. Our Prophet would perform the istilâm (beginning) by pointing with that cane to the Hajar al-Aswad (where tawâf starts) from a distance. When Rasûlullah mounted His camel, He would hang it in front of Him.

Our Master had a mihsarra (made from dry date branch) named **Urjun**. A cane made from a tree branch is called mihsarra. When our Prophet was going to Baqî al-Gharqad, He would keep it with Him, lean on it and turn it over and over in His hand while He was sitting. Sometimes our Prophet would give khutba while holding this mihsarra.

Our Prophet also had a qadib cane named **Mamshuq**, cut from mountain tre-

<sup>639</sup> Ibn Sa’d, at-Tabaqât, I, 484.



es. While Hadrat 'Uthmân was giving the khutba at the minbar, holding the qadib of our Prophet, Jahjah ibn Sa'îd or Jahjah ibn Qays came there, took the qadib from Hadrat 'Uthmân's hand, bent it over his knee and broke it. Those who were there shouted at him. This offended Allahu ta'âlâ, and He gave a disease named akila (itching) on Jahjah's hand or knee. Not more than one year after Hadrat 'Uthmân's martyrdom, Jahjah died of itching.

*"The basis and the strongest sign of īmân is to love Muslims and to dislike enemies of Muslims."*

*Imâm al-Ghazâlî (rahmatullahi 'alaih)*

## Our Master, the Prophet's swords

Our Master, the Prophet had nine swords.

The sword inherited from His father and known as **Ma'sur** was with our Prophet during His migration to Medîna.<sup>640</sup>

**Abd:** Hadrat Sa'd ibn Ubada had given this sword to our Prophet as a gift, and our Prophet took it with Him when He went to the Ghazâ of Badr.

**Zulfikâr:** It was the sword of a polytheist of Quraysh, either Munabbih ibn Hajjaj or As ibn Munabbih, and was taken as war booty in the Ghazâ of Badr. Our Master, the Prophet gifted Zulfikâr to Hadrat Alî. The head of its hilt and the rings and chains of its strap were made of silver.<sup>641</sup>

After our Prophet passed away, Hadrat Abbâs applied to Hadrat Abû Bakr, expressing his wish to take Zulfikâr from Hadrat Alî. Hadrat Abû Bakr said, "I have always seen that sword in his hand. I do not find it appropriate to take that sword out of his hand!" So, Hadrat Abbâs left it to Hadrat Alî.

## Our Master, the Prophet's spears

Three spears had fallen to the share of our Prophet from the booty taken from the Jews of Banâ Kaynukâ.

One of the spears of our Prophet was named **Muswi**, and the other was named **Musnâ**. Our Prophet also had a large javelin named **Baydâ** and a javelin smaller than a spear named **Anaza**.

Hadrat Ashama, the Negus of Abyssinia, sent three spears that were called **Nab'a** and a javelin to our beloved Prophet. Our Prophet took one for Himself, gave the second to Hadrat Alî and the third to Hadrat 'Umar.

On Eid al-Fitr (Eid of Ramadân) and Eid al-Adha (Eid of Qurban), Bilâl al-Habashî (radiyallahu 'anh) would carry our Prophet's spear on the way to the salâtgâh (open-air salât place) in front of our Prophet, and when they arrived there, he would thrust it erect in the ground in front of our Master, the Prophet. Our beloved Prophet would lead the Eid salât, facing that spear.

After our Prophet passed away, Hadrat Bilâl al-Habashî would carry this spear in front of Hadrat Abû Bakr on Eids and plant it in front of him in the salâtgâh.

<sup>640</sup> Ibn Sa'd, at-Tabaqât, I, 484; Tirmidhî, Shamâ'il ash-sharîf, 135, Qastalânî, Mawâhib al-Ladunniyya, 245.

<sup>641</sup> Ibn Sa'd, at-Tabaqât, I, 484; Qastalânî, Mawâhib al-Ladunniyya, 245; Suyûtî, Awsaf-un Nabâ, 76.

After Hadrat Abû Bakr, for Hadrat ‘Umar and after that, during the reign of Hadrat ‘Uthmân, this duty was performed in the same way by Hadrat Sa’d al-Karaz, the muadhdhin (the person who calls to salât by reciting the adhân). This continued to be done during the times of the Governors of Medîna.

### Our Master, the Prophet’s bows

Our beloved Prophet (sallallahu ‘alaihi wa sallam) had six bows. Three of these bows, called **Rawhâ**, **Baydâ** and **Safrâ**, were taken as booty from the Jews of Banî Kaynukâ. The Safrâ bow was made from the Neb’ tree.<sup>642</sup>

The bow called **Katum** was also made of Neb’ tree and was broken in the Ghazâ of Uhud. Hadrat Katâda ibn Nu’mân took the broken bow as a keepsake.

Our Prophet also had bows named **Sadad** and **Zawrâ**.<sup>643</sup>

### Our Master, the Prophet’s shields

Our Prophet had three shields. **Zalûk** was the shield with a ram head figure on it. This shield had been given to our Prophet as a gift. However, our Prophet didn’t like it because it had a figure on it. When He woke up in the morning, He saw that Allahu ta’âlâ had removed the figure on the shield.<sup>644</sup>

### Our Master, the Prophet’s mail shirts

Our Prophet had seven mail shirts. Those mail shirts are:

**Dhat al-Fudul:** Hadrat Sa’d ibn Ubada gave this as a gift to our Prophet while going out to the Ghazâ of Badr.<sup>645</sup>

**Saghdiyyah and Fidda:** These two mail shirts fell to our Prophet’s share from the booty of the Jews of Banî Kaynukâ.

The mail shirt named Saghdiyyah was the ancient mail shirt worn by Hadrat Dâwûd (‘alaihis-salâm) when He fought Jâlût (Goliath).

In the Ghazâ of Uhud, our Prophet wore Dhat al-Fudul and Fidda one on top of the other.<sup>646</sup>

At the time of our Prophet’s death, the mail shirt named Dhat al-Fudul was left as a pawn to a Jew named Abushahm from the tribe of Banî Zafar, in exchange for thirty sa’ of barley purchased for the needs of His household.<sup>647</sup>

His other mail shirts were: Dhat al-Wishah, Dhat al-Hawashi, Batra’ and Khir-niq.<sup>648</sup>

Our Prophet had worn Dhat al-Fudul and Saghdiyyah in the Ghazâ of Hu-

<sup>642</sup> Ibn Sa’d, at-Tabaqât, I, 489; Qastalânî, Mawâhib al-Ladunniyya, 246.

<sup>643</sup> Qastalânî, Mawâhib al-Ladunniyya, 246.

<sup>644</sup> Ibn Sa’d, at-Tabaqât, I, 489.

<sup>645</sup> Ibn Sa’d, at-Tabaqât, I, 487.

<sup>646</sup> Ibn Sa’d, at-Tabaqât, I, 487; Tirmidhî, Shamâil ash-sharîf, 138; Suyutî, Awsaf-un Nabî, 77.

<sup>647</sup> Bukhârî, Buyû’, 33; Rahn, 5; Ahmad ibn Hanbal, al-Musnad, VI, 160; Ibn Abî Shayba, al-Musannaf, IV, 271; Tirmidhî, Shamâil ash-sharîf, 334; Baghawî, al-Anwâr, I, 299; Qastalânî, Mawâhib al-Ladunniyya, 307.

<sup>648</sup> Qastalânî, Mawâhib al-Ladunniyya, 246.

nayn.<sup>649</sup>

### Our Master, the Prophet's armour helmets

One of Rasûlullah's helmets was **Muwash-shah**. This helmet was from the booty of the Jews of Banî Kaynukâ.

The helmet named **Dhus-subugh** or **Dhus-subub** or **Mash-bugh** was the helmet that our Prophet wore in the Ghazâ of Uhud. It was broken by the sword strikes of the polytheists and the stones thrown, and two of its rings sank into the blessed cheeks of our beloved Prophet.

Our Prophet was also wearing a helmet when He conquered Mecca.

*The soldiers mounted, raising flags and banners,  
They played mahtar<sup>650</sup> with clarion and drums.*

"Today, it is wâjib (obligatory) for every Muslim to be in one of the four madhhabs. Those who are not in one of the four madhhabs deviate from the Ahl as-sunnah. Those who deviate from the Ahl as-sunnah become deviants or unbelievers."

**Sayyid Ahmad Tahtawî (rahmatullahi 'alaih)**

### Our Master, the Prophet's flags and banners

Our Master, the Prophet used two types of flags in ghazâs. His Râya was black, and His Liwâ was white and a little smaller.

Yûnus ibn Ubayd, the freedman of Muhammad ibn Qâsim, tells: "Muhammad ibn Qâsim sent me to Barâ ibn Âzib to ask about the flag of Rasûlullah 'alaihis-salâm. Barâ ibn Âzib said, 'It was black and made of four-cornered namira (wool fabric with black and white stripes).' " This flag was Hadrat Âisha's woven wool wrap, which was black and adorned with frameless camel saddle embroidery. It was called **Uqab**.

Our beloved Prophet's flag was in the possession of Hadrat Alî. In the Ghazâ of Khaybar, our Prophet said, "**I will give the flag to such a champion who loves Allahu ta'âlâ and His Rasûl and whom Allahu ta'âlâ and His Rasûl love too!**" and called Hadrat Alî. He then gave His flag to him.<sup>651</sup> Allahu ta'âlâ granted the conquest of Khaybar to Hadrat Alî.

On Rasûlullah's flag called the **Liwâ al-hamد**, it was written, "**Lâ ilâha illallâh Muhammadun Rasûlullâh**."

Our Prophet had tied a white banner for Sa'd ibn Abî Waqqâs in the Kharrar Expedition.

When our Prophet was sending Hadrat Alî to Yemen, He tied a turban on the head of a spear and said, "**A liwâ is like this!**" Only the army commander would hold and carry the liwâ.

Hadrat Hamza carried our Prophet's white banner in the Ghazâ of Abwâ (Waddan), Sa'd ibn Abî Waqqâs in the Ghazâ of Buwat, Hadrat Alî in the pursuit

<sup>649</sup> Ibn Sa'd, at-Tabaqât, I, 487; Tirmidhî, Shamâil ash-sharîf, 138.

<sup>650</sup> Mahtar is a type of music to boost the morale of the army. It's the only type of music that is permissible in Islâm.

<sup>651</sup> Ibn Sa'd, at-Tabaqât, II, 80; Ibn Kathîr, as-Sîra, III, 354.

of Kurz ibn Jâbir al-Fihri and Hadrat Hamza in the Ghazâ of Dhu'l-Ushayra.

While going to the Ghazâ of Badr, our Prophet gave His white banner (liwâ) to Mus'ab ibn Umayr, and Hadrat Alî carried His black flag (Uqab) in front of our Prophet.<sup>652</sup>

Our Prophet's white banner was carried by Hadrat Hamza in the Ghazâ of Banî Kaynukâ, by Hadrat Alî in the Ghazâ of Karkarat al-Qadr, Uhud and Badr al-Maw'id, and by Zayd ibn Hâritha in the Ghazâ of the Trench.

Our Prophet also conquered Mecca with His white banner.

During the Ghazâ of Tabuk, our Prophet had Hadrat Abû Bakr carry His large banner and Zubayr ibn Awwâm carry His smaller banner.

### Our Master, the Prophet's horses

Our beloved Prophet's first horse, which He had bought for ten oqiya<sup>653</sup> silver in Medîna from a bedouin of the Banî Fazâra tribe, and which the desert people named **Daris** and our Prophet named **Sakb**. Our Prophet had ridden it in the Ghazâ of Uhud.<sup>654</sup> There was whiteness on Sakb's lips. Three of its legs had patches, but one right leg did not. Sakb was a swift horse. It rode smoothly like flowing water.

Our Prophet had bought His horse named **Murtajiz** from a bedouin of the Banî Murra tribe. Murtajiz was beautiful, handled nicely and would neigh as though it was saying a poem.<sup>655</sup>

Muqawqas, the ruler of Alexandria, had sent a horse named **Lizaz** to our Prophet as a gift. Lizaz was very swift.<sup>656</sup>

Farwa ibn Umayr al-Juzami had given the horse named **Zarib** as a gift to our Prophet. Zarib was a very strong and sturdy horse.

Rabîa ibn Abî Bara'ul Qalbi had given a horse named **Lahif** (or Luhaif) to our Prophet as a gift. Lahif had a long tail. Its tail would sweep the ground.

**Ya'sub** was the best of our Prophet's horses.

**Murawih** was a racehorse, and Ubayd ibn Yasir had given it to our Prophet as a gift in Tabuk. Murawih would run like the wind.

The representatives of the Banî Raha' tribe, who came to Medîna in the tenth year of the Hegira, had given the horse named **Mirwah** to our Prophet as a gift. When Mirwah was ridden and walked in front of Rasûlullah, our Prophet liked it very much.

**Vard** was a horse that had been given to our Prophet as a gift by Tamim al-Dari. The colour of Vard was reddish-brown. Our Prophet gave it to Hadrat 'Umar as a gift. Hadrat 'Umar fought for the sake of Allah while riding Vard. He went from ghazâ to ghazâ.

Our Prophet would have three of His horses race. Hadrat Sahl ibn Sa'd was the

<sup>652</sup> Tabarânî, al-Mu'jamu'l Kabîr, I, 105, 120; Ibn Kathîr, as-Sîra, II, 388.

<sup>653</sup> Oqiya (Oqqa, Wakiyye): An old measure of weight. One oqiya is forty dirhams (134.4 gr).

<sup>654</sup> Ibn Sa'd, at-Tabaqât, I, 489.

<sup>655</sup> Ibn Sa'd, at-Tabaqât, I, 490; Qastalânî, Mawâhib al-Ladunniyya, 247.

<sup>656</sup> Ibn Sa'd, at-Tabaqât, I, 490; Qastalânî, Mawâhib al-Ladunniyya, 247.



rider of Zarib, and Hadrat Abû Usayd'us-Saïdi was the rider of Lizaz. Lizaz would rank first; Zarib would follow Lizaz, and Sakb would be behind Zarib.

*"Learn knowledge. Learning knowledge is an ibâdat. Thawâb of jihâd is given to those who learn and those who teach knowledge."*

**Hadîth  
ash-shârif**

### Our Master, the Prophet's mule and donkey

Our Master Rasûlullah also had a donkey and a mule. Muqawqas, the ruler of Alexandria, had sent our Prophet a grey mule and a grey donkey as gifts. The mule was called **Duldul**, and the donkey was called **Yafur** or **Ufair**.<sup>657</sup>

The first white mule seen in Islâm was Duldul. It was this white mule that our Prophet rode in the Ghazâ of Khaybar, and it was the other white mule in the Ghazâ of Hunayn. When our Prophet spurred His mule to march on the Hawazin tribe in a ghazâ, Hadrat Abbâs held the mule's bridle and Hadrat Sufyân ibn Hârith held its stirrups, trying to slow down its speed and prevent our Prophet from diving into the enemy lines. It is also reported that during the Ghazâ of Khaybar, a saddle was placed on Yafur, and a halter made of palm fibre rope was placed over its head, and our Prophet rode it.

When our Prophet returned from the Farewell Hajj, Yafur died, and Duldul was left to Hadrat Alî when our Prophet passed away. Until his martyrdom, Hadrat Alî, then Hadrat Hasan, then Hadrat Husayn and afterwards Hadrat Muhammad ibn Hanafiyya rode it. Duldul lived until the time of Hadrat Mu'âwiya.

### Our Master, the Prophet's camels

**Quswâ:** This camel of our Master, the Prophet, also known as **Jad'a** and **Adba**, was one of the animals of the Banî Qushayr ibn Ka'b ibn Rabîa ibn Âmir tribe or Huraysh ibn Ka'b tribe, and Hadrat Abû Bakr bought it for four hundred dirhams and sold it to our Prophet for the same price.

Our Prophet migrated to Medîna on Quswâ. He went to Hudaybiya 'umra on it. He also conquered Mecca while He was on it. Our Prophet would have Quswâ race, and no camels could pass it. However, a bedouin entered the race with a two-year-old camel and won the race.

Our Master, the Prophet performed His Arafât khutba during His Farewell Hajj while He was on Quswâ. At the time of Hadrat Abû Bakr's caliphate, Quswâ was left in the Jannat al-Baqî Cemetery. Left free to roam, it died there.<sup>658</sup>

**The camel taken as war booty from Abû Jahl:** During the Ghazâ of Badr, Abû Jahl's famous camel fell into our beloved Prophet's share as booty. Until the time of the Hudaybiya 'umra, He would go to ghazâs on this camel too.

He marked it to be sacrificed for 'umra. The polytheists wanted to buy it for one hundred camels. Our Prophet said, "**Had we not assigned and determined it as sacrificial, I would have granted your wish.**"

**Camels for milking:** Our Prophet had seven milking camels named **Hanna**,

<sup>657</sup> Ibn Sa'd, at-Tabaqât, I, 491.

<sup>658</sup> Ibn Sa'd, at-Tabaqât, I, 492, 493.

**Samra, Urays, Sa’diyya, Bagum, Yasira** and **Dabba’** that grazed in the pastures of Dhuljadhr and Jamma. Our Prophet’s family lived on two water skins full of milk from these camels every night.<sup>659</sup> However, by the time of our Prophet’s death, none of these camels were alive.

### The properties made waqf by our Master, the Prophet

The first waqf (endowment) in Islâm consisted of seven gardens and orchards, which were left to and accepted by our Prophet with the will of Muhairiq, who was martyred in Uhud, named:

**1. Misab, 2. Sâfiya, 3. Dalâl, 4. Husnâ, 5. Burqa’, 6. A’waf, 7. Mashraba.**

<sup>660</sup>

During the Ghazâ of Uhud, Muhairiq, who was a Jewish scholar and a wealthy man before becoming a Muslim, stood up to his people by saying, “**You well know that Muhammad is the prophet of last age. His attributes are clearly written in the Torah. Now, what suits us is to follow Him and be with Him in His difficult times.**” The Jews said, “You are right but today is Saturday. We need to work!” When he realized that insisting was pointless, he girded his sword and declared that he was a Muslim. He willed to his relatives, “**If I am killed, all my property belongs to Muhammad. He is free to use them as He wishes.**” He went and joined the army of Islâm. And he drank from the sherbet of martyrdom (radiyallahu ‘anh).

Finally, the battle ended, and the wounds were dressed. Muhairiq’s relatives stayed true to the will and gave his property to Habîbullah. Our Master, the Prophet gave away those fields filled with cold water and abundant fruits as a charity, opened it to the use of the poor. This was how the tradition of waqf first started in Islâm. Our Prophet praised him as, “**Muhairiq is a good person from the Jewish race.**”

The waqfs of our Prophet in Medîna were mostly from the properties of Muhairiq.

Ibn Humayd says, “Khalîfa ‘Umar ibn Abdul’azîz had wanted dates to be brought from the waqf date groves of Muhairiq. They were brought on a plate. When ‘Umar ibn Abdul’azîz said, ‘Abû Bakr ibn Hazm wrote to me that these dates are from the date tree remaining from the time of Rasûl ‘alaihis-salâm, and Rasûlullah would eat from them,’ I said, ‘O Amir of Muslims! Divide them among us!’ He divided it. Each of us got nine dates.”

‘Umar ibn Abdul’azîz said, “While I was the governor of Medîna, I entered that date grove, I ate the dates of that date tree, and I have never eaten dates as delicious and sweet as them!”

Amr ibn Muhâjir says, “The properties of Rasûl ‘alaihis-salâm were with ‘Umar ibn Abdul’azîz in a room, and he would look at them every day. When the people of Quraysh had gathered with him, he would let them go in this room and say, by turning towards these properties, ‘Here is the legacy of the person with

<sup>659</sup> Ibn Sa’d, at-Tabaqât, I, 494.

<sup>660</sup> Ibn Sa’d, at-Tabaqât, I, 503.

whom Allah had honoured you!” These consisted of:

1. One bed, woven from date palm leaves,
2. One head pillow filled with date palm fibre and covered with leather,
3. One large dish,
4. One drinking cup,
5. One garment,
6. One hand mill,
7. One quiver for arrows,
8. One velvet blanket.

(This blanket smelled more beautiful than musk because of the lovely scent from our Master Rasûlullah’s blessed body. Whenever ‘Umar ibn Abdul’azîz became ill, he would wash himself with the water used in washing this blanket and recover.)

*When the sea of love rippled,  
That unique pearl appeared,  
About His glory, Haqq said,  
Lawlâ ka lama halaktul aflâk.*

*That Sun’s light, when it rose,  
Filled the whole universe,  
Whoever follows that path of His,  
Will find goodness in all.*

*When countries were under His reign,  
He didn’t even have three shirts.  
There wasn’t much in His house,  
When He died, His armour was a pawn.*

*Next to the things He saw generally,  
What is the worth of the worldly?  
His favours to everyone were many,  
There was no saying no for Him.*

*Sometimes, He would give such amounts,  
With shame, His enemies would bow their heads.  
He was a merciful father to the orphans.  
His compassion was abundant to the lowly.*

*His every move was filled with wisdom, vastly,  
He never asked for anything from anybody.  
He would always visit the poorly,  
He would cure all the suffering.*

*“A little ibâdat done with knowledge is better than many ibâdats done without knowledge.”*

**Hadîth  
ash-sharîf**



*The night salât, He never abandoned,  
Because of fear of Allah, never lay.  
The Prophet always held everyone,  
As an equal to His person.*

*He prided in being a servant of Allah,  
His akhlâq was the divine akhlâq.  
Whoever covets this path,  
Will be adorned with fine attributes.*

*He went to a school in which,  
Allah was the teacher of it,  
In the Qur’ân, that Rahman,  
Described Him beautifully.*

*Until resurrection, to the Shah of prophets,  
Salawâts shall be said endlessly!  
To the Âl and Ashâb of His,  
Salât and salâm humbly!*



## **HILYA AS-SA'ÂDAT**

*After giving His Ashâb advice,  
Fakhr al-âlam said, after my demise,*





*If a person sees my pure Hilya, then,  
It is as if my face he has really seen,*

*When he sees me, if he loves me,  
If he falls in love with my beauty,*

*If he wishes to see me yet,  
If my love fills his heart,*

*Jahannam will be harâm to him,  
My Rabb will grant Jannah to him.*

*Haqq will not resurrect him naked, even,  
He will deserve to be forgiven.*

*It is said that if a person,  
Writes hilya ar-Rasûl with affection,*

*Haqq shall make him secure from fear,  
Even if the whole world would tear.*

*Nor shall his skin know any illness,  
All his body shall be safe from diseases.*

*However sinful that man may be,  
Jahannam will be harâm to his body.*

*He will be safe from torment in the next world,  
His every action will be easy in this world.*

*Rabb al-jalla will resurrect him in the Hereafter,  
With those, in this world, who saw the Messenger.*

*Difficult as it is to describe the Hilya an-Nabî,  
We shall begin, as hard as it may be.*

*Ourselves, to the Dhul-jalâl, we trust,  
Humbly, the description, we will start.*

*All the ummah agrees as to that,  
Fakhr al-âlam was red and white.*

*It was pure white, His blessed face,*

*“Every Muslim  
must have their  
children memorize  
(Âmantu) and  
learn its meaning  
thoroughly.”*

***Huseyn ibn  
Sa’id (rahmat-  
ullahi ’alaih)***

*And had some redness, like a rose.*

*The sweat on His face was like a pearl,  
Made it more lovely, the fine jewel.*

*When that fount of bliss sweated,  
It was as if the sea of nûr rippled.*

*They were always seen with kohl, His eyes,  
Their beauty would attract the hearts.*

*Their whites were very white,  
His Rabb praised it with âyat.*

*The blacks of them were not little,  
To Him, close and far were equal.*

*They were big, beautiful and lovely, His eyes,  
His blessed face would radiate nûr always.*

*The strength of Mustafâ's sight,  
Was strong in day and night.*

*If He wished to look somewhere,  
His pure body would turn as well.*

*His body would follow His head,  
This, He never abandoned.*

*Though, He had a body, the Rasûl,  
He was like a materialized soul.*

*The Rasûl was beautiful and lovely,  
Haqq ta’âlâ loved Him very dearly.*

*As Mâlik and Abû Hâlâ were concordant,  
His eyebrows were open, like a crescent.*

*Between His eyebrows was pure white,  
Visible like silver, it was so bright.*

*His blessed face was round a bit,  
With so bright a skin, almost limpid.*





*Between His blessed black eyebrows,  
Was the qibla for the entire universe.*

*His blessed nose in profile,  
Looked a little higher in the middle.*

*It was so neat, so elegant and fine,  
Beyond anyone's power, it was to define.*

*Between His teeth was somewhat sparse;  
They shone, like a string of pearls.*

*Whenever His front teeth appeared,  
All around the place, haloes covered.*

*Whenever He smiled, the Master of both worlds,  
The Prophet of all, living or lifeless, in all worlds;*

*His front teeth appeared, so sweet,  
Just like hailstones, so neat.*

*Ibn Abbâs said, Hudâ's Beloved  
Was too virtuous to laugh aloud.*

*So virtuous that symbol of Islâm was,  
That He never laughed aloud, the saying was.*

*The Rasûl of Allah was so shy and polite,  
That He would never look up and around.*

*Roundish, like the harvest moon, His face was,  
A mirror that reflected the Mawlâ, He was.*

*So luminous was His beautiful face,  
It was dazzling to look at Him in the face.*

*So appealing to the hearts was that Nabî,  
In love with Him were a hundred thousand Sahâbî.*

*Those who dreamt of Him only once,  
Said there is no pleasure in the world, but this one.*

*His cheeks were lovely, know well,  
They were not meaty, people tell.*

*"Since Allahu ta'âlâ doesn't have time or location,  
saying He is present and seeing is metaphorical. It means that He is present and seeing without time and location."*

**Sayyid Abdul-hakîm Arvâsî**  
*(rahmatul-lahi 'alaih)*

Him Janâb al-Haqq had lovingly created,  
White faced and broad foreheaded.

At any time, the nûr of His neck would gleam,  
Through His hair, like a source of beam.

Of His blessed beard, the hairs that were grey,  
Were no more than seventeen in number, nay.

It was neither curly nor at all too long;  
Well-shaped, like all limbs that to Him did belong.

The Rasûl al-âfaq had a throat quite pure,  
In colour, it was white and very clear.

Among the good-mannered Ashâb many expressed,  
That His abdomen and His chest stood abreast.

Had it been possible to open His blessed chest,  
The treasure of knowledge would radiate divine zest<sup>661</sup>.

A chest where divine love graces,  
Could by no means be otherwise.

His blessed chest was expanded;  
'Ilm al-ladunnî there descended.

White and limpid was that great chest;  
Those who saw thought it was the moon harvest.

A profound love for the Eternal Being,  
Had set fire to that exquisite being.

Everyone knows, young or old, no matter,  
Flat was the shoulder blades of the universe's master.

<sup>661</sup> The word used in the original text is fayz (or faidh), which means occult, inexplicable, invisible rays of spiritual knowledge which the blessed heart of Rasûlullah radiates continuously, and which will be radiated as long as life on earth continues. If a Muslim adapts himself perfectly to the teachings of the Qur'ân al-karîm and to the Islâmic principles of behaviour taught by Rasûlullah, which in turn can be learned from those true Islâmic scholars called Ahl as-sunnah wal Jarnâ'at, or from their books, the heart of that fortunate Muslim begins to receive those spiritual rays. The flavour enjoyed while receiving those rays cannot be described to a person who has not tested them yet. One day, Huseyn Hilmi Isik Effendi, said, "If a person has never eaten honey, how much can the taste of jam help him understand honey?"



Middle of His back was somewhat fleshy;  
He was generous and stately.

His silver skin extremely pleasant;  
A big seal on it said He was the Prophet.

Seal of Prophethood was on His back, high,  
And towards the right-hand-side, it would lie.

Those who with the matter was acquainted,  
Said a big beauty-spot was the Seal of Prophet.

It was black, yellowish in shade,  
As big as a pigeon's egg in grade.

Surrounded, as if with a border line,  
By small hairs in a circular line.

Those who knew that of the Noblest Pedigree,  
Said, big-boned was the great Nabî.

Big and sturdy each of His bones was,  
Exquisite, both in shape and essence.

Each of His limbs, which were so blessed,  
Shapely by creation, wherein firmness was stressed.

All the blessed limbs of the Prophet's  
Were as elegant as the Qur'ân's âyats.

The palms of that stately being,  
Were wide, pure, fine, and darling.

So lovable His hands were also His soles,  
Fragrant and pretty, like a fresh rose.

So elegant, the connoisseurs expressed,  
Were those miraculous hands, and so blessed.

Whenever the Prophet greeted someone,  
His sweet smile would soothe anyone.

A couple of days after the event, nay,  
Even several months, we should say,

“Meditate over the creatures of Allahu ta’âlâ. Do not ponder over His Person. For you could not appreciate or comprehend His Greatness.”

**Hadîth  
ash-sharîf**

*Among crowds, that fortunate fellow,  
Would be known from His smell so mellow.*

*His crystalline skin was white, hairless;  
What words could praise a beauty so faultless!*

*To see the Beloved always and forever,  
That blessed, fine body was eye all over.*

*So perfect was that delicate complexion,  
Whereon Creator manifested His divine creation.*

*No hairs on His abdomen or chest,  
Pure white, like a silver plate.*

*Only, from the mid-chest downwards,  
A line of hairs went waistwards.*

*This black line looked on His body, so blessed,  
Fine like a halo around the moon harvest.*

*The blessed limbs remained throughout His life,  
The same as they were in His early young life.*

*As time passed, the Prophet grew in age, naturally;  
Like a bud, however, He was renewed physically.*

*Never presume that the Sultân of Universe,  
Was a bit above the normal size in fatness.*

*Neither thin nor fleshy was He;  
Medium in size and quite mighty.*

*Said the people who are deeply learned in the matter,  
Neither too lean nor above the normal or fatter.*

*The Maker had made that splendid body,  
With divine justice and equality.*

*On His pure skin precision reigned;  
On His entire body haloes rained.*

*The Master of Sidra was of medium stature;*





*With Him did the world attain its peaceful order.*

*Those who saw His miracles and wonders,  
Said to praise Him was beyond their powers;*

*We have never seen such rosy beauty,  
In height, in manners, in features, so lovely.*

*The Nabî was of medium height; yet,  
When a tall man walked with the Prophet,*

*However tall that man might be,  
The taller one the Prophet would be.*

*That Jewel, with the tall man, compared,  
Would be taller by the palm of a hand.*

*Whenever He walked, all stately,  
Rather fast was He in velocity.*

*As He walked, His habit was, let us say,  
To bend forward in a singular way.*

*Like walking downwards, that is to say,  
He would lean forward in a slight way.*

*So high was He in honour and personality,  
The soul of Ibrâhîm was proud of His nobility.*

*When Hudâ loves a person, certainly,  
All His limbs will be perfect in beauty.*

*As the Messenger of Allah walked quietly,  
If a person confronted Him suddenly,*

*That person would be stricken with fear;  
Such would Rasûlullah's height to him appear.*

*If a person talked with the Prophet continuously,  
And listened to His sweet voice piously,*

*The flavour in His words would affect him so much,  
He would be the Prophet's slave if accepted as such.*

*"It is We Who  
have revealed the  
Qur'ân, and it is  
indeed We Who  
will protect it."*

**Hijr: 9**

*The Eternal Creator had decked Him with such beauty,  
Peerless in all sorts of moral quality.*

*O Rasûlallah! I am short of lauding thee;  
We all were created for the sake of thee.*

*O thou, the Shah of the country of loyalty,  
I wish to sacrifice my life, everything for thee!*

**Huseyn Hilmi Isik**  
**(qaddasallahu ta’âlâ sirrah al-‘azîz)**

## AHL AS-SUNNAH QASÎDAH

*The belief of Ahl as-sunnah is what you need first,  
There are seventy-three creeds, but to Jahannam belongs the rest.*

*Muslims are all sunnî, and their leader is Nu’mân.  
Jannah is promised to their followers in îmân.*

*First, make your belief firm, then hold fast to Islâm!  
Obey Islâm’s five commandments, avoid what’s harâm!*

*If you commit a sin, make tawba, forthwith!  
Whoever violates Islâm will one day regret it.*

*Don’t ever believe the atheist, else you’ll end up in misery!  
Mind sweet words, or they’ll entice you into a catastrophe!*

*Hypocrites are on the increase; angels in guise, snakes in essence.  
To entrap you, they’ll be your friends, so true in appearance.*

*Anyone may claim he is right, and others are wrong,  
Islâm is the criterion whereby to judge who is right!*

*The person who disobeys Islâm is an aberrant one;  
He who knows history well will confirm this word.*

*Why will a person feeling unwell run to see a doctor?  
For no one wants to die, life is sweeter than anything else.*

*Who on earth could claim he wouldn’t like to live forever?*





*Death does not mean nonexistence, believe in life in the grave!*

*Jannah is everlasting, so is Jahannam, its stated in the Qur’ân,  
Beware of everlasting affliction, were it only a suspicion,*

*Yet some people deny this; a bat will shun the light, and a  
crow*

*Enjoys rubbish heaps. It is the philomel that will seek the rose.*

*No doubt, a person obedient to the carnal soul couldn’t like Islâm,  
These two’d never come together; good and bad are opposites!*

*Muslims are observant of rights and kind to all creatures;  
Infidels, like serpents, enjoy hurting others.*

*Alas, Yâ Rabbî, alas! Such a difficult time we live in;  
Very few perform salât, religious knowledge’s sunken into oblivion.*

*“Prophets perform  
namâz in their  
graves.”*

**Hadîth  
ash-sharîf**



## PART THREE

# THE ISLÂMIC RELIGION

This chapter consists of parts from the books Endless Bliss, Belief and Islâm, Ethics of Islâm, The Rising and the Hereafter, and the Book of Salât, which are published by İhlâs Vakfi Hakikat Kitâbevi (Publication). The Islâmic religion is the way and rules, which Allahu ta'âlâ sent to His beloved prophet Muhammad 'alaihis-salâm through an angel named Jabrâîl, that causes people to have comfort and happiness in this world and the next. Every excellence and everything useful is within Islâm. It has gathered within itself all the visible and invisible goodness of the past religions. All sorts of happiness and success are within it. It consists of principles and âkhlaq (ethics, morals) that every unerring, unfailing mind would accept. People with a faultless nature will not refuse or hate it. There is no harm in Islâm, and there is no benefit outside of Islâm, nor can there be any. To think of any benefit outside of Islâm would mean to expect to be satiated from a mirage. Islâm commands us to improve our country and care about people and asks us to respect the commandments of Allahu ta'âlâ and show compassion to creatures. Islâm absolutely commands agriculture, trade and arts. It attaches due importance to knowledge, science, technology and industry. It asks people to help and serve one another. It teaches us the rights of individuals, children, families and peoples, and it observes rights and responsibilities towards the living, the dead and the coming generations; towards everybody. Islâm has gathered saâdat ad-dârâyîn, that is, the bliss of this world and the âkhirat in itself. It has brought principles that will perfectly provide the moral and material wellbeing of people. It has arranged human rights and duties in the widest sense. In brief, the Islâmic religion has the fundamentals of îmân (belief), ibâdat (worship), munâkahât (subdivisions of Islâmic knowledge, such as marriage, divorce, alimony and many others), muamalât (subdivisions of Islâmic knowledge, such as purchase, sale, rent, joint-ownership, interest, inheritance, social life, etc.), uqûbat (crime and punishment law).

*My Rabb is Hudâ, my nabî is Muhammad Rasûlullah,  
My religion is the religion of Islâm, my book is kalâmullah,  
In faith my madhab is Ahl as-sunnah, alhamdulillah,  
My madhab in ibâdats is the madhab of Abû Hanîfa, wallah.*





## A PIECE OF ADVICE

O you, young man! As follows is the Sunnî Creed,  
Written in verse and expressed in clear diction:  
If you want a correct belief, O my brother,  
Read this book day'n night with devout attention!  
May Haqq bless Abû Hanîfa's soul with compassion,  
For he's guided us to Qur'ân's way of salvation!  
Do not attach yourself to the world, life's but a fast stream;  
Happiness forever is in following Islâm.  
First, learn the ilmihâl, and teach your children;  
Otherwise, insufferable will be your frustration!  
Look and see how slyly the enemies attack;  
Lose no time in working for Islâm to spread!  
Unbelievers deceive the youth with lies to destroy Islâm;  
Wake up, O young man, rid yourself of that inaction!  
Muslims also are confused and many of them ensnared;  
They are all ahl al-qibla supposedly but have left the right path.  
Without learning the ilmihâl, one cannot be immune.  
Unbelief or aberration lies in not being Ahl as-sunnah!  
Help the people who spread the correct knowledge!  
Attain the jihâd thawâb, use your possession for that cause!  
Did Rasûlullah ever stopped, did His Ashâb sleep?  
Each of them was a hero in spreading Islâm!  
You, too, work hard, for the enemy is strong;  
To ruin Islâm, they attack from every direction.  
Do not malign the Ashâb, appreciate them all,  
Qur'ân is the witness to their love for each other!  
Abû Bakr is the highest, then come 'Umar; 'Uthmân, Alî,  
Love Mu'âwiya, too; he wrote the Qur'ân's version!  
Our Rabb is not material; He's free from time'n place;  
He is in no substance, should be Muslim's conviction!  
He neither needs creatures nor has a likeness;  
He creates all and sustains all creation.  
Good, bad; belief, unbelief; matter, power, energy;  
He makes all; far beyond man is creating!  
To everyone, He's given will and wisdom, guidance as well.  
Anyone who wants goodness will attain Rahmân's creation.  
First, correct your belief, observe the orders and prohibitions;  
Whoever leaves Islâm will never attain salvation!  
It's ever the rule: You reap what you sow;  
To hope for wheat without sowing brings frustration!  
Out of seventy-three groups, Sunnîs, alone, head for salvation;  
It is them who showed us Rasûlullah's direction

*"Saying salawât  
for me will be a  
nûr upon you on  
the Sirât bridge."*

**Hadîth  
ash-sharîf**

## AHL AS-SUNNAH FAITH

The first requirement of being a Muslim is to have *îmân* (belief, faith). The correct belief depends on believing according to the creed of Ahl as-sunnah. The first duty of men and women who are of sound mind and pubescent is to believe as our Master, the Prophet (sallallahu 'alaihi wa sallam) believed and informed. Our Prophet informed only one *îmân*. All of the Ashâb al-kirâm believed as He said and had no division in *itikâd* (belief).

After the demise of our Master, the Prophet, people learned Islâm by hearing and asking from the Ashâb al-kirâm. They all informed one *îmân*. One should learn the knowledge of *îmân* written in the books of Ahl as-sunnah scholars and believe accordingly. To achieve salvation from the torments of Jahannam in the âkhirat is conditional on believing what they conveyed. Those who will be saved from Jahannam are only those who follow their path. Those who follow their path are called (**Sunnî**) or (**Ahl as-sunnah**).

It is declared in a hadîth ash-sharîf, “**My ummah will part into seventy three groups. Only one of them will be saved from Jahannam, and the others will perish; they will go to Jahannam.**” Each of these seventy-three groups claims to obey Islâm and say that the one group that will be saved from Jahannam is theirs. It is declared in the 53rd âyat of Sûrah al-Mu'minûn and in the 32nd âyat of Sûrat-ur-Rûm, in maal, “**Each party rejoices, supposing that it is on the true path.**” However, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet (sallallahu 'alaihi wa sallam) as follows, “**Those who are in this group are those who follow the path which I and my Ashâb follow.**” One who does not love even one of the Ashâb al-kirâm has deviated from the Ahl as-sunnah. A person who doesn't hold the belief of the Ahl as-sunnah has become either an **Ahl al-bid'at**, a Muslim deviated from the right path, or an unbeliever.

### **There is one madhab in *îmân*, faith.**

There is one true group, that is, only one madhab in *îmân*, in faith. That madhab is Ahl as-sunnah wal-jamâ'at madhab. Because Islâm commands only one *îmân* and faith for all people.

### **There is no division in things to believe.**

The principles of *îmân* and how to believe were conveyed personally by our Master, the Prophet 'alaihis-salâm. Our Prophet, who informed people about Allahu ta'âlâ that created them and everything, also conveyed how *îmân* to Allahu ta'âlâ, what He created, His commands and prohibitions should be. It is necessary to follow all of the Ashâb al-kirâm about things to believe. Because they didn't have any division from one another about faith.

**The real condition of *îmân* is;** to love Allahu ta'âlâ and those He loves and to be an enemy to His enemies. About this, Hadrat Muhammad Ma'sûm said, “Allahu ta'âlâ said, ‘Yâ Mûsâ (Moses)! What have you done for Me?’ When He answered,

‘Yâ Rabbî! For You, I performed salât, fasted, gave zakât and mentioned Your name (dhikr),’ Allahu ta'âlâ said, ‘Salât is a proof for you.





**Fasting is the shield that protects you from Jahannam. Zakât will shade you on the day of mahshar when everyone is burning from the heat. Dhikr will be a light for you in the darkness on that day. What have done for Me?**

Then, Hadrat Mûsâ asked, 'Yâ Rabbî! What deed is for You?'

Allahu ta'âlâ said, 'Have you loved who I love for Me, have you made My enemies your enemies?' Hadrat Mûsâ understood that the deed Allahu ta'âlâ loves is loving His loved ones and disliking His enemies. So it means that the sign of love is loving those who your beloved loves and making their enemies your enemies. The 4th âyat of the Sûrah al-Mumtahina, which shows that to have îmân this enmity is necessary and loving the enemies of Allah destroys îmân, is in maal, '**Ibrâhîm and His Ashâb said to the unbelievers: We are far from you and your idols. Until you believe in Allah, Who is one, the animosity between us will continue. This beautiful state of them is a good example for you.**' The Ashâb al-kirâm, who were honoured by listening to Rasûlullah, loved each other dearly. They were enemies to the unbelievers, not to one another. The 29th âyat of Sûrah al-Fath is a proof of this, which is in maal, '**They were enemies to the unbelievers, merciful to each other.**'

(29th letter of Hadrat Muhammad Ma'sûm)

It is written in the fifth chapter of the book *Kimyâ-i sa'âdat*: Rasûlullah (sall Allahu 'alaihi wa sallam) stated, "**The basis and the strongest sign of îmân is to love Muslims and to dislike enemies of Muslims.**" The maal of Janâb al-Haqq's divine order to Îsâ (Jesus) 'alaihi-salâm was, "**Even if you do acts of worship equal to the sum of worship performed by all creatures on the earth and in skies, it will be of no value unless you love whom I love and unless you feel hostility towards My enemies.**" Every Muslim should dislike the enemies of Allahu ta'âlâ and love those who obey Islâm. One should make it evident in their words and, if possible, in their actions. One should not be friends with those who are disobedient and fâsiq (those who openly sin) and should utterly keep away from all habituated open sinners. One should all the more avoid the cruel and those who persecute Muslims. Yet, one should forgive those who only torment them and should endure their torments; this is very useful. Our Master, the Prophet apprised that the right path is the îmân that Ahl as sunnah scholars informed. Then we must unite in Ahl as-sunnah, become brothers and love each other.

The bid'at creeds shouldn't be confused with Ahl as-sunnah's four true madhhabs in ibâdats (acts, worships). The four madhhabs say that the others are on the right path, and they love each other. Bid'at creeds, on the other hand, are tearing Muslims apart.

The Islâmic scholars had said that these four true madhhabs can't be merged. Allahu ta'âlâ wants the madhhabs in ibâdats to be separate, not unified. In this way, He makes the religion of Islâm easy. "**The difference of opinions among**

*"By Janâb al-Haqq,  
Who gave the good  
and evil to the  
nafs, he who puri-  
fies his nafs from  
sins, ignorance  
and deviation will  
have salvation.  
He who leaves his  
nafs in those is  
ruined."*

**Shams: 7-10**

**the scholars of my ummah is a mercy.”** This hadîth ash-sharîf informs that the separation is beneficial.

On the other hand, Allahu ta’âlâ commands unity in belief. The maal of the 103rd âyat al-karîma of Sûrah Âl-i ‘Imrân, **“O Believers! Hold fast to the religion of Allah. Do not be divided!”** While explaining this, Hadrat Abussuûd Effendi said, “Do not split up as the Ahl al-kitâb (people who believe in the holy books) did and leave the true îmân! Do not fight among yourselves as you did during the era of nescience and be divided!” Hadrat Ibn Hajar al-Makki said, “Bid’at holder is a person whose belief is different from the beliefs of Ahl as-sunnah. Anyone who fabricates something that Islâm dislikes is a bid’at holder.” (**Fatava al-hadîthiyya**) **Those who believe in Ahl as-sunnah faith is Ahl as-sunnah, and those who don’t believe in it are ahl al-bid’at or unbelievers.** Allahu ta’âlâ is pleased with the Muslims who believe according to the Ahl as sunnah faith. There are many conditions of believing like this.

