A Brief History of Muhammad

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This text gives a brief history of the Prophet Muhammad (S) and lists events in his life from the day he was born until the day he died.

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Person Tags:

Prophet Muhammad [6]

Dedication

This book is gratefully dedicated to
my beloved Prophet Muhammad,
who inspired me and filled my life with love and light.

Introduction

As the Qur'an says, "***In the Apostle of Allah there is certainly for you a good exemplar***," (Qur'an; 33:21) therefore, a believer should know his manner, behavior and his correctors and follow them. This is the way of salvation.

One of the characters of the Prophet was His love for all people. He was a mercy for all creatures. Almighty Allah says, "***We did not send you but as a mercy to all the nations***." (Qur'an; 21:107)

Moreover, says, "***There has certainly come to you an apostle from among yourselves. Grievous to him is your distress; he is full of concern for you and most kind and merciful to the faithful***." (Qur'an; 9:128)

Holy Prophet was so concern – not just for believers and his companions, but also for non–believers – that Allah told him: "***Perhaps you will torment yourself in grief over them because they will not***

believe in this saying at all." (Qur'an; 18:6) Polytheists persecuted him and beat him with stones, but the Prophet prayed for them and said, "*O My Lord, forgive my people; they do not know*."

This is the Prophet in the Qur'an, but what about Muhammad (S) in history? It is too regretful that many of the previous historians have turned the historical facts upside down and that they have led the contemporary youths astray in connection with the truths. If they had submitted to his command, the fate of the Islamic world would have been more ordered than what it is now. The Muslims would have never been involved in dissent and their unity, and consensus would protect them against calamities.

Consequently, the new generation should clear up what is dark and vague on the pages of the history books and then follow the example of the policy and behavior of the Prophet (S), the prime example of humanity, and of his dear daughter, bridegroom, and followers. Nowadays, the world is seriously in need of knowing the characteristics of this great personage to be taken as a guide and an example.

The book you are holding is intended to answer the questions about the history of Prophet Muhammad (S) very briefly. This book is about the events of the Prophet's life, from the day he was born and even before that day for background information, until the day he died.

I hope this book will be useful for you, so that you become more familiar with the last Messenger of Allah.

In Mecca – Before The Prophethood

The Birth

Over fourteen hundred years ago, Muhammad (S) was born to Abdullah and Aminah. He was born in Mecca (*Mecca*), the famed town of the Arabian Peninsula. According to the local calendar, it was Monday, 17th *Rabi-ul-Awwal*, 571 (there are, however, some differences with the dates, although this date is widely accepted by most people) of the Christian Era (C.E.). This year is also known as the Year of the Elephant (*Amul Feel*).

The Name

The grandfather of the Prophet, Abdul-Muttalib named him Muhammad, which means "The Most Praised One". He said, "I wanted Allah to praise him in Heaven and I wanted people to praise him on Earth."

His surname was Abul Qasim after the name of his eldest son Qasim as per the Arab custom; also ibn

Hashim.

Year Of The Elephant

The Year of the Elephant was celebrated in Arabian history. It was known as the Year of the Elephant because that year, Abraha, the vice-regent of Ethiopia in Yemen attacked Mecca with an elephant (or elephants) to destroy the *Ka'bah*. Abraha had made a grand temple in *Sana`a*. He wanted to divert all the attention from the *Ka'bah* to his Cathedral.

Abraha assembled a huge army, which was to be led by himself, on the back of an elephant. He first sent a detachment of horse to the outskirts of Mecca. They plundered the inhabitants there and sent everything back to Abraha. This included 200 camels that belonged to Abdul-Muttalib. Abraha then sent a messenger to Mecca with the message that the Abyssinian army had not come for war, but only to destroy the *Ka'bah*, and if bloodshed was to be avoided, the inhabitants of Mecca should to send their leader to the Abyssinian camp. Although Mecca had no leader after the division of responsibilities between the two clans, Abdul-Muttalib was considered the greatest authority in Mecca.

Therefore, Abdul-Muttalib and one of his sons went to the Abyssinian camp. When Abraha saw him, he was so impressed by his appearance; he rose from his seat to greet him. He sat beside him on the carpet and asked the interpreter to inquire if he had any favor to ask. Abdul-Muttalib replied that he wanted that his camels be returned to him. This answer surprised Abraha and said he was disappointed that the camels meant more to Abdul-Muttalib than his religion. Abdul-Muttalib replied, "I am the lord of the camel, and the temple likewise has a Lord who will defend it."

The next day, Abraha and his army go ready to march towards Mecca. The elephant of Abraha was to lead the army from the front, but the elephant would just not move. Finally, they decided to first march toward Yemen then turn back. At this, the Elephant rose immediately but no sooner were they facing Mecca that the elephant once again knelt. This was a clear sign for Abraha to turn back, but he was blinded by his personal ambition. It was too late now. Above, a great wave of darkness swept over them from the direction of the sea. The air above their heads, as high as they could see was full of birds. These birds moved like swifts, each carrying three pebbles, one in its mouth, and one between the claws of each foot. The birds pelted the army of Abraha with these pebbles, piercing even their coats of armor. Each pebble killed the man it struck, and the flesh began to rot. The plan was a complete disaster. Abraha's army was routed. Thus, Almighty Allah saved Mecca and the Holy Ka'bah. This incident gave the people of Mecca more respect than before. They came to be known as "the people of God".

Offspring Of The Two Slaughtered

The Prophet (S) said, "I am the offspring of the two slaughtered." It because both Ishmael son of Abraham (peace be upon them) and father of the Prophet, Abdullah son of Abdul-Muttalib, were offered for slaughtering but Almighty Allah arranged an alternative for them and rescued them.

The Situation Of Arabia At The Time Of The Prophet

At the time of the birth of the Prophet Muhammad (S), two great prophetic religions were practiced in the environs of Arabia – namely Judaism and Christianity. Both of these religions were born from the basic teachings of Islam as taught by Moses and Jesus (peace be upon them). However, the original teachings were lost, and these religions were born.

The Arabs believed in the concept of a supreme deity as originally taught by their progenitor Abraham. Most of the Arabs had become polytheists while a minority amongst them turned towards the religions of their cousins, i.e. Judaism and Christianity. The *Bait-Al-Haraam* in Mecca, which had been reconstructed by Abraham for Allah's worship, had been filled with 360 images and idols by these polytheists.

Most of the Arabs at that time were illiterate and drenched in pagan practices. The society was oppressive and full of vice. Women had no place in society. They did not inherit any wealth and were used by the men merely for their pleasure. In fact, upon the death of a man, his sons used to inherit all of his wives as well along with his wealth. Birth of girls in a family was considered to be a curse and below the dignity of the family. Thus, the "honorable" Arabs used to bury their newborn baby girls alive. The Arabs used to indulge excessively in wine, gambling, and poetry. Having mastery over the language was considered one of the greatest pastimes, and the best form was poetic.

The Arabs led immoral and oppressive lives. Slavery was rampant, and the slaves were treated worse than animals. The weak and poor were oppressed by the strong. There was no security of life, property and honor. The tribes would fight till death over the smallest problems.

Besides all these defects in their society, the Arabs possessed some good qualities too. They were courageous, wise, and especially generous towards their guests. They honored them and were very hospitable towards them. They were also great equestrians.

In His Childhood

Muhammad (S) in his childhood used to tend the sheep. He never did anything mischievous. He did not take part in any of the silly games played by other children of his age.

The Journey To Syria

Muhammad (S) was growing up in the affectionate care of his uncle, Abu-Talib, when at the age of twelve he accompanied him on a business trip to Syria. When their caravan reached *Busra* in Syria, a Christian monk, who was called Buheira invited them to dinner. Abu-Talib, and his caravan had passed this way many times before but have never been asked in by the monk. All members of the caravan went to dinner except Muhammad who stayed behind, probably to look after the camels and their

baggage. Buheira insisted on Muhammad's joining in the dinner. When he did, Buheira asked him a few questions, and Muhammad answered precisely and to the point.

When Buheira heard the answers given by Muhammad, he recognized that Muhammad was going to be a prophet in the future. He told Abu-Talib that Muhammad would become the master of all human beings. Allah will send him with a Message, which will be a mercy to all beings. He also advised Abu-Talib to take care of him lest the Jews should harm him. Therefore, Abu-Talib sent him back to Mecca.

Marriage To Khadijah

Muhammad (S) traveled to Syria second time at the age of twenty-five years as a merchant for Khadijah daughter of Khuwailid (peace be upon her) who was a prestigious tradeswoman of Mecca, to do her business. Then her friend Nafeesah negotiated with Muhammad on behalf of Khadijah for marriage.

Khadijah preferred him for marriage because of his truthfulness and good conduct. Therefore, she helped Muhammad and comforted him in troubles, during their cohabitation. They had developed an intimate relation between them during the twenty-five years of their conjugal life and He did not marry any woman as long as she was alive.

The Federation Of Virtuous

Since the death of Muhammad's grandfather, authority in Mecca was divided among the ten senators who constituted the governing body of the Arabian Commonwealth. There was no such accord among them as to ensure the safety of individual rights and property. Though family relations afforded some degree of protection to citizens, yet strangers were frequently exposed to persecution and oppression. In many cases, they were robbed, not only of their goods but even of their wives and daughters. At the instigation of the faithful Muhammad, an old league, which is called "League of the Virtuous", (*Hilf al-Fudul*) was revived with the object of repressing lawlessness and defending every weak individual – whether Meccan or stranger, free or slave – against any wrong or oppression to which he might be the victim within the territories of Mecca.

Although Muhammad was young, he joined this association, which comprised of the elderly, together with his uncles and showed an affirmative response with his vote. This shows that he had possessed mature thoughts since he was very young, that he was disgusted by cruelty, and had a reputable standing among his tribe.

Of course, this individual, who was a symbol of compassion and mercy, was going to rush to help the oppressed and facilitate the positive endeavors on this matter before he was assigned the responsibilities that came with his prophet-hood. He had been sent for "completing high ethics". In that case, he would partake in every endeavor that was a means of upholding high ethics.

In fact, after he was appointed as a Prophet, he expressed his contentment at having joined the association with the following statement: “I was also there when the oath was affirmed. In my opinion, that oath is more pleasant than owning red-haired camels. If I am summoned to it during the Islamic era, I will accept it.”

This word of the Messenger of Allah is also a criterion for the believers today: To help the societies and organizations that struggle against oppression and all kinds of immoralities, no matter under what name and how. No matter what form it takes, wrongdoing is unacceptable. It does not matter whether the person being wronged is a Muslim or a non-Muslim, a pious man or a sinner, a rich man or a poor man; whoever he is, others in society must come to his help.

A Muslim must strive to have a positive effect on society, to be a person who is remembered for the positive influence he has on the events that take place during his lifetime. Muhammad (even prior to receiving revelation) was known for his many positive contributions to society, to the degree that everyone in Mecca called him by the name *Al-Amin* (The Trustworthy One). People’s hearts were attracted to him when he was still at a very young age, and that attraction, in addition to love, continued to grow throughout his entire life, but especially during the years of his Prophethood.

The Black Stone

When Muhammad (S) reached thirty-five years, he settled by his judgment a grave dispute, which threatened to plunge the whole of Arabia into a fresh series of its oft-recurring wars.

In rebuilding the Sacred House of the *Ka'ba* (in A.D. 605), the question arose as to who should have the honor of raising the black stone, the holiest relic of that House, into its proper place. Each tribe claimed that honor. The senior citizen advised the disputants to accept for their arbitrator the first man to enter from a certain gate. The proposal was agreed upon, and the first man who entered the gate was Muhammad. His advice satisfied all the contending parties. He ordered the stone to be placed on a piece of cloth and each tribe to share the honor of lifting it up by taking hold of a part of the cloth. The stone was thus deposited in its place, and the rebuilding of the House was completed without further interruption.

This is how Muhammad succeeded in uniting the ever-fighting and ignorant Arabs with his honesty, justice, and noble character.

Ali, Under The Care Of Muhammad

Muhammad (S) took part in the public acts and was helpful to the needy and the helpless. His uncle Abu-Talib had fallen into distress through his endeavors to maintain the old position of his family. Muhammad went to his uncles Abbas and Hamza with a proposal. He said to them, “Look, your brother Abu-Talib has a big family. Let us go to him and ask him to permit us adopting some of his children.”

Finally, Ja'far and Talib were adopted by Hamza and Abbas whereas Ali was brought up under the care of Muhammad when he was at the age of six. In this manner, the foundation of the moral and spiritual education of this intelligent child was based near the Prophet of Islam, the greatest educator of humankind.

Ali's mental faculties were to that extent that he believed in the Prophet at the age of 13, therefore he, on the contrary of the other companions of the Prophet, had never worshiped idols and never shared in unreasonable demands, oppressive treatments and unfair acts of chieftains.

In The Cave Hira

Muhammad (S) had been accustomed to secluding himself in the cave *Hira* in Mount *Nour*, a few miles from Mecca. To this cave, he used to go for prayer and meditation, sometimes alone and sometimes with his cousin Ali. He would return to his family at Mecca, whenever he wished and then go back again, taking with him the necessities of life. It was during one of those retirements and in the still hours of the night, that Angel Gabriel came to him to tell him that he was the Messenger of Allah sent to reclaim a fallen people to the knowledge and service of their Lord. Muhammad was now approaching his fortieth year.

Angel Gabriel (*Jibreel*) appeared to him and said, "Read!" However, as Muhammad was illiterate, having never received any instruction in reading or writing, he said to the angel, "I am not a reader." The angel took a hold of him and squeezed him as much as he could bear, and then said again, "Read!" Then Prophet said, "I am not a reader." The Angel again seized the Prophet, squeezed him, and said,

"***Read! In the Name of Your Lord, Who has created*** (***all that exists***)***, has created a man from a clot*** (***a piece of thick coagulated blood***)***. Read! And your Lord is the Most Generous, Who has taught*** (***the writing***) ***by the pen, has taught man that which he knew not***." (Qur'an; 96: 1–4).

The Prophet repeated the words with a trembling heart and felt as if the words had been engraved on his heart. On his way down from the mountain, he heard a voice from heaven saying: "O Muhammad! You are the messenger of Allah, and I am Gabriel." He then hurried to his house and told Khadijah what had occurred and that he is the prophet to the people. Then she went to her cousin Waraqa Ibn-Naufal, who was old and blind and who knew the Scriptures of the Jews and Christians, and is stated to have translated them into Arabic. When she told him of what she had heard, he cried out, "Holy! Holy! Verily, this is the *Namus* (The Holy Spirit), who came to Moses. Muhammad will be the prophet to the people."

Muhammad's Religion Before His Prophethood

Muhammad (S) followed the way of Abraham (peace be upon him). He believed in Monotheistic religion of Prophet Abraham who was great great great grandfather of Prophet Muhammad. Therefore, it is better to say he was Muslim!

"Islam" comes from the root word ‘s*alam*’, which means peace. Islam also means Submitting. Anyone who submits his or her will, to Almighty Allah, is called Muslim. Qur’an says, “***Indeed, with Allah religion is Islam***.” (Qur’an; 3:19) or says, “***Should anyone follow a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter***.” (Qur’an; 3:85) Islam here means surrender. Therefore, Islam is the religion of all the Prophets, starting with Adam and ending with Muhammad. All prophets had the same belief, which is Islam. Islam here means submitting to the will of Allah.

Islam (as the name of the last *Shariah*) is the continuation of Judaism and Christianity. Almighty Allah – the Sole Creator, Sustainer, Provider and Ruler of the universe – provided guidance for mankind and developed His Religion by sending about 124000 Prophets (peace be upon them all) to preach Islam to mankind.

Therefore, the religion with Allah is Islam, but Almighty Allah for each community had appointed a code of law and a path, like Judaism, Christianity, and Islam.

The prophet of Islam as the last code of law (*Shariah*) was Muhammad and the Qur’an is the last heavenly Book revealed to him. It gives humans a complete code of life. It was revealed part by part, bit by bit in 23 years and Muhammad preached whatever was revealed to him.

In the other words, Almighty Allah had sent Prophets throughout the ages to different nations of people all over the world. Some prophets where messengers, which means they changed some rules for the people, but the creed has been one! That no one deserves worship except Allah. So the religion is one and Jesus, Moses, Abraham, and other prophets where all Muslims.

It is an obligation for Muslims (followers of Prophet Muhammad) to believe in all the prophets of Allah, starting with Adam and ending with Muhammad and must believe in all of the scriptures sent by Allah to His different Messengers. A Muslim must believe in every scripture mentioned by Allah in the Qur’an. They are as follows: The scrolls that were revealed to Abraham. The Torah that was revealed to Moses. The Psalms that were revealed to David. The Gospel that was revealed to Jesus. The Qur’an that was revealed to Muhammad.

At the same time, the Muslims do not consider the Bible that is presently in circulation in various editions and versions to be an accurate representation of the older scriptures that were revealed before the Qur’an. According to the Qur’an, people have changed these scriptures for their own worldly ends. What remains of them is a mixture of truth and falsehood.

So the Prophets, from Adam to Muhammad (peace be upon them) were all brothers in faith. They all called to the same truth. Different Messengers came with different sets of laws that Allah sent with them to govern the people, but the essence of their teachings was the same. They all called people away from the worship of created things to the worship of the Creator.

In Mecca – After The Prophethood

Starting The Mission

The Angel Gabriel (*Jibreel*) spoke to the grieved heart to arise and preach. "***O you*** (***Muhammad***) ***enveloped*** (***in garments***)***! Arise and warn! And your Lord*** (***Allah***) ***magnify***"! (Qur'an; 74: 1–3) He arose and engaged himself in the work to which he was called. Khadijah was the first woman to accept his mission. She was to believe in the revelations, to abandon the idolatry of her people and to join him in the purity of heart and in offering up prayers to Allah the Almighty.

At the beginning of his mission, the Prophet (S) opened his soul only to those who were attached to him and tried to free them from the gross practices of their forefathers.

His cousin Ali was the first companion. The Prophet used often to go into the desert around Mecca with his wife and young cousin that they might together offer their heartfelt thanks to the Lord of all nations for His manifold blessings.

The Book That Was Revealed To The Prophet

Qur'an is the very word of Allah the Almighty that was revealed to the Prophet (S). It is in Arabic language. It has 114 chapters (*Surahs*) and 6236 verses.

Qur'an is a complete record of the exact words revealed by Allah through the Archangel Gabriel to Prophet Muhammad. As a concise definition it may said that Qur'an is the message to the whole humankind. It is a program for a better life. Qur'an is a book of blessings, which is a warning for the whole world; it is a complete guidance and explains everything necessary; it is a reminder of what is imprinted on human nature and is free from every discrepancy and from error and falsehood. It is a book of true guidance and a light to all.

Qur'an introduces itself as a scripture, which has a divine origin not a manly one:

- "***A Scripture whose verses were made firm, then detailed from One who is Wise, Expert***." (Qur'an; 11:1)

- "***Indeed you receive the Qur'an from One who is all-wise, all-knows***." (Qur'an; 27:6)

- "***He does not speak out of his own desire: it is just a revelation that is revealed to him***." (Qur'an; 53:3&4)

Qur'an is an advice from Almighty Allah:

● "***O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful***." (Qur'an; 10:57)

It is a cure and mercy:

It means guiding man through the Qur'an is Allah's mercy.

"***We send down in the Qur'an that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss***." (Qur'an; 17:82)

Qur'an is a miracle:

Miracle is the special deed of the prophet that others cannot perform it. Qur'an is the miracle of Holy Prophet so nobody has been able to bring something like Holy Qur'an. It has invited people in the entire world in all times and has challenged them to bring a book like Qur'an or one chapter like it.

● "***And if you are in doubt as to what We have sent down to Our servant, then bring a chapter like this, and call upon your witnesses other than Allah if you are truthful***." (Qur'an; 2:23)

● "***Say, if all the humans and the Jinn were to gather to bring a Qur'an like this, they could not come with its like, even if they were helping one another***." (Qur'an; 17:88)

Therefore, it is impossible for human being to bring something like Qur'an. It is deep and accurate in all aspects and fields like cosmology, law, regulation of life and … Because it is the book of the creator who knows everything. It is not for one age or place it is for the nation of humankind.

Qur'an is literally simple but conceptually deep:

● "***These are the signs and verses of the Book and a manifest Qur'an***." (Qur'an; 15:1)

● "***Indeed soon We shall cast on you a weighty*** (***and deep***) ***word***." (Qur'an; 73:5)

Muslims hold the Qur'an as the ultimate source of divine guidance. Even the Prophet could not have contradicted the Qur'an, let alone anyone else. The Qur'anic verses should not be taken in isolation from other verses or from the Prophetic experience. The Qur'anic verses, commands or otherwise, have different levels of priority; some are general in scope and are to be treated or upheld as norms, while other verses might be contextual, delimited, or transitional.

As it mentioned, Qur'an is a revelation that is revealed to the last prophet. However, what is the reality of revelation? Revelation is the act of revealing divine truth. Therefore, revelation is a kind of Transmission. The difference between revelation and supplication is that the revelation is sending down but supplication is ascending and going up.

Qur'an says, "***It is not*** [***possible***] ***for any human that Allah should speak to him except through***

revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is all-exalted, all-wise." (Qur'an; 42:51)

Qur'an is not the first book that has revealed to humanity. Almighty Allah says, "***We have indeed revealed to you as We revealed to Noah and the prophets after him, and*** [***as***] ***We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon, and We gave David the Psalms***." (Qur'an; 4:163)

The First Converts

The first convert was Ali ibn Abi-Taleb, cousin of the Prophet (S). He was thirteen years old. The first woman who accepted Islam was Khadijah, wife of the Prophet.

The Secret Invitation

A new religion with its rule of equity and brotherly love came severely in contact with the previous customs. The unbelievers closed all the doors of livelihood in front the believers. They left no deficiency in creating difficulties for them; therefore, the Prophet had to invite people to theism in concealment. He began with his immediate relatives, the *Bani-Hashim*, explaining to them his divine mission.

Without feeling the least discouraged, Muhammad continued his work, encountering individuals and inviting them to Islam. Largely, the devoted group of Muslims increased around him, and he selected a secret secluded spot, to assemble the faithful and teach them the principles of Islam and the verses of Qur'an as they were gradually revealed.

The secret invitation took three years of time and then a verse came down from the Heaven: "***And warn your nearest relations and be kind to him who follows you of the believers***." (Qur'an; 26: 214-215)

The Public Invitation

For three weary long years, the Prophet (S) labored very quietly to deliver his people from the worship of idols. Polytheism was deeply rooted among the people. It offered attractions, which the new faith in its purity did not possess. The *Quraish*[1] had personal material interests in the old worship, and their prestige was dependent upon its maintenance. The Prophet had to contend with the idolatrous worship of its followers and to oppose the ruling oligarchy, which governed its destinies.

After three years of constant but quiet struggle, only thirty followers were secured. An important change now occurred in the relations of the Prophet with the citizens of Mecca. His compatriots had begun to doubt his sanity, thinking him crazy or possessed by an evil spirit. Hitherto he preached quietly and unobtrusively. He now decided to appeal publicly to the *Quraish*, requesting them to abandon their idolatry.

The Prophet's relations (*Quraish* family) were the most obstinate opponents of him. They were also of property and influence. They were called to gather in the house of the Prophet's uncle, Abu-Talib.

He invited them to abandon their old impious worship and adopt the faith of love, truth and purity. He warned them of the fate that had overtaken past races who had not heeded the preaching of former prophets. However, the gathering departed without listening to the warning given them by the Prophet.

Then the Prophet invited them again. After a primal speech about Allah and His attributes and after reproaching the idols and idolatry, he said, "The first one among you, who believes in the unique God and adopts me as His Messenger, will be my successor." No one of those, who were present, gave his adhesion except Ali ibn Abi-Talib.

As some of the great scholars mentioned, the proposal was repeated three times and there was only Ali, who answered affirmatively and said, "O the Prophet of Allah, I believe in Allah and His Messenger and I will be your assistant towards difficulties." The Prophet then said, "I notify you of this fact that Ali will be my successor after my death."

Quraish Against The Prophet

As the number of believers increased and the cause of the Prophet (S) was strengthened by the conversions of many powerful citizens, the Prophet's preaching alarmed the *Quraish*. Their power and prestige were at stake. They were the custodians of the idols, which the Prophet had threatened to destroy; they were the ministers of the worship, which he denounced; in fact, their existence and living wholly depended upon the maintenance of the old institutions. The Prophet taught that in the sight of his Lord all-human were equal, the only distinction recognized among them being the weight of their piety.

