

HANDOUTS OF SEERATUN NABI



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KEY DATES AND EVENTS IN THE LIFE OF HAZRAT MUHAMMED



CHRISTIAN DATE C.E. EVENTS

AGE

YEAR OF

MISSION/ HIJRAT

570/571 Born on 12 Rabi-ul-Awwal in the year of the Elephants.

4 YEARS 574 Hazrat Bibi Halima (R.A), Brings Rasulallah ﷺ after weaning.

6 YEARS 576 Demise of Hazrat Bibi Aamina.

Grandfather Hazrat Abdul Muttalib takes care.

8 YEARS 578 Demise of Hazrat Abdul Muttalib.

Uncle Hazrat Abu Talib takes care.

12 YEARS 582 Makes journey to Syria.

Meets Buhaira who forecasts Rasulallah ﷺ forthcoming prophethood. 23 YEARS 593 Rebuilding of the Ka'ba and placing of the Hajre Aswad (Black Stone).

24 YEARS 594 Takes a second journey to Syria under the employment of Hazrat Bibi Khadija (R.A).

25 YEARS 595 Marriage to Hazrat Bibi Khadija (R.A).

The slaves are set free. Sets up Society (Hilf-Ul-Fuzul). Time spent in meditation in

YEAR OF the cave of Hira.

NABUWWAT

40 YEARS 1st 609 Receiving the first Divine Revelation (Wahi) in Ramadhan.

43 YEARS 3rd 612 Islaam accepted by twenty persons.

Public declaration of the call of Islaam.

45 YEARS 5th 614 Advice a group of Muslims to emigrate to Abyssinia. 50 YEARS 10th 619 Me'raj (Ascension)-27 Rajab.

52 YEARS 12th 621 The first Oath of Allegiance- Aqaba.

53 YEARS 13th 622 The second Oath of Allegiance.

HIJRA (A.H)

53 YEARS 1 623 Hijrat (Emigration) to Madinah.

The beginning of the Islamic Calender (A.H)

54 YEARS 2 624 Battle of Badr

Expulsion of Banu Qaynuqa

55 YEARS 3 625 Change of Qibla from Jerusalem to Makkah Battle of Uhad

57 YEARS 5 627 Battle of the Trench

58 YEARS 6 628 The Treaty of Hudaibiyya

Letters (Epistles) to Kings

59 YEARS 7 629 Conquest of Khybar

60 YEARS 8 630 The Expedition of Muta

Conquest of Makkah

61 YEARS 9 630 The Expedition of Tabuk

First Haj of Muslims

62 YEARS 10 631 Year of Deputation and Farewell Pilgrimage

63 YEARS 11 632

The demise of Rasullulah
(12th Rabi-ul-Awwal)



On Monday the 12th of Rabi-ul-Awwal 571 A.C.E. a child was born to Bibi Aamena. He was given the name Muhammad ﷺ (The praised one). His father's name was Abdullah. Hazrat Abdullah passed away before Muhammad ﷺ was born. The grandfather Abdul Muttalib took Muhammad ﷺ to the Ka'bah and thanked Allah for giving him a grandson. Abdul Muttalib Made an aqeeqah for Muhammed ﷺ on the 7th day after his birth. The prophesies and divine events that were taking place in Arabia were sure signs of the coming of our Prophet Rasulallah ﷺ. The Christian priest according to their Gospel (Injeel) and the Jewish Rabbis according to their book (Tauraat) declared that 'The last of all Nabees' will be born in Arabia. Hazrat Ebrahim (A.S) had also asked Allah to raise a prophet among the Arabs.

Hazrat Abdul Muttalib and his son Hazrat Haarith (R.A) began a desperate search for the well of 'Zam Zam'. There are two little hills, 'Safa and Marwah', now absorbed in the city of Makkah, and close to the well of 'Zam Zam'. Here Hazrat Hajira (R.A), mother of the infant Hazrat Isma'eel(A.S.) prayed for water in the parched desert, and in her eager quest between these hills, she found her prayer answered and she saw the 'Zam Zam' spring. She built walls round it to make it a well. In due course this well was covered up with silt and now, it was Hazrat Abdul Muttalib's intention to uncover it.

Hazrat Abdul Muttalib, the care-taker of the Ka'bah had to also contend with the attack by Abrah-bin-Saba, the governor of Yemen who intended to destroy the Ka'bah. Abrah had an army of 'The Elephants'. But Allah sent flights of birds which rained down stones on this army and destroyed the attackers and Abrah failed in his intention. The Quraan makes mention of this fact in Sura 'Feel' (The Elephants). This was the year that Rasulallah ﷺ was born and it was called the 'Year of the Elephants'. After this event, when Hazrat Abdul Muttalib visited Zaid-bin-Zeeyazun, the then ruler of Yemen, he was told by his ruler that the prophet for whom the world was waiting will be born in the family of Hazrat Abdul Muttalib.

Just before the birth of Rasulallah ﷺ, Hazrat Abdullah the father of Rasulallah ﷺ was sent by Hazrat Abdul Muttalib on a trade mission to Syria (Shaam). On his return journey, Hazrat Abdullah fell ill and passed away at Madinah. Thus Rasulallah ﷺ was born on Monday 12th Rabi-ul-Awwal (22 April 571 A.D.) in the family of Banu Hashim. His mother Hazrat Bibi Aamina (R.A). was from Banu Zuhra family. The genealogy of this tribe shows that it is directly linked with Hazrat Isma'eel (A.S.)

When Rasulallah ﷺ was born, many divine events took place. A bright star was seen by a Jew in Madinah. A sacred fire burning continuously for a thousand years in Persia (Iran) was extinguished. A bright light arose in Makkah and this was seen as far as Syria. An angel had appeared in the dream of Hazrat Bibi Aaminah(R.A.) and told her that the boy that was to be born to her should be named 'Ahmed' (The Praise One). With great joy Hazrat Abdul Muttalib, the grandfather of Rasulallah ﷺ took the infant Prophet ﷺ to the Ka'bah and thanked Allah for giving him this Divine grandson.

CHILDHOOD

Rasulallah ﷺ was born in the noble family of the Banu Hashim of the Quraish tribe. After he was born he was taken by a women Bibi Halima (R.A.) to her village where he lived for four years in a clean environment. While he stayed with Hazrat Bibi Halima (R.A.), she was never short of anything and her home was always blessed. He was returned to his mother when he was four years old. His mother took him for a visit to her families in Madinah when he was six years old. She passed away when she was returning to Makkah, at a place called Abwa and Muhammed ﷺ was brought back by a slave girl Umm-e Aiyman. After the demise of his mother, his grand-father Abdul Muttalib looked after him, but it was not long before his grandfather passed away too. Muhammed ﷺ was then eight years old. Then his uncle Abu

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Talib looked after him. At a young age Rasulallah ﷺ used to go into the desert to watch the flocks of his uncle. As a young boy he was truthful, well mannered and honest. He never wasted his time playing games. He always helped other people.

YOUTH

In his youth Rasulallah was a very hard working young man. He learnt to do business from his uncle Abu Talib. At first, he went with his uncle on business trips at the age of twelve but later he started trading on his own. The people of Makkah respected him. He believed in one Allah. He was loving and kind. He always kept his promise. He lived a simple life and hated pride. Rasulallah helped to re-start the work of Half-ul-Foodhul which took an active part in bringing about peace and unity among the tribe of Makkah. Killing, stealing and harassing visitors was discouraged while love and brotherhood was encouraged. The weak were looked after. Muhammed was also known as As-Saadiq (The Truthful) and Al-Ameen (The Trustworthy).

BUILDING OF THE KA'BAH

As the ka'bah was badly damaged by floods, the different tribes of Makkah worked together to build the Ka'bah again. The building was almost finished, only the famous black stone known as Hajre Aswad was left to be set into its place, and the tribes started quarreling, because each tribe wanted to have the honour to replace the stone. There was great fear that fighting would take place, when a wise old man gave them an idea. He said that the first person to enter the Ka'bah in the morning shall suggest what was to be done. This idea was accepted by all the tribes. It so happened that Rasulallah was the first person to enter the Ka'bah in the morning. Rasulallah was asked what to do. He took a sheet and spread it on the ground. He placed the black stone in the center of the sheet and asked the chiefs of all the tribes to lift it up together. When the sheet reached the proper height, he lifted the black stone and put it in its proper place. Everyone was happy and the problem was solved.

MANHOOD

As Rasulallah grew older, his good manner and truthfulness became well known to all his friends and the people of Makkah. He was noted for his honesty. The people of Makkah respected him and called him AL-AMEEN (the trustworthy). The people left their goods with him for safe keeping. But Rasulallah was disgusted with the people doing wrong around him and he often went to a cave called Hira. He spent his time there in the remembrance of Allah.

A rich widow of Makkah, Khadija by name, hearing about Rasulallah's honesty and truthfulness, asked him to go to Syria for her on a business trip. When Rasulallah came back he gave an account for every dirham. Hazrat Bibi Khadija (R.A.) was completely won over by his honesty and good manners.

MARRIAGE

The trustworthiness, virtue, honesty and truthfulness of Rasulallah was praised by every tribe and individual in Makkah. His dignified character and sincerity had won the heart of Hazrat Khadeejah-binte Khuwaylid (R.A.), who was pretty, rich and widowed.

Hazrat Khadeejah (R.A.) sent a marriage proposal to Rasulallah. As a mark of respect, Rasulallah consulted his uncle Abu Taalib, and gladly accepted the proposal. Hazrat Khadeejah (R.A.) was forty years old and Rasulallah was twenty-five.

Abu Taalib performed the Nikah and delivered the historical Nikah Khutbah (Sermon) which was noted for its praise of Rasulallah and of the high regard in which he was held by the elders of Makkah. Umar-bin Asad represented Hazrat Khadeejah (R.A.) as her Wakeel (representative) and accepted four hundred misqaal (20 misqaal being equivalent to 4.37 grams of gold), as Mehr (dowry) on behalf of Hazrat Khadeejah (R.A.) and gave her away as wife of Rasulallah. Rasulallah had two sons, Qasim and Abdullah, both of whom passed away in childhood. They had four daughters, Zaynab (R.A.) Umme kulthum (R.A.) Ruqayya (R.A.) and Faatimah (R.A.)

SEARCH FOR TRUTH

When Rasulullah reached the age of thirty-three, he developed a tendency to be alone and in deep thought and was drawn more towards the contemplation of the Great Creator, Allah. There was an ever present light and brilliance 'Noor' around him which gladdened his heart.

Rasulullah resented the worship of idols and he denounced 'polytheism' (worship of more than one God). He abstained from eating food that had been offerings to the idols. As Rasulullah got older he desired to be lonely and began to retire to the cave of Hira which was about five kilometers from Makkah. The cave was only three meters by two meters in size. During his visits to the cave he took with him only a small supply of bread and water. He was always engaged in prayer and contemplation of the Greatness of Allah, the One and Only God.

PROPHETHOOD

When Rasulullah was forty years old, an angel appeared in the cave of Hira and commanded him three times to 'Read'. Rasulullah replied that he could not. The angel then recited the following verses as the first revelations of the Quran then disappeared:

'Read, in the name of Allah who created (everything). He created man from a clot of blood. Read, your Lord is Great who taught you but virtue of the pen that which you did not know'.

This Divine incident so affected Rasulullah that he hurried home and he related the incident to Hazrat Khadeejah (R.A.) When Rasulullah said he was afraid for his life, Hazrat Khadeejah (R.A.) comforted him and said 'you should feel happy. Allah will never let you down because you have been loving, helpful, truthful, and you are 'Fair'. After this granting of apostleship, Rasulullah began to preach Islam. The first man to become a Muslim was his closest friend Hazrat Abu Bakr (R.A.) and first women was his beloved wife Hazrat Khadeejah (R.A.) Others who became Muslims willingly were Hazrat Ali-ibn-Abu Taalib (R.A.), the young cousin of Rasulullah, and Hazrat Zaid-bin-Harith (R.A.) the freed slave of Rasulullah.

PREACHING

After this Allah's messages continued to come and he quietly but firmly began to preach the ONENESS OF ALLAH and the good ways of living to his relatives and friends. His wife Hazrat Khadeejah (R.A.) was the first to accept Islaam. His very close friend Hazrat Abu Bakar bin Kuhafa (R.A.), and slave Hazrat Zaid (R.A.), and his cousin Hazrat Ali (R.A.), and then Hazrat Uthman bin Affan (R.A), Hazrat Talha bin Ubaidullah (R.A.), Hazrat Zubair bin Awaam (R.A.), Hazrat Sa'ad bin Abi Waqass (R.A.) and Hazrat Abdur-rahmaan bin Auf (R.A.) became muslims. The teaching of Islaam continued in secret for three years. Then Allah commanded Rasulullah to preach the religion of Islaam openly to his people. Obeying Allah, Muhammed called his people together from the family of Quraish and invited them to the religion of Islaam. The people of the Quraish were very angry with his teaching and began to abuse him. Rasulullah did not stop preaching Islaam although the people of Makkah, especially his uncle Abu Lahab and Abu Jahl (Amr bin Hishaam) were against his message and preaching. However, the sincere

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people slowly continued to accept Islaam. The poor and weak converts to Islaam, like Hazrat Bilal (R.A.) and others suffered at the hands of the Quraish. With all the hardships no one left Islaam and Rasulullah did not stop his mission of Islaam.

TWO SUPPORTERS OF ISLAM

One day Abu Jahl, an enemy of islam, attacked Rasulullah while he was resting near the hills of Safaa. Abu Jahl hurled a stone and wounded him on his head. Rasulullah went home bleeding a lot.

Hazrat Hamza (R.A.) who was the uncle of Rasulallah had just returned after one of his daily hunting trips in the morning. He was considered one of the bravest soldiers of Arabia. When he heard what Abu jahl had done to Rasulallah he became so angry that he attacked Abu jahl and made him bleed from his head. Although Hazrat Hamza (R.A.) had as yet not embraced islam, he nevertheless loved his nephew Rasulallah very dearly. On reporting to Rasulallah of his revenge against Abu Jahl, Rasulallah said although he was very grateful for the kind thoughts he had for him, he would feel very happy indeed if Hazrat Hamzah (R.A.) accepted islam. On hearing this, Hazrat Hamzah (R.A.) immediately became a Muslim.

Hazrat Umar (R.A.) was considered a brave person of Makkah. He was one of the Quraish who persecuted the Muslims to such an extent that one day he decided once and for all to assassinate Rasulallah. Abu jahl promised Hazrat Umar (R.A.) a gift of a hundred camels and one thousand silver coins if he would do this. On his way to Darul-Arqam with an unsheathed sword, he met Nuaym-bin-Abdullah, who on hearing Hazrat Umar (R.A.)'s intention replied that Hazrat Umar (R.A.) 'should first put his own house in order'. His sister Hazrat Fathima (R.A.) and her husband Hazrat Saeed-bin-Zayd (R.A.) had already embraced Islam.

This rebellion by his own family angered Hazrat Umar (R.A.) that he turned towards his sister's house and on hearing them recite the Quraan, he beat his sister and her husband.. They told him that they would rather prefer death than give up Islam. On hearing this, Hazrat Umar (R.A.) calmed down and asked to hear what they were reading. When he heard the recital of the Quraan, he decided to become a Muslim. With the unsheathed sword still in his hand, he turned towards Darul-Arqaam. On arriving at the house of Hazrat Arqaam (R.A.) Rasulallah enquired about Hazrat Umar (R.A.)'s intention, while Hazrat Hamzah (R.A.) and other companions stood ready against any wrong act by Hazrat Umar (R.A.). But when they heard that he had come to Rasulallah to accept Islam, they were so overjoyed that their cheer of 'Allah is Great' was heard in the mountains of Safaa. This was the sixth year of Nubuwwat.

TORTURE AND PERSECUTION

The acceptance of Islam by Hazrat Umar (R.A.) had great effect on the small amount of Muslims of Makkah, who were praying to Allah in secret. They now had the courage to preach Islam publicly. The Quraish tried to bribe Rasulallah to give up Islam in exchange for gifts of wealth or any thing he would like. But our Prophet did not accept their bribe. The Quraish decided to torture and persecute even more.

Hazrat Bilal (R.A.), the slave of Umayya-bin-Khalaf, was laid flat on his back on hot sand. A hot heavy stone was placed on his chest and he was beaten while his hands were tied behind his back. Hazrat Uthman (R.A.), a rich and prosperous man of the Banu Umayya tribe was tied up with ropes by his uncle and beaten and tortured. Hazrat Ammar (R.A.), his father Hazrat Yaasir (R.A.) and his mother Sumayyah (R.A.) had embraced Islam. Abu Jahl killed Hazrat Sumayyah (R.A.) with a sharp spear. Abu Jahl also beat

slave lady Hazrat Zaeerah (R.A.) in such a way that she became totally blind. Some helpless Muslims like Hazrat Khabbab-bin-Aett (R.A.) were pushed into a fire.

MUSLIM'S SOCIAL BOYCOTT

When the Quraish realised that all their tortures and hardships on Muhammed and his followers did not help and that the number of Muslims were growing, they asked his uncle Hazrat Abu Talib to hand him over to them. When Abu Talib refused, all the tribes of Makkah decided to boycott the Banu Hashim (Family clan of Rasulullah). The Banu Hashim had to go and stay in Shu'ab Abu Talib, a valley near Makkah. They could not buy anything, speak to anyone or sell to anyone. Sometimes they stayed without food or water for days and they suffered in this place. This boycott lasted from the seventh to the tenth year of Islaam.

The Muslims were a very small minority but they drew their strength from their firm belief in Allah and also that Hazrat Hamza (RA) and Hazrat Umar (RA) had joined their ranks. They also mustered up enough courage to offer salaah in the Ka'bah. The Quraish were in a dilemma and claimed that not all the people of Banu Hashim and Banu Abu Talib were Muslims. Yet they would not dare to attack the Muslims for fear of Hazrat Hamza RA and Hazrat Umar RA. They demanded of Abu Talib unless he handed over Rasulullah to them, the whole Banu Hashim family of Makkah will be subjected to a general boycott and isolation. The boycott would also include all those who sympathies with the Muslim cause.

Consequently all the heads of the Quraish met and drew up a 'charter' to publish a complete list of items of boycott. The list included among other things, the prohibition of: associating or greeting any Muslim; marriage with a Muslim; socializing; buying and selling; the supply of any kind of food. The charter was signed by all the heads of the Quraish and sworn upon. It was hung in the Ka'bah for the notice of all.

Thus for three long years, from the seventh year of Nubuwwat to the tenth year of Nubuwwat, the Muslims suffered severe hardship, starvation and privacy, want of clothing and bare necessities. Abu Talib had moved the Banu Hashim family to 'Sh'ob-e-Abu Talib', a secluded place of safety. The stock of grain which Abu Talib had gathered was soon used up and there was not a grain of food left. Some Muslims ate leaves of trees, and men women children were thin and weak from starvation.

In the tenth year of Nubuwwat, the remainder of the Banu Hashim tribe in Makkah could not bear to see the hardship suffered by Rasulullah and his family. Hisham-ibn-Amr-Rabeeah began a campaign to end the boycott. He was supported by Abu Baukhtari-bin-Hishaam and Zam'a-bin-Aswad. They carried this campaign to the Ka'bah before the Quraish. Meanwhile Rasulullah declared the message of Allah, that the 'Charter' hanging in the ka'bah had no validity because only the word 'Allah' had remained while all the other writings were destroyed by white ants. It was thus that the boycott came to an end. In the same year of Nubuwwat, in the month of Rajab, Abu Talib took ill. The Quraish on the other hand, continued their persecution and harassment of the Muslims.

LOSS OF TWO FRIENDS

Just after the boycott, our Prophet Muhammed lost his most faithful and loving uncle and his wife. With the death of Abu Talib and Hazrat Khadija (R.A.) in one year, he was left alone without any family help. The Quraish seeing this increased their harassment, tortures and hardship on Rasulullah and the Muslims. He went to Ta'if, a town in the mountains 48 km, from Makkah to teach the message of Islaam to the people living there, but he was attacked and stoned by them. He was badly wounded and blood flowed

into his shoes. Rasulullah made dua for the people in Ta'if that Allah make them and there children Muslims.

With the end of the boycott of Muslims, it was presumed that the Quraish would at least relax their opposition to Islam. But this was not to be. On the contrary, the Quraish did not relent but continued their persecution. In the tenth year of Nubuwwat, Abu Talib became ill and weak and he was eighty years old. The hardship and responsibilities during the year of the boycott had taken its toll on him. He had sacrificed the remainder of his life for the sake of his nephew Rasulullah because he loved him more dearly than any of his own children. He became very ill and passed away in the month of Rajab in the tenth year of Nubuwwat. The Quraish also conceded that Abu Talib was the greatest leader of the Banu Hashim tribe. On the death of Abu Talib, the Quraish took it for granted that the way was now clear for them to put an end to the Muslim campaign.

Two months later, Hazrat Khadija (R.A.) also passed away on 10 Ramadhan. She was dearly loved by Rasulullah and was a tower of strength to him in times of trials and sufferings. She was the first to embrace Islam when the call came. She had encouraged him to pursue the path of Allah and had shared all his discomforts. It was a sad moment for Rasulullah to lose dearly loved friends at a time when the Quraish were becoming ruthless each day.

JOURNEY TO TA'IF

The persecutions of the Quraish was so harsh in Makkah that Rasulullah decided to turn to the people of Ta'if, a town about forty eight kilometers from Makkah. The people of Ta'if used to worship idolaters. On reaching Ta'if with his assistant Hazrat Zaid-bin-Harith (R.A.), Rasulullah met the leaders of the town. On preaching to them, he found them proud and arrogant. They disrespected Rasulullah in a very bad manner. They encouraged their slaves, boys and girls to follow and torture Rasulullah until he left Ta'if. The crowd pelted them with pebbles and stones. Hazrat Zaid (R.A.) tried his best to protect Rasulullah who was bleeding so much that the blood from his body ran down into his sandals and covered his feet.

Rasulullah was so hurt that he was partly conscious when an angel appeared. The angel offered to bring down a whole mountain on the crowd who attacked an innocent man. Rasulullah refused this Divine help and instead, prayed that one day all the people of Ta'if would become Muslims. That evening they reached Nukhla, and in the middle of the night, while they were in salaah and reciting Quraan, seven leaders of the Jinnat of Naseeben approached Rasulullah and became Muslims. The Quraan also mentioned this fact in Sura Al-Jinn.

The residents of Ta'if were worshippers of the idol lath. On reaching Ta'if, Rasulullah met the leaders of the town among whom the most prominent were three brothers, Abdiya Lail, Mas'ud and Habeeb who belonged to the Bani Thaqeef tribes. On preaching to them, he found them proud and arrogant. They taunted Rasulullah in the most abusive manner. Not being satisfied with their verbal criticism, they embarked upon one of the most violent and disgraceful attack on the person of Rasulullah.

They encouraged their slaves, boys and girls, and vandals and scum of Ta'if to pursue and torture Rasulullah until he left Ta'if. The mob followed Rasulullah and his faithful assistant Hazrat Zaid bin-Harith (R.A.), until they reached the border of Ta'if. The crowd had swelled behind them and they were continuously pelted with dirt, pebbles and stones. Hazrat Zaid (R.A.) tried his utmost to protect Rasulullah who was bleeding so profusely that the blood from his body ran down into his sandals and clotted up in his feet.

Rasulullah was in such a strait that he was partly conscious when an angel appeared before him, offering to bring down a whole mountain on the doers of such a dastardly attack on an innocent man. Rasulullah refused this Divine help and instead, prayed that one day all the people of Ta'if would become Muslims. At length, Rasulullah and Hazrat Zaid-bin-Harith (R.A.) took refuge in the orchard of Utba-bin-Rabeeh, who had seen their plight and, in accordance with Arab hospitality, he sent his Christian slave Addaas with a plate full of grapes for them. Rasulullah preached to Addaas (R.A) who accepted Islam inspite of the

warning given to him by his master Utba-bin Rabeeah. That evening they reached Nukhla, and in the dead of night, while they were in salaah and reciting Quraan, seven leaders of the Jinnat of Naseebien approached Rasulullah and became Muslims. The Quraan also mentioned this fact in Sura Al-Jinn.

Seerat-Chapter-03

MIGRATIONS

FIRST & SECOND MIGRATION OF ISLAM TOWARDS ABYSSINIA

In the fifth year of Islaam as the tortures and hardships for the Messenger of Allah and his followers became worse, Rasulullah gave the Muslims permission to emigrate to the friendly country of

Abyssinia. It was ruled by very good and trustworthy king called Negus (Najjashi), who later accepted Islaam. In the sixth year of Islaam Hazrat Hamza bin Abdul Muttalib(R.A.) (uncle of Rasulallah) and Hazrat Umar bin Khattab (R.A.) became Muslims. By them accepting Islaam the Muslims became stronger and they started praying openly in the Ka'bah. The chiefs of the Quraish were shocked and they all joined forces to crush Islaam.

In the fifth year of Nubuwwat, when the persecutions by the Quraish became intolerable, Rasulallah gave permission to the Muslims to migrate to Abyssinia (Ethiopia), the kingdom of king Negus (Najjashi), situated in the north-east of Africa. In the first group that decided to leave were people of respectable families and people of good standing in the community. Hazrat Uthman-bin-Affan (R.A.) his wife Ruqayyah (daughter of Rasulallah) Hazrat Huzayfa-bin-Utbah (R.A.), Hazrat Abdullah-bin Mas'ood (R.A.) and Hazrat Abdul Utbah (R.A.) were part of this group.