### **Some important matters in the belief of Ahl as-sunnah**

1- It is necessary to believe in the six tenets of îmân, that is, to believe in Allahu ta’âlâ’s existence and His Oneness, His having no partner or match, His angels, His Books, His Prophets, the life of Akhirat (Hereafter), and that good (khair) and evil (sharr) are from Allahu ta’âlâ. (These are stated in the Âmantu prayer.)

2- It is necessary to believe that the Qur’ân al-karîm, which is the last and final Book sent by Him, is the Word of Allahu ta’âlâ.

3- A believer must never doubt his/her îmân.

4- It is necessary to love greatly all the Ashâb al-kirâm who were honoured by believing in and seeing our Prophet (sallallahu ‘alaihi wa sallam) while He was alive. It is necessary to never speak ill of His four Khalîfas, any member of His household or His esteemed wives.

5- All of the Ashâb al-kirâm belong to Jannah. (Râfidhîs say that other than five of them, all of the sahâba were infidels. However, in the Qur’ân al-karîm, it is stated that all of them belong to Jannah.)

6- Abû Bakr as-Siddîq is the most superior of the Ashâb al-kirâm.

7- It is necessary not to deem ibâdâts (acts of worship) a part of îmân. It is necessary not to deem Muslims that believe in Allahu ta’âlâ’s commands and prohibitions but don’t perform them because of laziness unbelievers. (Wahhâbîs say that ibâdâts are part of îmân and those who don’t perform salât and who commit sins are unbelievers.) A person who deems harâms unimportant, who does not care about them or makes a mockery of Islâm will lose his îmân.

8- It is necessary not to call people who say that they are Ahl al-qibla (Muslim) and who believe in Allahu ta’âlâ and His Prophet Muhammad ‘alaihis-salâm unbelievers. Even if they have some wrong beliefs. It is not permissible to call the Ahl al-qibla unbelievers. (Wahhâbîs call everybody but themselves unbelievers.)

9- It is permissible to perform salât led by every imâm that one doesn’t know had openly committed sins. This verdict is valid about commanders and gover-





nors who conduct Friday and Eid salât as well.

10- Muslims must not rebel against their commanders or governments. Rebellion is tantamount to causing fitna, and fitna causes various calamities. We should pray that they will do good deeds, and we should advise them - with gentle words - to abstain from their corrupt, sinful deeds.

11- While performing abdast (wudu, ablution), even if there is no excuse or strong necessity, it is permissible for both men and women to make masah (rubbing one's wet hands) on mests (a mest is waterproof footwear covering the part of the foot which is fard to wash in abdast) instead of washing feet. It is not permissible to make masah over naked feet or socks.

12- It is necessary to believe that the Mi'râj (Hadrat Muhammad's ascent to the skies) took place with body and soul. Because He ascended to Mi'râj with both His soul and body. Anyone who says, "The Mi'râj is a state, that is, it happened in a dream," has deviated from the Ahl as-sunnah.

13- Îmân doesn't increase or decrease. (Its brightness increases or decreases.)

14- The Qur'ân al-karîm is not a creature (it wasn't created).

15- Allahu ta'âlâ is far from having a locality. That is, it is not right to say and believe that any place is Allahu ta'âlâ's locality. (Wahhâbîs say that Allah is at the sky or at Arsh. Saying that is infidelity.)

16- The questioning and torment in the grave are true. The torment in the grave will be both to the soul and the body. Visiting graves is jaiz (allowed). Istighâsa, that is, going to the grave of Prophets and awliyâ, praying for the sake of their love and asking for their help is jaiz. (Wahhâbîs call this shirk, that is, accepting someone other than Allah as god. Because of this, they call Sunnîs and Shî'îs mushriks, unbelievers.)

17- Only Allah knows the unknown, the unseen, and if He wishes, He informs His prophets and awliyâ.

18- The karâmat of awliyâ is true. Karâmats are extraordinary states seen in Allahu ta'âlâ's beloved slaves. They are things that are out of His Custom. That is, they are not within the boundaries of physical, chemical or biological laws. Karâmats are so innumerable that they cannot be denied.

19- Those who are killed or commit suicide die at the time of their predetermined death.

20- Prophets don't commit sins.

21- Today, it is necessary to be in one of the four true madhhabs.

22- The first of the prophets is Âdam 'alaihis-salâm, and the last is Muhammad 'alaihis-salâm. (Wahhâbîs deny that Hadrat Âdam, Hadrat Idrîs, Hadrat Shis are prophets. They say that the first prophet is Hadrat Nûh. Some groups, who call their leaders rasûls (prophets), say that nabîs won't come but rasûls will. Because of this, unbelievers who call themselves Rasûls appeared.)

*"In the Qur'ân al-karîm, everything that is necessary for the born servants is declared; those who don't believe are frightened with torment, and Muslims who follow the rules of Islâm are given the glad tidings of Jannah."*

**Imâm ar-Rab-bânî (rahmat-ullâhi 'alaih)**

23- It is necessary to believe in shafâ’at (intercession), sirât bridge, last judgement and the scales.

24- The soul doesn’t die. Souls of the dead Muslims and unbelievers can hear.

25- It is necessary to believe in the signs of qiyâmat such as Dajjal, Dabbat-ûlard, Hadrat Mahdî coming, Hadrat Îsâ descending from the skies, the Sun rising from the West and the other signs of qiyâmat that were told.

Hadrat Imâm al-a’zam says, “One must believe the signs of qiyâmat as it is said.” The maal of a hadîth ash-sharîf, “Qiyâmat won’t happen until the sun rises from the West. Then, everyone will become Muslims, but that îmân won’t benefit them.” (Bukhârî, Muslim) 26- In the âkhirat, Allahu ta’âlâ will be seen. 27- The unbelievers will stay in Jahannam forever, and their torments won’t decrease; in fact, it will increase more and more. 28- On the day of qiyâmat, Prophets and good, pious Muslims will intercede. 29- Sending the thawâbs of reading the Qur’ân al-karîm, giving sadaqa, and in fact all the ibâdats, to souls of the dead benefit them and causes their torments to be lessened or lifted. Believing all of these is a sign of being in the creed of Ahl as sunnah. (These informations are taken from Fiqh al-akbar, Nuhbat-ul leâli, Maktûbât ar-Rabbâni, Riyâd-un-nâsihîn, Farâid-ul-favâid.) In ibâdats, there are four madhhabs that are true. In the zabayih (sacrificial animal) chapter of the explanations in Durr al-mukhtar, Sayyid Ahmad Tahtavî wrote, **“Today, it is wâjib (obligatory) for every Muslim to be in one of the four madhhabs. Those who are not in one of the four madhhabs deviate from the Ahl as-sunnah. Those who deviate from the Ahl as-sunnah become deviants or unbelievers.”** Some of the enemies of madhab such as Ibn Hazm, Shavkâni, Abdûh, Rashît Rîza, Siddîq Hasan drove many Muslims to deviation because they deemed imitation harâm and some because they did talfîk (gathering the easy parts of the four madhhabs and merging them).

### Our imâms in belief and ibâdats

Among the Tâbi’în, who learned Islâm from the Ashâb al-kirâm, and the Tabâat-Tâbi’în, who learned from the Tâbi’în, some advanced in the religious knowledge and became great imâms that are mutlaq (absolute) mujtahids.<sup>662</sup> They became owners of madhhabs in ibâdats, and the rules that came from their ijtihâds were called that scholar’s madhab. Since most of these scholar’s madhhabs hadn’t been recorded into books, they were forgotten. Only the ijtihâds of the four great imâms were written in books and preserved by their students and spread among Muslims. The ones who show the right path to all the Muslims on earth and teach us the path of Muhammad ‘alaihi-salâm unchanged and untainted are these four great persons. They are our imâms of madhhabs in ibâdats. The first of them is **Imâm al-a’zam Abû Hanîfa Nu’mân ibn Thâbit** (radiyallahu ‘anh). He is one of the greatest scholars of Islâm. He is the leader

<sup>662</sup> Mujtahids are great scholars who made ijtihâds, that is, they drew meanings or conclusions through endeavouring to understand the hidden meanings in âyat al-karîmas or hadîth ash-sharîfs.



of Ahl as-sunnah. The second one is **Imâm Mâlik ibn Anas**, the third is **Imâm Muhammad ibn Idrîs Shâfi'i**, the forth is **Imâm Ahmad ibn Hanbal** (rahmatullahi 'alaihim ajma'în).

Today, a person not following one of these four imâms is in great danger. He has deviated from the right path. Two of the students of these four imâms advanced highly in the knowledge of îmân. Thus, the madhab in belief became two. The îmân in accordance with the Qur'ân al-karîm and the hadîth ash-shârfîs is the îmân these two stated. The ones to spread the îmân knowledge of Ahl as-sunnah, which is the Firka an-nâjiyya -the creed of salvation-, to the world are these two. The first is **Abû Mansûr al Mâturidî**, and the other is **Abûl Hasan Alî Ash'arî** (rahmatullahi 'alaihima). These two imâms communicated the same îmân. The few differences between them are insignificant. Their essence is the same. The scholars of Islâm are praised in the Qur'ân al-karîm and the hadîth ash-shârfîs. It is stated in an âyat al-karîma, in maal, "**Are those who know equal to those who do not know?**"<sup>663</sup> In another âyat al-karîma, in maal, "**O Muslims! Ask what you do not know from those who do!**"<sup>664</sup>

It was stated in hadîth ash-shârfîs:

**"Allahu ta'âlâ and the angels and every creature prays for the Muslims that teach people goodness."**

**"On the day of qiyâmat, first Prophets, then scholars, then martyrs will intercede."**

**"O people! Know that knowledge is acquired by listening to a scholar."**

**"Learn knowledge. Learning knowledge is an ibâdat. Thawâb of jihâd is given to those who learn and those who teach knowledge."**

**"Teaching knowledge is like giving sadaqa. Learning knowledge from a scholar is like performing tahajjud salât."**

**"Learning knowledge is more rewarding than all the extra ibâdats. Because it benefits him and those he will teach."**

**"The one who learns to teach others will be given the thawâb of Siddîqs." "Knowledge is a treasure. Its key is asking."**

**"Learn and teach knowledge."**

**"Teaching knowledge is a redemption for sins."**

*He is adab, virtue entirely,  
His nûr lightens the darkness,  
That Khâtam al-Anbiyâ is,  
My beloved Prophet.*

*The fount of prophethood,  
The shelter for helpless,  
The source of mercy is,*

<sup>663</sup> Zumar: 39/9

<sup>664</sup> Anbiyâ: 21/7

*My beloved Prophet.*

*On His back, the seal of prophethood is,  
He is the most merciful of Nabîs,  
He is the reason for shafâ’at,  
My beloved Prophet.*

*The only authority that can end,  
The chaos on the Mahshar place,  
The one that informs from beyond,  
My beloved Prophet.*

## **AHKÂM AL-ISLÂMIYYA (AHKÂM AL-SHAR’IYYA)**

The commandments and prohibitions of Islâm are called “Ahkâm ash-shar’iyya” or “Ahkâm al-islâmiyya”. They are also called “Af’âl al-mukallafîn”.

### **Who is called mukallaf**

Men and women who are of sound mind and had reached puberty are called “Mukallaf”. Mukallaf people are responsible for observing Allahu ta’âlâ’s commandments and prohibitions. In our religion, mukallaf people are commanded first to have îmân, then to do the ibâdâts. They also have to refrain from actions that are harâm (prohibited) and makrûhs (disliked, offensive). ‘Aql (intellect) is an understanding power. It has been created to differentiate good from evil. Boys reach puberty when they are twelve years old. There are signs that show a boy had reached puberty. If these signs don’t occur (if the boy doesn’t have sperms), then he is deemed to have reached puberty when he completes fifteen years of age. Girls reaching puberty starts when they complete nine years of age. If a girl doesn’t have the signs of reaching puberty (if she doesn’t start menstruating), then she is deemed to have reached puberty when she completes fifteen years of age.

### **Af’âl al-mukallafîn**

Af’âl al-mukallafîn is eight: **Fard, wâjib, sunnah, mustahâb, mubâh, harâm, makrûh and mufsîd.**

**1- FARD:** Things which Allahu ta’âlâ clearly and definitely commands in the Qur’ân al-karîm are called fard. It is harâm to abondon fards. Those who don’t believe and consider them important becomes unbelievers. Some examples of fard are having îmân, performing abdast, ghusl, five times of daily salât, fasting in Ramadân, giving zakât and going to hajj when rich.

**2- WÂJIB:** The commandments that are definite like fards. Performing witr and Eid salât, sacrificing an animal (qurban) and giving fitra (sadaqa al-fitr) when rich. Wâjib’s rate is like fard.



**3- SUNNAH:** Things which Allahu ta'âlâ didn't clearly command but which are acts our Prophet praised, or which He habitually did, or which He did not prohibit though seeing them done, are called "Sunnah". It is kufr (unbelief) to dislike a sunnah. It is not sinful not to do them, as long as you like them. However, anyone who omits them constantly and without a good excuse will deserve to be deprived of their rewards and to be reprimanded. For example, it is sunnah to say the adhân, the iqâmat, to perform salât in jamâ'at (congregation), to use miswâk in abdast, to give a feast at the night when one gets married, to have one's child circumcised.

**4- MUSTAHÂB:** It is also called mandub or âdâb. It is sunnah al-ghayr al muakkada. They are things which are done and liked by our Master, the Prophet, even if He performed them once or twice in His life. For example: To name a newborn child when he is seven days old, to perform an aqîqa sacrifice for the blessing of a son or daughter, to wear nice clothes, to use nice fragrances. Those who perform these are given many thawâbs. If omitted, there is no sin.

**5- MUBÂH:** Acts neither ordered nor prohibited. Things that are mubâh earn one sins or thawâb depending on the intention of the person who does them. For example, sleeping, eating various halâl foods, wearing various halâl clothes are mubâh. If these things are done with the intention to obey Islâm, to carry out Islâm's rules, they will bring thawâb. Such as eating or drinking with the intention of being healthy and doing ibâdats.

**6- HARÂM:** They are things which have been clearly prohibited by Allahu ta'âlâ in the Qur'ân al-karîm. To do harâm acts or to use harâm things is definitely forbidden. A person who says "halâl" for something harâm or "harâm" for something halâl becomes a kâfir (unbeliever). It is fard and brings many rewards to avoid things that are harâm. Murder, adultery, sodomy, gambling, drinking wine and every kind of alcoholic beverage, lying, stealing, eating pork, blood and carrion, women going out while their heads, arms, legs are unveiled, all these are harâm and grave sins. If a person recites the Basmala before committing these sins, or believes that they are halâl, or does not attach importance to the fact that they have been made harâm by Allahu ta'âlâ, becomes an unbeliever. If he commits them, although he believes that they are harâm and is afraid of punishment, he does not become an unbeliever. However, he will deserve to be tormented in Jahannam. If he insists on committing harâms and does not repent, that will cause him to lose his îmân (faith) at his last breath.

**7- MAKRÛH:** They are things which Allahu ta'âlâ and Muhammad 'alaihis salâm dislike. These things lessen the rewards of ibâdats. Makrûhs are of two types: Tahrîmî makrûh: Tahrîmî makrûh is the omission of a wâjib, and it is close to harâm. Committing them requires torment. They are things like performing a salât during the period of sunrise and sunset. Tanzîhî makrûh: They are acts

"Seventy windows to Jahannam will be opened to the grave of a person who has not performed one of the daily namâz in its due time and passed away before making qadâ of it. He will be tormented until the qiyâmat."

**Hadîth  
ash-sharîf**

that are close to mubâh, that is, halâl, or acts that are better for you not to do them than to do them. Such as omitting the acts that are sunnah al-ghayr al-muakkada or mustahâb.

**8- MUFSID:** In our religion, they are things which nullify, make invalid a legitimate act or a started worship such as îmân, salât, marriage, hajj, zakât, buying and selling. For example, it is disbelief to blaspheme Allahu ta'âlâ or the Qur'ân al-karîm; these acts nullify îmân. To laugh while performing salât nullifies the abdast and the salât. During fasting, to eat or to drink something knowingly nullifies the fast. Those who carry out fards, wâjibs and sunnahs, and those who abstain from harâms and makrûhs are given ajr, that is thawâb (reward, blessing). Those who commit harâms and makrûhs and those who do not carry out fards and wâjibs will be sinful. The thawâb of abstaining from a harâm is many folds more than the thawâb of carrying out a fard. The thawâb of performing a fard is more than the thawâb of abstaining from a makrûh. The thawâb of abstaining from a makrûh is more than the thawâb of performing a sunnah.

### What is ibâdat (worship)?

Ibâdat is to observe the commandments and prohibitions of Allahu ta'âlâ, Who created us and each and every thing that exists, Who keeps us in existence all the time, Who protects us from visible and invisible calamities, Who bestows upon us various blessings every moment. It is a duty of humanity for people to thank Allahu ta'âlâ, Who sends innumerable blessings to them, as much as they are able. This is a duty, a debt commanded by reason. But, people have faulty minds. Their reasoning is imperfect. They cannot find the things which may be thanking, revering Allahu ta'âlâ. The duties to thank and respect, unless they are declared by Allahu ta'âlâ, may be insulting in fact. Now, the duties of people, done by the heart, the tongue and the body, which they must perform to thank Allahu ta'âlâ, have been told by Allahu ta'âlâ, and they have been conveyed to us by His beloved Prophet. Thus, reasonable people must follow Muhammad 'alaihis-salâm to thank Allahu ta'âlâ and worship Allahu ta'âlâ. He who follows Muhammad 'alaihis salâm is a Muslim. **Ibâdat** is thanking Allahu ta'âlâ, that is, following Muhammad 'alaihis-salâm.

### Sections of Islâm

Islâm has two sections: **A-** Those things which must be believed by the heart. **B-** Ibâdats which must be done by the heart and by the body.

### The fundamentals that must be believed in with heart

Îmân is to believe in the fact that Rasûlullah (sallallahu 'alaihi wa sallam) is Allahu ta'âlâ's Prophet, that He is the Nabî, the Messenger chosen by Him, and to say this with the heart and to believe in brief what He conveyed briefly and to believe in detail what He conveyed in detail from Allahu ta'âlâ, and to say the Kalima ash-shahâda whenever and as frequently as possible. Strong îmân is such that, as we know for certain that fire burns, snakes kill by poisoning and





we avoid them, we should deem Allahu ta’âlâ and His attributes great, be fully certain of this with heart, strive for His approval (ridâ’) and run to His beauty (jamâl), and beware of His wrath (ghadab) and torture (jalâl). We should write this îmân on the heart firmly like an inscription on marble. There are six fundamentals of îmân, in which we must believe absolutely.

**Those are:**

- 1- To believe in the existence and Oneness of Allahu ta’âlâ.
- 2- To believe in His angels.
- 3- To believe in the books revealed by Allahu ta’âlâ.
- 4- To believe in the Prophets sent by Allahu ta’âlâ.
- 5- To believe in the Last Day (Yawm al-âkhir).
- 6- To believe that qadar, khair (good) and sharr (evil) come from Allahu ta’âlâ.

*“All children are born fit and suitable for Islâm. Later, their parents make them Christians, Jews or irreligious.”*

***Hadîth  
ash-sharîf***

### **The ibâdats that are done with both the body and the heart**

There are ibâdats that every Muslim absolutely must do, and there are rules to be followed while doing those duties. Those ibâdats are called the Fundamentals of Islâm, and there is five of them:

- 1- To say the Kalima ash-shahâda.
- 2- To perform the five daily salât in their due times.
- 3- To give the zakât of one’s property.
- 4- To fast every day of the month of Ramadân.
- 5- (For a person who qualifies) to perform the hajj once in his or her life.

*The eyes of those who love you,  
Won’t stray to others,  
Those whose goal is you,  
Won’t think of the world or âkhirat.*

*Those who gave their hearts to you,  
Those whose knowledge reaches you,  
Those whose eyes had seen you,  
Will always have good fortune.*

*Those who love don’t die,  
Their bodies don’t decay,  
Whoever lost themselves in love,  
Will never have bad fortune.*

*Those who obey your commands,  
Those who had reached you,  
Those who sing like nightingales,  
No one will ever understand.*

*Those who know each other through your love,  
Those who love each other for you,  
Those who reached your presence,  
Will never fear death.*

*O my brother, if you are smart,  
Make it your duty to love Haqq,  
Those who didn't taste love,  
Will not have a pure heart.*

## THE FUNDAMENTALS OF ÎMÂN (BELIEF)

The fundamentals of îmân are explained in the Âmantu prayer. Rasûlullah (sallallahu 'alaihi wa sallam) said that îmân means believing in six certain things. Therefore, every Muslim must have their children memorize (**Âmantu**) and learn its meaning thoroughly.

**ÂMANTU:** Âmantu billâhi wa Malâikatihî wa Kutubihi wa Rusulîhi wal-yawm-il-âkhiri wa bil qadari, khairîhi wa sharrihi min Allâhi ta'âlâ walba'thu ba'dal-mawti haqqun, Ash hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan 'abduhû wa rasûluhû.

### 1- To believe in the existence and Oneness of Allahu ta'âlâ

(Âmantu billâhi) means, "I believe in Allahu ta'âlâ's existence and in His Oneness. I affirm this fact with my heart and profess it with my lips." Allahu ta'âlâ exists and He is One. He does not have a partner or match. That is, there is no partner to Him in His Attributes or in His Person. As the persons or attributes of all the creatures are not like the person or attributes of their creator, the person and attributes of the creator are unlike the person or attributes of His creatures. Allahu ta'âlâ alone is the Creator of all limbs, all cells of all creatures from nothing. No one can know the reality of Allahu ta'âlâ's Person. He is far from everything which comes to mind. It is not permissible to think about His Person. However, we must memorize His Attributes stated in the Qur'ân al-karîm, and we must affirm His Divinity with these Attributes. All His Attributes and His Names are eternal in the past (being without beginning) and everlasting. He is not a matter, object or state. He doesn't have a similar, partner or antipole. He is not like the things we know or can imagine. It cannot be understood or imagined how He is. When we say 'He', none of the things which come to our mind or which we can imagine is He. Allahu ta'âlâ exists and He is One. There is no god deserving of worship but Him. Allahu ta'âlâ is not with time, place or direction. He is not in any place or direction. He is the One that created time, place and direction. Ignorant people think that He is above Arsh or up in the skies. He is the One that created the Arsh and what's above and below it. Something created later can't be the place of the One that is azalî (qadim, without beginning and everlasting). As His person doesn't stay in a place, He is also far from the known six directions. He is not above, below, at the front or back, at right or left. He is





not in this universe or out of it. Being inside or outside is only acceptable for two things created. It can not be said that Allahu ta'âlâ is everywhere. Since Allahu ta'âlâ is far from having a location, saying He is everywhere is appointing a location to Him. The one Who created every location, that is, everything is Allahu ta'âlâ. The created can not be the location of the Creator. Because of this, rather than saying He is everywhere, we should say, "**Allahu ta'âlâ is far from having a location.**" This is why we say, "Allahu ta'âlâ is present and seeing, always and everywhere. Hadrat Sayyid Abdulhakîm Arvâsî said:

**"Since Allahu ta'âlâ doesn't have time or location, saying He is present and seeing is metaphorical. It means that He is present and seeing without time and location. As Allahu ta'âlâ's every Attribute is without time and location, His being present and seeing are without time and location as well."**

The universe was created at the rank of illusion. The universe in the rank of illusion being seen as if constant is possible with the power of Allah. He is the Creator, Owner, Absolute Ruler of all creatures. It has to be believed and acknowledged that there is nobody to dominate, to command Him or to be superior to Him. Every type of superiority, every attribute of perfection, belongs to Him only. No defect, no deficient attribute exists in Him. He can do what He wills. What He does is not intended to be useful to Him or others. He does not do things for a reward. In everything He does, however, there are hidden causes (hikmats), benefits, blessings and favours. Allahu ta'âlâ does not have to do what is good and useful for His creatures, nor does He have to reward some people or torture some others. It would befit His superiority and benevolence if He put all the sinners to Jannah (Paradise). And it would become His justice if He put all of those who obey and worship Him into Jahannam (Hell). Yet He decreed and declared that He would put Muslims, those who worship Him, into Jannah and grant them favours and that He would eternally torture unbelievers in Jahannam. He does not go back on His word. It would be of no use for Him if all the living creatures believed and worshipped Him, nor would it harm Him if all creatures became unbelievers, became excessive or disobeyed Him. He will forgive, if He wills, a person who has committed any great sin and has died without repentance, except if it is polytheism or unbelief. He will torture him, if He wills, for a venial sin. He declared that He would never forgive those who die as unbelievers and apostates and that He would torture them eternally. He will torture in Jahannam those Muslims who worship Him yet whose faith (*i'tiqâd*) is not compatible with the faith of the Ahl as-sunnah and who die without repentance. Yet, such Muslim people of heresy (*bid'at*) will not remain in Jahannam eternally. It is possible (*jâ'iz*) to see Allahu ta'âlâ with the eyes in this world, but no one ever has. On the day of *qiyâmat*, He will be seen by unbelievers and sinful Muslims in His Wrath and Glory and by pious Muslims in His Kindness and Beauty. Angels and women, too, will see Him in Jannah. Unbelievers will be deprived

*"A person who gets up in order to perform a ghusl abdast will be given as many thawâbs as the hairs on his body (which means very many), and that many of his sins will be forgiven. He will be promoted to a higher rank in Jannah."*

**Hadîth  
ash-sharîf**

of this. The elapse of time, day or night, cannot be related to Allahu ta’âlâ. There can be no change in Him in any respect, nor can it be said that He was in this manner in the past or He will be like that in the future. He does not penetrate (hulûl) into anything. That is, He does not unite with anything. He never has an opposite, reverse, likeness, partner, assistant or protector.

He does not have a father, mother, son, daughter or spouse. He is always present everywhere, surrounds and overlooks everything. He is closer to everyone than the jugular vein in their neck. However, His surrounding us, His presence or togetherness or closeness, is not like what we understand from these words. His closeness cannot be comprehended with the knowledge of ‘ulamâ (scholars), with the intellect of scientists or with the kashf or shuhûd (inspirations, revelations) of Awliyâ (dear slaves of Allahu ta’âlâ). Human reason cannot understand their inner meanings. Allahu ta’âlâ is unique in His Person and in His Attributes. No change or differentiation takes place in any of them. Allahu ta’âlâ’s Names are infinite. It is well known that He has one thousand and one Names; that is, He revealed one thousand and one of His Names to human beings. In the religion of Muhammad ‘alaihis-salâm, ninety-nine of them, called “**Asmâ al-husnâ**” were revealed.

## The dhâtî and thubûtî attributes of Allahu ta’âlâ

**Allahu ta’âlâ has six (Attributes called) Sifât adh-dhâtiyya:**

**1- Al-Wujûd:** Allahu ta’âlâ exists. His existence is eternal in the past. He is Wâjib al-wujûd; that is, His existence is necessary.

**2- Al-Qidam:** Allahu ta’âlâ’s existence is without beginning.

**3- Al-Baqâ’:** Allahu ta’âlâ’s existence is without end. He never ceases to exist. As the existence of a partner is impossible, so the nonexistence for His Dhât (Person, Essence) and Attributes is impossible.

**4- Al-Wahdânîyyat:** Allahu ta’âlâ has no partner or match in His Dhât, Attributes and Deeds.

**5- Al-Mukhâlafatun-lilhawâdith:** His Dhât and Attributes does not resemble the dhât and attributes of any of His creatures.

**6- Al-Qiyâm bi-nafsihî:** Allahu ta’âlâ exists with His Dhât. He does not need a place. When there was no matter or location, He was existent because He is free from any need. He will always be the same in the everlasting future as He had been before bringing this universe into existence out of nonexistence.

**Allahu ta’âlâ has eight (Attributes called) Sifât ath-thubûtiyya:**

**1- Hayât:** Allahu ta’âlâ is alive. His life is dissimilar to the lives of creatures. His life, which is worthy of and peculiar to His Dhât, is eternal in the past and in the future.

**2- ‘Ilm:** Allahu ta’âlâ knows everything. His knowledge is not similar to the knowledge of His creation. If an ant walks on a black stone in the dark of the night, He sees and knows it. He knows the thoughts and intentions people harbour in their hearts. No change occurs in His knowledge. It is eternal in the past





and in the future.

**3- Sam'**: Allahu ta'âlâ hears. He hears without any means or direction. His hearing is not like creatures' hearing. This Attribute of His, like His other Attributes, is eternal in the past and in the future, too.

**4- Basar**: Allahu ta'âlâ sees. He sees without tools and conditions. His seeing is not through eyes.

**5- Irâda**: Allahu ta'âlâ has Will. He creates what He wills. Everything comes into existence by His Will. There isn't any power that can prevent His Will.

**6- Qudrat**: Allahu ta'âlâ is Omnipotent. Nothing is difficult for Him.

**7- Kalâm**: Allahu ta'âlâ has the Attribute of Speech. His Speech is not through tools, letters, sounds, or a tongue.

**8- Takwîn**: Allahu ta'âlâ is the Creator. There is not a creator besides Allah. Everything is created by Him. We must not call anyone except Allahu ta'âlâ a creator. He created all beings from nothing. He, alone, creates people's and animals' actions, pauses, thoughts, illnesses, recoveries, good and evil deeds, benefits and harms. People cannot create their own actions or thoughts or anything else. It is always Him Who invents and creates people's thoughts, actions, explorations and findings. It is ignorant and blasphemous to use the word 'creator' when referring to someone other than Him. Allahu ta'âlâ's *sifât ath-thubîtiyya*, as well as His *sifât adh-dhâtiyya*, are *qadîm* (eternal). These Attributes, as well, are not separable from His Dhât (Person). In other words, His Attributes are neither the same as His Dhât nor separate from His Dhât. No one and nothing can be a partner or a match in His Attributes.

**His Dhâtî Attributes** are Allahu ta'âlâ's Attributes that are exclusive to His Person. These Attributes don't exist in any of the created. They also have no connection with the created.

**His thubûtî Attributes** are the Attributes that have a connection with the created. Other than the creating attribute, He has given them to His slaves in limited, small amounts. There can be no change in these Attributes of His, either. These, like the Dhâtî Attributes, are *azalî* (eternal, without beginning and everlasting). Since the creatures were created later, the Attributes' connection to them is created later; it is not eternal. These Attributes of His, that is, His being alive, knowing, hearing, seeing, power, willing and saying, are not like those of the slaves. Only the names are similar. Understanding His Dhât and Attributes' essence is impossible. No creation could comprehend its creator. Our Master, the Prophet stated, "**Meditate over the creatures of Allahu ta'âlâ. Do not ponder over His Person. For you could not appreciate or comprehend His Greatness.**" In another hadîth ash-sharîf, it was declared, "**Allahu ta'âlâ is far from everything that comes to mind.**"<sup>665</sup>

*"Acceptance of prayers and istighfârs is conditional on performing daily five namâz and avoiding acts that are harâm and having an ablution as prayers and istighfârs are being said. It is mustahab to say the istighfâr and prayers when you have an ablution."*

**Se'âdat-i  
ebediyîye -  
Endless Bliss**

<sup>665</sup> Cevâb Veremedi, 308/1.

## 2- To believe in angels

**Wa Malāikatihī:** It means “I believe in angels of Allahu ta’âlâ.” Angels are material but ethereal (*latîf*), more ethereal than the gaseous phase of matter. They are nûrânî (luminous). They are alive. They have reason (*‘aql*). The malice that human beings have does not exist in angels. They can take any shape. As gases turn into liquid and solid and take any shape when becoming solid, angels can take beautiful forms. Angels are not souls that have parted from the bodies of great people. Christians presume that angels are such spirits. Unlike energy and power, they are not immaterial. Some ancient philosophers supposed so. Malak (angel) means envoy, messenger. The plural form of the word malak is “Malâïka”. Angels were created before all other living creatures. Therefore, we were commanded to believe in them before believing in the holy books, which come before the belief in prophets. In the Qur’ân al-karîm, the names of these beliefs are given in this succession. Belief in angels has to be as follows: Angels are slaves of Allahu ta’âlâ. They are not His partners, nor are they His daughters as unbelievers and polytheists suppose. Allahu ta’âlâ is pleased with all angels. They obey His commands and never commit sins or disobey the commands. They are neither male nor female. They do not get married. They do not have children. They have life; that is, they are alive. When Allahu ta’âlâ announced that He was going to create human beings, angels asked, **“O our Rabb! Are You going to create those creatures who will corrupt the world and shed blood?”** Such questions, called *dhalla*, from angels do not change the fact that they are innocent and guiltless. Of all creatures, angels are the most numerous. No one but Allahu ta’âlâ knows their number. There is no empty space in the skies where angels do not worship. Every place in the skies is occupied by angels in *rukû'* (bowing during salât) or in *sajda* (prostrating). In the skies, on the earth, in the grass, on stars, in every living and lifeless creature, in every rain-drop, plant leaf, atom, molecule, in every reaction, motion, in everything, angels have duties. They carry out Allahu ta’âlâ’s commands everywhere. They are intermediaries between Allahu ta’âlâ and creatures. Some of them are the commanders of other angels. Some of them brought messages to the prophets among human beings. Some angels bring good thoughts, called “*ilhâm*” (inspiration), to the human heart. Some others are unaware of all human beings and creatures and lost themselves in Allahu ta’âlâ’s Beauty. Each of these angels stays in a certain place and cannot leave its place. Angels belonging in Jannah stay in Jannah. Their superior is **Ridwân**. Angels of Jahannam, **Zabâñîs**, carry out in Jahannam what they are commanded. The fire of Jahannam does not harm them, as the sea is not harmful to fish. There are nineteen leading *zabâñîs*. Their chief is **Mâlik**. For each human being, there are four angels who record all the good and evil deeds. Two of them come at night, and the other two come during the day. They are called **Kirâman kâtibîn** or angels of **Hafaza**. It has also been said that the angels of Hafaza are different from the Kirâman kâtibîn. The angel on one’s right side is superior to the one on the left and records the good deeds. The one on the left





writes down the evil deeds. There are angels who will torture unbelievers and disobedient Muslims in their graves and angels who will ask questions in graves. The questioning angels are called "**Munkar and Nakîr**". Those who will question Muslims are also called "**Mubashshir and Bashîr**".

Angels have superiority over one another. The most superior angels are the four archangels.

**1- Jabrâîl 'alaihis-salâm.** His duty was to bring wahî (revelation) to prophets, to inform them of the commandments and prohibitions.

**2- Isrâfîl 'alaihis-salâm.** He will sound the horn called Sûr. He will sound the Sûr twice. At the first sound, every living being but Allahu ta'âlâ will die. At the second sound, all will be resurrected.

**3- Mikâîl 'alaihis-salâm.** His duty is to cause cheapness, expensiveness, scarcity, abundance and to move every object.

**4- Azrâîl 'alaihis-salâm.** He takes the souls of human beings.

These four are the prophets of all angels. After these four, with regards to superiority, there are four classes of angels: four angels of **Hamala al-Arsh**, who will be eight on the qiyâmat; angels in Divine Presence called **Muqarrabîn**; leaders of torturing angels, called **Karûbiyyûn**; and angels of Mercy, named **Rûhâniyûn**. All these are the higher ones of angels. They are higher than all human beings except prophets. The sulahâ (those who are pious and refrain from sins) and Awliyâ among Muslims are higher than common grade angels. And common angels are superior to common, that is, disobedient, sinful Muslims.

### 3- To believe in His books

**Wa kutubihi:** It means "I believe in the Books revealed by Allahu ta'âlâ." He sent these Books to some prophets by making the angel Jabrâîl recite to them. To some, He sent books inscribed on tablets and to some others by making them hear without the angel. All these Books are the Word (Kalâm) of Allahu ta'âlâ. They are eternal in the past and everlasting. They are not creatures. They are not words made up by angels, nor are they words of prophets. All the Books sent by Allahu ta'âlâ are right and true. One hundred and four of the heavenly Books were made known to us. Of these, ten suhuf (pl. of sahîfa, little book) were revealed to Âdâm 'alaihis-salâm, fifty suhuf to Shis (Shît) 'alaihis-salâm, thirty suhuf to Idrîs 'alaihis-salâm and ten suhuf to Ibrâhîm 'alaihis-salâm; the Tawrât (the original Torah) was revealed to Mûsâ 'alaihis-salâm, the Zebûr (Psalms) to Dâwûd 'alaihis-salâm, the Injîl (Bible) to Îsâ 'alaihis-salâm and the Qur'ân al-karîm to Muhammad 'alaihis-salâm. The Qur'ân al-karîm replaced all the Books and abolished the validity of their rules. There will never be any mistakes, additions, forgotten or missing points in the Qur'ân al-karîm until the end of the world. All knowledge of the past and the future exist in the Qur'ân al-karîm. For this reason, it is higher and more valuable than all the Books. The greatest mu'jiza (miracle) of Rasûlullah (sall Allahu 'alaihi wa sallam) is the Qur'ân al-karîm. If all human beings and jinns were to assemble and try to say something

*"A woman who conceals the beginning and the termination of her haid from her husband is accursed."*

**Hadîth  
ash-sharîf**

similar to the shortest sūrah of the Qur'ân al-karîm, they would not be able to do it. Today, all people have to follow the Qur'ân al-karîm. Currently, there are no real Tawrat or Injîl anywhere. There are corrupted Injîls. These books were falsified, changed by people. Even if they weren't corrupted, they aren't valid; they were nullified by Allahu ta'âlâ.

Qur'ân al-karîm was revealed âyat by âyat and completed in twenty-three years. Qur'ân al-karîm is valid until the qiyâmat. It is protected from becoming invalid and people corrupting it. If a person believes that there is a deficiency or surplus in it, then that person doesn't believe in Allahu ta'âlâ.

It is stated in âyat al-karîmas in maal:

**"It is We Who have revealed the Qur'ân, and it is indeed We Who will protect it."** (Hijr:9)

**"Qur'ân al-karîm is a very precious, mighty (matchless) book. Falsehood may not enter it from the front or from the rear. (Because) It is revealed by Allahu ta'âlâ Who is the hakîm (Most Wise) and mahmûd (Immensely Praiseworthy)." (Fussilat 41-42)**

Qur'ân al-karîm informs about many past and future events. The more you read it or hear it, the more enthusiastic you feel to read or hear it. You may physically tire, but you never feel bored. It is a fact established with innumerable events experienced that reading it or listening to it cures troubles. Being awestruck or sudden feelings of fear upon hearing it being read or recited are not rare events, and some people have even died with its effect. The hearts of many implacable enemies of Islâm became mollified when they listened to the Qur'ân al-karîm, and their owners became believers. Qur'ân al-karîm hasn't been changed since the time it was revealed, and it will never be changed. Qur'ân al-karîm is the Word of Allah. It is not possible for human beings to compose such a book. It has not been possible to say something similar to even a single âyat of it. For fourteen hundred years, poets and men of literature have been helpless and amazed by the poetic style and meaning of the Qur'ân al-karîm. After our Prophet (sall-Allâhu 'alaihi wa sallam) honoured the next world with His presence, Hadrat Abû Bakr, His first Khalîfa, had the whole of the Qur'ân al-karîm gathered on paper. Thus, a book (a manuscript) called **Mushaf** was formed. All the Ashâb of the Prophet declared unanimously that this mushaf is the Word of Allahu ta'âlâ. Hadrat 'Uthmân, after having six more mushafs written, sent them to some provinces. We must read the original form of the Qur'ân al-karîm in Arabic. It is not possible to call any text written with other letters the Qur'ân al-karîm. One must be with abdast (ablution) when one holds it, sit towards the qibla and read it with attention. One must read it slowly and in khushû (deep and humble reverence) and by looking at the mushaf and pronouncing each âyat duly in accord with the rules of tajwîd. One must keep in mind that what is read is the Word of Allahu ta'âlâ and obey the commandments and prohibitions of the Qur'ân al-karîm.

#### **4- To believe in Prophets:**

**Wa Rusulihi:** It means, "I believe in Allahu ta'âlâ's Prophets." Prophets were



sent for people to attain the way Allahu ta'âlâ likes and to guide them to the right path. They are noble, respectable persons whose nature, character, knowledge and intellect are higher than those of all the people of their time, having no bad trait in their character and no disliked manner. Prophets had the attribute

**Ismat**, that is, they did not commit any grave or venial sins before or after they were informed of their nubuwwat (prophethood). After they were informed of their nubuwwat and until their nubuwwat was known and spread, they did not have such defects as blindness, deafness or the like. A prophet who brought a new religion is called a **Rasûl** (messenger). A prophet who did not bring a new religion but invited people to the previous religion is called a **Nabî**. In the communication (tablîgh) of commands and in calling people to Allahu ta'âlâ's religion, there is no difference between a rasûl and a nabî. We have to believe that all prophets, without exception, were honest and truthful. He who does not believe in one of them is regarded as not believing in any. Though they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allahu ta'âlâ's commands. Allahu ta'âlâ supported His prophets with mu'jizas to show that they were honest and truthful. No one could stand against their mu'jizas. The person who accepts and believes a prophet is called His ummah. On the day of qiyâmat, prophets will be permitted to intercede for those who were gravely sinful of their ummâhs, and their intercession will be accepted. Allahu ta'âlâ will also permit the ulamâ (scholars), sulahâ (those who are pious) and awliyâ (those who are loved by Allahu ta'âlâ) among their ummâhs to intercede, and their intercession will be accepted. Prophets ('alaihimus-salawâtu wat-taslîmât) are alive in their graves with a life we cannot know; earth does not cause their blessed bodies to rot. For this reason, it was said in a hadîth ash-sharîf, "**Prophets perform salât in their graves.**" While the blessed eyes of a prophet slept, the eye of His heart did not sleep. All prophets were equal in performing their duties as prophets and in possessing the excellences of nubuwwat. Prophets ('alaihimus-salawâtu wat-taslîmât) are human beings. Jinns, angels and women can never be prophets for human beings. Jinns and angels can never attain the degree of prophethood. Prophets had superiority to, and honours above, one another. For example, with regard to the number of their ummâhs, the largeness of the countries to which they were sent, their knowledge and ma'rifat spreading in a vaster area, and their miracles being plentiful and continual and because there were special blessings and favours for them. Due to these, the Prophet of the Last Age, Muhammad 'alaihis-salâm, is superior to all other prophets. The prophets called Ulu'l-'azm are superior to the others. The rasûls are superior to the nabîs who are not rasûls. Adam 'alaihis-salâm is **Safîyyullah**, the pure person who was created as a noble person with the favour of Allahu ta'âlâ. Nûh 'alaihis-salâm

*"There is vehement torment for those who perform namâz in an oblivious or disrespectful manner and those who perform their namâz with evil thoughts and ostentatiously when they are in company and neglect the namâz when they are alone."*

**Mâ'uñ: 4-6**

is **Najîyullah**, the one always immersed in Allahu ta'âlâ, the one that rejoices with the divine fayzes. Ibrâhîm 'alaihis-salâm is **Khalîfullah** because there was no love for creatures and there was only love for Allahu ta'âlâ in His heart. Mûsâ 'alaihis-salâm is **Kalîmullah** because He spoke with Allahu ta'âlâ. Îsâ 'alaihis-salâm is **Rûhullah** and **Kalimatullah**, for He did not have a father and was born only upon the Kalima al-ilâhiyya (the Divine Word), "**Be!**" Furthermore, He preached Allahu ta'âlâ's words, which were full of Divine Wisdom, and communicated them to the ears of people.

Muhammad 'alaihis-salâm, who is the reason for the creation of all creatures and the most superior, the most prominent, the most honourable of mankind, is **Habîbulâh** (Allahu ta'âlâ's Darling). There is much evidence proving His greatness and superiority and that He was Habîbulâh. For this reason, such words as "was overcome" or "was defeated" cannot be said about Him. At qiyâmat, He will rise from His grave before everybody. Before all others, He will go to the place of mahshar (judgement). He will enter Jannah before everybody. The degree of His beautiful moral character cannot be estimated, human power is insufficient to do so. On the day of qiyâmat, all prophets will shelter in the shade of their banner. Allahu ta'âlâ commanded all prophets that if they remained alive till the time of Muhammad 'alaihis-salâm, who, among creatures, was His Darling and Elect, they should believe Him and assist Him. In turn, all prophets ordered their ummahs to do the same in their last request. Muhammad 'alaihis-salâm is the "**Khâtam-al-anbiyâ**" (the Last Prophet), that is, no prophet will succeed Him.

### The attributes of Prophets

It has to be believed that every prophet ('alaihimus-salâm) had seven attributes:

**1- Ismat:** They never commit sins. Prophets do not commit any sins, whether grave or venial that was or would be prohibited in any true religion.