Allah the Exalted says, "***O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most righteous*** (***who fear Allah much, abstain from all kinds of sins and evil deeds which He has forbidden***)***, and love Allah much. Verily, Allah is All-Knowing, All-Aware***." (Qur'an; 49:13)

Persecution

The *Quraish* organized a system of persecution in order to suppress the movement before it became firmly established. They decided that each family should take upon itself the task of stamping out the new faith on the spot. Each household tortured its own members, adherents, or slaves who were supposed to have connected themselves with the new religion. With the exception of the Prophet (S), who was protected by Abu-Talib and his kinsmen, and a few others who were either distinguished by their rank or possessed some influence among the *Quraish*, all other converts were subjected to different sorts of torture. Some of them were thrown into prison, starved, and then flogged.

Then the *Quraish* tried to induce the Prophet to discontinue his teachings of the new religion, which had sown discord among their people. The Prophet rejected them and recited these verses:

"***Ha Mim**[2]. **A revelation from Allah the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; – a Qur'an in Arabic for people who know. A bearer of good news and a warner. But most of them turn away from it and so they do not listen.***"

"***And they say, "Our hearts are under coverings** (**screened**) **from that to which you invite us, and in our ears is deafness, and between us and you is a screen, So act** [**as your faith requires**]**; we too are acting** [**according to our own**]**." Say** (**O Muhammad**)**: "I am only a human being like you. It is inspired in me that your God is One God, therefore take the Straight Path to Him and obedience to Him, and seek forgiveness of Him. Moreover, woe to polytheists; those who give not the Zakat** (**Islamic tax**) **and they are disbelievers in the Hereafter. Truly, those who believe** (**in the Oneness of Allah and in His Messenger**) **and do righteous good deeds for them will be an endless reward that will never stop.***"

***Say** (**O Muhammad**), "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals** (**in worship**) **with Him? That is the Lord of the world** (**mankind, jinn and all that exists**).*

He placed therein** (**the earth**) **firm mountains from above it, and He blessed it and measured therein its sustenance** (**for its dwellers**) **in four Days equal** (**all these four days were equal in the length of time**), **for all those who ask** (**about its creation**). **Then He Istawa** (**rose over**) **towards the heaven when it was smoke, and said to it and to the earth, "Come both of you willingly or unwillingly." They both said, "We come, willingly." Then He completed and finished from their creation as seven heavens in two days and he made in each heaven with lamps** (**stars**) **to be an adornment as well as to guard** (**from the devils by using them as missiles against the devils**). **Such is the Decree of Him the All Mighty, The All-Knower.

However, if they turn away, then say** (**O Muhammad**), "I have warned you of a destruction awful cry, torment, hit, and a thunderbolt like the destruction which overtook 'Ad and Thamud** (people***)." (Qur'an; 41:1–13).

The Answer Of The Prophet To The Meccans

Abu–Talib son of Abdul–Muttalib held significant power in Mecca as the head of the *Banu–Hashim*, and this protection made it impossible to have Muhammad silenced or subjected to the kind of torture meted out against the Muslims without protection. The polytheist Meccan leaders approached Abu–Talib and insisted he put a stop to his nephew, Muhammad's preaching of monotheism (*Tawhid*), and saying that they will give him money or make him chief. They said, "If he wants money, we will collect enough money for him so that he will be the richest one of us. If he wants leadership, we will take him as our

leader and never decide on any matter without his approval. If he wants a kingdom, we will crown him king over us." To their suggestion the Prophet (S) firmly replied, "if they placed the sun in my right hand and the moon in my left hand to cause me to renounce my task, verily I would not desist therefrom until Allah made manifest His cause or I perished in the attempt."

The First Migration (Hijrah)

Persecution by the *Quraish* grew fiercer every day and the sufferings of the Prophet's disciples became unbearable. He had heard of the righteousness, tolerance, and hospitality of the neighboring Christian king of Abyssinia. He recommended such of his companions who were without protection to seek refuge in the kingdom of that pious king, Negus (*Al-Najashi*).

Some fifteen of the unprotected adherents of Islam promptly availed themselves of the advice and sailed to Abyssinia. Here they met with a very kind reception from the Negus. This is called the first migration (*Hijrah*) in the history of Islam and occurred in the fifth year of the Prophet Muhammad's mission (A.D. 615). These emigrants were soon followed by many of their fellow sufferers until the number reached eighty-three men and eighteen women.

The Hospitable King Of Abyssinia

The hostile *Quraish*, furious at the escape of their victims, sent deputes to the king of Abyssinia to request him to deliver up the refugees, that they might be put to death for adjuring their old religion and embracing a new one. The king summoned the poor fugitives and inquired them about the religion, which they had adopted in preference to their old faith. Ja'far, son of Abu-Talib and brother of Ali, acted as representative for the exiles. He spoke thus, "O king, we were plunged in the depth of ignorance and barbarism; we adored idols; we lived in unchastity; we ate dead bodies; we spoke abomination; we disregarded every feeling of humanity and sense of duty towards our neighbors, and we knew no law but that of the strong.

When Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware. He called us to profess the Unity of Allah, and taught us to associate nothing with Him; he forbade us the worship of idols and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of neighbors. He forbade us to speak evil of the worship of Allah and not to return to the worship of idols of wood and stone and to abstain from evil, to offer prayers, to give alms, to observe the fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah alone and to associate nothing with Him. Hence, our people have persecuted us, trying to make us forego the worship of Allah and return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us until finding no safety among them; we have come to your kingdom trusting you will give us protection against their persecution."

After hearing the above speech, the hospitable king ordered the deputies to return to their people in

safety and not to interfere with their fugitives. Thus, the emigrants passed the period of exile in peace and comfort.

The Covenant With Muslims

Alarmed at the bold part which the Prophet and his followers were not able to assume, and roused by the return of the deputies from Abyssinia and the announcement of their unsuccessful mission, the *Quraish* determined to check by a decisive blow any further progress of Islam. Towards this end, in the seventh year of the mission, they made a solemn covenant with the descendants of Hashim and Muttalib, engaging themselves to contract no marriage with any of them and to have no communication with them. Upon this, the *Quraish* became divided into two factions, and the two families of Hashim and Muttalib all repaired to Abu-Talib as their chief.

Abu-Lahab, the Prophet's uncle, however, out of his inveterate hatred of his nephew and his doctrine, went over to the opposite party, whose chief was Abu-Sufyan Ibn Harb, of the family of *Umayya*. The persecuted party, Muslims, as well as, idolaters betook themselves to a defile on the eastern skirts of Mecca. They lived in this defensive position for three years. The provisions, which they had carried with them, were soon exhausted. Probably they would have entirely perished but for the sympathy and occasional help received from less bigoted compatriots.

Propagation In Taif

During the period the Prophet (S) and his kinspeople passed in their defensive position, Islam made no progress outside; but in the sacred months, when violence was considered sacrilege, the Prophet used to come out of his temporary prison to preach Islam to the pilgrims. In the following year, both Abu-Talib and Khadijah died. Thus, the Prophet lost in Abu-Talib the kind guardian of his youth who had hitherto protected him against his enemies, and in Khadijah his most encouraging companion. She was ever his angel of hope and consolation.

The Prophet, weighed down by the loss of his amiable protector and his beloved wife, without hope of turning the *Quraish* from idolatry, with a saddened heart, yet full of trust, resolved to exercise his ministry in some other fields. He chose *Taif*, a town about sixty miles east of Mecca, where he went accompanied by a faithful servant Zaid. The tribe of *Thakif*, who were the inhabitants of *Taif*, received Muhammad very coldly. Though the more considerate and better sort of men treated him with a little respect, the slaves and common people refused to listen to his teachings. They were outrageously indignant at his invitation to abandon the gods they worshiped with such freedom of morals and lightness of heart. At length, they rose against him, and bringing him to the wall of the city, obliged him to depart and return to Mecca.

The Miraculous Journey Of The Prophet

In the twelfth year of his mission, the Prophet (S) made his night journey from Mecca to Jerusalem, and thence to heaven. His journey, known in history as *Miraj* (Ascension), was a real bodily one and not only a vision. The gift that he brought back from the miraculous night journey to the heavens was five times daily prayers (*Salat*).

Almighty Allah had said, "***Immaculate is He who carried His servant on a journey by night from the Sacred Mosque to the Farthest Mosque whose environs We have blessed, that We might show him some of Our signs. Indeed He is the All-hearing, the All-seeing.***" (Qur'an; 17:1)

Abbas Ibn Malik reported that Allah's Messenger described to them his night Journey saying: "when I went to the first heaven, I saw Adam there. I greeted him and he returned the greetings to me and said, "You are welcomed, O pious son and pious Prophet." Then Gabriel ascended with me until we reached the second heaven. When I went to the second heaven, there I saw John (*Yahya*) and Jesus (*Isa*), who were cousins of each other. I greeted them and both of them returned my greetings to me and said, "You are welcomed, O pious brother and pious Prophet." Then Gabriel ascended with me to the third heaven. There I saw Joseph (*Yusuf*). I greeted him and he returned the greetings to me and said, "You are welcomed, O pious brother and pious Prophet." Then Gabriel ascended with me to the fourth heaven. There I saw Enoch (*Idris*). I greeted him and he returned the greetings to me and said, "You are welcomed O pious brother and pious Prophet." Then Gabriel ascended with me to the fifth heaven. There I saw Aaron (*Harun*). I greeted him and he returned the greetings to me and said, "You are welcomed, O pious brother and pious Prophet." The Gabriel ascended with me to the sixth heaven. There I saw Moses (*Musa*). I greeted him and he returned the greetings to me and said, "You are welcomed, O pious brother and pious Prophet." When I left him (Moses), he wept. Someone asked him, "What makes you weep?" Moses said, "I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers." Then Gabriel ascended with me to the seventh heaven. So when I went (over the seventh heaven), there I saw Abraham (*Ibrahim*). I greeted him and he returned the greetings to me and said, "You are welcomed, O pious son and pious Prophet."

Then *Al-Bait-ul-Ma'mur* (the Sacred House) was shown to me and a container full of milk and another full of honey were brought to me. I took the milk. Gabriel remarked, "This is the Islamic religion which you and your followers are following." Then the prayers were enjoined on me; they were five prayers a day.'"

The Situation Of Mecca And Medina Before Migration

After thirteen years of invitation in Mecca, two main tribes of Medina invited the Prophet (S) to their city. Then he and his companions migrated from city of Mecca to city of Medina. He lived there about 10

years.

The repulse greatly discouraged his followers; however, the Prophet boldly continued to preach to the public assemblies at the pilgrimage and gained several new converts, among whom were six of the city of *Yathrib* (which, later was called Medina), of the tribe of *Khazraj*. When these *Yathribites* returned home, they spread the news among their people that a prophet had arisen among the Arabs who was to call them to Allah and put an end to their inquiries.

In the next year, twelve men of *Yathrib*, of whom ten were of the tribe of *Khazraj* and the other two of *Aws*, came to Mecca and took an oath of fidelity to the Prophet at *Al-Aqaba*, a hill on the north of that city. The oath of *Al-Aqaba* was called the Women's Oath, not that any women were present at that time, but because a man was not thereby obliged to take up arms in defense of the Prophet or his religion. When they had solemnly engaged to support the Prophet, he sent one of his disciples, Musab Ibn Umair, with them to teach them the fundamental doctrines and ceremonies of the religion. Musab, having arrived at *Yathrib* by the assistance of those who had been formerly converted, gained several new converts.

The next year, being the thirteenth of the mission (A.D. 622) Musab returned from *Yathrib*, accompanied by seventy-three men and two women of that city who had adopted Islam, besides others who were yet unbelievers. On their arrival, these *Yathribites* immediately sent to the Prophet and invited him to their city. The Prophet accepted their proposal and met them one night by appointment at *Al-Aqaba*.

The Prophet then selected twelve men out of their numbers to act as his delegates. Thus was concluded the second covenant of *Al-Aqaba*. The *Yathribites* returned home leaving the Prophet to arrange for the journey to their city. The Prophet directed his followers to seek immediate safety at *Yathrib*, which they accordingly did. About one hundred families silently disappeared from Mecca and proceeded to *Yathrib*, where they were received with enthusiasm and much hospitality. Finally, all the disciples had gone to *Yathrib*. The Prophet alone remained at Mecca, keeping with him only his young cousin, Ali and his companion Abu-bakr.

The Content Of The Oath Of Al-Aqaba

This oath was as follows: "We (people of *Yathrib*) will not associate anything with Allah. We will not steal nor commit adultery or fornication, nor kill our children (as the pagan Arabs used to do when they apprehended that they would not be able to maintain them), nor forge calumnies. We will obey the Prophet in everything that is reasonable, and we will be faithful to him in well and sorrow."

Conspiracy To Murder The Prophet

The *Quraish*, fearing the consequence of the new alliance with people of *Yathrib*[3] (Medina), began to think seriously of preventing Muhammad (S) from escaping to *Yathrib*. They met in all haste. After

several milder expedients had been rejected, they decided that he should be killed. They agreed that one man should be chosen out of every tribe and that each man should strike a blow at him with his sword so that responsibility of the guilt would rest equally on all tribes. The *Bani-Hashim*, Muhammad's own tribe, was inferior and therefore would not be able to revenge their relative's death. A number of noble youths were selected for the bloody deed.

Muhammad (S) was informed of the plot by revelation and then he introduced the matter before Ali (peace be upon him), who was the nearest to his heart, for seeking a remedy.

The Volunteer For Martyrdom

Ali volunteered to lie in the Prophet's bed even though there were great dangers impended over him. At last, he did that risking his life and consequently the Prophet's life was saved.

As the night advanced, the assassins posted themselves round the Prophet's dwelling. They watched all night long, waiting to murder Muhammad. By some, the Prophet had warned of the danger, and he directed Ali to lie down in his place and wrap himself up in his green clock, which he did. The Prophet miraculously escaped through the window.

When the plotters attacked the Prophet's bed and unsheathed their swords, they found Ali sleeping in the bed. They asked, "Where is Muhammad." Ali replied, "Had you entrusted me with him that you are asking me now." They had no reply to this. They left seeking after the Prophet.

Ali was highly praised by Allah because of this devotion. Almighty Allah says, "***And among men is one who sells himself to seek the pleasure of Allah and Allah is affectionate to the servants.***" (Qur'an; 2:207)

Then the Prophet (S) with Abu Bakr went to a cave on the mountain of *Thaur* and stayed there for three nights.

The Islamic Calendar

The Islamic calendar is reckoned from the time of migration (*Hijra*) of Prophet Muhammad (S) from Mecca to Medina (*Yathrib*). The Prophet's decision to migrate from Mecca came after several years of inhuman treatment of the faithful by the powerful tribes who were united despite all their feuds to stop the spread of Islam.

This migration has a special significance in the history of Islam. It ended the Meccan period of humiliation and torture and began the era of success. His own people to whom he preached Islam for thirteen years neglected the Prophet of Islam. However, he was cordially received in Medina as an honored chief.

In Medina, his power enhanced day by day. Here he was not only the religious leader but took the role of a politician and political leader too. Prophet Muhammad expired ten years after his migration to Medina but only in one decade, he changed the course of human history.

1. The Quraish (Qurayš; other transliterations include Qureish, Quraysh, Quresh, Qurish, Kuraish, and Coreish) were a powerful merchant tribe that controlled Mecca and its Ka'aba and that, according to Islamic tradition, descended from Ishmael.
2. These letters are one of the miracles of the Qur'an, and none but Allah Alone knows their meanings.
3. When the Prophet Muhammad settled at Yathrib, this city changed its name, and was called Medina (the City).

In Medina – The First Year

Medina After The Migration

When the Prophet Muhammad (S) settled at *Yathrib*, this city changed its name, and henceforth was called, *Al–Medinah Al–Munawarah* (the Illuminated City) or *Al–Medinah An–Nabawiyah* or *Medina–tun–Nabi* (the City of the Prophet), or more shortly, Medina (the City). It is situated about eleven day's journey to the north of Mecca. At that time, two *Kahtanite* tribes (*Aws* and *Khazraj*) ruled it. These two tribes, however, were constantly quarreling among themselves. It was only about that time when the Prophet announced his mission at Mecca that these tribes, after long years of continuous warfare, entered a period of comparative peace. When the Prophet settled at Medina, the tribes of *Aws* and *Khazraj* forgot entirely their old feuds and were united together in the bond of Islam. Their old divisions were soon effaced and the "*Ansar*", the Helpers of the Prophet, became the common designation of all people of Medina who had helped the Prophet in his cause. Those who emigrated with him from Mecca received the title of "*Muhajereen*" or the Emigrants. The Prophet, in order to unite both classes in closer bonds, established between them a brotherhood, which linked them together as children of the same parents, with the Prophet as their guardian.

Building The Mosque

The first step the Prophet (S) took, after his settlement at Medina, was to build a mosque[1] for the worship of Allah according to principles of Islam. In addition, houses for the accommodation of the emigrants were soon erected.

This Medina mosque had social, political, and judicial functions, as well as housing Muhammad's family. It was the center of the first Islamic community and nation. It was the scene of greatest triumphs and tragedies. It was a community center, homeless refuge, university and mosque all rolled into one.

The Prophet's Mosque is the second holiest mosque in the world after *Al–Haram* in Mecca. (*Al–Aqsa* in

Jerusalem comes in third.)

Welding The Inhabitant Of Medina

Medina and its suburb were at this time inhabited by three distinct parties, the Emigrants, the Helpers, and the Jews. In order to weld them together into an orderly federation, the Prophet granted a charter to the people, clearly defining their rights and obligations. This charter represented the framework of the first commonwealth organized by the Prophet. It started thus: "In the name of the Most Merciful and Compassionate Lord, this charter is given by Muhammad, the Messenger of Allah to all believers, whether of *Quraish* or people of Medina, and all individuals of whatever origin who have made common cause with them, who shall all constitute one nation."

The following are some extracts from the charter: The state of peace and war shall be common to all Muslims; no one among them shall have the right of concluding peace with or declaring war against the enemies of his co-religionists. The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our people to our assistance and good offices. The Jews of the various branches and all others domiciled in Medina shall form with the Muslims one composite nation; they shall practice their religion as freely as the Muslims shall. The allies of the Jews shall enjoy the same security and freedom. The guilty shall be pursued and punished. The Jews shall join the Muslims in defending Medina all enemies. The interior of Medina shall be a sacred place for all who accept this charter. All true Muslims shall hold in abhorrence every man guilty of crime, injustice or disorder; no one shall uphold the culpable, though he is his nearest kin.

After dealing with the interior management of the State, the charter concluded as follows: "All future disputes arising among those who accept this charter shall be referred, under Allah to the Prophet."

Thus, this charter put an end to the state of anarchy that prevailed among the Arabs. It constituted the Prophet Muhammad as chief magistrate of the nation.

The Party Of Hypocrites In Medina

The party of the *Ansars*, or Helpers, included some lukewarm converts who retained an ill-concealed predilection for idolatry. Abdullah Ibn Ubai, a man with some claims to distinction, headed these. They ostensibly joined Islam, but in secret were disaffected. They often were a source of considerable danger to the newborn commonwealth and required unceasing watchfulness on the part of the Prophet. Towards them, he always showed the greatest patience and forbearance, hoping in the end to win them. These were known as the party of the Hypocrites (*Munafiqeen*). There are many verses (more than 100) about them in Qur'an.

Qur'an in its second chapter states a short but very expressive explanation on Hypocrites and their spiritual specialties and characteristics illustrated by their actions:

"***And of people, there are some who say, "We believe in Allah and the Last Day", but they do not really believe. They seek to deceive Allah and those who have Faith, but they deceive no one but themselves, and they are not aware. In their hearts is a disease, so Allah has increased their disease and there awaits them a painful punishment for that they were lying. When it is said to them, "Do not make corruption in the earth", they say, "Verily, we are only reformers." Indeed, they themselves are the corruptors, but they are not aware. Moreover, when it is said to them, "Believe as the people believe", they say, "Shall we believe as the fools believe?" Beware! Truly, they themselves are the fools, but they do not know. When they meet those who believe, they say, "We believe in what you believe", but when they are alone with their evil ones, they say, "Verily, we are with you; we were only mocking." Allah shall pay them back for their mockery, and He leaves them alone in their inordinacy, blindly wandering on. These are they who have bought error*** (***in exchange***) ***for guidance hence their transaction yields them no profit, nor are they guided aright.***" (Qur'an; 2: 8:16)

The Position Of The Jews Of Medina About The Prophet

The Jews who constituted the third party of the people of Medina were, however, the most serious element of danger. No kindness or generous treatment on the part of the Prophet would seem to satisfy them. They soon broke off and ranged themselves with the enemies of the new faith. They did not hesitate to declare openly that they preferred idolatry, with its attendant evils, to the faith of Islam. Thus, the Prophet had to keep an eye on his enemies outside Medina, on the one hand, and those within the city on the other. The Meccans who had sworn Muhammad's death were well acquainted, thanks to the party of the Hypocrites and of the Jews at Medina, with the real forces of the Muslims. They also knew that the Jews had accepted Muhammad's alliance only from motives of temporary expedience and that they would break away from him to join the idolaters as soon as the latter showed themselves in the vicinity of Medina.

Islamic Government

Prophet Muhammad (S) established his first government in Medina after migrating from His homeland, Mecca. It was a small state, where a government system, based upon the equality of human beings, was set up. Muhammad's followers had a strong belief in the oneness of Allah and the government set up by the Prophet in Medina was based on the teachings of Islam. All of the rules of the first Islamic government were derived from the Qur'an. According to the teachings of Muhammad, all humans have equal rights and no one is better than another human. According to the teachings of the Prophet, the only thing that makes the difference among the humans is the piousness.

1. The word "mosque" was introduced into the English language in the late 14th or early 15th century from the French. It comes from the French word mosquée from the old French word mousquaie. The French, in turn, derived the word from the Italian word moschea from moscheta. The Italians got it either directly from the Arabic word masjid or from the old Spanish mesquite.

In Medina – Battles

List Of Famous Battles

Muhammad (S) spent his last ten years, from 622 to 632, as the leader of Medina in a state of defensive war with pagans of Mecca. The important battles are the battle of *Badr* in the second year after migration, the battle of *Uhud* in the third year, and the battle of *Khandaq* in the fifth year.

This is a list of famous battles:

- Battle of Badr – 2 AH (624 CE)
- Battle of Uhud – 3 AH (625 CE)
- Battle of Dhaat Al-Riqa – 4 AH (625 CE)
- Battle of Khandaq (Ahzab) – 5 AH (626 CE)
- Battle of Banu-Quraizhah – 5 AH (626 CE)
- Battle of Daumat Al-Jandal – 5 AH (626 CE)
- Battle of Khaybar – 7 AH (628 CE)
- Battle of Mu'ta – 8 AH (629 CE)
- Battle of Dhaat As-Salasil – 8 AH (629 CE)
- Conquest of Mecca – 8 AH (629 CE)
- Battle of Hunayn – 8 AH (629 CE)
- Battle of Tabouk – 9 AH (630 CE)

The First Battle – Badr

In the middle of the second year of migration, a report was received in Medina that a caravan was going from Mecca to Syria under the leadership of Abu-Sufyan, and the Prophet went up to pursue the caravan and stayed there until the beginning of the following month, but could not lay hands on it. The time of the return of the caravans was almost certain because in early autumn the caravans of *Quraish* used to return from Syria to Mecca.

As *Quraish* had confiscated the property of Muslim residing in Medina, it was only appropriate that the

Muslims should also confiscate their merchandise and if they persisted in withholding the property of Muslims on account of their enmity and obstinacy, the Muslims should, as a retaliatory measure, divide their merchandise amongst themselves as war booty.

Hence, the Prophet turned to his companions and said, "O people! It is the caravan of *Quraish*. You can go out of Medina to take possession of the property of *Quraish*. It is possible that your condition may improve."

In the circumstances, the Prophet left Medina with three hundred and thirteen men in the month of *Ramadan* of the second year of migration to confiscate the property of *Quraish*.

Abu-Sufyan informed *Quraish* about the impending danger to the caravan. The Meccans and all their brave men and warriors got ready to go, with the exception of Abu-Lahab, who did not participate in this battle and hired Aas bin-Hisham for four thousand dirhams to go and fight on his behalf.