When this group left for Jeddah to embark for Abyssinia, they were followed by the cruel Quraish. Fortunately their ship sailed before the Quraish could lay hands on the Muslims. When they reached Abyssinia, king Negus (Najjashi) welcomed them in a friendly way and they began to live peacefully. Later, other Muslims followed until there were about Eighty-three in Abyssinia. A few months after this migration (Hijrah), the Muslims heard a rumor that the whole tribe of the Quraish had become Muslim, and that Makkah was now safe for the Muslims. A few Muslims returned to Makkah only to find that this was not true. So they went back to Abyssinia with a few more Muslims who wished to escape from the persecution of the Quraish. This was known as the second Migration to Abyssinia.

It was obvious that the Quraish would not be satisfied until they had eliminated all signs of Islam from Arabia and the neighbouring countries. The Quraish sent envoys to King Negus (Najjash) telling him that the Muslims who had arrived were rebel slaves and that he should deport them back to Makkah for punishment. But Hazrat Jafar-bin-Abi Talib RA 's sincere explanations to the king thwarted the insinuations of the Quraish and King Negus allowed the Muslims to stay on in Abyssinia. This was the sixth year of Nubuwwat and it was at this time that Hazrat Hamzah RA had embraced Islam.

THE ASCENSION / ME'RAJ

The Quraish continued torturing and troubling Muhammed and his followers until Allah honoured him with Me'raj. Me'raj means the journey of Hazrat Muhammed from Makkah to Baitul Muqaddas (Jerusalem) on the Buraq (a winged horse). From Baitul Muqaddas he went to the seven heavens. He met all the prophets A.S. This journey took place in one night. It was during Me'raj that Allah gave Muhammed the five salaah (Namaz) as a gift.

The tenth year of Nubuwwat was also of great significance, since, in this year, in the month of Shawwal, Rasulallah made nikah with Hazrat Aisha-binte-Abu-Bakr (R.A.) and Sawdah-binte-Zam'a (R.A.) In this same year on the 27 Rajab, while he was asleep, he was awakened by Hazrat Jibra'eel (A.S.) who took him

to the heavens where he was shown the glory of Allah's creation and the Jannah (Paradise) and Jahannam (Hell).

His journey started from between the Ka'bah known as 'Muqam-e-Ibrahim', an area where Hazrat Ibrahim (A.S.) had rested while he was building the Ka'bah. Accompanied by Hazrat Jibra'eel (A.S.), Rasulullah mounted the lightning 'Buraaq', the winged horse, and visited the Masjid-e-Aqsah in Jerusalem where he led all the Prophets in the performance of two rakat Nafil Salaat. After the Saalat, Hazrat Jibra'eel (A.S.) took Rasulullah through the heavens where he met one prominent Prophet in each stage of the heavens until they reached 'Sidrat-ul-Muntaha', a stage in the seventh heaven, where Hazrat Jibra'eel (A.S.) left Rasulullah to proceed alone to his Divine Meeting with Allah.

It was at this meeting that the 'Five' times Saalat was ordered for the Muslims as a special gift. In the morning, when Rasulullah related about his Ascension, the Quraish would not believe what they heard. They cross examined Rasulullah and tried to prove him wrong. Rasulullah proved that a caravan headed for Makkah was in a certain position and would reach Makkah at a certain time. This was confirmed true and the Quraish were held spellbound by this disclosure. The Quraish challenged Hazrat Abu Bakr (R.A.) to support the statement of his close friend Rasulullah. Hazrat Abu Bakr (R.A.) was bold in accepting whatever Rasulullah said. From then onward, by virtue of this acceptance of any word of Rasulullah Hazrat Abu Bakr (R.A.) earned the title 'Siddique' (A Faithful Witness of the Truth). The Me'raj (Ascension) was such a Divine miracle that Rasulullah admitted that on his return, he found that his bed had not lost its warmth.

Seerat-Chapter-04

The Central Idea of Aqabah Pledge (Covenant)

In the eleventh year of Nabuwat (Prophethood) six men came from Madinah for Hajj and met Rasulullah. They embraced Islaam and the following year twelve pilgrims came to Makkah and embraced Islaam and pledged: 'We will not worship anyone but Allah, we will not steal, not commit adultery, nor kill our children. We will obey Rasulullah in all that is good'. This was known as the first covenant of Aqabah. The following year, in the thirteenth year of Nabuwat seventy two Muslims came for Hajj from Madinah. When they heard that Rasulullah was thinking of leaving Makkah, they invited him to Madinah and promised full help for him, his mission and his followers. With the promise of safety in Madinah, the believers migrated there alone or in groups with the permission of Rasulullah. When all had left with the exception of Hazrat Abu Bakr (R.A.), Hazrat Ali (R.A.) and some women and children, Rasulullah awaited the Command of

Allah to leave for Madinah.

THE FIRST COVENANT OF AQABAH

At the end of the eleventh year of Nubuwwat, the forty year war between the tribes of Aus and Khazraj of Madinah (Yathrib), had virtually ended and many tribes converged on Makkah for the pilgrimage, annually. Rasulluah used these opportune moments to go out of Makkah and into the camps of the visiting tribes to preach Islam, Abu Jahl and Abu Lahab continued their wicked campaign to defeat every effort of Rasulallah. But Rasulallah avoided them and always slipped out in the dark towards the camps of the pilgrims. It was here that the first six persons of the Khazraj tribe became Muslims at the valley of Aqaba and, the place which, later became the secret gathering place of Rasulallah and the prospective Muslims of Madinah (Yathrib).

The following year twelve more people of the Khazraj tribe became Muslims and the First Pledge of Aqaba was taken.

They pledged that:

1. We will not worship anyone but Allah.
2. We will not steal nor commit adultery.
3. We will not kill our little girls.
4. We will not defame anyone.
5. We will not backbite about anyone.
6. In our every deed, we will honour and submit to the word of Rasulallah.

Rasulallah was requested to send one of his own companions to preach Islam in Madinah. Mus'ab- bin - Umayr (R.A.) was debuted for this purpose. Islam took root in Madinah and spread rapidly. Madinah was originally known as 'Yathrib' after an idol, but, after the arrival of Rasulallah, it was called 'Madinatun Nabee', the city of the Nabee (Prophet).

SECOND COVENANT OF AQABAH

Madinah (Yathrib) was populated with many tribes, but most prominent were the tribes of Aus and Khazraj. There were also a separate section of Madinah which was dominated by the Jews. The tribes of Khazraj was foremost in the quest for Islam and, very soon, Islam was growing roots among some of the tribes of Arabia. As the thirteenth year of Nubuwwat drew to a close seventy Muslims, including two women, came to Makkah to perform pilgrimage and to meet Rasulallah at Aqabah. This deputation of

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Muslims was led by Hazrat Mus'ab-bin-Umayr (R.A.) and they were specifically sent by the Muslims of Madinah to request Rasulallah to migrate with them to Madinah.

Accompanied by Hazrat Abbas (R.A.), who had not as yet embraced Islam, Rasulallah left Makkah at night to meet the deputation. Hazrat Mus'ab-bin-Umayr (R.A.) was very cautious and thought it necessary to remind them that Rasulallah was protected by the Hashimites in Makkah. The Muslims of Madinah would have to sacrifice their lives and face bloody wars for his protection. If they were prepared for the consequences then only should they ask Rasulallah to leave Makkah. Rasulallah also stressed the serious risk they would be taking and the responsibilities that would confront the Muslims of Madinah.

The determined Muslims pledged on the hand of Rasulallah that they will sacrifice their lives to protect him and Islam, as they would their wives and children. This was the Second Covenant of Aqabah.

Rasulallah chose twelve Muslims of Madinah for the propagation of Islam of whom nine were from the tribes of Khazraj. After the pledge had been taken, Rasulallah decided to migrate to Madinah. His first thought was for all the Muslims of Makkah and their safety. He gave general directive to the Muslims to

migrate. However, the Quraish devised tragic obstacles in the path of the Muslims, which resulted in heart breaks, separations, beatings, the seizing of properties and personal belongings. Ultimately, there were only a few Muslims left in Makkah and Rasulallah awaited the Divine guidance for his departure for Madinah.

Seerat-Chapter-05

MIGRATION (HIJRAT) TO MADINAH

When the Muslims began to migrate, the Makkah leaders became worried and wanted to put an end to Islaam. They decided to kill Rasulallah and end his mission and work. Rasulallah was told by Hazrat Jibra'eel A.S. of the enemy plan and asked to leave for Madinah that very night of the planned assassination. Rasulallah asked Hazrat Ali (R.A.) to sleep in his bed and also to return the goods of the people he kept in trust. Thereafter, he quietly left the house, not seen by anyone. With Hazrat Abu Bakr (R.A.) he made his way towards Madinah. As his enemies were looking for him everywhere, he stayed in the cave of Thoor for three days and nights

When the Makkans found Hazrat Ali (R.A.) in Muhammed's bed the next morning they were very angry and now they really wanted him more than ever. They offered a hundred camels in reward for his capture, dead or alive, but Rasulallah and Hazrat Abu Bakr (R.A.) had safely reached Madinah. The year of Hijrat of Rasulallah to Madinah marks the beginning of the Islamic Calendar.

MUSLIMS TOWARDS MADINAH

All the Muslims of Makkah had departed except, Rasulallah , Hazrat Abu Bakr (R.A.) and the youthful Hazrat Ali (R.A.). The Quraish were furious since they were not able to stop the mass exodus of Muslims to Madinah. They pondered over urgent ways and means to stop Rasulallah from leaving Makkah. A big conference of the leaders of Quraish was held at Dar-un-Nadwah and many resolutions were tabled to decide the issue. But, even the idea of banishment or exile of Rasulallah was not entertained. One leader of the Quraish, Sheikh Najdy, suggested that every sign of Islam should be wiped off from the land of Arabia.

The assassination of Rasulallah was the only way out for the Quraish. One youth from each clan was chosen to set upon Rasulallah so that the Banu Hashim would not be able to hold any particular Quraish clan responsible for his death. It was decided to kill Rasulallah that same night. While Hazrat Abu Bakr (R.A.) made all secret arrangements for the Hijrat, Hazrat Jibra'eel (A.S.) forewarned Rasulallah of the intention of the Quraish that night. Hazrat Ali (R.A.) slept in Rasulallah's bed while Hazrat Abu Bakr (R.A.) and Rasulallah left Makkah unnoticed and took refuge in the Cave of Thoor which was about seven kilometers from Makkah. Rasulallah recited Sura Ya'seen before he left Makkah. He had also instructed Hazrat Ali (R.A.) to return all the goods and property, which he had held in trust, to the rightful owners.

After a whole night's vigil on the house of Rasulallah, the Quraish were shocked in the morning to find only Hazrat Ali (R.A.) in the bed of Rasulallah. They began a desperate search of the countryside around Makkah and offered huge rewards for the capture of Rasulallah, dead or alive. The enemy was almost at the mouth of the Cave of Thoor. The fears of Hazrat Abu Bakr (R.A.) were set aside by the assurance of Rasulallah that 'Allah is with us'. By a divine miracle, a spider had spun a web over the mouth of the cave and a pigeon had laid eggs in the nest close by. The cave looked undisturbed.

After three days, when it was felt safe to continue the Hijrat, Rasulallah mounted his camel AL QASWA while Hazrat Abu Bakr (R.A.) and his assistant Hazrat Aa'mir-bin- Faheerah (R.A.) shared another mount. Abdullah-bin- Urayqit who was their guide, led the way towards Madinah. They followed a path which was not frequented by regular caravans. At one stage, a Quraishi horseman spotted them. His name was Suraaqah and his immediate thought were of the huge reward offered for the capture of

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Rasulallah. But each time he charged, his horse's feet sank into the sand, and ultimately, he squirmed and shivered and asked forgiveness of Rasulallah

On the sixth day of Hijrat, they reached Qubah on the border of Madinah. This was on 8th of Rabi-ul Awwal, thirteen years after Nabuwwat. Rasulallah stayed as the guest of Hazrat Kulsoom-bin-Hidum while Hazrat Abu Bakr (R.A.) stayed at the house of Hazrat Habeeb-bin-Assaf (R.A.). During this very short stay in Qubah, Rasulallah laid the foundation of the first mosque in Islam.

On Friday 12th of Rabi-ul-Awwal, Rasulallah proceeded to Madinah and when it was time for Zohr prayer, he led the first Jum'a Namaaz with a hundred worshippers in an open field in the locality of Banu Saalim. After Namaaz, he mounted his camel again and proceeded further till he entered into Madinah the same evening. Every Muslim wanted to be his host. But his mount was under Divine Command and he vowed to stop only where his camel would stop. At length, the camel stopped near the house of Hazrat Abu Ayyub Ansari (R.A.) who welcomed Rasulallah to his house. The emigrant Muslims then living in Madinah were known as the 'Muhajirin' while the Muslims who offered their hospitality to the Muhajirin were known as 'Ansaar'. The Muslim Calendar began in this same year of Hijra.

THE ARRIVAL AT MADINAH

In the thirteenth year of Nabuwat the people of Madinah, young and old came into the blazing heat of the Arabian sun to scan the horizon for any signs of the arrival from Makkah, of the last of all Ambiyaa (Prophets) A.S. of Allah- Rasulullah Muhammad . When he did not arrive, the people returned to their homes to renew their watch the following morning. Among these Madinites were Christians and Jews who were expecting the 'promised one' according to their belief, and the one who would look favourable towards their religion.

There were also those who were anxious and curious to see what the new Rasool of Allah looked like, and whose name had become a household word throughout the Arabian peninsula and also among the neighbouring countries. Above all, the worry of the Muhajireen and Ansaar was so great that they prayed for the safe deliverance of their beloved Rasulullah from the tormenting and vindictive Quraish of Makkah.

Meanwhile the clouds of panic among the Quraish were gathering fast. Fearful of the escape of Rasulullah , an assembly of the Quraish met at Dar-un-Nadwa, and some chiefs of other clans were invited to attend. The matter had become one of life and death. The meeting was violent, for fear had entered their hearts. Imprisonment for life, expulsion from the city, each was debated in turn. Assassination was then proposed; but assassination by one man would have exposed him and his family to the vengeance of blood. The difficulty was at last solved by Abu Jahl (Abu Hakam Umar bin Hishaam), who suggested that a number of courageous men, chosen from different families should unsheathe their swords simultaneously in Rasulullah 's bosom. In this way the responsibility of the action might rest upon all. The relations of Muhammed (i.e. Banu Abdi Munaaf's tribe) might consequently be unable to avenge his death. This proposal was accepted. A number of youths were selected for this sinister action. As the night advanced the assassins posted themselves round Rasulullah 's dwelling. Thus they watched all night long, waiting to murder him when he should leave his house in the early dawn, peeping now and then through a hole in order to make sure that he still lay on his bed. But Rasulullah had already received the Divine warning of the attempt on his life. At the same time he also received a Divine Command to migrate that very night. Rasulullah asked Hazrat Ali (R.A.) to spend the night in his bed. Rasulullah also asked Hazrat Ali (R.A.) to return all the goods and property that was left in trust with him. Rasulullah then read the first nine verses of Surah Yaaseen on a handful of sand and threw it on the would be assassins forming a tight cordon around Rasulullah 's house. Allah made them all temporarily blind Rasulullah practically walked past them without the enemies knowing, and Rasulullah proceeded to the house of his close companion Hazrat Abu Bakr (R.A.);

Allah says in the Quran:

“ Remember how the Unbelievers plotted against you, to keep you in bounds, or slay you, or to get you out (of your home), they plot and plan, and Allah too plans, but the best of planners is Allah.” (Surah: Anfal/8:30)

On reaching the house of Hazrat Abu Bakr (R.A.), Rasulullah found his dearest friend in readiness for Hijrat. His joy knew no bounds and tears welled up in the eyes when Rasulullah told him he was to be his traveling companion. Hazrat Abu Bakr (R.A.) informed Rasulullah that he had bought and fattened two dromedaries (camels) for this very journey. One was a gift for Rasulullah . But Rasulullah insisted on paying for the camel. Hazrat Abu Bakr (R.A.) reluctantly accepted a payment for it. Hazrat Asma binte Abu Bakr (R.A.) also prepared ample provision for the journey.

Cautiously the two friends set off. Having lived in Makkah for fifty three years, Rasulullah was so overwhelmed with emotion that he turned his head towards Makkah and exclaimed: 'By Allah! you are the best of lands and most beloved to Allah. If I were not compelled to leave I would never have

forsaken you'.

They proceeded for the cave of Thoor, a cave situated five kilometers from Makkah. Hazrat Abu Bakr (R.A.) quickly cleaned the cave and made Rasulullah as comfortable as he could while he shielded him from any danger from outside. By a Divine phenomenon, a spider spun a web across the mouth of the cave and a pigeon laid eggs in a nest at the very entrance.

A person passed the house of Rasulullah and seeing the tight cordon of the Quraish warriors, he asked them what they were doing. He was told that they were going to assassinate Rasulullah. The passer-by informed them that they were wasting their time because Rasulullah had already departed. Enraged the Kuffaar broke into the house and found Hazrat Ali (R.A.) in bed. More determined than ever to capture Rasulullah, they offered a huge price of one hundred camels to the person who brings them the Prophet -dead or alive.

The enemy came close to the cave but decided that no one could possibly have entered the cave without disturbing the web or the nest. Hazrat Abu Bakr (R.A.)'s fears were raised when he heard the enemy outside the cave. But Rasulullah consoled him with the words:

'Do not fear, for Allah is with us'.

Mention of this event has been made in the Qur'aan :

'If you help not (your leader), (it is no matter): for Allah did indeed help him, when Unbelievers drove him out: he had no more than one companion; they were two in the cave and he said to his companion, 'Have no fear, (for) Allah is with us' (Sura: Taubah v:40).

Hazrat Abdullah bin Abu Bakr (R.A.) patrolled the streets of Makkah daily and at night would inform Rasulullah and Hazrat Abu Bakr (R.A.) of the movement of the Kuffaar. Amir bin Fuhairah, a shepherd would daily feed them with goat milk. After three days, when it seemed that it was safe enough for them to emerge from the cave, Abdullah bin Areeqat, a friendly and trusted guide, led them along the west coast of the Arabian peninsula, using a path less frequented by regular travellers.

However, when they had travelled some distance, a Quraish warrior, Suraqqa bin Malik, attempted to attack Rasulullah in the hope of collecting the price of one hundred camels offered by the Quraish. Hazrat Abu Bakr (R.A.)'s fears were increased and he said to Rasulullah : 'This man has come in search of us'

Rasulullah made dua and the feet of Suraqaa bin Malik's horse sunk knee length into the rocky ground. At last trembling with fear, he asked forgiveness of Rasulullah and returned to Makkah with the promise to dissuade any enemy in pursuit of Rasulullah.

The first signal of their arrival in Quba, situated five kilometres to the south of Madinah, which was well known for its beauty and fertility was greeted by a Jew watching on a tower who first saw Rasulullah and called out. 'O Muslims here comes the saviour whom you were waiting for'.

The prophecy of the book 'People of the Book' was now being fulfilled by the following Qur'aanic verse: 'Those to whom We have given the Book Know this as they know their own sons'. (Surah: Al-Anaam v:20)

Rasulullah was warmly welcomed by the Muslims in Quba. Hazrat Kulthoom bin Hadam (R.A.) had the honour of hosting Rasulullah. During his stay for fourteen days in Quba, Rasulullah laid the foundation of the first Masjid of his Prophethood, Masjid-e-Quba. Allah refers to this in the Qur'aan in the

following manner:

'There is a Masjid whose foundation was laid from the first day on piety'. (Surah: Taubah v:108)

While in Quba the youthful Hazrat Ali (R.A.) joined Rasulullah . Hazrat Ali (R.A.) had been severely maltreated by the Quraish after their disappointment at Rasulullah 's escape. Hazrat Ali (R.A.) fled from Makkah and journeyed on foot, hiding himself in the daytime and travelling at night, least he should fall into the hands of the Quraish. Before leaving Makkah , Hazrat Ali (R.A.) duly carried out the instructions of Rasulullah of returning all the valuables to their respective owners who had kept their items in trust with Rasulullah .

Rasulullah entered Madinah on Friday 12th Rabi-ul-Awwal 623 A.D. It was time for Zohar salaah while he was in the Banu Salim locality. He dismounted from his camel 'Al-Qaswa', and led the first Jumuah Khutba (Sermon) in Madinah in an open field . In later years, a Masjid was built on this site. Remounting his camel, Rasulullah proceeded further into Madinah. Since many people had not seen Rasulullah before, Hazrat Abu Bakr (R.A.) discreetly kept behind Rasulullah and every now and then used a sheet over the head of Rasulullah to shelter him from the scorching sun. This showed the people the difference between himself and the Rasul of Allah. Hazrat Abu Barrar (R.A.) had reported: 'The entry of Rasulullah in Madinah was a sight no one had ever seen before, and perhaps will never see again. The delight, joy and cheerfulness; the luster and splendour of Rasulullah 's entry into Madinah is beyond description'.

In true Arabian tradition, the little girls of the Banu-un-Najjar tribe of Madinah sang welcome songs of joy from the roof-tops, with the accompaniment of tambourines. They sang songs of joy and praises of Allah: 'The full moon has risen on us from behind Sanniyat-ul-Wida (the farewell Mountain Pass) We are duty bound to thank Allah so long as one is in our midst who calls us to Allah. To you who has been sent to us by Allah we present our perfect Obedience'.

The people of Madinah jostled and struggled with each other in their eagerness to persuade Rasulullah to be their guest. Among them were the tribe of Banu Adee, the relatives of Abdul Muttalib, who claimed the right of hospitality to Rasulullah . But Rasulullah 's reply was the same as to others :

'Leave her (i.e the she camel, Al Qaswa), she is under Divine Command, and I will only dismount where she kneels down'.

The camel stopped at an uncultivated site which belonged to two orphans of the Banu Najjar, the clan to which belonged the mother of Nabi -Bibi. Aamena. Nearby this vacant ground was the house of Hazrat Abu Ayub Ansaari (R.A.) extended his hospitality to Rasulullah and Nabi became his guest. Hazrat Abu Ayub Ansaari (R.A.) is also remembered for his 'Shahaadat' (martyrdom) in Constantinople during the Khilafate of Hazrat Mu'awiyah bin Abu Soofyaan (R.A.).

MASJID-E-NABAWI

Immediately on his arrival in Madinah, Rasulullah 's first Divine urge was to build a Masjid. The vacant site adjoining the house of Hazrat Abu Ayub Ansaari (R.A.) was the ideal place. The young Ansaari orphans, Sahil and Suhail bin Amr Najjari, were the owners of this piece of land. The orphans and their guardian, Mu'aaz bin Ufra offered to donate the land for the Masjid. But Rasulullah preferred to buy it and Hazrat Abu Bakr (R.A.) immediately paid the agreed ten dinars for it. A few graves of the idolatrous were leveled out and some date palms were cleared away. The building of the Masjid had a deep effect on the lives of the Sahaaba (R.A.) because Rasulullah personally worked like an ordinary artisan with them. The walls were of mud bricks and the up-right columns were shaped from trunks of date palms. The leaves of date palms were used for the roof. The Masjid had three entrances: one was 'Babul Rahmat' (gate

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of blessings); another was 'Babul Nabee'(gate of Nabee) which is today known as 'Babul -Jibra'eel and the third entrance was at the rear of the building.

In the eastern section of the Masjid were the 'Hoojra' (private apartments) for the family of Rasulullah . One was for Hazrat Aisha binte Abu Bakr bin Abu Kuhafa (R.A.) and another for Hazrat Sauda binte Zam'ah (R.A.). In due course, Rasulullah sent Hazrat Zaid bin Harith (R.A.) and Hazrat Abu Raa'fe (R.A.) to

Makkah with two camels and five hundred dirhams for provisions and expenses to bring Hazrat Fatima (R.A.), Hazrat Umme Kulthum (R.A.), Hazrat Sauda binte Zam'ah (R.A.), Hazrat Usaama bin Zaid (R.A.) and Hazrat Zaid (R.A.)'s mother Hazrat Umme Aymen (R.A.). Hazrat Zainab binte Muhammed (R.A.) could not come as her husband, Abdul As ibn Rabi did not give her permission to go to Madinah. Hazrat Abu Bakr (R.A.)'s family also arrived at about this time to Madinah and his daughter Hazrat Aisha binte Abu Bakr (R.A.) was with them. The family of Hazrat Abu Bakr (R.A.) stayed in the home of Hazrat Harith bin No'maan (R.A.) from the Banu Najjar clan. The nikah of Rasulullah to Hazrat Aisha (R.A.) had taken place in Makkah in the tenth year of Nabuwat after the demise of Hazrat Khadija binte Khuwaylid (R.A.). Hazrat Aisha (R.A.) was very young at the time. She went as a bride in the first year of Hijrat to Rasulullah when Masji-e-Nabawi was ready. Hazrat Aisha binte Abu Bakr (R.A.) was very intelligent and therefore derived great wisdom and learning in the company of Rasulullah, who loved her very dearly. In later years, her knowledge and understanding of Islam in its pure form proved to be of great inspiration to the Sahaaba (R.A.) and the Tabi'een (successors of the companions of Rasulullah). The sublime character of Hazrat Aisha (R.A.), her devotion to Rasulullah, her virtue, intelligence and eloquence was unparalleled in history. She was only eighteen years of age when Nabi passed away. She related 2210 Ahaadith (recorded words, actions and sanctions of Rasulullah). She passed away in Hijri 57 at the age of sixty five.