**2- Amânat [trustworthiness]:** Prophets are trustworthy people in every respect. They never commit a breach of trust.

**3- Sidq:** Prophets are honest people in each of their words, deeds and behaviours. They never lie.

**4- Fatânat:** Prophets are extremely intelligent and smart people. No one with deficiencies like blindness or deafness became a Prophet. All Prophets are male. No woman was a Prophet.

**5- Tablígh:** Prophets learned everything they declared with the wahy (revelation) that came from Allahu ta'âlâ. None of the commandments or prohibitions they communicated are from their own personal thoughts. They communicated all the things they were commanded to communicate.

**6- Adâlat [justice]:** Prophets never commit cruelty or injustice. They do not deviate from justice for anyone's sake.

**7- Amnul-azl:** They are not dismissed from Prophethood. They are a Prophet in this world and the âakhirah. The number of prophets is not known. It is well known that there were more than one hundred and twenty-four thousand.





Among them, 313 or 315 were Rasûls. There were around a thousand years between each Rasûl.

The six superior rasûls among them, called **Ulu'l-'azm**, are: **Âdâm, Nûh, Ibrâhîm, Mûsâ, Îsâ** and **Muhammad Mustafâ** 'alaihimus-salâtu was-salâm. The following thirty-three Prophets are well-known: **Âdâm, Idrîs, Shis** (or Shît), **Nûh, Hûd, Sâlih, Ibrâhîm, Lût, Ismâ'îl, Is'hâq, Ya'qûb, Yûsuf, Ayyûb, Shu'aib, Mûsâ, Hârûn, Khidir, Yûsha' ibn Nûn, Ilyâs, Alyasa', Dhu'l-kifl, Sham'un, Ishmoil, Yûnus ibn Matâ, Dâwûd, Sulaymân, Loqmân, Zakariyyâ, Yahyâ, 'Uzair, Îsâ ibn Maryam, Dhu'l-qarnain and Muhammad** 'alaihimus-salâtu wa-ssalâm. Only the names of twenty-eight of them are written in the Qur'ân al-karîm. It is not certain whether **Dhu'l-qarnain, Loqmân, 'Uzair** and **Khidir** were Prophets or not. It is written in the thirty-sixth letter of the second volume of **Maktûbât al-Mâ'sûmiyya** that there are authentic reports stating that Khidir "alaihis-salâm was a Prophet. And it is written as follows in the hundred and eighty-second letter: That Khidir 'alaihis-salâm appears in a human form (from time to time), and does some things, too, does not show that he is alive. Allahu ta'âlâ has given his soul, as well as the souls of many other Prophets and Awliyâ, the permission to appear in a human form. Seeing them does not prove that they are alive.

*"Yâ Alî! When you see a woman turn your face away from her. Do not look at her again! It is not sinful to see her unexpectedly. But, it is a sin to look at her again."*

**Hadîth  
ash-sharîf**

## 5- To believe in the Âkhirat (Hereafter)

**Wal yawmil âkhiri:** It means "I believe in the day of âkhirat." It begins on the day when a person dies and continues till the end of qiyâmat (Doomsday). It is called the "Last Day" because there is no night to come after it, or because it comes after the world. It was not made known when the qiyâmat will occur. Nevertheless, our Prophet (sallallahu 'alaihi wa sallam) pointed out many of its harbingers: **Religious knowledge will be forgotten. Vice and evil will increase. Godless, immoral, dishonourable people will be in charge. Allahu ta'âlâ's orders will be forbidden. Harâms will be committed everywhere. Hadrat Mahdî will come; Îsâ 'alaihis-salâm will descend to Damascus from the sky; Dajjâl will appear; people called Ya'jûj and Ma'jûj will put the whole world into turmoil; the sun will rise from the West. Violent earthquakes will occur; a fire will come out of Yemen; skies and mountains will crack into pieces; the sun and the moon will darken; seas will mix with each other, boil and dry up...**<sup>666</sup>

A Muslim who commits sinful acts is called a fâsiq. Fâsiqs and all unbelievers will be tormented in their graves. These facts must certainly be believed in.

**Questioning in the grave is true.** After interment, the deceased will have an unknown life and will be either in blessings or in torment. As it was declared in hadîth ash-sharîfs, two angels named Munkar and Nakîr, in the guise of two

<sup>666</sup> Bukhârî, "Ilm", 21; Ibn Mâja, "Fitân", 25; Ahmad ibn Hanbal, al-Musnad, III, 108.

unknown horrifying people, will come to his grave and question him.<sup>667</sup> Questions in the grave, according to some scholars, will be on some fundamentals of īmân, or on the whole of īmân according to some others. For this reason, we must teach our children the questions and answers to the following questions and have them memorized:

**"Who is your Rabb? Who is your Prophet? What is your religion? What is (the name of) your Holy Book? Where is your qibla? What are your madhhabs in īmân and in amal (ibâdat)?"**

**"My Rabb is Allah. My Prophet is Muhammad 'alaihis-salâm. My religion is Islâm. My Holy Book is Qur'ân al-karîm. My qibla is Kâ'ba. My madhab in īmân is Ahl as-sunnah wal-jamâ'at, and my madhab in ibâdât is the madhab of Imâm al-a'zam Abû Hanîfa."**

It is written in **Tadhkira al-Qurtubî** that those who are not Ahl as-sunnah will not be able to answer correctly. The graves of those who will give beautiful answers will enlarge, and a window will be opened to Jannah. Every morning and every evening, they will see their places in Jannah, and angels will do them favours and give them good news. He who cannot answer correctly will be beaten with iron mallets so severely that every creature but humans and jinns will hear his bellow. His grave will become so tight that it will squeeze him as if intertwining his bones. A hole will be opened to Jahannam. In the morning and in the evening, he will see his place in Jahannam. He will be tormented bitterly in his grave till the Resurrection. It is necessary to believe in life after death. After the flesh and bones rot and turn into earth and gas, they will come together again; the souls will enter the bodies they belong to, and everybody will rise up from their graves. Therefore, this time is called **the Day of Qiyâmat** (Day of Rising). All living creatures will gather at the place of Mahshar (place of gathering). The deed books will fly to their owners. Almighty Allah, the Creator of the earth, heavens, stars and all particles, will make all these happen. Allahu ta'âlâ's Rasûl, our Master (sall-Allâhu 'alaihi wa sallam), reported that these will happen. Certainly, His words are always true. All will certainly happen. The deed-books of the pious (sâlih), good people, will be given from their right, and those of the sinful (fâsiq), bad people will be given from their back or left. Every action, good or evil, big or small, done secretly or openly, will be in that book. Deeds, even those unknown to the Kirâman kâtibîn angels, will be revealed by the witnessing of human organs, and by Allahu ta'âlâ, who knows everything, and there will be questioning and settlement of accounts on every action. At the Mahshar, every secret action will be revealed if Allahu ta'âlâ wills it so. Angels will be asked, "**What have you done on the earth and in the skies?**" Prophets will be asked, "**How did you communicate Allahu ta'âlâ's commands to His slaves?**" And everybody will be asked, "**How did you adapt yourselves to prophets, how did you perform the duties revealed to you? How did you observe one another's rights?**" At the Mahshar, those who have īmân and whose actions and morals are beautiful will be rewarded and

<sup>667</sup> Ibn Mâja, "Fitâ", 25.



blessed, and people with bad morals and wrong deeds will be punished severely. Allahu ta'âlâ, with His Justice, will torment some Muslims for their venial sins and He will, with His Mercy, forgive all grave and venial sins of some other Muslims whom He wills. Except for unbelief (kufr) and polytheism (shirk), He will forgive every sin if He wills, and He will torment for a venial sin if He wills. He declares that He will never forgive those who have died with unbelief and polytheism. Unbelievers with or without a heavenly Book, that is, those who do not believe that Muhammad 'alaihis-salâm is the Prophet for all human beings and who disapprove even one of the rules (orders and prohibitions) He communicated, will certainly be put into Jahannam and tormented eternally if they die with unbelief. On the day of qiyâmat, there will be a **Mîzân** (balance), different from those we know, for weighing deeds and conduct. It will be so large that one of its scales can hold the earth and the sky. The scale for good deeds will be bright and to the side of the Arsh where Jannah is, and the scale for sins will be dark and to the side of the Arsh where Jahannam is. Actions, words, thoughts and looks that are done in the world will take shapes there, and the good deeds in bright figures and the evils in dark and disgusting figures will be weighed on this balance, which does not resemble worldly balances. It was said that the scale carrying the heavier load will go up, and the one carrying the lighter load will go down. According to some scholars, there will be various balances. **There will be a bridge called Sirât**, which will be built over Jahannam upon Allahu ta'âlâ's command. Everybody will be ordered to cross that bridge. That day, all prophets will entreat, "O Allah! Grant salvation!" Those who are to go to Jannah will cross the bridge easily and reach Jannah. Some of them will pass with the speed of lightning, some with that of wind, and some others like a galloping horse. The Sirât Bridge is thinner than a hair and sharper than a sword. Adapting yourself to Islâm in this world has a similar aspect; adapting yourself precisely to Islâm is like crossing the Sirât. Those who withstand the difficulty of struggling with their nafses here will cross the Sirât easily there. For this reason, Allahu ta'âlâ called the right path, pointed out by Islâm, the "**Sirât al-mustaqîm**". This similarity in names shows that staying within Islâm's path is like crossing the Sirât. Those who deserve Jahannam will fall off the Sirât down into Jahannam. It is fard to believe in the Sirât Bridge. Because Sirât Bridge is stated in Nass (Qur'ân al-karîm and hadîth ash-shârfîs). In Qur'ân al-karîm, it is stated in maal, "**Direct them to the path of Jahannam! For they are responsible.** (Detain them at the place of account! They will be called to account; they will be asked about what they believed in and what they did.)" [Sâffât: 23, 24] In the book Nuhbat-ul-leâli, it is written: Sirât is a bridge over the Jahannam. It is stated in an âyat al-karîma, in maal, "**There is not one of you that won't pass through there.**" [Maryam: 71] The scholars of Ahl as-sunnah explained the "You will pass through there" âyat al-karîma as passing through the Sirât. [**Birgivî Vasiyetnâmesi**] It is stated in hadîth ash-shârfîs: "**Over the Jahannam, the**

*"May Allah condemn men who make themselves resemble women and women who make themselves resemble men!"*

**Hadîth  
ash-shârif**

**Sirât Bridge will be built. I will be the first Prophet to pass through there with His ummah.**" [Bukhârî] "Whoever loves my Ahl al-bayt and Ashâb dearly won't slip when passing the Sirât Bridge." [Daylamî] "On the day of qiyâmat, I will stand at the head of the Sirât Bridge and wait for my ummah to pass. Allahu ta'âlâ will say, 'Ask for whatever you want, intercede for whomever you want, your intercession will be accepted.' After interceding for my ummah, I will continue to plead. Until my Rabb says, 'Put every one of your ummah that has once said Lâ ilâha illallah sincerely and died with îmân into Jannah,' I won't get up." [Imâm Ahmad] "Passing the Sirât Bridge depends on everyone's nûr. Some will pass in the blink of an eye, some like a lightning, some like a shooting star, some like a galloping horse. The one that has little nûr will crawl facedown. His hands and feet will slip, and he will cling again. Finally, he will escape crawling." [Tabarani] "No Ahl al-bid'at will be able to pass the Sirât; they will fall into Jahannam." [Ibn Asakir] "Many people, not knowing they are crossing the Sirât, will ask the angels: Where is the Sirât and the Jahannam? Have we passed them? Angels will answer: You have passed the Sirât over the Jahannam. However, the fire of Jahannam withdrew and covered from your nûr." [Jâmi-us-sagir] "Sirât is thinner than a hair, sharper than a sword. Angels will try to save the Muslims. Jabrâîl ('alaihis-salâm) will hold me by my waist. And I will pray, 'Yâ Rabb! Grant salvation to my ummah, save them.' On that day, many will slip and fall." [Bayhaqî]

Some of the ummah of our Master, the Prophet will go straight to Jannah when they rise from the grave. The angels will say to them:

- Have you been called to account?
- No, we haven't.
- Have you crossed the Sirât Bridge?
- No, we haven't seen the Sirât.
- Have you seen the Jahannam?
- No, we haven't seen the Jahannam, either.
- What deed did you do that you came to Jannah without being called to account and passing the Sirât?

- We have two qualities. We have received this boon because of them. We would feel shame from Allah and not sin even when we were alone. The other is that we were content with what little Allah gave to us. Angels will say: These boons are your right. [Ibn Hibbân] When mentioning the Sirât Bridge, we should not suppose that it is like bridges which we know. As a matter of fact, we say that it is necessary to pass the bridge of examination in order to pass the course. However, an examination is in no way similar to a bridge. As such, the Sirât Bridge isn't like the known bridges or the bridge of examination at all.<sup>668</sup> There will be a body of water called **Hawd al-Kawthar** reserved for our Master Muhammad Mustafâ (sallallahu 'alaihi wa sallam). It will be vast like a jour-

<sup>668</sup> Tam Ilmihal Se'âdet-i Ebediyye (Endless Bliss), 58/3.



ney of one month. Its water is whiter than milk, and its scent is more pleasant than musk. The drinking glasses around it are more plentiful than stars. A person who drinks its water would never become thirsty again, even in Jahannam. **Shafâ'at** (intercession) **is true**. Prophets, Walîs, pious Muslims, angels and those who are allowed by Allahu ta'âlâ will intercede for the forgiveness of the venial and grave sins of those Muslims who die without having repented, and their intercession will be accepted. **Jannah and Jahannam exist now**. Jannah is above the seven skies. Jahannam is below everything. There are eight Jannahs and seven Jahannams. Jannah is larger than the earth, the sun and the heavens, and Jahannam is much larger than the sun. **"This world is a prison for Muslims."** [Muslim] **"The world is a Jannah compared to the womb, but a dump compared to the Jannah."** [Ma'rifetnâme] Can a dump be compared to Jannah? As it is impossible for a child in the womb to know that he will come to the world and experience various events, it is impossible for a Muslim who will go to Jannah to know the blessings he will receive there. It is stated in hadîth ash-sharîfs, "In Jannah, there are blessings that no one saw, heard of or can imagine." [Muslim] "Between the blessings of Jannah and the blessings of the world, the similarity is only in their names." [Bayhaqi] If one believes in the endless Power of Allahu ta'âlâ, then he must believe everything He declared. Janâb al-Haqq says there will be no trouble in Jannah and that the people of Jannah will be given every blessing they want. Compared to the blessings of Jannah, the blessings of the world aren't even like their shadows, their pictures. As the picture of a tree is not the same as a tree, so are the blessings of the world next to Jannah's. As Allahu ta'âlâ has created the blessings particular for the world from nothing, He will create unimaginable blessings in the âakhirat. There is no difficulty for Allahu ta'âlâ. There is no sadness or trouble in Jannah. Maals of a few âyat al-karîmas, **"There is the greatest reward and more** (seeing Allahu ta'âlâ) **for those who do good deeds.** **Neither a black (stain) nor humiliation is smeared on their faces. They are the people of Jannah, and in it, they shall abide."** [Yûnus: 26] **"As for those who believe and do good deeds, the Jannah of Firdaws will be their residence. There they will abide for ever, with no desire to be removed from there."** [Kahf: 107- 108] **"Wherever you look in Jannah, you will see an abundance of bliss and the glories of a great kingdom** (grandeur, great blessings)." [Insân: 20] It is stated in hadîth ash-sharîfs, **"Allahu ta'âlâ said, 'I prepared for the pious, things the eyes haven't seen, ears haven't heard, and people can't imagine.'** [Bukhârî] **"Those who enter Jannah don't die; they will live for ever. They will always be happy, never sad, never feel hopeless, their clothes won't wear out, and their youth won't end."** [Ibn Abiddunya] **"The people of Jannah will never get ill, old or sad; they will**

*"Allahu ta'âlâ commanded to perform namâz five times every day. Allahu ta'âlâ promised that He will forgive the person who performs a correct abdast and makes these five namâzes in their due time by doing their rukû' and sajdâs well. He did not make a promise for the person who doesn't perform these. He will either forgive or torment him."*

**Hadîth  
ash-sharîf**

always be happy.” [Muslim] “If a person who entered Jannah says, ‘I want to ride a horse,’ he will ride a horse; if he says, ‘I want to fly,’ he will fly.” [Tirmidhî] “It will be asked to the person on the lowest level of Jannah, ‘Ask for whatever you want.’ He will ask for everything that comes to his mind. It will be said to him, ‘Twice of everything you asked for will be given to you.’” [Muslim] “In Jannah, everyone will be 33 years old.” [Tirmidhî, Kurtubî, Nawawî]

## 6- To believe in qadar

**Wa bil-qadarī khairihī wa sharrihī min-Allāhī ta’ālā:** That is, I believe in qadar and that good (khair) and evil (sharr) are from Allahu ta’ālā. Good and evil, benefit and harm, gain and loss, coming upon human beings are all by

Allahu ta’ālā’s Will. Allahu ta’ālā’s Eternal Will for the existence of something is called qadar (predestination). The occurrence of **qadar**, that is, the thing willed, is called **qadâ’**. The terms qadâ’ and qadar are also used interchangeably. Things that happen from eternity in the past to the everlasting future, their peculiarities, movements and every event, are created by Him in accord with what He knew in pre-eternity. All the good and evil deeds of human beings, their belief or unbelief in Islâm, all their actions, done willingly or unwillingly, are created by Allahu ta’ālā. He alone is the One who creates and makes everything that happens through a sabab (cause, means, intermediary). He creates everything through some means. Prophets ('alaihimus-salâm), who were in the highest degree of knowledge and science and who could clearly see the reality, and the 'ulamâ of Islâm, who, following in their footsteps, attained drops from their oceans of knowledge, pointed out that each of the things supposed to be combustive or constructive today are an incapable and poor causal means put as an intermediary by the Real Creator. Allahu ta’ālā alone is the One who burns. He can burn without fire as well, but it is His Custom to burn with fire. If He wills not to burn, He prevents burning even in the fire. He did not burn Ibrâhîm 'alaihis-salâm in the fire. He broke His Custom because He loved Him very much. If Allahu ta’ālā had willed, He could have created everything without means, burning without fire, nourishing us without us eating. But He did His slaves the favour of creating everything through intermediaries. He willed to create certain things through certain intermediaries. He hid His works in intermediaries. He concealed His Power behind intermediaries. He who wants Him to create something holds on to its means and thus obtains it. He who wants to light a lamp uses matches; he who wants to extract oil from olives uses crushing tools; he who has a headache takes an aspirin; he who wants to go to Jannah and attain infinite favours adapts himself to Islâm; he who shoots himself with a gun or who drinks poison will die; he who drinks water when sweaty will lose his health; he who commits sins and loses his īmân will go to Jahannam. Whichever intermediary a person uses, he will obtain the thing for which that intermediary has been made a means. He who reads Islâmic books learns Islâm, likes it, and becomes a Muslim. He who lives amongst the irreligious and listens to what they say becomes ignorant of Islâm. Most of those who are ignorant of Islâm become unbelievers. When





a person gets on a vehicle, he goes to the place it has been assigned to go. Had Allahu ta'âlâ not created His works through intermediaries, no one would need anybody else. Everybody would ask everything directly from Allahu ta'âlâ and would have recourse to nothing. There would not be social relations between people such as the superior and the subordinate, foreman and workman, pupil and teacher and so forth, and thus this world and the next would be in disorder, and there would not be any difference between beautiful and ugly, good and evil, obedient and rebellious.

## LET'S SEE WHAT MAWLÂ DOES

*Haqq turns evil to good,  
Don't think that others do it,  
Wise ones sense it all,  
Let's see what Mawlâ does,*

*It's beautiful, whatever He does.  
You should trust Haqq,  
Lean on Him and find solace,  
Be patient and submit,*

*Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
Bind your heart to Him,  
Leave behind precautions,*

*Understand His will,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
He is the Hallâq and Rahîm,  
He is the Razzâq and Karîm,*

*He is the Fa'âl and Hakîm,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
Know Who meets everyone's needs,*

*Beg and pray to Him,  
Abandon all your wishes,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.*

*Don't insist on things,  
If it happens, don't resist,*

*It is from Haqq, don't refuse,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.*

*Everything is from Haqq,  
Sorrow and worry is absurd,  
He embroiders His hikmat,  
Let's see what Mawlâ does,*

*It's beautiful, whatever He does.  
Everything He does is excellent,  
Fitting well with each other,  
Whatever He does is harmonious,*

*Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
Remove the sorrow from your heart,  
Find peace with your Rabb,*

*Leave everything to Him,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
Don't confuse justice with cruelty,*

*Submit, don't burn in the fire,  
Be patient, don't tire,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.*

*Don't say why is it like this,  
It is as it's suppose to be,  
Look at its end and endure,  
Let's see what Mawlâ does,*

*It's beautiful, whatever He does.  
Don't despise anyone,  
Don't hurt or break hearts,  
Don't you encourage your nafs,*

*Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
In the time of helplessness,  
For you, He will open doors,*

*He will solve your troubles,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.  
Mention Him at every moment,  
Set aside your mind, lose yourself,  
Become an admirer of Haqq and say,  
Let's see what Mawlâ does,  
It's beautiful, whatever He does.*

### ***Ibrâhîm Haqqî Erzurûmî***

Allahu ta’âlâ created **irâda** (will) in His born slaves and made this will and wish a means for creating their actions. When a slave of His wants to do something, Allahu ta’âlâ creates this action if He wills, too. If the slave does not want or will, then Allahu ta’âlâ does not will, either, and He does not create that thing. People’s voluntary actions happen after two circumstances. First, the person’s will and power are involved. For that matter, people’s actions, that is, the limbs doing the thing a person intended to do, are called *kesb* (acquirement), which is an attribute of humans. Second, Allahu ta’âlâ’s creation takes place. Allahu ta’âlâ’s orders, prohibitions, rewards and torment are all because *kesb* has been given to people. Allahu ta’âlâ knows everything past and future with His eternal Knowledge. For example, He knows if an unbeliever would stay an unbeliever eternally. He knows how everything will happen. All animals, plants, non-living creatures, solids, liquids, gases, stars, molecules, atoms, electrons, electromagnetic waves, every movement of every creature, physical events, chemical and nuclear reactions, relations of energy, physiological events in the living creatures,





existence or nonexistence of everything, good and evil deeds of human beings, their punishment in this world and in the next world and everything existed in Allahu ta'âlâ's Knowledge in pre-eternity. He knew all in pre-eternity. When the sun will rise and set through a year is calculated and written on calenders. The sun rises and sets on the time written on calenders. The sun doesn't rise and set on the times known because it is written like that on calenders. It being written on a calendar doesn't affect the sun setting and rising. Like so, since Allahu ta'âlâ knows what will happen to people, He wrote them on lawh al-mahfûz. Allahu ta'âlâ informing that some people will be unfortunate is because they wish to remain in disbelief and not wish to have îmân with their own will. Else, them being unbelievers isn't because Allahu ta'âlâ informed so. Allahu ta'âlâ says in the Qur'ân al-karîm, **"Janâb al-Haqq taught the good and evil (or ibâdat and sin) and gave people will** (right of choice, irâda al-juz'iyya) **to do one of those. He who purifies his nafs** (who cleanses it from evils and fills it with virtue) **will have salvation. He who leaves his nafs in sin, ignorance and deviation is ruined.**" [Ash Shams 7-10] People are free in using their irâda al-juz'iyya (small will); they aren't forced. That is, if irâda al-juz'iyya is used to do good, Allahu ta'âla creates goodness; if it is used to do evil, Allahu ta'âla creates evil. [Irâda al-juz'iyya treatise] That means, He gives goodness to those who want goodness, and they become fortunate. He gives evil to those who want evil, and they become unfortunate. There is no forcing here. Allahu ta'âla doesn't make people sin by force and throw them in Jahannam by force. All in all, there is no unjust. Allahu ta'âlâ informed that He will reward His slaves who do the commandments and refrain from the prohibitions, and punish those who do the opposite.

*"Allahu ta'âlâ will not accept the namâz performed by a person who has omitted a single namâz and therefore has a debt of namâz, or who wears clothes (jilbâb) that are harâm."*

**Hadîth  
ash-shârif**

## FUNDAMENTALS OF ISLÂM

There are five essential (that is, absolutely must be carried out) fundamental duties for Muslims who embrace Islâm. Those are;

1- The first of the five fundamentals of Islâm is to say the **Kalima ash shahâda**; that is, to say, **"Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan 'abdûhu wa rasûluhû."** In other words, a person who is sound of mind and has reached the age of puberty and who can talk has to verbally say and believe certainly and wholeheartedly, **"On the earth or in the sky, there is none but Allahu ta'âlâ worthy of worship. The real being to be worshipped is Allahu ta'âlâ alone."** He is the wâjib al-wujûd. He has every superiority. He has no faults. His name is "**Allah**". Again, that person who had a reddish-white, bright, lovely rose-coloured face with black eyebrows and black eyes, wide forehead, mild temper, sweet tongue, born in Mecca in Arabia, of Hâshimî descent, **"Muhammad, son of Abdullah is a slave and rasûl, that is Prophet, of Allahu ta'âlâ."** His mother was Hadrat Âmina, daughter of Wa-

hab. And alhamdulillah, He is our beloved Prophet (sall Allahu ‘alaihi wa sallam).

2- The second fundamental of Islâm is **to perform salât (ritual prayer, salât)** five times a day in accordance with its conditions and fards when the time for salât comes. Since Âdam ’alaihis-salâm, there was salât once a day in every religion. All that had been performed were brought together and were made fard (commandment) for those who believe in Muhammad ’alaihis-salâm. Although performing salât is not one of the principles of îmân, it is essential for îmân to believe that salât is fard. It is **Fard al-ayn** for every mukallaf (sound of mind and has reached puberty) Muslim to perform five times of salât every day. Five times of salât was commanded on the night of Mi’râj. Before Mi’râj, there was only morning and late afternoon salât.

3- The third fundamental of Islâm is to give the zakât of one’s property. The literal meaning of zakât is purity, to praise, and become good and beautiful. In Islâm, zakât means for a person who **has the property of zakât**, which is more than he needs and at a certain amount called nisâb, to separate a certain amount of his property and to give it to Muslims declared in the Qur’ân al-karîm without flaunting it. There are four types of zakât in all of the four madhhabs: The zakât of gold and silver, the zakât of commercial goods, the zakât of the quadruped stock animals that would have grazed in the fields for more than half a year, and the zakât of all kinds of crops issuing from the earth. This fourth type of zakât, called ’ushr, is given as soon as the crop is harvested. The other three are given one year after they reach the amount of nisâb.

4- The fourth fundamental of Islâm is **to fast every day of the month of Ramadân ash-sharîf**. Fasting is called **Sawm**. Sawm lexically means to protect something against something else. In Islâm, sawm means to protect oneself against three things (during the days) of the month of Ramadân. These three things are eating, drinking and sexual intercourse.

5- The fifth fundamental of Islâm is for the able person **to perform the hajj (pilgrimage)** once in his life. For an able person who has money enough to go to and come back from the city of Mecca, besides the property sufficient for the subsistence of his family that he leaves behind until he comes back, it is fard to perform tawâf around **the Kâ’ba** and to perform waqfa (pause) on the plain of **Arafât**, in an ihrâm, provided that the way will be safe and the body healthy, once in his lifetime.

*Come, let’s perform salât, wipe the rust from hearts,  
You can’t near Allah without performing salât!*

*Whenever salât is performed, the sins all fall off,  
A person can’t reach excellence without performing salât!*

*In the Qur’ân al-karîm, Haqq praised salât much,  
He said I won’t like a person without performing salât!*



*In a hadîth ash-sharîf, it is said, the sign of îmân,  
Doesn't show on a person without performing salât!*

*Not performing one salât is a grave sin,  
It won't be forgiven without performing its kadâ!*

*Whoever sees salât as unimportant, exits îmân at that moment,*

*He won't become a Muslim without performing salât!*

*Salât cleanses the heart, prevents it from all the evil,  
You can't be enlightened without performing salât!*

*"He who performs his namâzes will have made the building of religion. He who does not perform namâz will have demolished his religion. Namâz is the mi'râj of Muslims."*

**Hadîth  
ash-sharîf**

## TO PERFORM SALÂT

The second of five fundamentals of Islâm is to perform salât. It is fard for every Muslim to perform salât five times every day when their times come and know that they are performing each one of them at its time. Salât has to be performed paying attention to its fards, wâjibs and sunnahs, submitting the heart to Allahu ta'âlâ and before the prescribed time is over. In the Qur'ân al-karîm, salât is called "**Salât**". Literally, Salât means people's praying, angels' saying istighfâr (entreating for forgiveness on behalf of people), and Allahu ta'âlâ's having compassion and pitying. In Islâm, "**Salât**" means to do certain actions and to recite certain things the way they are written in the ilmihâl books.

### The importance of salât

Salât is the greatest, most important and beautiful blessing Allahu ta'âlâ granted to Muslims for the love of our beloved Prophet. **Salât** is the pillar of the religion. He who performs his salâts constantly, correctly and completely will have set up his religion, and he will have made the building of Islâm stay intact. He who does not perform salât will have demolished his religion and the building of Islâm. Our Prophet (sallallahu 'alaihi wa sallam) said, "**The head of our religion is salât.**" As no human can live without a head, it is not possible to have religion without salât. In Islâm, salât is the first command after having îmân. Allahu ta'âlâ made salât fard so that His slaves would worship only Him. Allahu ta'âlâ commands, "**Perform salât!**" in more than one hundred âyats of the Qur'ân al-karîm. In a hadîth ash-sharîf, it is declared, "**Allahu ta'âlâ commanded to perform salât five times every day. Allahu ta'âlâ has promised that He shall put in Jannah the person who performs salât respectfully and observing the conditions five times every day.**" Salât is the most valuable of ibâdats commanded in our religion. A hadîth ash-sharîf declares, "**A person who does not perform salât doesn't have a share from Islâm!**"

In another hadîth ash-sharîf, it was stated, "It is salât which distinguishes the Muslim from the unbeliever," that is, the believer performs salât, and the unbeliever does not. To perform salât is to think about the greatness of Allahu ta'âlâ and to realize one's own inferiority before Him. A person who realizes this will always do good. He will never do evil. If a person intends to be in the presence of his Rabb (Allah) five times every day, his heart will be filled with ikhlâs. Every act commanded to be done in salât gives various benefits to heart and body. Performing salât in jamâ'at in mosques will attach Muslims' hearts to one another. It will bring about love between them. They will realize that they are brothers. The seniors will be affable with the juniors. And the juniors will be respectful to the seniors. The rich will be helpful to the poor and the powerful to the weak. The healthy will visit the invalid in their homes as they will miss them in the mosque. To be blessed with the glad tidings given in the hadîth, "**Allah is the helper of a person who runs to help his brother-in-Islâm**," they will vie with one another.

Salât prevents people from doing nasty, bad and forbidden things. It becomes an atonement for sins. In a hadîth ash-sharîf, it is declared, "**The five daily salât are like a river which runs before your house. If one washed himself in that river five times every day, there would be no dirt left on him. Likewise, minor sins of those who perform the five daily salât are forgiven.**" After having faith in Allahu ta'âlâ and His Rasûl, salât is superior to all other deeds and ibâdats. Therefore, it is necessary to perform it by observing its fârâid, wâjibâs, sunnahs and mustahâbs. Our Prophet (sallallahu 'alaihi wa sal-lam) declared in one of His hadîth ash-sharîfs, "**O my ummah (community) and Ashâb! A salât performed by observing its rules completely is the most superior of all the deeds that Allahu ta'âlâ loves. It is the sunnah of the Prophets. It is loved by angels. It is the light of the ma'rifat, the earth and the skies** (ma'rifat: knowledge pertaining to Allahu ta'âlâ's Dhât [Person] and Attributes). **It is the power of the body. It is the abundance of sustenance. It causes prayers to be accepted. It is an intercessor against the angel of death. It is a light in the grave and an answer to Munkar and Nakîr** (questioning angels in the grave). **It is a shade over one on the day of qiyâmat. It is a trench between oneself and the fire of Jahannam. It makes one pass over the Sirât Bridge like lightning. It is the key to Jannah. It is one's crown in Jannah. Allahu ta'âlâ has not given anything more important than salât to the believers. He would bestow upon the believers any other worship first if there were a superior one. For, some of the angels are constantly in the qiyâm, some in the rukû', some in the sajda, some in the tashahhud. He gathered all of these in one rak'at of salât and gave them as a present to the believers. For, salât is the head of îmân, the pillar of the religion, the word of Islâm and the mi'râj of the believers. It is the light of the sky. It is the rescuer from Jahannam.**" One day, Hadrat Alî (radiyallahu 'anh and karramallahu wajhah) could not perform the late afternoon salât in its due time. Out of his agony, he threw





himself down from a hill. Moaning, he wept and cried. When our Prophet Muhammad Mustafâ (sallallahu 'alaihi wa sallam) learned of the situation, with His Ashâb, He went to Hadrat Alî (radiyallahu 'anh). When He saw his state, our Prophet, the Master of the worlds (sallallahu 'alaihi wa sallam), began to weep, too. He invoked Allahu ta'âlâ. The sun re-appeared. Our Master Rasûlullah (sallallahu 'alaihi wa sallam) told Hadrat Alî, **"O Alî! Raise your head. The sun is still visible."** Hadrat Alî (radiyallahu 'anh) greatly rejoiced. He performed his salât. One night, Hadrat Abû Bakr as-Siddîq (radiyallahu 'anh) had worshipped much and fell asleep towards the end of the night. The time of witr salât passed. In the morning salât, he followed our Master, the Prophet. He came to the gate of the masjid, and he cried. He begged, **"O Rasûlallah! Help me, the time of my witr salât has passed."** Our Master Rasûlullah started weeping too. Upon this, Jabrâîl 'alaihis-salâm came and said, **"O Rasûlallah! Tell Siddîq that Allahu ta'âlâ has forgiven him."**

One night, Hadrat Bâyazîd al-Bistâmî (quddîsa sirruh), one of the notables of the awliyâ, could not wake up for the morning salât. He wept and moaned so much that he heard a voice, "O Bâyazîd! I have forgiven this fault of yours. I have given you the rewards of seventy thousand salâts due to your weeping." Several months later, he was overwhelmed with sleep again. Shaytân (Satan) came and awoke him by holding his blessed foot. He said, "Get up, the time of your salât is about to pass!" Hadrat Bâyazîd al-Bistâmî asked, "O accursed! Why would you do such a thing? You want everyone to miss their salât, to pass the time of it. Why have you awakened me?" Shaytân answered, "You attained the thawâb of seventy thousand salâts by weeping on the day you missed the morning salât. Considering this, I woke you up so that you will attain the thawâb of only one salât, not seventy thousand salâts!" Hadrat Junayd al-Baghîdâdî, a great walî, said, "An hour of this worldly life is better than one thousand years of the qiyâmat. For, in this one hour, one can do a pious and accepted deed; however, it is impossible to make anything in those one thousand years." Rasûlullah (sallallahu 'alaihi wa sallam) said, **"A person who intentionally puts two salât together (performs a salât after its time is over) will burn in Jahannam for eighty hukbas."** One hukba is equal to eighty years of the âkhirat. One day of the âkhirat equals one thousand worldly years. Therefore, O my brother in religion! Do not waste your time with useless things. Appreciate the value of your time. Pass your time doing the best things. Our beloved Prophet 'alaihis-salâm said, **"The greatest calamity is to pass the time with useless things!"** Perform your salâts in their due times so that you will not be sorry on the qiyâmat day, and you will attain many rewards! In a hadîth ash sharîf, it is declared, **"Seventy windows to Jahannam will be opened to the grave of a person who has not performed one of the daily salât in its due time and passed away before making qadâ of it. He will be tormented until the qiyâmat."**

*"Glad tidings to those who perform their worships with ikhlâs. They are the stars of hidâyat (guidance). They annihilate the darkness caused by fitnas."*

**Hadîth  
ash-sharîf**

A person who does not perform a salât within its prescribed time intentionally, that is, if he is not sorry for not performing a salât while its prescribed time is ending, will become a kâfir (unbeliever) or he will lose his îmân while he dies. What will become of those who do not even remember salât or see salât as a duty? The scholars of the four madhhabs unanimously declared that anyone who slights salât, who does not accept it as duty, will be a **Murtad**, that is, unbeliever. Also, Hadrat Abdulghâni Nablusî stated in his book “**Hadîqatun Nâdiyya**”, in the chapter titled “**The afflictions of the tongue**” that a person who does not perform salât knowingly and who does not want to make qadâ of it and who does not fear that he will be tormented for this reason will be a murtad, that is, an unbeliever.

### For whom is salât fard

Performing the five daily salât is fard al-ayn for every Muslim, man or woman, who is of sound mind and had reached puberty. There are three conditions for salât to be fard:

**1- To be a Muslim. 2 - To be of sound mind. 3 - To have reached the age of puberty.**

In our religion, young children who have not reached the maturity of mind and puberty are not responsible for performing salât. But, parents must teach religious knowledge to their children and make them accustomed to worshipping. Our Prophet (sallallahu ‘alaihi wa sallam) said, “**All of you are like shepherds of flocks! As a shepherd protects his flock, you should protect those in your homes and under your command from Jahannam! You should teach them Islâm! If you don’t, you will be held responsible.**” In another hadîth ash-sharîf, it is stated, “**All children are born fit and suitable for Islâm. Later, their parents make them Christians, Jews or irreligious.**” Therefore, the first duty of every Muslim is to teach their children Islâm, the reading of the Qur’ân al-karîm, the performing of salât and the fundamentals of îmân and Islâm. Parents who want their child to be a Muslim and to attain peace and bliss in this world and the âkhirat must perform this duty of theirs first. Any child who is not taught Islâmic knowledge and who is not given beautiful ethics will be deceived by evil people quickly. He will be harmful to his parents, country and nation. In this book, we have communicated the matters on salât according to the Hanafî madhab. We have taken excerpts from the books of great Hanafî scholars and simplified them. Salât, commanded for Muslims, are in three groups: Fard salât, wâjib salât and nâfila (supererogatory) salât.

**1- Fard salâts:** The fards of five daily salât, the two rak’at fard of Friday salât, janâza salât. (Performing janâza salât is fard al-kifâya).

**2- Wâjib salâts:** Witr salât, Eid salât, nazar salât and the salât that you had begun but did not complete. It is wâjib to make qadâ of the omitted witr salât too.

**3- Nâfila salâts:** The sunnahs of five daily salât, tarâwih salât, and those salât which are performed in order to attain rewards such as tahajjud, tahiyyat al-masjid, ishraaq, awwâbîn, istihâra and tasbîh salât. We are not commanded



to perform them. Those who do not have any debt of fard or wâjib qadâ salât will be given rewards for their supererogatory worships too.

### Five times of salât

Our Prophet Muhammad 'alaihis-salâm said, "**Allahu ta'âlâ commanded to perform salât five times every day. Alla-hu ta'âlâ will forgive the person who performs a correct abdast and makes these five salâts in their due time by doing their rukû' and sajdâs well.**" These five daily salâts add up to forty rak'ats (units), out of which seventeen are fard, three are wâjib, and twenty are sunnah. They are:

*"Make the sajda on the floor if you can! If you cannot bend down to the floor, do not lift something up to your face to make sajda on it! Perform the namâz by îmâ and for the sajda bend more than you do for the rukû'"*

**Hadîth  
ash-sharîf**

**1- Morning salât** consists of four rak'ats. First, the sunnah salât, which consists of two rak'ats, is performed. Then the fard salât of two rak'ats is performed. The sunnah (the first two rak'ats) is very important. Some scholars classify it as wâjib.

**2- Afternoon salât** consists of ten rak'ats. The initial sunnah consisting of four rak'ats, the fard consisting of four rak'ats, and the final sunnah consisting of two rak'ats.

**3- Late afternoon salât** consists of eight rak'ats. First, the sunnah, which consists of four rak'ats, and then the fard, which consists of four rak'ats, are performed.

**4- Evening salât** contains five rak'ats. First, the fard, which is composed of three rak'ats, then the sunnah, consisting of two rak'ats, are performed.

**5- Night salât** consists of thirteen rak'ats. The initial sunnah contains four rak'ats. The fard also contains four rak'ats. The final sunnah has two rak'ats, while the witr salât has three rak'ats.

### The fards of salât

Fard is an obligation clearly commanded by Allahu ta'âlâ. Unless the fards of one worship are carried out, that ibâdat cannot be sahîh, correct. Salât has twelve fards. Of these fards, seven of them are outside, and five of them inside of the salât. The fards that are outside are termed sharts (preconditions). The fards that are inside are termed Rukns. (Some Islâmic scholars have said that the takbîr of tahrîma is inside the salât. According to them, both the conditions and the rukns of the salât, each is six in number.) The fact that the conditions of salât are so numerous shows that salât is a great deed and the most important of all the ibâdats. Furthermore, when its wâjibs, sunnahs, mustahâbs, makrûhs and mufsids are taken into consideration, it is understood how a slave must stay in the presence of his Rabb. The slaves are weak, powerless creatures. At each breath, they need Allahu ta'âlâ Who created them. Salât is an ibâdat which makes a slave understand his weaknesses.

#### A) Preconditional fards of salât

The fards of salât that are outside, its sharts, are seven. Those are:

## 1- Tahârat from hadas

The performance of an abdast (ablution, wudu) by a person who does not have an abdast and performance of a ghusl by a person who is junub.

### How to perform abdast according to Hanafî madhab

To perform an abdast following the sunnah: 1- You start to perform the abdast by washing the hands three times, including wrists. 2- You put water in your mouth with your right hand three times. 3- Three times, you snuff water in your nose with your right hand and blow your nose with your left hand. 4- You take water in your palms and wash your face (three times) from the edge of the forehead (where the hairline starts) to the end of the chin and from the very front of both ears. Washing the face once is fard. When starting to wash the face, you make intention with the heart. 5- Wash your right forearm, including your elbow, with your left hand (three times). 6- Wash your left forearm, including your elbow, with your right hand (three times). It is fard to wash the forearms, including the elbows, once. 7- After washing both arms, you wet your hands again and with the wetness left on your hands, you apply masah (wipe your hands) on your head; this is fard. After this, you apply masah to the ears and the back of the neck. In order to perform the last three procedures together, both hands are moistened. The three thin adjacent fingers of both hands are joined together; their inner surfaces are placed on the beginning of the hair right above the forehead. The ends of these three fingers of both hands must be touching one another. Thumbs, index fingers and palms must be in the air, not touching the head. The two hands are drawn backwards, thereby applying masah on the head with those three fingers of each hand. When the hands reach the end of the hair in the back, the three fingers of each hand are detached from the head and the palms of both hands are then slightly pressed against the hair of both sides of the head and drawn forward, applying masah on the sides of the head. Then, putting the index fingers of both hands in the ears and the inner surface of the thumbs on the back of the ears, we apply masah on the ears by drawing the thumbs downwards. Then, the outer surface of each three thin fingers is put on the back of the neck, and masah is applied to the neck by drawing them from the middle of the neck towards the sides. (Applying masah to the head in this manner is fard in the Mâlikî madhab.) 8- After making masah on the neck, you wash your right foot together with the ankle bones on both sides three times, inserting the little finger of the left hand between the toes from underneath them, beginning with the little toe. 9- You wash your left foot together with the ankle bones on both sides three times. You insert the little finger of the left hand between the toes from underneath them, beginning with the big toe. Washing the two feet with the ankle bones once is fard. In a hadîth ash-sharîf, Rasûlullah said, “Whoever performs an abdast and then recites the sûrah of ‘Innâ enzelnâhu...’ once, Allahu ta’âlâ registers him as one of the siddîqs. If he recites it twice, He registers him as one of the martyrs. If he recites it thrice, he will be resurrected together with Prophets.” In another hadîth



ash-sharîf, it is stated, “**Whoever performs an abdast and then evokes salâtu salâm on me ten times, Allahu ta’âlâ removes that person’s sadness and makes him joyful. He accepts his supplication.**”

*“That day, My Mercy is only for those who refrain, because of their fear of Me, from becoming unbelievers and from sinning, who give their zakâts and believe in the Qur’ân al-karîm and My Prophet (‘alaihis-salâm).”*

**A’râf: 156**

### Things that nullify an abdast

**Seven things nullify an abdast, those are:** 1- Everything excreted from the front and rear organs. 2- Unclean things coming out of the mouth: a) Vomit if it amounts to a mouthful. b) When a person spits, if the blood is more than the spittle, it breaks an abdast. 3- Things issuing through the skin: a) Blood, pus, or yellow liquid. b) Sponging of blood or the yellowish liquid on one’s wound or boil (abscess) with cotton. 4- To sleep: To sleep, by lying on one’s flank or back or by leaning on one’s elbow or on something else, will break an abdast. 5- Fainting, becoming insane, or having an epileptic fit breaks an abdast. Being as drunk as to sway when walking breaks an abdast. 6- Laughter during a salât that has rukû’ and sajdâs breaks both the salât and the abdast. But it does not break a child’s abdast. Smiling during salât does not nullify the salât or the abdast. When heard by others present, it is called laughter. When one does not hear one’s own laughing it is called smiling. 7- Mubâsharat al-fâhisha, that is, when a man and woman physically rub their private parts (saw’atayn) on each other, it nullifies both their abdasts. If a person knows that he has performed an abdast and doubts if it has been broken later, it is judged that he has an abdast. If he knows that his abdast has been broken and doubts whether he has performed an abdast again, he has to perform an abdast.