The forces of truth and falsehood faced each other for the first time in the Valley of Badr. The number of the army of truth did not exceed three hundred and thirteen whereas the army of falsehood was three times as big as that. The Muslims were not properly equipped. Their means of transport consisted of about seventy camels and a few horses, while the enemy had come with full strength to knock down Islam.

The Prophet encamped in the northern passage of *Badr* and was waiting for the caravan to pass when a fresh report was received. It changed the thinking of the commanders of the Islamic army and opened a new chapter in their lives. It was reported to the Prophet that the people of Mecca, who had come out to protect the caravan, were centralized in the same environs and various tribes had participated in forming this army.

The grand leader of Muslims saw himself on the crossroads. He and his companions had come out of Medina to confiscate the merchandise and were not in a position, whether from the point of view of numbers or that of military equipment, to confront a big Meccan army. Now if they had returned from the way they had come, they would have lost the glory, which they had earned by means of manoeuvers and military demonstrations. As it was very much likely that the enemy might continue his advance, and attack the center of Islam (Medina), the Prophet considered it expedient not to retreat but to put up a good fight with the available strength up to the last moment.

The point worth consideration was that the majority of the soldiers consisted of the *Ansar* (Muslims of Medina) and there were only seventy-four *Muhajirs* (immigrants) amongst them and the agreement, which the *Ansar* had made with the Prophet at *'Aqabah* was a defense pact and not a war pact. In other words, they had agreed to defend his person in Medina like their own kith and kin but had not undertaken to go with him out of Medina and wage war against the enemy. Now the question was as to what the commander of the entire force should do. He, therefore, saw no alternative but to consult his companions about engaging in the battle and to solve the problem in the light of their views.

Miqdad (who was one of the immigrants) stood up and said, “O Prophet of Allah! Our hearts are with you and you should act according to the orders given to you by Allah. By Allah! We shall not tell you what Children of Israel told Moses. When Moses asked them to perform jihad they said to him, ‘O Moses! You and your Lord should go and perform jihad and we shall sit here.’ We, however, tell you quite the reverse of it and say, Perform jihad under the auspices of the blessings of Allah and we are also with you and shall fight”.

The Prophet was very much pleased to hear Miqdad’s words and prayed for him.

Then Sa’d bin Ma’az (one of the *Ansar*) stood up and said, “Do you mean us?” The Prophet replied in the affirmative. Thereupon Sa’d said, “O Prophet of Allah! We have faith in you and testify that your religion is a true one, and we have promised and agreed that we will obey you and stick to all the decisions taken by you. We swear by the Almighty Allah who has appointed you to the prophetic mission that if you go into the sea (i.e. the Red Sea) we shall follow suit and none of us shall lag behind in following you. We are not at all afraid to face the enemy. It is possible that we will render services and make sacrifices in this regard which may brighten your eyes. In obedience to the command of Allah you may send us to any place you consider fit”.

The words of Sa’d made the Prophet extremely happy and he gave immediate orders to move and said, “Move and I give you good tidings that you will either come across the caravan and confiscate the goods or you will fight against the forces which have come to help the caravan. I can now see the defeat of *Quraish* and find that they have suffered heavy losses”.

The Muslim army proceeded under the command of the Prophet and encamped near the wells of *Badr*.

The battle of *Badr* was the most important among the Islamic battles of destiny. For the first time, the followers of the new faith were put to a serious test. In the case of the victory of the pagan army, while the Islamic forces were still at the beginning of their developments, it could have destroyed the faith of Islam.

The Details Of The Battle Of Badr

A well–appointed army including nine hundred and fifty men of experienced warriors prepared to fight the Prophet. Among them were many of the most obstinate enemies of Islam who were of Muhammad’s cousins.

Although the Prophet’s army consisted of three hundred and thirteen men, but they were more powerful than one thousand persons because of their faith in Allah and steadfastness in belief. These men of iron came before the enemy.

Three men of the most revengeful enemies of Islam, Utbah, his son Shaybah and his brother Waleed made an inroad, boasting about their riches and chieftaincy. They challenged three fighters of their rank

because it would not fit them to fight common fighters as they thought.

Ali, his uncle Hamza and his cousin Ubayda confronted them. Ali encountered Waleed and inflicted a blow on his shoulder so that as the sword came out of his armpit and he ran away towards his father Utbah to seek refuge. Ali chased him and, by another stroke on his thigh, killed him.

Then he went to help his uncle Hamza, who was facing Shayba. They had crossed swords with each other for some time to that extent that their swords broke and had started to grapple and punch each other.

Hamza was a strapping man so that his enemy was not seen behind his back. Ali said, "Mind your head, uncle." He immediately threw the enemy (Shayba) down on the ground by a dint of his sword.

Utba and Ubayda both were brave and dauntless. When they were crossing swords with one another and the quarrel was still raging when Utba was killed by a sudden attack but Ubayda's leg was seriously injured. He died on his way back to Medina.

At last, the two armies attacked each other with swords. High morale and spirit of self-sacrifice were seen among the Muslims so that when the dazzling and lightening of the swords finished, the killed warriors of the enemy were seventy. The Meccans were driven back with great loss. Several of their chiefs were slain, including Abu-Jahl and seventy persons were taken as captives by the Islamic army. Most of the captives knew reading and writing. The Prophet has ordered to set free any captive, who would teach ten Muslims how to write and read.

Victory at *Badr* invested Islam with immense prestige. The threat to the security of Medina was averted, and the Prophet could now lay the foundations of the first and the last kingdom of heaven on earth.

After the battle of *Badr* against the *Quraish*, the Prophet is reported as having said, "We have returned from the lesser Jihad to the greater Jihad (i.e. the struggle against the evil of one's soul)."

Qur'an says about this war: "***And Allah has already made you victorious at Badr when you were a weak little force. So fear Allah much*** (***abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained***) ***that you may be grateful.*** (***Remember***) ***when you*** (***Muhammad***) ***said to the believers, is it not enough for you that your Lord*** (***Allah***) ***should help you with three thousand angels; sent down? Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks of distinction. Allah made it not but as a message of good news for you and as an assurance to your hearts. There is no victory except from Allah the All Mighty, the All-Wise. That He might cut off a part of those who disbelieve, or expose them to infamy so that they retire frustrated.***" (Qur'an; 3: 123-127)

Muslims Treatment With Prisoners

The prisoners were, contrary to all usage and traditions of the Arabs, treated with the greatest humanity. The Prophet gave strict orders that sympathy should be shown to them in their misfortune and that they should be treated with kindness. The Muslims to whose care the prisoners were confided faithfully obeyed these instructions.

Dealing with this event, William Muir, in his book "Life of Muhammad", quotes one of the prisoners saying: “Blessing be on the men of Medina; they made us ride, while they themselves walked; they gave us wheaten bread to eat, when there was little of it, contenting themselves with dates.”

According to the Islamic law, every one of the prisoners of war is required to work for a Muslim according to his capacity. Educated persons are employed on educating others and industrialists impart instruction in the field of industry. These slaves cannot become free in any case unless someone first purchases them, and this had been the practice of the Prophet and of the Muslims during the battles fought and the conquests made by them.

As regards this battle (i.e. *Badr*), however, it was declared that educated persons could become free if they taught ten Muslims how to read and write. Others could also purchase their freedom by paying an amount ranging from one thousand dirhams to four thousand dirhams. As regards the poor persons, they could be set free without payment of any ransom.

This news caused a thrill in Mecca amongst the relatives of the captives and they sent ransom money to Medina to get them released. When Suhayl Amr was set free on payment of ransom, one of the companions of the Prophet requested permission to pull out his front teeth, so that he could not be able thereafter to speak against Islam. The Prophet of mercy did not grant permission to do that and said that it amounted to "mutilation" which is not permissible in Islam.

Abil As, the son-in-law of the Prophet and husband of his daughter Zaynab, was a respectable tradesman of Mecca. He had married Zaynab during the Age of Ignorance and did not embrace Islam after the appointment of the Prophet to the prophetic mission. He also participated in the Battle of *Badr* and was taken prisoner. At that time, his wife, Zaynab, was in Mecca. To get her husband released she sent to Medina a necklace which was given to her by her mother Khadijah at the time of her marriage. The Prophet chanced to see the necklace sent by his daughter. He wept and was reminded of the great sacrifices made by Khadijah for the cause of Islam and the enormous wealth spent by her for the advancement of the Divine religion. To ensure respect for public property he turned to his companions and said, “This necklace is your property and you have full right over it. If you are agreeable it may be returned and Abil Aas may be set free without realizing any ransom.” His companions accepted his suggestion.

The Islamic Rule For Division Of The Spoils

The remarkable circumstances, which led to the victory of *Badr*, and results, which followed from it, made a deep impression on the minds of the Muslims; the angels of the heaven had battled on their side against their enemies. The division of the spoils created some dissension between the Muslim warriors. For the moment, the Prophet divided it equally among all. Subsequently, a Qur'an revelation laid down a rule for future division of the spoils. According to this rule, a fifth was reserved for the public treasury for the support of the poor and indigent.

The Qur'an says, "***now that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveler, if you have faith in Allah and what We sent down to Our servant on the Day of Separation, the day when the two hosts met. Allah has power over all things.***" (Qur'an; 8:41)

Fraternization Among The Muslims

The Holy Qur'an says, "***The believers are but brethren, therefore make peace between your brothers and be careful of*** (***your duty to***) ***Allah that mercy may be had on you.***" (Qur'an; 49:10)

Therefore, the Prophet (S) directed the believers to brotherly, two by two, in an agreement of fraternization. The Prophet fraternized between every two Muslims except Ali, who remained alone. The Prophet said to him, "You are but my own brother and you are to me as Aaron was to Moses, but no Prophet will come after me."

The Second Battle– Uhud

The second battle between the *Quraish* and the Muslims was the battle of *Uhud*.[1] The idolaters, to revenge their loss at *Badr*, made tremendous preparations for a new attack on the Muslims. They collected an army of three thousand strong men, of whom seven hundred were armed with coats of mail and two hundred horses. These forces advanced under the conduct of Abu–Sufyan and encamped at a village six miles from Medina, where they gave themselves up to spoiling the fields and flocks of the people of Medina. The Prophet, being inferior to his enemies in number, at first determined to keep himself within the town and to receive them there. However, afterward, the advice of some of his companions prevailing, he marched out against them at the head of one thousand men, of whom one hundred were armed with coats of mail. With these forces, he halted at Mount *Uhud*. Abdullah Ibn Ubai, the leader of the Hypocrites, soon abandoned him with three hundred of his followers. Thus, the small force of the Prophet was reduced to seven hundred.

At Mount *Uhud*, the Muslim troops passed the night, and in the morning, after offering their prayers, they advanced into the plain. The Prophet contrived to have the hill at his back, and, the better to secure his men from being surrounded; he placed fifty archers on the height in the rear, behind the troops, and

gave them strict orders not to leave their posts whatever might happen. When they came to engage, the Prophet had superiority at first. However, afterward, his archers left their position for the sake of plunder, thus allowing the enemy to attack the Muslims in the fear and surround them. Therefore, the Prophet lost the day. He was struck down by a shower of stones and wounded in the face by two arrows. Moreover, one of his front teeth was broken. Of the Muslims, seventy men were killed, among whom was the Prophet's uncle, Hamza. Of the infidels, twenty–two men were lost.

The *Quraish* were too exhausted to follow up their advantage, either by attacking Medina or by driving the Muslims from the heights of *Uhud*. They retreated from the Medina territories after barbarously mutilating the corpses of their dead enemies.

Almighty Allah says, "***So do not become weak*** (***against your enemy***)***, nor be sad, and you will be superior*** (***in victory***) ***if you are indeed*** (***true***) ***believers. If a wound*** (***and killing***) ***has touched you, be sure a similar wound*** (***and killing***) ***has touched the others; and We make such vicissitudes rotate among mankind, so that Allah may ascertain those who have faith, and Allah likes not the wrongdoers. Moreover, that Allah may test*** (***or purify***) ***the believers*** (***from sins***) ***and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought*** (***in His Cause***) ***and*** (***also***) ***tests those who are patient? You did indeed wish for death before you met it. Now you have seen it openly with your own eyes***." (Qur'an; 3: 139–143)

Allah the Exalted also says, "***We shall cast terror into the hearts of those who disbelieve because they joined others in worship with Allah for which He has sent no authority; their abode will be the Fire and how evil is the abode of the polytheists and wrong–doers. And Allah indeed fulfilled His Promise to you when you were killing them*** (***your enemy***) ***with His Permission; until*** (***the moment***) ***you lost your courage and fell to disputing about the order, and disobeyed after He showed you*** (***of the booty***) ***which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them*** (***your enemy***)***, and He might test you. Surely, He forgave you, and Allah is most gracious to the believers.***

Remember when you ran away (***dreadfully***) ***without even a casting a side–glance at anyone, and the Messenger was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor that which had befallen you. Allah is Well Aware of all that you do. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves*** (***as how to save their own selves, ignoring the others and the Prophet***) ***and thought wrongly of Allah – the thought of ignorance. They said, "Have we any part in the affair?" Say you*** (***O Muhammad***)***, "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say, "Even if you had remained in your houses, those destined to be slain would have set out toward the places where they were laid to rest, so that Allah may test what is***

in your breasts, and that He may purge what is in your hearts, and Allah knows best what is in the breasts." (Qur'an; 3: 151–154)

The Archers

The Prophet appointed Abdullah Ibn Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of *Uhud*. He instructed them: "Stick to your place, and do not leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. So, some of the companions of Abdullah Ibn Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" Abdullah Ibn Jubair said, "Have you forgotten what Allah's Messenger said to you?" They replied, "By Allah! We will go to the people (the enemy) and collect our share from the war booty."

In spite of the Prophet's recommendations, they left the place to collect spoils when the enemy was running away. Suddenly they saw that the place was without guardians and then the enemy seized the opportunity, passed along the mountain, and made an attack on the Muslims at the rear. In the meantime, somebody cried loudly, "Muhammad was killed."

Soon after spreading this dreadful rumor, the Muslims became struck with terror and drew swords among themselves. They left Muhammad (S) alone and ran away to the mountains except four persons, who remained to defend him. They were Ali (peace be upon him), Zubayr, Talhah, and Abu-Dajanah.

At last, the Muslims were defeated in this battle but the enemy did not continue the war and left for Mecca without occupying the support less Medina.

Asking Jews To Leave Medina

It was necessary to put an end to the Jews hostile actions for the sake of maintaining peace and security. The Prophet had to go to their headquarters, where he required them to enter definitively into the Muslim commonwealth by embracing Islam or to leave Medina.

The Jewish Tribe Bani-Qainuqa'

The moral effect of the disastrous battle of *Uhud* was such as to encourage some Jewish tribes of Medina to make every effort to excite the neighboring Arab tribes against the Muslims. The Muslim commonwealth to secure safety among the community passed a sentence of outlawry upon these Jewish tribes.

The members of one of the Jewish tribe, namely *Bani-Qainuqa'*, were sentenced to expulsion from the Medina territory, for having infringed the terms of the compact, openly and knowingly. As mentioned, it was necessary to put an end to their hostile actions for the sake of maintaining peace and security. The

Prophet went to their headquarters and asked them to enter definitively into the Muslim commonwealth by embracing Islam or to leave Medina. To this, they replied in the most offensive terms: "You have had a quarrel with men ignorant of the art of war. If you are desirous of having any dealings with us, we shall show you that we are men."

They then shut themselves up in their fortress and set the Prophet and his authority at defiance. The Muslims decided to reduce them and laid siege to their fortress without loss of time. After fifteen days, they surrendered. Though the Muslims at first intended to inflict some severe punishment on them, they contented themselves by banishing the *Bani-Qainuqa*.

The Jewish Tribe Bani-Nadir

The *Bani-Nadir* had behaved in the same way as *Bani-Qainuqa'*. They had likewise, knowingly and publicly, disregarded the terms of the Charter. The Prophet sent them a message similar to that which was sent to their brethren, the *Qainuqa*'. Then, relying on the assistance of the Hypocrites' party, returned for a defiant reply. After a siege of fifteen days, they sued for terms. The Muslims renewed their previous offer, and the Jews of *Nadir* chose to execute Medina. They were allowed to take with them all their movable property, with the exception of their arms. Before leaving Medina, they destroyed all their dwellings in immovable property. The Prophet with the consent of the *Ansar* and the Emigrants distributed arms, which they could not carry away with them. A principle was henceforth adopted, that any acquisition not made in actual warfare should belong to that state and that its disposal should be left to the discretion of the ruling authorities.

Almighty Allah said, *"*[***And there is also a share in this booty***] ***for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him; and helping Allah and His Messenger. Such are indeed the truthful. They are as well for those who were settled in the land and abided in faith before them, who love those who migrate toward them, and do not find in their breasts any need for that which is given to them, but prefer*** [***the Immigrants***] ***to themselves, though poverty be their own lot. And those who are saved from their own greed it is they who are the felicitous.***" (Qur'an; 59: 8&9)

The expulsion of the *Bani-Nadir* took place in the fourth year of the *Hijrah*.

Battle Of The Trench Or Ditch (Ghazwah Al-Khandaq)

In the fifth year of the *Hijrah*, the enemies of Islam made every possible attempt to stir up the tribes against the Muslims. The Jews also took an active, if hidden, part in those intrigues. An army of ten thousand well-equipped men marched towards Medina under the command of Abu-Sufyan. They encamped near Mount *Uhud*, a few miles from the city. The Muslims could gather only an army of three thousand men. Seeing their inferiority in numbers on the one hand, and the turbulence of the Hypocrites within the town on the other, they preferred to remain on the defensive. They dug a deep moat round the

unprotected quarters of Medina and encamped outside the city with a trench in front of them. They relied for the safety of the other side upon their allies, the *Quaraiza*, who possessed several fortresses at a short distance towards the south and were bound by the compact to assist the Muslims against any raiders. These Jews, however, were induced by the idolaters to violate their pledge and to join the *Quraish*. As these Jews were acquainted with the Hypocrites within the walls of the city were waiting for an opportunity to play their part, the situation of the Muslims was most dangerous.

The siege had already lasted for twenty days. The enemy made great efforts to cross the trench, but the small Muslim force fiercely repulsed every attempt. Disunion was now rife in the midst of the besieging army. Their horses were perishing fast, and provisions were becoming less every day. During the night, a storm of wind and rain caused their tents to be overthrown and their lights extinguished. Abu–Sufyan and the majority of his army fled, and the rest took refuge with the *Quraiza*.

This battle was also called the battle of *Al–Ahzab* (the parties) because many groups of the Jews and the nomads of about Mecca and Medina had taken part in this war.

Battle Of Ali And Amr Bin Abde Wadd

In the battle of the Trench (*Ghazwah al–Khandaq*) some vile elements of *Quraish* came to fight in the battlefield including Amr bin Abde Wadd, Akrama bin Abi Jahl and Hubaira bin Abi Wahab, Zarar bin Khattab and Mardas Fehri. They sought and found a narrow place in the trench. Their horses leaped above the trench to the other side. The Muslims were in a state of shock and horror before the passage of these pagan soldiers to their side. The new danger, which was presented by their passage, made the morale of the Muslims much lower than before.

Though the hearts of most of the Muslims were filled with fear, some of them were unshaken by the new danger. It rather made their faith stronger in Allah, His Messenger, and the promised victory. These individuals were ready to sacrifice themselves and one of them certainly was determined to try to confine the danger, then to remove it. Qur'an tells us of the morale of these believers. "***When the believers saw the confederate forces, they said, "This is what Allah and His Apostle had promised us, and Allah and His Apostle told us what is true." It only added to their faith and their zeal in obedience. Among the believers are men who have been true to their covenant with Allah: Of them, some have completed their vow*** (***to the extreme***)***, and some*** (***still***) ***wait, but they have never changed*** (***their determination***) ***in the least***." (Qur'an; 33: 22 & 23)

The Holy Qur'an does not inform us of the number of those believers whose faith was increased by the increase of the danger. These believers may have been scores or just a few. However, faith sometimes remains only as a state of mind without being transformed into action. Some of the faith is active, flowing with vitality and moving the faithful to face the danger and to rise to its level and above its level.

History informed us of one of them because of his outstanding achievements in this battle, in confining

and removing the danger, which shook the very foundation of the Islamic state. That man was no other than Ali son of Abu-Talib (peace be upon him).

Amr Ibn Abduwud, who crossed the trench, was well known among the Arabs. He attended the battle, boastfully making his place known to people. His very passage from one side to the other side of the trench, accompanied only by a small number of fighters, indicates that the man was extremely courageous. He was the only one from among the 24,000 fighters who tried to invade the Muslims directly and challenge them totally, while he was with them on one side.

While mounting his horse, facing the Muslims and challenging them: "Is there any dueler?" He repeated this call but there was no response on the part of the companions. This compelled Ali to rise up and request permission from the Prophet (S) to fight Amr. The Prophet said, "Not you Ali."

Amr again repeated his challenge and there was no response again from the companions of the Prophet. This time again Ali asked for permission, but the Prophet replied the same. Perhaps the prophet wanted to test the loyal companions and not to give chance to others to say, "If Ali had not been given permission earlier, then I would have gone to face Amr."

Finally, Amr addressed the Muslim army as follows, "You Muslims have been made to believe that there is a Paradise (*Jinnah*), is there anyone among you who has the courage to challenge me so that I can kill him and send him to his Paradise." Hearing this Prophet asked his companions "Is there anyone among you who could stop the non-sense of this." Hearing this, none other than Ali rose up for the third time and requested permission saying that now he cannot stop. Prophet Muhammad finally gave permission to Ali and prayed in his favor.

When Ali started toward Amr, the Prophet Muhammad addressed the Muslims and said, "Absolute Faith (*Imaan*) is going against absolute/total Infidelity (*Kufr*)."

Ali neared Amr and asked him to face him in a duel. Amr arrogantly replied, "Your father Abu-Talib was a friend of mine. By Allah, I would not like to kill you." Ali replied, "But, by Allah; I would love to kill you." The battle started after an exchange of some more harsh words. There was such ferocity in the duel that the whole scene was covered with dust and only the voice of swords clashing could be heard. In a little while, the voices stopped and the dust started settling down. Everyone was anxious to see the results. Amidst settling dust, Ali was seen coming out in such a way that blood was soaking from his sword – *Zulfiqar*. Viewing this scene the Prophet said to Ali, "Congratulations to you Ali if this act of yours today is compared with the good deeds of my entire followers (*Ummah*) then your act would still be heavier."

Against The Quraiza

After the battle of the Trench (*Ghazwah al-Khandaq*) Muslims, though they were satisfied with the failure of their enemies, could not help thinking that the victory was unsatisfactory so long as the *Quraiza*, who

had violated their sworn pledge, remained so near. This Jews might at any time surprise Medina from their side. The Muslims felt it their duty to demand an explanation of the violation of the pledge. This was utterly refused. Consequently, the Jews were besieged and compelled to surrender at discretion.

They only asked that their punishment should be left to the judgment of Sa'd Ibn Mu'adh, the prince of the tribe of Aws. This chief, who was a fierce soldier, had been wounded in the attack. He died of his wounds the following day. Infuriated by the treacherous conduct of the *Bani–Quraiza*, he gave judgment that the fighting men should be to death and that the women and children should become the slaves of the Muslims. The sentence was carried into execution.

Protecting The Christians

It was about after the battle of the Trench that the Prophet (S) granted to the monks of the Monastery of Christians, his liberal charter by which they secured for the Christians noble and generous privileges and immunities. He undertook himself and enjoined his followers, to protect the Christians, to defend their churches and the residences of their priests and to guard them against all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his diocese; nor Christian was to be forced to reject his religion; no monk was to be expelled from his Monastery; no pilgrim was to be stopped from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist them. This was not to be considered as supporting their religion, but as simply rendering them assistance in special circumstances. Should the Muslims be engaged in hostilities with outside Christians, no Christian resident among the Muslims should be treated with contempt because of his creed. The Prophet declared that any Muslim violating any clause of the charter should be regarded as a transgressor of Allah's commandments, a violator of His testament and neglectful of His faith.

The Treaty Of Hudaibiya

After six years since the Prophet and his Meccan followers had fled from their birthplace, their hearts began to yearn for their homes and for their Sacred House the *Ka'ba*. As the season of the pilgrimage approached, the Prophet announced his intention to visit the holy center, and numerous voices of his disciples responded to the call. Preparations were soon made for the journey to Mecca. The Prophet, accompanied by seven or eight hundred Muslims, Emigrants, and *Ansar*s, all totally unarmed, set out on the pilgrimage. The *Quraish*, who were still full of animosity towards the Muslims, gathered a large army to prevent them from entering Mecca and maltreated the envoy that the Prophet had sent to ask permission to visit the holy places.