In one section of the Masjid, a raised platform was built for the Ashaab-as-Suffah- this a place made for those poor Muslim who had dedicated their lives to the cause of Islamic education; theology; preaching of Islam; memorizing of verses of the Qur'aan as and when revealed to Rasulullah; compiling of the Adhaadith in its pristine form; recording of every action and deed of their beloved Rasulullah for posterity. Hazrat Abu Hurairah (R.A.) related that there were 70 Sahaaba who were the people of Suffah. He was one of them.

They were very humble and very often went without a full meal for the day. They never stretched their hands to anyone for charity, but labored to earn a living by collecting firewood and selling it in the market place to provide food for all the Companions (R.A.) When the Masjid was completed, the need arose for regular 'Jamaa'ah'. Rasulullah asked the Sahaaba (R.A.) to formulate some method of getting the Muslims together for salaah. The Ashaab-as-Suffah volunteered to round up the Muslims for salaah, but this was time consuming and not effective. Other suggestions that came forth were: the beating of drums; the ringing of the bell like the Christians; the light of fire like the Zoroastrians; blowing of the horn like the Jews. Rasulullah rejected all these suggestions and Hazrat Bilal bin Rabah Habshi (R.A.) was asked to call out 'Assalaatu-Jaamia' for the time being. In the second year of Hijrat, when the numbers in the Muslim rank were increasing the need was felt for more effective manner in which to call the Muslims for prayer. One day, Hazrat Abdullah bin Zaid (R.A.) in his dream heard an angel instructing him on the wordings of the 'Azaan' (Call To Prayer). He related his experience to Rasulullah who in turn asked Hazrat Bilal bin Rabah Habshi (R.A.) to learn the words and call the Azaan. When Hazrat Umar (R.A.) heard the Azaan, he rushed up to Rasulullah and reported that he had also heard the same Azaan in his dream.

Hazrat Bilal (R.A.) became the first Muazzin in Islam. The powerful and melodious voice of Hazrat Bilal (R.A.), issuing from his strong lungs, resounded through the city of Madinah. The word of the Azaan: 'Allah is great! There is no God but Allah, Muhammed is the Rasul Of Allah ! Come to Salvation!' The

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words of the Azaan echoed in all the dwellings, and this caused every citizen to inhale with delight the refreshing scent of prayer.

At first the 'Qibla' in Madinah was towards Jerusalem, but later Allah commanded Rasulullah to face the Ka'bah and perform salaah, Allah says in Sura Baqara:

'We see the turning of your face to the heavens; now We shall turn you to a Qibla that shall please you. Turn then your face in the direction of the sacred Masjid, and wherever you be, turn your face in that direction'. (Sura: Baqara v:144)

The calculation of years by the Muslims had begun from the first year of Nabuwat (Prophethood). However, immediately after the Hijrat of Rasulullah, the year became known as Hijrat the first year of Hijrat being

the year of the arrival Rasulallah in Madinah. The name of the lunar months remained the same as were customary in Arabia before the advent of Islam. Muharram was the first month, followed by Safar, Rabi-ul-Awwal, Rabi-ul-Aakhir, Jamaadil-Awwal, Jamaadil-Akhir, Rajab, Sha'baan, Ramadhaan, Shawwal, Zilqa'dah and the last month Zil-hajj.

The Masjid-e-Nabawi was becoming the center of Islamic activity. The Muslims were zealously following the principles laid down by Rasulallah from time to time. The Sahaaba (R.A.) witnessed with great admiration the simple and solemn marriage ceremony of Rasulallah's fifteen years old daughter Hazrat Fatima (R.A.) to his twenty year old cousin Hazrat Ali bin Abu Talib (R.A.). To raise the money for 'Mehr' (Dowry) Hazrat Ali (R.A.) sold his 'Zirrah' (chain armour) for 480 dirhams. For his part, Rasulallah gave his daughter a 'Jehaz'(dowry) comprising of a bamboo and reed bedstead; a quilt of date-palm leaves; one leather water bag; two grindstones and two earthen water pots. Hazrat Ali bin Abu Talib (R.A.) lived with Rasulallah since childhood. Now, that he was married, he was given an apartment by Hazrat Harith bin No'maan Ansaari (R.A.), whose buildings were situated behind Masjid-e Nabawi. As the need arose he donated all these buildings, one after the other to Rasulallah. These houses were to become the 'hoojarat' (apartments) of the family of Rasulallah. Rasulallah turned his attention to the Muhajireen who were newcomers to Madinah. He did not wish them to become a burden and a liability to the ever hospitable Ansaar. He was also aware that not all the Ansaar were prosperous and wealthy. But the Muhajireen had sacrificed their land and homes, their families and friends, their valuables and made Hijrat for the pleasure of Islam.

Rasulallah assembled the Muhajireen and the Ansaar in Masjid-e-Nabawi and issued a proclamation. This was in the form of 'Mua'khaat'(brotherhood) which is hailed as one of the greatest gifts of Rasulallah to the future Muslims of the world. He ordained that they should pair off in couples consisting of a man of the Muhajireen and an Ansaar.

The degree of devotion attained by this brotherhood of religion was stronger than the ties of blood. All these men's hearts, united in the love of Allah were now nothing more than a single heart, beating in different breasts. Each man loved his brother better than himself, and an islamic brotherhood was established. Among the brotherly unions, Hazrat Abu Bakr (R.A.) was taken by Hazrat Kharijah bin Zaid (R.A.); Hazrat Umar (R.A.) by Hazrat Uthman bin Malik; Hazrat Abu Ubaidah (R.A.) with Hazrat Sa'ad bin Muaz (R.A.) Hazrat Uthman bin Affan (R.A.) with Hazrat Aus bin Nijjar (R.A.); Hazrat Abudurrahman bin Auf (R.A.) with Hazrat Sa'ad bin Rabie (R.A.).

The Allah-fearing Muhajireen did not take undue advantage of all the facilities offered to them. On the contrary, they labored and persevered and were soon able to fend for themselves. Some Muhajireen borrowed just enough money from his 'brother' Ansar to begin trade. Later they were able to repay their loans and become independent and wealthy Muslims.

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The Qur'aan refers to this 'Mua'khaat' as follows:

"Those who believed, and adopted exile and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) refuge and aid, these are all brothers one of another" (Surah: Anfal v:72)

When in later years, the Jews left Madinah, many of the properties and orchards were allotted to the Muhajireen and the proclamation on 'inheritance' during the Mua'khaat was replaced. In every instance, the Muhajireen gratefully repaid their obligations to Ansaar.

CHARTER OF MADINAH (Mithaq-e-Madinah)

TREATY (PACT) WITH THE JEWS

Madinah was an international centre. The Jews were very influential in trade and economy, and were money lenders charging enormous interest in their financial dealings. Moreover, being the 'People of the Book' (Ahle-Kitab), they were well versed in literature and learning.

According to their beliefs, the Jews were confident that the 'promised prophet', Rasulullah would support them in their lost prestige. At first they were inclined to look with some favour on the teachings of Rasulullah. In their view he could not, of course, become their promised 'Messiah'. Rasulullah might become their avenger, help them in conquering the Arabs and find for them the new kingdom of Judah. With this aim in view, they had joined the Madinites in a half-hearted welcome to Rasulullah for a time they maintained a peaceful attitude. But it was only for a time, for barely a month had gone by before the old spirit of rebellion, which had led them to attempt to crucify their prophet found vent in open uproar and secret treachery.

The Jews lived in well built fortresses. Their chief tribes were Banu Nadhir, Banu Quinuqa and Banu Quraizah. There were also many Christians in Madinah who were not in very good terms with the Jews because of their religious differences. The Christians were also foretold in their New Testament of the coming of the 'last of all prophet' who would lead them to the straight path of Allah. But when Rasulullah refused to accept their belief of Hazrat Isa (A.S.) being the 'son of God' they also turned their backs on the Muslims.

There were idolaters too in Madinah who were considered weak and insignificant. But those who became Muslims began to develop a sense of confidence and belonging as a nation and people who are being delivered from evil. The tribes of Aus and Khazraj were mostly farmers, they were very disunited. Their warring attitude towards one another left them weak and of no importance in Madinah. But when these tribes embraced Islam and swelled the ranks of the Muslims, they became a powerful force to be reckoned with.

One of the first acts of Rasulullah after arriving in Madinah was to weld together the different tribes and conflicting groups of people of which the city and its suburbs were made up of, into an orderly confederation. It was Rasulullah's greatest desire that there should be peace and harmony in Madinah and the Muslims should be able to pursue the worship of Allah without hindrance from any quarter. At the same time he desired that others of different faiths should be able to live their own lives freely and peacefully. Rasulullah exerted all his efforts in every direction to achieve stability and harmony in Madinah in order to propagate his Divine Message. As a precaution against any unforeseen confrontation,

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particularly from the Jewish people, Rasulullah drew up a 'Treaty' which was signed by every ethnic group of Madinah, including the influential Jews.

The most important clauses of this Treaty were:

1. This is a document from Muhammed the Rasul of Allah governing the relations between the believers and Muslims of the Quraish and Madinah and those who joined, and followed and laboured (fought) with them.
2. All the inhabitants of Madinah will be considered as one nation.
3. To the Jews who follow us belong help and equality. He shall not be wronged nor shall his enemies be aided.
4. The Jews shall have their freedom of their religion without any interference from anyone.
5. It shall be the duty of the members of this 'treaty' to defend their allies from any attacks from the enemies of Madinah.
6. No non-Muslim member shall give any assistance or protection to the Quraish of Makkah who were virtually at war with the Muslims.
7. The people of Madinah shall not interfere with the life or religion of each other.
8. They must

seek mutual advice and consultation, and loyalty is a protection against treachery. 9. It shall be the duty of everyone to assist the poor and the oppressed.

10. Massacres and killing shall be strictly forbidden.

11. The parties and the 'Treaty' shall be responsible for the maintenance and peace and the valley of Madinah shall be a sanctuary for the people of this document.

12. If any dispute or controversy likely to cause trouble should arise, it must be referred to Allah and to Muhammed the messenger of Allah.

A death-blow was thus given to that lawless custom of the Arabs, which had till now obliged the aggrieved and the injured to rely upon his own or the poor of his kinsmen in order to take vengeance or satisfy the requirement of justice. This document made Rasulullah the chief magistrate of the nation.

Rasulullah was also determined to include in the 'Treaty' other tribes living in the neighbourhood of Madinah. To achieve his objective, he journeyed to the strongholds of Banu Hamza-bin-Bakr; the people of Koh-e-Bawat; the Banu Mudallaj and others.

The ranks of the Muslims began to grow rapidly with most of the people of the tribes of Aus and Khazraj embracing Islam. By virtue of the 'Treaty' the Jews were reduced to a minority but they still held the economy of Madinah.

The Muslims were still hopeful that the Jews and Christians being the 'People of the Book' would one day accept Islam. But that was wishful thinking and the Muslims realised that they would not become true friends and protectors of the Muslims. They were only friends and protectors of each other.

TREATMENT WITH THE JEWS

When Rasulullah came to Madinah, he signed a treaty (agreement) with the Jews to live in peace and harmony and help each other against anyone who wanted to attack Madinah. The Jews contravened (broke) the treaty and conspired (made plans) with the Quraish of Makkah, the Munafiqs and other enemies of Islaam to bring to an end the mission of Rasulullah .

Rasulullah ordered the Banu Qainuqah out of Madinah and they went and settled in Syria. Then the Banu Nadhir were ordered to leave Madinah. They refused to make a new agreement and they attempted

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to assassinate Rasulullah . Some of the Banu Nadir clan settled in Khaibar while others went and settled in Syria. All this happened in the 4th year of Hijrat. In the year 5 Hijrat the Banu Quraizah joined the kuffar against the Muslims in the Battle of Ahzab. After a siege (blockade) of one month they (the Banu Quraizah) gave up and requested that Hazrat Sa'ad bin Mu'az (R.A.) be asked to decide what should be done with them. In passing judgment Hazrat Sa'ad bin Mu'az (R.A.) ordered that the able bodies and active fighters be put to death, the women and children to be treated as prisoners of war and their goods and property to be handed over as spoils of war to be distributed among the poor Muslim workers. This decision was compatible with the commands of the Taura (The Book of the Jews),

Seerat-Chapter-08

THE EXPEDITIONS OF ISLAM AND

REASONING OF BATTLES

The Quraish had always considered themselves a superior race and looked down upon all the other tribes. It was beyond their comprehension that Rasulullah was the cause of their failure and Islam was now firmly established in Madinah. On one occasion when Hazrat Sa'ad bin Mu'az (R.A.) of the tribe of Aus went for

Umrah to Makkah and was the guest of Ummayyah bin Khalaf, he was confronted by Abu Jahl who threatened him and said: 'Sa'ad, if you were not the guest of Umayyah, we would not have you return alive to Madinah because you have given shelter to the Muslims who are our 'enemies'. To this Hazrat Sa'ad bin Mu'az (R.A.) replied :

'Abu Jahl, if you kill me, surely my people will avenge my death. If you stop us from performing our 'Umrah and 'Hajj', your trade routes will be closed'.

The Quraish could no longer tolerate the fact that the Muslims were safely settled in Madinah. If Rasulullah succeeded in his Divine Mission the Quraish would lose their identity; their ancient religion; their popularity among the Arab tribes would lose recognition, moreover, they would lose the freedom of excreting usury, gambling and plunder as a means of livelihood. Wiping out Islam from the face of this earth was their only solution and objective.

As a precaution, Rasulullah formed volunteer guards to patrol the city of Madinah and sometimes he himself joined them in this vigilance. Other groups were assigned to patrol the trade routes passing Madinah in order to check the movements of the Quraish. Once, Kuruz bin Jaabir, a Quraish chief, raided the grazing grounds of Rasulullah and drove away his camels. The Muslims went in pursuit and near Safwaan, managed to retrieve the animals, but Kuruz bin Jaabir escaped. This was known as 'Ghazwa Bafre-Ulaa'.

In Rajab 2 A.H. Rasulullah delegated Hazrat Abdullah bin Jahsh (R.A.) with twelve other Sahaaba to proceed to Nakhla, a town between Makkah and Ta'if, to gather information on the movements and evil intentions of the Quraish. This secret mission was in itself dangerous in the localities of the Kuffaar and, if discovered, the Muslims faced sure death. Incidentally they encountered a Quraish trading caravan returning to Makkah. Fearing that the Kuffaar would be informed of their presence, Hazrat Abdullah bin Jahsh attacked the traders, killing Amr bin al-Hazramee, and taking two prisoners, Uthmaan bin Abdullah bin Mughirah and Hakam bin Kaisaan. They took away all their goods and returned to Madinah with the prisoners and goods.

Hearing of this, Rasulullah expressed his disapproval of the attack by the Muslims because he had not given any permission to attack. He freed the prisoners and returned all their goods unconditionally. Hakam

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bin Kaisaan (R.A.) embraced Islam and later Uthman bin Abdullah bin Mughirah (R.A.) also embraced Islam.

The Muslims began to keep a stricter check on all Quraish trade caravans which passed Madinah. They knew that the Quraish would not stop striking at the Muslims anywhere and at any time. At the same time the Muslims were aware that as yet, Rasulullah had not received any revelations (Wahi) which permitted the Muslims to go into direct battles.

To avenge the death of Amr bin-al-Hazramee, the Quraish began earnest preparations to attack Madinah. Three months earlier, every man and women of the Quraish had invested all their capital in one of the richest trade caravan ever to go to Syria on a trade mission. They were now eagerly awaiting the return of this caravan which was bringing back to them their profits and among other goods, armoury and weapons to fight against the Muslims. Abu Jahl had declared war against the Muslims.

In the meantime, Rasulullah eagerly awaited Allah's Command for Jihaad (religious war). The wahi is recorded in Surah Hajj of the Qur'aan thus:

'To those against whom war is made, permission is given (to fight) because they are wronged; and verily Allah is most powerful for their aid; (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, 'Our Rabb is Allah'. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and Masaajid in which the name of Allah

is commemorated in abundant measure'. (Surah: Hajj v39;40)

Periodically Rasulullah was informed of the presence of the Kuffaar in some areas and he immediately dispatched expeditions to make certain the intention of the enemy. In the sixth month of Hijri, thirty Muhajireen under Hazrat Hamza bin Abu Talib (R.A.) were sent to intercept a party of three hundred Kuffaar led by Abu Jahl at Saiful Bahr. A clash between the two parties was avoided by the intervention of Majdi bin Amr al-johnee, an ally of those who had signed the 'Treaty' of Madina

In the eighth month of Hijri, Rasulullah sent a cavalry of eight Muhajireen under the command of Hazrat Ubaidah bin al-Harith to Raabigh. They came upon a group of two hundred Quraishi who were with Abu Soofyaan bin Harab and Ikramah bin abi Jahl. No confrontation took place and the Muhajireen returned safely to Madinah.

In the ninth month of Hijri, Hazrat Sa'ad bin abi Waqaas was sent with twenty men to Kharraar to intercept a party of Quraish. But the Quraish had already left the day before the Muslims returned to Madinah. The expedition to Al Abwa against a Quraish group had a special significance because this was the first time Rasulullah led an expedition personally. However, the Quraish had again fled. After spending fifteen days on his expedition, he returned to Madinah. Thirteen months after Hijrat, Rasulullah led a group of two hundred Sahaaba (R.A.) towards Bawat when news was brought to him of the presence of Umayya bin Khalaf and a hundred Quraish with a drove of two thousand five hundred camels. When Umayyah heard of the approach of the Muslims, he quickly disappeared from the place.

During the same month of Rabi-ul-Awwal, Rasulullah went in pursuit of Kuruz bin Jabbir al-Fahri towards Safwaan, because he (Kuruz) had raided a section of Madinah on one occasion. However, he escaped and the Muslims returned to Madinah. Rasulullah stressed the fact to the Sahaaba (R.A.) that it was not the intention of the Muslims to use force and subjugate people into embracing Islam, and the 'Jihaad' literally meant 'effort and endeavour'. He advised the Muslims to take every precaution against the conniving and ruthlessness of Kuffaar. Hence it was necessary to send out precautionary expeditions from time to time to safeguard Islam.

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THE BATTLE OF BADR (17 RAMADHAAN 2 A.H.)

It was common knowledge in Makkah and Madinah that Abul Hakam Umar bin Hishaam (Abu Jahl) was planning an attack against the Muslims. He incited the Quraish to avenge the death of Amr bin al Hazramee at Nakhla. At the beginning of Ramdhaan, Rasulullah called an assembly of Muslims and informed them that a Quraish trading caravan heavily laden with goods including armoury, was returning to Makkah from Syria. Rasulullah said:

'It is possible that this caravan is destined as an Allah-sent gift to you'.

Since a full scale battle was not expected, Rasulullah left Madinah on the 12th Ramadhaan with 313 poorly-equipped Sahaaba (R.A.) 70 camels and 2 horses. At times two or three Sahaaba (R.A.) took turns to ride on each camel. Rasulullah appointed Hazrat Abu Lubaba bin Muzir (R.A.) as governor of Madinah and sent him back. Before reaching Safra, Rasulullah sent Basbas bin Amr Johnee (R.A.) and Adeer bin Abi Zaghba (R.A.) ahead as scouts to ascertain the whereabouts of Abu Soofyan who led the Quraish trade caravan. In the meantime Abu Soofyan was informed by some travellers that the Muslims were approaching in his direction. He duly sent Dam Dam Ghaffaaree to Makkah with the message that Nabi was on his way to intercept and attack him and that the Quraish should rush to his aid if they wish to save the caravan.

There was an uproar in Makkah when the message was received by the Quraish. Nearly every family had invested their wealth in this particular trade mission as their aim was to use the entire profits to prepare for a war which would crush the Muslims for ever. Abu Jahl bin Hishaam, the sworn enemy of the Muslims,

prepared an army of 1000 well-equipped warriors, with 700 camels and 300 horses. With the exception of Abu Lahab bin Abdul Muttalib, all chiefs of every clan in Makkah were ready for war to save their caravan. Some of them had invested all their money and were dependent on its success.

As per their traditions, the Quraish left Makkah with great pomp and ceremony; with women to cheer and entertain them; with drummers to stir their fight spirits; and above all, they carried every conceivable item of luxury for their journey. Abu Jahl planned to spend three days of feasting, entertainment and merry making before setting upon the Muslims. Meantime, Hazrat Basbas bin Amr Johnnee (R.A.) and Hazrat Adeeb bin Abi Zaghhabaa (R.A.), the two Muslim scouts, reached Badr and learnt from the conversation of two women at the oasis that Abu Soofyaan's caravan was due to arrive at Badr in a short time. They reported this information to Rasulullah . When Abu Soofyan reached Badr his shrewd observations of tell-tale signs of camels droppings and date pits, forewarned him of the Muslims presence in the vicinity. Immediately he changed directions. He sent a second message to the Quraish that he was safely on his way and that the Quraish army should return to Makkah.

However, the Quraish had camped at Johfa when they received Abu Soofyan's second message. There was a difference of opinion in the camps whether to proceed to Badr and fight the Muslims or to return to Makkah now that their caravan was safe from a Muslim attack. Akhnas bin Shuraiq, a respected chief of the Quraish, advised the Makkahs to return, but Abu Jahl was adamant and persisted in using the excuse of Amr bin Hazramee's death to attack the Muslims. He was not prepared to reason with some of the most enlightened chiefs. Akhnas bin Shuraiq returned to Makkah with some of the members of the Banu Zohra and Banu Hisham tribes. The rest of the Quraish, some of them very reluctantly, followed Abu Jahl towards Badr. His heart was filled with malice and vengeance and he made it known that nothing would satisfy him more than seeing the extinction of Islam and the death of Rasulullah .

When Rasulullah turned towards Badr to intercept Abu Soofyan, he received the news of the presence of Abu Jahl with his formidable army camped at the only oasis with water and the solid ground around it.

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Rasulullah held consultation with the Sahaaba (R.A.) as the odds were overwhelming against the Muslims. Hazrat Abu Bakr (R.A.), Hazrat Umar bin Khattab (R.A.) and the Muhajireen spontaneously declared their devotion to Nabi and pledged to fight the Kuffaar. The Ansaar were also devoted and loyal, but Rasulullah wanted to assess their opinion in such an urgent crisis. Hazrat Miqdaad bin Aswad (R.A.) of the Ansaar said:

'O Rasulullah we are at your service. We are not cowards frightened or unfaithful like the tribe of Isra'eel who said to Hazrat Moosa (A.S.) when called upon to fight in the path of Allah: 'Go thou and thy lord and fight. We will sit here'. We will fight to the right of you, to the left of you, in front of you and behind you'. Hazrat Sa'ad bin Muaz (R.A.) the chief of the Ansaar time again hearing Rasulullah asking for opinions said: 'O Rasul of Allah, you have had enough counsel'.

'Yes' said Rasulullah .

Hazrat Sa'ad bin Muaz (R.A.) said:

'Perhaps you asked our (Ansaar) counsel because we originally offered to defend ourselves only if attacked in Madinah. We care not for what we promised then. We stand by you to do whatever you ask us to do. Invite us to fight, we will do more; command us to jump into the sea, we will not hesitate. The enemy shall not get at you, without stepping over our dead bodies'.

A Divine revelation to Rasulullah further bolstered the spirit of the faithful, as the survival of Islam depended on the outcome of this confrontation. It was to be a battle between truth and falsehood. With this small band of brave Sahaaba (R.A.) Rasulullah reached Badr and had to contend with the situation where loose sand hampered their movement and the only water spring was already taken up by the enemy camp. But suddenly, by Divine command a torrential rain came down. Rasulullah instructed the Sahaaba (R.A.) to quickly build ponds to store the rain water. The ground under them hardened. On the other hand, the

Quraish were seen slithering and sliding in sand and mud.

The Sahaaba (R.A.) built a shelter for Rasulullah on a high mound from which position, Rasulullah had commanding view of the plain below. The Sahaaba (R.A.) took turns to stand guard over Rasulullah at the entrance of the shelter. Towards evening Rasulullah sent Hazrat Ali bin Abu Talib (R.A.), Hazrat Zubair bin Awaam (R.A.), Hazrat Sa'ad bin abi Waqaas (R.A.) and a few other Muslims to scan the enemy's movement. They managed to capture two slaves of the Quraish who gave the Muslims valuable information of the enemy and the number of their animals

At nightfall, no Muslim dared to think of sleep knowing well the type of treachery the enemy was capable of. Rasulullah spent the night in meditation and prayer, entreating for help of Allah and for victory for the handful Muslims. He exclaimed:

'O Allah should this small group of believers perish this day, no one will be left on earth to worship you and carry your message to the world'. The next morning, on Friday 17th Ramadhan 2 A.H. Rasulullah arranged the military formation of his small army. As per Arabian tradition, three of the Quraish warriors, Utbah bin Rabi'ah, his brother Shaibah bin Rabi'ah and Waleed bin Shaibah Rabi'ah (son of Shaibah) advanced into the open space which divided the Muslims from the idolators. They challenged three warriors from the Muslim rank in single combat. Hazrat Auf bin Ufra (R.A.), his brother Hazrat Muawwaz bin Ufra (R.A.) and Hazrat Abdullah bin Rawaha (R.A.) came out to face the three Kuffaar warriors. When Utbah bin Rabi'ah realized that the three warriors were from the Ansaar, he shouted:

'O Muhammed, send three Quraish warriors to face us'.

Rasulullah instructed his uncle Hazrat Hamza bin Abdul Muttalib (R.A.) to fight Utbah; Hazrat Ubaidah bin Harith (R.A.) to face Shaibah and Hazrat Ali bin Abu Talib (R.A.) to encounter Walid bin

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Utbah. In a quick encounter the three Quraish soldiers were killed, and then began a pattern of general fighting. The odds were so great that one Sahaabi had to fight against three skilled and well armed Quraishi soldiers.