### Ghusl (ritual washing of the body)

An acceptable salât requires a correct abdast and a correct ghusl. It is fard for every woman or man who is junub, and for every woman after haid (menstruation) and nifâs (puerperium) to perform a ghusl abdast when there is enough time to perform the time’s salât, before that salât’s time expires. Being junub is caused by sexual intercourse or by ejaculating while awake or asleep. Rasûlullah (sallallahu ’alaihi wa sallam) states in a hadîth ash-sharîf, “**A person who gets up in order to perform a ghusl abdast will be given as many thawââbs as the hairs on his body** (which means very many), **and that many of his sins will be forgiven. He will be promoted to a higher rank in Jannah. The blessings which he will be given on account of his ghusl are more useful than anything in the world. Allahu ta’âlâ will say to the angels: ‘Look at this slave of Mine! Without showing any reluctance, he thinks of My command and gets up at night and performs a ghusl from janâbat. Bear witness that I have forgiven the sins of this slave of Mine.’”**

## The fards of ghusl

According to the Hanafî madhab, there are three fards in ghusl:

**1- To wash the inside of the mouth.** The ghusl will not be acceptable in case any area as large as the point of a pin does not get wet within the mouth or in case the teeth or the tooth cavities do not get wet.

**2- To wash the inside of the nose.** A ghusl will not be accepted if one does not wash under any dried mucus in the nostrils or under any chewed pieces of bread in the mouth. According to the Hanbalî madhab, to wash the entire mouth and to wash the nose are fard both in abdast and in ghusl. In the Shâfi'i, Mâlikî and Hanbalî madhab, intending for ghusl is fard.

**3- To wash every part of the body.** It is fard to wash inside the bellybutton, the moustache, the eyebrows and the beard as well as the skin under them, the hair on the head. If there are any waterproof things on fingernails, lips, eyelids or on any part of the body (such as fingernail polish), the ghusl is not done.

### How to perform a ghusl

To perform a ghusl following the sunnah according to the Hanafî madhab:

1- We must first wash both of our hands and private parts, even if they may be clean. Then, if there is any najâsat (dirt) on the body, we must wash it away.

2- Then, we must perform a complete abdast. While washing our face, we must intend to perform a ghusl. If the water doesn't accumulate under our feet, we must wash our feet, too.

3- Then, we must pour water on our entire body three times. To do this, we must pour it on our head three times first, then on our right shoulder three times and then on the left shoulder three times. Each time the part on which we pour water must become completely wet. We must also rub it gently during the first pouring. During ghusl, it is permissible to pour the water on one limb to make it flow onto another limb, which, in this case, will be cleaned, too. For in ghusl, the whole body is deemed as one limb. If in performing abdast the water poured on one limb moistens another limb, the second limb isn't considered to have been washed. When the ghusl is completed, it is makrûh to perform an abdast again. But it will become necessary to perform an abdast again if it is broken while making a ghusl.

## Important explanation regarding crowned or filled teeth

In the Hanafî madhab, if the area between the teeth and inside the tooth cavities do not become wet, the ghusl won't be completed. Therefore, when teeth are crowned or filled, ghusl won't be sahîh (acceptable). One will not get out of the state of janâbat. In other words, when water does not go under the dental crowns and fillings, which may be made of gold, silver, or any other substance that is not najs, a ghusl abdast won't be acceptable according to all the savants of Hanafî madhab. A person who cannot perform a fard in his own madhab must imitate another madhab to do it. But to do this, he has to fulfil the conditions of that madhab, too. It is not fard to wash inside of the mouth for ghusl in the Mâlikî and Shâfi'i madhab. For a person in the Hanafî madhab to imitate





the Mâlikî or Shâfi'i madhab, it will suffice to remember that he is following Imâm al Mâlikî (or Shâfi'i) when performing a ghusl, an abdast and when intending to perform salât. In other words, the ghusl of such a person will be acceptable if, in the beginning, he passes this thought through his heart, "**I intend to perform ghusl and to follow the Mâlikî (or the Shâfi'i) madhab.**" When a person in the Hanafî madhab who has a crowned or filled tooth intends in this manner, his ghusl will be sahîh. He will extricate himself from the state of being junub and become pure. When he imitates the Mâlikî or the Shâfi'i madhab, his abdasts and salâts will become sahîh. He can be the imâm in conducting a salât for a jamâ'at (congregation) who do not have dental crownings or fillings.

*"When the month of Ramadân comes, the gates of Jannah are opened, the gates of Jahannam are closed, and the shaytans are tied."*

**Hadîth  
ash-sharîf**

### The fards of ghusl in the other three madhhabs

#### In the Mâlikî madhab:

- 1- Niyyat (intention)
- 2- Dalk (to rub the limbs while washing them)
- 3- Muvâlât (to wash the limbs one right after another without pausing)
- 4- Combing through the hair and the beard
- 5- Washing the entire body

#### In the Shâfi'i madhab:

- 1- Niyyat
- 2- Washing the entire body. (Saying the fards of ghusl in Shâfi'i are three means that washing away the dirt on the body is added. Since the dirt is cleaned when the body is washed, there is no objection to saying the fards of ghusl is two.)

#### In the Hanbalî madhab:

The fard of ghusl is one, and that is washing the entire body. That is the rukn of ghusl, the fard inside of the ghusl. It is also fard to make niyyat and say the Basmala. Since the inside of the mouth and the nose is considered to be outside of the body, it is fard to wash those.

- 1- Making niyyat
- 2- Saying the Basmala
- 3- Washing the inside of the mouth
- 4- Washing the inside of the nose
- 5- Washing the entire body

### The fards of abdast in the other three madhhabs

#### In the Mâlikî:

- 1- Niyyat
- 2- Washing the face
- 3- Washing both forearms
- 4- Making masah of the entire head (The skin and the hair in line with the earlobe are included in the head.)

5-Washing both feet

6- Muvâlât

7- Dalk

**In the Shâfi’î madhab:**

1- Niyyat

2- Washing the face

3- Washing both forearms

4- Making masah of a small part of the head

5- Washing both feet

6- Tartib (washing the limbs in the prescribed order)

**In the Hanbalî madhab:**

1- Making niyyat

2- Saying the Basmala

3- Washing the inside of the mouth

4- Washing the inside of the nose

5- Washing the face

6- Washing both forearms

7- Making masah of the entire head (ears are included in the head)

8- Washing both feet

9- Tartib

10- Muvâlât

## Tayammum

Tayammum means to get pure by using soil. When you can not find water or if it is not possible to use the available water, you must make tayammum with something like clean soil, sand, lime or stone (they must be clean and earthen) as a substitute for abdast or ghusl. Tayammum before the beginning of a salât time is sahîh in the Hanâfi madhab, (which means that the new salât can be performed, when its time begins, with a tayammum that you made before its beginning.) According to the other three madhhabs, it is not sahîh before the beginning of a salât time (you cannot perform one of the five daily salât with the tayammum you make before its prescribed time begins).

## Fards of tayammum

Tayammum has three fards:

1-Making niyyat.

2- Rubbing the two palms on clean soil, then making masah on the entire face.

3- After rubbing both hands on the clean soil, making masah on the right arm first, then the left arm. There are also some scholars who say that tayammum has two fards. They combine the second and the third fard and mention them as one. Both reports are correct. The tayammum for an abdast and for a ghusl is performed as the same.





## How to make tayammum

1- Firstly, an intention is made to purify oneself from janâbat or from the state of being without an abdast. Intending solely for tayammum will not make the tayammum adequate for performing the salât with it. It is also necessary to intend to do something which is an 'ibâdat (worship); e.g., to intend to make a tayammum in order to perform janâza salât, to make sajda at-tilâwat, or to intend only to make a tayammum as a substitute for an abdast or a ghusl. When intending for a tayammum, it is not necessary to separate abdast and ghusl from each other. If a person makes niyyat for abdast, he is cleansed from janabât as well. One can perform salât with the tayammum one has made to be purified from janâbat. A second tayammum is not necessary for the abdast. 2- Both sleeves should be rolled up to above the elbows and the two palms, with the fingers opened, should be rubbed and moved up and down on clean soil, stone or on a wall plastered with clay or lime. Then one must make masah on the face with both palms once, that is, rub them on the face gently with at least three fingers on each palm touching the face. The tayammum will not be sahîh in case any area as large as the point of a pin on your face is left untouched by your hands. To make a perfect masah of the face, the two palms, with the four fingers of each hand closed together and with the tips of the two long fingers of both hands touching each other, are put on the forehead, where the hairline starts, and moved slowly down towards the chin. The fingers, horizontally, must be rubbed on the forehead, on the eye-lids, on both sides of the nose, on the lips, and on the facial part of the chin. Meanwhile, the palms will be rubbed on the cheeks. 3- After putting both hands on the soil for a second time and clapping the hands to shake the surplus dust and soil off, first rub the inner parts of the four fingers of the left hand on the outer face of the right arm from the tip of the fingers to the elbow, then rub the left palm on the inner face of the right arm from the elbow down to the fingertips; in the meantime, the inner part of the left thumb should be rubbed on the outer part of the right thumb. It is necessary to remove the ring you may be wearing. Then, rub the right hand likewise on the left arm. The palms must be rubbed on the soil, but the dust and soil need not be left on the hands.

*"Fasting is a shield  
that protects  
Muslims from  
the Jahannam."*  
**Hadîth  
ash-shârif**

## Things that nullify a tayammum

Tayammum becomes null and void when the 'udhr that necessitates tayammum ends when water is found, and in case of events that nullify one's abdast or ghusl.

## Haid (menstruation) and nifâs (puerperium) states of women

**Haid** is the blood that starts to flow from the genital organ of a healthy girl that has passed eight years of age and reached her ninth year, or of a woman after fifteen days of full purity directly succeeding the last minute of her previous menstrual period, and which continues for at least three days, i.e., seventy-two

hours from the moment it was first seen. Any coloured liquid, except for a white (colourless) liquid, is called the **blood of haid**. When a girl begins haid, she reaches puberty and is considered a woman. That is, she becomes responsible for observing the commands and the prohibitions of the religion. The number of days beginning from the moment bleeding is seen until the bleeding comes to an end is called **the period of âdat** (menstruation period). A period of haid is three days minimum and ten days maximum. **Every woman must know the hours and days of her menstruation period.** When a girl is over eight years old, it becomes fard for her mother or, if she does not have a mother, her grandmothers, elder sisters, paternal and maternal aunts, respectively, to teach her about haid and nifâs. Nifâs means lochia. It is the blood that flows from the genital organ of a woman after child delivery. There is not a minimum duration for nifâs. When the bleeding stops, she must make a ghusl immediately. The maximum duration for nifâs is **40 days**. After 40 days, she performs a ghusl and begins salât even if her bleeding continues. Bleeding after the 40th day is istihâda (that is, 'udhr). **Women must also memorize their nifâs period.** Bleeding that goes on for less than 3 days, that is, even if it is five minutes less than seventy-two hours, or, for a newly pubescent girl, bleeding after the **10th day** when it goes on more than **10 days** or, for one who is not new, bleeding that happens after the âdat when it both exceeds the days of âdat and continues for more than ten days or bleeding of a pregnant or a woman older than **55** (âisa) or of a girl below nine years of age, is not menstrual. It is called **istihâda** ('udhr blood). The bleeding of istihâda (menorrhagia) is a sign of a disease. If it continues for a long time, it may be dangerous, so the person concerned must see a gynaecologist. A woman undergoing the days of istihâda is categorized as a person who has an excuse ('udhr), like someone whose nose frequently bleeds; hence, she has to perform salât and fast. Salât, fast, tilâwat and shukr sajdas, holding the Qur'ân al karîm, entering a mosque, making tawâf around the Kâ'ba, and sexual intercourse are all harâm (forbidden) during the state of haid or nifâs. Later she performs the qadâ' of those fasts, but not the salât that she did not perform. A person who hears an âyat of sajda while he is junub or without an abdast makes tilâwat sajda after he is cleaned. But if a woman hears it during the state of haid or nifâs, she does not need to make tilâwat sajda after cleaning. A woman must let her husband know when her haid begins. Our Prophet (sall Allahu 'alaihi wa sallam) stated, "**A woman who conceals the beginning and the termination of her haid from her husband is accursed.**" When the haid or nifâs ends, it is fard to make a ghusl immediately. It is fard, a commandment of Allahu ta'âlâ.

### Haid and nifâs in Mâlikî

In the Mâlikî madhab, the red, yellow or turbid blood that comes out without any reason from the front of a girl who is nine years old is called **Haid blood**. It is haid (menstruating) as soon as the bleeding starts. If it continues for less than 15 days, then it is âdat (menstruation period). If it lasts for more than 15 days, then it is istihâda. If her âdat changes the next month, then the longest of her âdat days plus **3 days** is her haid. Longer than that and longer





**than 15 days** is istihâda. If the kursuf (some cotton or cloth that women put in their front) is dry or has a white liquid, then it is understood that the haid had ended. Bleeding after the **age of 70** is not haid, it is istihâda. In case a woman's bleeding continues intermittently, the days spent without bleeding are to be taken as days of purity. The number of running days of purity is **15** minimum. Bleeding that recurs before these **15 days** is istihâda. Such days of purity are infinite (there is not a maximum limit). If the bleeding stops and recurs **15 days** later, it is haid. Bleeding undergone before childbirth is haid. If the baby is taken out of the woman's womb through an opening cut in her abdomen, the bleeding that occurs in the immediate aftermath is not nifâs (puerperal discharge). Nifâs (puerperal period) is **60 days** maximum. If the puerperal bleeding stops and does not recur within the following **15 days** (the puerperal period has ended and), the woman undergoing nifâs has become tâhir (clean, purified). Bleeding that occurs thereafter is haid.

### Haid and nifâs in Shâfi'i

The shortest of haid is **1 day**, and the longest is **15 days**. If it lasts more than **15 days**, then it is istihâda. The number of running days of purity is **15** minimum. If the bleeding starts before **15 days**, then it is not haid, it is istihâda. Bleeding from a girl younger than 9 years of age or an âisa (**after the age of 60**) is not haid; it is 'udhr. Nifâs is **60 days** maximum. There is not a minimum for nifâs. The bleeding of a pregnant woman is haid. If the clean days between the nifâs bleeding are less than **15 days**, it is considered nifâs. If the nifâs bleeding stops and does not recur within the following **15 days**, the nifâs period has ended. It is not necessary to wait for 60 days. If bleeding occurs **15 or more days** after purity, then it is haid blood, not nifâs.

### Haid and nifâs in Hanbalî

The shortest of haid is **1 day**, and the longest is **15 days**. If it lasts more than **15 days**, then it is istihâda ('udhr). For the second haid to start, at least **13 days** need to pass. If the bleeding starts before **13 days**, then it is not haid; it is istihâda. Bleeding from a girl younger than 9 years of age or an âisa (**after the age of 50**) is not haid; it is 'udhr. Bleeding of a pregnant woman is not haid; it is istihâda. The maximum of nifâs is **40 days**, the same as Hanafî. There is not a minimum for nifâs. While she has nifâs, on the days there isn't any blood, she is clean, and she makes ghusl and does her ibâdats. On the days there is blood, she will abandon salât and fast. This will continue so until **40 days** is complete.

## 2- Tahârat from najâsat

There must be no najâsat (substances which Islâm prescribes as unclean) or impurity on the body or the clothes of a person performing salât or on the place where he is performing salât. Headwear, a cap, a turban, mests and nalins (shoes) are also considered clothing. Since the hanging part of a scarf wrapped around one's neck moves as one moves, when performing salât, it is included as clothing, and the salât will not be accepted if part of the cloth is unclean. When

the parts of the cloth spread on the ground where one stands and where one puts one's head are clean, the salât will be accepted even if there is najâsat on its other parts. For, the cloth, unlike the scarf, is not attached to the body. The salât of a person carrying urine in a closed bottle is not accepted. For, the bottle is not the place where the urine is produced. (Hence it is not permissible to perform salât while one is carrying a closed bottle of blood or tincture of iodine or a closed box containing a bloody handkerchief or a piece of cloth smeared with najâsat as large as or more than the size of a dirham.) **The spots where one's two feet are placed and where one makes sajda must be clean.** Salât performed on a cloth, glassware or nylon spread or put on najâsat is accepted. It is not deleterious to salât if the hanging ends of one's garment touch some dry najâsat when making sajda.

### **Istinjâ, istibrâ and istinqâ**

Cleaning one's front or back after the discharge of najâsat is called istinjâ. Istibrâ means, after urination, to wait by walking around or doing something else until the urinary bladder is no longer wet (before making an ablution). Istinqâ means the heart's becoming assured about physical cleanliness and that no drop of urine is left in the urethra. Women don't do istibrâ. It is wâjib for men to make istibrâ, that is, not to leave any drops in the urethra, by walking, coughing or by lying on their left side. One must not make an abdast unless one is satisfied that there are no drops of urine left. One drop oozing out will both nullify the abdast and make one's underwear dirty. If less than a palm-full oozes onto the pants, the salât he performs will be makrûh. If more oozes, the salât will not be sahîh, accepted. Those who have difficulty with istibrâ must put a cellulosic cotton wick as big as a barley seed into the urinary hole. The cotton will absorb the urine oozing out. But the end of the cotton must not jut out.

### **3- Satr al-awrat (Covering awrat parts)**

Those parts of a person's body that are harâm for him (or her) to leave uncovered, to show others and that are harâm for others to look at, are called **awrat parts**. A man's awrat parts are between his navel and lower parts of his knees. The knees are awrat. Salât performed with these parts exposed is not sahîh (in other words, it is null and void.) When performing salât, it is sunnah for men to cover their other parts (arms, head) and to wear socks. It is makrûh for them to perform salât with these parts exposed. All parts of women, except their palms and faces, including outer parts of their hands, their hair and their feet are awrat in all the four madhhabs. For this reason, women are called Awrat. It is fard for them to cover these parts of theirs. If one fourth of one of a man's or woman's awrat parts remains bare as long as one rukn, the salât becomes invalid. If a smaller part remains exposed, the salât does not become nullified, but it becomes makrûh. Thin fabric that allows the shape or colour of the thing under it to be seen is the same as having no cover at all. When alone and not performing salât, it is fard for women to cover between their knees and navels, wâjib to cover their backs and abdomen, and adab to cover other parts of their body.





#### 4- Istiqbâl al-qibla (turning towards the qibla)

Istiqbâl al-qibla means to perform salât towards the Kâ'ba. The direction towards the building of the Kâ'ba, in Mecca al-muqarrama, is called the **qibla**. Previously, the qibla was Jerusalem. Seventeen months after the Hegira, on a Tuesday, in the middle of the month of Sha'bân, Muslims were commanded to turn towards the Kâ'ba. Qibla is not the building of the Kâ'ba; it is its building plot. That is, that space from the Earth to the Arsh is the qibla. For this reason, a person who is down in a well, under the sea, on top of a high mountain or on a plane can perform salât towards that direction. Salât will be sahîh if the opening between the crosswise directions of the optic nerves includes the Kâ'ba.

*"Hajj al-mabrûr is the most valuable ibâdat. The sins of a person who performs hajj al-mabrûr will be forgiven. He will be like a newborn."*

**Hadîth  
ash-sharîf**

#### 5- Time

Rasûl al-akram (sallallahu 'alaihi wa sallam) stated in a hadîth ash-sharîf, “**For two days, next to the door of the Kâ'ba, Jabrâîl ('alaihis-salâm) conducted salât as the imâm for the two of us. We two performed the morning salât as the fajr (morning twilight) dawned; the dhuhîr (early afternoon) salât as the sun started to decline from its zenith; the asr (late afternoon) salât when the shadow of an object equaled its length; the maghrib (evening) salât as the sun set (its upper rim disappeared); and the ishâ'a (night) salât when the evening twilight darkened. The second day, we performed the morning salât when the morning twilight matured; the dhuhîr salât when the shadow of an object became twice the length of the object; the asr salât immediately thereafter; the maghrib salât at the set time of breaking fast; and the ishâ'a salât at the end of the first third of the night.** Then he said, ‘O Muhammad, these are the times of salât for you and the prophets before you. Your ummah should perform each of these five salâts between the two times at which we performed each.’”

This hadîth ash-sharîf clarifies that the number of daily salât is five.

**The time for morning salât:** It begins when the whiteness called fajr is seen in the east. It ends with sunrise.

**The time of early afternoon salât:** It starts when the shadows of the objects, having been shortened, begin to elongate again. It ends when the shadow of an object becomes two-fold the height of the original object.

**The time of late afternoon salât:** It begins at the end of the time of early afternoon salât and continues until the sun disappears. It is harâm to postpone any salât until the sun turns yellow, an event that takes place when the distance between the sun's lower limb and the line of the apparent horizon is a spear's length (when there is 40 minutes left until the evening salât). It is harâm (prohibited) to postpone the late afternoon salât until that time. However, if you have not performed the late afternoon salât until that time, you must perform it by

sunset.

**The time of evening salât:** It begins when the sun disappears and continues until the redness on the line of the apparent horizon in the west disappears.

**The time of night salât:** It begins when the time of evening salât ends. It ends with the whiteness of fajr as-sâdiq (true dawn). It is makrûh to intentionally leave the night salât after sharî' midnight. To perform the salât before or after their prescribed times (not to perform them in their due periods) is harâm. It is a grave sin. In the time tables prepared by (**Turkiye Newspaper**), salât and imsâk times have been declared correctly.

### Karâhat times

There are three times when it is tahrîmî makrûh, that is, harâm, to perform salât. A fard salât is not sahîh (valid) if it is started at one of these times. These three times are during the period of sunrise, sunset and midday. At any of these three times, the salât for a janâza that was prepared earlier (than the beginning of the makrûh period) or sajda at-tilâwat or sajda as-sahw is not permissible, either. The only salât that a Muslim is allowed to perform during the period of sunset is the day's late afternoon ('asr) salât (which they have somehow failed to perform till then).

### Adhân and iqamat

Adhân means announcing publicly. It is sunnah al-muakkada for men to recite the adhân for the five daily salâts, for performing the omitted (qadâ) salâts that are fard, and towards the khatîb at Friday salât. It is makrûh for women to recite the adhân or the iqâmat. The adhân is performed at a high place in order to announce the time to others. While saying adhân, it is mustahâb to raise the hands and put one finger in each ear hole. Saying the iqâmat is more valuable than (saying) the adhân. The adhân and the iqâmat must be said towards the qibla. One must not talk while saying them, nor acknowledge any speech or greeting.

The reciting of adhân:

**Allahu akbar** (4 times)

**Ash-hadu an lâ ilâha illallah** (2 times)

**Ash-hadu anna Muhammadan Rasûlullah** (2 times)

**Hayya 'alas-salâh** (2 times)

**Hayya 'alal-falâh** (2 times)

**Allahu akbar** (2 times)

**Lâ ilâha illallah** (1 time)

Only in the adhân for the morning salât, after Hayya 'alal-falâh, you say (**Assalâtu hayrun minan-nawm**) two times.

As for the iqâmat, you say (**Qad qâma tis-salâtu**) two times after Hayya 'alal-falâh.

### 6- Niyyat

Niyyat (intention) is made while saying the takbîr of iftitâh (beginning).



To make niyyat for salât means to pass through the heart its name, time, qibla, to follow the imâm (when performing salât in jamâ'at). The niyyat made after the takbîr of iftitâh is not sahîh, and the salât performed thereby is not acceptable. While intending for fard or wâjib salât, you must know which fard or wâjib of the salât you will perform. It is not necessary to make niyyat for the number of rak'ats. When performing a sunnah, the niyyat "To perform salât" will suffice. The niyyat for the salât of janâza is made as "I make the niyyat to perform salât for Allah, salawât for our Master, the Prophet, to pray for the deceased, following this imâm." The imâm does not have to make niyyat to be the imâm for men. But if he does not make niyyat to be the imâm of that jamâ'at, he will not attain the thawâb of salât in jamâ'at. If he makes niyyat to be the imam, he will attain this thawâb, too. The imâm has to make the niyyat "To become the imâm for women" (when he is to lead women). While performing ibâdats, making niyyat only verbally is not a niyyat. If it is not done through the heart, the ibâdats will not be acceptable.

*"The worst of misers is the one who does not perform the qurban (though it is wâjib for him to perform the qurban)."*

**Hadîth  
ash-sharîf**

## 7- Takbîr of tahrîma

Tahrîma means to say, "**Allahu akbar**" when beginning salât. Men raise their hands to the ears with the palms of the hands turned to the qibla. The tips of the thumbs touch the earlobes. While saying **Allahu akbar**, the hands are lowered, and when finished, the hands are connected on the lower belly, with the right hand grabbing the left wrist. Women raise their both hands as high as their shoulders and say the takbîr of iftitâh. Then they put their hands on their breasts, right hand on top of the left. They do not grasp their wrist as men do.

B) The Rukns of Salât The fards within the salât are called Rukns. There is five of them:

### 1- Qiyâm

The first of the five rukns of salât is qiyâm. Qiyâm means to stand. He who is too ill to stand performs salât sitting, and if he is too ill to sit, he lies down on his back and performs it with his head (by moving, nodding, etc., his head). A pillow must be put under his head so that his face will be towards the qibla, instead of skyward, and if lying, he bends his knees, he does not stretch his legs towards the qibla. When standing, the two feet must be four finger's width apart from each other.

### 2- Qirâat

It is fard to recite an âyat of the Qur'ân al-karîm while standing at every rak'at of the sunnahs and of the witr, and at two rak'ats of the fard when performing salât individually. It brings more thawâb to recite a short sûrah. As qirâat, it is wâjib to recite the Sûrah al-Fâtiha and an additional sûrah or three short âyats at the first two rak'ats of the fard salâts with four rak'ats; it is sunnah to recite Fâtiha at the last two rak'ats. It is wâjib to recite the Fâtiha and the zamm

(additional) as-sûrah at every rak’ats of witr and sunnah salâts. Additionally, it is wâjib to recite the Fâtiha once and before the zamm as-sûrah. If one of these five wâjibs is forgotten, it is necessary to make sajda as-sahw. When making the qirâat, it is not permissible to recite translations of the Qur’ân al-karîm. It must be recited as its original, in Arabic.

### 3- Rukû’

After the qirâat in the qiyâm (the reciting while standing), you bend for the rukû’ saying the takbîr. In the rukû’, men open their fingers and grasp their knees. They keep their back and head straight on the same level. In the rukû’, you say, “**Subhâna Rabbiyal-’azîm**” at least thrice (saying it 3, 5, 7, 9 or 11 times is mustahâb). In the rukû’, your arms and legs must be straight. Women do not open their fingers. They do not keep their head and back level or their arms straight. It is sunnah for the imâm, as well as for a person who is performing salât by himself, to say, “**Sami’Allahu liman hamideh**” while straightening up from the rukû’. The jamâ’at does not say it. Immediately after saying it, you must say, “**Rabbanâ lakal hamd**” and stand upright at qawma, and then, saying, “**Allahu akbar**” while kneeling down for the sajda, first put the right knee and then the left knee, followed by the right then left hands, on the floor. Finally, the nose and the forehead bones are put on the floor.

### 4- Sajda

At the sajda, you say, “**Subhâna Rabbiyal-a’lâ**” at least thrice (saying it 3, 5, 7, 9 or 11 times is mustahâb). Fingers must be closed, pointing towards the qibla, in line with the ears, and the head must be between the hands. It is fard for the forehead to be touching something clean, such as stone, soil, wood, cloth, and it is said (by savants) that it is wâjib to put the nose down, too. It is not permissible to put only the nose on the ground without a good excuse. It is makrûh to put only the forehead on the ground. It is either fard or wâjib to put two feet or at least one toe of each foot on the ground. That is, if two feet are not put on the ground, salât will either not be sahîh or it will become makrûh. At the sajda, it is sunnah to bend the toes and turn them towards the qibla. Men must keep their arms and thighs away from their abdomen. It is sunnah to place the hands and the knees on the ground. It is sunnah to keep the heels a four-finger-width away from each other at the qiyâm, but at the rukû’, qawma and sajda, it is sunnah to keep them together. While kneeling down for the sajda, it is makrûh to pull up the legs of your trousers, and it is makrûh to fold them before beginning salât. It is makrûh to perform salât with folded (or short) sleeves, cuffs, or lower parts of a trouser. It is makrûh to perform salât with a bare head out of laziness or for lack of realization of the importance of performing salât with a covered head. And it causes disbelief to slight salât. It is makrûh to perform salât while one is in dirty clothes or clothes which he uses at work (that is, greasy and dirty clothes).

### 5- Qa’dâ al-akhîra



In the last rak'at, it is fard to sit as long as it would take to recite the **Attahiyyâtu**. You do not make a sign with your fingers while sitting. When sitting, men put their left foot flat on the ground with their toes pointing towards the right, sitting on the foot. The right foot should be upright, with the toes touching the ground and pointing towards the qibla. It is sunnah to sit in this manner. Women sit by **tawarruk**. That is, they sit with their buttocks on the ground. Their thighs should be close to each other. Their feet should jut out from their right.

*Is it the remembering of the Prophet's friends,  
At the place of selem trees that makes you cry?*

*Say, is it the wind of Medîna that makes you cry?  
Or is it the lightning bolt at night from the Idam Mount?*

**Qasîdat al-Burda**

## AWRAT PARTS AND WOMEN'S COVERING THEMSELVES

Abû Sa'îd al-Khudrî (râdiyallahu 'anh) informs: Rasûlullah (sallallahu 'alaihi wa sallam) stated, "**A man should not look at another man's awrat parts, and a woman should not look at another woman's awrat parts!**" As is seen, it is harâm for men to look at women and for women to look at men's awrat parts, and likewise, it is harâm for men to look at other men's awrat parts and for women to look at other women's awrat parts. A man's awrat parts (which are harâm) for other men (to look at) are between their knees and navels. The same rule applies among women. As for a woman's awrat parts (that are harâm) for men (to look at), they are her entire body with the exception of her hands and face. Hence, women are called awrat(s). Regardless of whether a woman is a Muslim or non-Muslim, it is harâm to look at a nâ-mahram (having no relation either by blood or marriage) woman's face with shahwa (lust), and it is harâm to look at her awrat parts even without lust. Jâbir ibn Abdullah (râdiyallahu 'anh) narrates: Rasûlullah (sallallahu 'alaihi wa sallam) said, "**Do not spend the night at a nâ-mahram woman's house!**" Aqaba ibn Âmir (râdiyallahu 'anh) narrates: Rasûlullah (sallallahu 'alaihi wa sallam) said, "**Do not stay alone with a nâ-mahram woman in a private room! If a woman stays in private with her husband's brother or with the latter's son, she will be drifted as far as death.**" That is, it will cause fitnas (which in turn means disastrous results.) No effort should be spared to avoid it. This hadîth ash-sharîf is quoted in **Sahîh al-Bukhâri** and in **Sahîh al-Muslim**. Abdullah ibn Mes'ûd (râdiyallahu 'anh) narrates: Rasûlullah (sallallahu 'alaihi wa sallam) stated, "**A woman's body is awrat.**" That is, it must be covered. "**When a woman goes out, the shaytan looks at her all the time.**" (That is, he uses her as a decoy to trick

men and to lead them to commit sins.) Burayda (rādiyallahu 'anh) narrates: Rasūlullāh (sallallahu 'alaihi wa sallam) said to Hadrat Alī, **"Yā Alī! When you see a woman turn your face away from her. Do not look at her again! It is not sinful to see her unexpectedly. But, it is a sin to look at her again."** It is quoted by Abū Dāwūd and by Dārimī. Alī (rādiyallahu 'anh) narrates: Rasūlullāh (sallallahu 'alaihi wa sallam) stated, **"Yā Alī! Do not expose your thigh, and do not look at someone else's thigh, dead or alive!"** This hadīth ash-sharīf is quoted by Abū Dāwūd and by Ibnu Māja. Hence, looking at a dead person's awrat parts is like looking at a living person's awrat parts. (We must do our utmost to avoid looking at sportsmen's and swimming people's awrat parts.) Abdullāh ibn 'Umar (rādiyallahu 'anhūmā) narrates: Rasūlullāh (sall Allahu 'alaihi wa sallam) said, **"Do not expose your awrat parts!"** (Do not expose them even when you are alone.) **For, there are creatures who never leave you alone. Be ashamed in their presence and respect them!** They are the angels called Hafaza, who protect you against jinns and who leave you alone only when you are in the toilet and during conjugal activity. Umm Salama (rādiyallahu 'anhā) relates: Maymūnā (rādiyallahu 'anhā) and I were with Rasūlullāh (sallallahu 'alaihi wa sallam), when Ibnu Umm Maktūm (rādiyallahu 'anh) asked for permission (to enter) and entered. When Rasūlullāh (sallallahu 'alaihi wa sallam) saw him, He said to us, **"Withdraw behind the curtain!"** When I said, "Isn't he blind? He won't see us," **"Are you blind, too? Will you not see him,"** said the Best of Creation. In other words, "He might be blind, but you are not." This hadīth ash-sharīf is quoted by Imām Ahmad and Tirmidhī and Abū Dāwūd (rahimahumullāhu ta'ālā). According to this hadīth ash-sharīf, as it is harām for a man to look at a woman nā-mahram to him, likewise it is not permissible for a woman to look at a man nā-mahram to her. The imāms of our (four) madhhabs (rahimahumullāhu ta'ālā), taking other hadīth ash sharīfs into consideration as well, said, "It is difficult for a woman to not look at a nā-mahram man's head and hair. Commandments that are difficult to do are 'azīmats. A man's awrat parts for a woman are between his knees and navel. It is easy not to look at those parts. Commandments that are easy to do are rukhsats." [As is seen, the Azwāj at-tāhirāt (the pure wives of our blessed Prophet) (rādiyallahu ta'ālā 'anhunna) and the Ashāb al-kirām (rādiyallahu 'anhūm) preferred the way of 'azīmats and avoided the rukhsats. The casuistry, "Women did not cover themselves during the time of the Prophet. Today's dramatic spectacles wherein we see women covering themselves like ogres did not exist in that time. Hadrat 'Aishah, for one, went about bareheaded. The present custom of women's covering themselves was invented later by fanatics and people of fiqh," is a hideous slander spread by British plotters whose real purpose is to demolish Islām from within and by zindiqs.] 'Umar al-Fārūq (rādiyallahu 'anh) narrates: Rasūlullāh (sallallahu 'alaihi wa sallam) stated, "If a man makes halwat with a woman nā-mahram to him, shaytan joins them as the third person." This hadīth ash-sharīf is quoted by Tirmidhī. [It is harām to make halwat with one or more nā-mahram women, that is, for a man and a woman to stay in private in a closed place. Ibn 'Abidīn





*"Work for the world as much as the length of time you will stay here, and work for the akhirat as much as the length of time you will stay there!"*

**Hadîth  
ash-sharîf**

states as follows in his discourse on being an imâm, "If there is another man or a woman who is one of the (first) man's close relatives called zî-rahm al-mahram, the event will not be halwat."] Jâbir ibn Abdullah (radiyallahu 'anh) narrates: Rasûlullah (sallallahu 'alaihi wa sallam) stated, "**Do not visit women whose husbands are away! For, (if you do so,) shaytan will circulate like blood in your veins.**" When they said, "Will he circulate in yours as well," the Darling of Allahu ta'âlâ answered, "**Yes. He will circulate in mine, too. Yet Allahu ta'âlâ has helped me against him. He has made him a Muslim so that he has surrendered himself to me.**" This hadîth ash-sharîf is quoted by Tirmidhî (rahimahullâhu ta'âlâ). Umm Salama (radiyallahu 'anhâ) narrates: Rasûlullah (sallallahu 'alaihi wa sallam) was with me (in my room). My brother Abdullaah ibn Abî Umayya's slave was in the room, too. That slave was muhanneth (effeminate). When Rasûlullah (sallallahu 'alaihi wa sallam) saw that muhanneth person and heard his voice, He said, "**Do not admit people like this one into your house!**" This hadîth ash-sharîf is quoted in Bukhârî and Muslim. Muhanneth is a man (or boy) who behaves, acts, talks, sounds, and dresses like a woman. People who do so are accursed. A hadîth ash-sharîf states as follows about them, "**May Allah condemn men who make themselves resemble women and women who make themselves resemble men!**" Women who wear clothes like men's and have their hair cut like men and do things that are to be done by men, and men who grow their hair long like women and adorn themselves like women, without an 'udhr compelling them to do so, are within the scope of this hadîth ash-sharîf. The Islâmic religion prohibits a woman from covering herself with material thin enough to show what is under it. It is stated as follows in a hadîth ash-sharîf quoted in the books **Muslim** and **Muwattâ**, "**Women who are covered (but) naked and (women) whose heads bulge upwards like humps of camels shall not enter Jannah. They shall not even receive the scent of Jannah. Even though the scent of Jannah reaches very distant places.**" This hadîth ash-sharîf prohibits women from wearing thin, transparent and closely fitting dresses, stockings and headgears and from winding their hair into buns atop their heads. To dress like this is like going about naked. Muslim women and girls should not wear thin and tight dresses and should not wind their hair or the hair on the wigs they are wearing into buns like camel-humps on their heads. They should know that these sinful acts are bad enough to take a person to Jahannam. It is stated in **Hindiyya**, "It is permissible to look at a woman wearing something thick and loose. It is not permissible to look at a tightly dressed woman. It is harâm to look lustfully at the face of a woman who has covered herself (properly). It is makrûh to do so even without lust if there is no reason to do so. The same rule applies to looking at non-Muslim women. It is permissible to look only at their hair, according to a scholarly statement." To wear a loose, thick, and dark-coloured overall like a coat that extends down to

the heel-bones and covers the arms and wrists is better than (wearing an over-garment called) charshaf, which is made up of two parts. It is stated in **Halabîyi kabîr**, “A free (Muslim) woman’s hair that hangs down to her ears is awrat according to unanimity (of Islâmic scholars). So is the case with its part hanging down below the ears, according to a majority of scholars.

According to some scholars, the hanging part is not awrat during namâz. However, it is not permissible for a man nâ- mahram to her to look at that part, either.” She must cover her entire hair with a thick headscarf. The front part of the middle of the headscarf must stick to her forehead and extend near to her eyebrows, its both sides must be made to extend to the outer ends of the eyebrows, make a downward turn, extend down to her chin, being pinned together on her chin, and their ends hanging over her breasts, and the middle part of its back must cover the upper part of her back. If it is likely that fitna will arise, the cheeks also must be covered. She must as well wear thick and dark stockings. If one-fourth of the hanging part of a woman’s hair remains exposed as long as one rukn (in namâz), the namâz she performs will not be sahîh. And it will be makrûh if a smaller part remains exposed (that long). Not a single Islâmic book differentiates young from old concerning the woman’s age. There are Islâmic scholars who have stated that it is permissible to acknowledge an old woman’s greeting or to make musâfaha (shake hands) with her or to make halwat with her; yet, not a single Islâmic scholar has stated that it is permissible for an old woman to expose her hair or for men (who are nâ-mahram to her) to look at her hair. Some Islâmic scholars have said that it is permissible to look at a non-Muslim woman’s hair. But none of them has said that it is permissible to look at an old Muslim woman’s hair. The Islâmic scholars who have stated that it is permissible for an old woman to enter a mosque or to visit a cemetery have stated that her hair must be covered properly. A person who professes to be a Muslim has to know whether anything he is to do is agreeable with Islâm. If he doesn’t, he has to learn by asking a scholar of Ahl as-sunnah or by reading books written by such scholars. If what he is going to do is not agreeable with Islâm, he will not be safe against sinfulness or unbelief. He should make true tawba (repentance) every day. A sinful or irreligious act will definitely be forgiven (by Allahu ta’âlâ) if tawba is made for it. If tawba is not made, torment and punishments in the world and in Jahannam shall be experienced. Men’s and women’s body parts that must be covered when performing namâz and elsewhere are called awrat parts. **“It is harâm to expose one’s awrat parts or to look at others’ (exposed) awrat parts.”** A person who says that there are no awrat parts in Islâm becomes an unbeliever. Our religion commands us to cover our awrat parts. A place where there is a man or woman with exposed awrat parts or where musical instruments are being played and/ or people are gambling and/or alcoholic beverages are being consumed and/or people are listening to women singing is called a place of fisq. It is harâm to go to places of fisq. The heart also must be pure. The heart’s being pure means it having beautiful ethics. The heart is purified by obeying Islâm. People who disobey Islâm cannot have pure hearts. If a



person says that it is halâl abou exposing one of the parts of the body that are awrat in all four madhhabs, which is ijmâ' (consensus of all Islâmic scholars), or about looking at others' awrat parts or if he doesn't deem it important, that is, if he does not fear being tormented for that sinful act, he becomes an unbeliever. The same rule applies to women's exposing their parts of awrat, singing or performing Mawlid in the presence of men. A person who says, "**I am a Muslim,**" has to learn the essentials of îmân and Islâm and the fards and harâms unanimously taught by all four madhhabs and esteem them highly. It is not an 'udhr not to know them. That is, it is like knowing them and denying them. "**The entire body of a woman, with the exception of her face and hands, is awrat** (that is, it must be covered) **in all four madhhabs.**" If a Muslim indifferently exposes a part of his or her body on which there has not been an ijmâ', that is, if it is not awrat according to one of the other three madhhabs, he or she will have committed a grave sin according to his or her own madhab, although they will not become a kâfir (unbeliever). An example of this is men's exposing parts between their knees and groins. It is fard for a Muslim to learn what he or she does not know. Once they have learned about it, they have to make tawba immediately and cover that limb of theirs.

*"People are asleep.  
They will wake  
up when they are  
dead."*

**Hadith  
ash-sharîf**

*What happened to your eyes that stream down all these tears?  
The more you say regain yourself, the more your heart ignites.*

*From Hadrat Muhammad's rains of kindness,  
A drop is what every prophet wishes.*

*Spiritual and corporal, apparent and concealed,  
He is the one that, of all existence, is Haqq's beloved.*

*The virtue and excellence of His person is limitless,  
It is not possible to tell with the tongue His excellence.*

*If every miracle of Rasûlullah's,  
Could speak of His greatness,*

*When His blessed name was mentioned,  
All decomposed bones have revived.*

*Anything more than we can handle, He didn't entrust us,  
His commands and prohibitions are the crowns of our heads.*

***Qasîdat al-Burda***

# HOW TO PERFORM SALÂT

## How a man performs salât individually

For example, sunnah of the morning salât is performed as follows:

1- You turn towards the qibla. The heels of the feet are kept four-finger-widths apart from each other. Tips of the thumbs touch the earlobes, and palms are turned towards the qibla. After passing through the heart, saying, “**I intend to perform the sunnah of today’s morning salât for the sake of Allah, I have turned towards the qibla,**” and saying, “**Allahu akbar,**” the right hand clasps the left wrist under the navel.

2- Keeping the eyes fixed on the place where the head will touch for the sajda (prostration):

a) You recite the **Subhânakâ** prayer.

b) After reciting the **A’ûdhû and Basmala**, you recite Sûrah al-Fâtiha.

c) After the Fâtiha, without saying Basmala, you recite an additional sûrah, for example, the Sûrah Fîl. If you say Basmala, you will receive the thawâb of observing a mustahâb.

3- After reciting the additional sûrah, you bend for the ruku’ (bowing by putting your hands on the knees) saying, “**Allahu akbar**”. In the ruku’, you open your fingers and grasp your knees. You keep your back and head straight at the same level. You look at your feet and say, “**Subhâna Rabbiyâl-‘azîm**” three times. If you say it 5, 7, 9 or 11 times, you will receive the thawâb of observing a mustahâb.

4- You straighten up from the ruku’ saying, “Sami’allahu liman hamidah”. While straightening up, you must not pull up your trousers and must not remove your eyes from the place of the sajda. When you stand upright, you say, “**Rabbânâ lakah hamd**”. (This standing upright is called qawma.)