After much difficulty, a treaty was concluded by which it was agreed that: “All hostilities should cease for ten years. Anyone coming from the *Quraish* to the Prophet without the permission of the guardian or chief should be given back to the idolaters, but any Muslim persons going over to the Meccans should not be surrendered. Any tribe desirous of entering into an alliance, either with the *Quraish* or with the Muslims, should be at liberty to do so without disputes. Muslims should go back to Medina on the present occasion and stop advancing further. They should be permitted in the following year to visit Mecca and to remain there for three days with the arms they used on journeys, namely, their scimitars in sheaths.”

The Treaty of Hudaibiya thus ended, the Prophet returned with his people to Medina.

The Universal Mission

After the migration to Medina, it was revealed to the Prophet that his mission should be universal. In 628 CE, he dispatched several envoys to invite the neighboring sovereigns to Islam. He sent letters to six rulers – the Persian king, the Byzantine emperor, the Negus of Abyssinia, the governor of Egypt, a *Ghassanid* prince, and a chief of the *Banu-Hanifa* in southeast Arabia.

Muhammad (S) was Allah’s Messenger not only for the Arabs but also for the whole world. It was his duty to deliver Allah’s last message to all humanity, and he did.

In sending these letters, the Messenger of Allah was prompted by his desire that all men should live in obedience to the commandments and laws of Almighty Allah. Obedience to those commandments and laws alone can guarantee the peace, happiness and welfare of humankind in this world, and its salvation in the Hereafter.

The embassy to the king of Persia, Khosroes Parvis, was received with disdain and contumely. He was haughtily amazed at the boldness of the Mecca fugitive in addressing him on terms of equality. He was so enraged that he tore up into pieces the Prophet’s letter of invitation to Islam and dismissed the envoy from his presence with great contempt. When the Prophet received information on this treatment, he calmly observed, “Thus will the Empire of Khosroes be torn to pieces.”

The embassy to Heraclitus, the Emperor of the Romans, was received much more politely and reverentially. He treated the ambassador with great respect and sent the Prophet a gracious reply to his message.

Another envoy was sent to an Arab prince of the *Ghassanite* tribe, a Christian feudatory of Heraclitus. This prince, instead of receiving the envoy with any respect, cruelly murdered him. This act caused great consternation among the Muslims, who considered it as an outrage of international obligations.

The Negus of Abyssinia placed the letter on his eye, descended to the floor, confessed his faith in Islam. Moreover, he wrote the following reply to the Prophet, “…I bear witness that you are the Messenger of

Allah, true and confirming (those who have gone before you), I pledge to you through your cousin and surrender myself through him to the Lord of the worlds."

The governor of Egypt promised to consider the message and treated the envoy with respect, sending him back with two Coptic maidens, Mary and Shirin. Accordingly, Mary, the Egyptian, converted to Islam and became the favorite wife of the Prophet.

The Conversation Between Abu-Sufyan And Heraclitus

The Conversation Between Abu-Sufyan And Heraclitus (An Arab Prince Of The Ghassanite Tribe)

Narrated Abdullah Ibn Abbas: "Abu-Sufyan Ibn Harb informed me that Heraclitus had sent a messenger to him while he had been accompanying a caravan from *Quraish*. They were merchants doing business in *Sham* (Syria, Palestine, Lebanon, and Jordan) at the time when Allah's Messenger had a truce with Abu-Sufyan and *Quraish* infidels. So Abu-Sufyan and his companions went to Heraclitus at *Ilya* (Jerusalem).

Heraclitus called them on the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclitus's question, said to them: "Who among you is closely related to that man who claims to be a Prophet?" Abu-Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclitus said, "Bring him (Abu-Sufyan) close to me and make his companions stand behind him." Abu-Sufyan added, "Heraclitus told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and if I told a lie they (my companions) should contradict me. By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet."

Abu-Sufyan's narration continues: "The first question he asked me about him was: "What is his family status among you?" Replied, "He belongs to a good noble family amongst us." Heraclitus further asked, "Has anybody among you ever claimed the same (to be a Prophet) before him?" I replied, "No." He said, "Was anybody amongst his ancestors a king?" I replied, "No." Heraclitus asked, "Do the nobles or the poor follow him?" I replied, "It is the poor who follow him." He said, "Are his followers increasing or decreasing (day by day)?" I replied, "They are increasing." He then asked, "Does anybody amongst those who embrace his religion become displeased and renounce the religion afterward?" I replied, "No." Heraclitus said, "Have you ever accused him of telling lies before his claim (to be a Prophet)?" I replied, "No." Heraclius said, "Does he break his promises?" I replied, "No. We are at truce with him but we do not know what he will do in it." I could not find an opportunity to say anything against him except that. Heraclitus asked, "Have you ever had a war with him?" I replied, "Yes." Then he said, "What was the outcome of the battles?" I replied, "Sometimes he was victorious and sometimes we." Heraclitus said, "What does he order you to do?" I said, "He tells us to worship Allah and Allah alone and not to

worship anything along with Him and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin."

Heraclitus asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Messengers come from noble families among their respective peoples. I questioned you whether anybody else among you claimed such a thing; your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said and your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that the poor followed him. In fact, this very class of people has followed all the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact, this is the way of true faith until it is complete in all respects. I further asked you whether there was anybody, who after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact, this is (the sign of) true faith when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative, and likewise, the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him, and forbade you to worship idols, and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place, underneath my feet. I knew it (from the scriptures) that he was going to appear, but I did not know that he would be from you. Moreover, if I could reach him definitely, I would go immediately to meet him and I would certainly wash his feet."

Heraclitus then asked for the letter addressed by Allah's Messenger, which had been delivered by Dihya to the Governor of Busra, who forwarded it to Heraclitus to read. The contents of the letter were as follows: "In the name of Allah, the Beneficent, and the Merciful. (This letter is) from Muhammad, the slave of Allah and His Messenger to Heraclitus the ruler of Byzantine. Peace be upon him who follows the right path. Furthermore, I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam, you will be committing a sin by misguiding your subjects. And I recite to you Allah's Statement:

"***Say*** (***O Muhammad***)***: 'O People of the Scripture*** (***Jews*** & ***Christians***)***: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him and that none of us shall take others as lords besides Allah.' Then, if they turn away, say, 'Bear witness that we are Muslims***.'" (Qur'an; 3:64)

Abu-Sufyan then added, "When Heraclitus had finished his speech and had read the letter, there was a

great hue and cry in the Royal Court. Therefore, we turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha (the Prophet Muhammad) had become so prominent that even the King of *Bani-Asfar* (Byzantine) was afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future."

The End Of Heraclitus's Story

Ibn An-Natur (the Governor of *Ilya* (Jerusalem)) narrated that once while Heraclitus was visiting *Ilya*, he got up in the morning with a sad mood. Some of his priests asked him why he as in that mood. Heraclitus was a foreteller and an astrologer. He replied, "At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?" The people replied, "Except the Jews, nobody practices circumcision, so you should not be afraid of them (Jews); just issue orders to kill very Jew present in the country."

While they were discussing it, a messenger sent by the king of *Ghassan* to convey the news of Allah's Messenger to Heraclitus was brought in. Having heard the news, he (Heraclitus) ordered the people to go and see whether the messenger of *Ghassan* was circumcised. The people, after seeing him, told Heraclitus that he was circumcised. Heraclitus then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision."

After hearing, that Heraclitus remarked that sovereignty of the Arabs had appeared. Heraclitus then wrote a letter to his friend in Rome who was as good as Heraclitus was in knowledge. Heraclitus then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend, who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that, Heraclitus invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, "O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, give a pledge of allegiance to this Prophet (embrace Islam)."

(On hearing the views of Heraclitus) the people ran towards the gates of the palace like mongers but found the doors closed. Heraclitus realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in the audience.

(When they returned) he said, "What was already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclitus's story (in connection with his faith).

Jews Of Khaybar

In the seventh year after *Hijrah* the Jews of *Khaybar*, a strongly fortified territory at a distance of four days' journey from Medina, showed implacable hatred towards the Muslims. United by an alliance with

the tribe of *Ghatfan*, as well as with other cognate tribes, the Jews of *Khaybar* made serious attempts to form a coalition against the Muslims. The Prophet (S) and his adherents were apprised of this movement and immediate measures were taken in order to repress any new attack upon Medina. An expedition of fourteen hundred men was soon prepared to march against *Khaybar*. The allies of the Jews left them to face the war with the Muslims all alone.

The Jews firmly resisted the attacks of the Muslims, but eventually, all their fortress had to be surrendered, one after the other to their enemies. They prayed for forgiveness, which was accorded to them on certain conditions. Their lands and immovable property were secured to them, together with the free practice of their religion. After subduing *Khaybar*, the Muslims returned to Medina in safety.

The Hero Who Captured The Khaybar

The campaign of *Khaybar* was one of the greatest campaigns. The masses of Jews living in *Khaybar* were the strongest, the richest, and the best equipped for a war of all the peoples of Arabia.

Muslims, however, were able to capture all the fortresses of *Khaybar* except *al-Qamus* which proved to be impregnable. Muhammad (S) send Abu-Bakr on one occasion, and Umar on another, with handpicked warriors, to attempt the conquest of *al-Qamus*. Both made the attempt and both failed. Some other captains also tried to capture the fortress but they also failed. These repeated failures began to undermine the morale of the army.

The prophet realized that something dramatic had to be done to restore the wilting morale of the Muslims. When one more attempt to capture *al-Qamus* had also aborted he declared, “Tomorrow I shall give the banner of Islam to a hero who loves Allah and His Apostle, and Almighty Allah and His Apostle love him. He is one who attacks the enemy but does not run, and he will conquer *Khaybar*.”

The companions knew that the prediction of the Messenger of Allah would come true and that *Khaybar* would be conquered on the following day. Every one of them, therefore, became a candidate for the glory and honor of conquering it. Many of them were kept awake all night by the ambition to become “the beloved of Allah and His Apostle,” and to become the hero who would capture *Khaybar*.

On the following morning, the companions gathered in front of the tent of the Prophet. Each of them was decked out in martial array and was vying with others in looking the most impressive figure.

Presently, the Messenger of Allah came out of his tent, and the vast throng began to show signs of restlessness. Each of the companions tried to make himself more conspicuous than others in the hope of catching the eye of the master. However, the latter did not appear to notice any of them and only posed one question: “Where is Ali?”

Ali (peace be upon him) at this time was in his tent. He knew that if he was the “beloved of Allah and His Apostle,” then he, and no one else would capture the fortress of *al-Qamus*. The Prophet sent for him.

When Ali came, the Prophet solemnly placed the banner of Islam in his hand. He invoked Allah's blessings upon him, prayed for his victory, and bade him farewell. The young hero then advanced toward the most formidable fortress in all Arabia where the bravest of the Hebrew warriors were awaiting him. He fought against them all, overcame them, and planted the banner of Islam on its main tower.

When the conqueror returned to the camp, the Messenger of Allah greeted him with smiles, kisses, and embraces, and prayed to Almighty Allah to bestow His best rewards upon His lion.

The Results Of The Conquest Of Khaybar

The conquest of *Khaybar* is a landmark in the history of Islam as it is the beginning of the Islamic State and Empire.

Khaybar was the first campaign in which non-Muslims were made the subjects of the Islamic State. It was the first time that the principles of government in Islam were defined and applied. Therefore, *Khaybar* is the first successful campaign of Islam.

At *Khaybar*, the nascent Islamic State acquired new subjects and new territories. It was the beginning, not only of the Islamic State but also of its expansion. If the conquest of *Khaybar* is the beginning of the Islamic State, then Ali ibn Abi Talib, its conqueror, is its principal architect.

Before the conquest of *Khaybar*, the Muslims were destitute or semi-destitute. *Khaybar* suddenly made them rich.

The immigrants (*Muhajireen*) in Medina had no means of making a living and therefore had no steady income. They had barely managed to survive until the conquest of *Khaybar*. Once *Khaybar* was conquered, there was a sudden change in their fortunes.

Until the capture of *Khaybar*, the finances of the Islamic community were precarious, and the emigrants lived partly off the charity or hospitality of the Helpers. The conquest of *Khaybar conferred unlimited benefits upon the Muslims; some of them were:*

- Immense quantities of gold and silver that the Jews had been accumulating for many generations;

- The finest arsenals of Arabia containing the newest weapons of the times such as swords, spears, lances, maces, shields, armor, bows and arrows;

- Vast herds of horses, camels, and cattle, and flocks of sheep and goats;

- Rich arable lands with palm groves.

The Estate Of Fadak

Fadak was another Jewish settlement near *Khaybar*. The people of *Fadak* voluntarily sent their

representatives to the Prophet offering to negotiate the terms of surrender. He accepted their offer of surrender, and gave them the right to stay on their lands as subjects of the Islamic State. *Fadak* was acquired in this manner without any effort on the part of the army of the Muslims. It was therefore, considered to be the private property of the Prophet.

In the early days of the history of Islam, the Muslims, when they were still in Mecca, were very poor, and had no means of making a living. Khadijah, the wife of the Prophet, fed and housed most of them. She spent all her wealth on them so that when she died, there was nothing that she could leave for her daughter, Fatimah.

Now when the Prophet acquired the estate of *Fadak*, he decided to make it a gift to his daughter as a recompense for the great sacrifices her mother had made for Islam. He, therefore, gave the estate of *Fadak* to his daughter, and it became her property.

Return Of Ja'far

Ja'far was the cousin of the Prophet (S) and the brother of Ali. Ja'far, son of Abu-Talib acted as representative for the first group of Muslims who migrated to Abyssinia.

Muhammad, the Messenger of Allah, was still in *Khaybar* when his cousin, Ja'far, returned from Abyssinia after an absence of nearly fourteen years. When Ja'far learned in Medina that his master was in *Khaybar*, he at once headed there. By a coincidence, his arrival in *Khaybar* synchronized with the capture of the fortress of *Al-Qamus* by his brother, Ali.

Muhammad loved Ja'far as his own son. He threw his arms around him and said, "I do not know what makes me happier; the conquest of *Khaybar* or the return of Ja'far."

The First Pilgrimage Of Muslims

Before the end of the year, it being the seventh year of the *Hijrah*, the Prophet (S) and his adherents availed themselves of their armistice with the *Quraish* to visit the holy *Ka'ba*. The Prophet, accompanied by two hundred Muslims, went to Mecca to perform the rites of pilgrimage. On this occasion, the *Quraish* evacuated the city during the three days, which the ceremonies lasted.

It was surely a strange sight, which at this time presented itself at the vale of Mecca, a sight unique in the history of the world. The ancient city is for three days evacuated by all its inhabitants, high and low, every house deserted, and as they retire, the exiled converts, many years banished from their birthplace, approach in a great body accompanied by their allies, revisit the empty homes of their childhood and within the short allotted space, and fulfill the rites of pilgrimage. The outside inhabitants, climbing the heights around, take refuge under tents or another shelter among the hills and glens. They clustering on the overhanging peak of *Abu-Qubeis*, thence watch the movements of the visitors beneath, as with the Prophet at their head, they make the circuit of the *Ka'ba* and rapid procession between Mounts *Safa* and

Marwah. Moreover, they anxiously scan every figure, if perchance they may recognize among the worshipers some long lost friend or relative. It was a scene rendered only by the throes, which gave birth to Islam.

The *Quraish* could also see that the goodwill, equality, and unity of men, which Islam fostered, were not theoretical concepts but were very real. It was a most impressive sight and could not have failed to touch the hearts of even the most hard–bitten idolaters.

The deportment of the Muslims was exemplary. They were most anxious not to do anything that was forbidden, and they were most eager to do only one thing – to obey the commandments of Allah.

Yet this demonstration in the *Ka'ba* of discipline by the Muslims was so unrehearsed and so spontaneous. To nothing in this world, was the Arab more allergic than to discipline; but they were transformed, within a few years, by the magic of Islam. The "touch" of Islam had made him a model of discipline among the nations of the earth.

In accordance with the terms of the treaty, the Muslims left Mecca at the end of three day's visit. This peaceful visit was followed by important conversions among the *Quraish*. Khalid Ibn Al–Walid, who, before this, had been a bitter enemy of Islam and who commanded the *Quraish* cavalry at *Uhud*; and Amr Ibn Al–Aas, another important character, apparently adopted Islam.

The Battle Of Muta

When the Prophet (S) and his followers returned to Medina after performing pilgrimage in the seventh year of the *Hijrah*, they arranged in an expedition to exact retribution from the *Ghassanite* prince who had killed the Muslim envoy. A force of three thousand men, under the Prophet's adopted son, Zaid, was sent to take reparation from the offending tribe.

When they reached the neighborhood of *Muta*, a village to the southeast of the Dead Sea, they met with an overwhelming force of Arabs and Romans who were assembled to oppose them. The Muslims, however, resolved resolutely to push forward. Their courage was of no avail and they suffered great losses. In this battle, Zaid and Ja'far, a cousin of the Prophet, and several other notables were killed. Khalid Ibn Walid, by a series of maneuvers, succeeded in drawing off the army and conducting it without further loses to Medina.

A month later, however, Muslims marched unopposed through the lands of the hostile tribes, received their submission, and restored the prestige of Islam on the Syrian frontier.

The Battle Of Dhaat As–Salasil

In the eighth year A.H., a force of twelve thousand men united in a league to attack Medina at night. Their decision was only to kill the Prophet (S) and his minister Ali. Some of the Muslim scholars were

under impression that the Prophet was acquainted with the situation by revelation but in the meanwhile, some spies, who lived about Mecca, reported the plot to him.

The Prophet put the matter before the crowd in the mosque for discussion. Ali was called upon and after a short discussion with the Prophet, he was ordered to face the enemy. Ali carried his men through a short cut with all speed to go unexpectedly upon them. He used to move at night until he came into sight of the enemy.

Two hundred knights came and asked him, "Who are you?" He replied, "My name is Ali, the son of Abu-Talib. I invite you to resign yourselves to Islam." They said, "You are our aim. We will kill you and your men. The fixed time for meeting will be tomorrow at noon." Ali said, "What ails you, woe be to you. You threaten me with killing. I will fight you tomorrow at the time."

In the same evening, according to Ali's command, the Muslims fed their horses and prepared their defensive position to fight the obstinate enemy. When daybreak appeared, the Muslims offered the prayer with the leadership of Ali and then they made a sudden attack on the enemy while it was still dark.

The rear guards had not yet entered into the field when a great number of the enemy was killed by the vanguard and many of them were bound with ropes and chains. The captives with their cattle were carried to Medina. The Prophet, accompanied by the believers, went out of the city to meet Ali and his honored army.

This self-sacrifice was so worthy of praise that some verses were revealed from the Heaven about this feat and other devoted soldiers. The Holy Qur'an says,

"***I swear by the runners breathing pan tingly, then those that produce fire striking, then those that make raids at morn, then thereby raise dust, then rush thereby upon an assembly. Most surely man is ungrateful to his Lord***." (Qur'an; 100: 1-6)

The Conquest Of Mecca

About the end of the seventh year of the *Hijrah*, the *Quraish* and their allies, the *Bani-Bakr*, violated the terms of the peace concluded at *Hudaibiya* by attacking the *Bani-Khuzaah*, who were in alliance with the Muslims. The *Bani-Khuzzah* appealed to the Prophet (S) for help and protection. The Prophet determined to make a stop to the reign of injustice and oppression, which had lasted so long at Mecca. He immediately gathered ten thousand men to march against the idolaters and set out on January, 630 A.D.

After eight days the Muslims army halted, and alighted at *Marr Az-Zahran*, a day's journey from Mecca. On the night of their arrival, Abu-Sufyan, who was delegated by the *Quraish* to ask the Prophet to abandon his project, presented himself and besought an interview. In the morning, it was granted. "Has

the time not come, O Abu-Sufyan," said the Prophet, "for you to acknowledge that there is no deity save Allah and that I am His Messenger?" Abu-Sufyan, after hesitating for a while, pronounced the prescribed formula of belief and adopted Islam. He was then sent back to prepare the city for the Prophet's approach.

The Prophet entered Mecca almost unopposed. The city, which had treated him so cruelly, driven him and his faithful band for refuge among strangers, the city, which had sworn his life and the lives of his devoted adherents, now lay at his mercy. His old persecutors were now completely at his feet. The Prophet entered Mecca on his favorite camel *Al-Kaswa*. On his way, he recited Chapter *Al-Fath* (Victory), the first verses of which maybe interpreted thus:

"***Verily! We have given you*** (***O Muhammad***) ***a manifest victory. That Allah may forgive you, your faults*** (***Zanb***)) ***of the past and future, and complete His Favor on you, and guide you on the Straight Path; and that Allah may help you with strong help***." (Qur'an; 48: 1-3)

After Conquest Of Mecca

Once the Muslims had reached Mecca, the leaders of *Quraish* surrendered. As a result, the Prophet Muhammad (S) announced: "Those who shelter in the *Ka'ba* are safe; those who shelter in the house of Abu-Sufyan are safe, and those who remain confined to their houses are also safe."

Abu-Sufayan was a leader of *Quraish* and one of the ardent enemies of the Prophet Muhammad. The Meccans were afraid about the impending conquest of their city because the Arabs had lived by the law of retaliation and there was a fear that Muslims would take revenge for the persecution of the Muslims and the losses in subsequent battles. When the Prophet Muhammad and the Muslims entered the area of the *Ka'ba*, he announced clemency for everyone in Mecca who no longer wished to fight the Muslims: "This day no reproach shall be on you. Allah will forgive you; He is the Most Merciful of the Merciful. You can go away!"

Many of the Meccans, who were expecting some sort of punishment, were surprised by the Prophet's statement and some decided to become Muslim. Thus, the conquest of Mecca was bloodless and ended years of warfare and violence between *Quraish* and the Muslims.

This event is significant for Muslims because it demonstrates the character of the Messenger of Mercy. He could have exacted revenge, in accordance with the traditions of the Arabs, but instead, he showed mercy on the Meccans. This is an important reminder for Muslims even to the present day about how the conflict should be addressed. Finally, the conquest was a defining moment because it established Islam on the Arabian Peninsula; from there it spread to become a major world religion.

Downfall Of The Idols

The Muslim army entered Mecca unpretentiously and peacefully. No house was robbed; no man or

woman was insulted. The Prophet granted a general amnesty to the entire population of Mecca. Only four criminals, whom justice condemned, were proscribed. However, He ordered the destruction of all idols and pagan images of worship, upon which hundreds of idols which were in the Sacred House of *Ka'ba* were thrown down. Prophet Muhammad (S) entered the *Ka'ba* and with the help of his cousin and son in law Ali (peace be upon him) destroyed all the idols of *Ka'ba* with their own hands. At one stage of this destruction of idols, to carry out Allah's orders, the tallest of the idols, *Hubbol* was brought down after Ali stood on the shoulders of the Prophet. The Prophet himself destroyed a wooden pigeon hung from the roof and regarded as one of the deities of the *Quraish*.

During the downfall of the images and idols, he was heard to cry aloud: "Allah is great. Truth has come and falsehood has vanished; verily falsehood is fleeting." The old idolaters observed thoughtfully the destruction of their gods, which were utterly powerless. After the Prophet had abolished these pagan idols and every pagan rite, he delivered a sermon to the assembled people. He dwelt upon the natural brotherhood of man in the words of the Qur'an:

"***O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most righteous*** (***who fear Allah much, abstain from all kinds of sins and evil deeds which He has forbidden***)***, and love Allah much. Verily! Allah is All-Knowing, All-Aware***." (Qur'an; 49:13)

Destroying The Idols Of Ka'ba

Qur'an described clearly that Allah had ordained his servant Abraham to build the Shrine there for worship of One God:

"***And*** [***remember***] ***when We made the House a place of reward for mankind and a sanctuary,*** [***declaring***]***, "Take the venue of prayer from Abraham's Station." We charged Abraham and Ishmael*** [***with its upkeep, saying***]***, "Purify My House for those who go around it,*** [***for***] ***those who make it a retreat and*** [***for***] ***those who bow and prostrate.***'" (Qur'an; 2:125)

Moreover, says, "***Allah has made the Ka'bah, the Sacred House, a*** [***means of***] ***sustentation for mankind***." (Qur'an; 5:97)

Therefore, *Ka'ba* at first was a sacred house for worshiping Allah the Almighty but at the time of the Prophet (S) the temple had been changed to the house of idolatry and there were 360 idols.