By Divine Command Hazrat Jibra'eel (A.S.) advised Rasulullah to pick a handful of sand and throw it in the midst of the enemy. The result was that the Kuffaar began to flee in all directions, It was a Divine victory for the Muslims. Seventy kuffaar soldiers were killed, seventy kuffaar were taken prisoners and the rest fled the battlefield.

Two very young Muslim youths from the Ansaar, Hazrat Muaz bin Ufra (R.A.) and Hazrat Muaz bin Amr bin Jamooh (R.A.) had taken a vow to kill Abu Jahl. They had strong feelings of dislike for Abu Jahl as he had treated Rasulullah with extreme abuse. Abu Jahl deserved death for his wickedness. When Abu Jahl was pointed out to them, the youth set upon him, riddled his body with wounds and left him for dead on the ground.

Rasulullah's mind at this stage was more occupied with the fate of Abu Jahl than with that of any of his other enemies. Rasulullah asked someone to find the whereabouts of Abu Jahl. Hazrat Abdullah bin Mas'ood (R.A.) went out in search and found him in the midst of a pile of corpses. The chief of the idolators was still breathing. Hazrat Abdullah bin Mas'ood (R.A.) placed his foot on the dying enemy's neck and said:

'O enemy of Allah! See how Allah has humiliated you'.

Saying this Hazrat Abdullah bin Mas'ood (R.A.) was about to sever his neck when Abu Jahl shouted: 'Have you ever seen a noble fellow as I, murdered by such an ignoble ploughman?' To put an end to the infidel's insults, Hazrat Abdulla bin Mas'ood (R.A.) cut off the head and brought it to Rasulullah. At the sight of the blood-stained face of the enemy, Rasulullah exclaimed: 'Surely, this man was the detestable Pharaoh of his nation'.

During the battle Hazrat Bilal (R.A.) spotted Umayyah bin Khalaf, his former cruel master and he recalled the tortures Umayyah had meted out to him. In spite of the pleading of Hazrat Abdur-Rahmaan bin Auf (R.A.), who had been Umayyah's friend, the Muslims pounced on him and killed him.

After the battle, there was much speculation among the people as to the part played by Rasulallah in throwing a handful of sand which defeated the powerful army of the Quraish. But a Divine revelation followed to this effect:

It is not you who slew them; it was Allah: When you threw (a handful of dust) it was not your act, but Allah's. (Surah: Anfal v:17)

It was the battle of 'good against 'evil'. Evil was defeated and good had triumphed. Rasulallah remained on the plains of the battle of Badr for three days to bury the dead and gather the spoils of war (booty) which he left to be guarded by the family of Najjaar. The Muslims lost fourteen Mujahideen (soldiers of Allah); six Muhajireen and eight Ansaar thus earning eternal glory as the first martyrs in the Holy War (Jihad). The bodies of the kuffaar were gathered and buried in a dried up well.

Rasulallah sent a message of glad tidings to Madinah. When Hazrat Zaid bin Harith (R.A.) and his adopted son Hazrat Ibn-i-Ruhah (R.A.) reached Madinah with the good news of victory, they found Hazrat Uthman bin Affan (R.A.) and others having completed the funeral rites of Hazrat Roqayyah (R.A.) the beloved daughter of Rasulallah. Hazrat Uthman bin Affan (R.A.) was exempted from taking part in the Battle of Badr so that he could remain behind and take care of his ailing wife, Hazrat Ruqayyah (R.A.). Later, Rasulallah gave his daughter Hazrat Umme Kulthoom (R.A.) in marriage to Hazrat Uthman

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(R.A.). By virtue of his marriage to the two daughters of Rasulallah, Hazrat Uthman (R.A.) was honoured with the title of 'Zun-Nurain'- the possessor of two lights.

On reaching Madinah, Rasulallah gave the question of the prisoners top priority. Contrary to all treatment and customs of the Arabs, the prisoners were treated with the greatest level of humanity. Rasulallah gave strict orders that respect should be paid to their misfortunes, and they should be treated with kindness. The Sahaaba (R.A.) to whose care he entrusted them, faithfully obeyed his instructions. Those of the prisoners who had no clothes, were provided with dress, and they were fed on par with the Muslims. They shared their own food with the prisoners, giving them bread which forms the best part of their meals, satisfying themselves with dates alone. A Quraishi prisoner in later days remarked:

'Blessing be on the men of Madinah. They gave us wheaten bread to eat when there was little of it; contending themselves with dates'. This was a tribute to the preaching of Rasulallah's tolerance towards his fellow men.

It now remained to decide the fate of the captives. Rasulallah held a meeting of Sahaaba (R.A.) to discuss the issue. Hazrat Umar bin Khattab (R.A.) recalling the fact that all the prisoners had made themselves clear of their persecution of the Muslims and were responsible for the banishment of Nabi from Makkah, proposed that they should be executed.

Hazrat Abu Bakar (R.A.) showing the ties of blood uniting victors and those conquered, was of the opinion that all the prisoners should be released on payment of ransom. The intelligent and learned among them were to be given their freedom provided they each taught ten children of the Ansaar. Rasulallah freed many of them who could not afford the ransom.

Hazrat Abbas bin Abdul Muttalib (R.A.) (uncle of Rasulallah) was a wealthy prisoner and he paid the highest ransom for his freedom. Among the prisoners was Abul 'As bin Rabiyyah, who was the son-in-law of Rasulallah. Hazrat Zainab bint Muhammed was asked to send his ransom from Makkah for his release. When the ransom was received, Rasulallah found a necklace which Hazrat Khadija (R.A.) had given her daughter on her marriage. Rasulallah was so grieved that he requested the Sahaaba (R.A.), if they so desired to release his son-in-law without ransom. The Sahaaba (R.A.) agreed happily and Abul 'As bin

Rabiyah (R.A.) was freed. In due course he embraced Islam.

In the Second year of Hijri a noteworthy event was the marriage of Rasulullah's youngest daughter Hazrat Fatima (R.A.) to Hazrat Ali bin Abu Talib (R.A.). Rasulullah was aware that the Ansaar of Madinah used to join in the Persian Eid celebration of 'Naurooz' and 'Maharjaanb'. After the Battle of Badr, Rasulullah addressed the Muslims and said:

'O Muslims, Allah has ordained for you two days of joyous festivals. One is 'Eid-ul-Fitr' and the other 'Eid ul-Adha.

The 'Eid-ul-Fitr' was the gift to the Muslims for their piety in fasting for the whole month of Ramadhan for the sake of Allah; and they gave a portion of their wealth as charity (fitrah) to the poor. The 'Eid-ul Adhaa' was to commemorate the magnificent sacrifice of Hazrat Ibrahim (A.S.) who was willing to sacrifice his own son Hazrat Ismail (A.S.) for the pleasure of Allah; but Allah replaced his son with a ram, the sacrifice which was most common in Arabia for ages.

THE BATTLE OF UHAD (SHAWWAAL 2 A.H.)

The inhabitant of Makkah could not forgive themselves for the defeat at Badr. Their notable leaders and chiefs were killed. It was bewildering for them to accept the fact that the most feared and powerful Quraish

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of Arabia were humiliated by a handful of ill-equipped men led by Rasulullah. Indeed the future seemed to them bleak. Their trade caravan dared not venture on the road to Syria because of the Muslim victory at Badr. Ruin and famine stared them in the face. To guard against the expectant disaster they decided to spend the large profits made by their great caravan by arming an expedition which would avenge their dead and grant them commercial security.

Abu Soofyaan bin Harab the successor to Abu Jahl took the first step to venture again outside of Makkah. He gathered 200 men and led them out in secret in the direction of Madinah. Upon arrival in the vicinity of Madinah, they attacked a locality called Al-'Urayed at night. Only one Madinite and his gardener were in the locality at the time. They were killed and their house and orchard destroyed. Abu Soofyaan thought his vow to attack Rasulullah had now been fulfilled, and he and his men therefore left the scene quickly, fearing pursuit by the Muslims. When the Muslims were alerted, they pursued Abu Soofyaan as far as Qarqarat al Kudr. In order to hasten their flight, Abu Soofyaan and his party every now and then threw away some of their provisions of wheat and barley flour. While the Muslims followed their trail they soon realized, however, that the Makkans had escaped, and they decided to return home.

By this raid Abu Soofyaan had sought to encourage the Quraish after their defeat at Badr and to recapture its lost pride. In fact, his plan turned against him and his flight from the Muslims brought further shame to the Quraish. Because of Al Sawiq (i.e. the flour), which the men of the Quraish dropped on their path, this expedition was given the name 'Al Sawiq Campaign'.

Rasulullah was made aware by Divine revelation to what extent the kuffaar would harm his mission to spread the Commands of Allah. He ordered defensive expeditions to any point where the presence of the Quraish was made known. Among the trouble spots was Najd. Where the Bani Ghayafaan were stirring up hatred against the Muslims. In the month of Muharram 3 A.H. Rasulullah took an expedition to Najd to deal with people of Ghatafan. Hazrat Uthman bin Affan (R.A.) was appointed the Khalifa of Madinah in the absence of Rasulullah. This expedition remained in Najd for a month and returned without any fighting.

Rasulullah took another expedition in the month of Rabi-ul-Akhir to Buhraan where Banu Saalim were making plans against the Muslims. Hazrat ibn Umme Maktoom (R.A.) was made the khalifa of Madinah. This expedition also returned without any encounter. Expeditions to both these areas saw the consolidation

of the Muslim power without the use of any arms.

Rasulullah also ordered the execution of Ka'ab bin Ashraf, a well known Jewish poet. He was a bitter enemy of Islam. He composed vile and indecent poems on the life of Rasulullah and poems which slandered Muslim women. He was executed on the evening of Rabi-ul-Awwal 3 A.H. He was executed by Hazrat Muhammed bin Maslamah (R.A.) and his friends.

A group of Khazraj Muslims sought the permission of Rasulullah to execute another kaafir, Abu Ra'fe Sallam son of Abul Huqaiq of the Banu Nazir tribe. Detesting Rasulullah and the Muslims, he made use of every opportunity to incite the neighbouring Arab tribes such as Sulaim and the Ghatafan against them. Abu Ra'fe lived in a castle near Khaibar, four or five days journey to the northwest of Madinah. Hazrat Abdullah bin Ateeq (R.A.) a brave Muslim slipped past Abu Ra'fe's well-guarded gates at night. He climbed the uppermost storey and executed the kaafir in his luxurious quarters.

The Muslims kept strict vigil on trading routes which the Quraish used. At one stage a Quraish caravan heavily laden with merchandise, headed for Iraq taking a different route. The Muslims however, intercepted them on receiving news of their presence. In the skirmish that followed, the Quraish fled

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leaving behind one prisoner and valuables worth 100,000 dirhams. They returned to Madinah with Far'at Ajlee, the prisoner, who later accepted Islam.

The Jewish tribes of Banu Qainuqa were goldsmiths by trade. In spite of the 'Treaty' drawn up with them for peace, they were always arrogant and haughty. A Muslim woman had gone into their market to sell milk and some Jews had insulted and humiliated her. A Muslim went to her rescue but the Jews killed him. The Muslims were so angered at this incident that Rasulullah ordered the siege of their fortress in Madinah. After 16 days the siege was lifted and the Jews surrendered and begged for mercy. Abdullah bin Sulool, the munaafiq, who was the friend of the Jews pleaded with Rasulullah that their (Jews) lives should be spared. The Banu Qainuqa were not to be trusted anymore Rasulullah ordered their banishment from Madinah. The Jews then settled at Khaibar.

In the month of Shawwaal 3 A.H. Hazrat Abbas bin Abdul Muttalib who had as yet not embraced Islam, wrote an urgent message to Rasulullah informing him of the activities of the Quraish who were bent on an attack on Madinah. Elaborate preparations were in progress; funds were collected, the profit of 50,000 dinars gained in the last trading caravan under Abu Soofyan bin Harab was being used for the war effort; poets were sent to other tribes, to Jews and Christians to enlist their support for the Quraish. Hinda the wife of Abu Soofyaan, had lost her father Utba and brother Shaiba in the Battle of Badr, therefore she compelled Abu Soofyaan, the only leader of any repute of the Quraish, to take revenge.

A feverish activity was going on in Makkah. There were 3000 well trained and well equipped warriors, 700 of whom were in steel armour. They also had 200 horses and 3000 camels. Abi Rabi'a was appointed as the general. The women's thirst for revenge was equally fierce; and Hinda binte Utbah, wife of Abu Soofyaan bin Harab joined them, behind her a horde of her companions determined to stop any warrior who might be tempted to run away. In the fertile plains, north of Madinah, fellahs (agricultural labourers of Arabia) were peacefully engaged in their work of agriculture or watching over their grazing flocks, when all of a sudden the soldiers of Abu Soofyaan who had taken the greatest precautions to hide their rapid advance, marched from the ravines of the western mountains. All resistance being impossible, the ill-fated peasants fled in great haste to escape being massacred, and to warn their fellow citizens of the invasion of Allah's enemies.

The scouts of the Muslims reported to Rasulullah of the kuffaar at Uhad. The Muslims posted guards on the boundaries of Madinah and around Masjid-e-Nabawi. Rasulullah held consultation with the Sahaaba (R.A.). The Munafiqeen leader, Abdullah bin Ubay bin Sulool was also consulted as he was an experience

person in warfare. Rasulallah related a dream which he interpreted as 'blood-shed and suffering for the Muslims' if they fought outside of Madinah. Many elder Sahaaba (R.A.) and the Munafiqeen were also in favour of defending Madinah from within. But the younger Muslims and the Sahaaba (R.A.) who did not take part in Badr were determined to fight the enemy at Uhad on the battlefield. Hazrat Hamza bin Abdul Muttalib (R.A.) Hazrat Sa'ad bin Ubaada (R.A.) and Hazrat Naumaan bin Malik (R.A.) agreed with those who wanted to fight outside Madinah lest the enemy draw the conclusion that the Muslims were cowards. Seeing this determination, Nabi agreed to go out to meet the enemy. Hurried preparations were made and one thousand people rallied round Rasulallah. He very reluctantly gave permission to a few very young boys who were good archers to come along with the general Muslim army. Before the Muslims could reach Uhad Abdullah bin Ubay bin Sulool, the Munafiq, returned to Madinah with 300 of his followers saying: 'Muhammed listens to the chatter of good for nothing fools and rejects the good advice I gave him. Why go to face certain death?'. The army was now reduced to 700 men.

On reaching Uhad the Muslims took their position at the foothills of the mountain opposite the enemy camp. Rasulallah noticed an opening in the mountain behind them. He appointed a batch of fifty archers to take up their position on the 'Ainain Hill, Mount Rumat. These archers under Hazrat Abdullah bin Jubair

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(R.A.), were entrusted with the task of protecting the passage between Uhad and 'Ainain from being penetrated by the enemy from behind the main Muslim army. They were given strict orders by Rasulallah not to leave the pass whatever the circumstances. Then Rasulallah arranged the Muslims in battle formation.

Before the commencement of the battle, among the enemy was an inhabitant of Madinah, Abu Aamir Abdullah bin Amr bin Saifi, who had converted to Christianity and was nicknamed 'Ar-Rahib' (the Monk). He came out with the intention that he could lead his fellow countrymen-the Aus tribe away from the cause of Islam

He went in front of them saying:

'O people of Aus I, Abu Aamir, a son of your soil, will you not hear me out ?'

They (people of Aus) then replied:

'May Allah refuse you all favour, oh scoundrel'. Choking with shame 'the Monk' went away in fury.

The battle began with traditional single combat. Hazrat Hamza bin Abdul Muttalib (R.A.) opposed Uthman bin Abi Talha; Hazrat Ali bin Abu Talib (R.A.) courageously fought Talha bin Abi Talha and Hazrat Sa'ad bin Waqaas (R.A.) contested Abu Sa'ad bin Abi Talha. The three arrogant and boastful Quraishi warriors were disposed. Before the battle started the kuffar had lost 22 of their soldiers in single combats, thus giving the Muslims a moral victory.

In the ferocious battle that followed, Hazrat Hamza bin Abdul Muttalib (R.A.)'s sword flashed in such frenzy that he alone accounted for the death of many of the Quraish. For his bravery at Uhad, Hazrat Hamza (R.A.) was given the title of 'Asadullah' or 'Sher-e-Khuda' (Lion of Allah). Wishing to avenge his uncle Tahaimah, killed at Badr by Hazrat Hamza (R.A.) Jubair ibn Mut'am promised to free his Abyssinian slave, Wahshi, if he succeeded in killing Hazrat Hamza (R.A.). Hinda, wife of Abu Soofyaan offered Wahshi her valuable necklace if he succeeded in disposing of Hazrat Hamza (R.A.). Wahshi skilled at throwing the Abyssinian spear and rarely missed his mark, from a hidden spot hurled his spear at Hazrat Hamzah (R.A.) from behind and the brave Muslim warrior was martyred instantly. Hinda, the wife of Abu Soofyaan presented Wahshi with her necklace, and won his freedom from Jubair bin Mut'am. Hinda burning with hatred and malice then ripped open Hazrat Hamza (R.A.)'s body and cutting out his liver, chewed on it. Other kuffaar women, following her example also mutilated the bodies of some martyred Muslim in a barbarous manner.

Rasulallah offered one particular sword to any Muslim on condition that its use was confined to kill only the enemies of Allah. There was a great clamour for the sword. But Hazrat Abu Dujanah Samaak bin Gharshah (R.A.) a brave and chivalrous Muslim warrior was honoured with the sword. He had become a

legend for his fighting daringness. Whenever he entered a battlefield, he was known to fall under a spell of frenzy and ecstasy and his stately figure stood out gracefully with his popular red 'Amamah' (turban). He knew plunged into the fight along with other Muslims, and wrought havoc into the ranks of the kuffaar until they began to flee from the battlefield. When Hazrat Abu Dujana (R.A.) came across Hinda, lowered his sword saying:
'It is not befitting that the Divine sword of Rasulullah be raised against a mere women'.

When the Muslims saw the enemy retreating from the battlefield, they rushed forward and began collecting the war booty. The archers who were guarding the opening in the mountain pass on the 'Ainain Hill, also saw the flight of the enemy, and sensing victory, most of them left their post and joined the Muslims in collecting the spoils. Hazrat Abdullah bin Jubair (R.A.) called out to them, reminding them of their duty but to no avail. He was left alone with only ten other Muslims to continue their duty.

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The joy of the Muslims was short lived as they were dumbfounded and shocked when suddenly they found themselves again in the midst of the kuffaar, fighting for their lives after what they thought was a decisive victory for the Muslims.

Khalid bin Walid, a skilled and shrewd officer of the right flank of the Quraish army was quick to notice the unguarded pass vacated by the archers earlier on. He rushed up from behind Hazrat Abdullah bin Jubair (R.A.) and martyred him and the ten archers who had remained with him. He charged at the unsuspecting Muslims while the kuffaar who had taken flight, also returned and surrounded the Muslims and Rasulullah. The faithful rallied round Rasulullah and many were martyred in their effort to protect him by forming a human shield around him. Hazrat Mus'ab bin Umair (R.A.) the standard (flag) bearer of the Muslims resembled Rasulullah, was martyred by a crafty infidel Amr bin Qamee'ah. Thinking that he had killed Muhammed himself, returned to his comrades shouting:
'I have slain Muhammed !'.

On hearing this, some Muslims sat around in confusion. Others fought on to seek martyrdom for the sake of Allah and his Nabi. The Muslims began to lose hope. In the confusion and panic that followed, some of the people were attacking their own fellow Muslims. Hazrat Huzaifa (R.A.) witnessed the death of his own father at the hands of the Muslims.

Suddenly, among these heroes resisting with superhuman energy, Hazrat Ka'ab bin Malik (R.A.) recognized Rasulullah in person whose eyes sparkled under his helmet. 'O Muslims! O brothers!' shouted Hazrat Ka'ab bin Malik (R.A.) on top of his voice: 'Good news! Look at the Rasul of Allah! He is safe and sound'. This cry brought fresh courage in the heart of every Muslim soldier. On all sides, the Muslims rushed to the spot from where the glad cry came. They were summoned with renewed courage and cut a bloody path through the enemy ranks as far as the ravine of 'Ainain Hill'.

The kuffaar also rushed in the same direction with the intention to kill Rasulullah. Hazrat Abu Dujana (R.A.), Hazrat Talha (R.A.) and Hazrat Sa'ad bin Waqas (R.A.), Hazrat Abu Bakr (R.A.), Hazrat Omar (R.A.), Hazrat Abdur Rahman bin Auf (R.A.), Hazrat Zubair bin Awwam (R.A.), Hazrat Abu Ubaida (R.A.), Hazrat Hannaan bin Mundhir (R.A.), Hazrat Aasim bin Thabit (R.A.), Hazrat Harith bin Simmah (R.A.), Hazrat Suhail bin Haneef (R.A.) and Hazrat As'ad bin Huzair (R.A.) bore the brunt of the attack in trying to shield Rasulullah and many were martyred in such manner that spears protruded from their bodies.

One of the kuffaar, Abdullah bin Qumaiyyah, managed to penetrate the human shield formed by the Sahaaba (R.A.) and attacked Rasulullah with his sword. As a result, two chain links from Rasulullah's headgear embedded into his cheeks. Another kaafir Abdullah bin Shahaab Zohri, brother of Hazrat Sa'ad

bin Waqaas (R.A.), threw a stone into the face of Nabi ﷺ splitting his lower lip and chipping two of his teeth.

Hazrat Abu Ubaidah (R.A.), by biting the rings on the cheek of Rasulallah ﷺ broke a tooth on each link. During the thick of the battle Rasulallah ﷺ was knocked down and fell into a hole that he had not noticed behind him. Hazrat Ali (R.A.) and Hazrat Talha (R.A.) helped him out at once.

Abu Soofyan drew near to the spot within calling distance of the Muslims rallying around Rasulallah ﷺ ; entrenched on the slopes of Mount Uhad, and called out to them: 'Is Muhammed ﷺ with you?'. There being no answer he joyfully concluded that the Rasul ﷺ was dead. Before going away, he shouted as loudly as he could: 'Assuredly, war is a game of chance. This day avengeth the day of Badr; Hoobal (i.e the idol of the kuffaar) is victorious. He is the all highest'.

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At this blasphemy, Rasulallah ﷺ ordered Hazrat Umar bin Khattab (R.A.) to reply. Hazrat Umar (R.A.) cried out:

'Allah is the Most High; the Most Majestic! Our martyrs are in Jannat (paradise) while your dead are in Jahannam (Hell)'. Abu Soofyaan begged Hazrat Umar (R.A.) to inform him if they had killed Rasulallah ﷺ. Hazrat Umar (R.A.) replied:

'No by my faith! He is even now listening to you'.

Disappointed, Abu Soofyaan retreated with the remaining of the Quraish by giving the Muslims a parting promise that they would face the Muslims the following year at Badr. Rasulallah ﷺ sent Hazrat Ali (R.A.) to follow the infidels and instructed him:

'Take heed how they carry themselves. See if they ride camels and lead their horses by the bridle. That will certainly show that they have given up all hopes of battle and are going to Makkah. If, on the other hand, they mount their steeds and drive their camels before them, it is a sure sign that they are bound for madinah. with the intention of intercepting us. In that case, their is but one thing to be done: to hurl ourselves upon them without loss of time, so attack them and cut our way through'. A little while later Hazrat Ali (R.A.) returned. He had seen the Quraish alight from their horses, walking along their camels and set out in the direction of Makkah.

Reassured as to the enemy's intention the Muslim busied themselves with the burial martyrs. First Rasulallah ﷺ sought to find the body of his uncle Hazrat Hamza (R.A.) and discovered it in a hollow of low ground, the belly ripped open; and with ears and nose cut off. All the bodies of the martyrs were gathered; 65 Ansaar and 5 Muhajireen. Without being given ghusal (bath), the funeral salaah was offered and the martyrs buried. The martyred bodies were buried two by two or three by three in the same grave.

One devoted Ansaari women hastened to Uhad in search of Rasulallah ﷺ . On the way she was told of the martyrdom of her father, a brother and her husband. But even so her only concern was for Rasulallah ﷺ . She kept on repeating the question:

'How is Rasulallah ﷺ ?'.

She breathed a sigh of relief when she personally saw him safe and exclaimed:

'O Prophet ﷺ of Allah, if you are safe, then all other sorrows are of no importance'.

The battle of Uhad was difficult for Islam as might have been feared. There were grievous losses due to misunderstanding on the part of some of the archers placed on the 'Ainain Hill'. They felt that since the Quraish had retreated and fleeing from the battlefield there was no need to remain in their post any longer. But this was a fatal mistake for which the Muslims had to pay dearly. They the Sahaaba (R.A.) learnt their lesson and in future, the Muslims submitted entirely to Rasulallah ﷺ ; they were resolved to carry out his command to the letter.

The dejected and depleted Quraish army of Abu Soofyaan was on its return to Makkah. Abu Soofyan knew

that the people of Makkah would be hard pressed to explain his failure. On the impulse of the moment, he decided to turn and attack Madinah. When reported of his intention reached Rasulallah set out again with the Sahaaba and waited for him at Humra-ul-Asad. The determination for the survival of Islam was so great with the Muslims, that Abu Soofyaan changed his mind and turned back from Roha and returned to Makkah without facing the Muslims. Yet again, the Kuffar failed to exterminate Islaam.

MUNAFIQEEN (Hypocrites)

Prior to the coming of Rasulallah to Madinah the tribes of Aus and Khazraj were always quarreling with each other and they felt harmony and peaceful co-existence should be maintained between the people of Madinah. They were keen to have a common ruler.