5- You stand motionless for a short while and kneel down for sajda saying, “**Allahu akbar**”. While kneeling down for sajda, in order:

a) First put the right knee and then the left knee, followed by the right hand, then the left hand, on the floor. Finally, the nose and the forehead bones are put on the floor.

b) The toes are bent towards the qibla.

c) The head must be between the hands.

d) Fingers must be closed.

e) Palms must be put on the ground, elbows must not touch the ground.

f) You say, “**Subhâna Rabbiyâl-a’lâ**” at least three times in the sajda. If you say it 5, 7, 9 or 11 times, you will receive the thawâb of observing a mustahâb. Then;





6- By saying, “**Allahu akbar**,” you put your left foot flat on the ground with its toes pointing towards the right. The right foot should be upright with its toes touching the ground and pointing towards the qibla. You sit on your thighs long enough to say “subhānallah” (but you don’t actually say it) with your palms on your knees towards the qibla and your fingers slightly open.

7- Saying, “**Allahu akbar**,” you prostrate for the sajda again. (Sitting motionless for a while, between the two sajdahs, is called jalsa.)

8- After saying, “**Subhāna Rabbiyal-a'lā**” at least three times in the sajda, you stand up for the second rak'at saying, “**Allahu akbar**”. While standing up from the sajda, you should first raise your forehead, then your nose, then; left hand and right hand, then left knee and right knee.

9- While standing, you say the **Basmala**, the **Fatiha** and an additional sūrah. Then you bend for the ruku’ saying, “**Allahu akbar**”.

10- The second rak'at (units of salāt each of which comprises of the actions of standing, bowing, and two times prostration) is completed in the same way as detailed for the first rak'at. However, after the second sajda, when you say, “**Allahu akbar**,” you do not stand up but rather sit on your thighs.

a) After reciting the prayers **Attahiyyātu**, **Allahumma salli**, **Allahumma bārik** and **Rabbanā ātinā**, you make the salām first to the right, then to the left, saying, “**Assalāmu 'alaikum wa rahmatullah**”.

b) Following this, you say the prayer “**Allahumma antas-salām wa minkas-salām tabārakta yā dhal jalāli wal-ikrām**.” Then, you stand up and perform the two rak'at of morning salāt’s fard the same way but by making niyyat for fard. You should not talk between the sunnah and fard or the fard and sunnah. Though it does not negate the salāt, it does diminish the thawāb of the sunnah. After completing the salāt, you say the prayer “**Allahumma antas salām...**” and recite three complete istighfārs, “**Astaghfirullalāhal'azīm al karīm allazī lâ-ilâha illâ huv al-hayyal-kayyûma ve atûbu ilayh**.” Then you recite the **Āyat al-kursî** and say 33 tasbih, “**Subhānallah**”, 33 tahnîd, “**Al-hamdu lillah**”, 33 takbîr, “**Allahu akbar**”, and one tahlîl, “**Lâ ilâha illallahu wahdahû lâ sharîkalah, lahulmulku wa lahulhamdu wa huwa 'alâ kulli shay'in qadîr**.” These prayers must be said softly. It is bid'at to say them loudly. Afterwards, you make du'a (supplication, prayer). While making supplication, men lift up their arms straight at chest level. Arms are not bent at elbows. Palms are opened; they are turned towards the sky. For, the qibla for salāt is the Kâ'ba, and the qibla for supplication is the sky. After supplication, you say the āyat al-karîma, “**Subhāna Rabbika...**” and gently rub your hands on your face.

### **How other salâts are performed**

If the salāt has **3 rak'ats** (the fard of evening salāt and witr salāt), the first two rak'ats are performed like the two rak'ats of morning salāt (minus Allahumma salli, Allahumma bārik and Rabbanā ātinā at the second rak'at). On the third

*“Die before death comes. Take yourselves into account before your account is taken!”*

**Hadîth  
ash-sharîf**

rak’at of evening salât, you only recite Fâtiha, no additional sûrah. On the third rak’at of witr salât, after Fâtiha, you recite an additional sûrah and saying takbîr, you raise both hands up to your ears and (after re-grasping the left hand at the wrist with the right hand) you say the prayers termed Qunût. After the rukû’ and sajda of the third rak’at, you sit.

If the salât has **4 rak’ats**, the first two rak’ats are performed like the two rak’ats of morning salât (minus Allahumma salli, Allahumma bârik and Rabbanâ âtinâ at the second rak’at). In the sitting position at the end of the second rak’at of fard and wâjib salâts and the first sunnah of the afternoon salât, you only say the **Attahiyyâtu** prayer, then stand up. At the third and fourth rak’at of fard salâts, only **Fâtiha** is recited; you don’t say an additional sûrah. At the first sitting of ghayr al-muakkad sunnah salâts (the sunnah of late afternoon salât and the first sunnah of night salât), after **Attahiyyâtu**, **Allahumma salli** and **Allahumma bârik** are said. At the third rak’at, Subhânaka, the A’ûdhu and Basmala and **Sûrah al Fâtiha** are recited. At the third and fourth rak’ats, after Fâtiha, an additional sûrah is recited. After the rukû’ and sajda of the fourth rak’at, you sit. At the last sitting in salâts that have 3 or 4 rak’ats, after reciting the **Attahiyyâtu**, **Allahumma salli**, **Allahumma bârik** and **Rabbanâ âtinâ**, you make the salâm first to the right, saying, “Assalâmu ‘alaikum wa rahmatullah”, then to the left, saying, “**Assalâmu ‘alaikum wa rahmatullah**”. After the salâm, you say the prayer, “**Allahumma antas-salâm wa minkas salâm tabârakta yâ zal jalâli wal-ikrâm**.” Other nâfila salâts that are performed as 4 rak’ats are performed like ghayr al-muakkad sunnahs.

### **How a woman performs salât individually**

A woman who performs a salât individually, for example, the sunnah of the morning salât, performs it as follows: She veils herself from head to toe, her body features must not be apparent. Only the hands and face remain open. She will say the same sûrahs and prayers in salât as a man who performs a salât individually says, as previously mentioned. The differences are:

a) They do not raise their hands up to their ears as men do. They raise both their hands up to the level of their shoulders and make niyyat (the hands are not open or closed here, they are left loose). Then, saying takbîr, they put the right hand on top of the left hand on their breasts and start their salât.

b) While making ruku’, women do not make their feet touch each other. They put their hands on their knees; they don’t grasp the knees or spread their fingers, they keep them closed. They do not keep their backs, head, legs or arms straight.

c) Women lay their forearms on the floor in the sajda, their arms touching their sides. Their stomach and thighs touch.

d) Women sit on their buttocks during the sitting postures. Their thighs should be close to each other. Their feet should jut out from their right. They put their hands on their thighs and keep their fingers closed.

e) While making duâ, women don’t lift their arms forward; they hold their palms towards their faces. The best way for a woman to veil herself for performing salât is to wear a headcover large enough to cover her hands and a wide





skirt long enough to cover her feet.

### An example of a supplication to recited after namâz

**"Alhamdullahi Rabbil'âlemîn. Assalâtu wassalâmu alâ Rasûlinâ Muhammadin wa Âlihî wa Sahbihî ajma'în. Yâ Rabbî! Please do accept the namâz I have performed! Bless me with khayr (goodness) in the latter years of my life and in my 'âqibat (end). Bless me with the fortune of saying the Kalima at-tawhîd in my last breath. Bless my dead kinsfolk with your 'afw and maghfirat (forgiveness and compassion). Allâhummaghfir warham wa anta khayrur-râhimîn. Tavaffanî Musliman wa alhiqnî bis-sâlihîn. Allâhummaghfirlî wa li-wâlidayya wa li-ustâziyya wa lil-mu'minâ wal mu'minât yawma yaqûmul hisâb. Yâ Rabbî! Protect me against the evils of shaytan and against the evils of enemies and against the evils of my own nafs alammâra! Grant goodness, halâl and auspicious sustenance to our home! Grant salvation to Muslims! Make the enemies of Muslims wretched and ruined! With Your Divine Help, help Muslims that are making jihâd against unbelievers! Allâhumma innaka 'afuwun karîmun tuhib-bul 'afwa fa'fu 'annî. Yâ Rabbî! Grant recovery to the ill among us, grant relief to those who are with difficulties among us! Allâhumma innî as'aluka sih-hata wal-âfiyata wal-amânata wa husnal-khulqi war-ridâa bil-qadari birahmatika yâ erhamer-râhimîn. Grant a beneficial life, good morals, sound mind, âfiyat (good health) and istiqâmet (being on the correct, true path which Allahu ta'âlâ likes) to my parents and my children and my relatives and my friends and all my brothers in religion! Âmîn. Wal-hamdu-lil-lâhi Rabbil'âlemîn. Allâhumma salli 'alâ sayyidinâ Muhammadin wa 'alâ Âl-i Muhammad, kamâ sallay-ta 'alâ Ibrâhîma wa 'alâ Âl-i Ibrâhîm, innaka hamîd-un-Mejîd. Allâhumma bârik 'alâ Muhammadin wa 'alâ Âl-i Muhammad, kamâ bârakta 'alâ Ibrâhîma wa 'alâ Âl-i Ibrâhîm, innaka hamîd-un-Mejîd. Allâhumma Rabbanâ âtinâ fid-dunyâ hasanatan wa fil âakhirat-i hasanatan wa qinâ 'azâban-nâr birahmatika yâ Erhamer-râhimîn. Wal-hamdu-lil-lâhi Rabb-il'âlemîn. Astaghfirullah, astaghfirullah, astaghfirullah, estaghfirullahal'azîm al-karîm al-lezî lâ ilâha illâ huw al-Hayy-al-Qayyûma wa atûbu ilaih."**

### The wâjibs of salât

The wâjibs of salât are:

- 1- To say the Sûrah al-Fâtiha.
- 2- To say one additional sûrah or at least three short âyats after the Fâtiha.
- 3- To say the Fâtiha before the additional sûrah.
- 4- To say the Fâtiha and the additional sûrah in the first and second rak'ats of the fard salâts and in every rak'at of the sunnah and the wâjib salâts.

*"The deceased in a grave is like a person who is about to drown; he always yearns for the arrival of prayers from his parents, brothers and friends."*

*Hadîth ash-shârif*

- 5- To make the (two) sajdas one immediately after the other.
- 6- To sit as long as the tashahhud in the second rak’at of the salâts that comprise three or four rak’ats. To sit in the last rak’at is fard.
- 7- Not to sit more than the tashahhud in the second rak’at.
- 8- In the sajda, to put both the nose and the forehead on the ground.
- 9- To say the **Attahiyyâtu** prayer during the sitting posture in the last rak’at.
- 10- To make ta’dîl al-arkân, i.e., to be still as long as (it would take) to say “Subhânnâllah”.
- 11- To say “**Assalâmu ‘alaikum wa rahmatullâh**” at the end of salât.
- 12- To say the qunût prayer at the third rak’at of the witr salât.
- 13- To say takbîr in the Eid salâts.
- 14- For the imâm to say the âyats loudly in the salâts of morning, Friday, Eid, tarâwîh, witr, and in the first two rak’ats of evening and night salât.
- 15- For the imâm, as well as for a person performing salât alone, it is wâjib to say the âyats on the level of a nearly inaudibly whisper in the early and late afternoon fard salât, in the third rak’at of the evening salât and in the third and fourth rak’ats of the night salât. The sûrahs that are wâjib for the imâm to recite loudly are permissible for a person who performs salât alone to recite loudly as well as softly.

From morning salât on the Arafa day, that is, the day preceding the Eid of Qurban, until after late afternoon salât on the fourth day, which amounts to twenty-three salâts in all, it is wâjib for everyone, to say the **Takbîr altashrîq** (Allahu akbar, Allahu akbar. Lâ ilâha illallahu wallahu akbar. Allahu akbar wa lillâhil-hamd) once immediately after making the salâm in any salât that is fard.

### **Sajda as-sahw (Sajda made due to omissions and errors)**

When a person performing salât omits a fard of salât knowingly or mistakenly, his salât is broken. It does not break salât to omit one of the wâjibs of salât unknowingly. However, he must make sajda as-sahw. A person who does not perform a required sajda as-sahw knowingly or who omits one of the wâjibs of the salât knowingly must re-perform that salât. This is wâjib. If he does not, he will become sinful. Omitting a sunnah does not require making a sajda as-sahw. Sajda as-sahw is made upon delaying/repeating a fard or omitting/delaying/repeating a wâjib.

In case several sajda as-sahw are necessary, making one sajda as-sahw will be enough. When the imâm errs in a salât and makes sajda as-sahw, the jamâ’at also must do it. If one person in the jamâ’at makes a mistake, he does not make sajda as-sahw separately from the imâm.

To make the sajda as-sahw; after saying the Attahiyyâtu, you make salâm to one side (at the end of the salât), then make two sajdas and then sit down to complete the salât. You say **Attahiyyâtu, Salli and bârik, Rabbanâ** prayers in the sitting posture. It is also permissible to make the sajda as-sahw after making the salâm to both sides as well as without making the salâm at all.



## Things that necessitate sajda as-sahw

To stand up when you must sit down. To sit down when you must stand up. To recite in a whisper where you must recite loudly. To recite loudly where you must recite in a whisper. To recite from the Qur'ân al-karîm, where one must say a prayer. To say a prayer where one must recite from the Qur'ân al-karîm. For example, to say the prayer Attahiyyâtu instead of the Sûrah al-Fâtiha, or to say the Sûrah al-Fâtiha when you should say the Attahiyyâtu. In this case, the Fâtiha is omitted. To make salâm before completing the performance of salât. Not to say the additional sûrah in the first and second rak'ats of fard salâts after the Sûrah al-Fâtiha, to say it in the third or fourth rak'ats. Not to say the additional sûrah in the first two rak'ats after the Sûrah al-Fâtiha. To omit the takbîrs of Eid salâts. To omit the Qunût prayer in the witr salât.

*"If a person visits the graves of his parents or the grave of one of his parents every Friday, his sins will be pardoned."*

**Hadîth  
ash-shârif**

## The sunnahs of salât

1- To raise both hands up to the ears while saying the takbîr of iftitâh (saying Allahu akbar when beginning salât). Women raise both hands as high as their shoulders.

2- When the hands are raised, to turn the palms towards the qibla.

3- To grasp the left hand at the wrist with the right hand after saying the takbîr.

4- To put the right hand on top of the left.

5- For men, to put their hands under their navels, and for women, to put their hands on their breasts.

6- To recite the "**Subhânakâ**" after the takbîr of iftitâh.

7- For the imâm, or a person performing salât individually, to say the "**A'ûdhu** (A'ûdhu billâhi minash-shaytânirrajîm)".

8- To say the "**Basmala**".

9- To say, "**Subhâna Rabbiyal-'azîm**" three times in the ruku'.

10- To say, "**Subhâna Rabbiyal-a'lâ**" three times in the sajda.

11- To recite the salawats, "**Allahumma salli...**" and "**Allahumma bârik...**" in the last sitting.

12- To turn the head to the right and then to the left, looking at the end of the shoulders, while making the salâm (saying Assalâmu 'alaikum wa rahmatullah) at the end of the salât.

13- Except Friday and Eid salâts, for the imâm to say a sûrah in the first rak'at twice as long as the one to be said in the second rak'at.

14- To say "**Sami'Allahu liman hamidah**" while straightening up from the ruku'.

15- To say "Rabbanâ lakal hamd" when standing upright after the ruku'.

16- In the sajda, to keep the fingers close together (that is, to leave no space between them) and bend the toes so they are turned towards the qibla.

17- To say "**Allahu akbar**" while bowing for the ruku' and the sajdâs and

when straightening up from the sajdas.

- 18- To place the hands and the knees on the ground.
- 19- To keep the heels a four-finger-width away from each other at the qiyâm, but at the rukû’, qawma, and sajda they must be kept together.
- 20- To say “Âmîn” silently after the Fâtiha, to say Allahu akbar while bowing for the ruku’, to open the fingers and to grasp the knees in the ruku’, to say Allahu akbar while bowing for the sajdas, to keep the right foot upright while sitting on the left foot, to sit between the two sajdas.

In the evening salât, short sûrâhs are said. In the morning salât, the sûrah in the first rak’at is made longer than the second rak’at.

Those who follow the imâm in jamâ’at do not say the Fâtiha and the additional sûrah. They do say the Subhânaka and the takbîrs. They say the tahiyyat and the salawât ash-sharîfâs.

### The mustahâbs of salât

- 1- To look at the place of sajda during the qiyâm.
- 2- To look at the feet in the ruku’.
- 3- In the sajda, to look at the place where the nose is put.
- 4- In the sitting posture, to look at the knees.
- 5- The additional âyats you say after the Sûrah al-Fâtiha must be long in the morning and early afternoon salât and short in the evening salât.
- 6- Those who follow the imâm must say the takbîr in a nearly inaudibly whisper.
- 7- To open the fingers and put them on the knees in the ruku’.
- 8- To keep the head and the neck on the same straight level in the ruku’.
- 9- To put first the right knee and then the left knee while kneeling down for the sajda.
- 10- To perform the sajda in between two hands.
- 11- In the sajda, to put the nose down before putting the forehead.
- 12- To cover the mouth with the outer part of the left hand when yawning in salât.
- 13- In sajda, for men to keep their elbows raised off the floor. For women to rest their elbows on the floor.
- 14- For men to keep the arms and thighs apart from the abdomen in the sajda.
- 15- To stand still in the ruku’ and in the sajda as long as to say three tasbîhs.
- 16- To raise the hands from the sajda after raising the head.
- 17- To raise the knees from the sajda after raising the hands.
- 18- In the sitting posture, to place the hands on the thighs, with the finger-tips touching the edge of the knees in a straight manner towards the qibla. The fingers shouldn’t be bent or moved.
- 19- When saying the salâm to the right and to the left, to turn the head.
- 20- When saying the salâm to the right and to the left, to look at the ends of the shoulders.





## The makrûhs of salât

- 1- It is makrûh to drape your coat over your shoulders instead of properly wearing it.
- 2- When prostrating for the sajda, it is makrûh to pull up the hanging parts of your garment or your trousers.
- 3- It is makrûh to begin salât with the hanging parts of your garment or sleeves (or cuffs) rolled up.
- 4- Unnecessary movements are makrûh.
- 5- It is makrûh to perform salât clad in clothes that you wear at work (if they are greasy and dirty) or that you could not wear if you were to see your superiors.
- 6- It is makrûh to have something in the mouth that won't prevent one from reciting the Qur'ân al-karîm correctly. If it prevents one from pronouncing the Qur'ân al-karîm correctly, the salât becomes nullified.
- 7- It is makrûh to perform salât bare-headed (for men).
- 8- It is makrûh to begin salât when you need to urinate, defecate, or when you need to break wind.
- 9- During salât, it is makrûh to sweep stones or soil away from the place of sajda.
- 10- When beginning salât, or during salât, it is makrûh to crack your fingers.
- 11- It is makrûh to put your hand on your flank during salât.
- 12- It is makrûh to turn your head (face) around and tanzîhî makrûh to look around by turning your eyes. If you turn your chest away from the qibla, your salât becomes nullified.
- 13- In the tashahhuds (sitting and reciting certain prayers during salât), to sit like a dog, that is, to sit on your buttocks with erected thighs and knees touching your chest, is makrûh.
- 14- For men to lay their forearms on the floor.
- 15- To perform salât towards a person's face or towards the backs of people who are talking loudly.
- 16- To acknowledge someone's greeting with your hand or head.
- 17- To yawn outside of salât as well as during salât.
- 18- To shut your eyes while performing salât.
- 19- For the imâm to stand inside the mihrâb. Because priests lead others in worship from another room. Mihrab is a niche in the qibla wall of a mosque. It is not makrûh for the imâm to make sajda inside the mihrab if his feet are outside of it. People are considered to be where their feet are.
- 20- It is tanzîhî makrûh for the imâm to lead salât alone at a place half a metre higher than where the jamâ'at is.
- 21- It is also makrûh for the imâm to lead salât alone at a lower place.
- 22- To perform salât in the back line while there is room in the front line or to perform it alone in the back line when there is no room in the front line.
- 23- To perform salât with clothes that have a picture or pictures of living things on them.

*"Allahu ta'âlâ will not forgive those who attribute a partner to Him, that is, unbelievers, and He will forgive the sins other than disbelief."*

**An-Nisâ: 116**

24- If a picture of a living thing is drawn on the wall or on a piece of cloth or paper hanging or put on a wall just above the head, in front, or immediately to the right or left of a person who is performing salât, it is makrûh. A picture of the cross is like a picture of a living thing.

25- It is makrûh to perform it towards a fire with flames.

26- To count by hand the âyats or tasbîhs you say in the salât.

27- To perform salât by wrapping yourself in one cloth from head to foot.

28- To perform salât by winding a turban around your head, leaving the top of your head bare.

29- To perform salât with a covered mouth and nose.

30- To cough up phlegm from the throat without necessity.

31- Moving one hand once or twice is makrûh.

32- To omit one of the sunnahs of salât.

33- Without a darûrat (good excuse), it is makrûh to begin salât with your child in your arms.

34- Unless there is a darûrat, it is makrûh to perform salât facing things that distract your heart and prevent khushû’, such as ornamented things, games, musical instruments, or any food that you desire.

35- To lean on a wall or pole when performing the fard salât if there is not a darûrat to do so.

36- To raise your hands up to your ears when bowing for the rukû’ or when straightening up from the rukû’.

37- To complete the qirâat after bowing for the rukû’.

38- When making the sajdâs and the rukû’, it is makrûh to put your head down or to raise your head before the imâm does so.

39- To perform salât at places that are likely to be najs.

40- To perform salât facing a grave.

41- It is makrûh not to sit in accordance with the sunnah in the tashahhuds (sitting postures).

42- It is makrûh, in the second rak’at, to say three âyats longer than what was said in the first rak’at.

43- To recite the same sûrah, which you recited on the first rak’at, on the second rak’at or to recite the sûrah before it. If you recited it unknowingly, it is not makrûh.

44- To skip a sûrah while reciting.

### Things that are makrûh to do outside of salât

1- It is tâhrîmî makrûh to turn your front or back towards the qibla when breaking abdast in a restroom or elsewhere or while cleaning yourself after using the toilet.

2- To break abdast towards the sun or the moon.

3- To make a small child relieve itself by holding it towards one of these directions is makrûh for the adult who holds the child. Likewise, to have a small child do something that is harâm for adults is harâm for the adult who has the child do it.





4- To stretch your legs or only one leg towards the qibla without a good excuse.

5- To stretch your legs towards a mushaf (a book that the Qur'ân al-karîm has been written in) or other Islâmic books. It is not makrûh if they are on a higher level.

*"O my Rabb! I ask of You for an imâm that doesn't end with disbelief!"*

**Hadîth ash-shârif**

### Things that nullify a salât

1- Without a good excuse, coughing through the throat nullifies salât.

2- It nullifies salât to say, "**Yerhamukallah,**" to a person who sneezes and says, "Alhamdulillâh".

3- If a person who is performing salât individually hears the imâm of a nearby jamâ'at making a mistake in the reciting of the Qur'ân al-karîm and warns the imâm of this mistake, his salât will be nullified. If the imâm recites the Qur'ân al-karîm, correcting himself after the warning by that person, the salât of the imâm will also be nullified.

4- If a person says "**Lâ ilâha illallah**" while performing salât, if his intention is to respond to someone, his salât will be nullified. If his intention is to declare the oneness of Allahu ta'âlâ, his salât will not be nullified.

5- To open one's awrat parts.

6- Crying for reasons such as pain or sorrow nullifies salât. (If you cry because of the thought of Jannah and Jahannam, your salât does not become nullified.)

7- To respond to someone's greeting, in any manner whatsoever, nullifies salât.

8- If a person who has omitted fewer than five salât remembers that he did not perform a previous salât, his salât becomes nullified.

9- If a person, while performing salât, makes such a move or act that any other person who sees him thinks that he is not performing salât, his salât will be nullified.

10- To eat or drink while performing salât.

11- To speak while performing salât.

12- To correct an error made by anyone except the imâm one follows, nullifies the salât (of the person who makes the correction).

13- To laugh while performing salât.

14- To moan or to say "ouch!" etc., nullifies salât.

### EXPLANATION: Salât Performed on a Chair is not Acceptable

#### Performing Salât by Sitting or Îmâ

A person who cannot stand because of a pain in one of his limbs, or who may suffer harm or feels dizzy if he stands, performs the fard salâts while sitting. He bows for the rukû' and places his head on the floor for the sajda. For a person who can stand for a little while by leaning on a wall, a stick or a person, it is fard to say the takbîr (of iftitâh) while standing up and to remain standing at least long enough for that. It is makrûh to lean on something while performing fard without an 'udhr (reason, excuse). If there is an 'udhr, then it is not makrûh. It

is not permissible to perform salât while laying and making îmâ if he can stand by leaning on something or by sitting. If a person can't sit in the proper sitting position for salât, he sits as he wants. He may lean on a pillow or something else.

If a pregnant woman or a sick person can get up by leaning on a chair they have put to their left or right, they should perform salât this way.

A sick person who cannot sit up on the floor by leaning against something or being held up by someone else must perform namâz lying on his back. He stretches his feet towards the qibla. He puts a pillow under his head, thus his face is turned towards the qibla, or he lies on his right or left with the front of his body towards the qibla. He gestures with his head for the rukû' and the sajda (this is called îmâ). A conscious but sick person, who cannot perform namâz even by îmâ for more than a day, does not make qadâ of any of them; salât is not fard for such person. So is the case with a person who, due to an illness or for a reason not caused by himself, remains unconscious or oblivious so as to forget the number of sajdâs or rak’âts for more than a period comprising five salâts. One who becomes unconscious by taking alcoholic drinks, narcotics or medicine has to make qadâ of all the salâts he has not performed.

It is not permissible to perform salât by sitting on something high like a chair with legs hanging down. That salât is not acceptable. For, there is no darûrat for sitting on a chair. He who can sit on a chair can sit on the floor as well; therefore, he has to perform namâz sitting on the floor.

If a person can't get up from the floor after namâz, whereas it would be easier for him to stand up if he sat on a chair, then someone should help him to his feet. Or, the sick person can perform namâz by sitting on a couch with his legs towards the qibla (also on the couch) without hanging his feet down. After namâz, he can hang down his feet from one side of the couch and stand up as he would from a chair. Or, he can sit on a chair but put his feet up on another chair or a low table in front of him. After namâz, he can hang down his feet from the chair or table.

### **Things to pay attention to while performing salât by sitting or îmâ**

If a person can bend down for sajda, he starts salât standing, recites the qirâat and bends for rukû'. If a person can't stand up at all, he starts salât sitting. He sits on his knees and prostrates for the sajdâs. Performing salât like this is called **performing salât by sitting**.

While performing salât by sitting, he puts his hand under his navel on qiyâm (women on their breasts). If he started salât while standing, he says the qâmat standing; if he is performing salât by sitting or îmâ, he says it as he is sitting.

**If a person can't make sajda, he performs salât by îmâ.** That is, he sits comfortably either on his knees or cross-legged. If he can't sit like that, he stretches his legs towards the qibla.

He says the takbîr of iftitâh while sitting. He bends his body a bit for rukû' and a bit more for sajda. If a person can't bend his body, he bends his head li-





kewise and performs salât by îmâ. He looks at his feet during qiyâm and at his lap during the sitting position.

While performing salât by îmâ, men put their hands together under their navel in qiyâm (women on their breasts). When bending a little for the rukû', they put their hands on their knees. They bend somewhat more for sajda and keep their hands on their knees or put them a little further. While saying the Attahiyyâtu, they put their hands as they normally do in salât. When making salâm, they look at the ends of their shoulders. Performing salât like this is called **performing salât by îmâ**.

**There is no such a thing as îmâ with eyes.** If a person can't move his head for a day (24 hours), salât is not fard for him; he doesn't have to make qadâ.

When a person is performing salât standing with jamâ'at, what counts is the place where the feet are. If one's heels go beyond the heels of the imâm, one's salât will not be valid. However, this ruling is not applicable when one is performing salât by îmâ. Then what counts is not where one's heels are but where one's head is. If the head of the one performing salât by îmâ does not go beyond the head of the imâm or if one's head is in line with the head of the imâm, then one's salât will be valid, even though one's legs go beyond the feet of the imâm. [Ibn Âbidîn]

The one performing salât standing can follow an imâm who is sitting, but not an imâm who is performing salât by îmâ.

*Those who love you shall burn with your love, O Rasûlallah,  
They shall drink the wine of love, quench their thirst, O Rasûlallah.*

*The person who loves you has put his life on your path,  
The sun of the two worlds is you, O Rasûlallah.*

*To those who love you, grant your shafâ'at,  
The life in the bodies of Muslims is you, O Rasûlallah.*

*I am enamoured of that beauty, I am the nightingale of that rose,  
Those who don't love you shall burn in fire, O Rasûlallah.*

*Haqq is the One Who loves you, the Sultân of all,  
May my life be sacrificed for your path, O Rasûlallah.*

*The soul of dervish Yûnus, the fount of shafâ'at,  
The Sultân of the two worlds is you, O Rasûlallah*

"*Make tajdîd al-îmân by saying Lâ ilâha illallah!*"

**Hadîth  
ash-sharîf**

## TO GIVE ZAKÂT

**The third fundamental of Islâm is to give zakât.** Payment of zakât for gold and silver and commercial property requires its having attained an amount called nisâb. **Nisâb** means borderline between richness and poverty. The amount of nisâb for gold is **96 grams**. For silver, it is **672 grams**. A person who possesses nisâb amount of any kind of property more than their vital needs is categorized as a rich person. A person who does not have that much extra amount is a poor one. If the sum of the weights of your gold coins and articles and jewellery (supposing you are a woman) and gold toothcrownings and all sorts of commercial property is 96 grams, or if your silver articles weigh 672 grams, and if you still retain them **one Arabic (hijrî) year (354 days) later**, you will separate one-fortieth of the entire weight and pay it to one or a few of the classes of people nominated in the Qur'ân al-karîm. This payment is called **zakât**. So, a person in possession of 100 grams of gold, if he still has the same amount a hijrî year later, will put aside **two and a half (2.5) grams of gold** with the intention of zakât and give it to a poor person he chooses.

Zakât is given to the poor who don't have the nisâb of qurban, Muslims who have debts, a person who is rich back in his homeland but poor where he is, those who are in need on the jihâd or hajj road.

A person is defined as poor if he/she doesn't possess the minimum amount of wealth (nisâb) requiring him/her to perform qurban. No matter how much a person's salary is, if he has a hard time providing for his family, he can receive zakât, and it is not wâjib for him to perform qurban and give fitra. It is permissible to give them zakât to those who learn and teach the knowledge of religion, even if they have 40 years' subsistence. It is not acceptable to build a mosque or make jihâd with zakât money. A rich person can't give zakât to his own parents, grandparents, children, grandchildren, wives, and unbelievers. It can be given to daughters-in-law, sisters, brothers, uncles, aunts, sons-in-law, mothers-in-law, fathers-in-law, brothers-in-law, and stepchildren; it is more thawâb to give it to those people (on the condition that they are poor). Zakât shouldn't be given more than the amount of nisâb. But if he (the poor) has kids, zakât can be split between them, with each of them receiving less than nisâb. Zakât is not given to those who waste their money or use it for harâm. In the past, zakât was not given to the sayyids (descendant of our Master, the Prophet). Today, it is permissible to give zakât to them because they don't receive their due from war booties.

Don't be proud of your property, don't say is there any like me?

A strong breeze might blow and scatter it all away!

#### **There are four kinds of zakât property:**

- 1- Gold and silver.
- 2- All sorts of property bought for commercial purposes.
- 3- Quandrupeds grazing on fields and grazes.
- 4- 'Ushr, i.e., zakât to be paid for crops.

Abû Hanîfa (rahimahullâhu ta'âlâ) said, "As soon as you reap a crop (or fruits, vegetables, honey) from a piece of land watered by rains and streams, it will



### Maqâm al-Ibrâhîm

*The rock that has the footprint of Ibrâhîm 'alaihis-salâm which He used as scaffolding while building the structure of the Kâ'ba and as a mounting stone and while performing His duty of inviting people to Allah.*

*This rock, as a miracle of Ibrâhîm 'alaihis-salâm, would ascend and descend as He wanted, like an elevator, while building the structure.*

*The maqsurah this blessed rock was inside was demolished during Saudi Faisal's time, and a hexagon glass case was installed, which is still present.*

be fard to give one-tenth of the earning to poor people. This is called 'ushr. It is harâm to consume the crop without giving the 'ushr of it."

If the nisâb of commercial goods is worth 96 grams of gold, one-fortieth of the purchase price is given as gold. Or one-fortieth of the commercial good is given. If a person has money owed to him and has the bill, he has to give zakât from what he has in hand. The goods must be delivered to the poor.

**The nisâb of money is calculated only with gold, and one-fortieth of it is given as gold.**

The conditions for zakât being fard are six: 1- To be a Muslim. 2- To have reached puberty. 3- To be of sound mind. 4- To be free (not to be a slave). 5- To have halâl zakât property of nisâb amount. 6- For the property, to be more than necessary for vital needs.

After zakât becomes fard for a person, if he doesn't give his zakât to the poor or if he has other debts, he won't receive the thawâbs of his charities and sadaqas. He has to give his zakât and pay his debt.

*Ramadân is finally here,  
The mosques are painted with nûr.*

*The time has come, the candles are lit,  
We all believe in this,*

*The first ten days are filled with compassion,  
Then the sins are forgiven,*

*From Jahannam, on the night of Eid,  
All Muslims are emancipated.*

*My brother, you too must fast,  
Perform your salât as well!*

*You must always avoid sins,  
Many are Jahannam's torments!*

*The enemies are attacking you,  
Saying that fasting weakens you.*

*They are the ones who trample on science,  
They always lie, those evil persons!*

*Wake up! Gone is the most of your life,,  
Fast, understand the hungry and well-fed!*





*Read some Islâm books,  
Take a whiff of goodness!*

## TO FAST

**The fourth fundamental of Islâm is to fast every day in the blessed month of Ramadân.** Ramadân means burning. For the sins of those who fast and repent in this month burns and disappears.

Rasûlullah (sallallahu 'alaihi wa sallam) said, “**When the month of Ramadân comes, the gates of Jannah are opened, the gates of Jahannam are closed, and the shaytans are tied.**”

A hadîth ash-shârif in the Sahîh al-Bukhârî declares, “**If a person accepts fasting in the month of Ramadân as fard, as a duty, and expects the thawâb of fasting from Allahu ta'âlâ, his past sins will be forgiven.**” That is to say, it is necessary to believe that fasting is Allah's command and to expect thawâb for it. It is a condition not to complain that the days are long or that it is difficult to fast. One should deem it good luck and a great fortune to fast with difficulty among people who do not fast.

**There are seven conditions for fasting to become fard for a person:**

1- To be Muslim. 2- To have reached puberty. The fasts of children are sahîh (accepted). 3- To be of sound mind. 4- For those who are in dâr al-harb (a country of unbelievers), to have heard that fasting is fard. 5- To be muqîm (settled, not on a journey). 6- For women, not to be menstruating. 7- Not to be having nifâs (puerperal).

### The fards of fast

The fast has three fards:

- 1 - Niyyat (to intend).
- 2 - To make niyyat, between the period of making niyyat.

3 - To refrain from the things that will break the fast, starting from dawn (fajr as-sâdiq) up to sunset (that is, within the shar'i day, a day in Islâm). Scholars of the four madhhabs unanimously state that fasting starts at the beginning of whiteness at one point of the apparent horizon, which is called fajr as-sâdiq. It is stated in the book **Multaqâ**, “Fasting is not to eat, drink or have sexual intercourse from dawn till sunset. It is fard also to intend with the heart, (any time) within the period from the previous day's sunset until the time of **Dahwa al-kubrâ**<sup>669</sup> on the day when you will fast, for a fast in the month of Ramadân. Until the dahwa, if one hasn't eaten or drunk anything, he makes niyyat and fasts. Making niyyat after the dahwa is not acceptable. When making niyyat before dawn, you say, “I have made niyyat to fast tomorrow.” When making niyyat after dawn, you say, “I have made niyyat to fast today.” So is the time of niyyat for a fast which is vowed for a certain day and for a supererogatory fast. It is

*“If a person commits a sin and then regrets it; this regret of his is an atonement for the sin.”*

**Hadîth  
ash-shârif**

<sup>669</sup> The time of dahwa al-kubrâ is the middle of the duration of the fast, i.e., of the Islamic daytime; hence, it is before noon.

necessary to make niyyat for each individual day.

### **What breaks the fast**

In the month of Ramadân, while one knows that one is fasting and while one has intended before the dawning of the previous fajr for the fast, eating or drinking something alimentary, that is, putting some nutritious, medicinal, narcotic or intoxicant substance into the stomach through the mouth, or having or being made to have sexual intercourse breaks the fast and necessitates qadâ and kaffârat<sup>670</sup>. According to this definition, smoking breaks the fast and necessitates both qadâ and kaffârat. For, the solid and liquid motes in the smoke go into the stomach together with the saliva. After such things as cupping and backbiting, which are widely known not to break the fast, if one eats something consciously because one thinks that one's fast has already been broken, one's fast will be broken this time, and qadâ and kaffârat will be necessary. If a person who has not made his niyyat before dawn in Ramadân, does something to break his fast before dahwa, both qadâ and kaffârat are necessary according to the two imâms. For, he missed the opportunity to make niyyat and fast while it was possible for him to do so. But according to Imâm al-a'zam only qadâ is necessary. If that person eats and drinks after the dahwa time, kaffârat is not necessary according to all three imâms. The penalty of kaffârat is the recompense for desecrating the honour and dignity of the blessed month of Ramadân. It is the punishment for intentionally breaking the fast of Ramadân, which was sahîh according to all four madhâhib. For this reason, it being compulsory to make the niyyat before dawn in the Shâfi‘î madhab, if a person in the Hanafî madhab purposely breaks during the day the fast for which he did not make niyyat before dawn, or if he is forced to break it or has to break it because of a good excuse, he does not make kaffârat according to Imâm al-a'zam. When one breaks one's fast of qadâ or vowed fast or supererogatory fast, one does not make kaffârat. If a person who did something that necessitates only qadâ on one day of Ramadân does the same thing purposely on another day, it is necessary for him to make kaffârat, too.

If one breaks it by mistake, for example, if some water escapes down one's throat while performing an abdast, if one is forced to break the fast, if one administers an enema, if one sniffs up fluid medicine, lotion, smoke (the smoke of a cigarette smoked by someone else), or the smoke of aloes wood fumigated with amber, into one's nose or drops medicine into one's ear, if the medicine put on the boil on one's skin penetrates in, (if one injects medicine by syringe), if one swallows something not medicinal or nutritious, such as a piece of paper, stone, or metal, cotton or a seed of uncooked rice, millets or lentils, if one vomits a mouthful by forcing oneself, if one with a bleeding tooth swallows only the blood or the blood which is fifty per cent mixed with saliva, if one eats not knowing that the dawn has broken or breaks the fast thinking that the sun has set, if one goes on eating thinking that one's fast is broken because one has forgotten one's fast

<sup>670</sup> Kaffârat for the voluntarily broken fast will be explained a few pages ahead.



and begun eating, if they pour water into one's mouth or have sexual intercourse with one while one is asleep, if one fasts without making niyyat or doesn't make niyyat before dawn in Ramadân and then doesn't fast after dahwa though one intended after dawn; the fast is broken in any of these cases and it is necessary to make only a day-for-day qadâ after the Eid. Yet kaffârat is not necessary.

If rain or snow goes down one's throat, it breaks both the fast and the salât. It is necessary to make qadâ. If one becomes junub by embracing, hugging and kissing, one's fast breaks and qadâ becomes necessary. But it does not break if one does not become junub. If one swallows something that has remained between one's teeth from the previous night, it breaks the fast if it is as big as a chick-pea, and qadâ becomes necessary. But it does not break the fast if it is smaller than a chick-pea. If a person who has forgotten his fast and eaten something eats or drinks something again after remembering that he is fasting though he knows that forgetting and eating will not break his fast, his fast breaks, and it becomes necessary to make both qadâ and kaffârat.

It is written in **Multaqâ** and in all other books that, "If the medicine put on a boil on one's head or body penetrates into one's brain or alimentary canal, one's fast breaks and only qadâ becomes necessary." It is written in the commentary to **Multaqâ**, "Imâm al-a'zam says that a fast breaks when food penetrates through a boil. But the two imâms say that it does not break because the fast breaks only when food goes in through the natural holes of one's body." Tahtâwî explains this very well in his annotation to **Marâq-al-falâh**. He says, "If it is known that the liquid or solid medicine put on the boil on one's head or body has penetrated into one's brain or alimentary canal, one's fast breaks. If it is not known well that it has penetrated in, if the medicine is liquid, one's fast breaks according to Imâm al-a'zam. But the two imâms said that it does not break if it is not known for certain that the medicine has penetrated in. All three imâms agreed that the fast would not break if the medicine, which was not known for certain to have penetrated in, was solid." Hence, all three imâms agree that the fast breaks when it is known for certain that the medicine has penetrated in, whether it is liquid or solid. This comes to mean that any inoculation or medical injection done with a syringe under the skin or in the muscles of one's arms, legs or any other part breaks the fast.

### **What does not break the fast**

In Ramadân ash-sharîf or while fasting for qadâ or kaffârat or while performing vowed or supererogatory fast, if one forgets that one is fasting and eats, drinks, or has sexual intercourse, or has a nocturnal emission while asleep or emits semen involuntarily by looking (at something) while awake, if one applies tincture of iodine or some ointment or kohl (even if their tint or smell is noticed in one's saliva or urine), or if one kisses lustfully, backbites, does blood-letting, vomits a mouthful involuntarily or vomits a little voluntarily, or if water goes

*"O My beloved Prophet! I send you so that you should give the good news of endless bliss to all the people in the world and to guide them toward this way to bliss."*

*Saba': 28*

into one's ear or dust, smoke or a fly goes into one's throat through one's mouth or nose involuntarily, (or if one is given artificial air with an oxygen tube, or if one cannot prevent the smoke of others' cigarettes from going into one's mouth and nose), or if after rinsing one's mouth, one swallows the wetness remaining in one's mouth together with one's saliva, or if one puts some medicine in one's eye or tooth cavity even if one feels its taste in one's throat; the fast does not break in any of these cases.

The author of the book **Bahr-ur-râiq** (rahmatullahi ta'âlâ 'alaih) says, "In some cases, the mouth is thought of as an internal part of the body. Hence, if a fasting person swallows his saliva, his fast will not break. It is like something dirty inside the body passing from the stomach to the intestines. Bleeding from an injury in the mouth, from taking a tooth out, or at the point where an injection was made, or blood coming from the stomach to the mouth doesn't break a fast or abdast. When one spits out or swallows this blood, if the saliva is greater than the blood, that is, if it is yellow in colour, they are still not broken. It is the same when other things come to the mouth from the stomach, in which case, neither the abdast nor the fast is broken. If a mouthful (comes to the mouth and) goes out of the mouth, both are broken. The inside of the mouth is sometimes considered to be an outer part of the body. The fast is not broken when water is taken into the mouth." The same is noted in Jawhara, too. Hence, it is seen that, when a tooth is extracted, if there is much bleeding, the fast is not broken when one spits it out. When one is not fasting, one's abdast is not broken when one swallows it. Neither of the two is broken in any case if the blood is less than the amount of saliva.

It is stated in **Fatâwâyi Hindiyya**, "Administering enema (enema) or dropping medicine into the ear-hole will break one's fast, yet it will not necessitate kaffârat. Injecting water or oil into the penis will not break one's fast even if the liquid reaches the bladder. However, liquid injected into the female vagina will break a woman's fast. Inserting one's wet or ointed finger into one's rectum or vagina will break one's fast. A dry finger (inserted into the rectum or vagina) will not break it. Water which one inadvertently lets go into one's rectum when cleaning oneself after defecation will break one's fast."

Such acts as tasting the food (while preparing it) without swallowing it, chewing gum-mastic, hugging and kissing despite the danger of becoming junub, having a bath for refreshment will not break one's fast, yet they are *tanzîhî makrûh*. Applying kohl or putting oil on one's moustache, smelling flowers, musks or lotions will not break one's fast; nor are they *makrûh*. Things such as kohl (on the eyes) and oil (on one's moustache) are *makrûh* when they are intended for ornamentation; and so is the case with flowers attached to the collar or carried in one's hand. Smelling dusty or smoky things or chewing artificial gums will break one's fast. Using (the stick toothbrush called) *miswâk* or blood-letting are not *makrûh*.

If a person intentionally breaks his fast (before sunset) for which he made *niyyat* before the time of *imsâk*, he will have to make both *kaffârat* and *qadâ*.



Breaking a supererogatory fast or a fast of qadâ does not necessitate kaffârat.

For kaffârat, one fasts for sixty days running, outside of the days of Ramadân and the five days on which it is harâm to fast. In addition, he fasts with the intention of qadâ for as many days as the number of days whereon he broke his fast (prematurely). (It is harâm to fast on the first day of the Eid of Ramadân or on any of the four days of the Eid of Qurban.) A person who is not able to do that feeds sixty poor people twice daily for one day or one poor person twice daily for sixty days. Or he gives each and every one of them property whose amount is equal to that which is paid as fitra.