Prophet Muhammad was directed by Allah to establish the supremacy of divine laws as enshrined in the Qur'an by re-establishing the *Ka'ba* as a center point of humanity as selected by Allah and earlier directed to be built by Abraham.

Through the destruction of the idols, the supremacy of the Qur'an was meant to be proved, since the idols that were considered divine could not prevent their own destruction, so how could they help in

sustaining the earth and the creatures that inhabited it. Moreover, the truth remains that idol worshiping of pagans did receive a setback once the idols were destroyed at *Ka'ba*.

The Bloodshed Of Khalid Ibn Al-Walid

After the conquest of Mecca during that time, the Prophet (S) dispatched his principal disciples in every direction to preach Islam among the wild tribes of the desert and call them to the true religion of Allah.

The Prophet gave strict orders that these expeditions should be carried out in a peaceable manner. These injunctions were obeyed in all cases, with one exception. The troops under Khalid Ibn Al-Walid, the fierce newly converted warrior, killed a few of the *Bani-Jazima*. When the news of this wanton bloodshed reached the Prophet, he was deeply grieved. He dispatched a large sum of money for the widows and orphans of the slain and severely rebuked Khalid.

The Orders Of The Prophet About The Idolaters

At the end of the ninth year of *Hijrah*, Gabriel came down from the Heaven with some verses of the Qur'an and hereby the Prophet was ordered to send someone to Mecca in order to inform the people of the purport of the verses, which had four orders to be declared.

The verses are:

"***This is*** [***a declaration of***] ***repudiation by Allah and His Apostle*** [***addressed***] ***to the polytheists with whom you had made a treaty. Travel*** [***unmolested***] ***in the land for four months, but know that you cannot thwart Allah and that Allah shall disgrace the faithless.*** [***This is***] ***an announcement from Allah and His Apostle to all the people on the day of the greater hajj: that Allah and His Apostle repudiate the polytheists: If you repent that is better for you; but if you turn your backs*** [***on Allah***]***, know that you cannot thwart Allah, and inform the faithless of a painful punishment. Barring the polytheists with whom you have made a treaty, and who did not violate any*** [***of its terms***] ***with you, nor backed anyone against you. So fulfill the treaty with them until*** [***the end of***] ***its term. Indeed Allah loves the God-wary***." (Qur'an; 9: 1-4)

The Charter was as follows:

A. It was forbidden to go nakedly around the *Ka'ba*h.

B. The idolaters would not have the right to enter into the sacred places.

C. No one of the idolaters would have the right to take part in the ceremonies of the greater Hajj.

D. The lives and the wealth of those, who have concluded the peace contract and have not broken their promises, would be protected until the end of the contract.

Gabriel came down and said to the Prophet, “O Muhammad, either you yourself or the nearest one to you ought to perform this task.” So Ali was ordered by the Prophet to set out to Mecca. The task was fulfilled well by him in the place where many houses had lost one or two persons in the wars by his sword.

Many groups of the idolaters were directed to godliness by this declaration as the idolatry was rooted up all over Arabia before the end of the tenth year A.H.

The Prophet’s Historical Speech In Ka’ba

At that time one of the greatest and rooted bigotry of the Arab society was self-glorification or being related to a well-known tribe such as *Quraish*. After the conquest of Mecca the Prophet (S), in order to overthrow these bad traditions, said to the people: “O people, Allah wanted to remove haughtiness, selfishness, and self-glorification among you by revealing Islam. Verily you were descended from Adam and Adam was created of mud. The best of you is that, who avoids sins.”

This saying meant that the bases of superiority and personality were virtue and purity. Then he added, “O people, being Arab is not the ground of personality and it is not an integral part of your nature but it is only a speaking language. It does not benefit you in the afterlife if you leave your duties. You will never attain your personal merit by self- glorification of being related to certain ancestors but by spreading equity and justice among mankind.”

In order to spread equality between the blacks and the whites, the Prophet added, “In fact, people are like the teeth of a comb. There is no superiority for the Arabs to the non- Arabs or for the whites to the blacks. The basis of supremacy is virtuousness. The whole human beings are identical with each other before Allah. The best one is that, who renounces disobeying Allah.”

The Prophet thereby canceled all formal distinctions and being proud of parentage. He said, “The whole human beings are descended from Adam and Adam had been created of mud by The Supreme creator.”

The Battle Of Hunayn

After the conquest of Mecca, the most tribes of Arabia had turned Muslims except two tribes; *Thaqeef* and *Hawazin*. They were strong enough and had resided about *Ta’if*, a country place in the east and north east of Mecca. When they knew that the Muslims had conquered Mecca, they decided to attack it before the Prophet would declare war against them. The matter was reported to the Prophet (S) by the spies; therefore he set out towards them with a strong army of twelve thousand men.

Some other Arab families joined *Thaqeef* and *Hawazin*. They were about thirty thousand men accompanied by their households and cattle. They came to a wide area named *Hunayn*. The Muslims

had to pass a narrow valley to get to *Hunayn*. The enemy came down from the rear mouth of the valley and hid behind big stones and rocks in the slopes.

When the Muslims came in sight, the enemy attacked them by a shower of stones and arrows. Consequently, the Muslims were frightened. They escaped and left the Prophet alone. Only a few ones; Ali, Abbas, the Prophet's uncle, ibn Harith, the Prophet's cousin, Fadhl ibn Abbas and Abdullah ibn Mas'ud stood against the enemy before the Prophet.

The Prophet and his uncle Abbas called repeatedly upon the runaways to come back to the field. They came back and forced the enemy to retreat and to run away towards *Ta'if*. The Muslims gained great spoils; forty thousand sheep, twenty–four thousand camels, a good quantity of silverwares and six thousand persons as captives.

The Muslims chased the runaway enemy unto *Ta'if* but they had to waste a long time in order to conquer its strong fort. Hereon, they, according to the Prophet's command, went back to Medina for performing other essential affairs.

The Battle Of Tabouk

When Islam appeared, there were two great powers on this side of the earth; the Romans and the Persians.

The Roman soldiers were well experienced in the wars and at the same time, they had won the war against Iran. Syria and the eastern parts of the Mediterranean were the colonies of Rome, under the Byzantine rule. There was a fortress at the boundary between Syria and the land of *Hijr* named *Tabouk*, which the Prophet of Islam had come to conquer it.

The quick growth and the splendid conquests of the Muslims in Arabia had made the Emperor of Rome seek a remedy to stem the tide of Islam's progress. He was afraid especially of Muhammad's influence upon people. Therefore, the Romans decided to harass the Muslims in order to be safe from their troubles. Some commercial caravans carried such news to Medina.

The Prophet sent someone to Mecca and about Medina to call every one, who had faith in Allah, to gather in Medina in order to be ready for the war. This invitation gained ready acceptance of the Muslims. About thirty thousand persons gathered to fight the enemy. This expedition was very difficult for the Muslims because the weather was too hot and they had to go for a long distance through a torrid zone to *Tabouk* where the Romans encamped. It was also the time of harvest and they would have to harvest their farms' products.

There were some hypocrites among the Prophet's companions, who used to injure the Muslims by sabotage. They tried to discourage people with various excuses, like the hotness, the too far distance and the huge numbers of the enemy, but their attempt was in vain. When they knew that the Prophet

had decided to set out to the battlefield, they planned to rush upon his house in Medina during his absence. The Prophet (S) perceived their plan and determined to leave Ali as his successor in Medina to safeguard his family.

The Prophet got ready for the task of *Tabouk*. The hypocrites were displeased with the stay of Ali in Medina; therefore, they began to spread false rumors such as that Ali was ordered to take part in this troublesome war but he refused because this war was insupportable and that the Prophet was displeased with him.

Ali in order to rebut this accusation told the Prophet of what they rumored and asked him to let him go to the war. The Prophet said to Ali: "O my brother, go back to Medina because nobody else is well–qualified to keep Medina safe except I and you. You are to take care of my house during my absence." Then he added, "Are you not satisfied to be to me as Aaron was to Moses? But there will be no prophet after me."

Finally, the Prophet's men, with troubles beyond endurance, arrived at *Tabouk*. It was a surprise to them when they saw no enemy soldiers in and about *Tabouk*. They thought that the enemy might go back or that the whole information that the Prophet was told of was false. The Prophet stopped there about twenty days and received no news about the enemy. At the same time, he was in contact with the chieftains of various tribes and he made a treaty with them because they were mostly Christians and it was possible that the Romans would make use of them in the future. The Prophet, after consulting with his companions, came back towards Medina. Although some hypocrites resolved upon killing him on his way back by stampeding his camel in the slope of a valley, their plan was surfaced and the Prophet saved his life.

Although this expedition did not get any result but it made everyone understand that, the power of Islam had got to an extent that the Muslims could fly to arms and defy the great powers like the Romans. Consequently, many headstrong chiefs of the Arab tribes came near the Prophet, resigned themselves to Allah, and believed in him. On the other hand, the Muslims proved by experience that they could resist difficulties when they would set out to conquer Syria in the future.

The Year Of Embassies

The ninth year of the *Hijrah* is known as the Year of Embassies, as being the year in which the various tribes of Arabia submitted to the invitation of the Prophet and sent embassies to render homage to him.

These tribes had been awaiting the issue of the war between Muhammad (S) and the *Quraish*. However, as soon as the tribe – the principal of the whole nation and the descendants of Ishmael, whose prerogatives none offered to dispute – had submitted, they were satisfied that it was not in their power to oppose the Prophet. Hence, their embassies flocked into Medina to make their submission to him.

The conquest of Mecca decided the fate of idolatry in Arabia. Now deputations began to arrive from all sides to render the adherence to Islam of various tribes.

The Outcome Of The Mission Of The Prophet

The mission of the Prophet Muhammad (S) was accomplished. Idolatry with its nameless abominations was entirely destroyed. The people who were sunk in superstition, cruelty, and vice in regions where spiritual life was utterly unknown were now united in one bond of faith, hope, and charity. The tribes, which had been from time immemorial engaged in perpetual wars, were now united together by the ties of brotherhood, and harmony. Henceforth, their aims were not confined to this earth alone; but there was something beyond the grave – much higher, purer, and diviner – calling them to the practice of charity, goodness, justice, and universal love. They could now perceive that Allah was not that which they had carved out of wood or stone, but the Almighty Loving, Merciful, the Creator of the Universe.

1. Uhod is the name of a hill about four miles to the north of Medina.

In Medina – The Last Year

The Farewell Pilgrimage

Hajj is a collective ritual that is fulfilled by the Muslims with the intent of achieving unity and accord among them. This Islamic congress is effective on strengthening the relations among the Muslims to solve the difficulties by cooperation and helping each other to better their political economic relations. However, regretfully, nowadays the Muslims do not get the benefit of what the Holy Lawgiver willed for them. It is because of the negligence of some leaders of the Islamic countries.

At any rate, on the return of the sacred month of pilgrimage, the Prophet, under the presentiment of his approaching end, determined to make a farewell pilgrimage to Mecca. According to the Prophet's command, all the tribes of Arabia were informed that if they wished to take part in Hajj with the Prophet they should gathered in Medina. In February 632 A.D., he left Medina with a very considerable concourse of Muslims. It is stated that from ninety thousand to one hundred and forty thousand people accompanied the Prophet.

It was a didactic journey, neither military nor politico-economic. The Prophet gave his noteworthy lecture to the people when he arrived at Arafat (a sacred place in Mecca).

In Ghadir Khumm

After completing his last pilgrimage (*Hajjatul-Wada'*), the Prophet (S) was leaving Mecca toward Medina, where he and the crowd of people reached a place known as *Ghadir Khumm* (which is close to today's *al-Juhfah*). It was a place, where people from different provinces used to greet each other before taking different routes for their homes.

In this place, the following verse of the Qur'an was revealed, "***O Apostle! Deliver what has been sent down to you from your Lord; and if you do not do it, you have not delivered His message*** (***at all***)***; and Allah will protect you from the people*** ...." (Qur'an; 5:67)

The last sentence in the above verse indicates that the Prophet was mindful of the reaction of his people in delivering that message but Allah informs him not to worry, for He will protect His Messenger from people.

Upon receiving the verse, the Prophet stopped on that place (the pond of *Khumm*) which was extremely hot. Then he sent for all people who have been ahead in the way, to come back and waited until all pilgrims who fell behind, arrived and gathered. He ordered Salman to use rocks and camel saddles to make a pulpit (*minbar*) so he could make his announcement. It was around noontime in the first of the fall, and due to the extreme heat in that valley, people were wrapping their robes around their feet and legs and were sitting around the pulpit, on the hot rocks.

In this day, the Messenger of Allah spent approximately five hours in this place. He reminded and warned people of their deeds and future. Then he gave them a long speech. The following is a part of his speech:

The Messenger of Allah declared, "It seems the time approached when I shall be called away (by Allah) and I shall answer that call. I am leaving for you two precious things and if you adhere to them both, you will never go astray after me. They are the Book of Allah and my Progeny that is my *Ahlul Bayt*. The two shall never separate from each other until they come to me by the Pool (of Paradise)."

Then the Messenger of Allah continued: "Do I not have more right over the believers than what they have over themselves?" People cried and answered, "Yes, O' Messenger of Allah."

Then the Prophet held up the hand of Ali and said, "Who is more authorized and rightful to the believers than themselves?" All replied, "Allah and His messenger are more aware."

The Prophet said, "Allah is my master and I am the master of believers, and I am more authorized and rightful than themselves! Beware, O People! Whoever I am his master (*mawla*) and authority, this Ali will be his master and authority (*mawla*). O Allah, be friend with whoever is friend with Ali and be an enemy with whoever is an enemy of Ali. Help whoever helps him, and leave whoever leaves him, make him the criteria of right!"

Immediately after the Prophet finished his speech, the following verse of the Qur'an was revealed, "***Today I have perfected your religion and completed my favor upon you, and I was satisfied that Islam be your religion.***" (Qur'an; 5:3)[1]

The Story Of Mubahila

The Story of Mubahila[2]

There was a flourishing country between Arabia and Yemen named Najran where the Christians were living at that time. The Prophet of Islam sent a letter to them for preaching purposes like the letters that had been sent to the rulers of the adjoining countries formerly. The bishop of Najran named Abu-Harithah put the matter for discussion before the great religionists.

A man of mind and intelligence named Shurahbeel, in reply to the bishop, said, "We have heard our religious leaders saying that someday the Prophet-hood would be transferred from Isaac's generation to the sons of Ishmael. Therefore, we should not be surprised that Muhammad, who was one of the descendants of Ishmael, might be the very Prophet, whom our fore great religionists had informed of. I propose that a mission of some wise men is to be sent to Medina to consider what Muhammad claims. It seems to be reasonable."

The mission arrived at Medina and went straight to the mosque. The Prophet welcomed them warmly and then they began their negotiation. The argument was as the following:

The Prophet said, "I just summon you to monotheism and I want you to obey Allah and to put His commandments into practice." The mission said, "If Islam invited people to godliness recently, it was a long time that we have worshiped Allah and His obedience was obligatory on us.

The Prophet said, "How do you obey the unique Allah whereas you pay homage to the cross and you pretend that Allah has begotten a son?" The mission answered, "We worship Jesus as a God because he had restored dead persons to life and he had cured sick and paralytic people. He made some birds of mud and made them fly. He could do all these things."

The Prophet expressed, "No, it is not right. Jesus Christ was a sincere servant of Allah and he was put into the womb of Holy Mary. This miracle was done by the Divine will to make people believe in Him." The mission replied, "Since nobody had married his mother, hereon God would certainly be his father."

A Qur'anic verse was revealed at this moment; "***Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then He said to him: Be, and he was***." (Qur'an; 3:59)

The Prophet continued: "The situation of Holy Christ is similar to Adam, whom Allah has created him without parents. If non-existence of the father is the reason of Godhead, so Adam must be obeyed as God since long ago."

Anyhow, this disputation did not come to a conclusion, and they resolved that both sides should pray Allah that curse be upon the obstinate side. At the same time, the Prophet was inspired by a verse,

"***But whoever disputes with you in this matter after what has come to you of knowledge, then say, Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars***." (Qur'an; 3:61)

The two parties made ready to determine the matter of praying for the curse of Allah to be on each other next day to show which party was right. The heads of the Christians said to each other, "Before we face the Prophet let us see that if he comes with his companions and chief commanders of his army, surely he is a liar. But if he brought his dear relatives, he has confidence in God and he is really a truthful person in his claims because he is ready to take his nearest kinfolk towards mortality."

The Prophet selected four persons from his own family, who were the elects among all the Muslims; Fatimah his honorable daughter as his woman, and her two sons Hasan and Hussain as his own sons, and her husband Ali as the nearest man to him.

Next day when the Christians saw the Prophet coming with his family, they were surprised at the full and were convinced that Allah would respond to his prayer.

At last, the Christians did not agree to damn each other and it was decided that they were to pay a tribute (*Jizya*) to the Muslims in lieu of protecting their lives and wealth by the Islamic government from foreign aggressions.

Jizya (Per Capita Tax)

What does Jizya mean? Why did the Prophet ask Non-Muslims to pay *Jizya*?

Qur'an says, "***Fight those who do not have faith in Allah ..., until they pay the tribute*** (***Jizya***)." (Qur'an; 9:29)

In states ruled by Islamic law, *jizya* or *jizyah* was a per capita tax (tribute) imposed on free non-Muslim adult males who are neither old nor sick nor monks. It was in exchange for being allowed to practice their faith, subject to certain conditions, and to enjoy a measure of communal autonomy as well as being entitled to Muslim protection from outside aggression and being exempted from military service. In return for the tax, those who paid the *jizya* were permitted to keep their own religion. Their community was considered to be under the protection of the Muslim state, subject to their meeting certain conditions. Non-Muslims were also exempt from *zakat*, or mandatory charity paid by Muslims.

The Usama Army

The last year of Prophet Muhammad's life was spent at Medina. There he settled the organization of the provincial and tribal communities, which had adopted Islam and become the component parts of the Muslims federation. More officers had to be deputed to the interior provinces for the purpose of teaching their inhabitants the precepts of the religion, administering justice, and collecting tax (*Zakat*).

A force was being prepared under Usama Ibn Zaid, whose father was killed at *Muta*, against the *Byzantines*, to exact the long-delayed reparation for the murder of the envoy to Syria. However, the news of the Prophet's sickness and failing health caused that expedition to be stopped.

The Pretender

Mussaylamah was a pretender who gave himself out as a prophet. Haroun, better known as Mussaylamah, addressed to the Prophet a letter, which ran as follows: "From Mussaylamah the Prophet of Allah to Muhammad the Prophet of Allah. Peace be to you. I am your partner. Let the exercise of authority be divided between us. Half the earth will be mine, and half will belong to your *Quraish*. But the *Quraish* are too greedy to be satisfied with a just division." To this letter, the Prophet replied as follows: "From Muhammad the Messenger of Allah to Mussaylamah the liar. Peace be to those who follow the right path. The earth belongs to Allah. It is He Who makes the reign whomsoever He pleases. Only those will prosper who fear the Lord."

The Prophet's Death

The Prophet (S) passed away in 632 A.D. (28 *Safar*, 11 *Hijri*3), in Medina while he was 63 years old.

A grave was dug in the ground within the house of his wife Aishah and under the bed on which the Prophet died. In this grave, the body was buried, and those who were present performed the usual rites.

Thus ended the glorious life of that Prophet Muhammad may the peace and blessings of Allah be upon him.

The Appearance Of The Prophet

Umm Ma'bad Al-Khuza'iyah, describing the Messenger of Allah (S), who passed by her tent on his journey of migration, said to her husband:

"He was innocently bright and had broad countenance. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eyebrows. His hair was glossy and black, inclined to curl. His voice was extremely commanding. His head was large, well formed, and set on a slender neck. His expression was pensive and contemplative, serene and sublime.

The stranger was fascinated from the distance, but no sooner he became intimate with him than this fascination was changed into attachment and respect. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words as if it were a rosary of beads. His stature was neither too high nor too small to look repulsive. He was a twig amongst the two, singularly bright and fresh.

He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."

Ali (peace be upon him) describing him said, "The Messenger of Allah (S) was neither excessively tall nor extremely short. He was medium height among his friends. His hair was neither curly nor wavy. It was in between. It was not too curly nor was it plain straight. It was both curly and wavy combined. His face was not swollen or meaty-compact. It was fairly rounded. His mouth was white. He had black and large eyes with longhaired eyelids. His joints (limbs) and shoulder joints were rather big. He had a rod-like little hair extending from his chest down to his navel, but the rest of his body was almost hairless. He had thick hand palms and thick fingers and toes. At walking, he lifted his feet off the ground as if he had been walking in a muddy remainder of water. When he turned, he turned all.

He is the Seal of Prophets, the most generous and the bravest of all. His speech was the most reliable. He was the keenest and the most attentive to people's trust and was very careful to pay people's due in full. He who has acquaintance with him will like him. He who describes him says: I have never seen such a person neither before nor after seeing him'."

The Important Events Of The Prophet's Life (From His Birth To Death)

571 AD

Birth of Muhammad (S). He was born in Mecca (*Makkah*), the famed town of the Arabian Peninsula.

576 AD

The death of Aminah, Muhammad's mother. He was barely 6 years old then and became an orphan. His grandfather, Abdul-Muttalib becomes his guardian.

578 AD

The death of his grandfather Abdul-Muttalib. His uncle Abu-Talib becomes his guardian.

582 AD

Travels to Syria where a Christian monk foretells his Prophet-hood.

595 AD

At the age of 25, Muhammad marries Khadijah, a noble and a wealthy woman.

602–609 AD

Dissatisfied with the oppression, immorality, and idolatry prevalent in the society, Muhammad used to go to a cave, known as cave of *Hira* on the *Jabal–an–Noor* (mountain of light) a few miles outside Mecca to meditate.

610 AD

Muhammad's call to Prophethood in the Cave *Hira*. The angel Gabriel appears to him and orders him to read. The first verses ("***Read, in the name of thy Lord, who created...***")[4] are revealed.

613 AD

Beginning of public preaching. Beginning of persecution of Muslims by the powerful leaders of *Quraish*. Some Muslims are murdered (*Yasir* and his wife *Summayah*), some burnt and beaten on the scorching sands (*Bilal*, etc.) and some beaten and whipped (*Ammar*, etc.).

615 AD

Emigration of around 70 Muslims to Abyssinia to escape persecution and to seek refuge under the Christian King Negus.

616 AD

The Prophet's uncle Hamza (peace be upon him) the great convert to Islam, boosting the morale of the Muslims. Seeing the Muslims gaining strength, the *Quraish* sign an edict to begin an economic social boycott of the Muslims and their protecting clans. The latter are secluded in a valley known as *Shi'b Abi–Talib*. The Muslims and the protecting clans go through untold pain and suffering.

619 AD

End of the boycott. The deaths of the Prophet's wife, Khadijah and his Uncle, Abu–Talib – his two greatest supporters. The *Isra'* and *Mi`raj* take place – Muhammad's night journey to Jerusalem and then to the Heavens. Five times prayers (*Salat*) is ordained by Allah for all Muslims.

620 AD

Muhammad goes to *Taif* (south of Mecca) but is chased away by street urchins throwing stones at him. Six people from *Yathrib* (Medina) convert to Islam.

621 AD

The first Pledge of *Aqabah* by a group of 12 Muslims of Medina, promising to obey Prophet Muhammad. Prophet sends *Mus`ab ibn Umayr* to Medina to preach Islam.

622 AD

The second Pledge of *Aqabah* by a group of 72 Muslims of Medina, promising to stand by him even with their lives if so required. Musab has reported that every household but four have converted to Islam. Muslims of Medina invite Prophet to Medina.

622 AD

The *Hijrah*, (emigration to Medina) by the Prophet and his followers. Having seen to the safe exit of his followers, he was among the last to leave Mecca. This marks the start of the Islamic calendar. After his arrival, the Constitution of Medina is framed, outlining the rights and duties of the Muslims and the Jews within the Islamic State of Medina. The Prophet is recognized as the ruler, judge, and arbiter of the Islamic State of Medina.