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Abdullah bin Ubay bin Sulool a citizen of Madinah was a very intelligent, experienced in worldly matters, clever and cunning person. He had great influence over the Aus and Khazraj tribes and the people of Madinah accepted his leadership, and were prepared to crown him king and ruler of Madinah.

He foresaw himself as a future king and ruler of Madinah. After Rasulallah and his followers entered Madinah they became a strong force and the people of Madinah accepted the leadership of Rasulallah. This shattered the hopes of Abdullah bin Ubay bin Sulool of becoming the ruler of Madinah.

Abdullah bin Ubay bin Sulool hoped that if Rasulallah had not come to Madinah he would have been installed as ruler of the city. Being a clever and cunning person, he hid his dislike and hatred for Rasulallah and his followers accepted Islaam to show everyone that they were Muslims but at heart they were dangerous enemies of Islaam and they co-operated with the Jews in plotting against the Muslims.

The Jews found friends in these people as they had feared that they will lose control of the business of Madinah.

Abdullah bin Ubay bin Sulool and his followers are termed 'MUNAFIQS' (HYPOCRITES) in Islaam.

BATTLE OF AHZAAB (Trenches) ZIL QA'DAH 5 A.H.

With the defeat of the enemies of Islam at Badr and Uhud the enemies were by no means idle. Far and wide the idolators and their allies had sent their emissaries to stir up emotions against the Muslims. The Jews were the most active in this effort.

Huyay bin Akhtab, the leader of the banished Banu Nadhir tribes, began to enlist the support of all other Jewish tribes, the Arab tribes and the Quraish of Makkah in order to make a concerted effort to wipe out the Muslims for ever. The strategy of these combined forces also included the Banu Quraizah who were still living in the vicinity of Madinah. They were expected to attack the Muslims from within the boundaries of Madinah. They were considered by the Muslims as the most vicious and treacherous of all the Jewish tribes.

Rasulallah was aware of the evil planning of the enemies of Islam. He held an urgent mushwarah (consultation) with the Sahaaba and plans were made for the defence of Madinah. All the women and children were to remain in the city while all the men were together on Mount Sal'a outside Madinah. A learned Persian Sahaaba, Hazrat Salman Farsi (R.A.) explained to Rasulallah a system of effective protection. It was by means of a ditch, and Hazrat Salman Farsi (R.A.) had seen it practiced in his own country. Rasulallah was impressed by the idea and this ditch was ordered to be dug immediately. All the Muslims, trusting in

Rasulullah's farsightedness, set upon ardently to work.

The Muslims dug a deep trench five meters deep and five meters wide on the sides round the unprotected quarters of Madinah from which the enemy attack was imminent. On two sides there was the protection of the high lava rocks while on the third side were the thick palm groves of Madinah.

The tremendous task of digging the trench was zealously tackled by the Ansaar and the Muhajireen. Their keenness was further increased by the fact that Rasulullah personally joined them in the digging. The shovel fulls of earth accumulated, thrown up with great spirit by the workers; and the ditch had reached a good depth, when suddenly the pick-axes struck against a rock which they were powerless to uproot. This was brought to notice of Rasulullah. Rasulullah came there and struck the rock with the blows of his axe, the rock splitting into countless fragments under the blows of the axe. On every blow a spark appeared

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which the Sahaaba also witnessed. On every spark Rasulullah saw Syria, Iran and Yemen respectively. Rasulullah gave the glad tidings that these lands will eventually come under the banner of Islam.

Scarcely was the ditch ready, when the entire plain was covered by the tents of the enemy's army, ten thousand strong; the Quraish, Banu Kinanah, Ghatafians, Arabs of the Tuhamah and of the Najd with 4000 camels and 300 horses under their supreme commander Abu Soofyan. The enemy were dismayed at the defence prepared by the Muslims as they had never seen such a trench before.

The trench prevented any form of direct fighting. Both sides had to contend with shooting arrows at each other. When Amr ibn Wudda, an Arab, managed to cross the trench, he was killed immediately by Hazrat Ali (R.A.) with his famous sword 'Zulfiqaar'. Ikramah bin Abi Jahl and Hubayrah bin Wahab also tried to cross the trench but were repulsed. Naufal ibn Abdullah with the intention to assassinate Rasulullah tried to cross the trench but fell into it, he broke his neck. In order to retrieve the body the Mushriqeen (Kuffaar) offered Rasulullah the sum of 10,000 dirhams. Rasulullah said: 'He is wicked and any price in lieu of him is also wicked'.

Rasulullah handed over the body without accepting the offer.

With the prolonging of the siege the Muslims were becoming impatient. Icy north winds, which blows very often in winter in Madinah, benumbed their shivering bodies, provisions were lacking; the pangs of hunger would have paralysed their strength if it had not been kept up and rekindled by Imaan, for all they had to eat were few grains of barley and dates. Moreover, there was always the fear of an attack by the Banu Quraizah on the women and children in the city.

Huyay bin Akhtab, an enemy of Allah, approached Ka'ab ibn Asad, prince of the Banu Quraizah, who although deeply hostile to Rasulullah had signed a 'Treaty' with the Muslims. Huyay influenced Ka'ab ibn Asad into dishonouring his treaty with Rasulullah and formed an alliance with the infidels. However the Banu Quraizah wanted an assurance from their infidel allies that they will be protected by them in the future, whatever the outcome of the war.

The news of this defection came to the notice of Rasulullah. He immediately sent Hazrat Sa'ad ibn Mu'az (R.A.), Hazrat Sa'ad ibn Ubaidah (R.A.), Hazrat Abdullah ibn Rawahah (R.A.), and Khawwaat ibn Jubair (R.A.) to find out if this was true.

When the envoys reminded the Banu Quraizah of their 'Treaty' the following replay was given: 'Who is this Prophet of Allah of whom you speak? There exist no treaty between him and us'. This was downright treachery, for the Banu Quraizah were very well informed as to the secrets of the Muslims and the weak points of the town. This treacherous news immediately prompted Rasulullah to make special arrangements for the security of the women, children and the old people who were left behind in the city. He appointed two groups of soldiers, consisting of 200 and 300 men under the command of Hazrat

Asalamah ibn Aslam (R.A.) and Hazrat Zaid ibn Harith (R.A.) respectively, to take turns to look after those who were left behind in the city. They used to recite 'Takbeer' loudly to frighten the enemy so that they might think that the Muslims had kept a large force for the protection of their women and children and therefore refrained from attacking.

Rasulullah considered it necessary first to dispel the fears of the men at the battlefield about the safety of their families left behind in the city, secondly to provide a sufficient defensive force in case the Jews of the Banu Quraizah attacked. These measures assured the security of the town and the men could now face the enemy with full satisfaction and confidence. The kuffaar army kept up a sporadic attack, raining showers of arrows across the trench while the Muslims were hard pressed with defending any weak opening in their defence. Both the Muslims and the kuffaar were frustrated with a war that showed no signs

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of reaching a settlement. A sad incident for the Muslims was the serious wound received by Hazrat Sa'ad bin Ma'az (R.A.) when a stray arrow from the enemy was embedded in his shoulder.

Judging the critical situation Rasulullah resorted to military tactics. Rasulullah sent Na'im ibn Mas'ud (R.A.) a member of the Ashja tribe of Bani Ghatafaan whose conversion to Islam was not yet publicly known. He went first to the Quraizite Jews and said:

'You are not sure at this stage that the Makkans will succeed in this war. Once the foreign invaders return as they must do sooner or later, you can not defend yourselves single-handed against Muhammed . So do not involve yourselves without first getting a guarantee that the Makkans will fight their former co citizens to the end. Ask them for hostages as an assurance to side with them (Quraish)'. The Quraizites found this advice reasonable. Then Na'im ibn Mas'ud went to the Quraishite camp and told them according to his information, the Quraizite Jews had entered into conspiracy with Muhammed and as an assurance of their friendship, had promised to get hold of some of the Quraishite prominent personalities and hand them over to him (Muhammed).:

'Beware of these Jews. Rather ask them, as their assurance of their co-operation with you in the common struggle; for the Muslims would be off their guard on that day in respect of the Jews'.

After giving similar advice to the Ghataffanites and other enemy group, he returned to the Muslim camp and spread the rumour that the Jews were asking the invaders for hostage in order to hand them over to Muhammed . Rasulullah was informed of the rumour in the Muslim camp, on hearing this remarked: 'Maybe we ourselves should order them (Jews) to do that'.

Mas'ud al-Nammam, an ignorant old man hurried to the Quraishite camp, and just for the sake of looking well informed, told the Quraishite commander Abu Soofyaan, what the Prophet of Allah had remarked about his having asked the Jews to demand hostages.

Abu Soofyaan and the Chiefs of the Ghataffans sent Ikramah ibn Abu Jahl to the Banu Quraizah delegating him to say to them:

'We can no longer stay in these parts so unsuitable to our horses and camels. Be ready to fight Muhammed tomorrow. We must get rid of him'. The Banu Quraizah answered:

'Tomorrow is Saturday, the Sabbath day, which means obligatory rest in our religion. But at any rate, we cannot fight by your side unless you grant us hostages chosen from the most noble among you, as a guarantee that you will not abandon us before having crushed our common enemy'.

When Ikramah ibn Abu Jahl repeated these words, the Quraish and the Ghataffans cried out: 'By all our Gods, what Na'im told us concerning the Banu Quraizah was perfect truth'. They immediately sent another message declaring plainly: 'By our gods, we will not give you a single hostage'.

The sacred month of Shawwal was nearing the end; Zil-Qadah, was approaching, in which the Quraish had reasons to be back in Makkah to receive pilgrims rather than fight and thus violate their superstitions regarding the months of the truce God. They found food stocks had been exhausted, the season also had worsened, and a chill and terrific hurricane uprooted every tent in the enemy camp. Abu Soofyaan decided to return home to Makkah and others followed. It is said that Abu Soofyaan was so terrified that he jumped on the back of his camel, which was sitting and wanted to raise it, not remembering that its legs were tied with rope. Even so the shrewd Makkan chief did not forget in his haste to command Khalid bin Walid and Amr ibn al-As at the head of 200 horsemen, to be ready for support action in case of Muslim pursuit. Thus the great enterprise of the Jewish-Makkan conspiracy came to a fruitless end, lasting for twenty seven days.

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With the return of the Muslims into Madinah and the jubilant cries of 'Allahu Akbar' (Allah is Great), ringing into their unholy ears, the Banu Quraizah cowered (rebounded) in their fear and guilt at the thought of what the Muslims would do to them for their conspiracy with the kuffaar. They began to hole up in their fortress with food and other necessities.

A Divine revelation brought by Hazrat Jibra'eel (A.S.) commanded Rasulullah to give out punishment to the Banu Quraizah. The Muslims laid a siege to their fortresses, and after 25 days, the Jews gave in and tried to appease the Muslims. They proposed to Rasulullah that Hazrat Sa'ad bin Mu'az (R.A.) who was their friend prior to accepting Islam be asked to decide their issue. In this way they were to get a favourable settlement for themselves. Rasulullah agreed to their request. Hazrat Sa'ad bin Mu'az (R.A.), who was seriously wounded, was brought with difficulty to the sector of the Banu Quraizah. Hazrat Sa'ad bin Mu'az (R.A.) gave his decision thus;

'I am deciding this issue according to the
commands of the Taura (The Book of the Jews),
that all the men of Banu Quraizah be put to death.
Their women and children be left in the care of the
Muslims; and their wealth and possessions be
included in the Baitulmaal (Treasury).'

The verdict was justified in three aspects of its execution. Firstly, the Law of Taurah had been applied. Secondly, when Madinah was attacked from all sides, the Banu Quraizah were bent on mutiny from within Madinah. Thirdly, they did not trust the Nabi of Allah, but gave preference to Hazrat Mu'az (R.A.) because of his previous friendship with the Jews. Hazrat Mu'az (R.A.) proved his loyalty to Islam and his verdict reflected the justice of Islam and the love for Allah and his Rasul.

Seerat-Chapter-09

THE TREATY OF HUDAYBIYAH (ZIL-QADAH 6 A.H.)

The Muhajireen were now feeling very conscious of the love they bore for their beloved city Makkah. They had left behind their homes, their many possessions, relatives and friends. They longed to see them again and they shed tears when this thought overcame them.

Rasulullah himself loved Makkah; but he would go about consoling the Muhajireen and often made dua: *'Oh Allah, endow us with the same love for Madinah as we had for Makkah'.*

A year after the Battle of the Trenches, Rasulullah dreamt that he was performing the Tawaf (circumambulation) of the Ka'ba. This dream increased his longing to see the Ka'ba again.

According to the age-old tradition, the Arabs maintained that friends and foes alike had the privilege of putting aside all their differences and proceeding to Makkah during the season of Hajj. Everyone was free to perform this sacred rite without interference from anyone. The greatness of the Ka'ba was traditionally accepted by all the Arabs regardless of their religious beliefs. The Muslims were the only group who were stopped from entering Makkah because of the persecutions and wars carried out against them by the kuffar. During the past five years, the Muslims had so impressively proved their power as a new nation that they did not expect any opposition from the people of Makkah.

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Therefore, in Zil-Qadah 6 A.H. Rasulallah left Madinah accompanied by 1400 Sahaba (R.A.) with the intention of performing 'Umrah'. They dressed themselves in 'Ehram' and took along 70 camels for sacrifice. This in itself was proof enough that they had no intention of confronting the Quraish and by the same token, the Quraish had no right to stop anyone from performing the pilgrimage. They carried only sheathed swords which was part of Arab dressing.

Hazrat Bishr ibn Soofyaan (R.A.) sent by Rasulallah to scout around for information about the Quraish.

Bishr met Rasulallah at Asfan and reported:

'O Rasul of Allah, the Quraish know that you are on your way. They have called upon the 'Ahbash and Thaqif who are coming to face you. At the moment they are encamped at Dhu Tuwa. Khalid ibn Walid, at the head of the cavalry (soldiers on horseback) is in ambush at Kara al Ghamim'.

'Who can guide us along some other road than that by which they expect us?' inquired Rasulallah.

A guide of the Aslam tribe offered his services and led the Muslims through an unknown path. They went through the pass of Al-Morar and arrived at the foot of the hill of Hudaybiyah; a day's journey from Makkah. At this spot, Rasulallah's camel al' Qaswa suddenly knelt and refused to get up. 'Is she tired?' asked the Sahaba (R.A.).

'No she is not restless', replied Rasulallah; 'but she is commanded by Allah to stop just as the elephant of Abraha was stopped and prevented from entering Makkah'.

'By Allah, I will accept anything the Quraish have to say providing that the principles of Islam are not trampled upon', said Rasulallah.

Later Rasulallah and the Muslims camped in the plains of Hudaybiyah near an oasis (fertile spot in the desert) where they came across an old well which had very little water. Soon the tired and weary Muslims drank whatever little water there was in the well. Many of the Sahaba (R.A.) were still thirsty. Rasulallah took an arrow and asked Hazrat Ba'ra ibn Aazib (R.A.) to throw the arrow in the well. By Divine help, suddenly the dried up well brimmed up to the top with fresh water for the use of the Muslims.

The Quraish were also aware of the presence of the Muslims in the vicinity of Makkah. A lengthy series of negotiations followed between the Quraish and the Muslims. Budail ibn Warqa, the chief of the Banu Khuza'ah who had a good understanding of the Muslims offered to mediate. But the Quraish were divided in their opinion on the issue because they had no faith in the Kuza'ah man whose secret sympathy for Prophet Muhammed was known.

Urwa ibn Mas'ud al Thaqafi, chief of the tribe, was sent by the Quraish to mediate. When he came before Rasulallah he said:

'O Muhammed, you have gathered together a horde of people of all countries and you have come to your place of birth to smash it with their assistance! Now the Quraish have sworn a most solemn oath, to the effect that never, so long as their eye-lashes quiver on their eye-lid shall you set foot again in Makkah, unless by force of arms, and by our gods! The scum surrounding you will flee from your side before the sun sets on another day'.

At these words a flame of indignation lit up the eyes of the Sahaba (R.A.) and Hazrat Abu Bakr (R.A.) went up to the infidel and shouted to him:

'Be gone, and bite the belly of Laat. your idol. Do you think for a moment we could abandon Allah's

messenger

During Urwa ibn Mas'ud's conversation with Rasulullah he was able to observe how boundless was the respect of the Sahaba (R.A.) for their leader. When Rasulullah performed his wudhu (ablution) his companions rushed to share the water he had used. Whenever Rasulullah uttered a word everybody tries

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to fulfil his desire and commands. They speak to him in a soft voice. Out of sheer respect they would never look him straight in the eye.

On his return impressed with the civility of the Muslims and the nobleness of Rasulullah he declared to the Quraish:

'I have seen the Khusroe of Persia in the midst of his sumptuous Persian court; Caesar, in the proud senate of the Roman patricians (noble families); the Negus, at the head of his formidable bodyguard of Abyssinia warriors. Well then, I swear that I have never met with a monarch who surrounded by the noblemen of his court, held the same position as Muhammed among his companions. And what is more remarkable, contrary, to what takes place round about other leaders, Muhammed's followers expect nothing from him; neither favour riches nor honours. This is what I have observed. I beseech you to give careful consideration to their request for a peaceful 'Umrah' and a safe return to Madinah.

Although the Quraish were deeply affected by his declaration, they persisted in their trickery and sent 50 of their warriors to prowl around the Muslim camp with the idea of suprising and capturing a few soldiers of Islam. The Muslims were on their guard and it was they who captured a certain number of infidels prisoners. They were subsequently released at the request of Rasulullah to show the Quraish their sincere intention of performing the 'Umrah' and returning home.

Rasulullah wanted to send Hazrat Umar ibn Kattab (R.A.) into Makkah to negotiate a safe and cordial entrance into the Haram to perform 'Umrah'. Hazrat Umar (R.A.) replied:

'O Rasulullah of Allah! the Quraish know my feelings towards them as shown by my many unfriendly acts towards them. I have everything to fear from them, because there is no longer any member of my family in Makkah. But I can show you a man whose influence will be more effective than mine. I mean Uthman ibn Affan'. Eventually Rasulullah sent Hazrat Uthman ibn Affan (R.A.), his son-in-law. Hazrat Uthman (R.A.) proceeded to Makkah and on its outskirts was met by Aban ibn Said who extended his protection for the duration of the time it would take him to convey his message. Hazrat Uthman (R.A.) approached the noblemen of the Quraish and handed over Rasulullah's message. They suggested to him that he might make 'Tawaf' (circumambulation) of the Ka'ba if he wished. But Hazrat Uthman (R.A.) declined saying: 'I shall never do so until the Rasool of Allah had done so himself'.

Hazrat Uthman (R.A.) continued to insist that the Muslims had come to Makkah simply in order to visit the Ka'ba and to glorify it and to perform the religious duty of the pilgrimage. He pointed out that the Muslims had brought with them sacrificial animals and pleaded that if they were allowed to sacrifice them, they would return in peace. The Quraish insisted that the Muslims return to Madinah as they had already sworn defiantly that Muhammed would not be allowed to enter Makkah this year.

The negotiation lasted a long time during which Hazrat Uthman (R.A.) was detained in Makkah. Soon the Muslims began to suspect that Hazrat Uthman (R.A.) had been treacherously put to death. Whatever the reason, Hazrat Uthman (R.A.)'s failure to return quickly caused the Muslims at Hudaibiyah great anxiety. With tension rising in the Muslim camp and everybody reaching for his sword, Nabi assured them that he would not allow them to return without challenging their enemies. He called the Sahaba (R.A.) to him under a large tree in the middle of the valley, and there they pledged with Rasulullah to fight to the last man. Their fate was certain, their conviction was strong, and their will was determined to avenge the blood of

Hazrat Uthman (R.A.).

This pledge was the 'Pledge of Al-Ridwaan'; and in its regard the following Qur'aanic verses were revealed:

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'Allah is pleased with the believers who have pledged with you under the tree. Allah knows what is in their hearts and, therefore, He has granted them great victory'. (Surah Fatah - Verse 18)

When the Muslims concluded their pledge, Rasulallah pledged the same pledge on behalf of Hazrat Uthman (R.A.), and the latter was regarded as if he was present. Thereupon the Muslims realised that war with the kuffar was inevitable. Everybody looked forward to the day of victory or martyrdom with a mind convinced and satisfied, and a heart reassured and at peace, while in this state, the news reached the Muslim camp that Hazrat Uthman (R.A.) had not been murdered, and soon the man himself returned safe and sound.

The pledge of 'Al-Ridwaan'. however, like the great pledge of 'Al-Aqabah' remained a great landmark in Muslims history. Nabi was particularly pleased with the pledge for the evidence it furnished of the strength of the bonds which tied him and the Sahaba (R.A.) together. He was further assured of the readiness of the Muslims to face the greatest dangers without fear.

Upon his return, Hazrat Uthman (R.A.) conveyed to Rasulallah the message of the Quraish that the Muslims should go back to Madinah and return for the same purpose the following year. Although many of the Quraish were against any form of a compromise with the Muslims, they sent a staunch Quraishi, Suhail bin Amr with a flag of truce (peace) giving him following instructions :
'Offer peace to Muhammed and ask him to return the following year for the same purpose of Umrah'
Suhail bin Amr began his negotiations with Rasulallah, and these lasted a long time during which they were interrupted and resumed again by both parties.

Suhail bin Amr obstinately refused to make any concessions whereas Rasulallah was prepared to accommodate for the sake of peace. The Muslim camp was becoming uneasy and losing patience with the negotiations. Were it not for the absolute confidence the Muslims had in Rasulallah they would have never accepted the terms reached by these negotiations. A great man as Hazrat Umar ibn Khatab (R.A.) lost patience and said to Hazrat Abu Bakr (R.A.) :

'O Abu Bakr (R.A.), is not Muhammed the Rasool of Allah ?'

Hazrat Abu Bakr (R.A.) replied that it was true. Hazrat Umar (R.A.) then said:

'Why should we then give in to the unbelievers in a matter vital to our faith?'

Hazrat Abu Bakr (R.A.) replied:

'Umar, do not trespass one inch where you ought not to go.

Remember, that I bear witness our leader is the Rasool of Allah'.

Angrily Hazrat Umar (R.A.) then turned to Rasulallah and complained to him with the same anger and resentment, but could not alter Rasulallah's determination and patience. Their conversation was concluded with Rasulallah's statement that he was the Servant of Allah and his Rasul and that he would not deviate from the Divine Commandment nor entertain any doubt of Divine support.

Rasulallah called Hazrat Ali ibn Abu Talib (R.A.) and said to him:

'Write, in the name of Allah, the merciful, the Compassionate'.

Suhail bin Amr, the Non-Muslim delegate of the Quraish interrupted:

'Stop'. he said 'I do not know either 'The Merciful, or the Compassionate'. Write: 'In the name of God'. Rasulallah instructed Hazrat Ali (R.A.) to write accordingly and continued:

'Following is a text of a pact reached by Muhammed, the Rasul of Allah and Suhail bin Amr'. Suhail bin Amr again interrupted:

'Stop it. If I accepted you as the Rasul of Allah I would not have been hostile to you. You should write only your name and the name of your father'.

The Rasul of Allah instructed Hazrat Ali (R.A.) to write accordingly, referring to himself as Muhammed ibn Abdullah.

The Conditions of the Treaty of Hdaybiyah:

1. The Muslims were to return to Madinah without performing the Umrah.
2. They were to come for Umrah the following year and stay for three days only in Makkah.
3. They shall not come bearing arms except their swords in their scabbards (sheaths).
4. Any person from the Quraish emigrating to Rasulullah's camp without permission from their guardian would have to be returned to Makkah.
5. Any Muslims emigrating from Rasulullah's camp to Makkah would not have to be returned.
6. Any tribe was free to ally itself to Rasulullah's camp without incurring any hindrance from the Quraish.
7. Any tribe seeking an alliance with the Quraish could do so without obstacle or hindrance from the Muslims.
8. This treaty shall be binding for ten years during which time neither party shall oppose each other but should observe peace and harmony.

Just as the Treaty was concluded, Hazrat Abu Jandal ibn Suhail ibn Amr (R.A.), the son of Suhail ibn Amr came staggering up to Rasulullah pleading in desperation to be saved from tortures of the Quraish. He had been severely beaten up for embracing Islam and his feet were shackled in chains. He called upon the Muslims to save him from the fate of being returned to the unbelievers who would persecute him. Rasulullah pleaded to Suhail ibn Amr to release his son to him, but Suhail ibn Amr would not hear of it and the Treaty just signed bound Rasulullah in such manner that he could not demand the release of Hazrat Abu Jandal (R.A.). Rasulullah spoke to Hazrat Abu Jandal (R.A.) :

' O Abu Jandal, have patience and be disciplined; for Allah will soon provide for you and your other persecuted colleagues a way out of your suffering. We have entered with the Quraish into a treaty of Peace and we have exchanged with them a soleman pledge that none will cheat the other'.

It was a sad moment for the Muslims and also for Hazrat Umar ibn Khattab (R.A.) as he had remonstrated with Rasulullah for allowing Suhail ibn Amr to take Hazrat Abu Jandal (R.A.) back to Makkah as a prisoner. Hazrat Umar (R.A.) later realized that Rasulullah would never had broken his promise to anyone, even to his enemies. His regret was so great for having questioned Rasulullah that he resolved to repent for his behaviour by freeing bonded slaves for the rest of his life.