For making qadâ of one day's fast, you fast for one day.

A kind of fasting that is never permissible is one which is performed by making niyyat like this, "I make niyyat for fasting if the month (we are in) is Ramadân; if not, I am without a niyyat."

People who begin their fasting for Ramadân not after sighting the new moon in the sky but under the guidance of previously prepared calendars will have to fast for two days with the intention of qadâ after the Eid of Ramadân. How to calculate the first day of Ramadân is explained at length in the tenth chapter of the fourth fascicle of **Endless Bliss**.

Ibn Âbidîn (rahima-hullâhu ta'âlâ) states, "In overcast weather, iftâr should not be made (the fast should not be broken) unless one is convinced that the Sun has set, even if the azân (to announce the time of evening salât [and that of iftâr]) has been performed (called.) As long as one makes iftâr before the (time called) ishtibâk an-nujûm, i.e., by the time most of the stars appear in the sky, one has carried out the act of mustahâb called 'ta'jîl' (which means making haste for the iftâr). When sunset is observed, and iftâr is made at a certain location, a person who is at an elevated place, e.g., one who is on a minâret, should not make iftâr unless he knows that the Sun has set. This rule applies also to morning salât and sahûr."

*aO the superior of the prophets,  
O the guide of walîs,  
The prophet of the universe,  
Ahlan wa sahlan merhabâ.*

*You are the souls of all souls,  
You are the command of hearts,  
The Sultân of the two worlds,  
Ahlan wa sahlan merhabâ.*

*You are the beloved of Haqq,  
Don't leave us out of shafâ'at,  
Ahmad Muhammad Mustafâ,*

*"He who obeys me  
has obeyed Allahu ta'âlâ. He who rebels  
against me has rebelled against  
Allahu ta'âlâ."*

**Hadîth  
ash-sharîf**

Ahlan wa sahlan merhabâ.

*Yunûs says the true word,  
He bows his head on your door,  
He awaits us on the day of mahshar,  
Ahlan wa sahlan merhabâ.*

## TO PERFORM HAJJ

**The fifth fundamental of Islâm is to perform the hajj** (major pilgrimage). For an able person who has money enough to go to and come back from the city of Mecca, besides the property sufficient for the subsistence of his family which he leaves behind until he comes back, it is fard to perform tawâf around the Kâ’ba and to perform waqfa on the plain of Arafât, provided that the road will be safe and the body healthy, once in his lifetime.

### **The conditions for hajj to be fard**

There are eight conditions to be fulfilled for it to be fard for a person to perform hajj: 1- To be a Muslim. 2- To have reached puberty. 3- To be of sound mind. 4- To be healthy. 5- Not to be a slave. 6- To possess property in excess of a person's essential needs. 7- For it to be time for hajj. Time for hajj is the Arafa day and the four days of Eid (of Qurbân). Time to be spent on the way is added to the calculation. 8- For a woman, as far (from Mecca) as it will take for a (long-distance journey called) safar –three days' walk, or around a hundred and four kilometres in the Hanafî madhhab– to be accompanied either by her husband or by a male and mahram relative with whom she is eternally forbidden to make (an Islâmic marriage contract called) nikâh.

It is fard for people who fulfil these eight conditions to perform hajj once in their lifetime. If they perform hajj more than once, the hajj they perform in later years is a nâfila hajj. An act of worship that is nâfila is performed of one's own volition, although it is not fard or sunnah (to perform it). Thawâb for nâfila ibâdat, when compared with thawâb for fard ibâdat, is as less as a drop of water compared with the water in an ocean. Islâmic scholars have not consented to a second performance of hajj by Muslims living in places far from Mecca. Abdullah al-Dahlawî (quddisa sirruh) states as follows in the 63rd letter (of his valuable book entitled Makâtib ash-sharîfa), “On a journey undertaken for making hajj, it is mostly impossible to perform ibâdats properly. For that matter, Imâm Rabbânî (rahmatullâhi ‘alaih) states in his 123 and 124th letters (in the first volume of his blessed work entitled Maktûbât) that he doesn't approve of going (on a journey) for the purpose of making ‘umra or nâfila hajj.” Nâfila hajj is harâm if it prevents performance of ibâdat or a woman's covering herself properly. To go for a nâfila hajj of this sort incurs sinfulness rather than yielding thawâb. So is the case with going on a journey for making ‘umra.



## The fards of hajj

Hajj has three fards:

1– To make niyyat for hajj as you assume the (special garb called) ihrâm.

2– To perform (the stand-still called) waqfa on the (hill called) Arafât.

3– To perform the tawâf al-ziyârat (at the Kâ’ba).

It is fard to make niyyat to assume the ihrâm for hajj. It is sunna to put on the piece(s) of cloth called ihrâm. It is wâjib to avoid wearing sewn clothes.

The early time for performing waqfa on the Arafât is between the time of zâwâl (midday) on the ninth day of Dhu'l-hijja and the following morning. (If you stand for waqfa one day earlier or one day later, the hajj you perform becomes bâtil [null and void]. Wahhâbîs celebrate the Eid [of Qurban] one day earlier without having seen the new moon [the previous evening]. Hajj performed by people who do not stand for waqfa within the prescribed time is not sahîh [valid].)

## IS YOU, O RASÙLALLAH

*The leader of all prophets,  
Is you, O Rasûlallah.*

*The full moon of the skies,  
Is you, O Rasûlallah.*

*Your nûr is the brightest light,  
All of existence needs you,  
Owner of the Mi'râj crown,  
Is you, O Rasûlallah.*

*The mirror of Rahmân,  
The pure nûr of Subhân,  
The secret of Fâtihâ,  
Is you, O Rasûlallah.*

*Your proof of Mi'râj is,  
Subhânallazî asrâ,  
The one who gathered Haqq's names,  
Is you, O Rasûlallah.*

*O the fount of generosity and kindness,  
Maqâm al-Mahmûd, your place is,  
The reason for every creation,  
Is you, O Rasûlallah.*

*"The person Allahu ta'âlâ loves very much is who learns knowledge of religion and teaches others."*

*Learn your religion through Islâmic scholars!"*

**Hadîth**

**ash-sharîf**



*The dearest among all that's living,  
The source of all wisdom and learning,  
My father, master and sultân,  
Is you, O Rasûlullah.*

*The one who opened the road of tawhîd,  
The one who found the secret of tafrîd,  
The one who is the hope of Hudâyî,  
Is you, O Rasûlullah.*

**Aziz Mahmûd Hudâyî**

## PERFORMING QURBAN

Qurban means to slaughter either a sheep, a goat, a bovine animal or a camel on the first three days of Eid of Qurban with the intention of qurban. There are three conditions for the performance of qurban:

- 1- To be a sound of mind, bâligh (having reached puberty) and free Muslim.
- 2- To be muqîm (settled, i.e., not to be safarî).
- 3- To possess the nisâb amount of property (96 grams of gold) or money in addition to what one needs (To be deemed rich in Islâm). It becomes wâjib for a rich person to perform qurban.

The need includes a house with household appliances and three sets of clothing.

The animal to be killed for qurban must be either a sheep or a goat or a camel or a bovine animal (like a bull or a cow or an ox). A camel or a bull (or cow or ox) passes for seven qurbans, which means that seven people may have an ox (or bull or cow) killed as the qurban for all seven of them. If another person says, "Let me join you," the qurban of all eight people becomes fâsid (null and void).

The nisâb for qurban is the same for the nisâb for fitra.

As is stated by Ibn Âbidîn (rahima-hullâhu ta'âlâ), if the share of any one of them is less than one-seventh, none of the seven people's qurbans will be permissible. Therefore, it is permissible for fewer than seven people to share a qurban. It is sahîh (valid) to become a partner during the purchase. Although it is sahîh to become a partner after the purchase as well, it is better to participate before the purchase. A person may perform qurban in partnership with another person by having a share from one-seventh to six-sevenths of the bull (or cow or ox) owned by the latter. They share the meat in direct ratio to the partners' shares. If one of the partners dies, it will be sahîh if his heirs say (to the other partners), "Perform the qurban on his behalf and on your own behalves."

### Performing aqîqa

Aqîqa means to slaughter an animal with the intention of thanking Allahu ta'âlâ for the blessing of a child.

When the child is seven days old, it is mustahâb in Hanafî madhhab to name



it, to shave its head, to give as alms the hair's weight in gold or silver (only silver if it is a girl), and to slaughter two animals of an aqîqa for a boy and one for a girl.

The animal for aqîqa should be the same as the animal for qurban. It can be killed later as well. [It can be killed any time. It can be killed during the Eid of Qurban as well. It is written in Shir'a that after His prophethood, Rasûlullah (sallallahu 'alaihi wa sallam) performed aqîqa for Himself. A baby born dead is not named, nor is the aqîqa performed for it.] The meat can be eaten by the person who has performed the aqîqa and can be given cooked or uncooked to anyone rich or poor.

Performing an aqîqa is sunnah al-muakkada in the madhhabs of Shâfi'i and Mâlikî. In the madhhabs of Shâfi'i and Hanbalî, the bones are not thrown away or broken. They are separated from one another by the joints and then gathered together. Then they are wrapped up in a clean, white cloth and buried. The bones can be broken in the madhhabs of Hanafî and Mâlikî.

The aqîqa protects children against calamities and illnesses.

### I SEEK REFUGE IN YOU, O RASÙLLAH

*Longing for you, my heart became bloody, I am covered in red, O Rasûlullah,  
I don't know how I could endure that fire, O Rasûlullah,  
I was an inconsolable wail in the assembly of the past, O Rasûlullah,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*You are a remedy for the burning heart and an unequaled cure,  
You are a great salvation and a pathfinder,  
You are the beloved of Allah, you are Muhammad Mustafâ,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*Roses wouldn't bloom, waterfalls wouldn't flow if there weren't your nûr,  
World wanes, breath ends if you don't look at the sky,  
Separation cries, union cries if uniting with you wasn't written in eternity,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*Souls melt from your life-giving essence of rose,  
Look, the sun shivers and burns out of the desire to see your face,  
A miserable supplication wails from the end of life,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*I feel no pain if I am without water and die in the burning deserts,  
There are volcanoes in my chest, I do not feel the wetness of the seas,  
I pay no attention, if flames rain down and if I absorb them,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*What a great blessing it is to close one's eyes on your path,  
Will it not be my share to die in your sacred abode, my Sultân,  
It will be easy to die longing for you, while my eyes are dimming,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*I bowed my head, I am wretched, you have the cure to my pain,  
My lips are burned with fire, around your feet, chanting your name,  
Reward this Qitmîr<sup>671</sup> whenever my heart wishes to see you,  
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*Yaman Dede*

## THE LIFE OF ÂKHIRAT

### The life of âkhirat starts with death

To die does not mean to cease to exist. It is an event that does not disrupt existence. Death is the termination of the soul's attachment to the body. It's the soul leaving the body. Death is a matter of man's changing from one state into another. It is to migrate from one home to another. 'Umar ibn Abdul'azîz (rahmatullahi 'alaih) said, "You have been created only for eternity, for endlessness. Only, you will migrate from one home to another!" Death is a blessing, a gift for the believer. It is a disaster for the sinful. It is a relief for the poor and a catastrophe for the rich. Wisdom is a gift endowed by Allahu ta'âlâ. Ignorance is the cause of straying from the right way. People do not wish death. Yet, in fact, death is more useful than fitna. People like to live. Yet, in fact, death is better for them. With death, the true believer gets disentangled from the torment and exertion of this world. With the death of the cruel, countries and peoples attain relief.

A Muslim's soul leaving his body is like the emancipation of a captive from prison. Once dead, a believer does not want to return to this world. Only martyrs want to come back to the world so that they may be martyred once more. The world's goodness is all gone. What is left behind is only its sorrows. Death, therefore, is a gift for every Muslim. A person's faith can be protected only by his grave. The first of the gifts that will be presented to believers is the joy felt at death. The sole relief for a believer is to reach Allahu ta'âlâ. For every believer, death is better than life. Death is useful even to unbelievers.

### Concerning Muslim women's death

If a woman dies from lochia or pregnancy or plague or internal suffering or, without any of these causes, dies a natural death as she leads a life wherein she never shows herself to men nâ-mahram to her without properly covering her body (i.e., in the way taught by Islâm,) and wherein her husband is pleased with her, at the time of her death angels of Jannah come and make lines before

<sup>671</sup> Qitmîr is the name of the Ashâb al-kahf (Seven Sleepers)'s dog.



her and make salâm to her with reverential respect, saying to her, **“O you, beloved and martyred maid of Allahu ta’âlâ! Come on out, what are you doing in this worldly palace? Allahu ta’âlâ is pleased with you, and He has made this illness of yours the reason to forgive your sins and has granted you His Jannah. Come on and surrender your safekeeping (soul)!”** When that woman sees the high rank she is going to attain, she wants to surrender her soul. However, she looks around herself and says, “May Allahu ta’âlâ have mercy on my friends and forgive them, then I shall surrender my soul.”

The angels present her request to Janâb al-Haqq. Thereupon the Word of Allahu ta’âlâ manifests itself, saying, **“For the right of My Greatness, I have made all the prayers of this slave of Mine acceptable.”** So the angels give her the glad tidings. Thereafter the angel of death and a hundred and twenty angels of mercy arrive there. The nûr on their faces reach the Arsh, they wear crowns on their heads, they are clad in raiments of nûr and shod in gold clogs, and they have green wings. With fruits of Jannah in their hands and smelling like musk, they come down and make salâm with deep respect and kindness and say, **“The Khallâq al-âlam (Creator of all beings) sends His salâm to you, gives you Jannah, makes you a neighbour to His beloved Prophet Muhammad ’alaihis-salâm and a companion to Hadrat Âisha.”**

That woman with îmân hears what is being said to her, the curtain before her eyes opens up, and she sees women with îmân and the ones being tormented on account of their sins. So she entreats, “Please forgive them their sins, my Rabb!” Thereupon a voice comes from Janâb al-izzat, saying, **“O My jâriya! I have made all your wishes come true. Now, do surrender your safekeeping, My Habîb’s wife and daughter are ready and waiting.”** No sooner does she hear this voice than she attempts to give her life, her soul trembling, her feet rushing forward, and she is perspiring. She is about to surrender her life when two angels come. Each of them holding a stick of fire in their hands, they stand on her sides, one of them on her right and the other one on her left. Meanwhile, the accursed shaytan comes running, soliloquizing, “I do not expect much from this one, but let me see!” He comes forward, showing her the pot made of jewellery and the pure icy water in it. When those angels see that wicked creature, they break the pot he is holding with the sticks in their hands and scare him away. The Muslim woman laughs as she watches them. Thereafter, the houri girls (maids of Jannah) offer her beverage (of Jannah) from the Kawthar pond in bowls made of jewellery, and she drinks it. So delicious is the beverage of Jannah that her soul jumps and sticks to the goblet, whence the angel of death picks it. Angels announce the death to one another, saying, **“Innâ lillâhi wa innâ ilaihi râji’ûn (Certainly, we are from Him, and to Him shall we certainly return)!”** And they take the soul up to heavens like a sightseeing tour, show her her abode in Jannah, and come back with the soul in no time, placing the soul at the head side of the corpse.

*“I swear by Allahu ta’âlâ that unless a person loves for his Muslim brother what he loves for himself, his îmân will not be perfect.”*

**Hadîth  
ash-shârif**

When they take off her clothes and undo her hair, her soul comes to the head side of her corpse presently and says, “**O washer! Hold it gently! For, it has received a fatal wound from the talons of Azrâîl. And my skin has become enervated after all the fatigue it has gone through.**” When the body is brought to the washing bench, the soul comes again and says, “**Do not make the water too hot! My skin is quite weak. Let me be saved from your hands quickly so that I may attain comfort!**” When the corpse is washed and shrouded, the soul waits for a while and then says, “**This is the last time I see the world. Let me see my kith and kin and let them see me so that it should be a warning for them. Since they, too, shall die soon, like me, let them not cry and wail after me. Let them not forget me, and let them always remember me, read (or recite) the Qur’ân al-karîm (and send the thawâb of that good deed of theirs to my soul). Let them not quarrel over the property I leave behind so that I should not be tormented in the grave on account of their quarrel. Let them remember me on Fridays and on the days of Eid.**”

Thereafter, when the coffin with the corpse in it is placed on the (bench called) musallâ (for the namâz of janâza), the soul calls, “**Be at ease, o my son(s) and daughter(s), mother and father! No other day of separation is like this one. We will be missing each other until we meet again, no sooner than on the day of qiyâmat. Farewell to you, o people who weep after me!**”

When the coffin is lifted up to the shoulders, her soul calls again and says, “**Carry me slowly! If your purpose is (to earn) thawâb, do not cause me trouble! And let me take my pleasure (with you) to Allahu ta’âlâ!**” When the coffin is placed by the grave, her soul calls again, saying, “**See the situation I am in and let it be a warning for you! Now you will place me in a dark place and leave. I will be alone with my amal (i.e., my deeds in the world.) Behold these moments lest you should get carried away by the trickeries of this mendacious world!**” When the corpse is put down to the grave, the soul takes its place by its head side. By no means should a dead person be left in their grave without the telqîn (inculcation). [It is an act of sunnah for a sâlih Muslim to carry out the Telqîn after the interment. Wahhabîs deny the fact that it is sunnah to carry out the telqîn. They say that it is bid’at to do so. They say that a dead person will not hear you. The scholars of Ahl as-sunnah (rahima-humullâhu ta’âlâ) wrote various books and proved that it is an act of sunnah to give telqîn (i.e., to perform it.) One of these valuable books is Nûr-al-yaqîn fî mebhas-at-telqîn, written by Mustafâ ibn Ibrâhîm Siyâmî (rahima-hullâhu ta’âlâ).] With the command of Allahu ta’âlâ, the corpse in its grave wakes up, like from sleep, to find itself in a dark place. She calls her servant or slave or the person who used to serve her in the world and says, “**Fetch me a candle!**” There comes no reply, not even a single sound or voice. The grave cleaves in two, and there appear the two questioning angels (named Munkar and Nakîr). Raging



flames come from their mouths, and heavy smoke comes out of their nostrils. They get close to her and ask, “**Man Rabbuka wa mā dīnuka, wa man nabiyyuka** (i.e., **who is your Rabb and what is your religion, and who is your Prophet?**)”

If she answers the questions correctly, the angels deliver her the good news of the mercy of Haqq ta'âlâ and leave. Presently there opens a window on the right side of her grave, and someone whose face is as bright as the full moon comes in through the window. As soon as this woman blessed with îmân sees that beautiful person by her side, she rejoices at the unexpected company and asks, “**Who are you?**” The reply comes, “**I have been created from your patience and shukr** (gratitude) **in the world. I shall be your companion until the day of qiyâmat.**”

*“Hikmat (beneficial knowledge) consists of ten components. Nine of them are in 'uzlat. And one is in speaking little.”*

### **Hadîth ash-shârif**

#### **Concerning the unbeliever's death**

When an unbeliever or a murtad (apostate) or a fool who despises Islâm and calls the Qur'ân al-karîm ‘desert law’ and who is as ignorant and as immoral as to call Muhammad 'alaihis-salâm –the highest and the most honourable human being and the master of all Prophets– ‘camel-herd’ (may Allahu ta'âlâ protect us against such an ignoble act) and who stoops to saying that religions are unnecessary as the result of an evaluation of Islâm –the mainstay of social peace and happiness, the source of knowledge, ethics, cleanliness, health and justice, and the edifier of all cultures –made under the niggardly criteria of an addle brain which is as noisome as a box of carcasses– and who is no more than a plaything in the hands of his own nafs– is about to die, the curtain before his eyes is raised. Jannah is shown to him. A beautiful angel says to him, “**O unbeliever! O you, ignoble person, who calls Muslims 'fuddy-duddies', and people who ran after their lusts and who trampled on ethical principles 'illuminated and modern people'! You have been on the wrong path. You have been despising Islâm, the right religion. People who have believed and respected the teachings Muhammad 'alaihis-salâm brought from Allahu ta'âlâ shall enter this Jannah.**” He sees the blessings in Jannah. And the houris of Jannah say, “People who have îmân will be saved from the torment to be inflicted by Allahu ta'âlâ.” Thereafter, the shaytan appears in the guise of a priest and says, “**O you, so and so, the son of so and so! Those who were with you a while ago are liars. Those blessings shall be all yours.**” Then Jahannam is shown to him. It contains mountains of fire, scorpions and centipedes as big as mules. He sees the torments stated in hadîth ash-shârif. Angels of torment from Jahannam, called Zabâniyyah, hit with sticks of fire. Flames exude from their mouths. They are as tall as minârets, and their teeth are like horns of oxen. Their call sounds like thunder. The unbeliever shudders at their voices and turns his face towards the shaytan. So frightened is the shaytan that he turns tail. The angels catch the shaytan and knock him down. Accosting the unbeliever, they say, “**O you, the enemy of Islâm! In the world, you didn't believe Rasûlullah (sallallahu ta'âlâ 'alaihi wa sallam). And now you didn't believe**

**the angels, and once again, you were deceived by the accursed shaytan.”** They hang chains of fire on his neck, pull his legs up to his head so that his feet are on the back of his head, and make his right hand thrust into the left side of his chest and his left hand into his right flank, making his hands jut out from his back. There is an âyat al-karîma informing us about these tragic events.<sup>672</sup> He cries and calls his flatterers in the world for help. The Zabâniṣ, instead, answer him, **“O unbeliever, O fool who mocked the Muslims! It is no longer time for begging. Îmân or prayers shall no longer be accepted. It is time for you to be punished for your unbelief.”** They pull his tongue out from the back of his neck. They scoop out his eyes. With many other ways of very bitter torment, they extract his abominable soul and hurl it into Jahannam.

**May Allahu ta’âlâ bless us with surrendering our soul in the religion of Muhammad ’alaihis-salâm and equipped with the creed written in the books of scholars of Ahl as-sunnah, who have conveyed the religion of that noblest Prophet correctly to us! Âmîn.**

All believers, sinful and sinless, shall experience the questioning in the grave. Torment also shall be inflicted on the ones who have not attained forgiveness, as well as on unbelievers. People who spread gossip among Muslims and those who splash urine on themselves in the toilet will be subjected to torment in the grave. (Torment in the grave will be inflicted not only on the soul but both on the soul and on the body [i.e., physically as well.] These facts are beyond the scope of mind. So we should avoid attempting to solve them by using our minds.)

If that person died without îmân (i.e., as an unbeliever), he (or she) will undergo bitter torment till the Mahshar (i.e., day of judgement) (and thereafter as well, eternally in Jahannam.)

*We are incapable of understanding your true worth,  
For this, rather than praising, it is better to stay quiet.*

*Know that our Master, the Prophet is like a sun,  
The stars of the prophets light up from Him.*

*Allah has created Him with beautiful akhlâq,  
He adorned Him with good-nature and smiling face,*

*Created Him lovely like roses and flowers,  
Like a full moon, He is luminous and glorious.*

*Unstoppable like time, that Nabi’s benevolence and grace is,  
Compared to His generosity, oceans are mere drops.*

*The scent of the soil that hugs His blessed body is,  
Believe me, more lovely than any musk is.*

<sup>672</sup> Mu’mîn: 40/71-72



*Happy are those who smelled and kissed that soil,  
Who filled their lungs with that blessed scent.*

*He is the master of all people, Arab or not,  
And the reason why the universe was created.*

*He forbids evil and commands goodness,  
His commands and prohibitions are Divine orders.*

***Qasîdat al-Burda***

*"A person who has a crowded household but a low income and who performs his namâz well and who does not back-bite Muslims will be with me on the day of qiyâmat."*

***Hadîth  
ash-sharîf***

## **THE RELIGIOUS SERVICE TO BE DONE TO THE DECEASED**

### **What should be done when the signs of death are seen**

The signs of death approaching are the feet slackening and lengthening, the nose becoming twisted, and the temples becoming concave. An ill person in this state is made to lie on his right side, and his face is turned toward the qibla. It is sunnah to make him lie in this manner. It is also permissible to make him lie on his back with his feet toward the qibla. This has become common recently. But something must be put under his head. Thus, his face will be toward the qibla. If it is difficult to do so, it is also permissible to make him lie in any manner that comes easy.

When coaching the Kalima at-tawhîd, it would be good to add, "**Muhammadun Rasûlullah.**"

**Medîna al-Munawwara [1890]**



Signs of death are stiffening (rigor mortis), becoming cold, and putrefaction. When death is diagnosed, which is possible before these signs as well (such as by the breath stopping, which can be determined by using a mirror, which should not be misted over when held before the dead person's mouth, by the stopping of the heart, which can be determined by the pulse), it is sunnah to close his eyes and to tie up his chin.

### **What should be done when death occurs**

It is sunnah to close his eyes and to tie up his chin. His chin must be tied up by a wide piece of cloth fastened on top of his head. When closing his eyes, it is sunnah to say, "**Bismillah wa ’alâ millat-i Rasûlillah,**" and to say another certain prayer. Before the corpse becomes cold, it is sunnah to open and close his fingers, elbows and knees, and to leave his arms and legs straight. Thus, washing and shrouding will be easy. Before the corpse becomes cold, his clothes are taken off, and he is covered with a light wide sheet. One end of the sheet is put under his head and the other end under his feet. Something (a knife or anything made of iron) is placed on top of his stomach, on or under the sheet, thus preventing the corpse from swelling. It should be over a hundred grams.

It is fard al-kifâya to wash, shroud, perform the janâza salât, and inter the deceased. That is, after these are done by a sufficient number of people, it will no longer be fard for other people to do them. It is permissible for a child to wash a corpse. When there are no women, a man cannot wash the corpse of a woman. But, after the corpse is covered from head to foot, a relative of hers or, if she has no relatives, someone else wraps a piece of cloth around his hand, puts his hand under the cover, and makes tayammum on the corpse. For, a dead person's awrat part is the same as a living person's. Those parts of the body that are forbidden for others to look at are also forbidden for them to touch. A better way would be to teach a child and have it wash the corpse.

In the Hanâfi madhab, a woman cannot be washed or touched by her husband. For, the nikâh becomes void as soon as the wife dies. It is permissible for him to look at her. In the other three madhhabs, it is permissible for the husband to wash the wife. It is permissible in the Hanâfi madhab also for the wife to wash her husband. For, after the death of the husband, the nikâh (marriage) stays valid until the period of 'iddat (four months ten days) is over. Men cannot wash women, and women cannot wash men. They must make a tayammum by wrapping a cloth around their hands. A man who makes a tayammum cannot look at the bare arms of a nâ-mahram woman. If she is a mahram relative of his, there is no need to wrap a cloth. For it is permissible to look at and touch the arms and the face of mahram relatives.

If only a person's head or half of its body (without the head) is found, it is not washed, and the salât of janâza is not performed. It is buried as it is. If more than half of the body even without the head, or if half of the body with the head is found, it is washed, and the janâza salât is performed.



It is mustahâb for a person who is to wash a corpse to make a ghusl himself first. It is makrûh for a junub person or a menstruating woman to wash a corpse. Water with which a corpse is washed becomes mâ al-musta'mal. It becomes najs, foul. Therefore those who wash it must not let water splash on them or must wrap themselves in a large cloth. When washed, the corpse becomes clean.

No one except the washer and his/her helper is allowed into the washing area. Those who wash the dead person must be trustworthy. They must convey the signs of blessedness and conceal the signs of wickedness seen on the corpse. They must not divulge the shame of the dead person. The deceased's guardian can enter the area.

Our Master Rasûlullah (sallallahu 'alaihi wa sallam) was washed by Fadl the son of Abbâs and Hadrat Alî (râdiyallahu 'anhum). Meanwhile, Usâma (râdiyAllahu 'anh) was pouring water on Him, and Abbâs (râdiyallahu 'anh) was going in and out of the room.

Anything that would cause pain to a living person causes pain to a dead person, too. For this reason, the corpse is not washed with very cold or very hot water. (Nor is it kept in an ice-house for protection against putrefaction. Putrefaction must be prevented by immediate interment, and the corpse must not be kept waiting for the arrival of relatives living far away.) It is not permissible to wash the corpse with Zamzam water.

### **Washing of the deceased**

First, **bakhûr** is burned and carried around the washing bench three times. It may be carried five times as well. Bakhûr is a plant. It is mixed with the filings of aloe wood and the resin of storax, and the mixture is burned in a container while the washing bench is suffused with the smokes.

The bench for washing the corpse must be as high as (an average person's) navel and must be somewhat sloping. Then water, which is boiled with cedar leaves or soapwort and then cooled or mixed with a whitish, aromatic substance called camphor, is prepared. The water must not be very hot and must be salty. Cool and salty water delays rotting.

It is sunnah to make niyyat (intention) when washing the corpse. Without a niyyat, the dead person still becomes clean, but the fard does not cease to be an obligation.

The corpse, being covered, is laid on its back or whichever way is easy on the incensed washing bench. It is washed while between the navel and the knees is covered. For, a woman's awrat part that must be covered from other women is like a man's awrat part that must be covered from other men. It is sunnah to lay the body toward the qibla on the washing bench.

Even if the corpse is a child's, it is first given an abdast. But instead of putting water into its mouth and nose, they are cleaned with a piece of cloth. If water

*"Smiling at your Muslim brother, teaching him good things, preventing him from doing evil things, helping strangers asking for directions, cleaning the streets of stones, thorns, bones and the like, which are disgusting, dirty and harmful, and giving drinking water to others are all forms of sadaqa."*

***Hadîth  
ash-sharîf***

escapes into its mouth, it will accelerate the rotting process. First, the face is washed. Then the arms are washed; the head, ears and the back of the neck are given masah, and the feet are washed.

The head and beard are washed with marsh-mallow or soap. Then it is turned and made to lie on its left, and water is poured on its right side. The water must be made to reach even those parts touching the washing bench. Then it is made to lie on its right, and water is poured on its left from head to foot. Then it is made to sit up, and the abdomen is slightly pressed down. Anything coming out is washed away (that is, it is removed by pouring water). Then it is made to lie on its left, and its right side is washed again (that is, water is poured from head to foot). Thus, as prescribed by the sunnah, it will have been washed three times. If anything breaking abdast comes out after the washing, he is not washed or given an abdast again.

Any hair falling out is placed in the shroud. It is sunnah to bury the nails, hairs and teeth that have fallen out or have been cut out or extracted from a living person as well.

After being washed, the corpse is wiped dry with a piece of cloth on the washing bench. Camphor or an aromatic mixture of things called hanût is sprinkled over the hair and beard. It is makrûh to apply saffron. Cotton sprinkled with camphor is put on the organs of sajda (prostration) (such as forehead, nose, knees, fingers and toes).

It is permissible to put cotton in the mouth, nostrils, ear-holes or on the eyes.

A person drowned is washed three times or moved three times in the water with the intention to wash. A person soaked through with rain is washed, too.

### Shrouding of men

It is sunnah for a man's shroud to consist of three parts:

**1 - Izâr:** It extends from head to feet and is more than a metre wide.

**2- Qamîs** (a shirt, long like a tunic): It is twice the length of the shoulders to feet. It is folded together once in the middle, and the place of the fold is cut straight wide enough to let the head through. The armholes and the cuffs aren't cut.

**3 - Lifâfa:** It extends beyond the head and the feet and is wider. Its ends over the head and below the feet are puckered up and fastened with a piece of cloth.

Imâm ar-Rabbânî says that it is bid'at to use a shroud consisting of more than three parts. It is better to incense each piece of the shroud separately before putting them in the coffin.

It is beneficial to make shrouds from the garments or clothes of pious Muslims or Awliyâ or to put them in shrouds or on the corpse's face or chest.

First, the lifâfa is laid in the coffin. Then, izâr is laid on it. The qamîs is put in the coffin, too. Then the bakhûr is turned three or five times around the coffin. Hanût is sprinkled on all three of the shroud parts.

After the corpse is dried, the qamîs is taken out of the coffîn, passed over the corpse's head and stretched down to the feet, one half along the front and the





other half along the back of the corpse. Saying the Basmala, the corpse is made to lie on the izâr in the coffin. First, the left side, then the right side of the izâr are laid over the corpse. The lifâfa is closed likewise. That is, its right side is put on its left side.

*"Hikmat (beneficial knowledge) consists of ten components. Nine of them are in 'uzlat. And one is in speaking little."*

**Hadîth  
ash-sharîf**

### Shrouding of women

It is sunnah for a woman's shroud to consist of five parts: **Qamîs, izâr, lifâfa, khimâr and breast cloth.** Khimâr is a headscarf, which is about seventy-five centimetres long. Its ends are left hanging over the face instead of being wrapped around the head. Breast cloth extends from shoulders to knees.

First, the lifâfa is laid in the coffin. Then, izâr is laid on it. The qamîs is put in the coffin, too. The breast cloth is laid before or after the izâr. When a woman's qamîs is closed, her hair is parted in the middle, and both halves are placed over the sides and put on the qamîs over the breast. The khimâr is put over her hair, and then it is covered with the izâr. The breast cloth is wrapped around the corpse before or after the izâr. Then it is covered with the lifâfa. The head and foot ends and the middle (around the stomach) of the lifâfa are wrapped and tied with a piece of cloth.

A big boy is shrouded like a man, and a big girl is shrouded like a woman. A small boy is shrouded in one item, and a small girl is shrouded in two items. A child born dead or aborted or a human limb (e.g., an arm) is not shrouded; they are wrapped in some cloth and buried.

The coffin must be made from dovetailed wood without using any nails.

After a short prayer and a forgiving of all the rights one has over the deceased, the corpse (in the coffin) is taken to the musallâ (the stone bench on which the coffin is put), and the salât (of janâza) is performed.

### Visiting graves and reading (or reciting) the Qur'ân al-karîm

It is written in the final pages of the book *Sharia al-Islâm* that grave-visiting is an act that is sunnah. (Graves should be visited weekly, or on Eid days at least. A visit that yields more thawâb is one made on Thursday or Friday or Saturday.) The visitor will meditate on the fact that the corpses in graves rot away, which in turn, will give him a warning. Whenever 'Uthmân (radiyallahu 'anh) walked by a grave, so bitterly would he weep that his beard would become wet. In addition (to the warning for the visitor), the deceased in the grave will benefit from the prayers pronounced over them. Rasûlullah (sallallahu 'alaihi wa sallam) would visit the graves of His relatives and those of His Ashâb (radiyallahu ta'âlâ 'anhum). After making the salâm and saying prayers, the visitor sits with his face towards the grave and his back in the direction of qibla. It is Christians' custom to rub the hands and face on the grave or to kiss the soil on the grave. It is permissible to kiss the soil on a grave only if it belongs to one's mother or father.

Hadîth ash-sharîfs declares:

**"If a person goes to the grave of someone he knows and makes salâm, the mayyit (deceased person) recognizes him and acknowledges his salâm."**

**"If a person says the following prayer as he visits the grave of a believer, that deceased person will be relieved from torment till the day of qiyâmat: Allâhumma innî as'aluka bi-hurmati Muhammad 'alaihis-salâm an lâ- tu'azziba hâzal-mayyit."**

"If a person visits the graves of his parents or the grave of one of his parents every Friday, his sins will be pardoned, and he will have paid their rights."

It is better to visit the graves of great people far away from our place when we go there for another business than specially make the long distance journey only for the purpose of visiting their blessed graves. However, it yields plenty of thawâb to make a long distance journey specially to visit our Master, the Prophet (sallallahu 'alaihi wa sallam). A person who visits (the graves of) Prophets ('alaihimus-salâm) and Awliyâ ('alaihir-rahma) benefits from their blessed souls. His heart becomes purified in direct ratio to his love and attachment to them. If sins are committed at the tombs of the Awliyâ, e.g., if they are visited also by women who do not cover themselves properly, this should not be grounds for ceasing from visiting those blessed places; if we cannot prevent violations of that sort, we should hate them with our heart. Likewise, we should attend a believer's janâza even if there are women or songs or eulogies are being chanted or speeches are being made. The Qur'ân al-karîm should be read (or recited) next to the grave or elsewhere and its thawâb should be gifted to the souls of dead believers and prayers should be said for them. For, rahmat and barakat descends on a place where the Qur'ân al-karîm is read (or recited). Prayers said at that place are accepted (by Allahu ta'âlâ).

It is stated in the book **Jilâ-ul-qulûb**: A person who enters a cemetery says, "**Assalâmu 'alaikum, yâ Ahla dâr-il qawm-il-mu'minîn! Innâ inshâallahu 'an qarîbin bikum lâhiqûn,**" while standing. Thereafter, he says the **Basmala** and recites the **Sûrah Ikhlâs** eleven times (saying the Basmala at each time) and the **Sûrah Fâtîha** once (making the Basmala before reciting it as well). Then, he says this prayer, "**Allâhumma Rabbal-ajsâd-il-bâliyeh, wal-izâmin nâhiratillatî harajat minad-dunyâ wa hiya bika mu'minatun, edhil 'alaihâ ravhan min 'indika wa salâman minnî.**" He approaches the grave from the right and feet side of the mayyit (qibla side of the grave). He makes the salâm (i.e., he says, "Salâmun 'alaikum"). Standing or kneeling or sitting, he recites the initial and final parts of the **Sûrah Baqara**, then the **Sûrah Yâsin**, and then the **Sûrahs Tebâraka** and **Tekâthur** and **Ikhlâs ash-sharîf** and **Fâtîha**, and sends the thawâb thereby earned as a gift to the mayyit.

It is written in the book titled *Kitâb al-fiqh 'alal-madhâhib al-arba'a* "Grave-visiting is an act of sunnah to be performed by men to take warning from the dead and meditate over the âkhirat (hereafter). Every grave is visited, far and near. In fact, it is sunnah to go a long distance to visit Sâlih Muslims and Walîs (rahimahumullâhu ta'âlâ). It is one of the most valuable acts of worship to visit Rasûlullah's (sallallahu 'alaihi wa sallam) blessed grave. Grave-visiting is permissible for old women as well, provided they be properly dressed. It is not permissible to make tawâf around the grave or to kiss the soil or to ask for





something from the dead that he can't do during the visit." The Awliyâ (rahima-humullâhu ta'âlâ) are asked for shafâ'at, for intercession for the blessing of Allahu ta'âlâ.

*That Sarwar is such a slave of our Rabb that,  
At every moment of danger, the hope is His shafâ'at.*

*He is such a Rasûl that He calls people,  
To worship Allah, all must obey Him.*

*Those who do will feel safe and at ease like,  
Clinging on to a sturdy unbreakable line.*

*O Ilâhî, for His family and Ashâb,  
And the ahl at-taqwâ who follow them,*

*Allow the clouds of mercy to rain on them,  
For gentle and generous slaves to attain Mercy.*

*O Rabb, as the gentle breeze of morning blows,  
As the branches of the moringa tree sways,*

*As the head of caravan entrances,  
The camels with his sweet melodies.*

*To the Fakhr al-kâinât and His family and Ashâb,  
Sent Your clouds of Mercy to those who obey them.  
Qasîdat al-Burda*

*"A person who has a crowded household but a low income and who performs his namâz well and who does not backbite Muslims will be with me on the day of qiyâmat."*

**Hadîth  
ash-sharîf**

## KUFR

**The worst of all the evils is to deny** (the existence of) **Allahu ta'âlâ, to be an atheist.** It is kufr (unbelief) to deny the prophethood of Muhammad ‘alaihissalâm. Îmân means to believe with heart all the commandments revealed to Muhammad ‘alaihis-salâm by Allahu ta'âlâ and delivered by Him to us, and to state this belief with the tongue. When there is something preventing to say it openly, it is permissible not to state it with the tongue. To have îmân, saying or using things which Islâm prescribes as signs of kufr must be avoided too. It is disbelief to slight the Ahkâm al-islâmiyya, that is, any of the commands or the prohibitions of Islâm, to make a mockery of the Qur’ân al-karîm, angels or any of the Prophets, or to deny anything communicated by them. To deny means not to believe, not to affirm after hearing it. To have doubts about things that are necessary to believe would also mean disbelief. A person who says or does something that Islâm dictates as a sign of disbelief will become an unbeliever even though he really believes by heart and professes to be a Muslim. It is kufr to respect what Islâm commands us to insult and to insult what Islâm commands

us to respect.

### Some of the things that cause kufr

- 1– To say, “Allahu ta’âlâ is observing us from the Arsh or from heaven,” is kufr. Because Allahu ta’âlâ is far from having a location. It is not permissible to say that He is on earth, on the sky, above, below, at right or left.
- 2– To say, “Allahu ta’âlâ is tormenting you as you have tormented me,” is kufr. For Allahu ta’âlâ is not cruel. He does not torment His slaves. The word cruelty can’t be used for Allahu ta’âlâ.
- 3– To name a certain Muslim and say, “He is like a Jew to me,” is kufr.
- 4– To tell a lie and then add, “Allah knows that it is true,” is kufr.
- 5– To make slighting comments about angels is kufr.
- 6– To say something derogatory about the Qur’ân al-karîm or even about one of its letters or not to believe in even one of its letters is kufr.
- 7– To read the Qur’ân al-karîm, adhâن or mawlid accompanied by musical instruments is kufr.
- 8– To make derogatory comments about the prophets is kufr.
- 9– To say, “He is better than a prophet,” about a person known for his charitable deeds is kufr.
- 10– If a person claims to be a prophet, he and those who believe him will become unbelievers.
- 11– It is kufr to not believe the torment that will be inflicted in the grave or in the âkhirat (or to say that they are not reasonable).
- 12– To deny that believers will see Allahu ta’âlâ in Jannah is kufr.
- 13– It is kufr to dislike any of the well-known sunnahs.
- 14– It is kufr to not believe Islâmic knowledge or to despise Islâmic knowledge or Islâmic scholars.
- 15– Anyone who desires to become an unbeliever will become one as soon as he intends to become an unbeliever.
- 16– A person will become an unbeliever if he says the words that cause disbelief intentionally and willfully. If he says these words because he does not know that saying these words will cause disbelief, he will still become an unbeliever according to the majority of Islâmic scholars.
- 17– To wear a rope-like belt (zunnâr) around the waist or to wear anything which is a sign of disbelief will cause one to become an unbeliever. If a businessman uses these to disguise himself in the unbelievers’ country, he will become an unbeliever. Using these things to make jokes or to make others laugh will cause one to become an unbeliever.
- 18– When unbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving things that are special for the religious holy day to them as gifts will cause disbelief.
- 19– Calling a Muslim an unbeliever to demean his evil character will not cau-



se disbelief. It would cause disbelief if calling him so was intended to express one's wish that that Muslim were an unbeliever.

20– If a girl, who was married (by her parents) to a Muslim with nikâh as she was a child, does not know Islâm and its creedal tenets, or cannot answer questions asked on them, after reaching the age of mental maturity and puberty, her nikâh becomes null and void. That girl becomes a murtad (apostate). The same rule applies to a male child as well.

21– If a person beats or kills another unjustly, it is kufr to approve of his cruel act by saying, for instance, "You've done a good job. He deserved it!"

22– It is kufr not to take Islâm's commandments seriously. For instance, not performing salât, zakât, not fasting because one does not consider them important things or does not accept them as one's duties is kufr.

23– It is kufr to despair of Allahu ta'âlâ's mercy.

24– Money, property or belongings that are not normally prohibited (harâm) but become prohibited later due to an external cause or reason are called harâm li-gayrihi, e.g., stolen things or things that are obtained by forbidden means. Being unaware and calling them permissible (halâl) does not cause disbelief. Things such as carrion, pork, and wine, which are forbidden in essence, are called harâm li-'aynihi. Calling them halâl is kufr.

25– Calling any of the certainly known sins halâl is kufr.

26– Belittling or making a mockery of things that are held respectable by Islâm, e.g., adhân, mosques, fiqh books, also causes disbelief.

27– Performing salât while one knows that one does not have abdast (ablution, wudû) causes disbelief.

28– It is kufr if one knows that one is performing a salât in a direction other than the direction of qibla. It is kufr to say it is not necessary to perform namâz towards the qibla.

29– It is kufr to have a grudge against a scholar of Islâm without any legitimate reason or to curse him.

30– If a person says to another one whom he does not like, "To me, your face is like the face of the angel of death," he becomes an unbeliever. The angel of death (Azrâîl 'alaihis-salâm) is an exalted angel.

31– To desire anything which is harâm in every religion, such as adultery, sodomy, ribâ (interest), lying, to be halâl is kufr.

32– Anyone who does not accept that Muhammad 'alaihis-salâm is the Prophet of the Last Age (the time period until the qiyâmat day) becomes an unbeliever.

33– Anyone who says "May it be blessed for you," to a man who wears entirely silk clothes, may lose his îmân.