624 AD

The Battle of Badr between 313 ill–equipped Muslims and 1000 well–equipped *Quraish* non–believers (*Kuffar*). The Muslims are victorious. Thirteen Muslims are martyred and prominent leaders of *Quraish* are killed (including Abu–Jahl, Utbah, Shaybah and Walid, leaders of the *Quraish*) or captured. *Banu Qaynuqa`*, one of the Jewish tribes are expelled from Medina for their breach of the constitution of Medina and a declaration of war on Muslims.

625 AD

The Battle of *Uhud* between 700 Muslims and 3000 Meccan *Quraish*. Ends in a statement with 72 Muslims martyred. 300 hypocrites desert Muslims. The second Jewish tribe of *Banu Nadir* expelled from Medina for their treachery and conspiracies to kill the Prophet and rebellion.

627 AD

The Battle of the Ditch (*Khandaq*). Medina besieged by 10,000 Meccans and their confederates for a month. A ditch dug by the Muslims prevents the advance of the enemy. Eventually, after some skirmishes, supplies running short, dissension arose in the enemy army ranks and the weather was bad. Siege was lifted. The men of the third Jewish tribe in Medina – *Banu Qurayzah* are executed according to a judgment of their own law for rebellion against the state of Medina. Their women and children are sold into slavery and move to the oasis of *Khaybar*.

628 AD

The Treaty of *Hudaibiyah* signed between the Muslims and Meccans with unfavorable terms towards

Muslims. The treaty forced the Muslims to return to Medina without performing *Umra* (lesser pilgrimage). Other terms of the treaty set peace for 10 years between the *Quraish* and the Muslims and forcing any *Quraishis* henceforth who would convert to Islam to be given into the custody of the *Quraish* in Mecca. The Jews of the oasis of *Khaybar* prepare to invade Medina. The Muslims attack *Khaybar* and conquer it. The Prophet sends emissaries to all neighboring kings and emperors of the Middle East to accept Islam.

629 AD

As per the treaty of *Hudaybiyah*, Muslims go to perform *Umrah* (the lesser pilgrimage).

630 AD

Allies of the Meccans violate treaty of *Hudaibiyah* by attacking a clan that is allied to the Muslims. In retaliation, 10,000 Muslims march to Mecca and conquer it without shedding any blood. Abu-Sufyan and many other Meccan nobles accept Islam. With the conquest of Mecca, the tribe of *Hawazin* feel threatened and start amassing a force to subjugate the Muslims. Two months later, 12,000 Muslims face 30,000 *Hawazin* at *Hunayn*. After an initial setback, the Muslims are victorious.

630-2 AD

Deputations of tribes from all over Arabia come to pay allegiance to Prophet Muhammad in Medina. All of Arabia becomes part of the Islamic State.

631 AD

By this time, most of the Arabs all over Arabia have accepted Islam.

632 AD

The Farewell Hajj and the Farewell Address or Last Sermon delivered by the Prophet at *Arafat*.

632 AD

The completion of the Qur'an and the Prophet's message in *Ghadir Khom*.

The death of Muhammad (S), the Last Messenger of Allah, in Medina at the age of 63.

1. This verse clearly indicates that Islam without clearing up matter of leadership after Prophet was not complete, and completion of religion was due to announcement of the Prophet's immediate successor.
2. The Mubahila was an ancient way of ascertaining the truth. In a religious contest, each of the disputing parties was required to take a solemn oath that they were right and true, and called on God to wreak His vengeance on them if they lied. It was believed that in such cases, the liar was visited by the wrath of God and was destroyed.
3. Hijri/Hijrah: The Islamic calendar year.
4. Qur'an; 96:1-5.

The Successor Of The Prophet

Different Proofs

All the previous Prophets had successors. Seth succeeded Adam, Ishmael succeeded Abraham, Joseph succeeded Jacob, Aaron and then Joshua succeeded Moses. Simon succeeded Jesus. Who succeeded the Prophet Muhammad (S) in the matter of leading and guiding the *Ummah* after him?

Surely, he did appoint a successor and he was none other than Ali (peace be upon him). The *Shia* provides three different proofs for this belief:

A. The Holy Qur'an

There are a number of verses in the Qur'an, which prove the doctrine of Imamate as a divine selection:

A/1. "***Verily, your guardian is*** (***none else but***) ***Allah and His Messenger*** (***Muhammad***) ***and those who believe, those who establish Prayers and pay the charity while they be*** (***even***) ***bowing down*** (***in Prayers***)." (Qur'an; 5:55)

The commentators of the Qur'an unanimously agreed that the verse was revealed to the Prophet regarding Ali, that whilst he was in Prayers, he offered his ring to a beggar.

A/2. "***O Messenger! Proclaim what has been sent to you from your Lord, and if you did not, then*** (***it will be as if***) ***you would not have fulfilled His message***." (Qur'an; 5:67)

The verse under consideration is one of the most powerful verses proving the Imamate of Ali as the successor of the Prophet, and hence, I would like to draw your attention to the following main notes:

a) Chapter five of the Qur'an is the last chapter revealed to the Prophet. Therefore, its rules are not subject to any changing.

b) The verse seems to be regarding the most important issue in Islam that, if it is not delivered to the people, the whole message of Islam is not delivered.

c) '*Al-Ghadir*', written by the Late Amini, is a masterpiece in 11 volumes, which deals thoroughly with the above verse. The author has collected the quotation of more than 100 companions of the Prophet, that the Verse had been revealed on the (occasion of) *Ghadir* in which the Prophet appointed Ali as his Successor.

B. The Hadith

Hadith, or the words of the Prophet, is the second proof that Imamate is a divine appointment and not an election. The leadership of Ali as appointed by the Prophet can be proven from so many Hadiths. The following are a few of many:

B/1. Hadith of *Welayat*:

Abu-Es-Haq in his Commentary of the Qur'an quoted from Abu-Dhar that: "One day a poor person came to the Mosque asking for help. Nobody helped him except Ali Ibn Abi-Talib. Although he was praying, he did not hesitate to help the poor person. He pointed at his ring offering it to the poor man. The man accepted the ring and pulled off it of Ali's finger. Upon that, the Prophet rose up his hands and said, "O my Lord! Increase my tolerance, ease my task for me... and give me a Minister from my family, Ali, my brother.'"

As soon as the Prophet finished his supplication, the angel Gabriel descended to the Prophet with Verse 55 of Chapter 5 of the Qur'an as mentioned above.

B/2. Hadith of Ghadir:

The Hadith is related to the second verse mentioned in the last meeting. The verse was revealed on the 18th of *Thil-Hajjah* in a place, known as *Ghadir* of *Khom*. The Prophet performed his pilgrimage to Hajj, which happened to be his final Hajj performance in the year 9 AH. On the way back from Mecca, whilst being followed by hundreds of Muslim pilgrims, Gabriel came to him with Verse 67 of Chapter 5. Upon the revelation, the Prophet ordered the caravans to stop around a pool named *Ghadir* of *Khom*. It was announced that the Prophet had a very important message to deliver.

The crowd surrounded the Prophet getting prepared to listen to his sermon. The Messenger of Allah delivered a sermon pointing out many important issues. When the sermon was nearly over, he asked people if the Prophet's guardianship on them is more than that of themselves? "Of course", cried the crowd. Then the Prophet rose up the hand of Ali Ibn Abi-Talib saying, "Whoever I am his/her master, this Ali is his/her master. O Allah! Love and support those who love and support him, and have enmity on those who have enmity on him. Help those who will help him and leave alone those who will leave him alone."

After the sermon was over, the Prophet asked people to come and greet Imam Ali as 'The Commander of the Believers'. Abu-Bakr and Umar were among the first who came to Ali and greeted him saying, "Congratulations Ali! You have become our Master and the Master of the Believers."[1]

B/3. Hadith of *Manzelat*:

It is quoted from the Holy Prophet on a number of occasions to have said about Ali: "You are to me as

Aaron was to Moses, except there is no Prophet after me."[2]

As it was mentioned, the Qur'an is introducing Aaron to us as the Successor of Moses and the Messenger after him. The Prophet has omitted the second type of relation, i.e. the Prophet–hood and confirmed the Succession.

The Unique Qualifications Of The Successor Of The Prophet

Surely, when Allah selects one of His devotees as a Prophet or the successor of a Prophet, He only chooses because of their unique qualifications. Allah says, "***My Covenant includes not the unjust*** (***Zalimeen***)." (Qur'an; 2:124) No one in the world could be compared with the unique qualifications that Almighty Allah bestowed upon the pure Family of the Prophet (peace be upon them). The following are some examples of the preference of Imam Ali over all other companions of the Prophet:

A. Faith

"***Is then he who is a believer like him who is a disbeliever*** (***Fasiq***)***? They are not equal***." (Qur'an; 32:18)

Ali never prostrated before any idol during his life.

B. Knowledge

"***Say, are those who know equal to those who do not know?***" (Qur'an; 39:9)

As the Prophet said, Ali was the Gate of the City of the Prophetic knowledge.

C. Jihad

"***Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit***." (Qur'an; 4:95)

Indisputably again Ali was the bravest knight of Islam in all the battles. Ali was the one "***who would sell his life seeking the Pleasure of Allah***" (Qur'an; 2:207) by sleeping in the bed of the Prophet. During the battle of *Uhud*, Ali was among a very few people who stood fast around the Prophet whilst many others had fled the battle. The successful combat of Ali against Amr in the battle of *Ahzab* was equal to the worshiping of humankind and the jinn, and the list goes on.

Caliphate After The Prophet

According to some Islamic scholars' opinion, the imamate (caliphate after the Prophet) is a divine rank and as the prophets were chosen among the best and wisest people, the Imam should be chosen in the

same way among the innocent and pious men.

The caliph must be able to clarify the vague problems and could answer the scientific questions of religion, which were brought forth for discussion, without falling into error because the caliphate was indeed an integral part of the prophet hood.

Therefore Allah knew better, which one was well- qualified to the task.

1. Ahmad Ibn Hanbal, Mosnad; 4:372.
2. Muslim. Sahih, 7:120; Bokhari. Sahih, Book of Virtues of Ali.

Family Of The Prophet

The Ancestors Of The Prophet

The Prophet Muhammad (S) was a direct descendant of the Prophet Abraham through his eldest son Ishmael.

Mecca continued to be a thriving city thereafter, and the House of Allah – the *Ka'bah* – continued to be the center of worship in Arabia. It also attracted traders from all over the region. The descendants of Ishmael – the Arabs – thus settled in Mecca, and then spread out all over Arabia. With the passage of time, the worship of the one Allah was contaminated and the *Ka'bah* was filled with other idols who were considered to be the daughters of Allah. Even the well of *Zamzam* was forgotten.

Eventually, an Arab tribe, which was called the Khuza'ah, took over the control of Mecca. They had migrated north from the Yemen. One of the noblest tribes of that time was the *Quraish* who occupied a prominent place among the tribes of Arabia. Around four hundred years after Prophet Jesus, a man of *Quraish*, known as Qusayy was married to the daughter of Hulayl, the chief of the *Khuza'ah* tribe. Hulayl preferred Qusayy over his two sons to succeed him as chief of Mecca, for Qusayy was an outstanding personality among the Arabs of his time. Thus, on the death of Hulayl, there was a fierce battle, which ended in arbitration. It was agreed that Qusayy should rule over Mecca and be the guardian of the Holy *Ka'bah*.

Upon his death, Qusayy's mantle was transferred to his eldest son Abd al-Dar, although his younger son Abdu Manaf was considered a more honored person even during the lifetime of Qusayy. The younger brother Abdu Manaf continued to honor his elder brother. However, the next generation of the *Quraish* transferred the leadership of the tribe from Abd al-Dar to Hashim, the son of Abdu Manaf. The *Quraish* were divided, and this almost led to a battle to the death between the two sides. Eventually, a compromise was worked out, allowing the children of Abdu Manaf to the rights over levying taxes and

providing food and drink to the pilgrims, whereas the sons of Abd al-Dar would retain the keys of the *Ka'bah* and their house would continue to be the House of Assembly. Thus, peace was restored.

Hashim was the son of Abdu Manaf. Thus, he gained power and great respect. It was he who established the two great caravan journeys from Mecca – the Caravan of Winter to the Yemen and the Caravan of Summer to north-west Arabia and beyond to Palestine and Syria (see Qur'an, Chapter 106). He was married to a woman from *Yathrib* name Salma. His clan was known as the *Banu-Hashim*. The *Banu-Hashim* were, in particular, held in high esteem. They were respected greatly by all.

However, Hashim did not live long. He had two full brothers, Abdu Shams and Muttalib, and one half-brother, Nawfal. Abdu Shams and Nawfal were extremely busied with trade, so the rights of watering and feeding the pilgrims and levying taxes fell in Muttalib's hands. However, more than anything else, the question of his own successor worried him most. Hashim had three sons from wives other than Salma, and Muttalib himself had sons himself, but from what he had heard, none could be compared with Shaybah, Hashim's son from Salma. Muttalib had received impressive reports about Shaybah, who lived in *Yathrib* (now Medina) with his mother. Therefore, he went to see for himself and was thoroughly convinced that Shaybah had great qualities of leadership and wisdom. He convinced Salma to allow Shaybah to go back to Mecca with him so that he would have a chance to succeed him.

Shaybah came to be known as Abdul-Muttalib, meaning "Slave of Muttalib". Abdul-Muttalib impressed the people of Mecca greatly, and when Muttalib died, there was no dispute over the fact that Abdul-Muttalib was the best candidate for the job. Thus, he became the leader of the Banu Hashim and was now responsible for feeding and watering the pilgrims.

Abdul-Muttalib had ten sons. The youngest, Abdullah, was his favorite son. He was married to Aminah, the daughter of Wahab ibn Abd Manaf ibn Zuhrah. A few days after his marriage, Abdullah had to proceed on business to Syria with a caravan. While returning he fell seriously ill and breathed his last at Medina. Thus, Aminah became a widow. Unfortunately, Abdullah did not live long enough to enjoy the happiness of seeing his expected offspring, Muhammad.

The Parents Of The Prophet

The name of Muhammad's father was Abdullah bin Abdul-Muttalib. He died in *Yathrib* (Now known as Medina) before Muhammad (S) was born. The name of his mother was Aminah Bint Wahab Bin Abd Manaf Bin Zuhrah. He was six years old when his mother died. She died on her journey back from *Yathrib* to Mecca at *Abwa* and was buried there.

Abdullah bin Abdul-Muttalib was one of the most sought after men in all of Mecca. News that a descendent of Ishmael would be the next prophet was spreading all over the Arabian Peninsula, as it was narrated in the Torah. Abdullah was a man of high moral conduct, excellent upbringing, youth, beauty, and chastity. He did not follow the ignorant ways of the people of *Quraish* but was very religious

and noble. Abdullah disregarded all the women throwing themselves at him and chose Aminah bint Wahb, who was the best in lineage and status of all the women in *Quraish*.

Shortly after they were married, Aminah became pregnant with a noble womb. While Aminah was pregnant, Abdullah went on a trip to Syria to trade and on his way back, he fell ill and stayed with his maternal uncles in *Yathrib*. Abdullah did not make it through the illness and his young wife was left a widow and the kicking baby in her womb, an orphan.

Then Aminah's father in law, Abdul-Muttalib, took care of her as if she was his own daughter.

The Grandfather Of The Prophet

The Prophet's grandfather was Abdul-Muttalib. He was the chief of his clan *Banu-Hashim*. He took care of Muhammad after his mother's death for two years.

Abdul-Muttalib, as it was known of him that he extremely loved Muhammad was very keen in his care for him, especially since he had heard many sayings, news, and signs from here and there about the importance and greatness of the future of Muhammad's life. He believed that his grandson would hold a prestigious position.

Muhammad was in a preadolescent age. He would come to his grandfather, Abdul-Muttalib in his court at the *Ka'bah* under whose shade they used to lay a carpet for Abdul-Muttalib. His sons would sit around the carpet until he came out to them. None of them would sit on this carpet as a sign of respect for him. However, Muhammad would come and sit on the carpet and his uncles would prevent him from doing so. Abdul-Muttalib would then tell them, "Leave my son alone. By Allah, he is going to be a greatly important person." He would then make him sit down beside him on the carpet, and he would pat him on the back and would be pleased with whatever he did.

Never did Abdul-Muttalib eat any food without saying, "Bring my son to me", and he would be brought to him. He loved him too much and preferred him to his own sons.

During the years in which Abdul-Muttalib took care of this great orphan, he did not leave his domestic affairs or matters of his childhood unattended. He would command his nurse, Barakah to be cautious with and treat Muhammad with utmost kindness and gentleness. Once, He told her, "Barakah, Be mindful of my son, for I had seen him with children near the lotus tree. The people of the Scripture are saying that my son is the Prophet of this generation."

After the death of Abdul-Muttalib, Muhammad's uncle, Abu-Talib took care of him.

Khadijah, The Wife Of The Prophet

Khadijah[1] (peace be upon her) was born in Mecca in the year 556 CE. Her mother's name was Fatimah bint Zaid, and her father's name was Khuwaylid bin Asad. He was a very popular leader among the leaders of the *Quraish* and a very prosperous businessperson who died while fighting in the famous battle of *Fujjar*. Khadijah thus grew up in the lap of luxury.

Her astuteness and business ability made her business one of the most widespread businesses among the *Quraish*. Her policy was to employ hardworking, honest and distinguished managers to deal on her behalf as a lot depended on the integrity of the employees who traveled everywhere on her behalf. She exported her goods to far away markets like Syria, and her managers bought goods from those markets to be sold at home.

About her great characteristics, it should be mentioned that there have been many women in the history of the world who have become great and famous because of their great deeds. Mankind can justly be proud of them. In the entire history of the world, there are only four women who could measure up to the high standards of true greatness and perfection. They measured up to these standards by dint of their great services to Allah. They are, Asiyah, the wife of Pharaoh; Mary, the mother of Jesus; Khadijah, the wife of Prophet Muhammad; and Fatimah, the daughter of the Prophet.

Khadijah combined in her person all those attributes, which add up to perfection. If she had lacked any of those attributes, her husband would not have classified her as perfect.

Khadijah was untouched by jealousy of any kind. She was a woman who found fulfillment, pleasure and satisfaction in giving. She was a munificent patron of the poor. She was at her very best when she was feeding the hungry and comforting the cheerless. The acts of feeding and comforting the hungry and the cheerless did not call for a conscious effort on her part; for her, they had become a reflex.

Just as Khadijah was free from jealousy, she was also free from cynicism. She never hurt anyone; she never made fun of any woman; she never tried to belittle anyone; she never despised anyone; she was never angry and never spiteful, and she was strictly non-judgmental. She never uttered an ugly or a pejorative word against anyone. So true to the dimensions of the understanding heart, she was solicitous of the feelings of even the humblest and the poorest of women, and she was distressed by the distress of other people.

There was a time when Khadijah was called the Princess of the Merchants and the Princess of Mecca. Then a time came when her great fortune changed hands. From her hands, it passed into the hands of Islam. She was rich and she became poor in the material sense. She exchanged a lifestyle of luxury for a lifestyle of austerity, but nothing changed in her temperament. She remained cheerful, magnanimous, and idealistic as before. She spent more time than ever in devotions to Allah, and in service to His messenger, and of course, she was never forgetful of the well-being and welfare of the Community of

the Faithful.

Khadijah, the idealist, was foremost in doing "good deeds". She had an air of compelling sanctity about her. Through her "good deeds", she became the recipient of the "highest graces" from Heaven.

Khadijah was the ideal woman, the ideal wife for Muhammad, the ideal mother for her children, and the ideal Mother of the Believers.

The Daughter Of The Prophet And Her Characteristics

Lady Fatimah[2] (615 – 632 A.D.), is the daughter of the Messenger of Allah (S) by his wife, Khadijah. She was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message.

After the death of her mother Khadijah, she looked after her father the Prophet of Islam so devoutly that Muhammad used to call her "*Umme Abiha*" (i.e. the mother of her father).

Fatimah was about 9 years old that proposals for marriage began to be received by the Prophet who politely refused to accept by simply saying that it is in the hands of Allah, and he was awaiting Allah's decree in this matter.

Fatimah was the model of Prophet's teaching among women just as Ali was the best embodiment of his instructions and manly qualities among men. They were the most suitable couple to be married, but Ali was too modest to speak about it.

After some persuasion from friends, he finally went to see the Prophet in the mosque and proposed for marriage. Prophet told Fatimah about it and asked her whether she would approve. After receiving her consent, the marriage of Fatimah and Ali took place in Medina in the simplest possible manner.

Fatimah was only 18 years old when she died in Medina few days only (some say 75) after the death of her revered father.

One of the greatest tragedies to beset the nascent Islamic society was the manner in which the so-called Muslims betrayed the Prophet and upset his daughter. Therefore, she refused that the establishment attend her funeral. Accordingly, her burial took place at night and the precise location of her grave was withheld from the populace. It believed by some scholars that it is beside the Prophet's own grave. However, the general view is that she is buried in the graveyard of *Janat ul Baqee*.

Fatimah was a perfect example of how a daughter, wife, and mother should act while keeping their decency and pure character; she also showed us the women's role in the social field within the limits of religion and virtue.

Her life conforms to Islam and proves that Islam does not deprive women of acquiring scientific, cultural,

and literary knowledge; granting that they safeguard themselves modestly from recklessness, indulgence, and such actions, which would bring sorrow upon them and destroy their identities.

Aishah said, “I have not seen a person more similar to the Prophet’s appearance, conduct, guidance and speech whether sitting or standing than Fatimah. When she enters, the Messenger of Allah stands up, kisses and welcomes her, then takes her hand and asks her to sit in his place.”

The Prophet loved her and said, “Fatimah is part of me, he who angers her, angers me.” “Whoever injures (bodily or otherwise) Fatimah, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatimah! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too.”

The Prophet of Allah has praised her as he said, “The best of your men is Ali son of Abu-Talib, and the best of your women is Fatimah daughter of Muhammad.” Moreover, Allah in the Qur’an in the following verse has praised her: “***Verily Allah intends to keep off from you every kind of uncleanness O’ People of the House*** (***Ahlul-Bayt***)***, and purify you with a perfect purification***.” (Qur’an; 33:33)

She was always satisfied with whatever Allah wished for her. Once she asked her father if he could give her a house cleaner to help her in her housework. The Prophet replied, “Fatimah, I will give you something that is better than a servant. After every prayer say, *Allahu Akbar* (Allah is the Greatest) 34 times, *Alhamdulillah* (All praise belongs to Allah) 33 times and *Subhan Allah* (Glory be to Allah) 33 time. Surely this is better for you than what you wanted.” She replied, “I am pleased with Allah and his Messenger.” She started reading what her father had taught her for as long as she lived and it came to be known (and is still known) as *Tasbih-E-Fatima*.

Once on a Friday night, her son Hasan saw her, pray all night. He heard her pray for believers by naming each of them but did not ask from Allah for anything for herself. When he inquired why this was so she said, “My son, give your neighbors preference over yourself.” She always put the wants and wishes of others before her own. Everybody else in her house followed this principle.

One day her sons Hasan and Hussain were sick. Ali, Lady Fatimah and their maid Fizza made a promise (*Nazr*) to Allah that they would fast for three days after the children had become well. When the children became well, the whole family and Fizza started three days fast. On the first day, just when the family was to break their fast each with a loaf of bread, a needy person came asking for food. Lady Fatimah, Ali, their two sons, and Fizza all gave away their bread and went to sleep hungry.

On the second day at the time of breaking the fast, an orphan came and he was given all the five loaves. On the third day, a prisoner came and he was given all the loaves. Such was the high character of Fatimah and her family.

Almighty Allah was so much pleased by the action that He revealed verses in honor of Fatimah and her family: “***Indeed the pious will drink from a cup seasoned with Kafour, a spring where the servants***

of Allah drink, which they make to gush forth as they please. They fulfill their vows and fear a day whose ill will be widespread. They give food, for the love of Him, to the needy, the orphan and the prisoner, [***saying***] ***"We feed you only for the sake of Allah. We do not want any reward from you nor any thanks. Indeed we fear from our Lord a day, frowning and fateful." So Allah saved them from the ills of that day and granted them freshness and joy. And He rewarded them for their patience with a garden and*** [***garments of***] ***silk***.'" (Qur'an; 76: 5–12)

Another example of her piety is about the night of her marriage. On that night, a beggar came to her house asking for help. She did not have anything to give, so she gave her best dress that her father had given her as her marriage gift. She, instead, wore an old dress.