Rasulullah requested all the Sahaba (R.A.) to complete the formalities of 'Umrah' by shaving of their hair and sacrificing their animals. The pilgrims then returned to Madinah. The answer to their achievement on this pious journey was revealed to Rasulullah in Surah 'Fatah'. The significance of this Surah only dawned on the Muslims when subsequent events led to the cancellation of clause 4 of the Treaty by the Quraish themselves.

Hazrat Abu Baseer Utbah ibn Usayd (R.A.), Hazrat Abu Jandal (R.A.) and a group of young Muslims escaped from Makkah and settled in Ais on the sea coast near Saif-al-Bahr which was a trading route of the Quraish to Syria. This group of about 70 Muslims began to attack every Quraish trade that passed that way.

The Quraish were so frustrated at this continuous harassment of their caravans that they wrote to Rasulullah asking him to call these Muslims away to Madinah and consider clause 4 of the Treaty null and void. Rasulullah agreed to this request readily and the Muslims were free to enter and leave Makkah at their own will.

During the same year, Rasulullah sent Hazrat Umayyah ibn Zamree (R.A.) to Abyssinia to recall all the Muhajireen to come and settle in Madinah. He also wrote an epistle to Najjashi; king of Abyssinia, to accept Islam. The King gladly embraced Islam and sent back all the Muhajireen to Madinah with gifts of appreciation.

It was also during the same year that Hazrat Abu Hurairah (R.A.) embraced

Islam. **SUMMARY:**

CONCLUDING EPISODE OF THE TREATY OF HUDAYBIYAH ZIL-QAADAH 6 A.H.

In the year 6 A.H. Rasulullah saw a vision in which he found himself and the Sahaba entering the holy place of Makkah to perform Hajj. So he set out for Makkah in the month of Zil-Qaadah 6 A.H. with fourteen hundred Sahaba to perform Umrah, without the least intention of going into battle. To avoid any misunderstanding and impress upon the kuffar that it was entirely a peaceful mission, he ordered that none should carry arms except a sheathed sword, a common feature in those days. Camels for sacrifice were taken also. When Rasulullah approached Makkah, he encamped at Hudaibiyah, a mountainous plain, a few kilometres from Makkah in the direction of Jeddah. The kuffar did not allow them to advance despite the peaceful intentions of the Muslims.

Hazrat Uthman bin Affan (R.A.) the son-in-law of Rasulullah was sent as an envoy (negotiator), to explain to the Quraish of Makkah of the intentions of Rasulullah and the Muslims. While Hazrat Uthman (R.A.) was in the Haram a report reached the Muslim camp that Hazrat Uthman (R.A.) has been murdered. The news caused a great stir in the Muslim camp. Rasulullah sat under a tree and called the Sahaba to take a fresh oath to fight to the last man. This pledge is known as 'BAI'AT-UR-RIDHWAAN'.

After some time Hazrat Uthman (R.A.) returned unharmed. The kuffar sent Suhail bin Amr to come to terms with the Muslims. When Rasulullah saw Suhail bin Amr from a distance he said that now matters have become easy. Since the kuffar had sent him i.e. Suhail bin Amr their intention is to make peace. A pact was drawn up, both parties agreeing to maintain peace for ten years on the following conditions:-

- (1) *The Muslims would return to Madinah without performing Umrah.*
- (2) *They would come for Umrah the following year, and would stay in Makkah for only three days.*
- (3) *They shall not come bearing arms except the sword.*
- (4) *They would not take any Muslim living in Makkah to Madinah, and would not stop any Muslim from staying in Makkah.*
- (5) *If any Makkan Muslim went to Madinah the Muslims would return him to Makkah, but if any Muslim from Madinah went to Makkah he would not be returned to Madinah.*
- (6) *The Kuffar would neither attack Muslims nor help others against them, but would remain neutral in case of Muslims fighting a third party.*
- (7) *All the Arab tribes shall be free to enter into alliance with whichever party they*

like. **THE FALL OF KHAIBAR (MUHARRAM 7**

A.H.)

Khaibar was an ancient settlement 300 km from Madinah on the road to Syria. When the emperors of Rome and Persia banished the Jews from their countries, they settled in Khaibar. They built forts and settled down to agriculture in the fertile land. Nearly all the Jewish tribes found Khaibar as their haven. With the advent of Islam, Banu Nadhir tribe was expelled from Madinah by the Muslims for attempting to assassinate Rasulullah and breaking the Treaty that was binding between them and the Muslims.

The campaign of Khaibar was one of the greatest. The masses of Jews living in Khaibar were the strongest, the richest, and the best equipped for war of all the people of Arabia. They were more attached to their religion, more intelligent, and more learned. Their hatred and bitterness for the Muslims surpassed that of the Quraish. The Muslims for their part, were certain that as long as the Jews held power in the Arabian peninsula, they (the Muslims) would not be left in peace.

The hatred for the Muslims was deep rooted and they decided to prepare and march on Madinah and destroy them for ever from the face of the earth. The Banu Quraizah and Banu Nadhir were foremost in this conspiracy since they were banished from Madinah in a disgraceful manner. They drew up war pacts with all the Jewish tribes. They promised the Arab tribe of Ghatffan half the yearly produce of Madinah as their share when victory was achieved. The Munafiqeen, led by Abdullah ibn Ubay ibn Sulool promised the Jews their support in order to defeat the Muslims.

Rasullulah was well informed of the activities and preparations of the Jews. However, his love for peace and the fear of plunging his faithful Sahaba (R.A.) into a bloodbath against the unrelenting enemy compelled him to try and reason with the Jews. He sent Hazrat Abdullah Ansaari (R.A.) to Sallaam ibn Abu Al-Huqayq the leader of Jews to negotiate for peace. But Salaam ibn Abu Huqaya became arrogant and abusive towards the Muslims. Hazrat Abdullah Ansaari (R.A.) executed him and returned safely to Madinah.

The Jews were prepared to the hilt to go out and attack Madinah. Meanwhile, Rasulallah's strategy with the advice of the Sahaba (R.A.) was to attack the Jews in their own stronghold. In Muharram 7 A.H. 1600 Muslims left Madinah and made camp at Rajee, which was a strategic position between the Jews and the Banu Ghataffaan. Some Muslim women also accompanied the Sahaba (R.A.) to render assistance to the sick and wounded. Among them was Hazrat Umme Salma (R.A.). For the first time an Islamic standard banner was introduced with three flags. One flag was prepared from the shawl of Hazrat Ayesha bint Abu Bakr (R.A.) and this was entrusted to Hazrat Ali ibn Abu Talib (R.A.).

The first encounter the Muslim faced was with Banu Ghatafaan. When they saw the Muslims, they changed their minds and fled into their territory leaving the Jews to fight their own battle.

After disposing of the Banu Ghatafaan, Rasulallah ordered the Muslims to camp for the night and attack the Jews in the morning. Rasulallah and his Sahaba (R.A.) crossed the distance between Khaibar and Madinah in three days. The Jews of Khaibar did not learn of their move until the Muslim forces stood in front of their fortifications. In the morning when the Khaibar workmen went out of their homes to go to their plantations, they saw the Muslims army for the first time. The workmen ran away shouting to one another, 'there is Muhammed and his army'.

Nonetheless the Jews of Khaibar did in fact expect Muhammed's pre-emptive move to stop the tribes of Khaibar. After consulting one another and listening to Sallam ibn Mishkam, their chief, the Jews decided to assemble their wealth and children in the fortified quarters of al-Watih and al-Sulaim. They placed their ammunition at the fort of Na'im and placed their fighting men at Natat where Sallam ibn Mishkam would lead them in battle to the bitter end.

At the first sign of dawn, two famous Jewish warriors Marhab and Yaasir came out of their fort with great show of bravery and chivalry and challenged any of the Muslims to single combats as was the custom in such warfare.

Marhab fully covered with this military attire came out singing the following verses: 'Khaibar knows that I am Marhab, that I deal blows to my enemies and I strike them. Even the lions I face

with drawn sword. The ground I hold is unassailable. Even the most experienced in wars dares not

approach it'. Rasulallah asked his Sahaba (R.A.) 'Who will rise to meet him'? Hazrat Muhammed ibn Maslamah (R.A.) rose and said:

'Send me O Rasulallah of Allah;

Rasulallah permitted him and he sprang to meet Marhab. The two warriors fought valiantly and, at one stage, Marhab almost killed the Muslim soldier. Hazrat Muhammed ibn Maslamah (R.A.) however, intercepted the falling sword with his shield which bent under its weight and was cut so that the sword could not be pulled out and disengaged. Hazrat Muhammed ibn Maslamah (R.A.) seized the opportunity and gave Marhab a fatal blow and killed him. Hazrat Zubair ibn al-Awaam (R.A.) soon killed the other Jewish warrior Yaasir.

The two armies met at Nat'at and fought each other strongly. There were fifty wounded among the Muslims on the first day and more than this among the Jews. When Sallam ibn Mishkam was killed, Al-Harith ibn Abu Zaynab took over the leadership for the Jewish forces. Charging from the fortress of Na'im, the new leader attacked the Muslim army, but he was soon repulsed by Banu al Khazraj, who were deployed in that area. Realizing that this was their last stand in Arabia the Jews fought desperately. As the days went by Rasulallah sent Hazrat Abu Bakr (R.A.) with a contingent and a flag to the fortress of Na'im; but he was not able to conquer it despite heavy fighting. Rasulallah then sent Hazrat Umar ibn Khattab (R.A.) on the following day, but he fared no better than Hazrat Abu Bakr (R.A.). On the third Rasulallah called Hazrat Ali ibn Abu Talib (R.A.) and blessing him, commanded him to storm the fortress. Hazrat Ali (R.A.) led his forces and fought valiantly. This time the Muslims successfully stormed the fortress. The fortress of Na'im fell after the Jewish leader, al-Harith ibn Abu Zaynab was killed in the battle.

Having stormed the fortress of Na'im the Muslims then directed their attention to the fortress of al-Qamus which they stormed after heavy fighting. Provisions were becoming rather scarce within the Muslim army. Not until after they had conquered the fortress of al-Sa'b ibn Mu'adh was their food shortage relieved. From within that fortress they found large stores of food that enabled them to continue the blockade of other fortresses. Throughout this campaign, the Jews would not give up a single piece of territory without putting up a fierce fight.

The Muslims then directed their attention to the fortress of al-Zubayr and surrounded it for a long time, waging a number of harsh attacks without being able to storm it. At one stage, they seized the water supply of the fortress and stopped its flow. The Jews were forced to come out and engage the Muslim forces in battle but, facing the onslaught of the Muslim forces they fled. Their fortresses fell one after another into Muslim hands, the last of them being those of al-Watih and al-Sulaim in the al-Katibah area. Only then did the Jews become truly desperate, and they begged for peace. The siege of Khaibar lasted for twenty days.

Rasulallah accepted their plea and permitted them to stay on their land. The terms of the surrender provided that they (Jews) would be given half their crops in compensation for their labour. The Jews of Khaibar were thus treated differently from those of Banu Qaynuqa and Banu al Nadhir who were required to evacuate their lands altogether for their treachery. With the fall of Khaibar, Jewish power no more threatened Islam or the Muslims.

Despite Rasulallah's cropsharing arrangement, the agricultural economy of Khaibar weakened after the destruction of Jewish political power. Hazrat Abdullah ibn Rawahah (R.A.), Rasulallah's deputy for the division of the Khaibar crops, dealt justly with the Jews. So honourable was his conduct that he returned to them the copies of the Torah seized by the Muslims in the course of the battle. This is in direct contrast to the manner in which the Romans treated the Jews when they conquered Jerusalem and burned all the sacred writings.

They did not accept their fate without protest under the dominion of Islam. They were extremely resentful and full of hatred for their Muslim fellows, Zaynab, daughter of al-Harith and wife of Sallam ibn Mishkam,

cooked a goat and presented it to Muhammed after the peace treaty with Khaibar and Jewish-Muslim relation returned to normal. Rasulallah sat down with his Sahaba (R.A.) to eat at this Jewish prepared food. Taking the first morsel, he realized that the taste was strange. Hazrat Bishr ibn al Bara (R.A.) who also took a mouthful could hardly swallow and threw it away. Nabi said: 'I have a premonition that this dish is poisoned'.

The one mouthful which Hazrat Bashr ibn al Bara (R.A.) ate was fatal to him and he was martyred. In spite of the enmity and hatred of the Jews for the Muslims, Rasulallah was very tolerant in dealing with them. His nobleness in setting the after war issues and prisoners in a cordial way has no parallel in history. The Jews were neither held prisoners nor executed. They were allowed to remain in Khaibar. Many of them remarked:

'The existence of the earth and the sky are dependent on such universal justice'.

This had profound effect on the neighbouring tribes and clans. Many began to realize the nobility and tolerance of Rasulallah. Thousands of them drifted away from their heathen way of life and embraced Islam. The Banu Ghatafaan also paid tribute to Rasulallah and became Muslims.

Hazrat Safiyah (R.A.), the daughter of Huyay ibn Akhtab of the Banu al Nadhir was one captive. She was granted her freedom and was married to Rasulallah. Many Muslims feared that this woman who was a Jew by birth may harm Rasulallah thus they became very vigilant that no harm came to Rasulallah. The truth, however was otherwise. Hazrat Safiya (R.A.) remained loyal to Rasulallah throughout his life. In his last illness, when Rasulallah was surrounded by his wives, Hazrat Safiyah (R.A.) came forward and said:

'O Rasool of Allah, I surely wish that from which you suffer might be in me rather than in you'. Rasulallah's other wives thought otherwise and Rasulallah observing their reaction said: 'Go on wink at one another! By Allah I know that Safiyah is truthful and loyal'.

Rasulallah and the Sahaba (R.A.) returned from Khaibar and Hazrat Ja'far ibn Abu Talib (R.A.) and the Muslims returned from Abyssinia. The envoys of Nabi returned from those lands where they had been sent and all of them were reunited in Madinah. Rasulallah was so pleased to be re-united with his cousin, Hazrat Ja'far ibn Abu Talib (R.A.) that he said he could not tell which was greater: 'Victory over Khaibar or reunion with Ja'far'.

The Muslims were safe in Madinah where they led a prosperous and peaceful life. As the year came to a close, in the month of Dhul Qadah, Rasulallah set out with 1400 Sahaba (R.A.) to perform the 'Umrah', in accordance with the provisions of the Hudaibiyah Treaty, and to satisfy the Muslim longing to visit the Holy Haram (Ka'ba) and perform the 'Umrah'.

Concluding Remarks on The Fall Of Khaibar 7 A.H.

Of the three main Jewish tribes of Madinah, the Banu Nadhir and the Banu Quraiza went into self-exile and settled at Khaibar, a town situated 320 km north of Madinah. This town possessed a number of fortresses and fortifications all around, thus making it difficult to gain entry.

They took advantage of the distance and became more active in the final attempt to harm the march of Islaam. After the Battle of Ahzaab (Trenches) in 5 A.H. the malice of the Jews increased in greater intensity. These tribal skirmishes burdened the patience of the Muslim army. Rasulallah set out with 1600 men from Madinah to Khaibar. Some muslim ladies accompanied the Muslim army. It was the first

time that an Islaamic standard was introduced of three Islaamic flags. One was prepared from the shawl of Hazrat Bibi Ayesha (R.A.) and it was entrusted to Hazrat Ali (R.A.). Rasulallah ordered an attack and one by one the fortresses fell into Muslim hands. When they reached the famous fort called Q'MOOS, the Muslims spent twenty days without entry. Rasulallah was hopeful of gaining success and handing over

the flag and sword to Hazrat Ali (R.A.), he appointed him as Commander of the troops.

Eventually the Fortress was captured. Some fifteen Muslim Mujahids (soldiers) achieved martyrdom and 93 Jews were killed. The Jews sued for peace and came begging for forgiveness. A peace treaty was signed between the Muslims and the Jews.

Seerat-Chapter-10

THE CONQUEST OF MAKKAH

In accordance with the Treaty of Hudaibiyah, the Muslims were permitted to perform the 'Umrah; the following year. Therefore in Zul Qadah 7 A.H. Rasulallah gathered all the Sahaba (R.A.) who had been deprived of the opportunity to perform the 'Umrah' the previous year, to prepare for the journey to Makkah. Other Sahaba (R.A.) also joined the group.

Rasulallah led this group of 2000 Muslims towards Makkah. As a precautionary measure, the Muslims took a few weapons and a hundred horses because the Quraish were unpredictable where a 'treaty' was concerned. Reaching the border of Makkah Nabi left the horses and weapons at Batan Ya Hooj in the care of 200 Muslims. The Muslims then entered Makkah and went into the 'Haram' (Holy courtyard of the Ka'bah). The 200 Muslims left outside Makkah were able to complete their Umrah at a later stage.

When Nabi reached the Ka'bah he wrapped his Ihram (mantle) under his right arm, bearing his shoulder and praying:

'O Allah have mercy on anyone performing this Umrah today'.

Nabi then stopped near the Hajre Aswad (Black Stone) to begin the Tawaaf (circumambulation) of the Ka'bah. The first three circuits were made with a swift march pace (called 'Ramal'), with view of proving the fine state of health of the believers to the kuffaar looking on. The kuffaar shook their heads gloomily saying to each other :

'So these are the men described to us as weakened by the heat and fever of Al-Madinah'. Deep down in their heart, the Kuffaar were forced to confess that such men as these, their mental well being surpassing even their bodily health were unconquerable.

The Muslims ran between Safaa and Maarwah; they sacrificed animals and shaved their heads bare.

Rasulallah was aware of the time limit of three days allowed to the Muslims to stay in Makkah and he had no intention of breaking his promise. At the end of the third day, the leaders of the Quraish lost no time in creating a commotion and fuss to remind the Muslims to leave Makkah. During the short stay in

Makkah, Rasulallah married widowed Hazrat Maymoonah binte Harith (R.A.).

In due course, Islam spread far and wide. The younger generation of the Quraish were being drawn towards Islam. But the older people would not leave their ideology of pagan worship.

The Treaty of Hudaibiyah prescribed that any non-Makkan wishing to join the camp of Rasulallah or that of the Quraish may do so without obstructions. On the basis of this agreement the tribe Khuza'ah joined the ranks of Rasulallah and that of the Banu Bakr joined the Quraish. Between Khuza'ah and

Banu Bakr a number of old unsettled blood feuds had to be suspended on account of the treaty. It was not long before the idolaters of Makkah violated the ten years truce (peace) signed at Hudaibiyah. The Banu ak Dil, a clan of Banu Nakhrah encouraged by the Quraish, especially by Ikramah ibn Abu Jahl and others who furnished them with arms and equipment launched an attack on the Khuza'ah tribesman camping near a well of theirs called 'Al-Watir'. The Khuza'ah party fled to Makkah and took refuge in the house of Budayl

ibn Warqa. They complained to him that the Quraish and their Banu Bakr allies violated their treaty with Rasulullah .

After running in full haste towards Madinah, Amr ibn Salim al Khuza'i related to Rasulullah and the Muslims in Masjid-e-Nabawi what had happened and asked for assistance. Rasulullah answered: 'Certainly ,O, Amr ibn Salim, we shall come to your rescue'.

Another group of Khuza'ah tribesman together with their Makkan host, Budayl ibn Warqa followed him and confirmed their predecessor's report. The region of inequity and oppression had lasted too long at Makkah, and this flagrant violation by the Quraish of the Treaty was forcing his hand to conquer Makkah, Rasulullah sent word to the Muslims all over Arabian Peninsula to get together at once. The reason for this call, however, he kept as a secret.

The wise elders of the Quraish realized the danger to which Ikrimah ibn Abu Jahl and his youthful companions had exposed Makkah, for their action was a clear violation of the Hudaibiyah Treaty. Should Muhammed decide to avenge his Khuza'ah allies against the Makkans, the holy city would be exposed to the strongest danger. What should they do? it occurred to them to send Abu Soofyaan ibn Harb to Madinah to reaffirm the Treaty. Abu Soofyaan ibn Harb, chief statesman and leader of Makkah proceeded to Madinah to conduct negotiations.

On his arrival to Madinah he decided that he had better see his daughter, Umme Habiba (R.A.), the wife of Rasulullah , rather than Muhammed himself.

After the treacherous violation of the Treaty of Hudaibiyah by the Makkans, Hazrat Umme Habiba (R.A.) knew well Rasulullah 's feelings regarding the Quraish, though she did not know of his plans for Makkah. Entering into his daughters house, Abu Soofyaan ibn Harb was about to sit upon the mattress of Rasulullah when Hazrat Umme Habiba (R.A.) moved it away. When he asked her whether she had done so in order to save her father from the mattress or the mattress from her father , she replied: 'This is the mattress of the Rasool of Allah. You are an idolater and hence impure. You may not therefore be allowed to sit on Rasulullah 's mattress'. Abu Soofyaan ibn Harb was angered by this reply and left the house saying to his daughter: 'By God after you left my house, you must have become utterly mad'.

His strategy exposed, he proceeded to see Rasulullah . Rasulullah , however, refused to give him an audience. Thereafter he approached Hazrat Abu Bakr Siddique (R.A.), Hazrat Umar ibn al-Khattab (R.A.) and Hazrat Ali ibn Abu Talib (R.A.) to intervene on his behalf and reaffirm the treaty. The common reply was that nobody could change the mind of Rasulullah once it was made up.

Finally, Abu Soofyaan ibn Harb went to Masjid-e-Nabawi and there proclaimed on behalf of his tribe, the Banu Kinanah, his willingness to make peace with the people. He then mounted his horse and returned to Makkah. His heart was full of sorrow and his pride badly wounded partly by his own daughter and partly by the rejection of those, who prior to their emigration from Makkah, had longed for the least bit of consideration or compassion from the Kuffar leader.

Abu Soofyaan ibn Harb returned to Makkah and reported to his people the frustration of his effort to reaffirm the peace treaty. He informed them of his proclamation in Masjid-e-Nabawi and Rasulullah 's refusal to come to any new term; the Kuffar had broken the treaty.

Rasulullah was now fully convinced that the time had eventually arrived to free the sacred land of the Ka'ba from intrigue and sedition of the kuffaar. It was Rasulullah 's plan not to give the Quraish the time

to prepare for war. Having confidence in Allah's assistance, Rasulullah sought to surprise the enemy before they could build up their defense. His aim was to conquer without bloodshed. He therefore first commanded the people to get ready and inform them of his plans for Makkah later. He asked the Muslims to hurry and made dua that the Quraish would not find out his plans before it was too late. While the Muslim army prepared to leave Madinah, Hazrat Hatib ibn Abu Balta'ah (R.A.) wrote a letter informing the Quraish about the Muslim move. He gave it to a woman called Sarah, a client of some members of the house of Banu 'Abd al Muttalib. He commanded her to take it to Makkah and hand it over to the Quraish leaders. Rasulullah came to know by Divine inspiration of Hazrat Hatib ibn Abu Balta'ah (R.A.) attempt and sent Hazrat Ali ibn Abu Talib (R.A.) and Hazrat Zubayr ibn Al Awwam to intercept the messenger. She was arrested and her horse and saddle searched, but no letter was found. Hazrat Ali (R.A.) threatened her that unless she produce the letter voluntarily, he would be forced to search her own person and to unveil her body in the process. When the women realized how serious Hazrat Ali (R.A.) was she unloosened the plaits of her hair, brought out the letter and handed it over. The woman was returned to Madinah and Hazrat Hatib ibn Abu Balta'ah (R.A.) was called to give an explanation of his action.

In his own defense Hazrat Hatib ibn Abu Balta'ah (R.A.) said:

'O Rasool of Allah, by Allah I swear, that I am still a believer in Allah and his Rasool My Imaan (faith) has not changed by one jot or bit. But I am a man here in the Muslim camp having no relations, family or clan, Whereas in Makkah, I have children, family and relatives whom I want no evil to befall'.

Rasulullah forgave him for his ill action.

On the 10th Ramadhan 8 A.H. the Muslim army proceeded from Madinah to Makkah determined to conquer that city and taking the holy Haram which Allah declared for all mankind. This army had more men than Madinah had ever seen before. The tribe of Sulaym, Muzaynah, Ghatafaan and others joined the Muhajireen and Ansaars in such numbers and with such weapons that the wide expanse of the desert was filled with them.

They moved fast, and at every station many more tribes joined their ranks and added to their weaponry and equipment. Every soul was filled with the faith of Islam and had no doubt that Allah's help will bring victory. Rasulullah led this army at the forefront. His greatest concern was to seize the holy Ka'bah without shedding any unnecessary Blood. By the time the army arrived at Zahraan, 8 kilometers from Makkah, its number had reached 10,000. Until then the kuffaar of Makkah knew nothing about the advancing army.

In the mean time, the kuffaar leaders continued to consult with one another regarding the measures to be taken by them to meet the Muslim anger. Hazrat Abbas ibn Abdul Muttalib (R.A.) the uncle of Rasulullah withdrew from the discussion, took all the members of his family and went to the direction of Madinah. At Juhfa he met Rasulullah and embraced Islam.

The Quraish felt gravely scared ever since the Muslims arrived at Zahraan. They sent Abu Soofyaan ibn Harb, Budayl ibn Warqa and Hakim ibn Hazzam, the relatives of Hazrat Khadija binte Khuwaylid (R.A.) to survey the field and assess the danger. While riding in the area of Rasulullah's white mule, Hazrat Abbas ibn Abdul Muttalib (R.A.) overheard a conversation between Abu Soofyan and Budayl ibn Warqa.

Hazrat Abbas ibn Abdul Muttalib (R.A.) recognized the voice of Abu Soofyaan ibn Harb and called out to him:

'Watch out O Abu Soofyaan! what you see is the Rasul of Allah leading his people. Misfortune will befall the Quraish tomorrow morning, when his army storms the city'.