34– Anyone who insults, dislikes and maligns the books of tafsîr and fiqh

*"Smiling at your Muslim brother, teaching him good things, preventing him from doing evil things, helping strangers asking for directions, cleaning the streets of stones, thorns, bones and the like, which are disgusting, dirty and harmful, and giving drinking water to others are all forms of sadaqa."*

**Hadîth  
ash-sharîf**

becomes an unbeliever.

35– Anyone who says, “You are naked like the calf of Jabrâîl,” becomes an unbeliever. This word is a mockery of the angel.

36– Anyone who says, “the Prophet ’alaihis-salâm was black,” becomes an unbeliever.

37– Anyone who says, “Not performing namâz is a nice thing,” becomes an unbeliever. If anyone is told, “Come, perform namâz,” and he replies, “Performing namâz is troublesome to me,” he becomes an unbeliever.

38– Anyone who says, “Father” about Allahu ta’âlâ becomes an unbeliever.

39– If a person says, “Rasûlullah (sallallahu ‘alaihi wa salâm) would lick His blessed fingers after eating,” and another one says, “This is an improper thing to do,” the second person becomes an unbeliever.

40– He who interprets the Qur’ân al-karîm in accordance with his own understanding becomes an unbeliever.

41– The cassettes and records that the Qur’ân al-karîm has been recorded on are valuable like Mushaf ash-sharîfs (a book that the Qur’ân al-karîm has been written in is called a mushaf). It is kufr to disrespect them.

42– To believe what the soothsayers who meet with genies or those people who use horoscope and give replies to every question asked, or in what sorcerers say and do, even if what they say is sometimes true, means to believe that someone other than Allahu ta’âlâ knows everything and can do whatever he wants. This is kufr. (It is not kufr to deny scientific knowledge.)

43– It is kufr to omit a sunnah by slighting it, by deeming it unimportant.

44– Anyone who says, “A sorcerer, with his magic, can do anything he wants. His sorcery will absolutely have an effect,” and those who believe these words become unbelievers.

45– If a Muslim gives an affirmative reply such as “Yes” to a person who calls him an unbeliever will be an unbeliever.

46– It is kufr to claim that marrying a woman who is harâm to be married is halâl.

47– If a person gives alms from the property he holds that is certainly harâm and expects to earn thawâb in return, and the poor who takes the alms, knowing that it is from a property that is harâm, says, “May Allahu ta’âlâ be pleased with you,” and the alms-giver or another person says, “Âmîn,” they all become unbelievers.

48– It is kufr to call someone or something “Creator” other than Allahu ta’âlâ, no matter what a person implies.

49– It causes kufr to say Abdulqoydur, instead of Abdulqâdir, when said intentionally. So is the case with saying Abdo instead of Abduluzeyz, Memo instead of Muhammad, Hasso instead of Hasan, and Ibo instead of Ibrâhîm. Some tradesmen write these blessed names on shoes or slippers for advertisement because they are their names, and those who buy them put them on their feet and, hence, step on them. There is the fear that both those who write them and those who step on them will lose their îmân.



50– Claiming, “We are demolishing the graves of the Awliyâ because we fear that the ignorant will think they are creators,” is kufr.

51– It is kufr to put a paper, cover, or prayer-rug on the ground if they have an Islâmic writing or even an Islâmic letter (If this act is done to insult them.)

52– To say, “Abû Bakr as-Siddîq and ’Umar al-Fârûq (radiyallahu ta’âlâ ‘an-hum) had no right to be Khalîfas,” is disbelief.

53– To cause anyone, especially one’s own child, to become an unbeliever is kufr.

54– It is disbelief to disrespect the Qur’ân al-karîm that is heard from a radio or loud-speaker too, even though the sound heard is not the Qur’ân al-karîm itself, but magnetic vibrations.

55– It is kufr to dislike a sunnah. It is kufr not to attach importance to sunnah.

56– It is fard to bury the dead into the earth. If a person who keeps away from this service by attaching no importance to it and by making excuses about science, says, “It is of backwardness to bury the dead. It is better to burn them like Buddhist, Brahman or communist unbelievers,” becomes an unbeliever.

57– It is very ugly and kufr to say, “Father who bestows things quickly.” (This is generally done towards the deceased Awliyâ.)

58– It is disbelief to claim that adultery and sodomy are permissible.

59– It is kufr not to give importance to a harâm which has been communicated by Nass (that is, âyat or hadîth) or by ijmâ’ (the Ashâb al-kirâm’s and the Tâbi’în’s common act or unanimous comment, unanimity, or consensus on a matter).

60– Continuing to commit grave sins, insisting on committing them, drifts one into becoming an unbeliever. It is kufr not to attach importance to namâz.

61– It is disbelief to deny an Awliyâ (dear slave of Allahu ta’âlâ) by heart or by the tongue, whether that dear slave is alive or dead.

62– It is kufr to have animosity towards the Awliyâ and towards Islâmic scholars who act in accordance with Islâmic knowledge.

63– It is disbelief to say that Awliyâ has the attribute of Ismat (purity). (Ismat means not to commit any sins anytime. This attribute is peculiar only to Prophets.)

64– It is kufr to believe that an event has happened on its own, to say animals evolved from single-cell living things to developed ones and finally to human beings.

65– It is kufr to make the worships of unbelievers, such as playing musical instruments like an organ or a bell, which they play in their churches, in mosques, or to use the things which Islâm deemed as signs of disbelief when there is no darûrat (strong necessity or forcing).

66– Those who curse the Ashâb al-kirâm are called mulhid. Mulhid is an unbeliever.

67– It is kufr to respect crosses, stars, the sun, cows or any other thing, pictures or sculptures, believing that they or those depicted by them have attributes

of divinity such as to do, or create whatever they want or to cure the ill.

68– Anyone who slanders Hadrat Âisha (anyone who says she was an adulteress) or who does not believe that her father is a sahâbî becomes an unbeliever.

69– It is indispensable knowledge that Îsâ 'alaihis-salâm will descend from the sky. Anyone who does not believe that becomes an unbeliever.

70– Calling a person who was given the glad tidings of Jannah in the Qur'ân al-karîm or in any hadîth ash-sharîf an unbeliever causes kufr.

71– It is harâm and sinful for a Muslim woman to go out while her head, arms and legs are unveiled and to show them to men. If she slights this fact, if she does not attach importance to it, she will lose her îmân and become an unbeliever.

72– Anyone who does not believe that angels and jinnis exist becomes an unbeliever.

73– If a person calls a Muslim "O unbeliever" (or if a person calls a Muslim a freemason or communist) and believes that that Muslim is an unbeliever, he himself becomes an unbeliever.

74– The number of Prophets is not known exactly. To give a number for Prophets may mean to believe that a non-Prophet was a Prophet or it may mean to not accept the prophethood of a Prophet. This is unbelief. For, denying a Prophet means denying every one of the Prophets. On this subject, the Islâmic scholars said that the number of Prophets is more than one hundred twenty four thousand.

A Muslim, male or female, will lose his or her îmân when he or she says or does something which has unanimously been reported by Islâmic savants to cause kufr, and which he or she knows that if done it will cause kufr, but he or she does it deliberately (willingly, not under duress), whether he or she does or says it seriously or jokingly, not being aware of what one is saying is not an exception to this rule. That person will become a murtad (apostate). The previous thawâbs of the person who became a murtad will become null and void. If this murtad repents, the thawâbs of his previous worships will not be returned. If he is rich, he has to perform hajj again. It is not enough to only say the Kalima ash-shahâda for repentance. Repentance for the thing which caused one's apostasy is required too. (He should enter Islâm through the same gate he had exited.) To be unaware of those matters is not an excuse and is a grave sin for a Muslim. For it is fard for a Muslim to learn the things which are compulsory for everyone to know. The nikâh and the faith of a person will not be void when one expresses a word, which is a cause for apostasy if said accidentally, in a state of confusion or interpretatively. In this case, it is recommended to make tawba and istighfâr, that is, tajdîd al-îmân (to renew one's faith).

An unbeliever becomes a Muslim by saying a kalima at-tawhîd. Likewise, a Muslim can turn into an unbeliever by saying one word. Every Muslim should say the following îmân prayer each morning and evening, and thus one should make repentance and renew one's îmân and nikâh:

**"Allahumma innî e'ûzu bike min an ushrika bika shay-an wa ena**



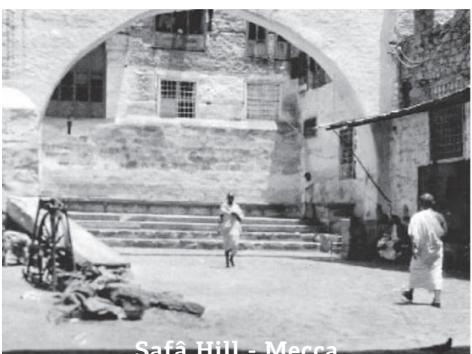
ABDULHAMID HAN II  
YILDIZ ALBUMS  
MECCA - MEDÎNA  
PICTURES



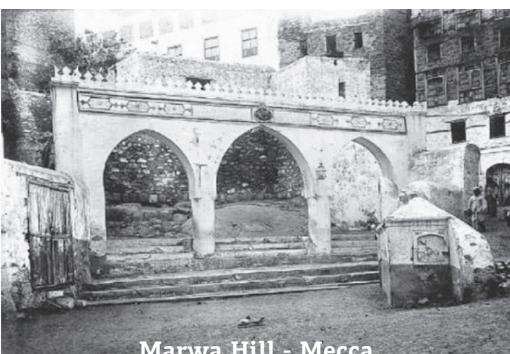
Kâ'ba ash-sharîf Mecca al-muqarram



The Gate of Masjid al-Haram



Safâ Hill - Mecca



Marwa Hill - Mecca



Surre-i humâyun (Surre Procession)  
in Mecca



The Zamzam Well built  
by Abdulhamid Han I

## MECCA AL-MUQARRAMA



### 1- Ajyâd Fortress

Ajyâd Fortress was built between 1781-1783 during Sultan I. Abdulhamid Han's time for the protection of the Kâ'ba, the safety of the hajjis and the public order and defence of Mecca. It was used as the Turkish Headquarters in World War I. However, the Wahhâbî government demolished the Ottoman relic Ajyâd Fortress in 2002.

### 2- Mount Omar

### 3- Hind Fortress

Hind Fortress was built in 1806 to enhance Mecca's safety by Sultan Selim Han III.

## MEDÎNA AL-MUNAWWARA



### 1- Mount Uhud

### 2- Majidiya Minâret

As the other minârets of the masjid, which were called Babûssalâm and Bâburrahma, Majidiya Minâret was also built by Sultân Abdulmejid Han. The minârets reflect Ottoman architecture..

### 3- Qubba as-sa'âdat (Qubba al-Hadra - Green Dome)

Egyptian Turkish Sultân Sayfaddîn Sâlih Klavûn, in 678 (AD 1279), had the current qubba on the Hujra as-sa'âdat built and covered with lead. The qubba was painted green with the order of Sultân Mahmûd Han II (rahmatullahi 'alaikh) in 1253 (AD 1837).

### 4- Raîsiyya Minâret

Raîsiyya Minâret was built by the Mamluk Sultâname and repaired during the time of Kanûnî Sultân Suleymân Han and Mehmed Han IV.

Since the head muadhdhin calls the adhâن from this minâret, it is called Raîsiyya (Chief).





#### 4- Fulful Fortress

Fulful Fortress was built between 1800-1801 by Sultan Selim Han III because Mecca wasn't secure enough.

Around 1885, during the time Osman Nuri Pasha was the amir of Mecca, it was turned into a hospital.

#### Note:

Hind and Fulful Fortresses were demolished by the Wahhâbî government before the Ajyâd Fortress.



#### 5- Khâlidiyya Police Station

6- Kishlâ-i Asâkir-i Shâhâna (The Quarters of the Ottoman Soldiers)

7- Masjid al-Ghamama

Ghamama means cloud in Arabic. Since the cloud that shaded our Master, the Prophet (sall-Allahu 'alaihi wa sallam) would wait here when our Master entered the Masjid an-Nabawî this location was called the cloud, and the masjid was given the same name. Our Master, the Prophet would perform the namâzes of Eid here. The masjid was repaired during the time of Sultân Abdulmejid Han.

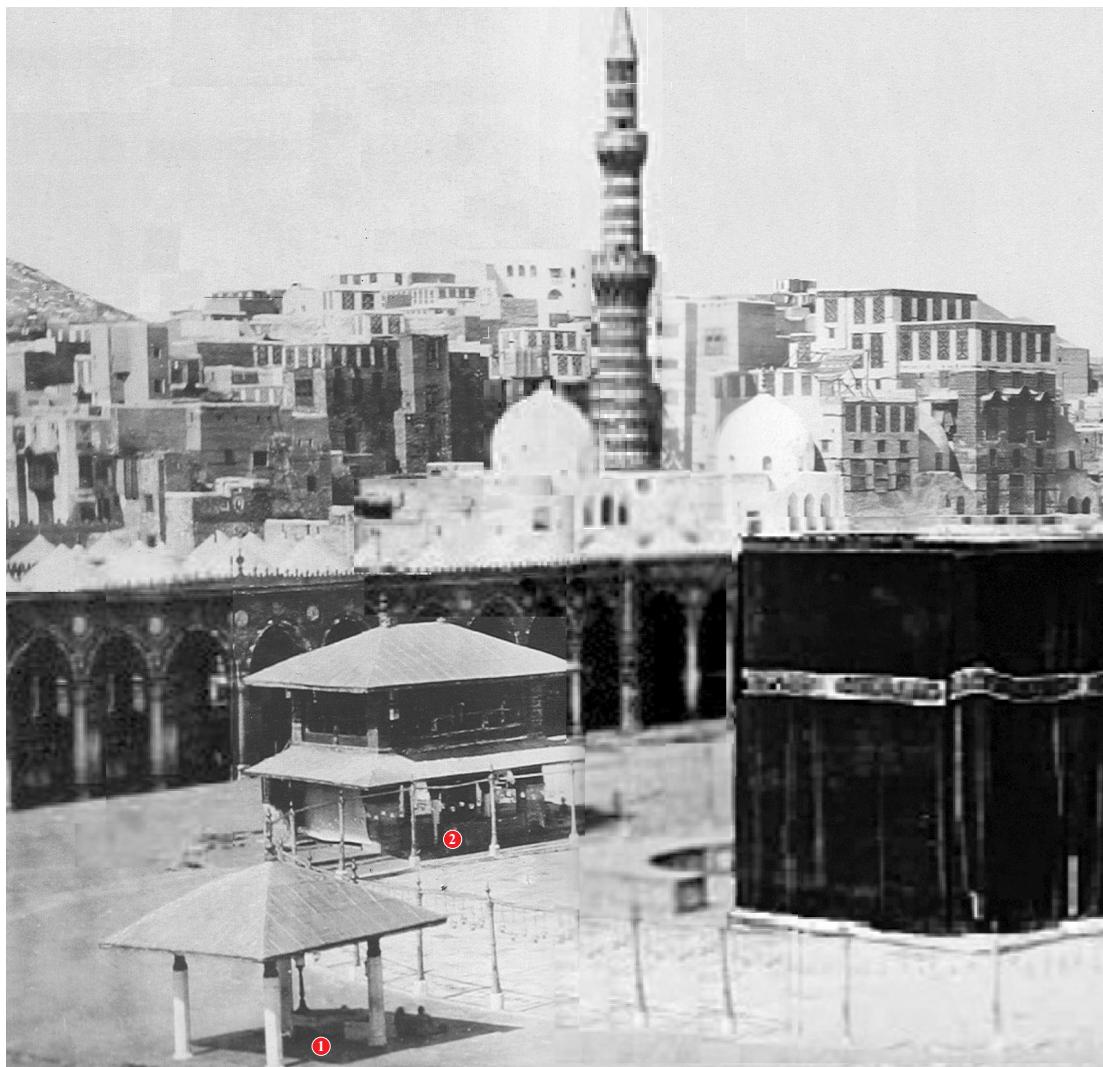
8- Masjid al-hadrat Abû Bakr

On the Ottoman inscription currently in the Hadrat Abû Bakr Masjid, it is written that the masjid was last repaired by Sultân Abdulaziz Han. The picture was taken a few years after that repair.

9- Masjid al-hadrat Alî

On the Ottoman inscription currently in the Hadrat Abû Bakr Masjid, it is written that the masjid was last repaired by Sultân Abdulaziz Han. The picture was taken a few years after that repair.

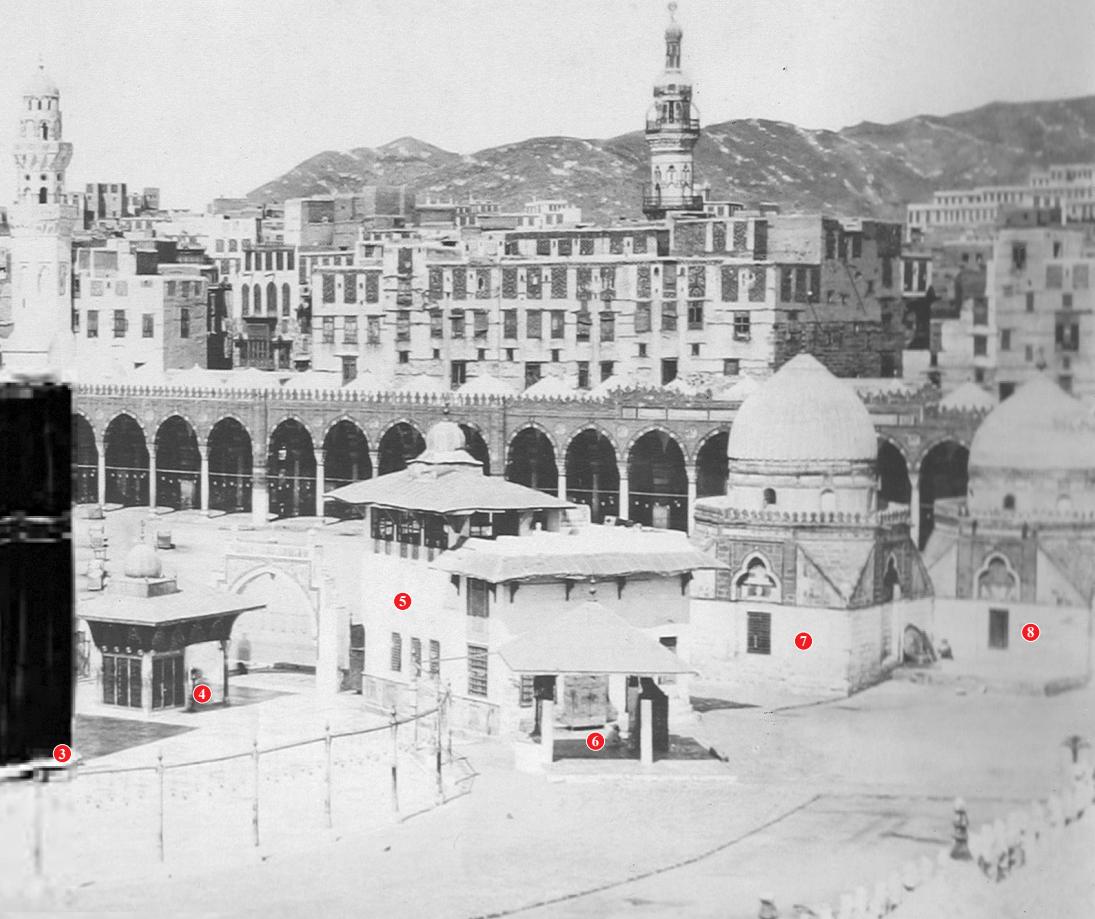
10- Sabil al-Fâtima-tuz-Zahrâ



## KÂ'BA - HARAM ASH-SHARÎF

- 1- Maqam al-Mâlikî
- 2- Maqam al-Hanafi





3- Hajar al-Aswad

5- Zamzam ash-sharîf Well

7- Muwaqqithana:

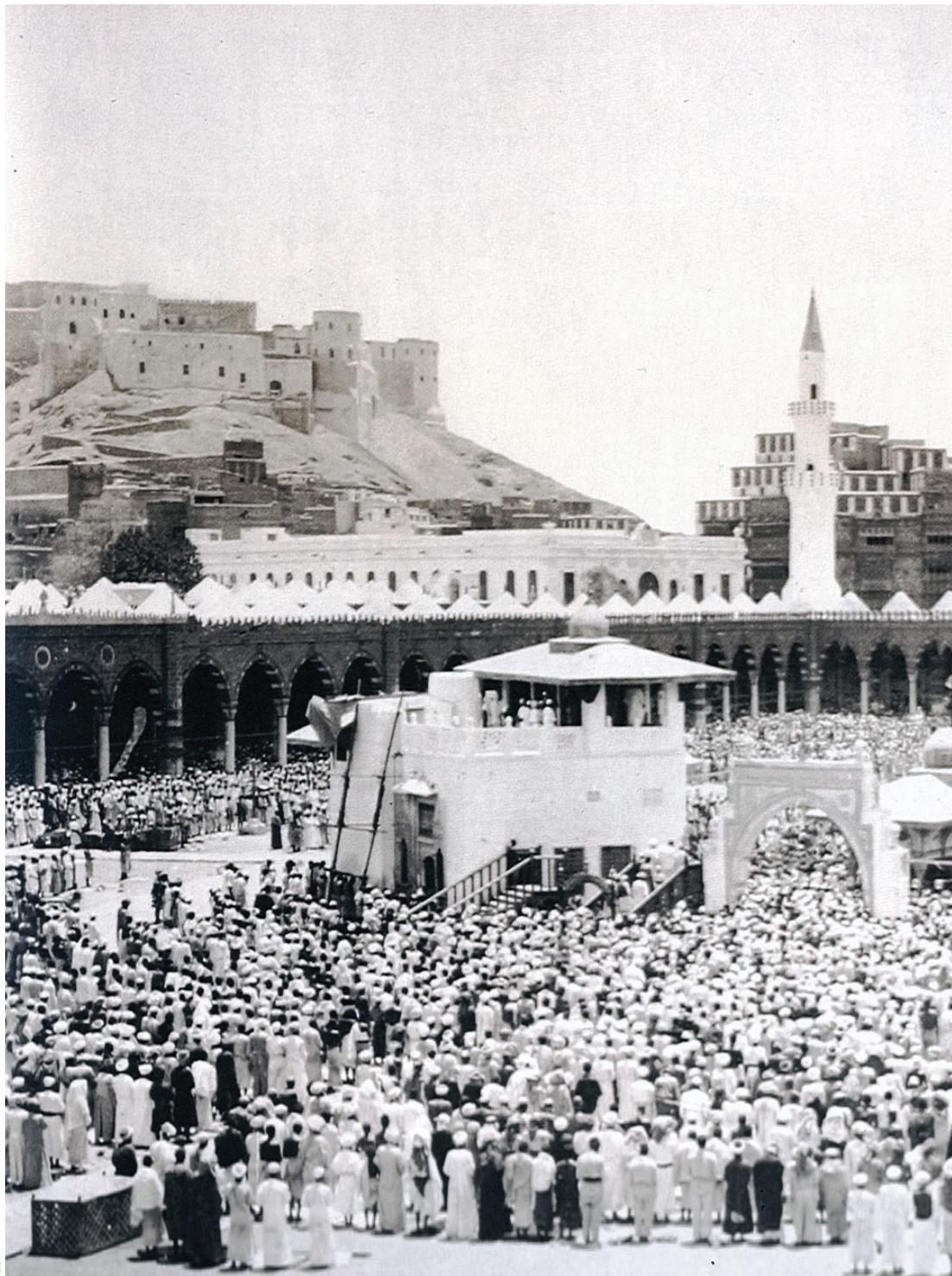
*Muwaqqits are the people whose job is to determine the time, especially the times of namâz.*

*Muwaqqithanas are buildings that resemble small observatories, where muwaqqits work, that hold tools used for this purpose and set clocks. They are usually located next to big mosques. Their expenses are supplied by foundations.*

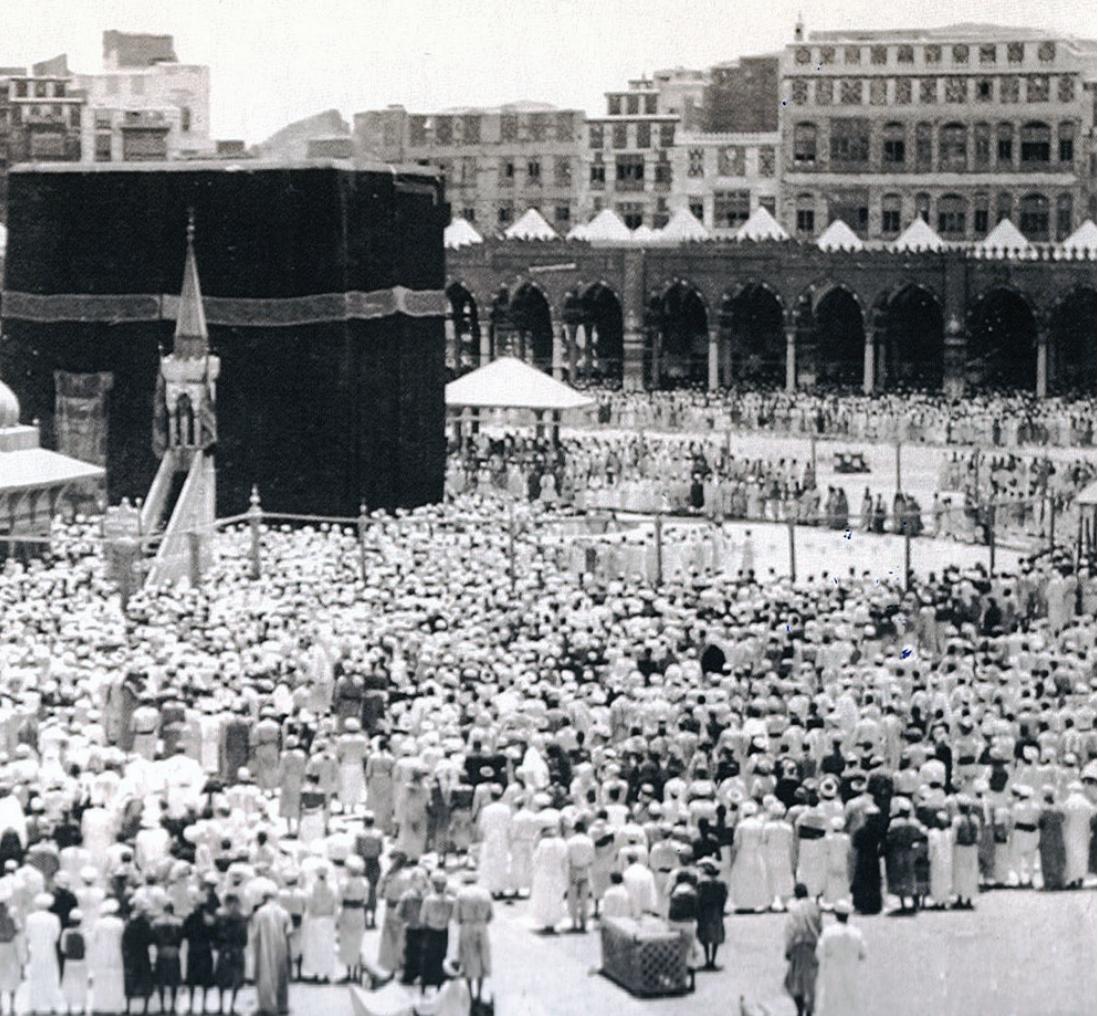
8- Library:

*Sultan Abdulmejid Han had the two buildings, which had domes six meters in diameters, at the east side of the Kâ'ba, turned into a muwaqqithana and a library in 1262 (AD 1846) [Mirâtu'l Harâmayn - Mirâtu'l Mecca, II, 770]*

*Abdulmejid Han donated 3653 volume of books to the library.*



**MY BELOVED PROPHET** (sallallahu ‘alaihi wa sallam)



## QUBBA AS-SA'ÂDAT AND RAÎSIYYA MINÂRET

1- The Garden of Fâtimâ-tuz-Zahrâ

2- Qubba al-Mîhrâb al-'Uthmân



## THE PURE CITY MEDÎNA AL-MUNAWWARA



MY BELOVED PROPHET (sallallahu 'alaihi wa sallam)



## MASJID AN-NABÎ



## MENÂHA SQUARE (CAMEL BAZAAR)



## JANNAT AL-BAQÎ CEMETERY



1- The Mausoleum of Hadrat Imâm al-Mâlik and Hadrat Nâfi

2- The Mausoleum of Hadrat Akil ibn Abû Talib (*the son of our Prophet's uncle*) and Hadrat Abdullah ibn Ja'far al-Tayyâr (*the grandson of our Prophet's uncle, the son of Ja'far al-Tayyâr*)

3- The Mausoleum of Azwaj al-Mutahharat (Pure Wives of our Prophet):

*In this mausoleum, other than Hadrat Khadîja and Hadrat Maymûna, all the wives of the Prophet are buried. This mausoleum, which includes the tomb of Hadrat Âisha, was rebuilt by Kanûnî Sultân Suleymân in 1543.*

4- The Mausoleum of Hadrat Ibrâhîm ibn Rasûlullah (radiy-Allahu ‘anh)

*The first person from our Prophet's family to be buried in the Jannat al-Baqî was His son Ibrâhîm, who passed away as a baby.*

*And Hadrat 'Uthmân ibn Maz'ûn was the first sahâba to be buried in the Jannat al-Baqî.*

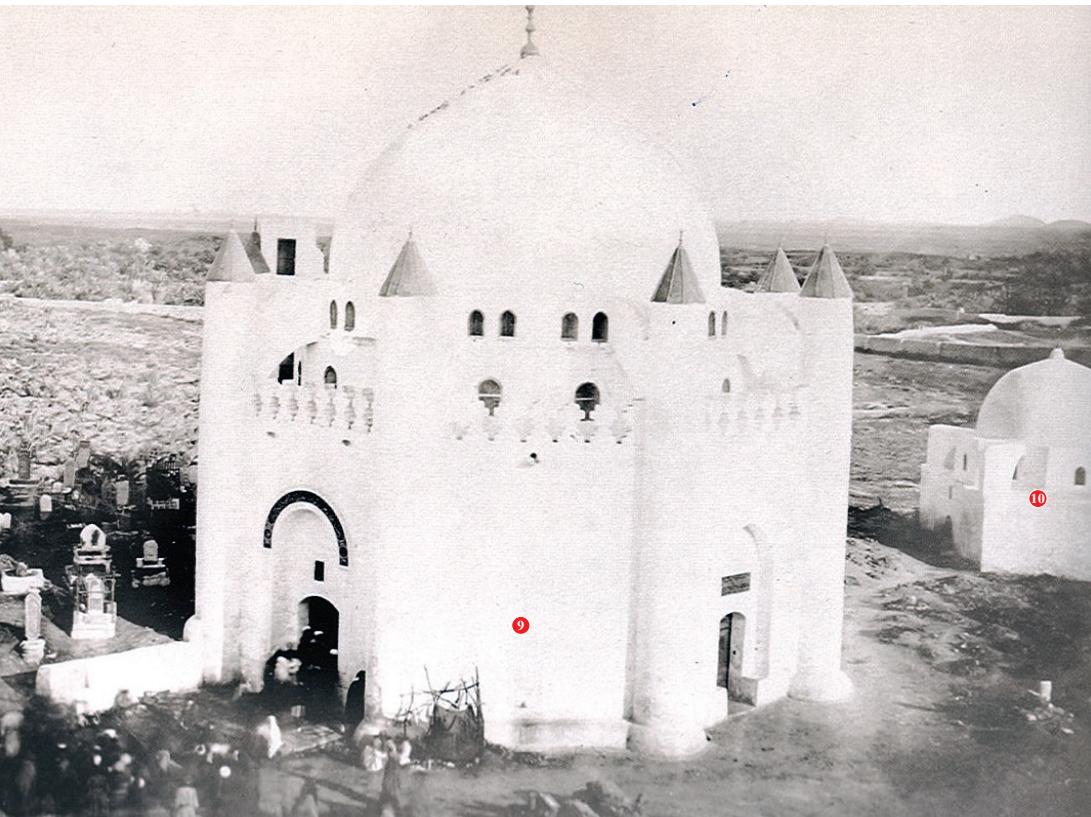
5- Banât-un-Nabî Mausoleum:

*In here, our Master, the Prophet's daughters Hadrat Ruqayya, Hadrat Umm Gulthum and Hadrat Zaynab (radiy-Allahu ‘anhumâ) are buried.*

6- The Mausoleum of Hadrat Fâtima bint Asad (radiy-Allahu ‘anhâ)

7- Murziati'l Mursalin Hadrat Halîma as-Sadiyye:

*In here, our Master, the Prophet's milk-mother Hadrat Halîma (radiy-Allahu ‘anhâ) is buried.*



#### 8- The Mausoleum of Hadrat ‘Uthmân ibn Affân (radiy-Allahu ‘anh):

*The mausoleum of the third Khalîfa Hadrat ‘Uthmân (radiy-Allahu ‘anh) was built in 1205 by Salihaddin Ayyubî. It was repaired and renewed during the time of the Ottomans.*

#### 9- The Mausoleum of Ahl al-Bayt:

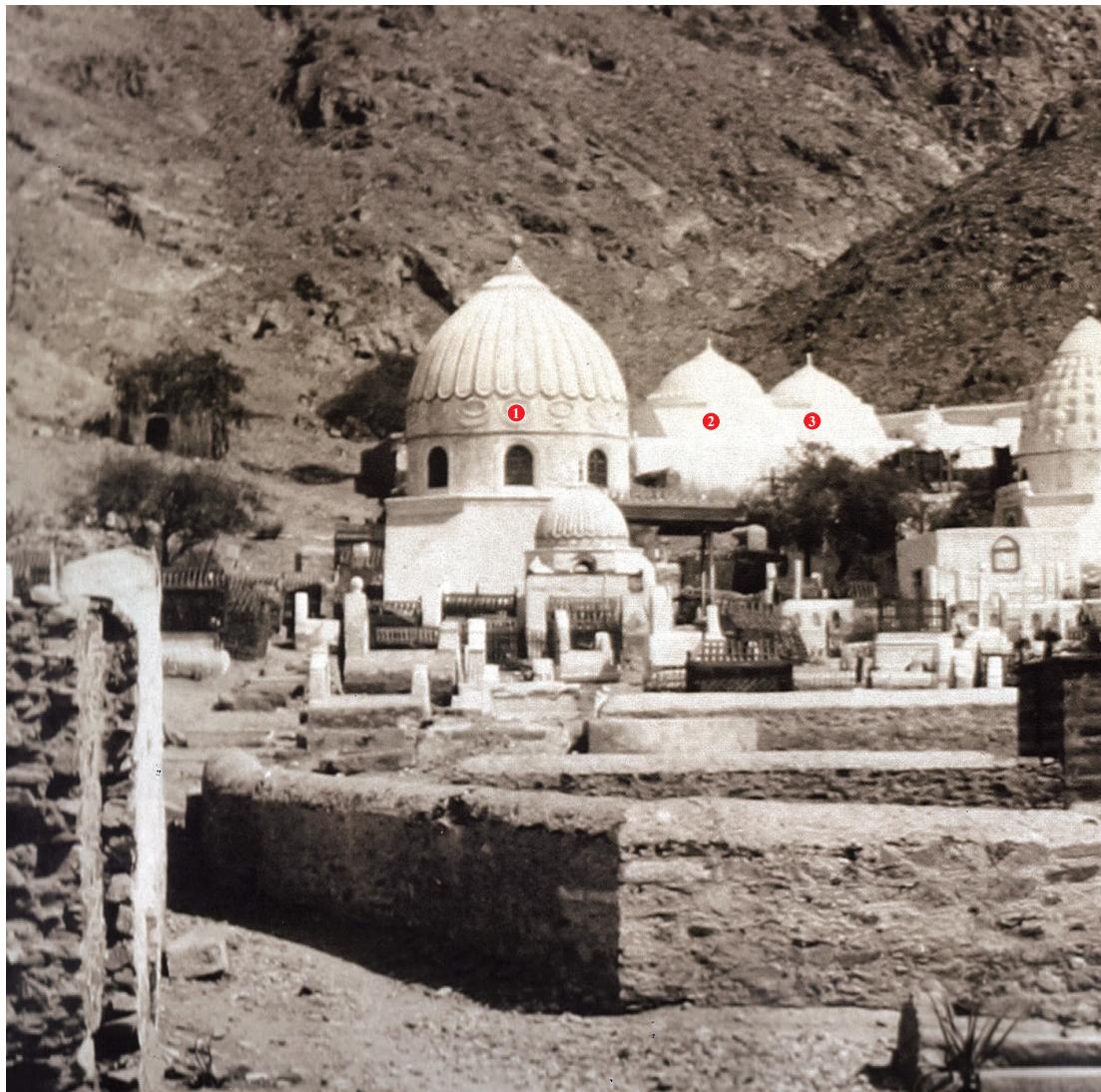
*In this mausoleum, Hadrat Abbâs (our Master, the Prophet's uncle), Hadrat Imâm Hasan-ul-Mujtabâ, Hadrat Imâm Zaynal Âbidin, Hadrat Imâm Muhammad Bâkir ve Hadrat Imâm Ja'far as-Sâdiq (radiy-Allahu 'anhum) are buried.*

#### 10- The Mausoleum of Hadrat Fâtima-tuz-Zahrâ

##### Note:

*Our Master, the Prophet's four daughters and one son are buried in Jannat al-Baqî. Abdurrahman ibn Awf, Sa'd ibn Abû Waqqâs, Abdullah ibn Mas'ûd, Suhayl ibn Sinâن, Abû Hurayra, Abû Sufyân ibn Harb, Sa'd ibn Mu'az and Sufyân ibn Hârith (radiy-Allahu 'anhum) are the notables of the sahâbis who are buried in Jannat al-Baqî but not marked in the picture. When Medîna was invaded in 1806, the gravestones and the mausoleums at Jannat al-Baqî were demolished. During the time of Sultân Abdulhamid Han II, the gravestones were repaired, and the mausoleums were rebuilt. This picture was taken after the reconstruction.*

*However, in 1926, when the Ottomans' Harâmayn service ended, Jannat al-Baqî met the same fate.*



## JANNAT AL-MUALLÂ CEMETERY

1- The Mausoleum of Khadîja-tul-Kubrâ (radîy-Allahu 'anhâ):

The mausoleum of Hadrat Khadîja, the wife of our Master, the Prophet (sall-Allahu 'alaihi wa sallam), was built in 1543 by Kanûnî Sultân Suleymân under the supervision of the Mecca Representative Dâvûd Pasha in Jannat al-Muallâ.

Previously in the place of the mausoleum, there was a wooden sarcophagus.

2- The Mausoleum of Ajdâd ar-Rasûlullah:

The tombs of our Master, the Prophet's grandfather Abdulmuttalib and His great-grandfather Abd al-Manâf are in this mausoleum.

3- The Mausoleum of Abû Tâlib





4- The place of our beloved Prophet's blessed mother, Hadrat Âmina's (radiy-Allahu 'anhâ) Mausoleum

*According to the most well-known narrative, the grave of our mother, Hadrat Âmina is in Abwâ. But it is recorded in some sources that it was transferred to Jannat al-Muallâ.*

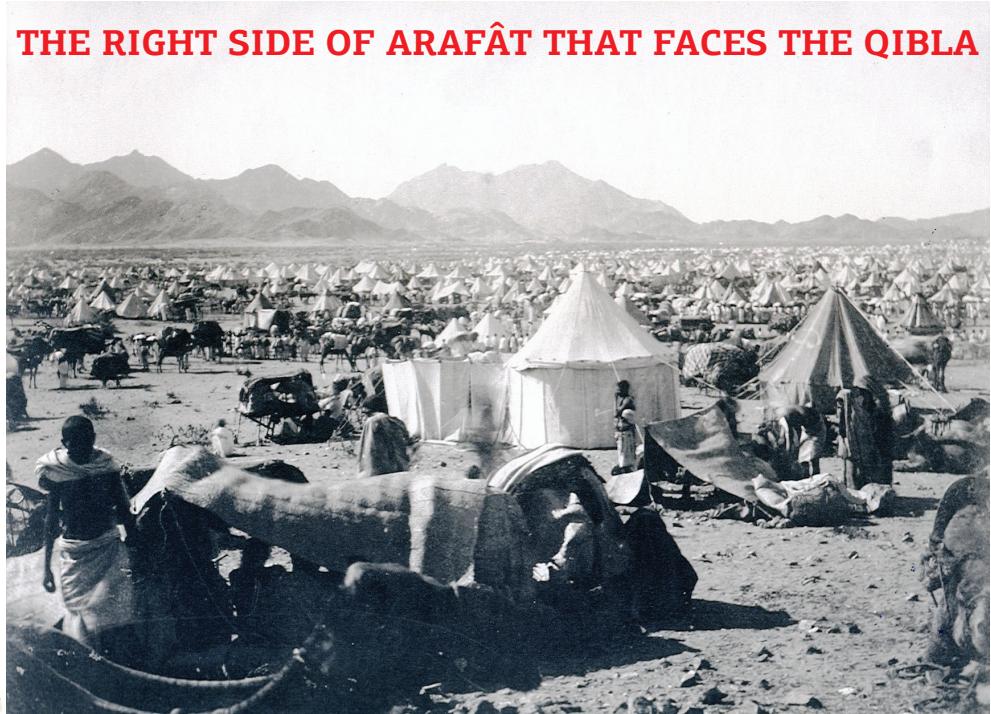
**Note:**

*These mausoleums were repaired by Sultân Abdulhamid Han II in 1879.*

*Awliyâ Celebi wrote that during the time of the Ottomans, there were seventy-five mausoleums belonging to our Master, the Prophet's grandfather, uncle, other sahâbas and the leaders of Islâm at Jannat al-Muallâ.*



**THE RIGHT SIDE OF ARAFÂT THAT FACES THE QIBLA**



**EID OF QURBAN IN MINÂ (13 November 1880)**



**THE TOMB AND MASJID OF HADRAT HAMZA  
(RADIY-ALLAHU 'ANH) ON THE MOUNT OF UHUD**



**Masjid al-Jabal al-Ayniyya:**

This is where Hadrat Hamza (radiy-Allahu 'anh) was martyred. Rasûlullah (sall-Allahu 'alaihi wa sallam) performed namâz here with His weapons and equipment.

a’lamu wa astaghfiru-ke li-mâ lâ-a’lamu innakE ente allâmul-ghuyûb.”  
“Allahumma innî urîdu en ujaddidel îmâne wennikâha tejdîden bi-qawli lâ ilâhe illallah Muhammadun rasûlullah.”

*I wish to search all around and find you,  
To rub my face to the dust of your trace,  
May Haqq allow me to see your face,  
O Muhammad, my soul yearns for you.*

*I wish there were a blessed journey and I could go,  
Sink into the sands on the roads of Kâ’ba,  
May I see your beautiful face once in a dream,  
O Muhammad, my soul yearns for you.*

*There is no deceit left in my heart,  
I have entered the true path sincerely,  
Abû Bakr, ’Umar, ’Uthmân too,  
O Muhammad, my soul yearns for you.*

## 54 FARDS

Islâmic scholars have chosen fifty-four of the fards that every individual Muslim has to believe and observe:

- 1– To believe that Allahu ta’âlâ is One and to never forget Him. (That is, endeavour to perform everything in accordance with Islâm.)
- 2– To eat and drink halâl things.
- 3– To perform abdast (ablution).
- 4– To perform the five daily salâts when their times come.
- 5– To perform ghusl from haid, nifas and being junub.
- 6– To believe that rizq (sustenance) is granted only by Allahu ta’âlâ.
- 7– To wear clean and halâl clothes.
- 8– To work by putting your trust (tawakkul) in Allah.
- 9– To be contented with what you have.
- 10– To be thankful to Allahu ta’âlâ for His blessings (to use His blessings in accordance with the command of Islâm).
- 11– To be content with qadâ and qadar.
- 12– To be patient with afflictions.
- 13– To make tawba (repentance) for your sins.
- 14– To perform acts of worship with ikhlâs. (That is, to worship only for the grace of Allahu ta’âlâ, for the purpose of pleasing Allahu ta’âlâ.)
- 15– To consider the enemies of Islâm as your enemy.
- 16– To hold the Qur’ân al-karîm as a document, proof-text. To be content with its rulings.