After settling in Medina, gradually the economic position of Muslims became good. From the property and riches got from wars, many Muslims became rich; but not Lady Fatimah and her family. All that they got, they spent in the way of Islam. Several times when the needy came to the Prophet for help, he sent them to Fatimah's house and she would never send them empty-handed. On one occasion, she gave away her necklace to a beggar, as she did not have anything else to give.

In the last few years of her life, her father had given her the estate of *Fadak*. It is said that the annual income from this estate was not less than 20,000 dinars. In those days, this was a lot of money. This was hers to spend. However, she used only that amount of money from *Fadak* that was needed to feed her children. The remaining part was given away in charity to the needy.

Lady Fatimah was a very knowledgeable person though went to no school. She was the teacher for women who needed religious and other day-to-day guidance. In a tradition, we read that a woman came to Fatimah and asked questions that the woman's mother wanted to know. Fatimah gave the answers. The mother asked more questions and Fatimah replied them all. The mother asked still more questions. Her daughter apologized to Fatimah. Fatimah replied, "Ask any questions that come in your mind." She added, "If a person was hired to carry a load to the top of a mountain for a reward of one thousand dinars, would he mind doing so? The woman replied "No." Fatimah continued, "My reward for answering each question is more (in value) than what it takes pearls to fill in the space between the earth and the sky."

The Bridegroom Of The Prophet

In the second year of *Hijrah* Ali (peace be upon him), got married to Fatimah, the only daughter of the Prophet. She because of her steady belief in Allah, her chastity, and her virtuousness was unique among all classes of people.

The Prophet (S) had a great respect for her. She was requested to give her hand for marriage by some men of importance but Muhammad would not accede to their requests. In reply to the suitors, he used to say, "I am waiting for a call from the Heaven in regard to her marriage." Eventually, Ali won this glory.

Ali was the great companion of the Prophet. When the Prophet started to preach openly, he invited all of his family members to a feast and announced his mission before them. Nobody listened to him, but young Ali stood up and said, “Though my eyes are sore, my legs are thin and I am the youngest of all those present here yet I will stand by you, o Messenger of Allah.”

Ali was very close to the Prophet. Ali was as his beloved son. He was brought up under the care of Muhammad when he was at the age of six. The closeness of Ali and the Prophet was changed to a permanent relationship when he married his most beloved daughter, Fatimah to Ali.

Ali was a very brave man. He participated in almost all the battles against the non-believers during the time of the Prophet. The stories of his bravery are famous in history. Because of his bravery, he was popularly called "*Asadullah*" (The Lion of Allah).

Ali was not only a great warrior but a great scholar as well. The Prophet said about him, “I am the city of knowledge and Ali is its gate.” He was one of the great jurists among the companions. The Prophet appointed him as the Judge of Yemen during his lifetime. He was a master of Arabic and his writings were as effective as his speech.

Ali also had the distinguished honor that the progeny of the Messenger of Allah continued through Ali’s sons from Fatimah, namely Hasan and Hussain (peace be upon them). The two children were the most beloved of the Prophet. Abu Hurayra said, “These two ears of mine have heard and these two eyes of mine have seen the Messenger of Allah (S), take the palms of Hasan or Hussain in both his hands. His feet were on the feet of the Messenger of Allah. The Prophet said, “Climb up.” The boy climbed until his feet reached the chest of the Prophet and then the Prophet kissed him and said, “O Allah, love him for I love him!’”[3]

Abu-Talib And Invitation Of The Prophet

Abu-Talib (c. 539 – c. 619) was the leader of the *Banu-Hashim*, a clan of the *Quraish* tribe of Mecca in Arabia. After the death of Abdul-Muttalib, he inherited this position. He was a brother of Muhammad’s father, Abdull h ibn-Abdul-Muttalib, who had died before Muhammad’s birth.

Abu-Talib said to the Prophet, “O son of my brother, what is this religion you are following?” “It is the religion of Allah of His Angels, of His Messengers and of our ancestor Abraham,” answered the Prophet. “Allah has sent me to His servants, to direct them towards the truth, and you, O my uncle, are the most worthy of all. It is meet that I should thus call upon you and it is meet that you should accept the truth and help in spreading it.”

Abu-Talib replied, “Son of my brother, by the Supreme Lord, while I am alive, none shall dare to injure you.” Then turning towards his son, Ali, the venerable chief asked what religion was his. Ali answered, “O father, I believe in Allah and His Prophet and go with him.” Abu-Talib replied, “Well my son, he will

not call you to anything except what is good, therefore you are free to go with him."

The Messenger of Allah (S) loved his uncle very much and Abu-Talib loved Muhammad in return. Once, as Abu-Talib was about to leave for a trading expedition, Muhammad wept and could not bear to be separated from him. To this Abu-Talib responded, "By Allah, I will take him with me, and we shall never part from each other."

Abu-Talib died circa 619, at more than 80 years of age, ten years after Muhammad received revelation. This year is known as the Year of Sorrow because Khadijah, Muhammad's wife, died within a month of Abu-Talib.

Muhammad's Uncle, Abu-Talib, Accepted Islam

There is a great debate among Muslim scholars on whether Abu-Talib, died as a Muslim or a non-Muslim. According to Shia Islam, he died as a Muslim. He was indeed Muslim, but he just kept his faith a secret so that he could better protect Muhammad.

Abu-Talib is remembered as a gifted poet, and many poetic verses in support of Muhammad are attributed to him. There is the poetry of Abu-Talib praising the Prophet describing the virtues and excellence of Islam and proclaiming it to be the best religion. The following are the excerpts of this poetry: "O Muhammad! You invited me towards Islam and I came to know that you are honest in your claim and whatever you said was the truth and I was the trust for that and I also came to know that the religion of Muhammad was better than all religious of the world."

Efforts of Abu-Talib in the propagation of Islam and its establishment were not silent and discreet. Rather it was evident to all. He wished from the depth of his heart that everybody should follow Islam and accept it sincerely. Once he saw the Prophet and Ali praying in the confinement of the valley. At that time, Islam had not become so popular that the Prophet could openly announce the commencement of Daily Prayer. Abu-Talib was observing them. When they had finished he called his son, Ali, and told him, "Be even more active and vigorous in protecting your brother (Muhammad). He is your well-wisher and does not wish you harmed. Go, may Allah protect both of you."

Similarly once Abu-Talib went to meet the Prophet along with his son, Ja'far. They witnessed both the Prophet and Ali engaged in Daily Prayer. Abu-Talib turned towards Ja'far and said, "Why do not you join the Prophet and protect him from the other side?"[4]

In the life of Abu-Talib, we only witness the service of Islam and nothing else. Initially, he was involved in trading, but later with the oppression of the Quraish, he did not want to leave the Prophet at their mercy and he stopped visiting Syria for trading.

Abu-Talib was trying to fulfill his duties until his last breath. While on his deathbed, the first thing he did was that he collected all the people of his tribe and made a will to them: "O *Bani-Hashim*, if you all obey

the Prophet and if you all believe in his truthfulness, you will be guided."

Despite all evidences enemies of *Ahlul-Bayt* who were the *Umayyad* and *Abbasid* governments and their people, fabricated stories and false traditions against Abu-Talib, claiming that he was a pagan and died as a non-believer.

Ahlul-Bayt (Family) Of The Prophet

According to most authentic traditions, *Ahlul-Bayt* (People of the House) of the Prophet are one of the two most precious Symbols of Islam after the departure of the Prophet (S).

The Prophet said, "I leave among you two *weighty* things: the Book of Allah and my progeny (*Ahlul-Bayt*). If you keep yourselves attached to these two, never go astray. These two will never be separated from each other until they meet me at the Fountain of *Kauthar*." Moreover, said, "The likeness of my *Ahlul-Bayt* is that of the Ark of Noah. He who gets into it is saved; he who turns away from it will be drowned and lost."

The Messenger of Allah informed us that these two weights are non-separable and are with each other until the Day of Judgment. This requires us that for understanding the interpretation of Qur'an and the *Sunnah* of the Prophet we should refer to those who are attached to it, namely *Ahlul-Bayt*.

To some Islamic scholars, the *Ahlul-Bayt* of the Prophet consists of the following individuals only: Fatimah, Ali, Hasan, Hussain and Nine descendants of Hussain (peace be upon them). Of course, at the time of the Prophet, only five of them (including the Prophet) were living and the rest were not born yet.

These fourteen individuals are protected by Allah from any kind of flaws, and thus worthy of being obeyed beside Qur'an (the other Weighty Symbol), and they are the only people who have the full knowledge of the interpretation of the Qur'anic verses.

The Holy Book of Allah mentions *Ahlul-Bayt* and their exceptional virtue in the following verse which is known as "Purification Verse" (*Ayah al-Tat'hir*):

"***Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you with a perfect purification***." (Qur'an; 33:33)

According to the above verse, Allah expresses his intention to keep *Ahlul-Bayt* pure and flawless/sinless, and what Allah intends it will certainly take place.

About this verse, the wife of the Prophet said, "One day afternoon, the Prophet came out wearing a black cloak (upper garment or gown; long coat). Then Hasan came and the Prophet accommodated him under the cloak. Then Hussain came and entered the cloak. Then Fatimah came and the Prophet entered her under the cloak. Then Ali came and the Prophet entered him to the cloak as well. Then the

Prophet recited the verse: "***Verily Allah intends ....***"

Haleema As-Sa'diyah

Haleema was the foster-mother and wet-nurse of the Prophet (S). Breast-feeding of babies by women who are not their biological mothers and allowing such babies to grow up in the deserts are some of the signs of nobility and high status among the Arabs of the pre-Islamic era.

It is said that they took Muhammad away because he was in danger. Baraka said, "Two men from the Jews of Medina came to me one day and they told me, "Bring out for us Ahmad5 so that we can see him." They then looked at him and scrutinized him. One of them told his companion, "This is the Prophet of this *Ummah* and that is the place of his migration (referring to Medina). There will be a lot of killings and captive taking there'." Barakah added, "When Aminah heard of that she was scared and took him away."

Abdul-Mutallib, the grandfather of Muhammad, decided to give him for breast-feeding. Haleema from *Banu-Saad* tribe was that fortunate woman who took Muhammad to nurse and immediately after accepting him, a blessing came to her and her family. Her husband's flock during a time of great famine was healthy and producing milk while the rest of the people's flocks were dying.

It is said that after Muhammad's prophet-hood, Haleema embraced Islam and came to the holy city of Medina in her last days. She died there and was buried in *Jannatul Baqi*.

Barakah (Umm Ayman)

The Messenger of Allah said, "Umm Ayman is my second mother."

Barakah was an Ethiopian slave owned by Muhammad's father. She lived with his mother Aminah after his father past away and was like a second mother to him. So when Muhammad's mother Aminah passed away in the desert between Mecca and Medina, it was Barakah who took care of him, consoled him, and brought him to his grandfather's house in Mecca.

Barakah loved Muhammad very much and was kind and gentle to him. She continued with her role as a mother figure to Muhammad even into his adult years. When he married Khadeja, he set her free. That was when Barakah got married to Ubayd ibn Zaid, with whom she had a son, Ayman. She was among the first to embrace Islam and migrated to Medina.

In Medina, Barakah's house was one that the Prophet visited often and she would dote on him and happily prepare him his favorite foods and drink. To Muhammad, she was a mother to him who deserves respect. When Barakah lost her husband Muhammad was there to console her and stood with her while she grieved.

Barakah also participated in the battles and was among the women who devoted themselves to caring for the wounded. Her son Ayman was martyred in the Battle of Hunayn and she embraced her grief with patience and the acceptance of the will of Almighty Allah.

Barakah (Umm Ayman) lived a long life where she endured the hardships and blessings of the new religion. She was strong willed and strong in her faith and stood by Muhammad, who was like her son.

Fatimah Bint Asad

After the death of the Prophet's mother, Barakah took him to the house of his uncle, Abu-Talib who was entrusted with his care. It is here that a fourth mother entered the life of Muhammad (S). This mother was Fatimah bint Asad ibn Hashim ibn Abd-Manaf.

Muhammad was then an eight-year-old boy. He was still in need of a warm bosom in which he could seek shelter, an affectionate breast in which he could express his pains and hopes and a compassionate and a loving hand that could assist him in meeting his needs.

Fatimah bint Asad was a good mother to him. She never differentiated between Muhammad and her own children and she would shower on him of her good nature, pleasant motherhood and noble breed. She continuously played motherhood to him until he became a youth and he could stand on his own. He then married Khadijah.

Muhammad was however, the embodiment of gratefulness and dutifulness. He buried her in his own garment when she died, and he had this to say about her, "No one took care of me after Abu-Talib, better than her."

The most preponderant of the historical narrations is that Fatimah bint Asad embraced Islam and migrated to Medina with her son Ali. She died in Medina during the lifetime of the Messenger of Allah after a ripe old age.

Hamza, The Uncle Of The Prophet

Hamza was the uncle of the Prophet and the youngest son of Abdul-Muttalib. He converted to Islam in the fourth year of invitation. Hamza was a man of distinguished bravery, an intrepid warrior, generous and true, whose heroism earned for him the title of the "Lion of Allah". He became a devoted adherent of Islam and ever lost his life in the cause.

Hamza was killed at the Battle of *Uhud* on 22 March 625 (3 *Shawwal* 3 *Hijri*) when he was 59 (lunar) years old. He was standing in front of Muhammad, fighting with two swords and shouting, "I am Allah's lion!"

Wahshi, an Ethiopian warrior had been appointed by Hinda (the wife of Abu-Sufyan) to help achieve her

object by any means. She asked him to kill one of the three persons (viz. the Prophet, Ali or Hamza) so that she might avenge her father's death. She promised that if he was successful in performing the job she would set him free.

In the battle of *Uhud*, Wahshi, "who could throw a javelin as the Abyssinians do and seldom missed the mark," threw it into Hamza's abdomen and killed him. Wahshi then slit open his stomach and brought his liver to Hind bint Utbah. She chewed his liver then spat it out.

Hamza was buried in the same grave as his nephew Abdullah ibn Jahsh. Fatimah (daughter of the Prophet) used to go to Hamza's grave and tend it.

Safiyyah

Safiyyah was the daughter of Abdul-Muttalib ibn Hashim and the full sister of Hamza and aunt of the Prophet and Ali.

She had a strong personality and was therefore, inclined towards sternness and harshness. She embraced Islam and joined the general emigration to Medina in 622.

When the Muslims fled from *Uhud* in 625, Safiyyah met them with a spear in her hand, accusing them of deserting their prophet. When she heard of the martyrdom of her brother Hamza, whom she dearly loved, she advanced to see him and see how he was mutilated with a pierced-open belly, a cut-off nose, and severed ears... Her son, Zubayr stood in her way out of concern for her and told her, "Go back!" It is here that Safiyah is distinguished from other women and it is here that the personality of this strong, believing and persevering woman is vividly manifested. She told her son Zubayr, "Why should I go back since I have heard that my brother was mutilated in the cause of Allah? We are not pleased with what has happened but I will bear it with patience and I hope to get the reward from Allah, if He so Wills."

Zubayr came back to the Messenger of Allah (S) and informed him of what she had said. The Prophet said, "Let her go [to see her brother]." She then went to Hamza and stood beside his corpse. She shed tears, sought Allah's forgiveness and said, "Certainly we belong to Allah and to Him, we are to return."

During the Battle of the Trench in 627, Safiyyah was among the Muslim women who were placed for safety in the fortress of Hassan ibn Thabit. Safiyyah noticed a Jew in the grounds of the fortress and feared that he would inform the Jews who were in their rear, while the apostle and his companions were too occupied to help them. She told Hassan to go down and kill him. When Hassan hesitated, she went down stealthily until she could creep up behind the supposed spy, then hit him with a club and killed him.

Safiyyah died in about 640 and was buried in *Jannatul Baqi*.

Zaid Ibn Haritha

During his life, Muhammad (S) set a good example of kindness, which created a salutary effect upon his people. His wife Khadijah had made him a present of a young slave named Zaid Ibn Haritha, who had been brought as a captive to Mecca and sold to Khadijah. When Haritha (father of Zaid) heard that Muhammad possessed Zaid, he came to Mecca and offered a large sum for his ransom. Whereupon Muhammad said, “Let Zaid come here, and if he chooses to go with you, takes him without ransom; but if it is his choice to stay with me, why should I not keep him?” Zaid, being brought into Muhammad’s presence, declared that he would stay with his master, who treated him as if he was his only son. The Prophet of Kindness no sooner heard this than he took Zaid by the hand and led him to the black stone of *Ka’ba*, where he publicly adopted him as his son, to which the father acquiesced and returned home well satisfied. Henceforward Zaid was called the son of Muhammad.

He was the third person who accepted the invitation of the Messenger of Allah and converted to Islam.

The Prophet’s Family Line

The Prophet (S) has four daughters from his first wife Khadijah. Three of them died in his life. Only the last one, Fatimah, died after him in about three months. He had also one son called Ibrahim from his wife Maria. He died about six months after his birth.

The Prophet’s family line came from his daughter Fatimah. She married to Ali bin Abi-Talib (Prophet’s cousin) and they had two sons, Hasan and Hussain. The descendants of Prophet are from these two grandsons.

Nowadays, there are many tribes that belong to the Prophet’s family.

1. Khadeejah; Khadija
2. Fatima; F□tima; F□timah
3. Bukhari. Al-Adab al-Mufrad, P. 38
4. Kamil Ibne Asir, P.43
5. This is one of the names of the Prophet.

A Summary Of The Life Of Muhammad Before His Prophet-Hood

Prophet Muhammad (S) was born in Mecca in the year 570. Since his father died before his birth and his mother died shortly thereafter, he was raised by his uncle who was from the respected tribe of *Quraish*.

He was raised illiterate, unable to read or write, and remained so until his death. His people, before his mission as a prophet, were ignorant of science and most of them were illiterate.

As he grew up, he became known to be truthful, honest, trustworthy, generous and sincere. He was so trustworthy that they called him the Trustworthy (*Al–Ameen*)! Muhammad was very religious, and he long detested the decadence and idolatry of his society.

Muhammad was growing up in the affectionate care of his uncle, Abu–Talib when at the age of twelve he accompanied him on a business trip to Syria.

When the caravan reached *Busra*, a monk who was called Buhaira, met Muhammad. He told Abu–Talib that Muhammad would become a prophet in the future. His advice to Abu–Talib was to take special care of his nephew.

At the age of forty, Muhammad received his first revelation from Almighty Allah through the Angel Gabriel. The revelations continued for twenty–three years, and they are collectively known as the Qur'an.

Most Beloved Messenger! Thank you. I thank God for you. Thank you for all the suffering and pain you endured for me.
Thank you for all the insults you took; thank you for all the blows you sustained; thank you for all the battles you waged; thank you for all the tireless hours you spent bringing this beautiful faith to me.
I am so blessed to be a believer, and I thank God for that immense gift.
I love you excessively much to belittle your struggle for the faith.
I love you so much, O Messenger of God. I love you so much.

Table Of The Verses

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِی خَلَقَ. خَلَقَ الْانسَانَ مِنْ عَلَق. اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ. الَّذی عَلَّمَ بِالْقَلَم. عَلَّمَ الْانسَانَ مَا لَمْ يَعْلَمْ.

"***Read! In the Name of Your Lord, Who has created*** (***all that exists***)***, has created a man from a clot*** (***a piece of thick coagulated blood***)***. Read! And your Lord is the Most Generous, Who has taught*** (***the writing***) ***by the pen, has taught man that which he knew not***." (Qur'an; 96: 1–4)

وَ أَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ. وَ اخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِين.

"***And warn your nearest relations and lower your wing to him who follows you of the believers***."

(Qur'an; 26: 214–215)

إِنَّ الدِّينَ عِندَ اللَّهِ الْاسْلَامُ وَ مَا اخْتَلَفَ الَّذِينَ أُوتُواْ الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيَا بَيْنَهُمْ وَ مَن يَكْفُرْ بِايَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الحِْسَاب.

"***Indeed, with Allah religion is Islam***, ***and those who were given the Book did not differ except after knowledge had come to them, out of envy among themselves. And whoever defies Allah's signs***] ***should know that*** [***Allah is swift at reckoning***." (Qur'an; 3:19)

. وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلامِ ديناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخاسِرين

"***Should anyone follow a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter***." (Qur'an; 3:85)

كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ ثمُّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِير.

"***A Scripture whose verses were made firm, then detailed from One who is all-wise, all-aware***." (Qur'an; 11:1)

وَ إِنَّكَ لَتُلَقَّى الْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيم.

"***Indeed you receive the Qur'an from One who is all-wise, all-knows***." (Qur'an; 27:6)

يَأَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَ شِفَاءٌ لِّمَا فىِ الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِّلْمُؤْمِنِين.

"***O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful***." (Qur'an; 10:57)

وَ نُنزَّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّلِمِينَ إِلَّا خَسَارًا.

"***We send down in the Qur'an that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss***." (Qur'an; 17:82)

وَ إِن كُنتُمْ فىِ رَيْبٍ مِّمَّا نَزَّلْنَا عَلىَ عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَ ادْعُواْ شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِين.

“***And if you are in doubt as to what We have sent down to Our servant, then bring a chapter like this, and call upon your witnesses other than Allah if you are truthful***.” (Qur’an; 2:23)

قُل لَّئنِ اجْتَمَعَتِ الْانسُ وَ الْجِنُّ عَلىَ أَن يَأْتُواْ بِمِثْلِ هَاذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كاَنَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

“***Say, If all the humans and the Jinn were to gather to bring a Qur’an like this, they could not come with its like, even if they were helping one another***’.” (Qur’an; 17:88)

تِلْكَ ءَايَاتُ الْكِتَابِ وَ قُرْءَانٍ مُّبِين.

“***These are the signs and verses of the Book and a manifest Qur’an***.” (Qur’an; 15:1)

إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلا.

“***Indeed soon We shall cast on you a weighty*** (***and deep***) ***word***.” (Qur’an; 73:5)

وَ مَا محُمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَ فَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلىَ أَعْقَابِكُمْ وَ مَن يَنقَلِبْ عَلىَ عَقِبَيْهِ فَلَن يَضرُّ اللَّهَ شَيًا وَ سَيَجْزِى اللَّهُ الشَّاكِرِين .

“***Muhammad is but an apostle;*** [***other***] ***apostles have passed before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, and soon Allah will reward the grateful***.” (Qur’an; 3:144)

مَّا كاَنَ محُمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَ لَكِن رَّسُولَ اللَّهِ وَ خَاتَمَ النَّبِيّنَ وَ كاَنَ اللَّهُ بِكلُ شىْءٍ عَلِيمًا.

“***Muhammad is not the father of any man among you, but he is the Apostle of Allah and the Seal of the Prophets and Allah has knowledge of all things***.” (Qur’an; 33:40)

وَ الَّذِينَ ءَامَنُواْ وَ عَمِلُواْ الصَّالِحَاتِ وَ ءَامَنُواْ بِمَا نُزّلَ عَلىَ محُمَّدٍ وَ هُوَ الحَّقُّ مِن رَّبهِّمْ كَفَّرَ عَنهُْمْ سَيَّاتهِمْ وَ أَصْلَحَ بَالهُم.

“***But those who have faith and do righteous deeds and believe in what has been sent down to Muhammad and it is the truth from their Lord He shall absolve them of their misdeeds and set right their affairs***.” (Qur’an; 47:2)

.وَ مَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاىِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيم

"***It is not*** [***possible***] ***for any human that Allah should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is all-exalted, all-wise***." (Qur'an; 42:51)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلىَ نُوحٍ وَ النَّبِيِّنَ مِن بَعْدِهِ وَ أَوْحَيْنَا إِلىَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ عِيسىَ وَ أَيُّوبَ وَ يُونُسَ وَ هَرُونَ وَ سُلَيْمَانَ وَ ءَاتَيْنَا دَاوُدَ زَبُورًا.

"***We have indeed revealed to you as We revealed to Noah and the prophets after him, and*** [***as***] ***We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon, and We gave David the Psalms***." (Qur'an; 4:163)

يَأَيهُّا النَّاسُ إِنَّا خَلَقْنَاكمُ مِّن ذَكَرٍ وَ أُنثىَ وَ جَعَلْنَاكمُ شُعُوبًا وَ قَبَائلَ لِتَعَارَفُواْ إِنَّ أَكْرَمَكمُ عِندَ اللَّهِ أَتْقَئكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِير.