Abu Soofyaan ibn Harb exclaimed:

'What shall we do?

Hazrat Abbas (R.A.) invited him to mount his mule, send his companions back to Makkah and returned with him to the Muslim camp. Before reaching the Muslim camp Hazrat Umar ibn al-Khattab (R.A.) recognized Abu Soofyaan ibn Harb. He hurried to the tent of Nabi and asked for permission to strike the neck of Abu Soofyaan. Hazrat Abbas (R.A.) entered the tent saying:

'O Rasul of Allah, I have extended my protection to this man'.

Rasulullah said:

'O Abbas, take your guest to your tent and bring him over in the morning'. The following morning Abu Soofyaan ibn Harb was brought before Rasulullah and he accepted Islam. Hazrat Abbas ibn Abdul Muttalib (R.A.) said:

O Rasool of Allah Abu Soofyaan is a proud man. Would you not grant him some privilege?"

Rasulullah declared:

'Any person who takes refuge in Abu Soofyaan ibn Harb's house shall find security; any person who shuts himself up in his own house shall find security and any person who enters Haram (courtyard) of the Ka'ba shall be considered safe'.

Rasulullah prepared to enter Makkah. Each of the Muslim commanders proudly displayed the banner of Islam and cries of 'Allahu Akbar' (Allah is great) echoed in unison around Makkah. Hazrat Abu Soofyaan ibn Harb (R.A.) was given an elevated position on a hilltop to review the columns of the Muslim army entering Makkah. He repeated Rasulullah's promise of safety to those who took shelter in his house or in the courtyard of the Ka'ba. Rasulullah's greatest desire at the time was to avoid any bloodshed if possible.

The spectacle of Rasulullah astride his famous camel 'al Qaswa', entering the city from the upper end of Makkah and all the while reciting Surah Fatah, was a sight the Sahaba (R.A.) would never forget. Hazrat Khalid ibn Walid (R.A.) entered Makkah from the lower end of the city with his army where he had to put down some resistance from Safwan ibn Umayyah, Suhail ibn Umr, Ikrimah ibn Abu Jahl and their men. Hazrat Khalid ibn Walid (R.A.) and his men quickly dispersed them, with Sawan ibn Umayyah, Suhayl ibn Amr and Ikrimah ibn Abu Jahl taking flight as soon as they realised the hopelessness of their resistance.

Rasulullah and the Muhajireen were overwhelmed at the thought of their Hijrat and now their triumphant return with such splendor and glory of Islam for which they had sacrificed so much for the pleasure of Allah. Rasulullah, moved by the sight of Makkah and by the remembrance of Allah's wahi (revelation), let tears fall from his eyes as he thanked Allah, praised Him, and witnessed that there is no truth and no power except in Allah. So emotional were all these feelings that Rasulullah rode towards the Ka'ba where he performed the 'tawaf (circumambulation) seven times while he was still astride his mount. He then dismounted and called upon Uthman ibn Abu Talhah to open the Ka'ba for him.

Rasulullah ordered the destruction of the idols while reciting: "Truth has come and Falsehood vanished and no more shall falsehood return" (Sahih al-Bukhari.)

The idols were then torn down and broken, and the House of Allah was purified. That which Rasulullah had called for during the last twenty years was now accomplished. That which Makkah had opposed most strongly was now a fact of history. The destruction of the idols and the wiping out of

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Paganism in the holy sanctuary was now completed before the very eyes of the Quraish. The Makkan idols, the objects of reverence and worship inherited from the ancestors, crumbled to bits under the hammering blows.

Rasulullah then delivered his historical Khutbah (sermon) from the doorway of the Ka'ba:

'Allah is one and He has no partner. He has fulfilled His promise to his believers and defeated those who do not believe. It will not be permissible for anyone, who believes in Allah and His Rasool to kill any one in Makkah. Nor shall any one destroy the greenery of Makkah. I have forbidden the practice of all custom of the age of illiteracy; but the care of the Ka'ba and the supply of Zam Zam

water shall be continued as before. O people of Quraish, Allah forbids you to display your pride and arrogance and glorify your ancestry. All men were created from Adam and Adam (A.S.) had been created from dust. O men of Quraish what do you think I am about to do with you?' Everything good', they answered, 'for you are a noble brother and a noble nephew of ours'. Rasulallah said: 'Well I am telling you now what Yusuf (A.S.) said to his brothers: 'Today there is no reproach against you. Go, you are all free'.

With these words Rasulallah gave a general amnesty to all the Quraish and all the Makkans. No unfriendliness, antagonism or hostility could find permanent abode in the heart of Muhammed. His heart was absolutely free of injustice, of malice, of tyranny or false pride. In the most decisive moment, Allah gave him power over his enemy. However, Rasulallah chose to forgive, thereby giving all mankind and all the generations the most perfect example of goodness, truthfulness, nobility and magnanimity.

After the Khutbah Rasulallah sat on top of Mount Safa and the Muslims took the pledge of loyalty to Allah and His Rasul. He then asked Hazrat Umar ibn al-Khattab (R.A.) to accept the pledge of the womenfolk while he made dua to Allah for their forgiveness. Hazrat Bilal (R.A.) was asked to call the first Adhaan in Makkah. His rich beautiful voice echoed throughout Makkah.

The destruction of the idols in and around Ka'ba meant the eventual disappearance of the idols in Arabia. The attention of the people of Arabia was on the Quraish whether they were going to accept Islam. Most of them became Muslims but there were others however, who continued their own form of worship. Rasulallah did not impose any conditions upon them but he persisted on peace and harmony among all the people, regardless of their religious beliefs. The concession so impressed the non believers that in due course nearly all the people of Makkah became Muslims.

Rasulallah then issued a proclamation prohibiting any idol in a Muslim home. He ordered the destruction of all idols in and around Makkah. Hazrat Khalid ibn Walid (R.A.) was sent with a cavalry of 30,000 to an oasis where they laid waste the great idol 'Uzza' to the ground. Su'a, the idol of Bani Hazeel and the famous 'Manat' at Qadeed were razed to the ground.

After the conquest of Makkah Rasulallah spent 15 days in the city, during which he organized the affairs of Makkah and instructed its people in Islam. During this period, he sent forth delegations to call men peacefully to Islam without shedding blood and to destroy the idols.

Certain arch enemies of Islam were pardoned by Rasulallah and they embraced Islam. Hinda the wife of Abu Soofyaan ibn Harb who had disemboweled the martyred body of Hazrat Hamza (R.A.) Rasulallah in spite of the detestable mutilation of the body of Hazrat Hamza (R.A.) forgave her. Hinda when she returned to her house, lavished insults on her private family idol:

'O powerless idol! How mad we all were to rely on thy assistance and help!' And she smashed it to pieces. Ikrimah the son of Abu Jahl, who had organized the ambush that nearly entrapped Hazrat Khalid ibn Walid (R.A.) and his cavalry, had fled to the sea coast. Umme Hakim, daughter of al Harith ibn Hisham and the wife of Ikrimah ibn Abu Jahl converted to Islam and sought pardon for her husband directly from

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Rasulallah. She was granted it. Rasulallah also forgave Safwan ibn Umayyah who accompanied Ikrimah on his escape towards the sea and thence to Yaman. Habbar bin Aswad had maltreated Hazrat Zainab binte Muhammed (R.A.) when she was leaving Makkah for Madinah. She was far advanced in pregnancy and as she was mounting her camel, Habbar ibn Aswad drove the butt end of his lance against her, throwing her to the ground, and eventually causing her death. Fearing deserved punishment, he fled. After hiding for some time he presented himself before Rasulallah and embraced Islam in all sincerity. The wrong was great; the crime was atrocious- but the injury was personal. Pardon was unconditionally granted.

Wahshi al Habashi (R.A.), the slayer of Hazrat Hamza (R.A.) was pardoned after embracing Islam.

As the Ansar of Madinah witnessed all this, and as they saw Rasulallah on the top of Mount Safa inviting the Makkans to embrace Islam, they feared he might now give up Madinah and settle in his native

city Makkah. It was quite likely that Rasulallah would now make Makkah his capital. Rasulallah inquired concerning their fears and said:

'Never by Allah! I have pledged to join you in life and death. I shall remain true to my promise'.

Evidently, neither relative, nor native city, nor even the Holy Ka'ba itself could change Rasulallah from not honoring his pledge he once gave to those who stood by him in his hour of need. His word given at the conclusion of the 'Covenant of Aqabah' was to be honored in exemplary faithfulness and loyalty.

CONCLUDING REMARKS ON CONQUEST OF MAKKAH (RAMDHAAN 8 A.H.).

The truce of Hudaibiyah was broken by the Quraish when they sided with the tribe of Banu Bakr (with whom they had a pact to help one another), they attacked the tribe of Khuza'a who were the allies of the Muslims. The treaty was no longer effective. Abu Soofyaan ibn Harb realized this and did his best to revive the treaty, but the Muslims had already realized that the kuffar were not to be trusted, and the treaty was never revived. This was a victory for the Muslims.

On hearing the news that the kuffar had broken the truce Rasulallah prepared to leave for Makkah. Every precaution was taken to keep the kuffar unaware of the coming of the Muslim army. It was the 10th day of Ramadaan in the year 8 Hijri that an army of 10,000 Muslims marched towards Makkah. The Muslims encamped at Mar-ur-Zahraan, a place a few kilometers from Makkah.

When the shepherds of Makkah returned in the evening they reported to the Makkans that a huge army was encamped outside Makkah at Mar-uz-Zahraan. Abu Soofyaan ibn Harb went to investigate who this army was and what were they doing in the valley of Makkah. During his investigation he met Hazrat Abbas (R.A.), the uncle of Rasulallah who convinced Abu Soofyaan ibn Harb to have an audience with Rasulallah. Abu Soofyaan ibn Harb the arch-enemy of Islaam who had instigated so many battles against the Muslims was now in the tent of the Prophet. Rasulallah our Nabi offered him protection from any harm.

The Muslim army triumphantly entered Makkah without any bloodshed and the kuffar surrendered without an attempt to resist. The city of Makkah was now at the mercy of Rasulallah and the Muslims. Everybody was present in the courtyard of the Haram (sanctuary of the Ka'ba). The enemies of Rasulallah and Islaam were helpless. Rasulallah asked them: 'What do you expect at my hands?'. The voices of their hearts rang out: 'Kindness and pity, gracious brother, gracious nephew'. They were not disappointed. Rasulallah used the noble words of Hazrat Yusuf A.S. When he addressed his brothers: 'Have no fear this day, May Allah forgive you, and He is the Most Merciful of those who show mercy'.

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Hinda, the wife of Abu Soofyaan ibn Harb, who had mutilated the body of Hazrat Hamza (R.A.) came in the presence of Rasulallah covered in a veil. The most bitter enemy was touched with general amnesty (general pardon) of Rasulallah and accepted Islaam. Rasulallah purified the sacred House of Allah (Ka'ba) removing all its 360 idols and stones, reciting "Truth has come and Falsehood vanished and no more shall falsehood return" (Sahih al-Bukhari.) The sanctuary of the Ka'ba contained such idols as Hubal, Latt and Manaat. They saw their downfall for they were nothing but pieces of stones. Now every nook and corner of Makkah witnessed and resounded with the call of Tauheed. Rasulallah also proclaimed that: 'Allah has forbidden the sale of intoxicants and usury (Interest) is declared as Haraam'.

It was indeed a unique conquest for Islaam and triumph of Rasulallah's unshakable faith in his sacred cause. Witness our beloved Nabi now seated on mount Safa delivering his sermon to the multitude of people, contrast this with his flight (Hijrat), stay in the Cave of Thaur and receiving wounds in the battles. Now his faith in 'SURELY ALLAH IS WITH US' is the secret of his success in life and mission.

Rasulullah had left Madinah for Makkah with the Muslim Army on Wednesday 10th Ramadhan 8 A.H. and entered Makkah on the 20th of Ramadhan and on that very day Makkah was conquered. He remained in Makkah for about 10-15 days and thereafter returned to Madinah Tayibah.

THE BATTLE OF HUNAIN (SHAWWAL 8 A.H.)

After the conquest of Makkah, the Muslims remained in Makkah for two weeks during which they showed their joy over the victory which Allah had granted to them. They gave thanks that such a great victory had been achieved with such little bloodshed. The Muhajireen visited their old houses, their relatives and friends whom Allah had guided to the truth after the conquest. Everybody was satisfied that Islam was now fully established.

The formidable Bedouin tribe, the Hawaazin, the Banu Thakif and various other tribes pastured their flocks on the territories bordering Makkah. Some of these tribes possessed strongly fortified towns like Taif, and they were unwilling to render obedience to the Muslims without resistance. They formed a union with the intention of overpowering Rasulullah before he could make preparations to repulse (drive back) their attack. Anxious to prevent such a tragedy, they thought this hour of Muslim happiness and joy with victory, as the right time to get their forces together for an attack. It was the greater intention of these tribes of wrecking the Muslims' general plan of uniting all the tribes of the Arabian Peninsula under the banner of Islam.

It was towards this end, that Malik ibn Awf al Nidri succeeded in uniting the Hawaazin and Thakif tribes and gathered the tribes of Nasr and Jusham in one front opposing the Islamic movement as a whole. Only the Ka'ba and Kilaab clans of Hawaazin refused to join the new alliance. They also engaged the services of Durayd bin Simmah to advise them on war strategy.

Durayd bin Simmah, of the Jusham tribe, was a very old and blind man, too old to fight, but he was extremely wise and had the advantage of an extensive military experience and career.

After eight years the victorious Muslims were back in the land of their birth; free to walk the streets, and mingle with their kith and kin; pay homage to sacred Ka'bah; listen to the soul stirring Adhaan of Hazrat Bilal Habshi (R.A.) and prostrate before the creator five times a day. But all this newly found peaceful life was shattered by the news of the planned attack by the Hawaazin and Thakif tribes.

When Rasulullah heard of the coming attack, he sent out a scout Hazrat Abdullah bin Hadr Aslami (R.A.) to get information of the enemy. He reported that the enemy was camped in the valley of Hunain,

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with 4000 men, their families and their animals. This valley was situated 24 kilometres from Makkah near Taif; in a corner of Dhul-Majaz. The Muslims set out under the leadership of Nabi with such power and such number that they themselves had never seen before. There was twelve thousand of them, ten thousand of which were those who conquered Makkah and two thousand were new comers from the Quraish including Hazrat Abu Soofyaan ibn Harb (R.A.). Their war equipment was excellent and their armies were preceded by their cavalry (soldiers on horse back) and camels carrying their provision and ammunition. There was an army the like of which the Arabian Peninsula had never seen before. It consisted of many tribes, and each tribe had its own banner which it carried high above its ranks. They arrived at the valley of Hunain in the evening of the 1st Shawwal 8 A.H. and camped at the entrance of the valley until dawn, unaware that the enemy lay in ambush in the narrow crevices of the hills.

At dawn the following morning the army began to move, and Rasulullah riding his white mule 'duldul' was in the rear while Hazrat Khalid- ibn Walid (R.A.), commanded a group of soldiers from the Banu Sulaym, was in the front rank. Hazrat Ishaq bin Jaabir ibn Abdullah (R.A.) states:

'Shortly before daybreak we reached the 'Wadi' (valley) of Hunain, at the entrance of an extremely narrow and deep pass'.

As the Muslims passed through the canyon (narrow pass), Malik ibn Auf Nadri ordered his army to attack in the darkness before dawn, first with arrows then with general charge. No sooner was the entire Muslim army in the pass pressed together shoulder to shoulder, when a lengthy whistling murmur was heard in the air like great swarms of locusts; clouds of arrows darkened the sky. The arrows were showered on the Muslims aimed from the ridges, overlooking the pass. The Muslims had fallen into an ambush organised by the cunning old man Durayd ibn Simmah.

The Muslims' rank broke up and were stricken with panic. There was chaos and confusion and the Muslims began to retreat. Witnessing what had befallen the Muslims, Hazrat Abu Soofyaan ibn Harb (R.A.) felt no little pleasure at the temporary setback of his previous enemies who until now had been celebrating their victory over Makkah. He said: 'The Muslims will not be defeated until they are thrown into the sea'.

In this confusion of the ferocious attack of the enemy, Rasulallah ﷺ stood his ground and was surrounded by a number of Muhajireen, Ansaar and immediate relatives. As the Muslim soldiers passed by Rasulallah ﷺ called out to them and tried to rally them back to the ranks. But they did not hear his call. At one moment Rasulallah ﷺ almost plunged with his mule into enemy lines to stop their torrent of blows. Hazrat Abu Sufyaan bin Harith bin Abdul Muttalib (R.A) held back the reins of the mule and prevented it from carrying Rasulallah ﷺ forward.

Hazrat Abbas ibn Abdul Muttalib (R.A) a man of large stature and with a thunderous voice was asked by Rasulallah ﷺ to call out:

"O Ansaar! O men who opened their homes and helped Muhammad ﷺ O Muhajireen! O men who pledged their allegiance under the tree Muhammad ﷺ is still alive. Charge forward with him".

Hazrat Abbas ibn Abdul Muttalib (R.A) repeated his call until the whole valley resounded with its echo. The Muslims rallied with cries of "Labbaiq" (Here I am to do Thy bidding my Lord). The Muslims charged upon the enemies. They were convinced that theirs would be the victory and the fate of the martyr would even be greater than that of the surviving victor. The battle raged and men fell on all sides. Soon Hawaazin, Thaqif and their allies realised that their efforts were in vain and that they faced destruction and defeat. They turned around and started to flee, leaving behind their women, children and all their properties: 22,000 camels; 40,000 goats and 113400 grams of silver. The captives which numbered 6,000 were transported under Muslim protection to the valley of Ji'ra'nah where they were held until the Muslims returned from their pursuit of the enemy and from their blockade of the Thaqif tribe in the city of Taif.

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The besieged kuffar shot arrows from the top of the walls and a few Muslims were martyred. Rasulallah ﷺ ordered the use of catapults which could sling heavy stones at the enemy. At one stage the Muslims began to cut down heavy palm groves behind which the enemy took shelter and attacked the Muslims. But the people of Ta'if pleaded with Rasulallah ﷺ not to cut the palms and he readily agreed to this request.

The siege of Ta'if lasted for eighteen days. During the siege Rasulallah ﷺ sent Hazrat Ali ibn Abu Talib (R.A) to the temples of Banu Thaqif around Ta'if to destroy all idols. The famous idols of 'Laat' at Ta'if, the idol of "Wu'ud" at Dawmat al Jandal were destroyed.

Rasulallah ﷺ offered freedom to those slaves of Thaqif who sought shelter with the Muslims. One night, during the siege, Rasulallah ﷺ dreamt that he was offered one bowl of liquid butter, but a fowl toppled the bowl over, spilling the butter. He asked Hazrat Abu Bakr (R.A.) for its interpretation. Hazrat Abu Bakr (R.A.) replied that his opinion was that the Muslims will not be able to succeed in capturing the fort of Ta'if. Rasulallah ﷺ ordered the Muslims to raise the siege and prayed:
"O Allah, enlighten the people of Ta'if and inspire them with desire to come to Thy Rasool of their own free will".

Rasulullah arrived at Jiranah where he distributed the War booty according to Islamic principles. There were 22,000 camels, 40,000 goats and 113,400 grams of silver and 6,000 prisoners among whom were many women and children.

While he was at Jiranah, Rasulullah received a deputation from the Banu Hawaazin reminding him of his link to the tribe to which Hazrat Halima Sadia (R.A.) belonged. The Hawaazin begged for forgiveness for their part in the war and requested the release of their people who were taken prisoners. Rasulullah and the Sahaba agreed to this request and released all the Hawaazin captured in the war. Among them Rasulullah found his foster sister Shai'ma, the daughter of Hazrat Halima Sadia (R.A.) He offered to take her to Madinah to live with him as his sister if she so wished. Shai'ma embraced Islam but preferred to return to the Hawaazin. Nabi showered her with abundance of gifts including two slaves.

Regarding the distribution of the war booty Rasulullah was obliged to resort to the most skillful political means in order to avoid all kinds of ill feelings, and to prevent dangerous jealousy arising among the Sahaba (R.A.). All the spoils, nevertheless, were nearly all allotted and he seemed to have forgotten his devoted Ansaar who naturally expected to rank amongst the first to be rewarded. With ever increasing surprise they saw no share offered to them, and the rich bounty flowing into the hands of the Quraish and the Bedouins. The Ansaar exchanged bitter remarks:

"By Allah, Rasulullah thinks only of his own people. Now that he has returned victorious to his birthplace we are forgotten".

Hazrat Sa'd ibn Ubadah (R.A.) having heard these complaints went to Rasulullah and informed him of the feelings of the Ansaar. Rasulullah asked him to call the Ansaar together.

When they were assembled, Rasulullah said:

"O Ansaari It has been reported to me that you were personally angry, that you do not approve of my distribution of the booty. Do tell me, I came to you, did I not find you sunk in misguidance and error and did not Allah guide you to the truth through me? Did I not find you in a state of need and did not Allah make you happy? Did I not find you enemies of one another and did not Allah reconcile your hearts?"

The Ansaar answered. "Truly! Allah and His Rasool have been very generous and very loving;" and they fell into silence. Rasulullah continued:

"Did you not welcome me with love and generosity when I was homeless? Have you not the right to say to me: 'You came to us rejected as an imposter and we believed in you, you came as a helpless fugitive and we assisted you, poor and an outcast and we gave you shelter, comfortless and we gave you

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comfort.' Had you replied to me in this manner you would have said nothing but the truth and I would have had to agree. O Ansaar, are you angry because I have given away some goods to those whom I seek to win to Islam? O Ansaar why disturb your hearts because of the things of this life? Are you not satisfied, O Ansaar, that all the people return from this conquest loaded with goods and camels whereas you return with the Rasool of Allah. By Him who dominates Muhammed's soul in His hands, there is no people whom I love to belong beside the Ansaar. If all mankind went one way and the Ansaar went another, I would certainly join the Ansaar. O Allah, show mercy to the Ansaar and bless them, and their children. Show Your mercy to them and keep them under Your protection".

Rasulullah said these words with great affection for all the men of the Ansaar who had pledged their loyalty and allegiance to him, who had helped him and who had found their strength in him. Indeed

Rasulullah was so moved by his feelings for them that he cried. The Ansaar cried with him and declared with one voice:

"Verily, we accept our share of the booty, for the most beautiful portion is ours".

Rasulullah left Jiranah to visit Makkah. After performing the Umrah, he appointed Hazrat Attab ibn Usayd governor of Makkah, and Hazrat Mu'adah ibn Jabal (R.A.) to teach the 'deen and the Qur'aan'. On the 24th of Zil-Qadah 8 A.H. Rasulullah returned to Madinah with all the Sahabah (R.A.). In due course a leader of Ta'if, Urwa bin Mas'ud arrived in Madinah and embraced Islam. He sought Rasulullah's

permission to go back to Ta'if and preach to his people to become Muslims. But Rasulullah warned him that the people of Ta'if would certainly kill him because they were very arrogant and proud of the fact that the Muslims could not defeat them. No sooner did Hazrat Urwa (R.A.), returned to Ta'if and started to preach, his people killed him.

CONCLUDING REMARKS ON THE BATTLE OF HUNAIN SHAWWAL 8 A.H.

Makkah had been the nucleus centre of Religion in Arabia and the Capital of Hedjaz. When the Islaamic flag flew from the top of the Ka'ba, the whole of Arabia recognised this as the symbol of Islaam's truthfulness.

After the conquest of Makkah, people in every part of the land were leaving idol-worshipping and entering the peaceful fold of Islaam. The two tribes situated between Makkah and Taif, Viz, Hawazan and Saqif thought themselves to be superior and refused to embrace Islaam. The chief of the Hawazan tribe Maalik bin Auf, instigated the neighbouring tribes and gathered a huge army to harm Islaam. After receiving the news of this threat, Rasulullah prepared an army of 12,000 men including 2000 Makkans and marched out of Makkah towards the valley of Hunain.

The people of Hawazan were noted for their archery. As the Muslims advanced, they were met with attacks of arrows from all sides and the main army attacked from the front. The Muslim army could not stand the fierce attack of the enemy arrows and fell back. The retreat caused great confusion among the Muslim soldiers. Even the Muhajireen and Ansaar retreated and chaos prevailed. Rasulullah was left with a small band of Sahaba and they fought back with great courage and determination. Hazrat Abbas (R.A.) and the heroes of Islaam descended from their camels and horses and attacked the enemy with great ferocity. When the standard bearer of the enemy fell dead all turned and retreated. Taif was inhabited by the Saqif tribe and within two years of the Battle of Hunain they voluntarily embraced Islaam.

MARCH ON TABOOK (RAJAB 9 A.H.).

Among the many epistles of invitation to Islaam sent by Rasulullah to various kings; monarchs and chiefs, one was for Heraclius of Rome. The emperor was very impressed and believed Rasulullah was the Rasool of Allah. However, when he realised that he had to choose between Islaam and his throne, he chose to remain the emperor and lost out on the virtues that Islaam had to offer him. Moreover, his Christian clergy had also been responsible for his decision to remain Christian.

During that period Rasulullah had also sent Hazrat Harith ibn Umair (R.A.) with an epistle to the king of Syria. But the Roman Governor of Syria-Shurahbil al Ghassani had intercepted Hazrat Harith ibn Umair (R.A.) and killed him. Rasulullah had sent a Muslim army to avenge his death. The battle took place at Mu'tah. Hazrat Khalid ibn Walid (R.A.) who took over the command of the Muslim army after the martyrdom of Hazrat Zayd ibn Harithah; (R.A.) Hazrat Jafar ibn Abu Talib (R.A.) and Hazrat Abdullah ibn Rawaha (R.A.), led the Muslims (3000 men) valiantly against an army of 100,000 men.