- 17– To prepare yourself for death, that is, to strive to die with īmān by performing the fards and avoiding the harāms.
- 18– To love whom Allahu ta’ālā loves and not to love and to stay away from whom He does not love (this is termed hubbu fillah and bughdu fillah).
- 19– To be kind to and do favours for your parents.
- 20– For those who are able, to make amr bil ma’rūf (to enjoin and spread Islām) and nahy an al-munkar (to prevent people from doing what is prohibited in Islām).
- 21– To visit your mahram relatives who obey Islām.
- 22– To not commit breach of trust (amānat).
- 23– To fear Allahu ta’ālā and to abstain from excessiveness and sinful things.
- 24– To obey Allah and His Rasūl. (That is, endeavour to perform everything in accordance with Islām.)
- 25– To avoid sins and to perform acts of worship.
- 26– To obey Muslim rulers.
- 27– To observe the entire creation around you and take lessons.
- 28– To ponder about the existence of Allahu ta’ālā.
- 29– To protect your tongue from saying harām, obscene words.
- 30– To purify and keep your heart away from useless things and harmful worldly wishes.
- 31– To not make a mockery of any person.
- 32– To not look at harām things.
- 33– To keep one’s promise.
- 34– To not listen to forbidden things (obscenity and musical instruments).
- 35– To learn fards and harāms.
- 36– To be honest in measuring or weighing.
- 37– To not feel secure from Allah ta’ālā’s torment, to be fearful of the Wrath of Allahu ta’ālā.
- 38– To not despair of Allah’s Mercy.
- 39– To give the zakāt of your property to poor Muslims and to help them.
- 40– To not follow the harām desires of one’s nafs.
- 41– To give food to a hungry person for the sake of Allah.
- 42– To work in order to acquire sufficient rizq (for one’s subsistence).
- 43– To give the zakāt of your property and to give the ‘ushr of your crops.
- 44– To abstain from sexual intercourse while one’s wife is in a state of menstruation or puerperium.
- 45– To purify one’s heart from sins.
- 46– To refrain from being arrogant.
- 47– To protect the property of orphans.
- 48– To refrain from states and actions that cause carnal feelings towards young boys.
- 49– To perform five daily salāts in their prescribed times, not to omit them.
- 50– To not attribute a partner to Allahu ta’ālā.

- 51– To refrain from committing adultery, fornication.
- 52– To not drink wine or other alcoholic beverages.
- 53– To not make an oath unless there is a legitimate reason. (To not make oaths for mundane reasons.)
- 54– To not confiscate others’ possessions unjustly or by violence, that is, by ill-gotten means. To fear violating people’s rights.

(The most important violation of people’s rights and what is deserving of the most torment is not making *amr bil ma’rûf* to one’s relatives and subordinates, not teaching them the knowledge of religion. A bid’at holder changing the belief of Ahl as-sunnah, the religion and *îmân* is the same.)

O my heart! What is this dress, robes and entertainment for you?  
Although He contented Himself with a rug and coarse fabric.

My sins are innumerable, beyond all the limit,  
I have come to you, hoping compassion, you are the source of intercession.

This Muhibbâ is repenting, accept it, O my Rabb!  
Protect him from the fitna of the shaytân.

Kanûnî Sultân Suleymân (Muhibbâ)

## GRAVE SINS

### Seventy-two of them are:

- 1– To kill a person unjustly.
- 2– To commit fornication, adultery.
- 3– To commit sodomy.
- 4– To drink alcoholic beverages. (Drinking beer is *harâm*.)
- 5– To steal.
- 6– Using narcotic drugs for pleasure.
- 7– To commit usurpation.
- 8– To be a false witness.
- 9– To eat in public among Muslims in the month of Ramadân.
- 10– To pay or get *fâidh* (interest).
- 11– To swear oaths very often.
- 12– To be rebellious towards your parents.
- 13– To give up visiting your mahram relatives who obey Islâm.
- 14– To leave the fight and run away from the enemy during a battle.
- 15– To usurp the property of orphans.
- 16– To cheat in measuring or weighing.
- 17– To perform salâts before or after their due times.
- 18– To break a fellow Muslim’s heart. (It is more sinful than destroying the Kâ’ba.) After unbelief, there is no sin that Allahu ta’âlâ hates more than breaking





a heart.

- 19– To make up something which Rasûlullah (sallallahu ‘alaihi wa sallam) had not said and to claim that it is a hadîth ash-sharîf.
- 20– To accept a bribe.
- 21– To avoid giving truthful testimony.
- 22– To not give the zakât and ‘ushr of one’s property.
- 23– For those who have the power, to not forbid someone while committing a sin.
- 24– To burn a living animal.
- 25– To forget how to read the Qur’ân al-‘azîm-ush-shâh after learning it.
- 26– To despair of Allahu ta’âlâ’s Mercy.
- 27– To betray people, whether they are Muslims or non-Muslims.
- 28– To eat pork.
- 29– To have a dislike towards any of Rasûlullah’s Ashâb al-kirâm (ridwanul-lahi ta’âlâ ‘alaihim ajma’în). To speak ill of any of them.
- 30– To continue to eat when one is full.
- 31– For women, to avoid the bed of their husbands.
- 32– For women, to go out to visit others without taking permission from their husbands.
- 33– To call chaste women unchaste.
- 34– To make namîma, that is, such things as gossip, carrying words among Muslims.
- 35– To expose your awrat (private) parts. (A man’s awrat parts are between his navel and lower parts of his knees. A woman’s awrat parts include hair, arms and legs.) To look at a person’s awrat parts is harâm.
- 36– To eat carrion, or to cause others to eat it.
- 37– To commit breach of trust.
- 38– To backbite a Muslim.
- 39– To be covetous.
- 40– To attribute a partner to Allahu ta’âlâ.
- 41– To lie.
- 42– Arrogance, to think of oneself as superior to others.
- 43– For a person in his death bed to deprive his heir of the inheritance.
- 44– To be stingy.
- 45– To be fond of the world (worldly desires).
- 46– To not fear the torment of Allahu ta’âlâ.
- 47– To not deem a harâm (a thing that is prohibited) as harâm.
- 48– To not deem a halâl (a thing that is permitted) as halâl.
- 49– To believe in fortunetelling and what the fortunetellers say about the unknown.
- 50– To abandon Islâm, to become an apostate.
- 51– To look at nâmaharâm women and girls, that is, to look (with sensual desire) at those that are harâm to look at.
- 52– For women, to dress like men.

- 53– For men, to dress like women.
- 54– To commit a sin within the boundaries of the Haram al-Kâ’ba.
- 55– To perform adhâñ or salât before their due times.
- 56– To be rebellious to the commands of the state, laws.
- 57– To liken the private parts of one’s wife to the private parts of one’s mother.
- 58– To swear at one’s mother-in-law.
- 59– To take aim at each other with any weapon.
- 60– To eat and drink something left over by a dog.
- 61– To rub in the favours you have done to a person.
- 62– (For men) to wear silk clothes.
- 63– To insist on ignorance (not learning the creed of Ahl as-sunnah, fârûd, harâms, and all necessary knowledge).
- 64– To make an oath by saying something that is not in the name of Allahu ta’âlâ or that is not communicated by Islâm.
- 65– To avoid ilm (knowledge). 66– To not understand that ignorance is an affliction.
- 67– To insist on repeatedly committing venial sins.
- 68– To laugh uproariously.
- 69– To remain junub so long as to not perform a salât within its due time.
- 70– To have sexual intercourse while one’s wife is in a state of menstruation or puerperium.
- 71– To make tegannî (reading the Qur’ân al-karîm melodiously). To sing immoral songs. To play and listen to musical instruments.
- 72– To commit suicide

### **Beautiful Ahlâq (Ethics).**

Islâm commands to strengthen morality with beautiful ahlâq, to purify nafses from vices, to have a good temper and to have chastity and modesty in every aspect. This knowledge and its way are called **Tasawwuf**.

Just as the science of medicine teaches us knowledge regarding the health of the body, tasawwuf teaches us how the heart and soul can be freed from vices. It keeps people away from evil deeds, which are the symptoms of the heart’s sickness, and helps them perform good deeds for attaining the contentment of Allahu ta’âlâ.

Islâm commands, first of all, to learn knowledge, after that, to perform deeds and worships according to that knowledge, only for the sake of Allahu ta’âlâ, that is, Islâm commands ilm (knowledge), amal (deeds and ibâdats), and ikhlâs (sincerity, that is, doing everything for Allah’s sake). If we liken a person’s spiritual improvement, his attaining of endless bliss in this world and the âkhirat, to the flying of an aircraft, faith and deeds, that is, îmân and worships are like its body and engines.

And making progress on the way of tasawwuf is like its source of energy, its fuel. For reaching the goal, the aircraft is obtained. That is, îmân and ibâdats are





acquired. For starting it, it is necessary to get the fuel, that is, to make progress on the way of tasawwuf.

Tasawwuf has two purposes:

The first is to internalize the *îmân*, that is, to make it secure in the heart so that it cannot be undermined by effects that arouse doubt. The *îmân* which is strengthened through mind, through reasoning, through proofs cannot be so firm. Allahu ta'âlâ declares in the twenty-eighth âyat of the Sûrah ar-Râ'd, in the Qur'ân al-karîm, in maal, "**Îmân's penetration and settlement in hearts is possible only and only by dhikr.**" Dhikr means to remember Allahu ta'âlâ and act according to His wish in every deed and action.

The second purpose of tasawwuf is to facilitate worshipping, to perform them willingly, and to do away with the indolence, the reluctance inherent in the nafs al-ammâra. Performing the ibâdats easily and willingly and loathingly abstaining from sins are possible only by learning the knowledge of tasawwuf and proceeding on its path.

It ought to be realized well that clinging to tasawwuf is not intended to acquire the ability to see what others do not know, to inform others of the unknown, to perceive nûrs, spirits, nor to enjoy valuable dreams.

In order to reach the mâ'rifats (understandings), the knowledge and the states, which can be obtained by tasawwuf, one should first correct one's belief, then learn the commands and prohibitions of Islâm and then perform deeds and ibâdats accordingly. As a matter of fact, without doing these three things, it is impossible to purify the heart from the vices and to purify the nafs of evil and fill it with virtues and rescue it from its harmful desires.

## **ADAPTING ONESELF TO MUHAMMAD 'ALAIHIS-SALÂM**

Adapting oneself to Muhammad 'alaihis-salâm is to follow His way. His way is the way shown by the Qur'ân al-karîm. This way is called **Dîn al-Islâm** (Religion of Islâm). In order to adapt oneself to Him, one must first have *îmân* (belief); then learn Islâm well; then carry out the fards and avoid harâms, and then fulfil the sunnahs and abstain from the makrûhs. After all these, one should also try to follow Him in what is mubâh (permitted). To have *îmân* means to begin following Him and to enter the door of bliss.

Allahu ta'âlâ sent Him to invite all the people of the world to bliss and declared in the twenty-eighth âyat of Sûrah Saba', in maal, "**O My beloved Prophet! I send you so that you should give the good news of endless bliss to all the people in the world and to guide them toward this way to bliss.**"

For example, a little midday sleeping of a person who adapts himself to Him is much more valuable than spending many nights worshipping without following Him. It was His honourable habit to perform "Qaylûla," that is, to sleep for a while before noon. Also, not fasting on the Eid days, but eating and drinking because His religion commands it, is more valuable than years of fasting that

doesn't exist in His religion. A small amount given to the poor in accordance with His religion, which is called zakât, is superior and more valuable than giving a pile of gold coins, as alms, as large as a mountain with one's own wish.

After conducting a morning salât in jamâ'at, Hadrat 'Umar, the Amîrul-mu'minîn, looked at the jamâ'at and seeing that one of the members was absent, asked where he was. His companions said, "He worships until morning, during the night. Maybe he fell asleep." The Amîr al-Mu'minîn said, "I wish he had slept all night and performed the morning salât with the jamâ'at; it would have been better."

People who don't abide by Islâm blunt their nafs by subjecting themselves to inconveniences and striving hard. Yet, this is worthless and low because they do not do it in accordance with Islâm. The benefit for these efforts of theirs, if there is any, consists of a few worldly advantages. And since this world is worthless, what could be the value of a part of it? These people are like dustmen; dustmen work harder and become more tired than anybody else, but their wages are lower than anybody else's. As for those who adapt themselves to Islâm, they are like jewellers who deal with fine jewels and precious diamonds. They do a little work, but their earnings are great. Sometimes an hour's work provides them a hundred thousand years' earning. The reason for this is that an action compatible with Islâm is accepted and liked by Allahu ta'âlâ; He loves it. He declares in many places in His book the Qur'ân al-karîm that this is so.

For example, He declares in the thirty-first âyat of Sûrah Âl-i 'Imrân, in maal, "**O My beloved Prophet! Tell them, 'If you love Allahu ta'âlâ and if you want Allahu ta'âlâ to love you also, adapt yourselves to me! Allahu ta'âlâ loves those who adapt themselves to me.'**"

To follow Muhammad 'alaihis-salâm is to value the rules of Islâm and carry out these rules lovingly, to respect and esteem His commands, scholars of Islâm, the pious and things that are valued by Islâm, to strive to spread His religion and to despise those who do not want to abide by His religion, or who disapprove and ignore it.

Allahu ta'âlâ does not like any of the things that are incompatible with Islâm. Is it possible that rewards will be given for the things that are disliked? On the contrary, they will bring about punishment.

Attaining happiness in both worlds depends only and only upon following Muhammad 'alaihis-salâm, who is the Master of this and the next world. In order to follow Him, it is necessary to have îmân and to learn and carry out the rules of Islâm.

Escaping Jahannam in the next world is peculiar only to those who adapt themselves to Muhammad 'alaihis-salâm. All the good deeds done in this world, all that is discovered, all states, and all branches of knowledge will be useful in the next world on the condition that one has followed the way of Rasûlullah. Otherwise, every good deed done by those who do not follow Allahu ta'âlâ's Prophet will remain in this world, causing their next world to be destroyed. That is, it will be nothing but an istidrâj (deception) disguised in goodness.



To adapt oneself to Muhammad 'alaihis-salâtu was-salâm completely and perfectly, one needs to love Him completely and perfectly. The symptom of complete and perfect love is to keep away from His enemies and to dislike those who dislike Him. Love cannot include negligence. Lovers, being crazy about their darlings, cannot do anything against them. They cannot be together with those who act against them. The love for two opposites cannot settle in the same heart together. That is, the existence of two opposite things together (jam iz-ziddayn) in the same place is impossible.

The worldly blessings are transient and deceitful. If they are yours today, they will be somebody else's tomorrow. But those which will be obtained in the âkhirat are endless and are earned in the world. If a few days' life in this world is spent following Muhammad 'alaihis-salâm, who is the most valuable person in this and the next worlds, one may hope for endless bliss, eternal salvation. Otherwise, unless one adapts oneself to Him, everything turns into nothing. Every good deed and act of kindness done without following Him remains here; nothing will be obtained in the âkhirat. A small act of following Muhammad 'alaihis-salâm is much more superior to all the blessings in this world and the bliss in the âkhirat. The virtue and honour of humanity are following Him.

For Muslims, who want to adapt themselves to Rasûlullah, the basic condition is to be in one of the four true madhhabs of the Ahl as-sunnah. It is fard to have îmân in our Master, the Prophet, to affirm what He brought, to love and obey Him, to accept His advice, to respect and pay homage to Him. Regarding this subject, Allahu ta'âlâ declared in the âyat al-karîmas, in maal, "**Therefore, believe in Allahu ta'âlâ and His Rasûl, who is His unlettered Prophet, adapt yourself to Him so that you will find guidance and the right way.**"<sup>673</sup> And, "**He who does not believe in Allahu ta'âlâ and His Prophet, (should know that) certainly, We have prepared a wild (terrifying) fire for those unbelievers.**"<sup>674</sup>

Yahyâ ibn Muhammad ibn Abdullah, Muhammad ibn Ibrâhîm ibn Sa'îd, Umayya ibn Bustân, Muhammad ibn Ibrâhîm ibn Sa'îd report; Abû Hurayra (râdiyallahu 'anh) conveyed this hadîth ash-shârf from Rasûlullah (sallallahu 'alaihi wa sallam): Our Master Rasûlullah stated, "**I have been commanded to fight against people (unbelievers) until they testify that there is no god but Allahu ta'âlâ, and they believe in me and what I have brought (Islâm). When they do so, their properties and lives will be rescued from me. Except for the Islâm's right (that is, if a Muslim sinned, the punishment decreed by Islâm will be fulfilled). Allahu ta'âlâ will call him to account.**"<sup>675</sup>

**"He who obeys me has obeyed Allahu ta'âlâ. He who rebels against me has rebelled against Allahu ta'âlâ. He who obeys my commands has obeyed me, and he who rebels against my commands has rebelled against me."**

<sup>673</sup> Sûrah al-A'râf: 7/158.

<sup>674</sup> Sûrah al-Fath: 48/13.

<sup>675</sup> İslâm Âlimleri Ansiklopedisi-IV.345/II.2.

**"The situations of the one who obeys me and abides by what I brought, and the one who rebels against me and goes against what I brought, are similar to the situation of a man who constructed a house and prepared a wide variety of delicious foods (to give a grand banquet to people) and gave someone the responsibility to invite the people. Those who accept the invitation enter the house and eat as much as they desire. However, those who do not accept the invitation cannot enter the house and cannot eat from the prepared food. That house is Jannah (that has been prepared for those Allah-fearing persons who accepted the invitation of Rasûlullah). The inviter (to Allahu ta'âlâ and Jannah, which is full of His blessings) is Muhammad ('alaihis-salâm). He who rebels against Muhammad ('alaihis-salâm) rebels against Allahu ta'âlâ. Muhammad ('alaihis-salâm) distinguishes those Muslims who affirm Him from those unbelievers who deny Him."**

**"Abide by my way and after me the Khulafa ar-rashidin's (that is, the four Khalîfas who succeeded our Prophet) way. Precisely adhere to them with all your power. Abstain from the things that are innovated (in religion) afterwards (which cannot be found within the Qur'ân al-karîm, the sunnah, ijma al-ummah [the consensus reached by profound scholars called mujtahid] and qiyas al-fuqaha [the onerous work carried on by the scholars of fiqh in order to derive rules, commandments and prohibitions from the Qur'ân al-karîm and hadîth ash-sharîfs by way of ijtihâd; rules and principles so derived]). For, everything that is innovated (in religion) afterwards is bid'at. And every bid'at is heresy."**<sup>676</sup>

In the hadîth ash-sharîf related by Anas ibn Mâlik about abiding by Rasûlullah, Our Prophet (sallallahu 'alaihi wa sallam) stated, "**He who revives my sunnah** (that is, spreads it by practicing it) **has revived me** (that is, has exalted my glory and disclosed my order). **And the one who revives me will be with me in Jannah.**"

Our Master, the Prophet told Bilâl ibn Hâarith, "**If a person revives a sunnah al-hasanah** (things that are beneficial and do not contradict nor go against Islâm) **in Islâm, he attains its reward and the rewards of those who will practice it. If a person introduces a sunnah as-sayyi'a** (things that contradict or go against Islâm) **in Islâm, he is given its sin and the sins of those who will practice it.**"<sup>677</sup>

Hadrat 'Umar ibn Abdulaziz said, "Our Master Rasûlullah opened a beautiful road, and so did His Khalîfas after Him. To act according to the way of Rasûlullah and His caliphs after Him means to act according to the Book of Allahu ta'âlâ. To obey Allahu ta'âlâ and our Master, the Prophet means to strengthen the religion of Allahu ta'âlâ. Nobody has the right to vitiate or change Islâm." It is not permissible to act according to the words of those who oppose the way of our

<sup>676</sup> Ibn Mâja, "Muqaddima", 6; Dârimî, "Muqaddima", 16; Ahmad ibn Hanbal, al-Musnad, IV, 126; Hâkim, al-Mustadrak, I, 174; Bayhaqî, as-Sunan, II, 422.

<sup>677</sup> Ibn Mâja, "Muqaddima", 36; Dârimî, "Muqaddima", 44; Ahmad ibn Hanbal, al-Musnad, IV, 361; Tabârî, al-Mu'jamul Kabîr, II, 315; Bayhaqî, as-Sunan, II, 136.



Prophet.

Those who abide by the way of our Master, the Prophet and Ashâb al-kirâm attain the true path. Of those, they who ask for help receive help. Whoever opposes the way of our Prophet and His Ashâb and does not act accordingly is on a path other than the path of Muslims. Allahu ta'âlâ will put such a person into Jahannam by allowing them to perform evil deeds. Jahannam is the worst of destinations.

Hadrat Ahmad ibn Hanbal said, "One day, I was in a gathering. They raced to go into the water. As for me, abiding by the hadîth ash-sharîf, '**He who has belief in Allahu ta'âlâ and the day of âkhirat, should not enter a public bath** (without covering their awrat parts),' I did not take off my clothes. That night, someone said to me in my dream, '**O Ahmad! Glad tidings to you! For, Allahu ta'âlâ has forgiven you because you abided by the way of Rasûlullah. He has made you an imâm. People will follow you.**' When I asked, 'Who are you?' he said, '**I am Jabrâîl.**'"

A person who does not follow Rasûlullah (sallallahu 'alaihi wa sallam) in their every deed cannot be a believer. If they do not love Him more than themselves, their belief is not complete. Muhammad 'alaihis-salâm is the Prophet of all human beings and jinns.

It is obligatory for all people of every century to abide by Him. It is necessary for every believer to help His religion, to make His beautiful akhlâq a habit, to say His blessed name frequently, to recite salât-us-salâm respectfully and affectionately when they say or hear His name, to fall in love with seeing His blessed face, to love and show respect to the Qur'ân al-karîm and religion that He brought.

*He would not talk out of His own desires, His pure words were of revelation,  
He was an ocean filled with pearls of wisdom, that fount of generosity.*

*He was among people, though, His heart was with Allahu ta'âlâ only,  
He would always find Oneness in plurality, that fount of generosity.*

*May salât and salâm be upon Him and His Ashâb,  
For, He befriended them, that source of generosity.*

*Come O Haqqi, forget about the people and learn morals from the beloved of Allah,  
For, He was freely given good morals by Allah, that source of generosity.*

***Ibrâhim Haqqi of Erzurumî***

## CONDITIONS FOR BEING A TRUE MUSLIM

The word "**Islâm**" in Arabic means "surrendering one's nafs, submission, reaching salvation," as well as "peace". Imâm al-a'zam Abû Hanîfa (rahmatullâhi 'alaih) has defined Islâm as "submission and obedience to Allahu ta'âlâ's commandments." If the facts stated above are read carefully, it will automatically become clear how a Muslim should be. Scholars have explained the qualities that a Muslim should possess as: First of all, a Muslim is clean physically and spiritually. In several different places in the Qur'ân al-karîm, Allahu ta'âlâ declares, "**I like those who are clean.**" Muslims do not enter mosques or houses with their shoes on. Their carpets, their floors remain spotless and clean. Every Muslim has a bathroom in his house. Their bodies, clothes and food are always clean. In this way, they do not spread microbes and disease. A true Muslim is clean and takes great care of his health. He never consumes alcoholic drinks, which are harâm and a kind of poison. He doesn't eat pork, which has been prohibited on account of its various dangers and harms. Our Prophet (sallallahu 'alaihi wa sallam) praised the science of medicine in various ways. An example is His statement, "**There are two kinds of knowledge: knowledge of the body and knowledge of religion.**" That is, by saying that these two are the most important sciences, the religious knowledge, which protects the soul, and the knowledge of health, which protects the body, He wanted us to strive to keep our body and soul vigorous. Islâm commands learning the knowledge of the body before the knowledge of religion. For all kinds of good deeds can be done only with a healthy body. Our Master, the Prophet communicated through letters with the Byzantine Emperor Heraclius. They would send envoys to each other. On one occasion, Heraclius sent Him many presents. One of the presents was a medical doctor. When the doctor arrived, he came to our Prophet and said, "Sir! His Majesty has sent me to you as a servant. I shall treat those that are ill free of charge." Hadrat Muhammad (sallallahu 'alaihi wa sallam) accepted his services. He ordered for the doctor to be given a house. Every day, they brought delicious food and drinks for him. Days and months passed. No Muslims came to see him. The doctor, feeling ashamed, requested permission to leave, saying, "Sir! I came here to serve you. Up to now, no sick person has come to me. I have been sitting idly, eating and drinking comfortably. And now I'd like to go back home." Our Prophet (sall Allahu 'alaihi wa sallam) responded, "**It is up to you. If you would like to stay longer, it is the Muslims' duty to serve and tend to their guests. However, if you would like to leave now, have a good journey! But you must know that even if you were to stay here for years, no Muslim would come to see you. It is because my Ashâb does not become ill. The Islâmic religion has shown the way to good health. My Ashâb**



**pays great attention to cleanliness. They do not eat anything unless they are hungry, and they stop eating before becoming fully sated.**" With the words above, we do not mean to say that a Muslim never becomes ill. However, a Muslim who pays attention to his health and cleanliness remains healthy for a long time. He hardly becomes ill. Death is a fact of life. It cannot be avoided. Everyone will die as a result of some illness. Yet, being able to keep one's body healthy until the time of death is possible only by observing matters and cleanliness commanded in Islâm. Our Prophet (sall Allahu 'alaihi wa sallam) said, "**I have been sent to perfect virtue and to spread beautiful morals over the world.**" Another hadîth ash-sharîf states, "**Among you, the ones with the highest îmân are the ones with beautiful akhlâq.**" Spiritual purity is essential for a Muslim. A person who lies, who cheats, deceives others, who is cruel, unjust, who shirks from helping his brothers in religion, who assumes superiority, who thinks only of his advantages, is not a true Muslim, no matter how much he worships. The exalted meaning of the first three âyats in the Sûrah al-Mâ'ûn is, "**O My Rasûl! Have you seen him who denies the qiyâmat, hurts the orphans and deprives them of their rights and does not feed the needy nor encourage others to help the needy?**" The worships of such people are not accepted. In Islâm, keeping away from the harâms takes precedence over doing the fards. A true Muslim is, first of all, a perfect and mature person. He has a smiling face. He is a honey-tongued man who tells the truth. He never knows what it is "to be angry". Rasûlullah (sall Allahu 'alaihi wa sallam) declared, "**The person given mildness is the one endowed with the goodness of this world and the âkhirat.**" A Muslim is extremely modest. He listens to everyone who approaches him and helps them as far as possible. A Muslim is dignified and polite. He loves his family and his country. Our Prophet said, "**Loving one's homeland originates from îmân.**" How Allahu ta'âlâ likes His slaves to be is explained very well in the Qur'ân al-karîm. The exalted meaning of the 63-69th âyat al-karîmas in Sûrah al Furqan is, "**The (virtuous) slaves of the Rahmân (Allahu ta'âlâ', Who has much compassion for His slaves) walk on the earth modestly and with dignity. When ignorant people try to annoy them, they refrain from sinning with honesty and softness and respond with kind words, such as, 'peace and safety be upon you.' They spend the nights standing and prostrating (performing namâz) for their Rabb. (They offer their thanks and praise to Him). They entreat Allah, 'O our Rabb, take the Jahannam torment away from us. Indeed, its torment is eternal and bitter, and that place is no doubt an evil and horrible residence.' In their spending, they are neither prodigal nor miserly; they follow a moderate way between these two extremes, and they do not deduct from anyone's rights. They do not attribute partners to Allah nor invoke any other deity along with Him. They do not take any life, which Allah has forbidden. (They only punish the guilty.) They do not commit fornication.**" The 72-74th âyats of the same sûrah, in maal, "**They do not bear false witness. They abstain from things that are useless and harmful. If**

they are accidentally involved in something useless or which can be done with great difficulty, they pass by it with dignity. They do not turn a blind eye and a deaf ear to the âyats of their Rabb when they are reminded of them. They implore saying, 'O our Rabb! Grant us that our wives and children be a joy to our eyes. Make us the leaders of those who fear You.' Moreover, the meaning of the second and third âyats in Sûrah as-Sâff, "O believers! Why do you profess what you do not practice? It is most loathsome in the sight of Allah that you profess what you do not practice," shows that a person's vowing or promising what he cannot perform makes him a bad person in Allahu ta'âlâ's view. A true Muslim is extremely respectful to his parents, teachers, commanders, the laws and the leading authorities of his country. He does not waste his time on unnecessary things. He spends his time only with things that are useful. He doesn't gamble. He doesn't waste his time. A true Muslim does his ibâdats perfectly. He offers gratitude to Allahu ta'âlâ. Worship should not be performed unwillingly or unconsciously. Worship must be performed willingly and with great love for Allahu ta'âlâ. To fear Allahu ta'âlâ means to love Him very much. Just as people wouldn't want to sadden the person they love much, and they would fear lest they might upset them, worship for Allahu ta'âlâ should be performed in a manner that proves our love for Him. The blessings which Allahu ta'âlâ has given us are so great that our debt of gratitude to Him can be paid only by loving Him much and by worshipping Him with profound sincerity. There are different kinds of ibâdats. Some kinds of ibâdats, as we have said above, are between Allahu ta'âlâ and His slave. Maybe Allahu ta'âlâ will forgive those who worship insufficiently. It is ibâdat to respect others' rights, too. But He will never forgive those who abused others and have the rights of others on them unless the owners of those rights forgive them. It was stated in hadîth ash-sharîfs: "**Allahu ta'âlâ does not show mercy to he who does not show mercy to people.**" "**Help both the oppressor and the oppressed by preventing cruelty.**" "**If nine-tenths of the money given for buying a shirt is halâl and one tenth is harâm, Allahu ta'âlâ doesn't accept the salât performed with that shirt on.**" "**A Muslim is another Muslim's brother. He doesn't torment his brother. He runs to help him. He does not despise him or think of him as inferior to himself. It is harâm for him to harm his blood, property, chastity or honour.**" "**I swear by Allahu ta'âlâ that unless a person loves for his Muslim brother what he loves for himself, his îmân will not be perfect.**" "**I swear by Allahu ta'âlâ that a man who is not trusted by his neighbour doesn't have îmân** (that is, he is not a genuine Muslim)." Two things are necessary for attaining bliss, goodness and peace in the world and escaping torments in the next world. The first is to hold fast to the commands of Allahu ta'âlâ. The second is to abstain from what He forbade. Of these two, the greatest one, the one more necessary, is the second one. To abstain from the harâms entirely, it is necessary to abstain from more than the necessary mubâhs. We should utilize the mubâhs only as much as necessary. If a person uses the mubâhs as he likes, that is, of those





things which are permitted, or uses the mubâhs exceedingly, he will begin to do what is doubtful. And the doubtful is close to those things which are harâm. Men's nafs, like a beast, is greedy. He who walks around an abyss may fall down into it. Scholars of Islâm said, "**Sinners' hanging their heads is better than worshippers' swelling their chests.**" There are two ways of abstaining from harâms: Firstly, to abstain from those sins which only disturb the rights of Allahu taâlâ; secondly, to abstain from those sins that violate other people's or creatures' rights. The second kind is more important. Allahu taâlâ does not need anything, and He is very merciful. On the other hand, human beings not only need a lot of things, but they are also very stingy. Rasûlullah said, "**He who has human beings' rights on himself and who has violated people's property and chastity should pay the rights back and have himself forgiven before death! For that day, gold and property will have no value. That day, the ibâdats he did in the world will be given to the right owner. If he does not have any ibâdats or if there is none left, the right owner's sins will be loaded on him.**" One day, when Rasûlullah asked the Ashâb al-kirâm, "**Do you know who is called bankrupt?**" They said, "The person without any money or property left." He said, "**Among my ummah, a bankrupt is a person whose deed book contains many thawâbs of salât, fasting and zakât on the day of qiyâmat. But he has cursed people, slandered them and taken away their properties. His thawâbs will be divided and distributed to such right owners. If his thawâbs are depleted before the rights are paid, the sins of the right owners will be loaded upon him. Then he will be hurled into Jahannam.**" In the 110th letter of **Maktûbat**'s second volume, Hadrat Muhammad Ma'sûm al-Farûqî Sarhandî (rahmatullâhi 'alaih) wrote to one of his disciples: "If you commit a sin, you should immediately make tawba (repent). The tawba must be performed secretly for a sin committed secretly and publicly for a sin committed publicly. Tawba should not be delayed. The kirâman kâtibîn angels do not record it immediately. If he makes tawba, the sin will not be recorded at all. They will record it if he does not make tawba for it. Ja'far ibn Sinân (quddisa sirruh) said, 'Not to repent for a sin is worse than committing a sin.' And he who has not repented on the spot should do it before death. Wara' and taqwâ shouldn't be neglected. Taqwâ is not to do what is clearly prohibited (harâm), and wara' is not to do doubtful things. Avoiding a prohibition is more important than doing a commandment. Our superiors have said, '**The bad, as well as the good, perform good deeds. But it is only the siddîqs, the good, who avoid sins...**' It was stated in a hadîth ash-sharîf, '**On the qiyâmat day, people of wara' and zuhd will be ahead of all those people blessed with Allahu taâlâ's grace.**' (Zuhd means to abstain from worldly things that are more than necessary, even if it is halâl.) It was stated in a hadîth ash-sharîf, '**The namâz of a man of wara' is acceptable,' and 'It is an ibâdat to be together with a man of wara'. Talking with him is as blessed as giving alms.**' Consult your heart on doing things you feel doubt about! Do not do anything which your heart shivers at! Do not listen to your nafs! 'Any action which

calms the nafs and relieves the heart is good. **Any action which rouses the nafs and excites the heart is a sin.**' Again, a hadîth sherîf declares, '**Things that are halâl are evident. Harâms have been revealed, too. Avoid doubtful things. Do what you know to be doubtless!**' These hadîth ash-sharîfs show that doubtful things and things that disturb the heart should be avoided. It is permissible to do something about which there is no doubt. Another hadîth ash-sharîf declares, '**The things which Allâhu ta'âlâ has made halâl in the Qur'ân al-karîm are halâl. He will forgive what He has not declared in the Qur'ân al-karîm.**' When we meet a doubtful affair, we should put our hands on our hearts. If the heart does not palpitate, we should do it. If it palpitates, we should not do that thing. It was stated in a hadîth ash-sharîf, '**Put your hand on your chest! The heart will be calm about something halâl. It will palpitate about something harâm. If you doubt about something, don't do it! Don't do it even if men with religious posts issue a fatwâ!**' A person who has îmân will refrain from venial sins in order to escape from committing grave sins. We should deem all of our ibâdât and good deeds as defective. We should think that we have not been able to do Allahu ta'âlâ's commands properly. Abû Muhammad Abdullâh ibn Manâzil (quddisa sirruh) said, 'Allahu ta'âlâ has commanded various kinds of ibâdats. He has commanded patience, devotion, namâz, fast and saying istighfâr (begging Allahu ta'âlâ for the forgiveness of one's sins) before dawn. He has declared istighfâr last. Thus, it has become necessary for human beings to deem all their ibâdats and good deeds as defective and to ask for pardon and forgiveness.' Ja'far ibn Sinâîn (quddisa sirruh) said, 'Worshippers deeming themselves superior to sinners is worse than their sins.'

Once, Hadrat Alî Murta'ish (quddisa sirruh) gave up i'tikâf (retreat) and went out of the mosque after the twentieth of Ramadân ash-sharîf. When asked why he had gone out, he said, 'Seeing that the hafizes were reciting the Qur'ân al-karîm according to melody and boasting about it, I could not stay inside any longer.' We should work in order to earn our household's and our own livelihood in a halâl way. Trade and crafts are necessary for doing this. The Salaf as-sâlihîn always worked and earned in this manner. There are many hadîths explaining the thawâb in earning in a halâl way. Hadrat Muhammad ibn Sâlim was asked, 'Shall we work and earn, or shall we only worship and put our trust in Allahu ta'âlâ?' He said, 'Tawakkul (trust in Allahu ta'âlâ) was a hâl (quality) of Rasûlullah (sallallahu 'alaihi wa sallam) and earning by working was His sunnah. You shall work and put your trust in Allahu ta'âlâ!' Abû Muhammad ibn Manâzil said, 'It is more useful to work and put one's trust in Allâhu ta'âlâ than to seclude one's self for worshipping (ibâdat).' We should be temperate in eating. We should not eat so much as to slacken us. Nor should we diet so much as to prevent us from performing ibâdats. Hadrat Shâh an-Naqshiband (quddisa sirruh) said, '**Eat well and work well!**' In short, everything which helps ibâdats and the doing of good is good and blessed. And those which diminish them are prohibited. We should check and be careful about our intention on anything good we do. If the intenti-





on is not good, we should not do it. We should avoid those who do not obey Islam and those who commit bid'ats and sins. In other words, we should not be friends with such people. A hadîth ash-sharîf declares, '**Hikmat** (beneficial knowledge) **consists of ten components. Nine of them are in seclusion ('uzlat). And one is in speaking little.**' We should meet such people when necessary. The time for merry-making is after death. We should be friends with pious, pure Muslims, be useful to them and make use of them. We should not waste our time with useless, unnecessary words. We should treat everybody with a cheerful face, no matter whether he is good or bad. We should not arouse instigation (fitna). Nor should we make enemies. We should follow Hâfiż as-Shirâzî's words, 'Tell the friends the truth and handle the enemies with a cheerful face and a sweet language.' We should forgive those who ask for forgiveness. We should show a good temper towards everybody. We should not oppose anybody's words or dispute with anybody. We should never speak harshly but softly to everybody. Shaykh Abdullâh Bayâl (quddisa sirruh) said, 'Tasawwuf does not mean namâz, fast or ibâdâts at nights. These are the duties of every person as a human slave. Tasawwuf means not to hurt anybody. He who manages this attains the goal.' Hadrat Muhammâd ibn Sâlim was asked how to distinguish a Walî from other people. He said, 'He will be distinguished by his soft words, beautiful manners and plentiful favours, and he never disagrees when speaking with somebody and forgives those who ask forgiveness and pities everybody.' Abû Ahmad Makkârî said, 'Futuwwat (generosity) means to do favours to a person by whom you have been offended, to give presents to a person whom you dislike, and to be cheerful towards a person who troubles you.' We should talk little, sleep little and laugh little. Laughing too much darkens the heart. We should work, but only from Allâhu ta'âlâ should we expect its recompense. We should take pleasure in doing His commands. If we trust only in Allâhu ta'âlâ, He will bestow on us whatever we wish for. A hadîth ash-sharîf declares, '**Allâhu ta'âlâ gives every wish of the person who trusts only in Him. He makes other people help him.**' Yahyâ ibn Mu'âz ar-Râzî said, 'Others will love you as much as you love Allâhu ta'âlâ. Others will fear you as much as you fear Allâhu ta'âlâ. Others will give you help in proportion to the worship you do for Allâhu ta'âlâ.' Do not run after your own advantages! Abû Muhammâd Abdullâh Râshî (rahmatullâhi ta'âlâ 'alaih) said, 'The largest curtain between Allâhu ta'âlâ and man is man's thinking of only himself and his trusting in another man who is incapable like himself. We should think of gaining Allâhu ta'âlâ's love, not men's.' We should behave with a sweet language and a cheerful face towards our wives and children. We should stay with them as much as to give them their due. We should not attach ourselves to them so much as to turn away from Allâhu ta'âlâ. We should not consult the ignorant and deviated men with religious posts about our religious matters. We should not stay together with those who are fond of this world. We should follow the sunnah in everything we do and should abstain from any bid'ats. When we are happy we should not overstep the Islamic limits. Nor should we give up hope for Allâhu ta'âlâ's help when we are in trouble. We should not forget

that there is easiness alongside every difficulty. Our attitude should never change in happiness or in trouble; we should be in the same state in abundance and in scarcity. In fact, we should feel easy in scarcity and uneasy in abundance. Change of events should not make a change in us. Instead of looking for others' faults, we should recognize our own faults. We should not deem ourselves superior to any other Muslim. We should hold every Muslim higher than ourselves. When we meet a Muslim, we should believe that our happiness may depend on the blessing he will invoke on us. We should be like servants with those whom we are obliged to. A hadîth ash-shârif declares, '**A Muslim who does the following three deeds has perfect imân: serving one's household, sitting together with the poor (not with beggars!) and eating together with one's servants.**' In the Qur'ân al-karîm, these three things are declared to be the qualities of believers. We should learn the manners of the Salaf as-sâlihîn and try to be like them. We should not speak ill of anybody in his absence. We should prevent a backbiter. (Saying something true about a person behind his back that would hurt him if he heard it is giybât, backbiting. If what is said is a lie, then it is slander. Both are grave sins.) We should form it a habit to perform amr bil ma'rûf and nahy an al-munkar. A hadîth ash-shârif declares, '**A person who has a crowded household but a low income and who performs his namâz well and who does not backbite Muslims will be with me on the day qiyâmat.**' Muslims help their Muslim brothers and sisters and make them happy. Indeed, our Master, the Prophet said: "**Muslims are brothers. They do not hurt one another or treat one another harshly. If a person helps a Muslim brother of his, Allahu ta'âlâ, in turn, will make his work easy. If a person saves a Muslim from trouble and thus makes him happy, Allah will save him from trouble at the most troublesome time on the day of qiyâmat. If a person conceals a Muslim's defect or fault, on the day of qiyâmat, Allahu ta'âlâ will conceal his defects and faults.**" "**As long as a person helps his Muslim brother, Allahu ta'âlâ will help him.**" "**Allahu ta'âlâ has created some of His slaves so that they will meet others' needs and help them. Those who are in need will approach these (slaves). There will be no fear of torment in the next world for them.**" "**If a person goes to help his brother in religion with a business, for each step, he will be given seventy thawâbs, and seventy of his sins will be forgiven. This will go on until the work is finished. When the work is done, all of his sins will be forgiven. If he dies during the work, he will go into Jannah without any questioning.**" "**If a person goes to the state authorities and struggles with them so that his Muslim brother will be freed from trouble and attain comfort, on the day of qiyâmat, when all others will slip on the bridge of Sirât, Allahu ta'âlâ will help him pass over it quickly.**" "**The act which Allahu ta'âlâ loves best is to please a Muslim by giving him clothes or food or by meeting any other need.**" "**When a person does a good service for a Muslim, Allahu ta'âlâ creates an angel from this good deed. This angel will worship all the time. The thawâb for its**





worships will be given to that person. When that person dies and is put into his grave, the angel will come to his grave with a luminous and friendly face. Upon seeing the angel, he will feel relieved and become cheerful. ‘Who are you?’ he will ask. The answer will be, ‘I’m the good you did to so-and-so and the joy you put in his heart. Allahu ta’âlâ has sent me to please you today and to intercede for you on the day of qiyâmat and to show you your place in Jannah.’” “Because of his beautiful akhlâq, a person will attain the highest ranks in Jannah. (Supererogatory) ibâdats will not enable him to attain these ranks. A bad temper will drag a man down to the lowest depths of Jahannam.” “A man saying the salâm with a smiling face is given the blessings attained by those who give alms.” “Smiling at your Muslim brother, teaching him good things, preventing him from doing evil things, helping strangers asking for directions, cleaning the streets of stones, thorns, bones and the like, which are disgusting, dirty and harmful, and giving drinking water to others are all forms of sadaqa.” “There are such mansions in Jannah that a person who is in one of them can see any place he wants to and can appear in any place he chooses.” When Abû Mâlik al-Ash’arî (rahmatullahi ’alaikum) asked, “Who will be given such mansions,” our Master, the Prophet (sallallahu ’alaihi wa sallam) said, “They will be given to those who are soft-spoken, generous and when other people are asleep, meditate over Alla-hu ta’âlâ’s existence and greatness and invoke Him.” A true Muslim does not believe in superstitions. He only laughs at such things as magic, ill-omen, fortune-telling, incantation and amulets that contain writings other than those from the Qur’ân al-karîm. He also laughs at blue beads, putting candles, wires and threads on tombstones, and at liars who claim to perform karâmat (that is, extraordinary things that Allah causes to happen at the hand of people who are pious and loved by Him). In fact, most of such things have been conveyed to us from other religions. The great Islâmic scholar Imâm ar-Rabbâni (rahmatullahi ’alaikum) answers in this way to those who expect “karâmat” from men of religion, “People expect men of religion to manifest karâmats. Some of them may not perform karâmats but are still closer to Allahu ta’âlâ than the others. The greatest karâmat is to learn Islâm and to lead a life compatible with Islâm.” Always addressing people with kind words and understanding, even if they are of other religions, is commanded in the Qur’ân al-karîm. It is written in the books of fiqh that it is a sin to hurt a non-Muslim’s feelings or call him to his face an unbeliever, infidel and such. A Muslim who does so will be punished. The aim is to teach everybody the sublimity of Islâm. And this jihâd can be done only with a sweet tongue, knowledge, patience, and îmân. He who wants to convince someone about a fact should, first of all, believe it himself. And a Muslim never loses his patience or has difficulty in explaining his belief. There is no other religion as clear and as logical as Islâm. It can be easily proven that this religion is the only correct religion. In brief, a true Muslim is a perfect human being who is fully equipped with high moral quality, dignified, honest, pure, both physically and in the

soul, and trustworthy in every respect. If all people would accept Islâm, neither evil nor deceit, war, oppression, or cruelty would remain on the earth. It is, therefore, a duty for us all to do our best to be perfect and true Muslims and to spread Islâm all over the world, explaining its essence and its details.

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