"***O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most righteous*** (***who fear Allah much, abstain from all kinds of sins and evil deeds which He has forbidden***)***, and love Allah much. Verily! Allah is All-Knowing, All-Aware***." (Qur'an; 49:13)

حم. تَنزِيلٌ مِّنَ الرَّحْمَانِ الرَّحِيمِ. كِتَابٌ فُصِّلَتْ ءَايَاتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ. بَشِيرًا وَ نَذِيرًا فَأَعْرَضَ أَكْثرُهُمْ فَهُمْ لَا يَسْمَعُون .

"***Ha Mim. A revelation from Allah the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; – a Qur'an in Arabic for people who know. A bearer of good news and a warner. But most of them turn away from it, and so they do not listen.***" (Qur'an; 41: 1–4)

وَ قَالُواْ قُلُوبُنَا فىِ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَ فىِ ءَاذَانِنَا وَقْرٌ وَ مِن بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَمِلُونَ. قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكمْ يُوحَى إِلىَّ أَنَّمَا إِلَاهُكمْ إِلَاهٌ وَاحِدٌ فَاسْتَقِيمُواْ إِلَيْهِ وَ اسْتَغْفِرُوهُ وَ وَيْلٌ لِّلْمُشْرِكِينَ. الَّذِينَ لَا يُؤْتُونَ الزَّكَوةَ وَ هُم بِالْاخِرَةِ هُمْ كَافِرُونَ. إِنَّ الَّذِينَ ءَامَنُواْ وَ عَمِلُواْ الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيرُ مَمْنُون .

"***And they say, "Our hearts are under coverings*** (***screened***) ***from that to which you invite us, and in our ears is deafness, and between us and you is a screen, So act*** [***as your faith requires***]***; we too are acting*** [***according to our own***]***." Say*** (***O Muhammad***)***: "I am only a human being like you. It is inspired in me that your God is One God, therefore take the Straight Path to Him and***

obedience to Him, and seek forgiveness of Him. And woe to polytheists; those who give not the Zakat* (*Islamic tax*) *and they are disbeliveers in the Hereafter. Truly, those who believe* (*in the Oneness of Allah and in His Messenger*) *and do righteous good deeds for them will be an endless reward that will never stop." (Qur'an; 41: 5–8)

قُلْ أَ ئنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الْأَرْضَ فِى يَوْمَينْ وَ تجْعَلُونَ لَهُ أَندَادًا ذَالِكَ رَبُّ الْعَالَمِينَ. وَ جَعَلَ فِيهَا رَوَاسِىَ مِن فَوْقِهَا وَ بَارَكَ فِيهَا وَ قَدَّرَ فِيهَا أَقْوَاتهَا فِى أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائلِينَ. ثمُّ اسْتَوَى إِلىَ السَّمَاءِ وَ هِىَ دُخَانٌ فَقَالَ لهَا وَ لِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائعِينَ. فَقَضَئهُنَّ سَبْعَ سَمَاوَاتٍ فِى يَوْمَينْ وَ أَوْحَى فِى كلِّ سَمَاءٍ أَمْرَهَا وَ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَ حِفْظًا ذَالِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ. فَإِنْ أَعْرَضُواْ فَقُلْ أَنذَرْتُكمُ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَ ثَمُود.

"***Say, "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals* (*in worship*) *with Him? That is the Lord of the world* (*mankind, jinn and all that exists*)*. He placed therein* (*the earth*) *firm mountains from above it, and He blessed it, and measured therein its sustenance* (*for its dwellers*) *in four Days equal* (*all these four days were equal in the length of time*)*, for all those who ask* (*about its creation*)*. Then He rose over towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said, "We come, willingly." Then He completed and finished from their creation as seven heavens in two days and he made in each heaven with lamps* (*stars*) *to be an adornment as well as to guard* (*from the devils by using them as missiles against the devils*)*. Such is the Decree of Him the All Mighty, The All Knower. But if they turn away, then say* (*O Muhammad*)*: "I have warned you of a destruction awful cry, torment, hit, and a thunder bolt like the destruction which overtook 'Ad and Thamud* (***people***)."" (Qur'an; 41: 9–13)

وَ مِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رَءُوفُ بِالْعِبَاد.

"***And among men is one who sells himself to seek the pleasure of Allah and Allah is affectionate to the servants.***" (Qur'an; 2:207)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكمُ تَطْهِيرًا.

"***Verily Allah intends to keep off from you every kind of uncleanness O' People of the House* (***Ahlul-Bayt***)***, and purify you with a perfect purification***." (Qur'an; 33:33)

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا. عَيْنًا يَشْرَبُ بهَا عِبَادُ اللَّهِ يُفَجِّرُونهَا تَفْجِيرًا. يُوفُونَ بِالنَّذْرِ وَ يخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا. وَ يُطْعِمُونَ الطَّعَامَ عَلىَ حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا. إِنمَّا نُطْعِمُكمُ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكمُ جَزَاءً وَ لَا شُكُورًا. إِنَّا نخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا. فَوَقَئهُمُ اللَّهُ شَرَّ ذَالِكَ الْيَوْمِ وَ لَقَّئهُمْ نَضْرَةً وَ سُرُورًا. وَ

جَزَئهُم بِمَا صَبرُواْ جَنَّةً وَ حَرِيرًا.

"***Indeed the pious will drink from a cup seasoned with Kafour, a spring where the servants of Allah drink, which they make to gush forth as they please. They fulfill their vows and fear a day whose ill will be widespread. They give food, for the love of Him, to the needy, the orphan and the prisoner,*** [***saying***] ***"We feed you only for the sake of Allah. We do not want any reward from you nor any thanks. Indeed we fear from our Lord a day, frowning and fateful." So Allah saved them from the ills of that day, and granted them freshness and joy. And He rewarded them for their patience with a garden and*** [***garments of***] ***silk***.'" (Qur'an; 76: 5–12)

وَ مِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَ بِالْيَوْمِ الاٰخِرِ وَ مَا هُم بِمُؤْمِنِينَ. يخٰدِعُونَ اللَّهَ وَ الَّذِينَ ءَامَنُواْ وَ مَا يخٰدَعُونَ إِلَّا أَنفُسَهُمْ وَ مَا يَشْعُرُونَ. فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَ لَهُمْ عَذَابٌ أَلِيمُ بِمَا كَانُواْ يَكْذِبُونَ. وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُواْ فِى الْأَرْضِ قَالُواْ إِنَّمَا نحْنُ مُصْلِحُونَ. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لَاكِن لَّا يَشْعُرُونَ. وَ إِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَا ءَامَنَ النَّاسُ قَالُواْ أَ نُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَ لَاكِن لَّا يَعْلَمُونَ. وَ إِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُواْ ءَامَنَّا وَ إِذَا خَلَوْاْ إِلىَ شَيَاطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ إِنَّمَا نحْنُ مُسْتهْزِءُونَ. اللَّهُ يَستهْزِئُ بِهِمْ وَ يَمُدُّهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ. أُوْلَئكَ الَّذِينَ اشْترَوُاْ الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَت تجِّرَتُهُمْ وَ مَا كَانُواْ مُهْتَدِين .

"***And of people there are some who say, We believe in Allah and the Last Day, but they do not really believe. They seek to deceive Allah and those who have Faith, but they deceive no one but themselves, and they are not aware. In their hearts is a disease, so Allah has increased their disease and there awaits them a painful punishment for that they were lying. And when it is said to them: ﴿Do not make corruption in the earth', they say, ﴿Verily, we are only reformers.' Indeed, they themselves are the corruptors, but they are not aware. And when it is said to them: ﴿Believe as the people believe', they say, ﴿Shall we believe as the fools believe?' Beware! Truly, they themselves are the fools, but they do not know. And when they meet those who believe, they say, ﴿We believe in what you believe', but when they are alone with their evil ones, they say, ﴿Verily, we are with you; we were only mocking.' Allah shall pay them back for their mockery, and He leaves them alone in their inordinacy, blindly wandering on. These are they who have bought error*** (***in exchange***) ***for guidance hence their transaction yields them no profit, nor are they guided aright.***" (Qur'an; 2: 8:16)

وَ لَقَدْ نَصرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنتُمْ أَذِلَّةٌ فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ. إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَ لَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَةِ ءَالَافٍ مِّنَ الْمَلَئكَةِ مُنزَلِينَ. بَلىَ إِن تَصْبِرُواْ وَ تَتَّقُواْ وَ يَأْتُوكُم مِّن فَوْرِهِمْ هَاذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَافٍ مِّنَ الْمَلَئكَةِ مُسَوِّمِين. وَ مَا جَعَلَهُ اللَّهُ إِلَّا بُشرًى لَكُمْ وَ لِتَطْمَئنَّ قُلُوبُكُم بِهِ وَ مَا النَّصرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الحْكِيمِ. لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُواْ أَوْ يَكْبِتهُمْ فَيَنقَلِبُواْ خَائبِين.

"***And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much*** (***abstain from all kinds of sins and evil deeds which He has forbidden and love Allah***

much, perform all kinds of good deeds which He has ordained **(*that you may be grateful*. (*Remember*) *when you* (*Muhammad*) *said to the believers, "is it not enough for you that your Lord* (*Allah*) *should help you with three thousand angels; sent down? Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks of distinction. Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah the All Mighty, the All Wise. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated*." (Qur'an; 3: 123–127)

وَ اعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِى الْقُرْبَىَ وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِاللَّهِ وَ مَا أَنزَلْنَا عَلَىَ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَ اللَّهُ عَلَىَ كُلِّ شَىْءٍ قَدِير.

"***Know that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveler, if you have faith in Allah and what We sent down to Our servant on the Day of Separation, the day when the two hosts met; and Allah has power over all things***." (Qur'an; 8:41)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَينَ أَخَوَيْكُمْ وَ اتَّقُواْ اللَّهَ لَعَلَّكُمْ تُرْحَمُون.

"***The believers are but brethren, therefore make peace between your brothers and be careful of*** (***your duty to***) ***Allah that mercy may be had on you.***" (Qur'an; 49:10)

وَ لَا تَهِنُواْ وَ لَا تحْزَنُواْ وَ أَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ. إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَ تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَينَ النَّاسِ وَ لِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُواْ وَ يَتَّخِذَ مِنكُمْ شهُدَاءَ وَ اللَّهُ لَا يحِبُّ الظَّالِمِينَ. وَ لِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُواْ وَ يَمْحَقَ الْكَفِرِينَ. أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَهَدُواْ مِنكُمْ وَ يَعْلَمَ الصَّابِرِينَ. وَ لَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَ أَنتُمْ تَنظُرُون .

"***So do not become weak*** (***against your enemy***)***, nor be sad, and you will be superior*** (***in victory***) ***if you are indeed*** (***true***) ***believers. If a wound*** (***and killing***) ***has touched you, be sure a similar wound*** (***and killing***) ***has touched the others. And so are the days*** (***good and not so good***)***, We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers. And that Allah may test*** (***or purify***) ***the believers*** (***from sins***) ***and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought*** (***in His Cause***) ***and*** (***also***) ***tests those who are patient? You did indeed wish for death before you met it. Now you have seen it openly with your own eyes***." (Qur'an; 3: 139–143)

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرُّعْبَ بِمَا أَشرَكُواْ بِاللَّهِ مَا لَمْ يُنزِّلْ بِهِ سُلْطَنًا وَ مَأْوَئهُمُ النَّارُ وَ بِئْسَ مَثْوَى الظَّلِمِينَ. وَ لَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتىَّ إِذَا فَشِلْتُمْ وَ تَنَازَعْتُمْ فِي الْأَمْرِ وَ عَصَيْتُم مِّن بَعْدِ مَا أَرَئكُم مَّا تُحِبُّونَ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَ مِنكُم مَّن يُرِيدُ الاُخِرَةَ ثُمَّ صَرَفَكُمْ عَنهُمْ لِيَبْتَلِيَكُمْ وَ لَقَدْ عَفَا عَنكُمْ وَ اللَّهُ ذُو فَضْلٍ عَلىَ الْمُؤْمِنِينَ.

"***We shall cast terror into the hearts of those who disbelieve because they joined others in worship with Allah for which He has sent no authority; their abode will be the Fire and how evil is the abode of the polytheists and wrong-doers. And Allah indeed fulfilled His Promise to you when you were killing them*** (***your enemy***) ***with His Permission; until*** (***the moment***) ***you lost your courage and fell to disputing about the order, and disobeyed after He showed you*** (***of the booty***) ***which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them*** (***your enemy***)***, and He might test you. But surely, He forgave you, and Allah is most gracious to the believers.***" (Qur'an; 3: 151&152)

إِذْ تُصْعِدُونَ وَ لَا تَلْوُنَ عَلىَ أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِي أُخْرَئكُمْ فَأَثَبَكُمْ غَمَّا بِغَمٍّ لِّكَيْلَا تَحْزَنُواْ عَلىَ مَا فَاتَكُمْ وَ لَا مَا أَصَبَكُمْ وَ اللَّهُ خَبِيرُ بِمَا تَعْمَلُونَ. ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشىَ طَائِفَةً مِّنكُمْ وَ طَائِفَةٌ قَدْ أَهَمَّتهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيرَ الْحَقِّ ظَنَّ الجَّهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شىْءٍ قُلْ إِنَّ الْأَمْرَ كلُّهُ لِلَّهِ يخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شىْءٌ مَّا قُتِلْنَا هَهُنَا قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلىَ مَضَاجِعِهِمْ وَ لِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَ لِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَ اللَّهُ عَلِيمُ بِذَاتِ الصُّدُور.

"***And remember when you ran away*** (***dreadfully***) ***without even a casting a side-glance at anyone, and the Messenger*** (***Muhammad***) ***was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor that which had befallen you. And Allah is Well Aware of all that you do. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves*** (***as how to save their ownselves, ignoring the others and the Prophet***) ***and thought wrongly of Allah – the thought of ignorance. They said, "Have we any part in the affair?" Say you*** (***O Muhammad***)***: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say, "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to test, to purify and to get rid of that which was in your hearts*** (***sins***)***, and Allah is All Knower of what is in*** (***your***) ***breasts.***" (Qur'an; 3: 153&154)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُواْ مِن دِيَارِهِمْ وَ أَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَ رِضْوَانًا وَ يَنصرُونَ اللَّهَ وَ رَسُولَهُ أُوْلَئكَ هُمُ الصَّادِقُونَ. وَ الَّذِينَ تَبَوَّءُو الدَّارَ وَ الْايمَانَ مِن قَبْلِهِمْ يحُبُّونَ مَنْ هَاجَرَ إِلَيهِمْ وَ لَا يجَدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُواْ وَ يُؤْثِرُونَ عَلىَ أَنفُسِهِمْ وَ لَوْ كَانَ بهِمْ خَصَاصَةٌ وَ مَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئكَ هُمُ الْمُفْلِحُون .

"(***And there is also a share in this booty***) ***for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah*** (***helping His Religion***) ***and His Messenger*** (***Muhammad***)***. Such are indeed the truthful*** (***to what we say***)***; and those who, before them, had homes*** (***in Medina***) ***and had adopted the Faith, love, those who emigrate to them, and have no jealousy in their breasts for that which they have been given*** (***from the booty of Bani An Nadir***)***, and give them*** (***emigrants***) ***preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.***" (Qur'an; 59: 8&9)

وَ لَمَّا رَءَا الْمُؤْمِنُونَ الْأَحْزَابَ قَالُواْ هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ مَا زَادَهُمْ إِلَّا إِيمَانًا وَ تَسْلِيمًا. مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُواْ مَا عَاهَدُواْ اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضىَ نحْبَهُ وَ مِنهُم مَّن يَنتَظِرُ وَ مَا بَدَّلُواْ تَبْدِيلا.

"***When the believers saw the confederate forces, they said, 'This is what Allah and His Apostle had promised us. And Allah and His Apostle told us what is true. And it only added to their faith and their zeal in obedience.' Among the believers are men who have been true to their covenant with Allah: Of them some have completed their vow*** (***to the extreme***)***, and some*** (***still***) ***wait; but they have never changed*** (***their determination***) ***in the least***." (Qur'an; 33: 22 & 23)

قُلْ يَأَهْلَ الْكِتَابِ تَعَالَوْاْ إِلىَ كَلِمَةٍ سَوَاءِ بَيْنَنَا وَ بَيْنَكمُ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشرِكَ بِهِ شَيًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُون .

"***Say*** (***O Muhammad***)***: 'O People of the Scripture*** (***Jews & Christians***)***: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him and that none of us shall take others as lords besides Allah.' Then, if they turn away, say, 'Bear witness that we are Muslims'***." (Qur'an; 3:64)

وَ الْعَادِيَاتِ ضَبْحًا. فَالْمُورِيَاتِ قَدْحًا. فَالمُغِيرَاتِ صُبْحًا. فَأَثَرْنَ بِهِ نَقْعًا. فَوَسَطْنَ بِهِ جَمْعًا. إِنَّ الْانسَانَ لِرَبِّهِ لَكَنُود.

"***I swear by the runners breathing pan tingly, then those that produce fire striking, then those that make raids at morn, then thereby raise dust, then rush thereby upon an assembly. Most surely man is ungrateful to his Lord***." (Qur'an; 100: 1–6)

وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ أَمْنًا وَ اتخِّذُواْ مِن مَّقَامِ إِبْرَاهِمَ مُصَلىً وَ عَهِدْنَا إِلىَ إِبْرَاهِمَ وَ إِسْمَاعِيلَ أَن طَهِّرَا بَيْتىَ لِلطَّائفِينَ وَ الْعَاكِفِينَ وَ الرُّكَّعِ السُّجُود.

"***And*** [***remember***] ***when We made the House a place of reward for mankind and a sanctuary,*** [***declaring***]***, 'Take the venue of prayer from Abraham's Station.' We charged Abraham and***

Ishmael [***with its upkeep, saying***]***, ﴿Purify My House for those who go around it,*** [***for***] ***those who make it a retreat and*** [***for***] ***those who bow and prostrate'***." (Qur'an; 2:125)

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاس.

"***Allah has made the Ka'bah, the Sacred House, a*** [***means of***] ***sustentation for mankind***." (Qur'an; 5:97)

يا أَيُّهَا الَّذينَ آمَنُوا إِنْ جاءَكُمْ فاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصيبُوا قَوْماً بِجَهالَةٍ فَتُصْبِحُوا عَلى ما فَعَلْتُمْ نادِمينَ.

"***O you who have faith! If a profligate*** [***person like Khalid***] ***should bring you some news, verify it, lest you should visit*** [***harm***] ***on some people out of ignorance, and then become regretful for what you have done***." (Qur'an; 49:6)

بَرَاءَةٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَىَ الَّذِينَ عَاهَدتمُّ مِّنَ الْمُشْرِكِينَ. فَسِيحُواْ فِى الْأَرْضِ أَرْبَعَةَ أَشهُرٍ وَ اعْلَمُواْ أَنَّكمُ غَيرُ مُعْجِزِى اللَّهِ وَ أَنَّ اللَّهَ مخْزِى الْكَافِرِينَ. وَ أَذَانٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَىَ النَّاسِ يَوْمَ الحَجِّ الْأَكْبرَ أَنَّ اللَّهَ بَرِىءٌ مِّنَ الْمُشْرِكِينَ وَ رَسُولُهُ فَإِن تُبْتُمْ فَهُوَ خَيرٌ لَّكُمْ وَ إِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّكُمْ غَيرُ مُعْجِزِى اللَّهِ وَ بَشِّرِ الَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ. إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثمَّ لَمْ يَنقُصُوكُمْ شَيًا وَ لَمْ يُظَاهِرُواْ عَلَيْكُمْ أَحَدًا فَأَتِمُّواْ إِلَيْهِمْ عَهْدَهُمْ إِلَىَ مُدَّتهِمْ إِنَّ اللَّهَ يحُبُّ الْمُتَّقِين.

"[***This is*** [***a***] ***declaration of***] ***repudiation by Allah and His Apostle*** [***addressed***] ***to the polytheists with whom you had made a treaty. Travel*** [***unmolested***] ***in the land for four months, but know that you cannot thwart Allah, and that Allah shall disgrace the faithless.*** [***This is***] ***an announcement from Allah and His Apostle to all the people on the day of the greater hajj: that Allah and His Apostle repudiate the polytheists: If you repent that is better for you; but if you turn your backs*** [***on Allah***]***, know that you cannot thwart Allah, and inform the faithless of a painful punishment. Barring the polytheists with whom you have made a treaty, and who did not violate any*** [***of its terms***] ***with you, nor backed anyone against you. So fulfill the treaty with them until*** [***the end of***] ***its term. Indeed Allah loves the God wary.***" (Qur'an; 9: 1–4)

يَأَيهُّا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَ إِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يهْدِى الْقَوْمَ الْكَافِرِين .

"***O Apostle! Deliver what has been sent down to you from your Lord; and if you do not do it, you have not delivered His message*** (***at all***)***; and Allah will protect you from the people*** ...." (Qur'an; 5:67)

. إِنَّ مَثَلَ عِيسىَ عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُون

"***Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then He said to him: Be, and he was***." (Qur'an; 3:59)

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنفُسَنَا وَ أَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلىَ الْكَذِبِين.

"***But whoever disputes with you in this matter after what has come to you of knowledge, then say, Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.***" (Qur'an; 3:61)

سُبْحَانَ الَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلىَ الْمَسْجِدِ الْأَقْصَا الَّذِى بَارَكْنَا حَوْلَهُ لِنرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِير.

"***Immaculate is He who carried His servant on a journey by night from the Sacred Mosque to the Farthest Mosque whose environs We have blessed, that We might show him some of Our signs. Indeed He is the All-hearing, the All-seeing***." (Qur'an; 17:1)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ ءَامَنُواْ الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَ يُؤْتُونَ الزَّكَوةَ وَ هُمْ رَاكِعُون

"Verily, your guardian is (***none else but***) ***Allah and His Messenger*** (***Muhammad***) ***and those who believe, those who establish Prayers and pay the charity while they be*** (***even***) ***bowing down*** (***in Prayers***)." (Qur'an; 5:55)

لَا يَنَالُ عَهْدِى الظَّالِمِين.

"***My Covenant includes not the unjust*** (***Zalimeen***)." (Qur'an; 2:124)

. أَ فَمَن كاَنَ مُؤْمِنًا كَمَن كاَنَ فَاسِقًا لَّا يَسْتَوُن

"***Is then he who is a believer like him who is a Fasiq*** (***disbeliever***)***? They are not equal***." (Qur'an; 32:18)

فَضَّلَ اللَّهُ المُجَاهِدِينَ بِأَمْوَالِهِمْ وَ أَنفُسِهِمْ عَلىَ الْقَاعِدِينَ دَرَجَةً وَ كلاًّ وَعَدَ اللَّهُ الحُسْنىَ وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلىَ الْقَاعِدِينَ أَجْرًا عَظِيمًا.

"***Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit***." (Qur'an; 4:95)

وَ مِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رَءُوفُ بِالْعِبَاد.

"***And among men is one who sells himself to seek the pleasure of Allah and Allah is affectionate to the servants***." (Qur'an; 2:207)

وَ مَا محُمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَ فَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلىَ أَعْقَابِكُمْ وَ مَن يَنقَلِبْ عَلىَ عَقِبَيْهِ فَلَن يَضرُّ اللَّهَ شَيًّا وَ سَيَجْزِى اللَّهُ الشَّاكِرِين .

"***Muhammad is but an apostle;*** [***other***] ***apostles have passed before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, and soon Allah will reward the grateful***." (Qur'an; 3:144)

مَّا كاَنَ محُمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَ لَكِن رَّسُولَ اللَّهِ وَ خَاتَمَ النَّبِيّنَ وَ كاَنَ اللَّهُ بِكلُ شىْءٍ عَلِيمًا.

"***Muhammad is not the father of any man among you, but he is the Apostle of Allah and the Seal of the Prophets and Allah has knowledge of all things***." (Qur'an; 33:40)

لَّقَدْ كاَنَ لَكُمْ فىِ رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كاَنَ يَرْجُواْ اللَّهَ وَ الْيَوْمَ الاُخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا.

"***In the Apostle of Allah there is certainly for you a good exemplar, for those who look forward to Allah and the Last Day, and remember Allah greatly***." (Qur'an; 33:21)

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