Hazrat Khalid ibn Walid (R.A.) making full use of his great military experience and unique wisdom and foresight in a battle, he first commanded the Muslims to recognise their ranks and recoup their forces. He allowed only skirmishes with the enemy in order to gain time. Soon night came and the two armies disengaged until the following morning. During the night, Hazrat Khalid ibn Walid (R.A.) carefully laid out his plan. He sent a number of men toward the rear deploying them in such a way as to give the impression the next morning that massive reinforcement from Madinah were arriving to join the battle. The maneuver

worked. Recalling their losses and the Muslims' fierce acts of war on the previous day, the Byzantines decided to abandon the battlefield. The Muslims, pleased by the withdrawal of the enemy, withdrew towards Madina.

The convincing power of the Muslims, their rapid growth as a nation and finally the conquest of Makkah, prompted the governors and heads of states to curb the flow of this Islamic tide. They prepared for the final showdown with the Muslims. They sought the assistance of the Roman emperor because some states were under his dependency. From his capital at Constantinople, he issued orders for the mobilisation of the Roman army to assist the Syrians and other smaller Christian states. This combined force advanced and made camp at Balqa on the border of Syria. The soldiers in the army were each paid an advance salary for a year. While still engaged in bringing security and order to the distant regions of the Arabian Peninsula, the news reached Rasulallah that the Byzantium (Roman) ruler (Heraclius) was gathering an army to invade the northern areas of Arabia. It was also rumored that this Roman army would seek to destroy the emerging power of the Muslims who now stood at the borders of both the Byzantine (Rome) and Persian (Iran) empire.

On hearing of the impending danger from the Romans, Rasulallah was convinced that it would become difficult to repulse the Romans once they had set foot on Arab soil. So the best strategy was to go out and confront the enemy on the borders of Syria at once without hesitation. Rasulallah decided that the Roman army must be met and destroyed so completely that the Byzantines would not think again of attacking Arabia or interfering in its affairs.

The impending war could not have come at a worse time for the Muslims. It was Autumn, but the desert heat, being greater in the beginning of Autumn than in summer, was all the more deadly. Moreover, a long distance separated Madinah from Shaam (Syria). Any venture to cross it required great amount of water and provision. A hot dry wind blew across the Arabian Peninsula. The previous year had been dry and fruitless, but they had hoped to compensate themselves this year with the ripe fruit, ready for picking in the

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orchards. Besides, the war meant confrontation with an empire which practically ruled half of the world and its military might was greatly advanced.

Notwithstanding the odds against them, the devotees of Islaam put themselves and their wealth entirely at the command of Allah and at Rasulallah disposal. An appeal went out to all Muslims for their assistance by Rasulallah. Young and old, the strong and the weak, the mounted and others on foot, all converged to the courtyard of Masjid-e-Nabawi. The courtyard was filled with dirhams and dinaars foodstuff, animal and weapons. Hazrat Uthman (Ghani) ibn Affan (R.A.) gave 1000 camels. Hazrat Umar ibn al-Khattab (R.A.) gave half of all his possession. Hazrat Abu Bakr ibn Abu Quhafah al Taymi (al-Siddiq) (R.A.) gave everything he possessed. When Rasulallah asked if he had left anything for his family, he replied:

'I have left Allah and His Rasool for them'.

Hazrat Abd al Rahman ibn Awf (R.A.) gave 40,000 dirhams. Hazrat Abu Tufail Ansaari (R.A.) gave 8 kg of dry dates. Some laborers were known to have parted with all their wages for the worthy cause. No contribution came from the Munafiqeen, since they were now busy conspiring and adding fuel to fire against the Muslims. They were inwardly gloating at the thought that the mighty Roman Empire will eventually trample all over the Muslims.

The Munafiqeen, as before, did not intend to go to battle with the Muslims. They returned to Madinah and went about taunting Hazrat Ali ibn Abu Talib ibn Abdul Muttalib (R.A.), who was left behind as guardian of the household of Rasulallah. The unfavorably said that he was deliberately left behind because he was unworthy of the battle against the Romans. Hazrat Ali ibn Abu Talib (R.A.) could not tolerate this stigma and rode up to Rasulallah on the way to Tabook and complained of what the Munafiqeen said. Rasulallah consoled him with the words that Hazrat Ali (R.A.) was "to him as Haroon (A.S.) was to Hazrat Moosa (A.S.)" and that the responsibility of the household in Madinah was as noble as when Rasulallah was absent. Hazrat Ali (R.A.) was satisfied with the explanation and he returned to Madina a wiser man.

The army was finally assembled and counted 30,000 men including a cavalry (soldiers on horse) of 1000 while Rasulullah was busy settling the affairs of Madinah - handing over the governor ship to Hazrat Muhammed ibn Maslamah (R.A.), appointing Hazrat Ali ibn Abu Talib (R.A.) as guardian of his household and giving each the necessary instructions. The army left Madinah in Rajab 9 A.H. After an hour's journey the army arrived at Dhu Awan, a locality near Madinah. The Muafiqeen informed Rasulullah that they had built a masjid and it was their desire that Rasulullah should perform salaah there. The time however was pressing and Rasulullah asked to be excused. It was well-known fact that this structure was the center of conspiracy and rebellion against the Muslims. They had the audacity to ask Rasulullah to perform his salaah in their "mosque" which they said would be preserved with glorification by his prayer.

The Muslim army arrived at al Hijr where the rock-hewn remains of 'The People of Thamud' stood, and Rasulullah S.A.W. commanded the army to dismount for a brief rest. Rasulullah ordered the army against drinking the water or using it for wudhu. The army then marched in the direction of Tabook and reached the oasis of Tabook which was between Madinah and Damascus and camped there waiting for the enemy to approach.

When Heraclius heard of the strength of the Muslims, he was awe-stricken. He thought that if 3000 Muslims defeated 100,000 warriors of Shurahbil al Ghassani at Mu'tah then 30,000 Muslims who were waiting for the Romans at Tabook would not be easy to defeat. Heraclius was at his height of glory having recently defeated the Persians in an encounter. A defeat for him at the hands of the Muslims would be

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humiliating and a bleak future for the Roman Empire in the region. He withdrew his troops. Other Christian states followed the example of Heraclius and withdrew.

When Rasulullah learned of their fear and withdrawal, he saw no reason to pursue them within their territory. Instead, Nabi remained in Tabook for twenty days inviting all the people in the region to befriend them. His purpose was to spread Islam and secure the frontiers of Arabia, the centre of Islam.

Ukaydir ibn Abd al Malik al Kindi, the Christian prince of Dawmat al Jandal refused the hand of friendship and was suspected of preparing to launch a treacherous attack on the Muslims. Taking no chances Rasulullah sent Hazrat Khalid ibn Walid (R.A.) with 500 cavalymen to deal with this threat and commanded the rest of the army to return to Madinah. Hazrat Khalid ibn Walid (R.A.) hurried with his men to Dumah and discovering that its king was out on a hunting trip with his brother Hassan attacked it without finding any appreciable resistance outside the city; its gates, however, remained tightly closed. Hazrat Khalid ibn Walid (R.A.) seized Ukaydir and his brother Hassan and they returned home. Hassan was killed and Ukaydir was asked to open the gates of the city or be killed. Ukaydir and his city yielded. After seizing two thousand camels, eight hundred goats, four hundred loads of grain, and four hundred coats of arms, Hazrat Khalid ibn Walid (R.A.) carried them, together with his captive, Prince Ukaydir, to Madinah. Rasulullah offered Islaam to Ukaydir, and the latter converted. He was reinstated on his throne and became Rasulullah's ally.

When the Muslim army reached Dhu Awan, the headquarters of the Munafiqeen, Rasulullah ordered the demolition of the Munafiqeen mosque (al- Zarar). The munafiqeen shook with fear and went into hiding. From then on, Rasulullah dealt more and more severely with the munafiqeen, whose presence and influence among the Muslims became increasingly grave and demanded decisive solution.

Rasulullah and the Muslims returned to Madinah in Ramadhaan 9 A.H. after being away for two months. With the campaign of Tabook, the word of Allah became supreme throughout the whole Arabian Peninsula. Arab frontiers became secure and the people of Arabia began to enter Islam en masse and to merge into greater unity under Rasulullah. When the people of Ta'if heard of Rasulullah's triumphant return from Tabook, they had to admit that they would never be able to confront the powerful Muslims. They sent a delegation under Abd Ya Layl ibn Amr to pay their respect to Rasulullah. Finally the Banu Thaqif of Ta'if accepted Islam, and pledged on the hands of Rasulullah on behalf of the people of Ta'if.

Hazrat Uthman ibn Abu al-As (R.A.) was appointed ruler of Ta'if. Rasulullah instructed Hazrat Mughira ibn Sho'abah (R.A.) to demolish the temple and its deity "Laat" at Ta'if. The delegation remained in Madinah as guests of Rasulullah during the rest of Ramadhaan, fasting with Rasulullah and eating the food which he presented to them at sunset and before dawn. When it was time for them to leave and return home, Rasulullah counseled their leaders Hazrat Uthman ibn al-As (R.A.) , saying: "Be brief when leading the salaah, and measure the people by the weakest among them. Remember that among them are the old, the youth, the weak, and the deprived".

Rasulullah was inundated with one delegation after another from all around Arabia. The people came, accepted Islam and pledged their allegiance to Rasulullah . Rasulullah appointed Amirs and Governors in every area where Islam had taken root. His faithful and trusted Sahaba worked tirelessly towards furthering the Islamic cause.

As these delegation followed one another to Madinah, the month of Hajj approached and Hajj became 'Fardh'; Rasulullah was so preoccupied with his missionary work that he appointed Hazrat Abu Bakr (R.A.) as the 'Amir' to lead 300 Muslims for Hajj to Makkah. The Masjid al Nabawi became the center of instructions for the pilgrims and Hazrat Abu Bakr (R.A.) taught them the various formalities and

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procedures of Hajj. Rasulullah sent twenty camels while Hazrat Abu Bakr (R.A.) took five camels for 'qurbani' (sacrifice).

When Hazrat Abu Bakr (R.A.) and the pilgrims had departed for Makkah, Rasulullah was given the revelation of 40 ayaah of Surah Bara'ah which among other revelations, forbade the Mushrikeen (infidels) from entering 'Haram'; 'tawaf' was not to be performed in a naked form by anyone, as it was the custom of the Mushrikeen to perform 'tawaf' in a naked state. Rasulullah sent Hazrat Ali ibn Abu Talib (R.A.) to Makkah to announce these revelations after the Hajj Khutbah (sermon).

CONCLUDING REMARKS ON THE MARCH TOWARDS TABOOK RAJAB 9 A.H.

In the early days of Hijrat, Syria and Egypt were territories governed by the Roman Emperor whose capital was Constantinople. The rising of the new power of Islaam made the Romans jealous and uneasy. In a short time the rapid growth of Islaam reached the borders of Syria. The Romans claimed Islaam as a danger so decided that a consolidated attack on Arabia was necessary. The merchants coming from Syria brought news that a large army was ready to attack Madina.

Rasulullah . called upon all the tribes, heroes, fighters and zealous followers of Islaam to defend the faith and their motherland against foreign invasion. Hazrat Uthman (R.A.) offered 3000 camels and 10,000 Dinars for this expedition. Rasulullah raised an army of 30,000 Mujahid (soldiers) including 10,000 cavalry. The army set out on Thursday in the month of Rajab 9 A.H. to encounter a well armed, well disciplined Roman Army. The Muslim army encamped at a place called Tabook for twenty days. When the Roman army saw the great force their spirits dampened and they gave up their intention of invasion or war.

Witnessing the life, piety and devotion to Allah, the Christians were greatly impressed. Rasulullah concluded many peaceful agreements with certain Christian tribes and returned to Madinah. The expedition of Tabook ended the warfare and tribe after tribe began to embrace Islaam. Within two years the whole of Arabia was united under the banner of Islaam and the cry of Allah-hu-Akbar resounded from all sides.

THE FAREWELL HAJJ (PILGRIMAGE) 10 A.H.

The land of Arabia had seen many wars and killings for centuries. In the year 10 A.H. most of Arabia had embraced Islaam. There were no idol-worshipping. In the month of Zil-Qadah 10 A.H. Rasulullah

accompanied by 124,000 Sahaba (Companions) left Madinah for Makkah to perform the Hajj. On the 5th of Zil-Haj the Muslims entered Makkah and performed Umra, and on the 8th of Zil-Haj our beloved Nabi camped at Mina with the Sahaba. Riding on his camel Quswa, Rasulallah proceeded to the plains of Arafat, some 10 km from Mina. Here he delivered his final Khutba to the entire assembly of Muslims. He reminded them of their duties towards Islaam, explained the rights and treatment of women, that nobody should absorb the rights of each other's property and all Muslims should honour and respect each other. The slaves also received a declaration of just treatment. False superiority of race, nation and tribe was discouraged and interest (usury) was made Haraam.

That day the torch that brightened the Path of Truth was handed to the Ummat and Rasulallah exclaimed to his people "O Lord have I conveyed the Message?" The whole assembly of Muslims replied in one voice: "By our Lord, Verily Thou Hast".

Our Nabi also told his vast audience: "I leave behind amongst you two things. If you should hold fast to it, you shall be secure from vices and evil ways, i.e. the Holy Qur'aan and the Sunnah of Allah's Nabi "

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When the glowing message and the marvellous Mission saw the day of its grand achievement, the Holy Prophet Muhammed received the Divine Call thus : "This day have I perfected your religion and completed my favour on you and have chosen Islaam as your religion." (Al- Quraan 3:5).

Thus giving this Divine Message he bid farewell to all the Muslims. Then performing other rites and performing the Fajr Salaat in the Ka'ba on the 12th Zil-Hajj, the whole gathering left for their homes and the beloved Nabi of Allah accompanied by the Muhajireen and Ansaar returned to Madinah.

CONCLUSION

In the Year 10 A.H. the power of the kuffar and oppositions of the non Muslims states had virtually disappeared. The mission of Rasulallah had been completed. The Muslims began to enjoy peace, prosperity and security. Arabia became an Islamic State and this afforded the Muslims the opportunity to practise their faith freely and without any hindrance from anyone. Rasulallah appointed his trustworthy and pious Sahaba (R.A.) to various parts of Arabia to propound and to consolidate the principles of Islam and to guide those, who in their weakness, might bring disrepute to the faith. Islam had reached the highest pinnacle of glory. The Sahaba (R.A.) were tutored and trained by their beloved Nabi on the five pillars of Islam: (1) Imaan (belief) (2) Salaah (prayer) (3) Saum (fasting) (4) Zakaat (charity) (5) Hajj (pilgrimage).

Rasulallah established "madaris"; courts of justice; protection for the underprivileged and the oppressed. Learned Sahaba (R.A.) were appointed Amirs, magistrates, judges and governors under the banner of Islam. Hazrat Khalid ibn Walid (R.A.) was responsible for bringing the tribes of Najraan into the fold of Islam. Hazrat Ali Abu Talib (R.A.) annexed the formidable Bazaan, the king of Yemen to the Islamic State. Then came the revelation of Surah Nasr:

*"When come the help of Allah, and victory, and
when you see the people enter Allah's Deen in Crowds,
Then celebrate the Praise of your Lord, and pray
for his Forgiveness: for no doubt He accepts repentance'.*

Rasulallah understood that Allah was pleased with his humble work and gaining the impression of his approaching end, he announced his intention to perform Hajj, the ultimate rite of every Muslim. He advised his Sahaba (R.A.) to do likewise.

The month of Dhu al Qadah was almost at an end, to be followed by Dhul Hijjah the month of Hajj

(pilgrimage). Until that time, Nabi ﷺ had not performed the Hajj, though he had performed Umrah on two previous occasions. The ritual (arkan) of Hajj had to be established in its entirety so that Muslims might learn to follow it.

As soon as the people knew of Rasulallah ﷺ's intention and heard his call to march with him for Hajj, the whole Peninsula reverberated with the call, and thousands and thousands of people from all corners poured into Madinah. From every town and village. From every mountain and valley, from every plain and desert across the wide Peninsula the people arrived to perform the Hajj. It was as if this very vast expanse of land had all been illuminated by the dazzling light of Allah and his Rasool ﷺ. Around Madinah tents were set up to accommodate the new visitors, numbering 100,000 or more, who rose up in response to the call of their Nabi ﷺ. All these men came as brethren, in love and respect for one another, and united in true bond of friendship and Islamic brotherhood. whereas but yesteryear they had been the most hostile of enemies. These thousands upon thousands of men filled the streets of Madinah, all manifesting the smiles of faith, the certainty of conviction and the confidence and pride of true religion. Their gathering was an inspiring

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evidence of the victory of truth, of the wide reach of the light of Allah and the deep bond of truth and righteousness which had cemented them one to the other so that they stood like one great fortress.

There was feverish activity in Madinah. But above all, every Muslim longed to see Rasulallah ﷺ. People jostled and clamoured to touch him or part of his garment for blessings. The scene of respect, love and tenderness and the reverence of the Sahaba (R.A.) towards their beloved Nabi ﷺ could never have been witnessed in any kingdom of the world.

On the twenty fifth of Dhul Qadah of the year 10 A.H. (23rd February 632 A.D.) Rasulallah ﷺ set forth towards Makkah accompanied by all his wives each riding her own carriage. He was followed by a great multitude, numbering 114,000. These men marched with consciences deeply moved by their Imaan, with hearts full of joy and contentment at their intended accomplishment of Hajj to the holy sanctuary of Allah.

They reached Dhu al Hulayfah at the end of the day and there they spent the night. On the following morning, Rasulallah ﷺ put on his Ehram (sacred state) and the Muslims followed his example. Everyone changed their clothes and put on two pieces of unsewn white cloth, the simplest of all garments. In this way, they expressed the absolute equal political, economic and legal right for all its citizens-Islam, in its most eloquent highest sense. Muhammed ﷺ turned to Allah with all his heart and mind praying, "At your service O Allah! At your service! You have no associates! At your service, O Allah! Praise be to Allah! Thank be to Allah! At your service' O Allah! You have no associates, O Allah! At your service O Allah". all the Muslims repeated these words after him. Deserts, valleys and mountains reverberated with this prayer. The sky itself reverberated with the call of all those pious, believing and worshipping souls.

Thus the procession continued on its way to Makkah, its thousands and hundreds of thousands filling the air with the sound of his prayer. At every masjid on the way to Makkah, the procession would stop to pray, and the voices of thousands would rise proclaiming the unity of Allah, their praise and blessing in anticipation of the great day of Hajj that awaited them. Everyone impatient to reach the sanctuary of Allah that he revered and honoured more than anything else in the world. Undoubtedly the deserts, mountains, valley, the trees, birds and skies were moved by what they witnessed in this great call, the like of which they had never heard before. They and the Peninsula had been blessed by the coming Nabi Muhammed ﷺ, the servant of Allah and his Rasool.

The procession reached Makkah on the fourth of Dhul al Hijjah. Upon arrival, Rasulallah ﷺ followed by the Sahaba (R.A.) hastened to the Ka'bah. There Rasulallah ﷺ went to the Hajr-e-Aswad (Black Stone) and kissed it. Then he circumambulated the holy sanctuary seven times, the first three of which he did at a marching pace, just as he had done during the Umra. He then proceeded to the sanctuary of Ibrahim (A.S.) where he performed salaah. Returning to the Hajr-e-Aswad, he kissed it once more than went to Mount al

Safa and from there performed the Sai between that mount and the mount of Marwah.

On the eight day of Dhul al Hijjah Rasulullah ﷺ went to Mina and spent the day and night in that locality. There he performed all Salaah incumbent during that period. The following day, Nabi S.A.W. recited his Fajr Salaat and, at sunrise, proceeded on his camel al Qaswa, to the Mount of Arafat, followed by all the pilgrims. As he ascended the mountain, he was surrounded by thousands of his Sahaba (R.A.) reciting the talbiyah and the takbir. Nabi ﷺ asked some of the Sahaba (R.A.) to put up a tent for him on the east side of the mountain as a spot called Namirah. When the sun passed the zenith, he ordered his camel to be saddled, and rode on it until he reached the valley of 'Uranah'.

It was there that he, while sitting on his camel, delivered his sermon in a loud voice to his people. Hazrat Rabi'ah ibn Umayyah ibn Khalaf (R.A.) repeated the sermon after him sentence by sentence.

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He began by praising Allah and thanking Him, and turning to the people, he said:

"O Men. listen well to my words, for I do not know whether I shall meet you again on such an occasion in the future. O men, your lives and your property shall be inviolate until you meet your Lord. The safety of your lives and of your property shall be as inviolate as this holy day and holy month. Remember that you will indeed meet your Lord and that He will indeed reckon your deeds. Thus do I warn you. Whoever of you is keeping a trust of someone else shall return that trust to its rightful owner. All interest obligation shall henceforth be waived. Your capital however, is yours to keep. You will neither inflict nor suffer injustice. Allah has judged that there shall be no interest and that all the interest due to 'Abbas ibn 'Abd al Muttalib shall hence forth be waived. Every right arising out of homicide in pre-islamic days is henceforth waived. And the first such right that I waive is that arising from the murder of Rabi'ah ibn Harith ibn 'Abd al Muttalib. (ibn Rabi'ah, a cousin of Rasulullah ﷺ).

He was confided, in infancy, to the care of a family of the Banu Laith. This child was cruelly murdered by the member of the tribe of Huzail, but the murder was not yet avenged). O Men, the shaytaan has lost all hope of ever being worshipped in this land of yours. Nevertheless, he still is anxious to induce you in the lesser of your deeds. Beware of him, therefore, for the safety of your religion. O Men, adding or tampering with the calendar is evidence of great unbelief and confirms the unbelievers in their misguidance. They include in it one year and forbid it in the next in order to make permissible that which Allah forbade, and to forbid that which Allah has made permissible. The pattern according to which the time is reckoned is always the same. With Allah, the month are twelve in number. (The Arabs added a month every three years to re-establish equilibrium and bring the same dates back to the same seasons). O men, to you a right belongs with respect to your women a right with respect to you. It is your right that they do not fraternize with anyone whom you do not approve, as well as never to commit adultery. But if they do, then Allah has permitted you to isolate them within their homes and to chastise them without cruelty. But if they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them, for they are your partners and committed helpers. Remember that you have taken them as your wives and enjoy their flesh only under Allah's trust and with His permission. Reason well, therefore, O men, and ponder my words which I now convey to you. I am leaving you with the Kitab of Allah and the Sunnah of His Rasool. If you follow them, you will never go astray. O Men, listen well to my words. Learn that every Muslim is a brother to every Muslim and that the Muslim constitute one brotherhood. Nothing shall be legitimate to a Muslim which belonged to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to your own slaves. Let him that is present tell it unto him that is absent. Possibly he that shall be told may remember better than he who had heard it".

As Rasulullah ﷺ delivered his speech, Hazrat Rabi'ah ibn Umayyah ibn Khalaf (R.A.) repeated it sentence by sentence and asked the people every now and then whether or not they had understood Rasulullah ﷺ's words and committed them to memory. In order to make sure that the people understood and remembered, Rasulullah ﷺ used to ask his message bearer to say "The Rasool of Allah asks, 'Do you know which day is

this?" The audience would answer, "Today is the day of Hajj".

At the end of the speech, Rasulallah exclaimed. "O Allah! I have delivered my message and accomplished my work". The assembled Sahaba (R.A.) below with one voice cried, "Yes, indeed so! Allah be witness". O Allah I beseech you, bear you witness unto it".

With these words Rasulallah finished his address, which according to tradition, was remarkable for its length, its eloquence and enthusiasm. Rasulallah dismounted and waited till noon, at which time he performed both the noon (zohar) and the mid afternoon (Asr) salaah. He then mounted his camel and proceed to al Sakarat where he recited to the people the concluding divine revelation : "Today I have completed for you your religion, and granted you the last of my blessings. Today I have accepted for you

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Islam as the religion". When Hazrat Abu Bakr Siddiqe (R.A.) heard these verse he realized that with the completion of the divine message, Rasulallah's life was soon to come to a close.

Rasulallah left 'Arafat and spent his night at Muzdalifah. In the morning, he first visited the sanctuary of al Mash'ar, and then Mina on the road to which he threw pebbles against the symbol of Shaytaan. When he reached his tent, he sacrificed sixty three camels, one for each year of his life. Hazrat Ali ibn Abu Talib (R.A), sacrificed the rest (37) of the animals which Rasulallah S.A.W had brought with him from Madinah. Rasulallah then had his head shaved by Hazrat Mi'mar ibn Abdullah (R.A.) and returned to Makkah to perform the Tawaf. On the same day he returned to Mina where he stayed for three days. On the 13th day after midday he departed from Minah towards Makkah. On the way he stopped over in the valley of Muhassab and performed the Zohar, Asr, Maghrib and Esha Salaah there and rested for the night. In the last part of the night he entered Makkah, performed his last Tawaf thereafter read his Fajr Salaah and departed for Madinah.

This Hajj is sometimes called "The Farewell Hajj". Others have called it the "Hajj of the Annunciation" and others, the "Hajj of Islam". In reality, Rasulallah's Hajj was all these at once. It was the "Farewell Hajj: because Rasulallah saw Makkah and the holy Haram for the last time. It was also the "Hajj of Islam" because Allah completed His religion for the benefit of mankind and granted them His total blessing. Finally, it was also the "Hajj of Annunciation" because Rasulallah completed his announcement and conveyance to the people of what had been commanded by Allah to announce and to convey.
